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# MEMORIAL DAY

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<https://www.publicdomainpictures.net/pictures/330000/nahled/memorial-day-15880703506Sm.jpg>

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# TABLE OF CONTENTS

<b>News And Events</b>	<b>3-4</b>
<b>Is Privacy Dead?</b>	<b>5-8</b>
<b>Possessions vs Experience</b>	<b>9-10</b>
<b>Clarity and Honesty</b>	<b>11-13</b>
<b>A Small Suggestion</b>	<b>14-18</b>



## News And Events



<https://kpfa.org/app/uploads/2025/06/ceasefire-now-iran-israel.jpg>

started, many problems still remain. These talks are very important for global safety and trade. If they succeed, the region could finally become stable. People around the world hope these discussions will prevent more wars and help everyone live in peace.

Middle East peace talks are moving forward. In Washington, Israel and Lebanon extended their ceasefire for three weeks to seek long-term peace. Meanwhile, the U.S. and Iran are discussing a temporary truce to stop the fighting. They are talking about oil, sanctions, and nuclear rules. While direct meetings have

The U.S. economy is facing new challenges in April 2026. Inflation rose to 3.3% last month, mainly because middle east tensions caused energy and gas prices to jump. To fight this, the Federal Reserve will likely keep interest rates high at its meeting next week (April 28–29). On the bright side, the job market is still



<https://vocal.media/trader/there-s-only-one-solution-to-rising-gas-prices-stay-home>

healthy, with the unemployment rate at 4.3%. However, businesses are becoming more careful due to high costs. Overall, while the U.S. is still growing, high prices and global conflicts are making people worry about the future.



[https://upload.wikimedia.org/wikipedia/commons/f/f0/UPS\\_Truck\\_Woodfield\\_Mall.jpg](https://upload.wikimedia.org/wikipedia/commons/f/f0/UPS_Truck_Woodfield_Mall.jpg)

with Fremont SWAT and local police. Roads near Auto Mall Parkway were blocked for several hours. At 5:45 a.m., SWAT officers breached the truck's rear door, and the suspect surrendered peacefully. No injuries were reported, and the man was booked into Santa Rita Jail on multiple felony charges.

On April 23, 2026, a 27-year-old Union City man named Rafael Garcia hijacked a UPS truck in Fremont. After driving erratically near Cushing Parkway, the truck broke down on Grimmer Boulevard. Garcia barricaded himself inside, leading to a tense, hours-long standoff

In mid-April 2026, the U.S., UK, and EU members signed the world's first legally binding international AI safety treaty in London. This historic agreement focuses on regulating how governments use AI to ensure it respects human rights and



<https://www.datainsight.co.nz/blog/new-artificial-intelligence-act>

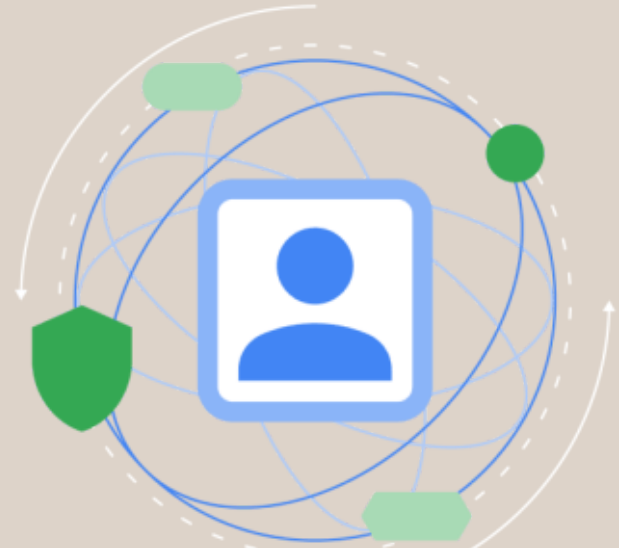
democratic values. It specifically bans AI use that threatens public safety or enables mass surveillance. Signatories are now required to set up watchdogs to monitor AI risks and ensure transparency. This treaty marks a major shift from voluntary ethical guidelines to strict global legal standards, aiming to prevent AI from being used for harmful purposes.

