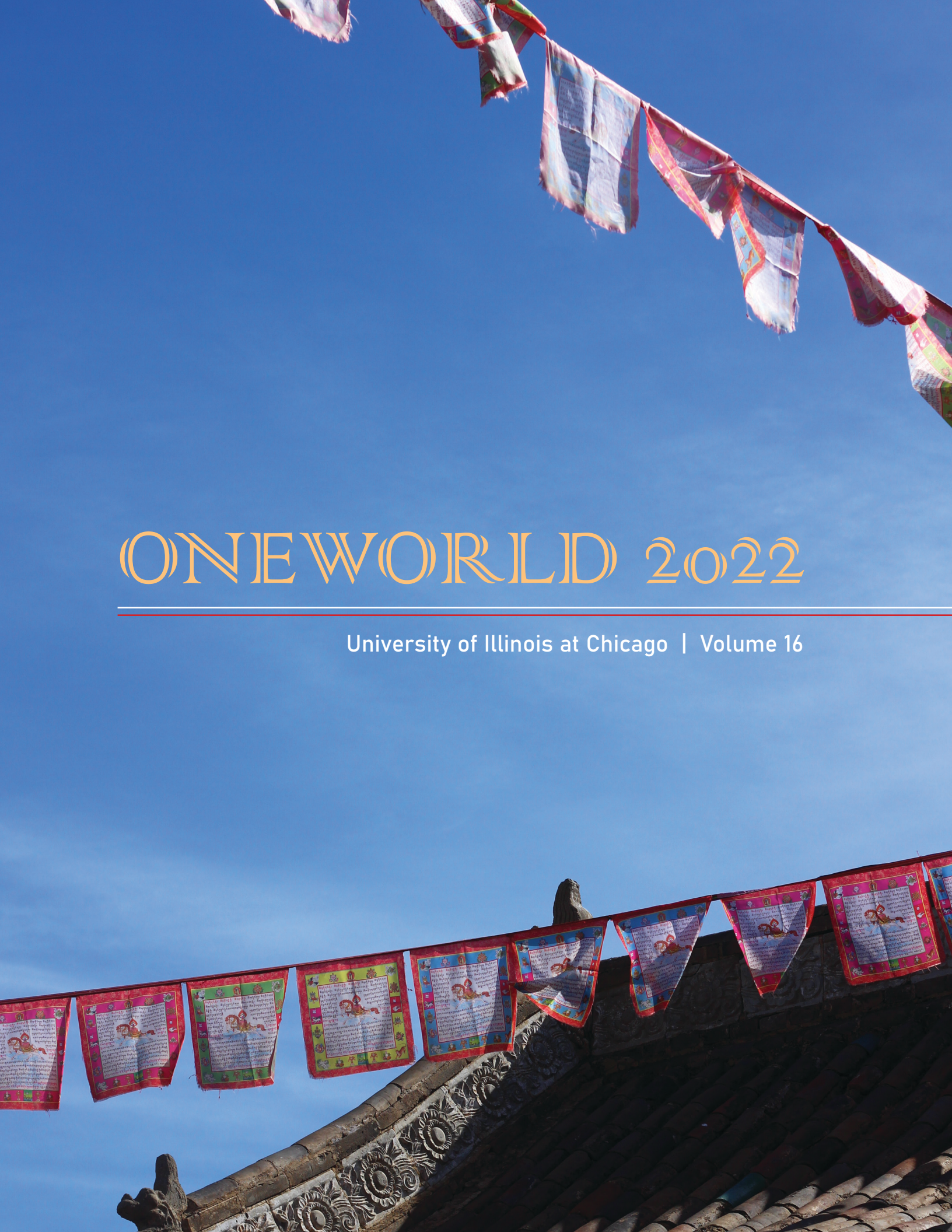




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Acknowledgements

OneWorld Journal's executive board would like to extend our sincerest gratitude to those who consistently support us in the work that we do. To our writers: thank you for sharing your stories, visions, and musings of the world, especially during a time in which many of us have been kept distant from each other. To Aniket, David, Iemaan, Mrinalika, Pahul, Salmah, Shola, and Yuhua: thank you!

Additionally, thank you to the members of our board for their diligence in intricately crafting this year's publication with your earnestness and wisdom. You make this machine go! To Abbey, Iemaan, Laiba, Lamisha, Madeline, Marwa, Pratiti, Shola, and Victoria: thank you!

We must also thank our faculty advisors for their precious insight and encouragement, keeping us motivated and on pace during our episodic path to publication each year. To Dr. Moruzzi and Dean McCrillis: thank you!

Lastly, thank you to those of you who take the time to read OneWorld Journal's 2022 issue. We hope you love it!

* * *

President's Note

As OneWorld Journal's executive board contains an abundance of graduating members this year, our 2022 issue is the final for many – myself included. Hence, as I write this president's note, which is my second since becoming a OneWorld Journal executive board member in my second year of university, I feel incredibly nostalgic. I remember my engagement with past presidents, vice-presidents, and editors alike, and I recall the uncompromising curiosity that initially brought me to this organization I call home.

This year's publication exemplifies the insatiable curiosity of our writers, hailing from myriad cities, states, and even nations, in contending with the material realities of both themselves and others. It is a reflection of OneWorld's undying commitment to publicizing global perspectives and highlighting topical issues that may be underrepresented – or even ignored – in the American context. Moreover, this issue of OneWorld Journal incorporates the writings of students beyond UIC, further minimizing the arbitrary, socio-cultural barriers that isolate us from each other.

