# ONEWORLD JOURNAL

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# Acknowledgements

OneWorld Journal's annual publication is always a labor of love, stoking the passions present among UIC's student populace. The most visible work is that of our writers: we greatly appreciate your willingness to share your stories – some very intimately connected to your (inter)personal lives and others simply a manifestation of your growing concerns as a citizen of this world. We feel honored to serve as the vessel through which your words materialize into more permanent memories – ones to be read, respected, and reaped perpetually. Aanshi, Abigail, Alonzo, David, Dr. Rausch, Iman, Laiba, Moksha, Nonye, Suhaib, Victoria: thank you.

We would also like to extend gratitude to OneWorld's editorial team – Hannah, Iemaan (who is also a writer!), Lamisha, and Madeline – and executive board – Shola (who is also a writer!), Deana, and Abbey. Working within the confines of such a hectic socio-political and educational climate is no easy task – and arguably, a burden that should not be imposed upon us. Nonetheless, it is only with your support, communication, and resilience that this year's edition of OneWorld was able to come to fruition. Nothing we do is possible without you all devoting your time simply out of love. Thank you.

There are several other people on campus to also acknowledge for their support. To Dr. Norma Moruzzi: your advice is invaluable – the source of our sustenance and the most reassuring indication that the effort we continuously set forth is not purposeless, but rather, augments our purpose. For your ceaseless words of encouragement, thank you. To Dean McCrillis: your affirming reminders and well wishes are always useful in maintaining the organization of OneWorld. For always keeping us together and on task, thank you. To the Honors College: our annual publication would not be possible without your financial support, and for this, we thank you!

Finally, we thank all of you who take the time to read through OneWorld Journal's 2021 issue. Whether in this lifetime or the next, we are eternally grateful to be in the company of those who recognize the power of their voice, mobilize it, and reimagine just what it means to live, feel, and be.

Thank you.

# President's Note

As I pen this note in late March of 2021, reflecting on the year that preceded it, I am overwhelmed by the omnipresence of loss – more specifically, of death. I find myself achingly musing over the loss of remarkable artists, talents, and loved ones in addition to those who have fallen at the vicious hands of state violence. Even amidst the unpredictability of our current reality, a time that has been inordinately characterized by stillness and stagnancy, the resounding ubiquity of loss is inescapable. As we enter what many perceive to be a regenerative phase for our nation – for our world – let us not forget who and what has been needlessly lost during this purportedly benevolent transition. Let us honor those who could not enter 2021 alongside us by breathing life into their names. We value, love, and miss your presence and will proceed faithfully in your memory.

This year's publication marks a historic anniversary, the fifteenth edition of OneWorld Journal since its inception in 2006. With every annual publication, we sustain OneWorld's foundational commitment of heightening the visibility of pertinent international and domestic issues, expanding the boundaries of our collective vantage point, and instilling a deeper appreciation for the myriad cultures represented on our campus and beyond. In this context, our publication for the 2020-2021 academic year embodies the juxtaposition that shrouded 2020: celebration juxtaposed by mourning, pain juxtaposed by triumph, and loss juxtaposed by gain. Even when submerged in an atmosphere of socio-political pandemonium, together we have flourished in profound, palpable ways. We are cemented in history as stewards of an inconceivable period of time, similarly bound by our capacity to nonetheless endure.

Despite how they may diverge in content, each article presented in our 2021 publication explores a novel or enduring issue with immediate relevance. Thematically, the concerns expressed by this year's cohort of writers are no different than that of our writers in 2006, 2010, 2017 – demonstrating that history truly is cyclical. Nearly two decades after the first publication of OneWorld Journal, our message remains the same:

*Though we are Many, we are One.*
*Many peoples, One common humanity.*
*Many religions, One message.*
*Many struggles, One hope, One love, One vision.*
*We are OneWorld.*

I am confident that this message will resonate with you all as you navigate OneWorld's 2021 issue. It is a beautiful exploration of all things timely and touching, and more than anything, it is a tender documentation of reality. I hope you enjoy it.

Sincerely,
Shola Jimoh
Interim President

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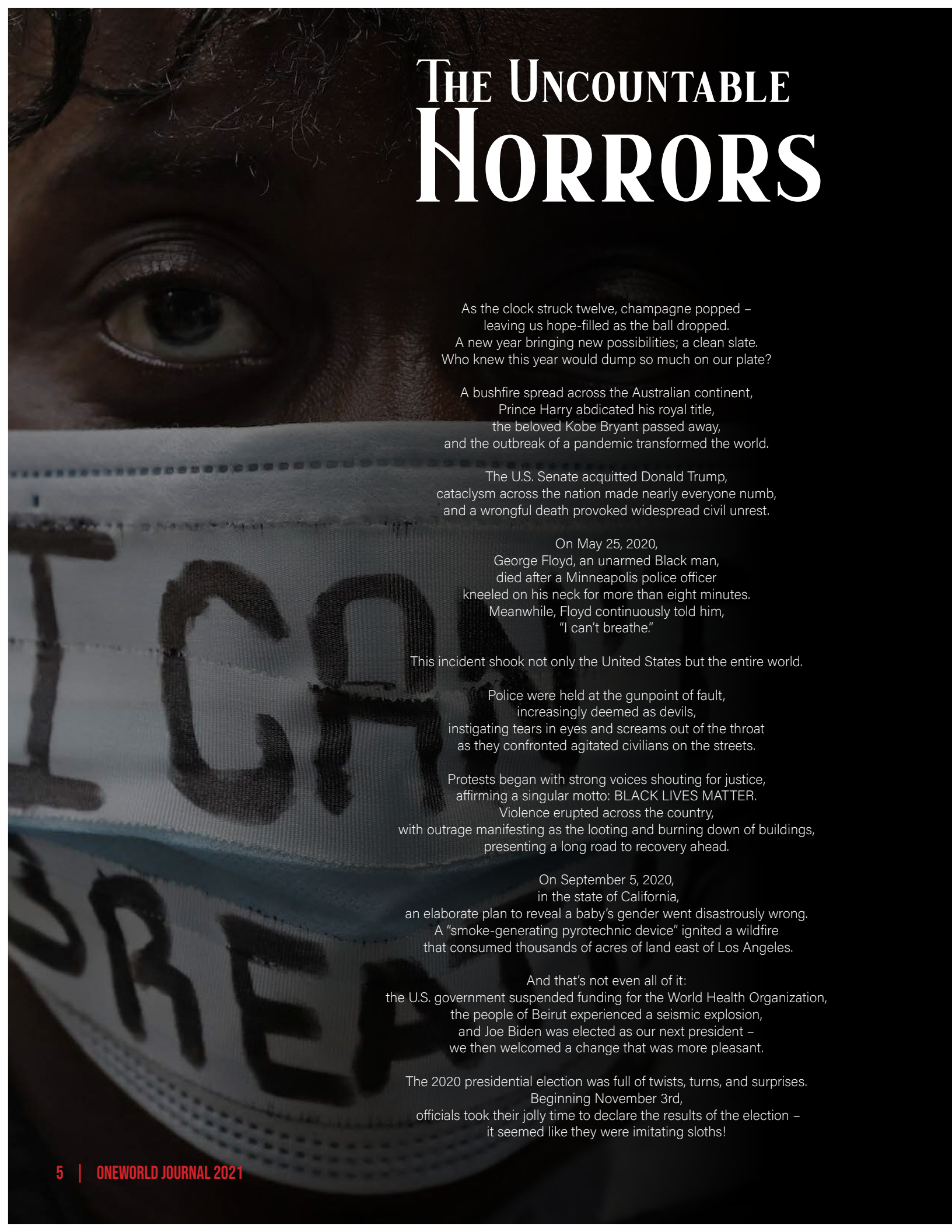

# The Uncountable Horrors

As the clock struck twelve, champagne popped –
leaving us hope-filled as the ball dropped.
A new year bringing new possibilities; a clean slate.
Who knew this year would dump so much on our plate?

A bushfire spread across the Australian continent,
Prince Harry abdicated his royal title,
the beloved Kobe Bryant passed away,
and the outbreak of a pandemic transformed the world.

The U.S. Senate acquitted Donald Trump,
cataclysm across the nation made nearly everyone numb,
and a wrongful death provoked widespread civil unrest.

On May 25, 2020,
George Floyd, an unarmed Black man,
died after a Minneapolis police officer
kneeled on his neck for more than eight minutes.
Meanwhile, Floyd continuously told him,
"I can't breathe."

This incident shook not only the United States but the entire world.

Police were held at the gunpoint of fault,
increasingly deemed as devils,
instigating tears in eyes and screams out of the throat
as they confronted agitated civilians on the streets.

Protests began with strong voices shouting for justice,
affirming a singular motto: BLACK LIVES MATTER.
Violence erupted across the country,
with outrage manifesting as the looting and burning down of buildings,
presenting a long road to recovery ahead.

On September 5, 2020,
in the state of California,
an elaborate plan to reveal a baby's gender went disastrously wrong.
A "smoke-generating pyrotechnic device" ignited a wildfire
that consumed thousands of acres of land east of Los Angeles.