# Is Privacy Dead?

In an age where nearly every action leaves a digital trace, the idea of privacy feels increasingly uncertain. From social media posts to location tracking, modern life is deeply intertwined with data collection. This raises an uncomfortable question. Is privacy already gone, or are we simply redefining what it means?

To understand this, it helps to look at how privacy has changed over time. In the past, privacy was mostly physical. It meant closed doors, personal letters, and private conversations. Today, privacy is largely digital. Every search, click, and interaction creates data. This data is stored, analyzed, and often shared by companies and institutions.

Many of the platforms people use daily, such as Instagram and Google Maps, rely on collecting user information to function effectively. This data helps personalize experiences. It suggests content, improves navigation, and makes services feel more convenient. However, convenience often comes with trade-offs.



[https://en.wikipedia.org/wiki/Privacy\\_Sandbox](https://en.wikipedia.org/wiki/Privacy_Sandbox)



One of the biggest concerns is how much control individuals actually have over their own data. While privacy settings exist, they are often complex or unclear. Many users agree to terms without fully understanding them. As a result, personal information can be shared in ways that feel invisible.

At the same time, it would be inaccurate to say privacy is completely dead. Instead, it is evolving. Laws and regulations are emerging to protect users. For example, governments around the world are introducing policies that require companies to be more transparent about data use. These efforts suggest that privacy still matters, even if it looks different than it once did.



<https://www.deix.ai/en/magazine/articles/privacy-is-dead>



<https://www.enov8.com/blog/what-is-privacy-by-design/>



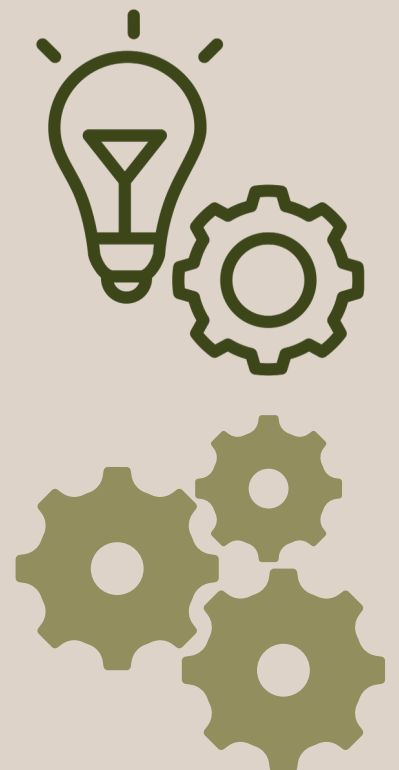
Another important factor is social behavior. People today willingly share aspects of their lives online. Photos, opinions, and personal updates are often posted publicly. This voluntary sharing blurs the line between public and private. In some ways, individuals are participating in the transformation of privacy.

There is also a deeper philosophical question. What does privacy actually mean in a connected world? Is it the ability to control information, or is it the right to be left alone? These definitions are still being debated, especially as technology continues to advance.

Looking ahead, the future of privacy will likely depend on a balance between technology, policy, and personal choice. New tools may give users more control over their data. At the same time, increasing connectivity may make complete privacy impossible.

So, is privacy already dead? Not quite. It is better understood as changing rather than disappearing.

Privacy is no longer about hiding information completely. It is about managing visibility in a world where being seen is often the default.



# What Actually Happens When You Learn Something New?



<https://www.istockphoto.com/illustrations/memories>



Learning is something people experience every day, yet the process behind it is often misunderstood.

Whether it is studying for a test, practicing a sport, or picking up a new skill, learning involves complex changes in the brain. Understanding these changes can make learning more effective and less frustrating.