Regardless of their perceived dissimilarities, all of the articles in our 2022 publication examine incredibly important issues. I ask that you take the time to read through these individual works with care, tenderness, and compassion, and I hope that when you are finished, you feel informed, refreshed, and energized about this world.

Until then, thank you for reading this far, and thank you for letting me serve as your president for the past two years.

Sincerely,
Shola Jimoh
President

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Mountains Magnifique



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The mountains have an intermittent quality to them. They can instantly make you feel overwhelmed and help you realise your insignificance in front of nature in the flash of a second. But what makes me love them even more is the fact that besides this, they somehow make me feel safe, just as a newborn feels in their mother's lap. I can stare at them for hours on end and forget about all of my sorrows. Whenever no one understands me, these gentle giants do. Just as a father listens to his child's ordeals and comforts them, these mountains help me bloom and fill me with new energy. I was born on the mountains, started my schooling under their patronage and grew up amongst them. As is evident, I absolutely love the mountains, but the question of 'why' persists in my mind.

My first memory of the mountains, that I can vividly recall, is that of the small town of Joshimath in the Indian state of Uttarakhand. It is situated in the Greater Himalayas, or as it is known locally, the Himadris. My house was at a hilltop, overlooking numerous mountain cliffs as well as intoxicating scenery of seemingly incessant step farms.

The Himalayas are an embodiment of the peaceful proximity of humanity and animalia. These sierras house the most exotic and exquisite biodiversity on the planet. From the magnificent Bengal tigers, to the gentle Asian elephants, and the graceful one-horned rhino, these



ranges are home to nearly 10,000 plants, 900 birds and 300 animal species (“Himalaya-Species”). The charming flora that includes Rhododendron or “Buras”, Pine or “Cheed”, and Oak or “Baanj”, delicately decorate the mountains.

Mountains showcase the determination of humanity to find a better life. Most of the mountain communities in India and around the world have to face nearly double the hardships, be it natural disasters or laborious supply of basic necessities. These mountain dwellers, or as they are colloquially addressed, “Pahadis”, often are the most hospitable people that I have ever encountered. Both their warmth as well as their warrior skills are at the pinnacle of human abilities; you just have to choose the right quality to interact with. It is due to their nature that Indian mountain states like Uttarakhand, Himachal Pradesh, Sikkim, Ladakh, Arunachal Pradesh, and even Nepal generate a great portion of their income from tourism, an industry that stands on the delicate foundation of hospitality.

Communities like the Gorkhas, the Garhwalis, the Kumaonis, the Dogris and the Ladakhis are one of India’s most prominent mountain communities. These delicate hosts and fierce warriors have lived in the mountains

for ages; for them, the mountains aren’t just their home, but a part of their faith too. The Himalayan mountain ranges are one of the holiest in the world. I am not exaggerating by stating that each summit, valley, rivulet, and glacier in these ranges has its own religious significance. Innumerable ballads sing the praises of these marvels of nature. Be it the Kailash, the Sagarmatha, the Kangchenjunga or Nanda Devi, uncountable sages have found solace on these mountains while umpteen pilgrims have experienced the peace they set out for. These giants have been revered by Hinduism, Bon, Buddhism, Jainism and countless local legends for ages. These ranges have something that no poet or author can ever define; these peaks always remind us just how minute we are in this universe and yet, how we can scale them if we are determined enough.

I think I now know the reason for my love of these mystic marvels of nature. They represent the very best of humanity, as they are cavernous yet caring, mysterious yet mindful and humongous yet humble. They are sacred and holy, while I, their devout devotee. I can’t wait to be with them again, not just in India, but around the world.

* * *

Himalaya - Species | CEPF. <https://www.cepf.net/our-work/biodiversity-hotspots/himalaya/species>. Accessed 12 Dec. 2021.

Cook, Sharell. “12 Major Mountain Ranges in India.” TripSavvy, TripSavvy, 10 Nov. 2019, <https://www.tripsavvy.com/major-mountain-ranges-in-india-4687498>.



A Wanderer's Travel Guide



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Tata Institute of Social
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“At what time did you wake up? Eight?” I asked. “We wake up at five and complete all our chores by eight. It must be different in urban areas,” responded a doyenne from the village I visited.

“You are only twenty and you have a son?” I asked. “Your parents must be quite modern to send you out alone,” a villager wondered in return.

These are snippets of my conversations with the villagers of Latti, one of the most remote locations in India at 662 meters. Such engagements force us to examine our biases of society and ourselves. Experiences, like travel, are an integral part of human living. As I truly believe, we carry our lived experiences into the other world. By seeking travel, we enrich our lives and improve our outlook on life.

In my travels, one of the most striking questions I ask myself is how do I make the most of this place? Solely, a place is just an abiotic component of our ecosystem. Just visiting a place and photographing it defeats the purpose of a wholesome, enriching experience. In order to feel the soul of the place, one needs to interact and engage with people and their cultural values—all of this will season your adventure in the best possible manner. For me, the most rewarding part of travel is meeting the warm-hearted people in the villages who live simply, but in the highest order of hospitality.



PeakVisor. "Jammu and Kashmir Mountains." PeakVisor, PeakVisor, 24 May 2021, <https://peakvisor.com/adm/jammu-and-kashmir.html>.