And that's not even all of it:
the U.S. government suspended funding for the World Health Organization,
the people of Beirut experienced a seismic explosion,
and Joe Biden was elected as our next president –
we then welcomed a change that was more pleasant.

The 2020 presidential election was full of twists, turns, and surprises.
Beginning November 3rd,
officials took their jolly time to declare the results of the election –
it seemed like they were imitating sloths!

# OF 2020

## #HappyNewYear (with conditions applied)

AANSHI PATEL

The two candidates were neck-and-neck in the competition:
one candidate too old to belong in the White House,
the other too corrupt and negligent to remain.

I myself feel that it is time for somebody –
a candidate who is not old from the mind
nor selfish from the soul –
to occupy the White House.

My feelings aside, however,
on December 15, 2020,
the electoral college finally confirmed
Joe Biden as the winner of the election –
after which it seemed like regeneration was on the horizon.

Whew – what a year!
That's a lot,
and I'm sure I've missed a few things.
We've cursed these times and situations,
as if it would liberate us from 2020!

My point is that most destruction this year has been criticized by us:
"Why this?!"
"What now!?"
"Oh god, again!?"

These expressions tell us that we have been blaming other things
instead of reflecting if all of this was our own doing:
the product of years of neglect
undermining the powers of the universe.

I believe the year 2020 was like rolling dice,
rare sixes and fives;
often ones and twos and other times –
but the dice rolled off the game board.

We learned to communicate this year,
and started to worry about things other than our personal routines.
Most importantly, by worrying about other people –
their pains, their triumphs, their feelings –
we learned empathy.

With its uncountable horrors,
the year 2020 felt like a haunted house.
While some of us reached its end
by holding the hands of our loved ones,
many great people were lost along the way.
Maybe some of you would accept the offer to erase it all,
but I wouldn't.

BLACK LIVES MATTER

**Photos**

Associated Press. "A Person Wears a Mask Reading 'I Can't Breathe' during a Protest over the Death of George Floyd in Chicago, Saturday, May 30, 2020." The Orange County Register, MediaNews Group, Inc., 2 June 2020, www.ocregister.com/2020/05/31/were-sick-of-it-anger-over-george-floyds-death-other-police-killings-shatters-u-s/.

# #EndSARS: Nigeria's Struggle

VICTORIA OGUNNIYI

During a protest at a toll gate in Lagos, army men fired a barrage of bullets into a crowd of unarmed citizens (George). The streets were lined with the injured and the deceased. The raised Nigerian flags, which feature a white stripe flanked with green, were smeared with crimson, signifying the transformation of a peaceful protest into a war zone. Despite the demonstration's bloody aftermath, the sentiment among the protestors remained unchanged: police brutality will no longer be tolerated.

Prior to the slaying of Nigerian protestors, another troubling event captured global attention: the murder of George Floyd. If not for the frightened bystander who happened to record the roadside execution, the discourse surrounding his death and police-community relations might have evaded the notice of mainstream media and other influential entities. However, following a summer of protests, revolts, and reforms, decades of unvalidated cries were finally given a platform. Several states have implemented reforms, ranging from departmental budget cuts to "sleeper" hold bans, which prevent officers from using chokeholds to render people unconscious (Rummler). Surprisingly, these

movements also spurred an international response, rallying people across the globe to speak out against their own police forces. One such country is Nigeria, which is currently under the leadership of President Muhammadu Buhari. Nigerian citizens recently renewed their efforts to dissolve the Special Anti-Robbery Squad, or SARS; however, this fight has proven difficult and oftentimes deadly.

As a country, Nigeria is no stranger to the scourge of police brutality. Upon declaring independence from Britain in 1960, the newly-formed national government made many mystifying decisions. One of their more consequential choices was to create a federally-controlled police force as opposed to maintaining several quasi-militias developed under British rule (George). While the centralization of policing served as an effort to mitigate regional unrest, it gave localized police forces an undue sense of dominance over their countrymen, blurring the distinction between police and military powers. Due to the government's oversight, numerous policemen engaged in acts of state-sanctioned cruelty, especially against those who dared to speak up. In 1977, one-thousand armed soldiers raided the commune of Fela Kuti, a musician who used his art to criticize the government (Smith). By the time they left, they had torched his compound and fatally tossed his mother out of a window (Smith).

> "AS A COUNTRY, NIGERIA IS NO STRANGER TO THE SCOURGE OF POLICE BRUTALITY."

Still grappling with an oppressive regime, Nigerians have organized several social movements in the last decade. In 2012, the #OccupyNigeria movement resulted in the murder of Ademola Aderinde, an activist who was forced into a sitting position and shot in front of his fellow protestors ("#OccupyNigeria Protester"). Though these tensions were finally resolved once Nigerian leadership took back their controversial decision to deregulate the nation's oil sector, many other peaceful protests have ended in tears and bloodshed (Busari). The current push for #EndSARS has proven to be equally tumultuous, especially since it directly challenges police abuse. Formed in 1984, the SARS unit started off with noble intentions: curbing the epidemic of chaos and lawlessness in Nigeria (Gladstone and Specia). However, it eventually spiraled into a corrupt enterprise that committed crimes against the very people it was intended to protect. Paralleling the unrest in the United States, the #EndSARS movement began with a viral video taken on October 3, 2020. The recording depicted several officers senselessly shooting a young man before fleeing the scene in the victim's luxury car (Aluko). From this moment on, many Nigerians decided that enough was enough and took to the streets to demand change.

In response to the impassioned protests, President Buhari agreed to disband the SARS unit on October 12th – though the aforementioned officers only faced reassignment rather than punishment. Many were left unsatisfied by this response as the brutality against protestors continued. The conflict reached its peak on October 20, 2020, with soldiers resorting to gunfire as a means to disrupt a peaceful protest at the Lekki Toll Gate. Claiming the lives of 12 unarmed citizens, this tragedy was dubbed the "Lekki Massacre" (Biakolo). As the protests occurring in the U.S. inspired a global response, the #EndSARS movement garnered international attention. Amid mass unrest, one question remains unanswered: what comes next? The violence is not over. Buhari's promises may prove to be empty; this is not the first time that Nigeria vowed to dissolve the SARS unit (Chow). The government refuses to atone for these atrocities. In the absence of trust and comfort, Nigerians have continued to take matters into their own hands by courageously organizing additional demonstrations. Despite the government's efforts to silence their voices through financial and physical manipulation, protestors have persisted in their fight for justice.

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# The Biafran War: Nigeria's Troubled Past Unburied

NONYE OKOLI

Recently, a few celebrities tweeted the hashtag #EndSARS, calling for the abolition of a corrupt Nigerian police unit, the Special Anti-Robbery Squad, or SARS (Parkinson; Gladstone and Specia). However, for those familiar with Nigeria's history, particularly the survivors of the Biafran civil war, this news is not surprising at all. The recent killings of Nigerian youths peacefully protesting police brutality, as well as the brutal crackdown on and extrajudicial killings of thousands of Indigenous People of Biafra (IPOB) leaders and members agitating for the reform of Nigeria, are shocking (Dark; Munshi; "Nigeria"). However, the world was again apparently silent to the Ibo plight – reminiscent of its actions during the Biafran War.

Very few know about the Biafran War. It has been fictionalized in the media, such as in the novel *The Dogs of War* and the film *Half of a Yellow Sun* (Forsyth, "The Dogs of War;" Jordison). The Biafran War was a civil war that began in 1967 after the mass exodus of northern Ibos to the south-eastern region of Nigeria, which occurred due to their massacre following a political coup led by an Ibo army officer. Northerners retaliated by assassinating the Head of State, and after increased persecution of northern Ibos was left unaddressed by the government, the Ibos seceded as the Republic of Biafra. This secession was followed by an official proclamation of war lasting nearly three years, ending with the Biafran surrender in January of 1970 (Nwaubani).

Over three million Ibos died in the war from starvation and disease, many of them children ("Nigeria since Independence"). The most appalling aspect of the war was the British government's unabashed support of the Nigerian government and active prevention of other political actors, including the United Nations (UN), from intervening – even on humanitarian grounds – to supply food to Biafrans.

Some believe that Britain's inaction to stop the killings was implicit support of the Nigerian government's abuse (Forsyth, "Buried for 50 Years"). Some perceive it as something more, as a way to maintain a semblance of indirect rule in a decolonized Nigeria. Had it not been for Bruce Mayrock self-immolating, or lighting himself on fire in protest, before the UN to draw attention to the Biafran plight as well as the Red Cross intervening – which was met with Nigerian governmental resistance – Biafra may not have received aid from international agencies, and millions more could have perished (Phillips; Tarantola).

Seemingly, the Northern leaders who inherited power from their former British rulers also inherited a colonial mentality that led to the first coup. Today, Nigeria supposedly operates as a federal style of government, which ideally would give states meaningful rights of autonomy, thus promoting unity in diversity. However, the relics of colonial rule have instead propagated a pseudo-democracy, entrenched corruption, and deep tribal divisions.

The recent events in Nigeria have demonstrated to the world that President Muhammadu Buhari of Nigeria has, contrary to his own claims, retained the colonial mindset of Nigerian leaders – and that in many ways, the Nigerian government has not learned from its past mistakes. The recent protests represent a fight not only against police brutality but also against oppression, corruption, chronic unemployment and underemployment, inflation, and poverty (Munshi).