At its core, learning is about forming and strengthening connections between brain cells. The brain is made up of billions of neurons, which communicate through electrical and chemical signals. When you encounter new information, certain neurons activate together. Over time, these connections become stronger.

This process is known as **neuroplasticity**. It refers to the brain's ability to adapt and reorganize itself.

When you practice something repeatedly, the connections involved in that activity become more efficient. This is why skills improve with practice.

Memory plays a key role in learning. There are different types of memory, but two of the most important are short-term memory and long-term memory. When you first learn something, it is stored in short-term memory. This stage is fragile and easily disrupted. With repetition and understanding, the information can move into long-term memory, where it becomes more stable.

Sleep is also essential for learning. During sleep, the brain processes and organizes information from the day. It strengthens important connections and removes less useful ones. This is why studying and then getting enough rest can be more effective than staying awake for long periods.

Attention is another critical factor. The brain cannot process everything at once, so it focuses on what seems most important. Distractions can interrupt this process, making learning less efficient. This is one reason why multitasking often reduces performance.



<https://www.istockphoto.com/illustrations/improve-memory>



In simple terms, learning is not just about absorbing information. It is about building and refining connections in the brain. Each time you practice, reflect, and apply what you know, those connections grow stronger.

Understanding how learning works can shift the way people approach it. Instead of seeing mistakes as failures, they can be viewed as part of the process. Each attempt helps shape the brain, making future learning more effective.

Technology has changed how people learn, especially through tools like YouTube and Khan Academy. These platforms provide access to information in new and engaging ways. However, they can also introduce distractions if not used carefully.

Emotions also influence learning. When something feels interesting or meaningful, the brain is more likely to remember it. On the other hand, stress and anxiety can make it harder to focus and retain information.

One common misconception is that intelligence is fixed. In reality, the brain is constantly changing. With effort and the right strategies, people can improve their ability to learn. This includes techniques such as spaced repetition, active recall, and teaching others.

Learning is not a single event. It is an ongoing process that continues throughout life.

## Possessions vs Experience

In regards to Baca's claim about the value of possessions, the excitement from a new technology hinders the desire to share other real life experience, while experiencing an upgrade of a well-used tool enhance the depth of experience. In addition, possessing new technologies influence the desire to show-off. Therefore, because possessions lead to the desire to show-off and overshadows real-life experiences, Baca's claim is valid to the extent of possessing new technologies.

Excitement to a new tool diminishes the importance of experience in reality, while experiencing an upgrade to a familiar equipment enhances the depth of experience. For instance, after my dad bought him a new Meta AR smart glass, I tried it the first time in my life when I visited Coyote Hill, taking photos of the sea, mountain, and birds flying. While taking a photo of the sea, I call my friend with the glass, sharing with excitement about the good quality of the photo. Experiencing functions on the smartglass that the phone challenges the expectation that calling and taking photos only occur on a hand-carrying device like a phone, prompting me to compare the quality of the functions on both devices. Therefore, because individuals who possess novel technologies focus on the quality of the functions of the technology, which overshadows the personal experiences with it when sharing, Baca's claim is valid to the extent of possessing new technologies. However, after getting a new piano, I play it for more than 3 hours straight as my mind fly away with Liszt and Beethoven. After finish playing, I call one of my friend who also plays the piano, sharing my wonderful journey about hearing Liszt ringing the bell named La Campanella in Hungary. Because playing the piano is my habit, I am not excited about having the piano, as I have access to it everyday before buying the new one. Buying a new piano upgrades the sound quality, which allows a deep exploration of the experience with playing music. Therefore, Baca's claim is limited to the extent of exploring new technologies and objects as upgrading possession allows focusing on the experience with it.