Garcia, Olga Gomez. "Imagining a Post-Covid Tourism Recovery." Caribbean Development Trends, Inter-American Development Bank, 6 Oct. 2021, <https://blogs.iadb.org/caribbean-dev-trends/en/imagining-a-post-covid-tourism-recovery/>.



Solent University. "Mindful and Ethical Tourism: The Future." Solent University Centres, QA Higher Education, 25 May 2021, <https://qa.solent.ac.uk/centres/blog/mindful-and-ethical-tourism-the-future/>.

As a child, I proudly bragged about my voyage across thirteen schools in India, experiencing different cultures and backgrounds due to my father's job. The flavor which I was missing in my travel diaries was how to embrace a place—interacting and indulging in casual dialogues with locals, taking the public transportation, and trying out the cuisine. Apart from the merry things, travel also asks you to confront your beliefs, dogmas, or society as a whole. It also helps you understand the different connotations of privilege. One of the most pressing questions is who is privileged? Privileged people are the ones who reside in nature's nurturing lap—in metropolitan cities, with healthcare, theaters, and a well networked transportation system. Privileged people get to enjoy pure air quality, community living, and enriching social capital.

I recently visited the famed Indian state of Jammu and Kashmir, often referred to as "the heavy." I was awestruck, not just by the landscape, but also by the people who called it their home. Despite the laborious tasks performed from morning to evening, they try their best to make you feel at home and surpass the expected levels of hospitality. In return, you listen to their stories and witness the world from a new perspective. You should give them your ears, keeping your judgements at bay and allowing yourself to view their society from their lens. They might ask you about your relationship or educational status, or many other things which you may not be comfortable sharing—this is all a part of the experience. Don't be a traveler! Be an explorer.

In the end, I suggest you should switch off your screens and go out to meet people. I promise the world will amaze you.

* * *

On “Sub-Saharan Africa”: The Nomenclature of Abjection



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“AFRICA IS NOT A COUNTRY.”

“AFRICA IS NOT A MONOLITH.”

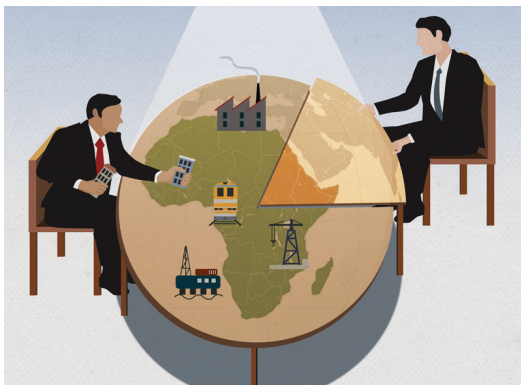
“AFRICA IS NOT BACKWARDS.”

Amidst a socio-political atmosphere in which the material realities of Black life are frequently rendered the site of continuous public discourse, there is an intensifying social interest in dispelling enduring mythology perpetuated about the African continent. Such an effort is often accompanied by the excoriation of references to Africa as a unidimensional country characterized, most notably, by its inhumanity. As such a characterization — regardless of how commonplace — grows increasingly criticized, the popularity of the term “sub-Saharan Africa” has skyrocketed. More apt than mere condemnations of a savage “Africa,” we are privy to more nebulous discussion of a “sub-Saharan Africa.” But what exactly does this term mean? To repeat the words of Columbia University professor Rosalind Morris: “‘Sub-Saharan Africa’ is such an enormous catchphrase that it’s almost useless” (de Haldevang).

“Sub-Saharan Africa” constitutes a definition erected not by African peoples directly, but the institutions that mark them as hostels for pity and concern. Regardless of origin, however, these definitions are often dissimilarly constructed, which amplifies their confounding nature. The World Bank’s conception of sub-Saharan Africa implicates 48 of Africa’s total 54 countries (~89 percent), excluding only six: Algeria, Djibouti, Egypt, Libya, Morocco, and Tunisia (The World Bank). The United Nation’s Sub-Saharan Africa implicates 46 of Africa’s total 54 countries (~85 percent), excluding the following eight: Algeria, Djibouti, Egypt, Libya, Morocco, Somalia,



Trinity College. "Africa - Geography: Countries of Africa." LibGuides, Trinity College Library, 28 Feb. 2021, <https://library.trinity.wa.edu.au/c.php?g=933125&p=6745942>.



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Sudan, and Tunisia (United Nations Development Programme). For both definitions, the selection of countries includes geographical inaccuracies, since not all countries physically located below the Sahara constitute sub-Saharan Africa (de Haldevang). The futility of "sub-Saharan Africa" thereby lies in its paltry architecture: the term defies the fundamentals of geography to reify a partition of Africa along lines of race, separating the predominantly Arab and/or Arab-identified (North Africa) from the predominantly Black ("sub-Saharan Africa") (Ekwe-Ekwe). This separation suggests that the myriad experiences of the Black, or "sub-Saharan" Africa, can be analyzed as a singular phenomenon in which the influences of ethnicity, culture, and nation are functionally irrelevant. "Sub-Saharan Africa" thus effectively contributes to the myopia that the term purportedly resolves while simultaneously institutionalizing a colonial-era racial divide of the African continent.