Perhaps citizens of America, Lebanon, Hong Kong, and Syria – to name a few – can relate to the plight of these young Nigerian protestors. In 2020, the collision of a global pandemic, police brutality, and a sense of collective instability has led to an explosion of global protests. There is a collective groaning and yearning for justice worldwide. If history has taught us anything, it is that it repeats itself, often to the demise of many and the chagrin of the world. As a poet once wrote, in this life of inevitable recompense and inescapable accountability for collective responsibility, indifference to injustice anyway is not an option; it is a real-life epitasis that would inevitably lead to a catastrophe (Okoli).

## BIAFRA, THE SO-CALLED "LAND OF THE RISING SUN."

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# Humanitarian Crisis:
## What Exactly is Happening in South Sudan

LAIBA ATHAR

South Sudan, a country located in northeastern Africa, is known for its rich biodiversity and lush savannas (Sikainga et al.). On July 9, 2011, the country gained independence from Sudan by signing the Comprehensive Peace Agreement. The Comprehensive Peace Agreement is a 250-page agreement that states both North and South Sudan should equally share power and oil revenues. However, signing the peace agreement did not bring an end to the ongoing conflict in South Sudan. The Sudan People's Liberation Movement, the political party that fought for South Sudan's independence, is now divided in its own country and is fighting for power ("South Sudan Crisis Facts").

The civil war started in December 2013, when President Salva Kiir Mayardit of South Sudan accused the former vice president, Riek Machar, of attempting a coup. The conflict escalated rapidly, and both men represent rival ethnic groups with a long history of violence ("South Sudan Crisis Facts"). The political fight soon turned into an ethnic conflict as people loyal to each faction of the government took up arms. Violence spread in the nation like wildfire. The first week of conflict resulted in the death of 100 people and the displacement of more than 100,000 (Williams). Civilians sought refuge in "United Nations' bases" that served as temporary substitutes for displacement camps ("South Sudan Crisis Facts").

> "VIOLENCE SPREAD IN THE NATION LIKE WILDFIRE."

Over the course of seven years, both sides have signed numerous peace agreements. Still, both parties violated them repeatedly. The latest peace agreement was signed in September 2018, which allowed the vice president to rejoin the government and resume his role. This agreement led to some mitigation of conflict, yet the outbreaks of violence and instability persist in South Sudan ("South Sudan Crisis Facts"). One woman in her late 50s questioned: "what was the point of independence if we are still destitute and in chaos?" (Pur). She is among the thousands of people who were evicted out of their homes due to inter-communal violence, poor governance, and disobedience to the rule of law (Pur).

Since the beginning of the conflict, 4.3 million people have been displaced, and 2.2 million have fled to neighboring countries for safety. The civilians who have fled the country have lost their homes, their loved ones, and their livelihoods. The displacement and continuous violence have also brought South Sudan to the brink of famine, as the conflict has prevented people from farming and thus caused damage to the markets. If humanitarian support is not offered consistently to South Sudan, 7.7 million people will be at risk of starvation ("South Sudan

Crisis Facts"). Hunger can have debilitating effects, as it damages an individual's immune system and can make them more susceptible to diseases ("South Sudan Crisis Facts"). Currently, there have been over 2,100 confirmed cases of COVID-19 in South Sudan (Pur). The situation highlights how the government has failed to invest in education, agriculture, and healthcare systems, but instead focuses federal spending on the nation's military defense and security (Pur).

The 2018 peace deal has yet to be implemented. The opposing parties have not reached an agreement, and the parliament has still not been reconstituted – despite the treaty. The new unity government needs to be held accountable for crimes committed during the civil war. This will allow for civilians who have been victims of human rights abuses to heal (Pur). If the unity government fails to repair the social contract and set up the envisioned, traditional justice system, then the situation of this beautiful country will keep deteriorating, and civilians will keep losing their right to a secure life for at least another few years.

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# The Rise of Extremism in France

IEMAAN KHIYANI

Islamophobia is a prevalent issue within Western culture today. The Merriam Webster dictionary defines islamophobia as the "irrational fear of, aversion to, or discrimination against Islam or people who practice Islam" ("Islamophobia").

Similar to other forms of discrimination, the history of Islamophobia is rather extensive. From the 18th to 20th centuries, European writers often depicted Islam and the Islamic world as barbaric and the "other" – treating Muslims as outcasts due to their culture (Ayoob). These authors – both through popular and scholarly work – projected a negative view of Muslims; this view was further worsened by the overthrow of Southeast and Eastern Europe by the Ottomans (Ayoob). Additionally, European imperialism conquered and dominated countries like Algeria and Indonesia, which were formerly under the control of Islamic leaders. Due to these conflicts, Muslims became known as "racially and militarily inferior" (Ayoob). Of course, extremist groups have worsened the situation by contributing to violence and terror attacks. However, these groups not only promote hostility against non-Muslims but also Muslims that do not accept their highly-specific views of Islam.

Today, these Islamophobic views have been taken to extremes. One country that particularly embodies these highly-disturbing views is France. On October 16, 2020, a teenager beheaded Samuel Paty, a French teacher, for showing inappropriate cartoons of the Prophet Muhammad while leading a freedom of expression class (Rostowska). In a memorial to honor Paty, President Emmanuel Macron stated, "We will defend the freedom that you taught so well, and we will defend secularism...We won't renounce the caricatures" (Rostowska). Although it seems that President Macron advocates and stands with secularism, it is obvious that he does not object to the disrespect of religion. Instead of working to reduce tensions in France, which have been heightened by other extremist killings, Macron reveres French nationalism and secularism.

In France, a factor that contributes to heightened anti-Muslim sentiment is the Islamophobic rhetoric of the French media – even President Macron himself, who has claimed Islam is a "religion in crisis" along with other critiques ("Tens of thousands of Muslims protest"). However, anti-Muslim sentiment is not new. Prior to Macron's presidency, other anti-Muslim acts were also carried out in France; the burkini ban, which occurred in 2016, is one example (Rostowska). A burkini is a full-body covering worn by Muslims as a form of modest swimwear. Additionally, France previously banned the veil for Muslim women (Rostowska). In other words, France has continually violated the basic rights of Muslims while simultaneously claiming to revere freedom of expression.

> **IN OTHER WORDS, FRANCE HAS CONTINUALLY VIOLATED THE BASIC RIGHTS OF MUSLIMS WHILE SIMULTANEOUSLY CLAIMING TO REVERE FREEDOM OF EXPRESSION.**

Many believe the rationale behind Macron's Islamophobic rhetoric is to win the far-right vote in France's next election (Rostowska). In France, far-right voters advocate for the re-migration of Muslims, as they do not believe that Muslims are "compatible" with French

society (Rostowska). Hence, it is apparent that political extremism in France is on the rise as support for far-right ideologies grow. As president, Macron has spread these ideas further, especially by endorsing far-right ideas – many of which directly attack Muslims

Many Muslims around the world have taken to protesting to fight this issue. Thousands marched in Pakistan, Afghanistan, Bangladesh, Indonesia and India; hundreds took to the streets in Jerusalem, Palestine and Lebanon ("Tens of thousands of Muslims protest "). These protests were carried out to demonstrate the wrong done by President Macron; he has not shown any remorse and has done nothing to fight Islamophobia. Instead, he proceeded by celebrating Mr. Paty's teachings of "freedom of expression."

Although it is not right to fight evil with evil by avenging France's Islamophobic ideals, it is obvious that France has and continues to violate the rights of Muslims. Furthermore, it is clear that Macron does not condemn religious disrespect and continues to pursue Islamophobic ideologies. Nonetheless, the Islamophobic rhetoric and actions of France violate Muslims' basic human rights, therefore more needs to be done to address these issues and prevent extremism.

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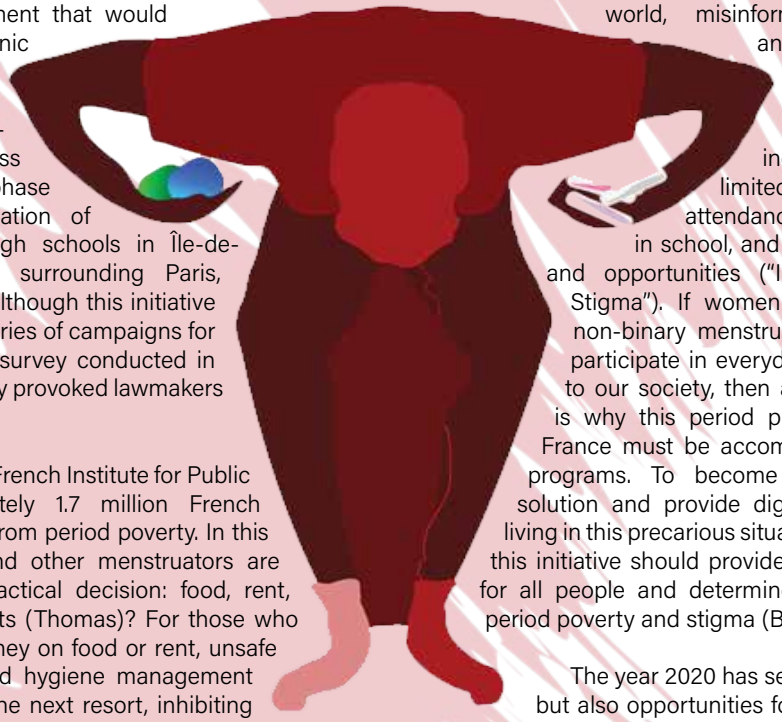
# Periodt

## (but like in a French Accent)

ABIGAIL SULEMAN

On May 28, 2020 – Menstrual Hygiene Day – former French Minister of Equality, Marlene Schiappa, pledged to enact an experiment that would supply free, organic period products to students and incarcerated, low-income, and homeless women. The first phase involved the installation of dispensers in 31 high schools in Île-de-France, the region surrounding Paris, France (El Gharib). Although this initiative was the result of a series of campaigns for menstrual justice, a survey conducted in March 2019 especially provoked lawmakers to action.