Possessing novel technology tools while others do not have triggers the desire to show-off. For example, while I used an iPhone 6 when iPhone 13 was out, my friend who possess an iPhone 13 pro always show-off in front of me, letting me look at the big screen and the huge amount of storage in his phone. Possessing the new iPhone 13 pro builds my friend as being up-to-date with technology. Through buying the new phone, the brain desire to earn mental accomplishment through comparison with others' possession of older phones, bringing satisfaction as a reward of the effort in buying. Accordingly, Baca's claim is valid as possession brings the desire to show and compare with others' possession, while focusing on the possession takes the attention through the desire to compare, diminishing the focus on sharing experiences in life. In addition, after my friend show-off his new phone, I ask my my dad for his headphone that transmits sound to the bones inside the ears directly, allowing the user hearing the surrounding environment while listening to musics. Then, I wear it everyday to school. After one of my history class, I talk to the friend, advertising him the headphone and showing-off the great functions, leaving him in awe. Through sharing and showing-off the new technology, I attempt to become an up-to-date person by showing the novel headphone to my friend, demonstrating my awareness of technological innovations. Then, as individuals possessing new technology, they can build or change their status to an up-to-date person, receiving approval as an up-to-date person. Therefore, Baca's claim is valid when possessing technologies because receiving approval from friends earns mental satisfaction that sharing normal life experience cannot gain.

Exploring new technologies brings excitement, while re-experiencing an upgrade equipment enhance the experience. Additionally, possessing novel tools triggers the desire to show-off. Thus, through triggering excitement and the desire to show-off with new technologies, Baca's claim is valid but limited to technologies.

Citation:

“AP® English Language and Composition Free-Response Questions Set 2 .”  
Collegeboard.org, College Board, 2024,  
[apcentral.collegeboard.org/media/pdf/ap24-frq-english-language-set-2.pdf](https://apcentral.collegeboard.org/media/pdf/ap24-frq-english-language-set-2.pdf). Accessed 6 Apr. 2026.

## Clarity and Honesty

In regards to a claim that “People claim to value honesty, but what they often value more is clarity: a simple explanation, a readable motive, a feeling that the world can be made understandable.”, practicing to earn a goal enhances understanding of concepts, and specific instructions solve problems. In addition, while a lack of commentary depth triggers confusion, a specific explanation earns satisfaction. Therefore, because clarity allows others to perceive information clearly, the claim is valid.



Practicing for a goal leads to clear understanding of concepts, and clear instruction in a rehearsal fixes issues. For instance, while self-studying the AP Language essays,

I practice earning the commentary points through writing and sending to AI for feedback to improve. While struggling with advancing from a 4/6 to a 5/6 for an essay about the value of motivation, a prompt generated by AI, I asked the AI directly about what is preventing me from receiving a 5/6, it says explicitly that I lack clarity in word choices in the mechanism of the evidence and why does it matter for the thesis. While working for the goal of receiving a 5/6 score on an AP Lang essay, I value the feedback others provide me due to the lack of feedback during self-studying. Then, as the AI provides me with a specific method to improve, my mindset in writing adds a layer about writing specifically deeper than writing mechanism and explaining why it matters. Therefore, the claim about the value of clarity is valid as clear feedback allows mental attention to focus on utilizing the feedback rather than using part of attention to interpret the actual meaning of the feedback, which an honest but vague feedback cannot do. Additionally, during a rehearsal for an annual worship event, I lead the worship.

After we finish practicing the first song, I tell the singer that we get off on timing in several chorus and verse. Then, I explicitly tell her that she can solve the issue through turning up the volume of a talkback mic I'm using to hear me counting. After that, she fixed the issue with me counting.

Through including specific instruction and feedback, the singer adjusts and enhances the singing quality because she understands what to do. Because the brain requires more time to think and comprehend a vague statement compared to a specific instruction, the singer's attention focuses on singing in time after receiving the feedback. Therefore, the claim about the value of clarity is valid as a clear, honest feedback allows direct adjustment in the right direction when fixing an issue through leading the brain to focus on the right track at the start.

Lack of explanation leads to confusion, while a specific response brings satisfaction. Specifically, while giving a presentation in my history class about the impact of a new deal during the Great Depression, I simply said that it stabilizes the economy without adding extra explanation. Then, the teacher asks me to continue elaborate on what exactly happened with the economy. Because my presentation only includes a claim without justification, other students can only guess the mechanism of the program's impact as they have no knowledge about it beforehand. Then, as they guess the mechanism, they may interpret it wrong with a lack of information.

