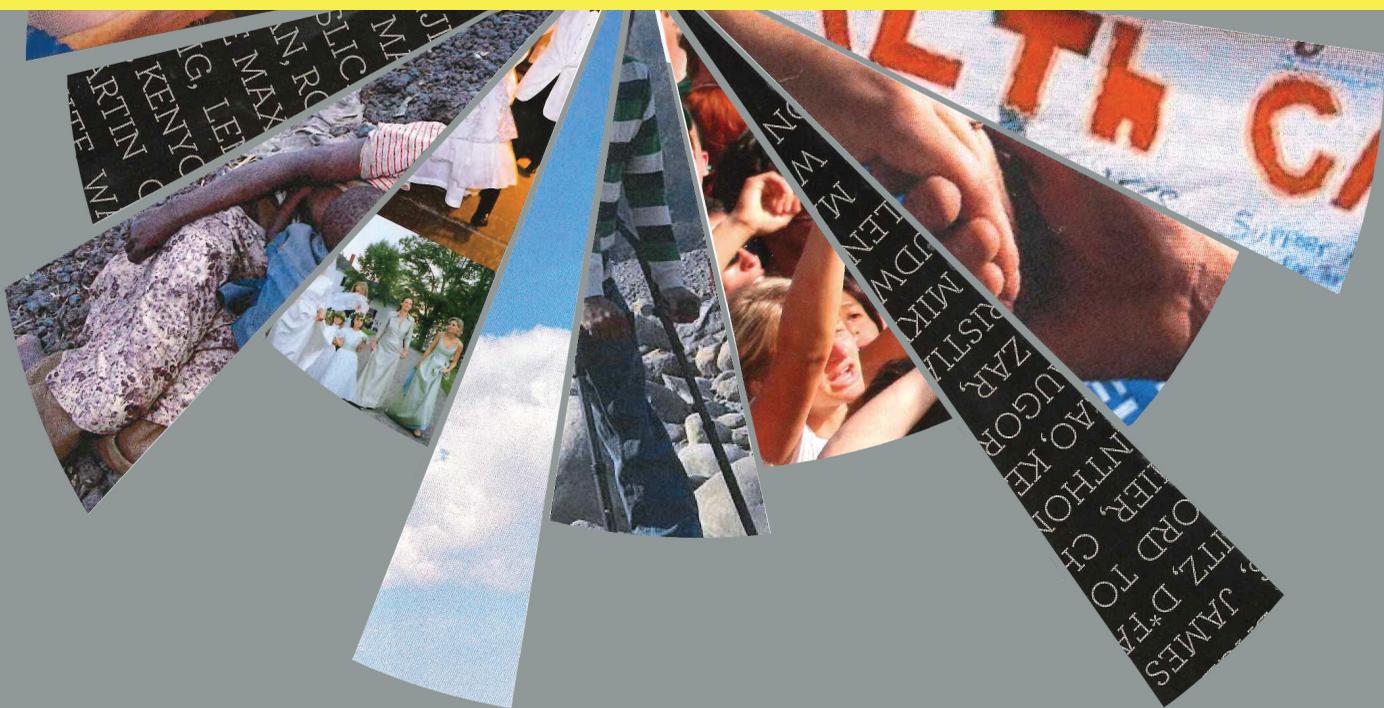




# THE MATRIX



OUR EVOLVING HUMAN RIGHTS





# Our Evolving **HUMAN**

**SPRING** 2016 • **THE MATRIX**

# HUMAN RIGHTS

In 2000, Saudi Arabia ratified the Convention of the Elimination of All Forms of Discrimination Against Women. In 2015, women cast their first votes in the country's history. What the heck was going on the 15 years in-between? Since 2000, Facebook and Wikipedia have been invented; Kanye West has released six albums; and the Euro has become widely used. How is it possible that a currency was created and fully circulated before a country who signed an international bill of rights for women allowed women to vote?

The United Nations has a non-exhaustive list of 20 "Universal Human Rights Instrument" sections. Under each section, there are anywhere from 1 to 15 conventions, ratifications, abolitions, and declarations listed. The cover of this Matrix issue aims to represent all 20 and the significant breadth of promises to human rights that have been made. If every promise signed by leaders and countries were met, would our lives be peaceful, secure, and healthy; our legal systems be fair and equal; and our political processes be transparent, democratic, and serving the interests of people?