According to the French Institute for Public Opinion, approximately 1.7 million French menstruators suffer from period poverty. In this situation, women and other menstruators are faced with an impractical decision: food, rent, or menstrual products (Thomas)? For those who decide to spend money on food or rent, unsafe menstrual health and hygiene management (MHHM) becomes the next resort, inhibiting women, girls, and other menstruators from attending school confidently. Internationally, the inaccessibility of menstrual products, due to costs and additional taxes, has led to the usage of newspapers, toilet paper, plastic bags, socks, clothes, and rags to absorb an average of 80 mL of menstrual blood ("Infographic: End the Stigma;" "Overview: Heavy Periods"). Unfortunately, this practice is not only prevalent among homeless populations or within low-resource countries – it is widespread and a direct consequence of discrimination and stigma.

It is important to note that France's menstrual product distribution cannot be implemented alone. Around the world, misinformation on MHHM and mistreatment of menstruators severely affects all areas of life, including, but not limited to: mental health, attendance and performance in school, and workplace conditions and opportunities ("Infographic: End the Stigma"). If women and transgender or non-binary menstruators are not able to participate in everyday life and contribute to our society, then all people suffer. That is why this period product experiment in France must be accompanied by additional programs. To become an evidence-based solution and provide dignity to those quietly living in this precarious situation of period poverty, this initiative should provide menstrual education for all people and determine the root causes of period poverty and stigma (Barrington et al.).

The year 2020 has served many limitations but also opportunities for individual countries to address menstrual inequity. In the United States, most students are attending schools virtually, which can make it impractical to distribute menstrual supplies but easier to engage with families in their homes. In contrast, the response to the COVID-19 pandemic in France is slightly different, as distance-based learning has not been enforced and students have returned to physical buildings (McAuley). Certainly, Scotland's monumental decision in November of 2020 to provide free period products to everyone will motivate other countries to follow a new cycle and eradicate period poverty completely (Specia).

Since the start of lockdowns due to the public health crisis, many young people have struggled to talk about their menstruation with the people they live with. However, these safe conversations are critical, considering that a recent study found 1 in 4 young participants struggled more to manage their periods after the pandemic began ("Periods Don't Stop for Pandemics!"). One practical solution involves creating healthy educational spaces on menstruation for menstruators and their families. Furthermore, it may be an opportune time to partner with sustainability organizations to help students experiment and familiarize themselves with reusable products like menstrual cups and reusable pads, which can reduce the financial burdens on low-income families. It is also important that lawmakers work closely with communities and their residents to understand which actions to take. Hopefully, by the time the pandemic-closed borders have opened and Menstrual Hygiene Day rolls around, France will have successfully implemented this program in all schools, supported menstrual activism in the developing countries they once colonized, and empowered girls, women, and other menstruators to keep conversations about their periods flowing.

> AROUND THE WORLD, MISINFORMATION ON MHHM AND MISTREATMENT OF MENSTRUATORS SEVERELY AFFECTS ALL AREAS OF LIFE, INCLUDING, BUT NOT LIMITED TO: MENTAL HEALTH, ATTENDANCE AND PERFORMANCE IN SCHOOL, AND WORKPLACE CONDITIONS AND OPPORTUNITIES.

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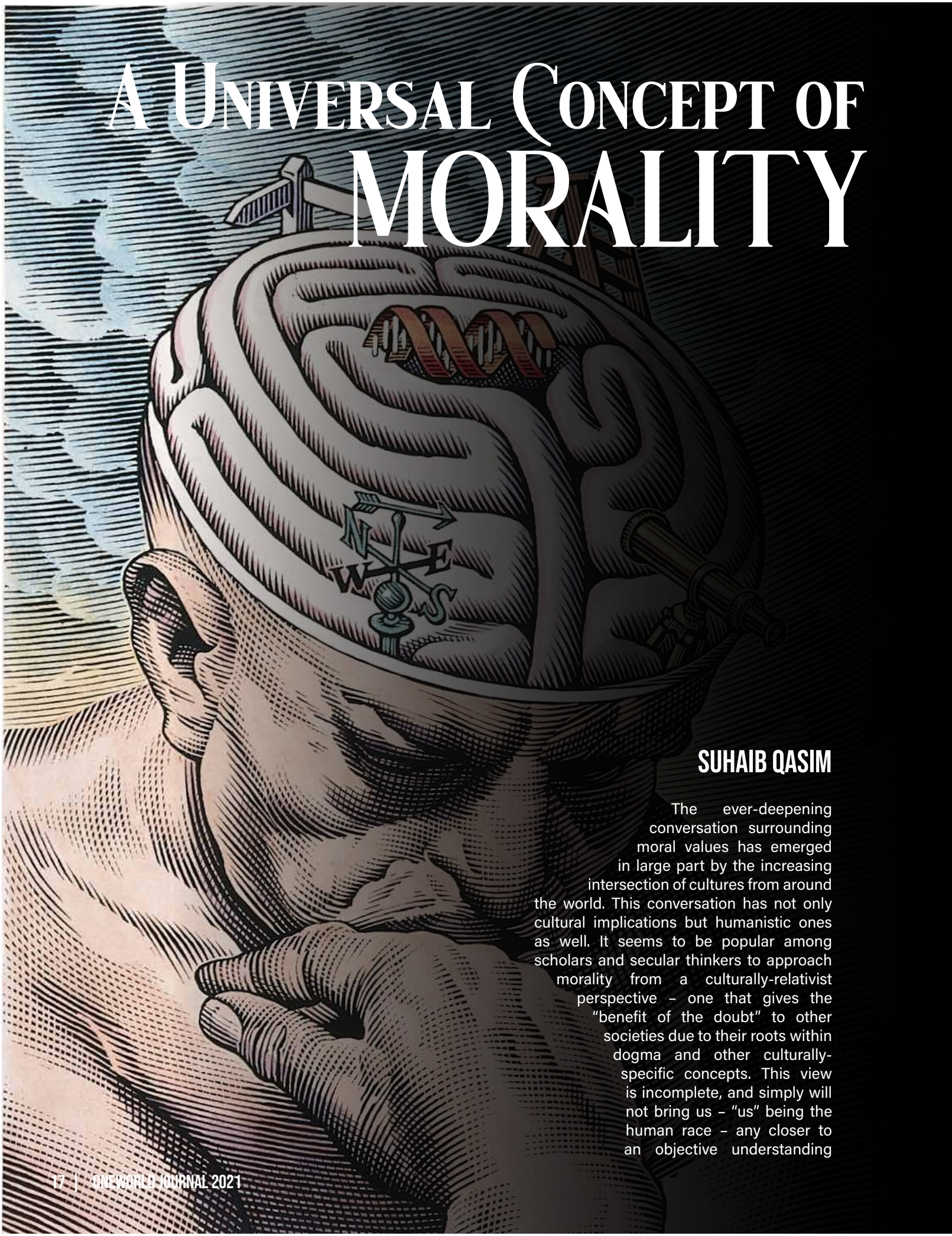
# A Universal Concept of Morality



SUHAIB QASIM

The ever-deepening conversation surrounding moral values has emerged in large part by the increasing intersection of cultures from around the world. This conversation has not only cultural implications but humanistic ones as well. It seems to be popular among scholars and secular thinkers to approach morality from a culturally-relativist perspective – one that gives the "benefit of the doubt" to other societies due to their roots within dogma and other culturally-specific concepts. This view is incomplete, and simply will not bring us – "us" being the human race – any closer to an objective understanding

of morality. Therefore, morality must be grounded in an effort to maximize human well-being, which can be scientifically measured; in other words, moral values are not merely social constructs, but instead, they are guidelines for individuals to achieve the highest level of fulfillment. Science may have its blind spots, but it is by far the most appropriate candidate for achieving morality.

The first objection many bring up is that well-being is a subjective concept. For example, some may ask: in a culture where women cannot leave the house unattended, such as in Saudi Arabia, and are considered minors, who are we to say that these women are suffering, or experiencing a lower quality of life (Beckerle)? If this is really something in question, we should be doubting the efforts made by several Saudi women's rights activists, who aim to release the stronghold of Sharia Law in that society, by fighting against male guardianship and driving restrictions. The same can be said of the efforts made by King Salman and other government officials to modernize their workforce (Tønnessen). However, we don't doubt these efforts because their view of better outcomes seems to be grounded in a feeling of a lack of well-being. The restrictions placed on women have implications beyond mere tradition – they are a symbol of an effort to silence a voice, no matter the circumstances. If a woman cannot speak out about instances of marital rape or domestic violence out of fear of suffering legal consequences, there is a clear hindrance on physical and psychological well-being that must be addressed, regardless of the subject's awareness.