The sustained imposition of sub-Saharan Africa as a geopolitical signature offers negligible perspective into the material conditions shaping the African countries it demarcates. While the term is rhetorically leveraged as if it comprises specificity — at least, more so than a mere "Africa" — its conceptual separation has practical issues. The conditions facing Nigeria, the West African nation which is also the most populous country in Africa, cannot be classified as intrinsically analogous to the Seychelles, an island nation with the lowest population of all African countries. Yet, both of these countries are "sub-Saharan Africa." Ultimately, the proponents of "sub-Saharan Africa" legitimize that which they seek to avoid: the condemnation of African along lines of race.

* * *

de Haldevang, Max. "Why Do We Still Use the Term 'Sub-Saharan Africa'?" *Quartz*, Quartz, 1 Sept. 2016, <https://qz.com/africa/770350/why-do-we-still-say-sub-saharan-africa/>.

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The World's Worst Humanitarian Crisis



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Yemen is fighting one of the world's worst humanitarian crises, as identified by the United Nations ("Yemen Crisis"). More than 21 million people are in need of aid. Additionally, over 11 million children require humanitarian assistance including food, water, and healthcare. Lack of access to healthcare, scarcity in food and other essential supplies, along with a declining economy have called for humanitarian assistance.

Health facilities have also been negatively impacted, resulting in a lack of access to healthcare as many clinics and hospitals close due to a decrease in supplies ("Yemen Crisis"). With a declining economy, access to food has become increasingly problematic. Millions of children are at risk for malnutrition, starvation, and death. These statistics are only the beginning of this catastrophic crisis. Many may wonder as to how this crisis came to exist and what led to making it one of the worst.

Yemen is a small country located in the Arabian peninsula, now plagued by a Civil War that has affected millions of civilians. The crisis traces back to 1990, when North and South Yemen were unified into one country (Robinson). North Yemen was previously supported by the United States and Saudi Arabia, while South Yemen was supported by the Union of Soviet Socialist Republics (USSR). Similar to many world crises, colonial history



Yee, Vivian. "Yemen Aid Falls Short, Threatening Food and Health Programs." The New York Times, The New York Times, 2 June 2020, <https://www.nytimes.com/2020/06/02/world/middleeast/yemen-saudi-united-nations-aid.html>.



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has played a critical role in the development of this crisis. After the unification of these two vastly different regions, Ali Abdullah Saleh, the previous leader of North Yemen, took control of the country. Due to the uneven distribution of power, formerly Southern Yemen has fought for increased representation and started the Southern Movement to achieve this goal.

After more than 20 years of leadership marked by corruption, President Saleh stepped down from his position after protests demanded his removal in 2012. His Vice President, Abd Rabbu Mansour Hadi, stepped into power; the Gulf Cooperation Council (GCC) facilitated this transition. The GCC is a group based in Saudi Arabia and backed by many countries, including the U.S. After this transition, the United Nations worked with delegates from Yemen to establish a constitution. However, this attempt failed.

Despite the transition into a new government, some groups were extremely dissatisfied ("Why is Yemen at War?"). The Houthis, a Northern Yemeni minority that is thought to be backed by Iran, began to rise. In 2014, they allied with other groups and, as a result, captured Sanaa, Yemen's capital. Soon after, President Hadi resigned due to immense pressure and fled to Saudi Arabia, where he attempted to restore power. This led to relentless air strikes and bombings by Saudi Arabia that injured and killed thousands, destroying key infrastructure. Saudi Arabia also initiated a land and sea barrier which prevented the flow of supplies, including food, fuel, medicine, and much more. The Houthis have also contributed to the blockages by stealing aid that has managed to flow through. Both of these powers have prevented essential supplies from reaching Yemenis in critical need. Based on UN estimates, two thirds of the

country depend on aid (Robinson).

In other words, the crisis in Yemen has turned into a proxy war (“Why is Yemen at War?”). Furthermore, the United States of America, United Arab Emirates, United Kingdom, and France contributed to this conflict by supplying weapons to military powers in Yemen. The Civil War continues to rage amid the ongoing pandemic. There seems to be no end in sight as peace deals have repeatedly failed. However, through international effort and diplomacy, the tension in Yemen could be relieved to some extent. These efforts have commenced, but the pandemic disrupted the progression of previous peace deals. In the future, efforts to re-establish the pre-existing agreement may resolve some issues. Stopping this civil war is the first and most important step to help the innocent civilians of Yemen.

* * *

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Farmers in India Push Hard Against New Agricultural Bills



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Thousands of farmers protest against the farm bills passed by the Parliament in New Delhi, India.

The single largest protest in human history is taking place in India. Tens of thousands of farmers march to protest proposed legislation surrounding three new farmer-related laws. Upward of 250 million people around the globe are protesting and organizing rallies in solidarity.

On September 27, 2020, three laws took effect that impacted farmers throughout India, mostly in Punjab. The laws were the Farmers (Empowerment and Protection) Agreement on Price Assurance and Farm Services Act, Farmers Produce Trade and Commerce (Promotion and Facilitation) Act, and The Essential Commodities (Amendment) Act (Mint). Together, these laws give corporations a chance to take over the agricultural sector of India, negatively impacting farmers' primary source of income. With unforeseeable weather and water shortages, farmers continue to fall into debt. Suicide rates are already high among farmers, with over 50 percent suffering from debt (Aggarwal). The new laws complicate and compound these pressing issues. Laws that protect corporations leave individual workers vulnerable, disregarding the livelihood of farmers across the country.