Hence, the claim about the value of clarity is valid because a vague but honest claim requires the brain's attention to focus on the logical chain rather than remembering the information, also leading to possible misinterpretation of information. In addition, while interacting with judges' questions in a science and engineering fair, one judge asked me the question of the impact of my project in medical fields. Then, I explain that because my method preserves the original signal's integrity while allowing them to pass to the backend controller at the same time, this saves computational resources and enhances performance.

After that, the judge moved on to the next question with a satisfied smile. Through including specific mechanisms of my product, the judge recognizes me as an individual who did thorough research and understands deeply about his own project.

As a result, the judge can focus on other aspects of my project without requesting more explanation, which enhances the efficiency in judging. Therefore, because the judge does not have enough understanding of the project itself, he values a clear explanation to prove the project's integrity, proving that the claim about the value of clarity is valid.

Learning leads to thorough understanding of concepts, and rehearsing with clear instructions fixes issues. Additionally, lacking commentary clarity causes confusion, while a specific one earns satisfaction. Thus, clarity is crucial to allow others to understand clearly. While clarity allows easy perception, still, the clarity will mislead others when the claim itself is wrong. Clarity and honesty cannot leave each other in reality.

Note: the prompt and the claim is generated by ChatGPT. Citation:  
"ChatGPT." ChatGPT, 2026, chatgpt.com. Accessed 7 Apr. 2026.

## A Small Suggestion

For retired seniors who occasionally stroll in the park, the most common sight on the streets these days is young people walking while scrolling through their phones, their attention completely absorbed by the messages on their screens, as if the street, trees, and pedestrians in front of them don't exist. For Gen X, the street was once a public space where people could see, notice, and talk to each other. Now, the street seems to be merely a safe passageway for "phone users," where people don't need to confront it; they only need to occasionally look up to avoid bumping into lampposts, thus fulfilling the minimum requirements of modern society. If this phenomenon only occurred occasionally, it could still be considered a personal habit. But when it has become so widespread that it's almost the default posture on the street, it's no longer just an aridulous scene, but a problem that modern society should seriously address: people seem to find it increasingly easy to stay "online," but increasingly difficult to truly be "present."

Across campuses, streets, shopping malls, and train stations, one may observe that looking down at a phone has become the ordinary posture of public life. Based on data, young people aged 15-25 typically spend between 6 and 7.5 hours a day on screens. American teenagers spend an average of 4.8 hours a day on social media, and 36% report being "almost always online" on at least one platform; such figures suggest that for many young people, social participation now depends less on physical presence than on continuous digital visibility. Young people spend most of their time not communicating, but engaging in enough visible activities such as browsing posts, liking, and sharing to show that they still exist on social networks.

Furthermore, a 2023 report by the U.S. Department of Health indicated that between 2003 and 2020, Americans spent less than 60 minutes a day socializing face-to-face with friends; and among young people aged 15 to 25, this face-to-face interaction time decreased by nearly 70% in the past two decades. If face-to-face friendship now occupies less than an hour a day, then intimacy has not simply declined in quantity; it has been displaced by forms of contact that are faster, lighter, and easier to sustain. For modern young people, the primary social figures are no longer those for face-to-face connection and understanding, but rather for fulfilling a minimal obligation of visibility within a limited time: "I'm still online," "I remember you," "I haven't disappeared." All this must be done quickly, cheaply, and with as little emotional expenditure as possible.



A "like," a "haha :)," or simply browsing others' updates often replaces the genuine attention people used to expect, allowing them to express concern without the care once necessary for friendship. In this way, mobile social networks reduce the emotional costs and time burdens for modern young people, making friendships more efficient: they maintain the illusion of intimacy while sparing young people the greater costs of attention, patience, and sincerity. Today, the value of intimate relationships no longer lies primarily in sincerity and emotional bonds, but rather in the mechanisms that mimic intimacy.