Granted, it is difficult to discuss moral values without sounding sanctimonious. This is unfortunately the root cause of the gridlock experienced by many thinkers who ponder this subject. However, it should be obvious that this is not an issue that can be resolved through cultural appeasement and neutrality; it simply doesn't work. Justifications exist for the daily atrocities being committed around the world due to our inability to urgently address the subject.

Understanding morality objectively – through the measuring of well-being – is the most effective way to rid the world of its excessive suffering. Despite the fact that certain ideals have changed over time to become more or less appropriate, one cannot deny that this evolution is grounded in human nature. It is human nature that we flourish from benevolence. We grow up as children intending to laugh and make people happy before understanding why. We aim to fill our lives with these positive mental states because they are not only healthy for those around us, but for ourselves as well. We feel compassion towards those that are suffering in the other hemisphere, praying that they live to experience true satisfaction and well-being. This does not have to be achieved by the introduction of something positive – it can merely be by the elimination of something negative. Accepting a universal concept of morality centered on well-being will give us an ideal to live by and an ideal to strive towards.

**ACCEPTING A UNIVERSAL CONCEPT OF MORALITY CENTERED ON WELL-BEING WILL GIVE US AN IDEAL TO LIVE BY, AND AN IDEAL TO STRIVE TOWARDS.**

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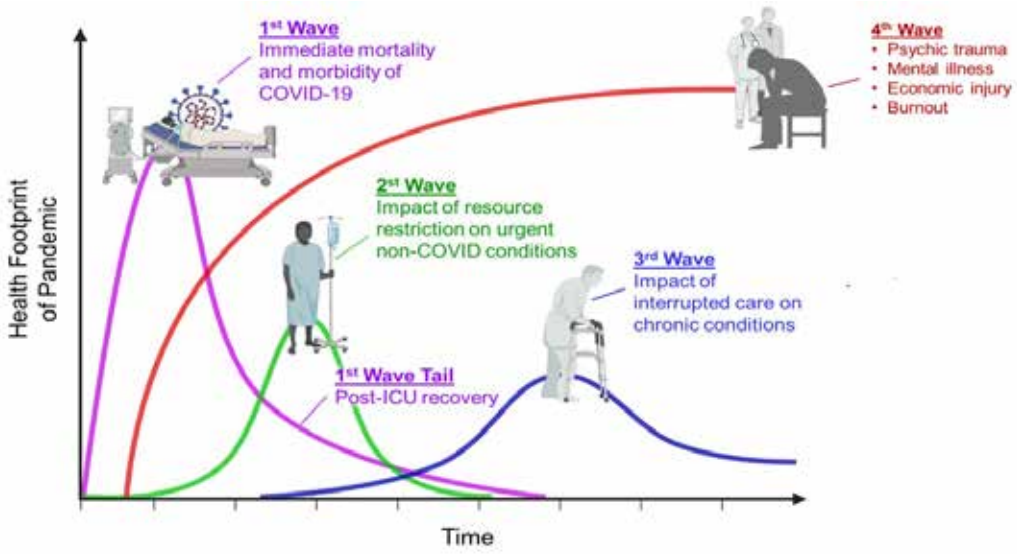
# The Forgotten Curve

IMAN BENCHEHIDA

Infectious disease outbreaks have affected populations for centuries: influenza, cholera, dengue fever, HIV/AIDS, and so forth. Such epidemic outbreaks have changed the trajectory of history and have had lasting effects on societies, economies, population numbers, war outcomes, and government legislation. Today, we are faced with the COVID-19 pandemic, an infectious disease outbreak that has affected virtually every continent and infected over 60 million people and counting. The infamous pandemic curve, an exponential line indicating the number of deaths due to COVID-19, has been the topic of much discussion since early March. However, can such a detrimental pandemic only possess one curve?

There is a much-forgotten curve that exponentially rises and stabilizes – the curve of psychological effects due to the pandemic. As with pandemics in the past, it is expected that the COVID-19 outbreak will lead to a rise in mental health issues, including depression, anxiety, post-traumatic stress disorder (PTSD), and fear-based behaviors.

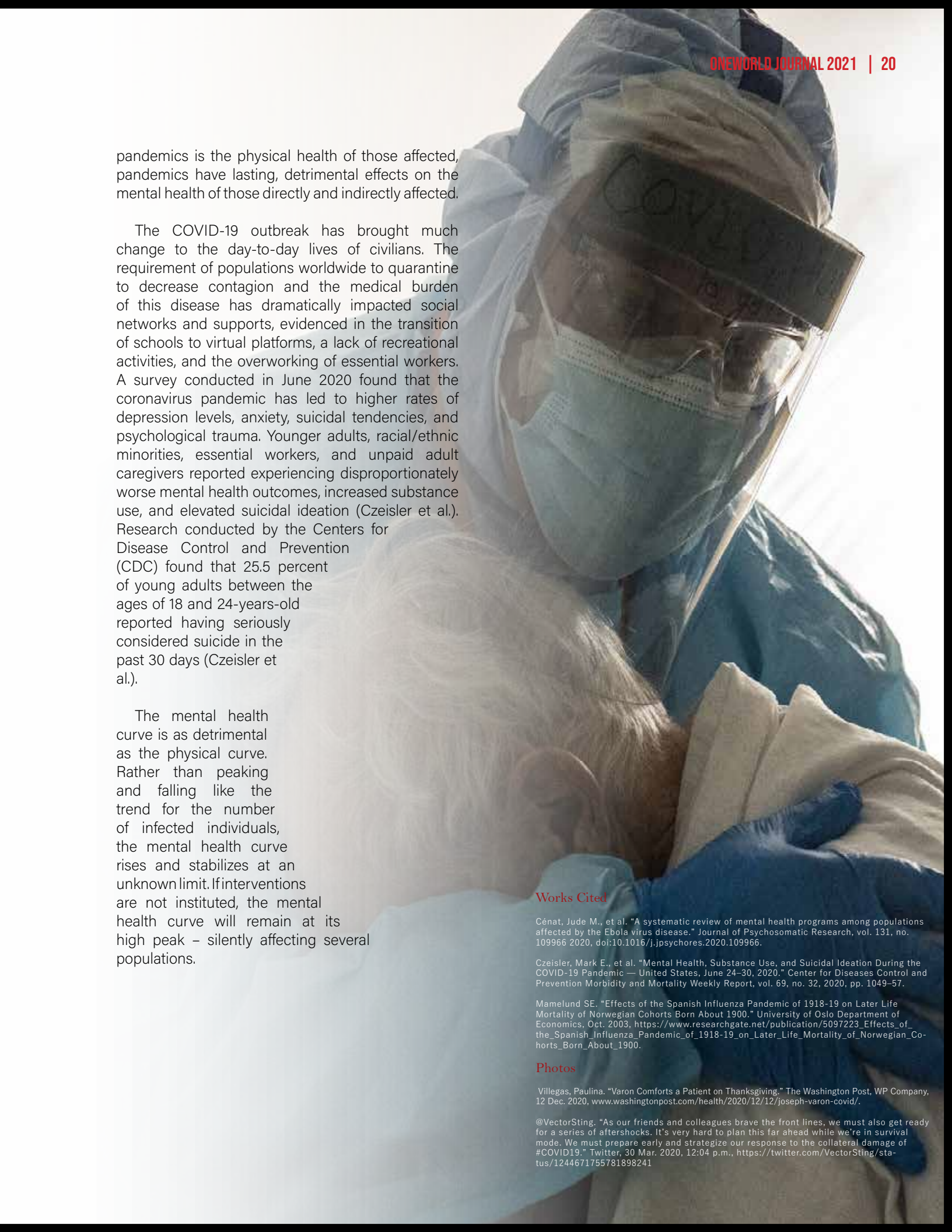
During the 2014 Ebola outbreak, at least 27.5 percent of individuals affected by the Ebola virus disease presented significant symptoms of anxiety (Cénat et al.). Survivors of the 1920's Spanish Flu reported sleep disturbances, depression, mental distractions, dizziness, and difficulties coping at work (Mamelund). Although the primary focus during



pandemics is the physical health of those affected, pandemics have lasting, detrimental effects on the mental health of those directly and indirectly affected.

The COVID-19 outbreak has brought much change to the day-to-day lives of civilians. The requirement of populations worldwide to quarantine to decrease contagion and the medical burden of this disease has dramatically impacted social networks and supports, evidenced in the transition of schools to virtual platforms, a lack of recreational activities, and the overworking of essential workers. A survey conducted in June 2020 found that the coronavirus pandemic has led to higher rates of depression levels, anxiety, suicidal tendencies, and psychological trauma. Younger adults, racial/ethnic minorities, essential workers, and unpaid adult caregivers reported experiencing disproportionately worse mental health outcomes, increased substance use, and elevated suicidal ideation (Czeisler et al.). Research conducted by the Centers for Disease Control and Prevention (CDC) found that 25.5 percent of young adults between the ages of 18 and 24-years-old reported having seriously considered suicide in the past 30 days (Czeisler et al.).