Thousands of farmers are now marching from Punjab to the capital of Delhi to negotiate and repeal these laws. However, the police create obstacles along the way—barricades, tear gas, water cannons, and more. Some



Edgewood Tahoe. "Tarot Card Reading." Edgewood Tahoe Resort, Edgewood Tahoe, 3 Jan. 2022, <https://edgewoodtahoe.com/resort-activities/tarot-card-reading-2/>.



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police officers even kidnap and arrest protestors under no substantial offense. Through all of this, the Kisaan continue to serve them by providing them with water and food.

The protest has been ongoing for the last four months and is not limited to those living in India. Many Indians worldwide have shown their solidarity by holding protests in their own cities. They have been organizing rallies and protests outside of the Indian consulates located in many major cities to show their support. For example, in London, 700 vehicles participated in a car rally, and 3,500 to 4,000 people gathered in front of the High Commission (Canton); in Chicago on January 26th, amid freezing temperatures, local youth came out to support their ancestors in their fight overseas (Clingenpeel).

In December 2020, after multiple requests from the farmers to speak to the Modi Administration, Prime Minister Modi agreed to meet with 35 union leaders. Even after an eight-hour discussion, the results deadlocked and no change was agreed upon. The farmers planned to continue peacefully protesting at Delhi's borders until their voices were heard and change was made. In January 2021, the Delhi supreme court put the laws on hold and set up a committee to evaluate farmers' demands following online traction of the protests.

With the help of Rihanna, the voices of these farmers reached across the world and into the non-Indian demographic, making this a fight for humanity—not just an Indian fight. It made stars such as Amanda Cerny, Andrew Shultz, and Russ speak out on the subject and attract more attention.

After fighting relentlessly for almost two years, the incredible news was delivered on November 19th, 2021. Prime Minister Modi announced the repeal of the three contentious farm laws. Even though this was a huge win, the Kisaan did not forget all their motives for protesting. In a letter to Prime Minister Modi, the Samyukt Kisan Morcha (SKM) reminded the government of six outstanding demands that must be

resolved before they officially end the protest. The SKM is a coalition of over 40 Indian farmer unions created at the outset of the farmer protests in November 2020. Although ideologically diverse, the coalition has been extremely effective in creating a unified decision-making body to organize protests. It also protected unions from the government's attempt to negotiate separately in an effort to split protest leadership.

SKM listed the six remaining demands as:

6 terms of the farmers to PM Modi

1. Legal guarantee for Minimum Support Price (MSP)- MSP guarantees a floor price for certain crops providing price security for farmers.
2. Withdrawal of the draft "Electricity Amendments Bill"- The bill seeks to remove electricity subsidies for farmers – increasing another input cost for farmers already operating on slim margins.
3. Removal of the penalties on farmers in the Air Quality Act of 2021- Act has harsh penalties, including jail time, for stubble burning despite farmers having no other economically viable alternative.
4. Withdrawal of hundreds of cases against protestors implicated in Delhi, Haryana, Chandigarh, Uttar Pradesh, and several other states- The state unleashed a fear campaign to intimidate protestors. This included the abduction, incarceration, and torture of hundreds of people, many of which are still in jail.
5. Removal & arrest of Minister of State Ajay Mishra- Ajay Mishra has been the source of speech inciting violence against farmers and his son, Ashish Mishra, is currently incarcerated for his role in driving a jeep into farmers and killing 8 people at Lakhimpur Kheri.
6. Allocation of land at Singhu border for the building of a memorial honoring the memory of the nearly 700 protestors who died during the protest

Modi did not consider the full demands of the farmers, making "a unilateral declaration rather than a bilateral solution" in attempting to end the protests abruptly (IndiaTimes 1). On December 9, 2021, Prime Minister Modi finally agreed to the terms of the farmers (BBC 1). Despite the repeal of laws being a huge win for the farmers, this fight is far from over. The farmers continue to emphasize that if the laws are put back in place, or if any of their terms are revoked at the review meeting in January 2022, they will begin protesting again. The Kisaan persevere and continue to fight this battle— not only for them, but for generations of Kisaan to come.

* * *



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How Humanity Triumphed During Myanmar's Coup d'État



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“**R**efugee” is a word with many negative connotations. It is more often than not that refugees are met with suspicious eyes and soul-shivering stares. However, there are times when these refugees are instead embraced with open arms and ecstatic smiles. The latter were the emotions that ran through the Indian state of Mizoram as they welcomed refugees from the grief-stricken nation of Myanmar.

In the early hours of March 4, the residents of the Champai village, Mizoram, viewed scores of people trying to cross the Tiau River into India. These were Myanmar police officials who wanted to seek refuge in India. The policemen stated that they had refused to perform their duties which included shooting down innocent protesters, following the February 1 coup d'état by the Myanmar military or Tatmadaw; which is why, according to them, the authorities were after their lives. One of the policemen quoted by the Indian news website, “The Tatmadaw is forcing police personnel to shoot at protesters and anybody they suspect is revolting. If we don't obey, they shoot us, subject us to brutality, they threaten to subject our family members to lethal violence. They arrest and torture hundreds on a daily basis.”

By June of 2021, upwards of 9,000 refugees had crossed into Mizoram and were scattered around the state. The refugees were mainly from Myanmar's Chin state, home of the Chin people. The refugees weren't just common people but included police and fire department officials, senior legislators as well as the Chief Minister of the Chin state, Salai Lian Luai. The Myanmarers chose to cross over to Mizoam not just for historical reasons, but also for their religion and ethnicity.