Henry Shue, author of *Basic Rights*, states: "Rights do not justify merely requests, pleas, petitions. It is only because rights may lead to demands and not something weaker that having rights is tied as closely as it is to human dignity." The example of Saudi Arabia is just one example of the false promises countries make to the protection of human rights. Around the world (I hope it is obvious that "America the Great" is very much included) treaties are being breached, rights are being violated and human dignity is not being respected.

If international treaties are no more than mere requests or petitions, how else can each human's rights not only

be protected, but fulfilled? It is realistic or correct to limit human rights to a bullet point list? How else can they exist or manifest? Do we have the language to sufficiently name the power and fragility they possess? If we accept Shue's argument, one cannot claim dignity without protected human rights. Does this mean an individual's self-respect lies in the hand signing a treaty of false promises?

I hope this issue of *The Matrix* sparks thoughts about the evolution of seemingly inherent, definable human rights. This medium serves as a platform for student voices, hoping to inspire loud conversation. Many of the pieces in this issue are not obviously about human rights, but represent the intersectionality of social justice and the violation of human rights, expanding the traditional definition. Topics range from the struggle for queer liberation to lack of authentic representation. While reading, I encourage you to consider how rights are evolving within your own life, at PLU, and throughout the world.

Haley Ehlers, senior  
Editor

# [N]VISIBILITY

I have very rarely felt like a  
Woman.  
Least of all a  
White Woman, or a  
Straight Woman, or a  
Cisgendered Woman, or an  
Able-bodied Woman.  
I have been invisible to myself.  
But it's not my fault.  
Or at least, that's what I told myself.

You see,  
I have always only seen myself,  
And thus seen  
nothing.  
A blank slate.  
A blank, White face.  
Politics.  
Movies.  
Sports.  
Books.  
*Books.*

Last year, I wrote an autobiography  
about gendered literacy.  
My professor pointed out to me  
That every character I wrote about was White.  
Hermione (although fans have challenged this).  
Bella.  
Helena.  
Katniss.  
Lizzie.  
All White Women  
who didn't see their Whiteness,  
like me.

Whiteness is absence.  
Whiteness is the page, waiting to be written upon.  
Whiteness is frigid, fixed, infallible.  
Actually, no.

It's not.

Just like everything else,  
Whiteness is a construction.  
As is Straightness, Cisgenderedness, Able-bodiedness.  
As is Womanhood.  
I am a construction.

For years, I couldn't see the sutures in myself.  
Susan Stryker helped me to see them.  
She helped me to feel the fragile, tattered edges  
so haphazardly sewn together  
to create my White skin,  
my "Natural Womanhood."  
She taught me there is no such thing as a "Real Woman."  
We are all real.  
We are all, also, constructed.

Difference is created in relation to Whiteness  
and all other identities which are privileged.  
This is used to justify oppression.  
In order for Black, Queer, Trans, Latinx, Asian, Disabled,  
to be inferior, hegemonic Whiteness has to be stable,  
inherently dominant,  
natural,  
"normal."

Hermione is never described as White.  
In one passage, she is called "very brown."  
Her hair is "bushy."  
Yet Hollywood casted her as a White Woman.  
She was assumed to be White,  
because White is the default.  
But what if she isn't White?  
The internet is full of sketches of Hermione with dark skin,  
kinky hair, a determined look on her face, a book in her hand.  
She has been reclaimed by a community of readers  
who want to look into a book and see themselves,  
not a mirror that reflects back a distorted image,  
or worse,  
no mirror at all,  
just a blank wall.

I am a Woman.  
But not because I am inherently.  
I am not a “Womyn-born- Womyn.”  
I am a Woman because I choose to be,  
And I try to be a Woman on my terms,  
and no one else’s.  
But that’s hard.

I am no more of a Woman than someone  
who wasn’t deemed “female” at birth,  
I am no more of a Woman than someone with dark skin,  
than someone who wears a hijab,  
than someone who uses a wheelchair,  
than someone who loves to have sex or doesn’t have sex at all,  
than someone who loves Women or Women and Men or Everyone or  
No One.