The mental health curve is as detrimental as the physical curve. Rather than peaking and falling like the trend for the number of infected individuals, the mental health curve rises and stabilizes at an unknown limit. If interventions are not instituted, the mental health curve will remain at its high peak – silently affecting several populations.



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# COVID-19:

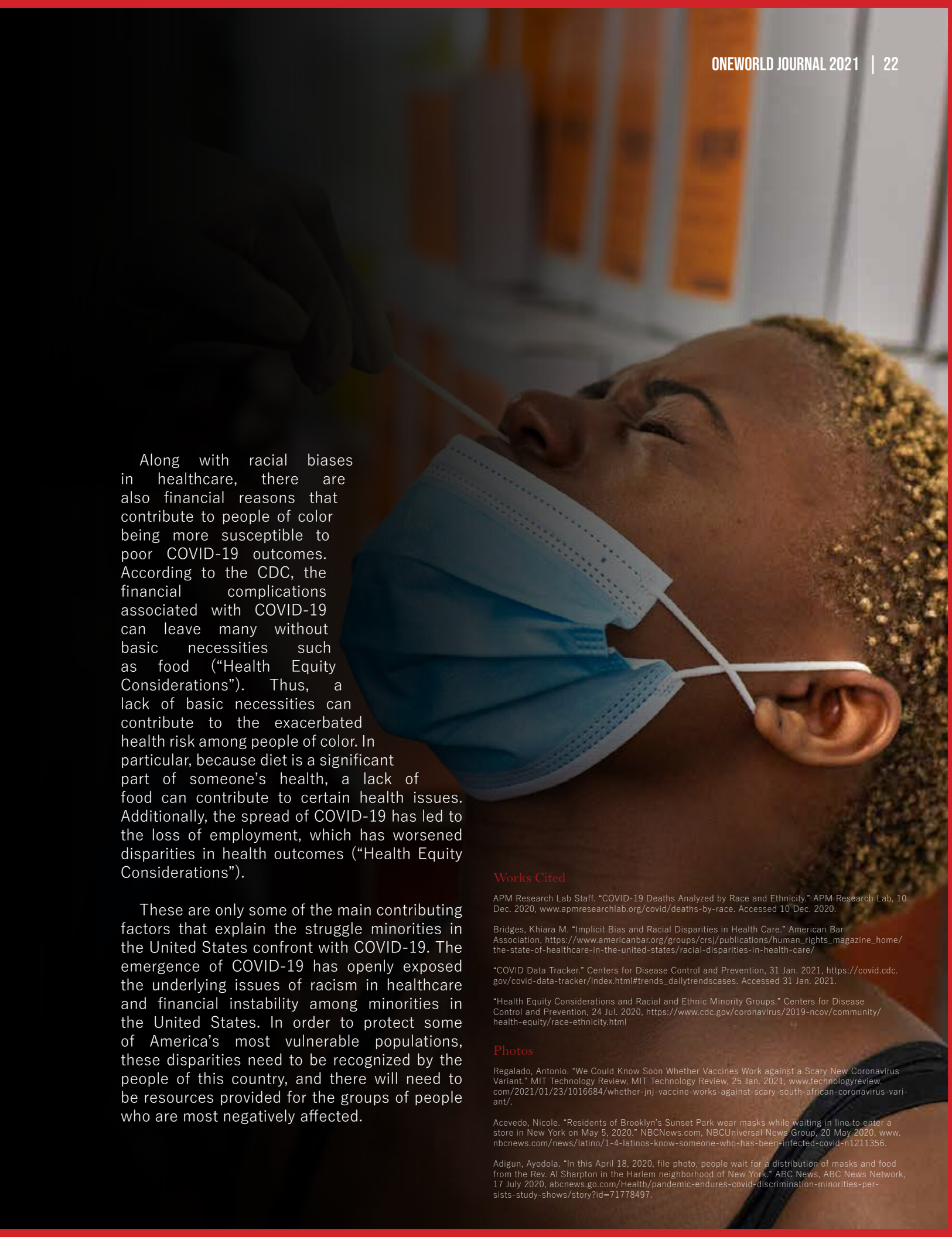
# THE UNMASKING OF RACIAL DISPARITIES IN THE UNITED STATES

DAVID ASTUDILLO

In January 2020, the first known case of COVID-19 appeared in the United States. Since then, the Centers for Disease Control and Prevention (CDC) reports that there have been as many as 438,035 deaths in the United States alone from the virus as of January 31, 2021 ("Covid Data Tracker"). While numerous people continue to struggle from the crippling effects of this virus, minorities have been disproportionately impacted by COVID-19.

Since the outbreak began, there was a clear disparity in COVID-19 outcomes evident amongst minorities. Black Americans, Latinos, and Indigenous people were – and still are – more likely to succumb to this deadly virus. Compared to Whites, Black Americans and Latinos are 3.2 times more likely to die from COVID-19 whereas Indigenous people are 3.1 times more likely (APM Research Lab Staff). Some factors that may contribute to these disparities include racial biases in healthcare and income inequalities. According to the APM Research Lab Staff, these factors not only increase a minority's risk of contracting the virus but also their risk of dying from it.

These harmful biases exhibit a disadvantage for the health of people of color. For people of color, healthcare in America has been an issue for some time now. Racial bias within the medical field has been chronicled by the American Bar Association, which include the stereotypes that many minorities seeking medical care face when being prescribed medicine or given treatments (Bridges). There is a common racial bias that is evident in physicians, as they tend to have a preference for white patients. This bias is harmful for Black patients in many ways; for example, biased doctors may resist prescribing a Black patient with medication despite their need for it (Bridges).



Along with racial biases in healthcare, there are also financial reasons that contribute to people of color being more susceptible to poor COVID-19 outcomes. According to the CDC, the financial complications associated with COVID-19 can leave many without basic necessities such as food ("Health Equity Considerations"). Thus, a lack of basic necessities can contribute to the exacerbated health risk among people of color. In particular, because diet is a significant part of someone's health, a lack of food can contribute to certain health issues. Additionally, the spread of COVID-19 has led to the loss of employment, which has worsened disparities in health outcomes ("Health Equity Considerations").

These are only some of the main contributing factors that explain the struggle minorities in the United States confront with COVID-19. The emergence of COVID-19 has openly exposed the underlying issues of racism in healthcare and financial instability among minorities in the United States. In order to protect some of America's most vulnerable populations, these disparities need to be recognized by the people of this country, and there will need to be resources provided for the groups of people who are most negatively affected.

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# Possible Radical Ramifications of the Economic Collapse and Restructuring

ALONZO ROBERTS

The proliferation of anti-coronavirus initiatives exacerbated the devastation of this current inevitable recession. Several radical ramifications of this pandemic-enhanced recession that will likely affect every American include global food shortages, continuous, astronomical job losses, the introduction of the digital dollar, and the possible replacement of the dollar as a world reserve currency.

Food is becoming an increasingly scarce commodity. Mr. Beasley from the World Food Program warns that, due to the pandemic disruptions, "we could be facing multiple famines of biblical proportions within a short few months" ("As Famines of 'Biblical Proportion' Loom"). Feeding America estimates that there will be six to eight billion meal shortages next year (Reiley).

Furthermore, the job market will likely continue to be precarious. In a 2012 report of the U.S. Small Business Association, small businesses made up 49.2 percent of the private sector ("Frequently Asked Questions"). Moreover, a 2020 Yelp publication showed that 60 percent of businesses closed due to the COVID-19 lockdown will be closed permanently ("Yelp: Local Economic Impact Report"). Even highly-educated and highly-compensated individuals are losing their jobs. In mid-October of 2020, the CEO of Discover, Roger Hochschild, expressed worry that unemployment was "spreading more toward white-collared jobs" (Miles). During the same month of this ominous warning, the Charles Schwab Corporation alone cut 1,000 covetable jobs (Egan). The World Economic Forum predicts 85 million jobs will be displaced by 2025 (Russo).

A drastic change that will likely come soon is the digital dollar. On March 22, 2020, Democratic congresspeople proposed a bill that mentioned a digital dollar. Digital dollars would be stored in digital wallets, which would be accessible to all Americans (116th Congress 2D Session). The federal reserve would then be able to instantly issue stimulus or Universal Basic Income (UBI) payments directly into individual accounts (Coppola). UBI is when the government or the central bank gives every eligible person in the country a certain amount of money for free. Former 2020 presidential candidate, Andrew Yang, popularized this concept and cited the impending automation of jobs as evidence of its necessity (Yang). Additionally, cash use may become increasingly discouraged as it can act as a conduit for COVID-19 (Dixon).

There are developments that suggest that the U.S. dollar may not be the world reserve currency for much longer. In a speech given in mid-October of 2020, Kristalina Georgieva, the managing director of the International Monetary Fund (IMF), stated that during this devastating pandemic "we must seize this new Bretton Woods moment" (Georgieva). The Bretton Woods conference was a meeting that took place in New Hampshire in 1944 (Chen). During this meeting, representatives from 44 countries created the IMF and the World Bank; more importantly, they made the standard of global trade the U.S. dollar, which was backed by gold at that time. This call to action is reminiscent of The Economist's 1988 "Get Ready for a World Currency" issue (The Economist).