Atul Loke for the NYT: refugees crossing the Tiau River from Myanmar into _____. <https://www.nytimes.com/2021/10/19/world/asia/myanmar-refugees-india.html>

The Brethren

The Indian state of Mizoram borders the Chin state of Myanmar. The Mizos and the Chins come from the same 'Zo' ethnicity. Before India's independence in 1947, these tribes lived in the Lushai Hills, which was later divided amongst India and former Burma by Britain.

According to their ancient legend, the Mizos and the Chins both emerged from the Chhinlung cave in China. The mother tongue of both these tribes is the Mizo language and nearly all of them are converted Presbyterian Christians. Marriages between the members of these tribes is extremely common. Many families live across the border and meet each other on a daily basis.

The Chins have been persecuted on religious basis by the Tatmadaw since the 1960s.

For Humanity

Mizoram has been welcoming refugees despite the Indian government's directions to all Myanmar-bordering states against it. Mizoram's Chief Minister Zoramthanga has been publically welcoming the refugees and has even asked the central government to extend financial help to the tiny state.

In Mizoram, these individuals aren't referred to as refugees but rather as 'Raltan', or brothers. Student and social organizations, such as Mizo Zirali Pawl and Young Mizo Association have been tirelessly aiding the refugees, from providing food to supporting their education. Along with general public funding, Mizo artists are also contributing by organizing various fundraising events. The state government has also allowed Myanmar children to enroll in Mizoram schools on a 'humanitarian basis'.



Myanmar citizens hold a protest against the Myanmar military coup in New Delhi, India, on March 3, 2021. Danish Siddiqui. <https://www.reuters.com/world/india/exclusive-nineteen-myanmar-police-seek-refuge-india-more-expected-2021-03-04/>

The Price

The Mizos, however, have paid a price for this refugee exodus. While the pandemic is on the decline in India, Covid cases are worryingly rising in Mizoram.

As Mizoram is adjacent to the infamous Golden Triangle drug smuggling route, many drug traffickers have also been exploiting refugees for narcotic smuggling. On the other hand, the Indian government remains passive on the issue as it doesn't want to anger the Tatmadaw-led government in NayPyiTaw that is already seen to be too close to China, particularly in a time when China's rise at the global stage has troubled India a bit too much. The future of these refugees is still uncertain as India isn't a signatory of the 1951 UN Convention on Refugees or the 1967 Protocol. India also does not have its own refugee policy or legislation.

In the coming months more refugees are expected to cross-over, placing further strain on one of India's smallest state economies. But despite the hardships, there is no doubt that the Mizos will still welcome their Chin brothers and sisters with open hearts while making sure that humanity emerges victorious in this brutal overthrow of democracy in Myanmar.

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The Relevance and Role of Spirituality Amidst Uncertainty



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Can your moon sign tell you whether or not you should change your major this semester? #WitchTok is an online community on the app Tik Tok where you can find thousands of videos on crystals, Tarot card readings, horoscopes, and other occult rituals. Though commonly perceived as a fringe topic, a recent CNN piece shows that spiritual content in general has been on the rise during this global pandemic (Bohra and Willingham).

In our current zeitgeist, this seems paradoxical. Chanting mantras of “science reigns supreme” and “rationality rules,” we leaned on our medical professionals to guide us through the worst of COVID-19. Obediently following CDC guidelines, we hunkered down in self-imposed isolation, waiting faithfully for a vaccine to emerge while trading our “Friday nights out” for “UberEats in.” All the while, we rejected wild anti-scientific conspiracy theories about governmental control and biological weaponry in favor of evidence-based research (Douglas). Amidst all this, domains unsubstantiable by scientific inquiry such as religion and spirituality seem to have lost their place.

Global studies show that young adults are now less likely to be religious than older generations, a trend that doesn’t seem to be reversing (Pew Research). Science is winning its tug-of-war contest against spirituality. So, why the



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rise in #witchesoftiktok? A psychology professor at York University, James Alcock, suggests that "[p]eople look to spiritualism in times of turmoil" (Bohra and Willingham). As the pandemic raged, creating economic instability and health worries as well as threatening our livelihoods, global prevalence of depressive and anxiety disorders skyrocketed (Santomauro et al.). This anxiety about the future caused many to turn to something that they perceived to have more inward control over. Spirituality checked that box.

Although modern science was born from religious minds such as Galileo and Newton, the eminence of science has, especially recently, threatened to eclipse the importance of its progenitor. After all, in many ways, science and religio-spiritual beliefs seem at odds with one another. However, I believe that, as the late Dr. Stephen Jay Gould suggested in his 1997 essay, the two are simply "non-overlapping magisteria" (Gould). Science's authority lies in empiricism while religion's lies in moral meaning and ethical value. The recent pandemic has certainly highlighted the necessity of both. As we emerge from this global phenomenon, it is salient that we continue to appreciate the role of each.