I am not my Whiteness,  
but that doesn’t mean I’m not White.  
I want to write articles some day  
that will inspire people to be the best feminists they can be.  
As a Woman, I have insight to offer on what it means to be one kind  
of Woman.  
But as a White Woman, I also have an obligation to listen.  
Listen to Women who have been marginalized by  
racism, transphobia, homophobia, ableism.  
They have insights to offer about facing these oppressions  
That I do not have.  
They also have so much to offer about how to fix things,  
how to challenge the borders and boundaries,  
the restrictions and stigmas,  
that I need to be willing to listen to them and learn.  
I need to be willing to do my homework:  
Read Morrison and Adichie and Anzaldua,  
Read Hurston and Silko and Kingston,  
Read op-eds and watch Youtube videos  
Watch TV shows and films created by and starring  
Women of color and Queer Women and Immigrant Women.  
Listen to their stories,  
so that when I tell mine,  
I know that my words are wide enough for my experiences  
without claiming I know theirs.  
Being a White Ally is not easy.  
I fuck up a lot more than I succeed.  
But being oppressed is harder.  
I have the responsibility  
to make that burden lighter  
alongside others already doing  
the good work.  
As Flavia Dzodan wrote,  
“My feminism will be intersectional or it will be bullshit!”  
This is my life.  
This is our movement.  
I won’t let it be bullshit.



*Audrey Deiss is a junior double major in Anthropology and English Literature with a minor in Women’s and Gender Studies. She hopes to someday be a writer for feminist magazines.*

# IT GETS BETTER\*

\*TERMS AND CONDI-  
TIONS MAY APPLY

By: *Bastian McKeen*

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The struggle for queer liberation is often depicted throughout contemporary media sources as a swift journey, encompassing many ups and downs. At its best, this depiction is a story of bravery, courage, and heart that spans the emotional ambiguity of those that fought for equality; at its worst, this depiction perpetuates an inevitability that downplays the uncertainty and fear held by (virtually) all queer-identified people that existed (and still continue to exist) within admittedly phobic circumstances. While many would say that the quest for queer liberation ended when the Supreme Court ruled in favor of the right to marriage equality, I find the implication that the queer struggle ended on June 26th, 2015 to be tedious in the face of the bigotry encountered by myself and others on a daily basis. Amidst several Western newspaper, magazine, and online articles, the subject of homophobia as a lessening force is popular—and why wouldn't it be with the diverse world we purport to live in?

What these articles fail to articulate, however, is the actual state of homophobic attitudes, which, unfortunately, goes beyond the pseudo-scientific assumption that fewer, non-blatant

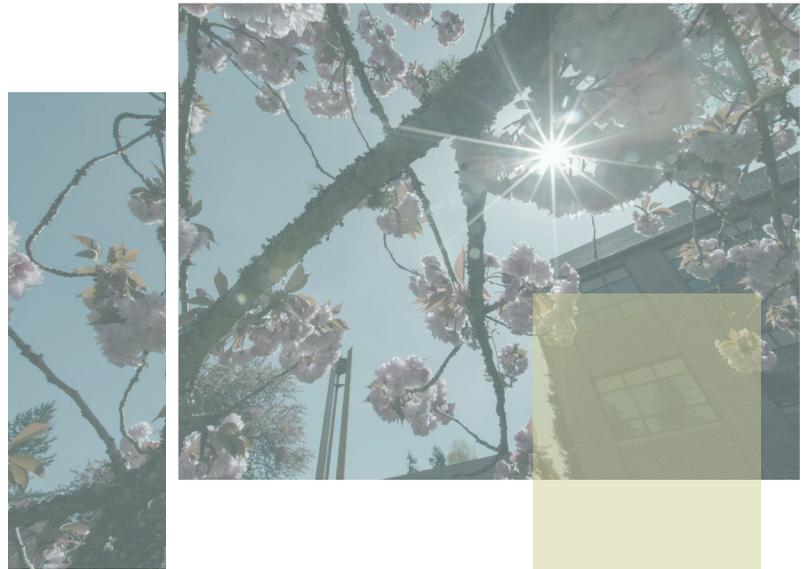
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*Amidst several Western newspaper, magazine, and online articles, the subject of homophobia as a lessening force is popular -- and why wouldn't it be with the diverse world we purport to live in?*

attitudes regarding homophobia somehow equates to a safer world for

**Notes:** 1: For the sake of this paper, LGBTQ will henceforth be written as "queer." While both are acceptable forms of addressing the lesbian, gay, bisexual, transgender and queer community, the word queer (Q) has only recently been attached to the former acronym in order to challenge the exclusivity of those who do not identify as LGBT, and is found to be more inclusive. 2: Avianne Tan, "North Carolina's Controversial 'Anti-LGBT' Bill Explained," ABC News, March 24th, 2016. 3: Kevin is a pseudonym. 4: Beth Kraig, "Difficult But Necessary: Challenging Homophobia at PLU," in *Festschrift and Interviews, 1992-2012*, (Tacoma: Pacific Lutheran University, 2012), 32.