Undoubtedly, some people would suggest that Generation Z revert to old friendship habits: meeting up, having long conversations, and giving each other enough attention. They argue that

before the advent of mobile phones, friendships were built face-to-face, through eye contact and ample time. However, these proposals completely ignore a key principle of our time: anything that requires too much time, energy, or emotional investment is considered impractical in modern society.

In today's rapidly developing society, with ever-increasing pressure, young people's time is constantly being squeezed. To demand the older forms of friendship now is to demand a practice that is time-consuming, emotionally expensive, and disastrously inefficient by modern standards. Modern youth require relationships that are convenient, manageable, and low-risk; anything more demanding must be treated as a luxury.

Based on what I've said above, since acquiring deep friendships in modern society is too costly, the process too arduous, and the uncertainties leading to unpredictable consequences too dangerous, young people in modern society should no longer demand of themselves this outdated burden.

Therefore, I humbly propose that the rules of friendship should, like all other institutions, advance with the times. Formerly, people were persuaded that only face-to-face friendship could be considered truly deep; but such a definition, however suitable to slower centuries, must now be revised. Modern friendship ought properly to consist in communication conducted through the mobile phone. Such friendships may, of course, be either shallow or profound, according to the frequency and quality of one's digital observances. To like a friend's video may reasonably stand for concern; to send a short reply in a private message or comment may serve in place of the old-fashioned greeting; to dispatch an emoji may answer the purpose of comfort; to leave a message on read, where the software graciously permits such evidence, may be accepted as proof that one has at least been acknowledged; to send blessings on occasional holidays may suffice for the preservation of the relationship. And lastly, if a person should from time to time send several private messages and sustain a brief exchange, it may justly be concluded that the friendship has entered a more advanced stage, and risen above the common condition of ordinary acquaintance.

By this method, the ceremonies of friendship may be preserved, while its heavier burdens are mercifully removed. This standard, being far better suited to the present age, promises considerable advantages. In a world where each person is already burdened by his own daily pressures—students by study, workers by employment, and all alike by the general fatigue of modern life—it is plainly unreasonable to demand that friendship continue to consume the same vast quantities of time and emotional expenditure formerly required of it.

Under this improved system, social efficiency is greatly increased, emotional health is more safely guarded, and the dangers of misplaced trust are materially reduced. Friendship, which once required careful thought, prolonged attention, and the hazardous management of genuine feeling, may now be maintained at a far lower cost, with the additional benefit that no one need suffer the disgrace of complete disconnection.

To help people better understand these rules, we can divide modern friendships into three levels.

The first level of friendship can be maintained simply by regularly liking each other's posts and occasionally sending holiday greetings and well wishes. This method maintains politeness without placing too much psychological burden on either party.

The second level of friendship may involve simple interactions in comments or private messages, such as exchanging greetings, allowing both parties to feel cared for.

The third and highest level of friendship can manifest as private conversations lasting several days. Of course, this method is only suitable for energetic individuals. When you receive messages from someone every day, it indicates that your friendship has reached its deepest level. Even so, caution is needed; one should avoid unnecessary long conversations, emotional dependence, or face-to-face obligations.

Through this distinction, each young person can have their own unique friendships and adjust their social activities according to their own capabilities. No friendship needs to exceed the time, emotion, or sincerity necessary to maintain its external relationship.

To ensure modern friendships operate at their most efficient, government intervention and wise policies are necessary. They should not depend entirely on individual judgments, which are often easily swayed by emotions. Therefore, governments should impose reasonable restrictions on old and energy-consuming habits that persist in the name of friendship but are detrimental to young people.

First, prolonged face-to-face interactions between friends should be completely avoided. In this day and age, everyone has a mobile phone to send messages of care and concern; wasting hours simply to meet is pointless.