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The Here, The Now, & The Future: The Islamic Inspiration Behind Dune



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”يـدـمـ داهـجـ . بـدؤـمـ . رابـجـ موقـ . بـيـغـلـا ناسـلـ“

These words translate to the teller of the unseen, a mighty people, a teacher, a struggle, and a guided leader. They created the foundation of Frank Herbert’s 1965 novel *Dune*, an epic story of religion, ecology, and politics surrounding the fictional sand planet Arrakis. The novel is named after this coveted planet, which is landmarked for its possession of the highly coveted spice. It is a valuable commodity used to power instantaneous intergalactic travel resulting in total economic control over space (Hammond, Karjoo-Ravary). The spice could be compared to the struggle for oil in the Middle East and Africa today. It is a symbol of wealth within a universe that is heavily influenced by geopolitics. The novel constantly features references to Islamic imagery and culture (Hammond). For this reason, it can be stated that the *Dune* franchise is as heavily influenced by geopolitics as it is by Sunni Islam.

Due to the complex and highly political nature of the series, establishing a successful movie adaptation of *Dune* has not been an easy feat. In today’s context, it would not be improbable for film director Denis Villeneuve to dilute the Islamic underpinnings of the novel to craft a narrative more palatable for Western audiences. As a Muslim, I was not surprised to see some Islamic references included on the big screen, such as residents of Arrakis pulling prayer beads, wearing clothing resembling burka. Other references were excluded. Most obviously, the term “jihad” (a word referring to any form of personal struggle, which frequents the novels in no evasive manner) was replaced with the contextually inappropriate term “crusade” in the film adaptation (Karjoo-Ravary). In



Fahim, Joseph. "Dune and the Arab World: How the Interstellar Epic Avoids Middle East Cliches." Middle East Eye, 7 Oct. 2021, <https://www.middleeasteye.net/discover/dune-movie-review-arab-middle-east-stereotypes-avoided>.



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another example, Paul Atreides is hailed as the Mahdi in the novel, an Islamically significant figure in Islam who leads humanity to guidance amid dystopia. However, in the film, the term Mahdi is not given any context, nor is most of the Islamically derived language present in the central storyline. In actuality, Herbert's use of Arabic over any other Western-based or imagined language throughout the series holds a very deliberate distinction that is essential to the story.

In an unpublished 1978 interview, Herbert references Dune's Arabic etymology. He conveys to readers that the story of Dune is "not here and now", but "something of here and now has been carried to that faraway place and time" (Karjoo-Ravary). Dune is set 20,000 years in the future, a time in which we can be certain that language and communication will have changed dramatically. The story maintains that Islamic influence carries a magnitude that has not only worked to shape the past and present but is directly intertwined with the future of humanity as well (Karjoo-Ravary).

At some point in the first novel of the series, the aptly-named Dune, Herbert's writing style and linguistic wordplay led to a point where these Arabic-language and Islamic nuances were no longer nuances at all. Frank Herbert, though never a Muslim himself, is clear in his intention to source material from the Islamic concepts that influenced Dune. Dune is an inspiration for other widely influential works, such as the Star Wars franchise. It drew the religious ideas of its Jedi Order from Dune's utilization of Islamic concepts (Hammond). To echo the words of Herbert himself, Herbert's interest in linguistics is based on the fact that words are "mind-shaping as well as used by mind" (Hammond). To change the novels' most fundamental word choices would be to bury its many underlying themes, and in turn, the overarching message. Islam is as essential and visible a component of humanity's progress in our reality as is it within the fictional context of Dune. To preserve the novelstory's authenticity as it moves into the screens of a new generation, I think it would be best to honor that.

* * *

Understanding Japan's Past, Present, and Future Reflections on China-Japan Relations

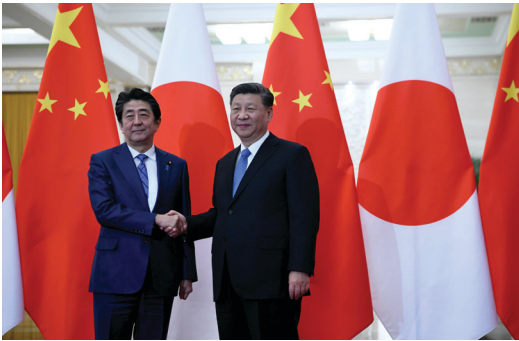


YUHUA TAN

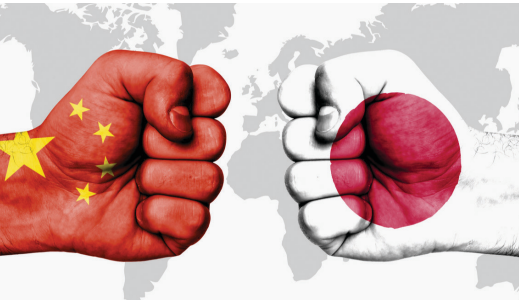
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Following World War II, the Japanese Empire surrendered to anti-fascist countries and people around the world. While this led to an initial state of restriction, the support and assistance of the United States, especially after the 1964 Tokyo Olympics, led to the development and rehabilitation of Japan's economic and scientific technologies. In the 1980s, when the US-USSR Cold War turned white-hot, Japan transformed into an increasingly active and developed country, comprising the second-largest economy in the world. However, the Plaza Accord (1985) brought false prosperity to the Japanese asset price bubble after five years. Following the collapse of Japan's economic bubble in 1991, the country fell into economic depression and stagnation. The Lost Decade turned into the "lost 20 years," since the Japanese GDP in 2017 was only 2.6% higher than it had been in 1997, an average growth rate of 0.13% (Quinn). Moreover, the exacerbation of aging and low birthrate caused a series of crises in Japanese society. Resolving this series of domestic crises is the top priority for the Japanese government today.