In 2016, the World Economic Forum (WEF) made an ominous prediction by stating that, by 2030, "you'll own nothing and you'll be happy" (Parker). The video was re-shared by the WEF in 2020 and subsequently taken down on Twitter due to the immense backlash these ominous predictions received from the public. In spite of the negative feedback, their predictions seem increasingly plausible by the day. Inaction during this time of radical restructuring will likely leave large swaths of the world destitute, dependent, and unhappy. Albert Einstein once said "in the midst of every crisis, lies great opportunity" ("Albert Einstein").

Some of the approaching problems or crises outlined in this article, such as food shortages, have obvious remedies on the individual level if they are anticipated. For other problems, such as the synchronized reductions of jobs and the precarious economic landscape, it is harder to propose solutions. However, with enough contemplation, individuals can enact personal contingency-plans to help themselves thrive.

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# Catch Share Systems

## and Their Impact on Freshwater and Marine Ecosystems, the Fishing Industry, and Communities

MOKSHA MUTHUKRISHNAN

Catch shares are a system of fishery management based on the allocation of either the quantity of fish or the areas in which fish populate; these two types of catch shares are known as quota-based or area-based programs. Prior to the establishment of catch share programs, fishermen would compete to get the best catch and turn a profit; however, the drawback with that is that it often led to overfishing and exploitation of certain fish species (many of which were driven to endangerment before strategies were put in place to curb that). Furthermore, there were no backup plans for fishermen if they missed good weather or fishing periods. The idea behind the implementation of catch share programs was to kill two birds with one stone – so to speak. These programs would not only protect fish populations, as well as freshwater and marine ecosystems, but they would also ensure more safety, security, and flexibility for fishermen and fishing industries.

"Catch share" is an umbrella term used to describe several types of fishery management approaches. As mentioned before, these approaches are split into quota-based or area-based programs. Examples of quota-based programs include individual transferable quotas (ITQs) and individual fishing quotas (IFQs). These types of quotas deal with allocating a total allowable catch

(TAC) to different fishing interests, which can then be transferred amongst the different interests at will, based on which quota category the fishery management falls under. Additionally, there are area-based programs like territorial use rights for fishing (TURFs), which set aside a certain part of the freshwater or marine body that can be fished while conserving other areas to maintain and protect the overall ecosystem. ITQ catch share programs, in particular, have been put into effect for several decades now and are used almost worldwide, yet, there are still significant downsides to this system of fishery management ("Limited Access Privilege").

One significant pitfall of ITQ catch share programs is the problem of competing interests. Large corporations have a significant financial stake in profiting from fishing industries, which means quota-based systems like ITQs are considered the ultimate solution. TAC allocations can be transferred, indicating that those who have a vested interest in the industry and can pay for these will benefit – privatized interests will profit. Market-wise, the strengths are clear. There is a free-market competition taking place within the secure confines of quota-based systems – a system that also prevents overfishing. However, the drawback is that smaller interests (like individual fishermen or smaller fisheries) are hurt in the process. Hence, in an effort to turn the highest profit, good fishing practices are abandoned. Thus, fish and their environment are negatively impacted despite the ITQ system's parameters (Sumaila).

Given the capitalist conundrum posed by quota-based catch share programs like ITQs, area-based programs like TURFs (namely co-operative TURFs) appear more promising. TURFs are different from ITQs, in that local communities are the ones in charge of the management and upkeep of the catch system. This is a valuable asset because many areas that implement catch share systems lack government resources. In places where such resources are limited, local communities holding management power can allocate the resources available such that the people themselves can curb overfishing (as opposed to leaving it up to a federal quota system). Additionally, local communities often form co-operatives, which are highly beneficial because there is an equal amount of risk and reward for everyone participating in the system. This creates a strong incentive to promote good fishing practices, as everyone is affected. Likewise, the TURFs benefit smaller fishing interests because the catch cannot be bought and sold like ITQs. This way, independent fishermen are not erased by large fishing interests. In summary, a shift towards cooperative-based TURF systems will have more long-term promise than the more widely implemented ITQ systems of the present day (Katona and Bonzon).

"IN PLACES WHERE SUCH RESOURCES ARE LIMITED, LOCAL COMMUNITIES HOLDING MANAGEMENT POWER CAN ALLOCATE THE RESOURCES AVAILABLE SUCH THAT THE PEOPLE THEMSELVES CAN CURB OVERFISHING."

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## Photos

All photos belong to the author.

# The Legacy of Chadwick Boseman, the Epitome of Black Heliocentrism

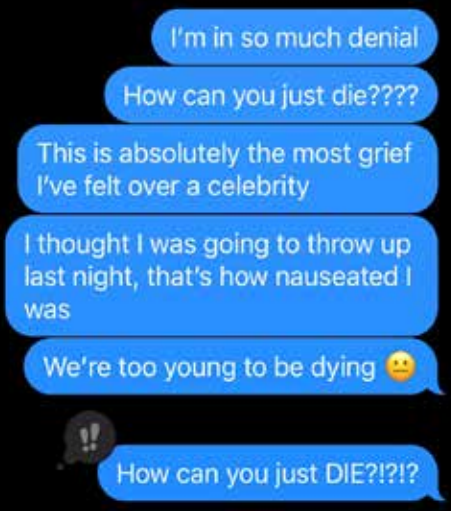
SHOLA JIMOH

One of my fondest memories of Chadwick Boseman dates back to May 12, 2018, when he delivered a commencement address to the graduating class of Howard University (Howard University). Along with thousands of others, I enthusiastically tuned in to a live stream of this momentous occasion, eager to hear Boseman's advice about navigating life's purpose as a postgraduate – and, ideally, implement it during my forthcoming matriculation to college. Boseman's speech impacted me substantially; as I listened to his reassuring words, I was fraught with emotion. The fundamental message of his speech – the importance of actualizing and (re)defining our life's purpose by transgressing stringent socio-cultural limitations – captivated me. While I already admired his professional work, after watching Boseman deliver this speech in real-time, I felt uncharacteristically connected to him. Celebrities typically never impacted me beyond a superficial level, but I quickly accepted Boseman as a formative figure in my post-secondary, intrapersonal development. He assumed a critical role in modeling the attributes of a person I aspired to become – and hopefully, to one day meet.

I found out that Chadwick Boseman passed away on Twitter. An asphyxiating grief – submerged in disbelief – characterizes the emotion that encircled me at that immediate moment. The intensity and ubiquity of these feelings have certainly receded in the months following his passing, but they nonetheless remain ineradicable. To reckon with the loss of someone intangible yet simultaneously omnipresent in my day-to-day life is a taxing challenge; I have come nowhere near surmounting it. My personal struggles in coping with Boseman's passing are not simply contained to a frustration provoked by the sudden cessation

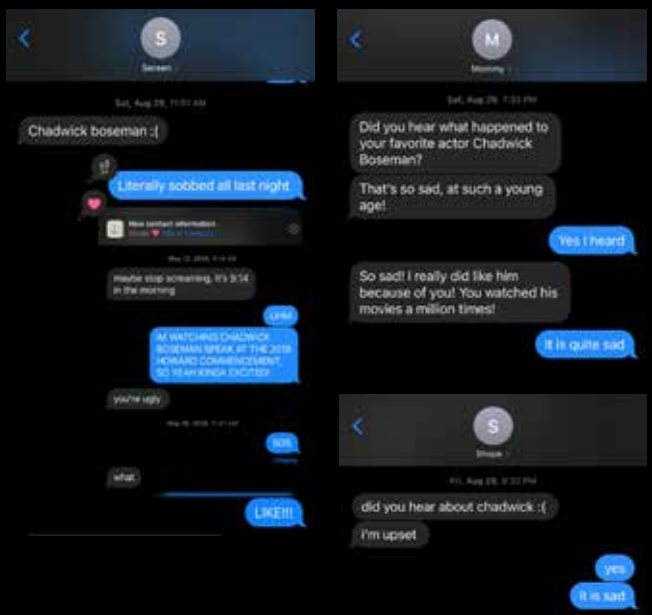


"PURPOSE CROSSES DISCIPLINES. PURPOSE IS AN ESSENTIAL ELEMENT OF YOU. IT IS THE REASON YOU ARE ON THE PLANET AT THIS PARTICULAR TIME IN HISTORY. YOUR VERY EXISTENCE IS WRAPPED UP IN THE THINGS YOU ARE HERE TO FULFILL."
- CHADWICK BOSEMAN (THE WASHINGTON POST)

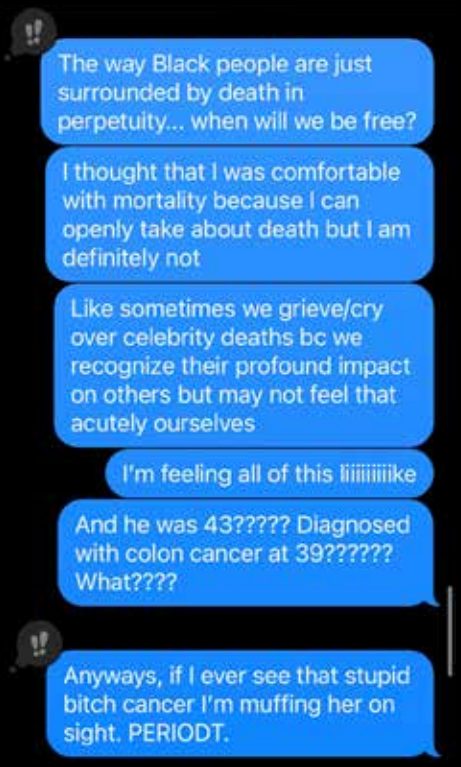



of his contributions to American cinema. Rather, his passing signifies the abrupt loss of a pivotal beacon of Black storytelling; an untimely loss that too often characterizes the way our most beloved, temporal icons transcend into ancestral figures, into memories we only gain access to through their work that lives on.