Second, late-night conversations should be limited, as such talks often foster excessive candor, emotional dependence, and unhealthy intimacy, all of which can negatively impact work efficiency the following day.

Third, sudden requests for comfort or emotional support should be limited, as this places an unfair burden on the recipient, who may lack the time and capacity to shoulder such responsibilities.

Fourth, any unexpected outpouring of genuine emotion should be seen as a form of social pressure, potentially disrupting the original harmonious and balanced relationship, and therefore should be discouraged.

In this way, friendship can ultimately be freed from the many risks associated with unpredictability, waste, and uncontrolled sincerity.

In addition, no one should consider this improved system without its value. On the contrary, it retains the most beneficial aspects of friendship while cleverly eliminating many of the factors that once made friendship exhausting. First, it will save young people a significant amount of time, freeing them from the burdens of lengthy conversations and other expensive rituals of friendship. Secondly, it will significantly reduce the emotional waste of modern young people on unnecessary conversations. Fewer people will have to endure sudden bursts of honesty, late-night dependence, or painstakingly comforting others' pain. Thirdly, it will maintain many superficial relationships, as a simple "like" and brief reply can sustain a facade of intimacy at a far lower cost than before. Fourthly, it will reduce misunderstandings arising from past friendships, as you'll have ample time to consider your responses, eliminating the need for instant replies and minimizing the potential for hurt. Finally, it allows every young person to gain social prestige without paying the enormous costs of the past, such as obligations of companionship, patience, and sacrifice.

At this point, I foresee an objection from those who still imagine that shallow digital exchanges cannot replace real friendship, but only counterfeit its exterior ceremonies. I am far from denying the justice of this remark. Indeed, it may very well be true that such practices preserve little of friendship except its visible signs. But herein lies the error of the objection: it assumes that the end of friendship remains what it formerly was. In our improved age, friendship is no longer valued for depth of affection, sincerity of concern, or any laborious exchange of feeling, but rather for its ability to prevent offense, to maintain appearances, and to furnish occasional proofs that one has not been entirely cast off. If these purposes may be answered by a brief message, an emoji, or the charitable distribution of likes, it would be unreasonable to insist upon the heavier burdens of the ancient model. For what some call the loss of genuine friendship may, under modern conditions, be more properly understood as a most useful correction of its former excesses. What is mourned by some as the death of friendship may in fact be only its necessary reduction to a form the modern world can still afford.

I profess, in the sincerity of my heart, that I have not the least personal interest in endeavoring to promote this necessary work, having no intention but the public good of relieving young people from excessive emotional burdens, regulating friendship upon a more practical footing, and preserving among them such degree of social harmony as the present age will permit. I am not moved by any private resentment against intimacy, nor by a desire to excuse negligence under a more elegant name; for I have long accommodated myself to the reduced expectations of modern society, and am in little danger of either receiving or offering those heavier services of affection which I here take the liberty to discourage. My only concern is that the youth of this generation, already overcharged with study, labor, and the endless maintenance of digital presence, should not be further oppressed by demands for prolonged attention, unguarded sincerity, and other expensive ceremonies of the old friendship.

I do therefore humbly submit this whole matter to the consideration of wiser persons than myself, not doubting that, in an age so distinguished by efficiency, self-protection, and the prudent management of emotional resources, they will readily perceive the great usefulness of

reducing friendship to a form less burdensome than formerly. For if the name and outward ceremonies of affection may still be preserved, while its more exhausting duties are wisely restrained, I cannot but reckon this among the most fortunate improvements of modern life. Nor do I think the public will suffer greatly if friendship should hereafter consist rather in the regular exchange of signs than in the hazardous exchange of souls.

Research:

<https://news.gallup.com/poll/512576/teens-spend-average-hours-social-media-per-day.aspx>

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<https://www.pewresearch.org/social-trends/2025/03/13/teens-friendships-and-emotional-support-networks/>

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<https://www.hhs.gov/sites/default/files/surgeon-general-social-connection-advisory.pdf> ?



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