In 2010, China's comprehensive economic aggregate surpassed Japan. China became the second largest economy in the world, excelling in science and technology, artificial intelligence, and military force. This could have been an uneasy reality for Japan, which once led innovation in Asia.



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Since the Abe Shinzo and Suga Yoshihide governments took control within the past decade, Japanese political society has turned increasingly conservative. Some Japaneseright-wingpoliticians pushed the "China Threat Theory," arguing China's rising economic power posed a threat to other nations. A few conservatives refused to acknowledge the Japanese war crimes of World War II, particularly the notorious Nanjing massacre. During this period, politicians visited or sent ritual offerings to the Yasukuni Shrine. Japan's Asian neighbors view the Yasukuni Shrine as a symbol of the nation's military past. Thus, visiting or sending ritual offerings—often practiced by Japanese conservatives to appeal to their nationalist constituency—could potentially suggest the resurgence of militarism. Pacifists generally oppose actions like these, arguing it demonstrates the dangers of militarism. Due to social and political backlash, Japan may experience isolation within the international framework over the next few years.

The Fumio Kishida government and the Government of the People's Republic of China could work towards improving China-Japan relations. Recent statistics show that China plays an increasingly significant role in the Japanese economy. For example, China consumed more than 20 percent of Japanese exports for the first-time in 2020. Moreover, China will eventually reduce tariffs to zero on 86 percent of Japanese goods according to the RCEP agreement. This is a significant expansion from the current 8 percent of Japanese imports that are tariff-free (Graham). Moving forward, the two nations could consider negotiations conducive to regional peace and stability. Together, China and Japan could strengthen the international community through a shared interest in mankind.

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An Ode to OneWorld



Shola Jimoh | President

Senior, Major in Public Health, Minors in International Studies and Public Policy

OneWorld Journal has been a formative part of my collegiate experience ever since publishing my first article in the 2019 issue – which also coincided with my first academic year at UIC. In the years thereafter, matriculating into myriad upper-level executive positions and experiencing OneWorld at all angles has been a thoroughly rewarding journey. To commemorate my fourth and final year with this publication as its president is thus an incredible honor.



Iemaan Khiyani | Vice President

Senior, Majors in Nutrition and Psychology

Over the past four years as a writer, editor, and now Vice President of OneWorld Journal, I have found a voice to advocate about many under-reported global issues. As a diverse campus, UIC students come from a variety of backgrounds, and allowing these backgrounds to flourish in a journal like this one has been amazing to see. I have truly enjoyed my time with this publication, and I know that it will continue to educate and empower others as time progresses.



Madeline Zuzevich | Editor in Chief

Senior, Major in English, with a Concentration in Creative Writing, Minor in Art

As a community of storytellers, OneWorld provides the opportunity to collaborate with writers and editors across the globe. I look forward to further exploring my positionality within this international framework as I continue my writing career post-graduation.



Abbey Hays | Graphic Designer

UIC Alum of 2019, Degree in Political Science

Being a part of this publication for the past three issues has tested my skills in ways I had never expected. I thank the presidents and editors for giving me the creative freedom to explore the designs and themes each year and assisted me in making them come to life. I'm proud to have graduated from a school that encourages their students to push boundaries and expectations in their creations. Thank you to OneWorld for providing me with the outlet I never knew I needed.



Pratiti Bandyopadhyay | Executive Editor

Senior, Major in Biological Sciences

OneWorld has always served as a space for individuals to share their unique experiences and ideas with a broader campus community, shedding light on salient topics from every part of the globe. Having recently graduated from UIC, I truly admire every voice that contributes to and resonates with OneWorld, and I am remarkably excited to see how this publication evolves in the future.



Lamisha Tabriz | Executive Editor

Senior, Major in Neuroscience

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Victoria Ogunniyi | Executive Editor

Senior, Major in Neuroscience, Minor in Professional Writing

I first learned about OneWorld Journal as a freshman at UIC; back then, my love for writing was already well-established, but my practical experience was limited to writing essays and a few short fictional stories. It was through writing my first “journalism-style” article for OneWorld – a commentary on the assassination of Jamal Khashoggi – that I was able to dip my toe into this new world of writing, one that was as global as it was familiar, and as distant as it was personal. Following this first publication, I continued writing for OneWorld up until my senior year, in which I felt that my best “ode” to OneWorld would be to take on a larger role by helping other writers amplify their voices in their pieces. Moving forward, I will always look fondly on OneWorld, both for the writing opportunities it afforded me and for the influence it had on the formation of my writing identity.



Laiba Athar | Executive Editor

Junior, Major in Biological Sciences

Living in a world in which a great extent of the news is censored, OneWorld Journal is a place where I can express myself without inhibition and write about any geopolitical issues that I am passionate about. To be part of OneWorld is thus a great joy, as it allows us to think critically and go beyond our creative limitations.



Marwa Salhoul | Executive Editor

Junior, Major in Biological Sciences, Minors in French and Public Policy

OneWorld Journal is an extremely relevant, beneficial publication that allows students to contribute their voices to issues and affairs around the world – as well as their experiences as students and global citizens. Our work is a reflection of the harmonious diversity that is present here at UIC and a testament to the different voices and intelligent perspectives that make up an incredibly strong and resilient student body.



Front and back cover photos taken by Abbey Hays
Monastery temples and prayer flags in Kharkhorin,
Mongolia. 2018.