Boseman embodies the characteristic intentionality that informs Black creatives across the diaspora. Despite his untimely passing, Boseman's career is triumphantly marked by the recurrent portrayal of iconic Black historical figures, such as Thurgood Marshall, Jackie Robinson, and James Brown (Jamieson). In this sense, Boseman – and by extension, his work – overwhelmingly catered to the often-neglected Black cinematic gaze. By primarily involving himself in projects that subverted prevailing narratives of Black people – not as a rebuke to whiteness or Eurocentric epistemes of beauty, knowledge, and worth, but simply as an embodiment of his unbounded yearn to empower his people – Boseman centered us. He acted for us. His stories were for, and revolved around, us. We were our own sun!




Since Boseman's death in late August of 2020, I find myself continuously musing over this very legacy of intentional self-prioritization. Chadwick Boseman will forever be remembered as the epitome of Black life: empowerment, subversion, and regeneration. He will be remembered as a man who loved his people with such an unmatched ferocity, a vigor that transcends the ontological limitations of the life-death binary. Boseman assumed the mantle of resurrecting many of our foundational heroes on screen, ascribing a viability – an embodied personhood – that rendered these individuals living even in death. In the spirit of this legacy, I task myself with perpetually breathing life into a man who was my very own hero too.

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# An Interview with Dr. Kyle Rausch

## Director of the UIC Study Abroad Office

ONEWORLD EDITORIAL STAFF

### HOW DID DEVELOPMENTS AT UIC AND WITHIN THE UNITED STATES AT LARGE IMPACT UIC STUDENTS WHO WERE STUDYING ABROAD DURING THE SEMESTER OF SPRING 2020?

With the initial onset of COVID-19, UIC acted quickly to bring the students who were abroad home per advice from organizations such as the Centers for Disease Control and Prevention (CDC) and the U.S. Department of State. Due to local guidelines, most of our program partners had to cease face-to-face operations. We worked to help students get back home and then developed an academic continuity plan, which for most, meant finishing their courses in a virtual format.

### HOW HAS THE COVID-19 PANDEMIC IMPACTED THE OPERATIONS OF THE STUDY ABROAD OFFICE (SAO)?

Due to COVID-19, we have had to postpone all study abroad activity. This has meant that, in terms of our daily operations, we've primarily shifted to planning for the future for when travel can resume. Although nothing can quite replace a traditional study abroad experience, there are some interesting programs that have been developed, including virtual international internships.

We are learning about Collaborative Online International Learning (COIL), or virtual exchange. This is a pedagogy whereby a UIC faculty member would partner with a faculty member at a university abroad to create a module, or activities for students from both universities to collaborate and gain intercultural exposure in an existing course.
I am excited about what the necessity to adopt technology will mean for study abroad going forward. I think we are

going to see many new and innovative programs that make use of both face-to-face and virtual elements to complement students' intercultural learning.

## WHAT DOES STUDENT INTEREST IN STUDYING ABROAD LOOK LIKE THIS ACADEMIC YEAR?

We in the SAO have been pleasantly surprised that student interest in study abroad remains steady. Our advisors continue to receive requests from students for appointments to discuss studying abroad during future terms. I think this speaks to the current generation's resilience and desire to make positive contributions to our globally-connected society. I'm proud to see UIC students persevering through these challenging times while not giving up on their goals for the future – which I hope will include study abroad!

## WHAT ADVICE OR GUIDANCE DO YOU HAVE FOR STUDENTS WHO WERE INTERESTED IN STUDYING ABROAD SOMETIME DURING THEIR ACADEMIC CAREER BUT NO LONGER FEEL COMFORTABLE DOING SO?

Don't give up on your intent to study abroad! Students who were interested in going abroad can use this time when travel is not occurring to be reviewing potential programs, talking with advisors about coursework to save for their future term abroad, and exploring the many scholarship resources we have to ensure they are fully ready to go abroad once things resume.

For those students who might be graduating soon, I encourage them to consider completing a virtual international internship which the SAO can help connect them to, or to begin thinking about international opportunities post-graduation such as attending graduate school abroad, teaching English abroad, or pursuing opportunities such as the Fulbright program.

## WHAT DO YOU ANTICIPATE THE FUTURE OF STUDYING ABROAD WILL LOOK LIKE?

Although it seems a little bleak right now, I believe that the future of education abroad is bright. International travel will resume, and although I expect it will be at a slower pace at first and will come with certain precautionary measures, eventually things will normalize. However, given that higher education has had to turn to technology and explore the virtual modality perhaps more than ever before, I think study abroad will have new opportunities for students that previously didn't exist. I think new resources for planning travel and supporting students abroad will emerge, in addition to new engaging ways to support intercultural learning while students are abroad.

Photos

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# *Who We Are* • ONEWORLD EXECUTIVE BOARD

## SHOLA JIMOH

**INTERIM PRESIDENT**
**JUNIOR**
**PUBLIC HEALTH MAJOR**
**INTERNATIONAL STUDIES & PUBLIC POLICY MINORS**

I perceive OneWorld Journal as an intellectual revolution. While it is critical to assume an internationalist ethos with our every word, choice, or action, I often find myself unwillingly dwelling in spaces that are quite insular. To coexist with OneWorld is to be liberated from these intellectual and imaginative limitations — it is to continuously reinvent our conventional understandings of life.

## DEANA KITTANEH

**EDITOR-IN-CHIEF**
**SENIOR**
**PUBLIC POLICY MAJOR**
**SUSTAINABLE CITIES MINOR**

OneWorld Journal has been a place for me to express and share ideas with fellow students throughout my career at UIC. OneWorld has been the link to the myriad of ideas and fields within UIC and, by extension, the world. With each new OneWorld article, a brighter light is shed on the complexity of our world.

## LAMISHA TABRIZ

**EXECUTIVE EDITOR**
**JUNIOR**
**NEUROSCIENCE MAJOR**

OneWorld allows us to bring together and celebrate everyone's stories, creativity, thoughts and so much more. I think that everyone can find something special in OneWorld that resonates with them and really appreicates each contribution that connects all UIC students.

## HANNAH RAJ

**EXECUTIVE EDITOR**
**SENIOR**
**NEUROSCIENCE MAJOR**

As a previous OneWorld writer as well as a current editor, I value that OneWorld's mission emphasizes the importance of being equipped with knowledge regarding global issues and affairs. It is each of our responsibilities to be educated and to bring awareness to issues that are affecting our world at large, and learning from the diverse cultures and perspectives represented among our writers has been especially insightful.

It is essential to connect UIC students with global news and affairs because it fosters meaningful discussions surrounding social issues and diversity. Moreover, student-centered publications spotlight UIC talent, welcoming students through opportunities like journalism, photography, graphic design, and more—there's a place for everyone here.

## MADELINE ZUZEVICH

EXECUTIVE EDITOR
JUNIOR
ENGLISH MAJOR

I joined OneWorld because it allowed me to explore topics that were relevant not just in the United States but worldwide. Living in the U.S., it feels like a lot of critical world news is ignored, overlooked, and misunderstood. After joining OneWorld, however, I finally felt like I could give the world its own voice.

## IEMAAN KHIYANI

EXECUTIVE EDITOR
JUNIOR
NUTRITION & PSYCHOLOGY MAJORS

I began designing for OneWorld last year, after I had already graduated. Creating a visual world for these articles to exist in print was a way for me to continue learning and developing my skills without being in a class. To me, there's an art to matching a design to a topic, and with these topics, the possibilties are endless. I'm thankful to this organization for trusting me with the creation of such an important publication and providing me with the opportunity to break through boundaries within myself that I didn't even know existed.

## ABBEY HAYS

GRAPHIC DESIGNER
UIC 2019 ALUMNI
POLITICAL SCIENCE MAJOR

It is always a pleasure to work with the fantastic OneWorld editorial team. I am proud to be associated with such a consistently high quality student publication, and to be a part of a project that so effectively showcases student awareness of international issues and perspectives. Congratulations OneWorld!

## PROF. NORMA CLAIRE MORUZZI

ASSOCIATE PROFESSOR, POLITICAL SCIENCE,
GENDER & WOMEN'S STUDIES
DIRECTOR, INTERNATIONAL STUDIES PROGRAM

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Taken in Sudan, 2019.

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