Bastian McKeen is a junior Psychology major with minors in Holocaust and Genocide Studies, as well as History and Religion. He enjoys spending time with his boyfriend and working towards making the world a more socially just place for all by tearing down the patriarchy.

queer-identified people. I've noticed this across campus—friends and peers telling me that I should feel safer; that I should be less worried about what others think of me, because anti-queer prejudice is done and over with, right? WRONG. Prejudice is not over when North Carolina can pass a law prohibiting the prohibition of discrimination against LGBTQ<sup>1</sup> peoples<sup>2</sup>; prejudice is not over when I'm told that I'm not "masculine" enough to date; prejudice is not over when I'm looked at with disdain by my peers for holding the hand of my beautiful boyfriend on our way to class.

As a queer person, I find it off-putting whenever I hear my non-queer identified friends at PLU talk about the progression that society has made and the privileged way that I can live my life as an openly gay man. Though I acknowledge the privilege afforded to me by the very legacy of white privilege, it troubles me that others can see my sexual identity as a privilege when I still face anti-queer prejudice. While I have noticed a considerable lessening of such discrimination, I would counter that this does little to comfort myself and other queer-identified folks that have or are still experiencing hardship due to prejudice against their sexual orientation and/or sexual identity. Although the mission of the university is to "educate students for lives of thoughtful inquiry, service, leadership and care," it seems that PLU could stand to do more to reach out to students when it comes to having dialogue regarding issues of anti-queer

prejudice, beyond what students pursue in their academic studies. Even in this case, however, I tend to doubt that those putting themselves in a position to study anti-queer prejudice are those who would benefit the most from a mandatory dialogue.

All of that was to say, however, that even though I am often awe-struck in the face of those that believe my sexual identity is advantageous and that I do not face instance of discrimination, I can bring myself to understand the logic. In an increasingly diverse country like the United States, queer people seem to be "favored" in decisions regarding jobs and scholarship. It's odd however, that there are so many opportunities available to me that I'm seemingly unaware of, and perhaps I should thank

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***Prejudice is not over when North Carolina can pass a law prohibiting the prohibition of discrimination against LGBTQ peoples; prejudice is not over when I'm told that I'm not "masculine" enough to date; prejudice is not over when I'm looked at with disdain by my peers for holding the hand of my beautiful boyfriend on our way to class.***

those that point 'great' opportunities out to me. Sarcasm aside, when this train of thought is coupled with the political ideology associated with the "Lutedome's" geographic location and the university as a whole, it seems reasonable, albeit still

# HOW DO WE RECOGNIZE WHEN TO RECOGNIZE INSTANCES OF PREJUDICE AND/OR IGNORANCE AND WHAT DO WE DO ABOUT IT?

false, for my peers to believe that being queer is beneficial in comparison to being non-queer. These thoughts, however, hinge on two seemingly egregious assumptions that I do not care to make. First, that queer people do not face acts of discrimination in the Parkland/Tacoma area of Washington state, and second, that the increasingly diverse population of students, staff, and faculty at Pacific Lutheran University all share a similar political stance when it comes to interacting with queer-folk. These assumptions, regardless of intentions, simply are not true and thus make these assumptions of beneficence pointless, by nature of these decidedly false criteria. In speaking with peers then about issues of prejudice, it becomes clear to me that many are ill-informed of the injustices faced by queer individuals, both privately and publicly, due to their personal perceptions of queer individuals, which tend to be rather positive. While I doubt that these individuals would admit that they are prejudiced, and I don't necessarily believe that the word is an appropriate label of their behavior, their lack of knowledge on the subject makes their 'prejudice is over' mindset all the more problematic, especially when recognizing LGBTQ injustice is the first step necessary in defeating such inequality.

Recently, I entertained a prospective student, Kevin,<sup>3</sup> and the subject of queer identity at PLU was brought up. I understood that he was curious, as most people unfamiliar with the university tend to be. In fact, I often catch those that ask by surprise when I inform them of my active existence within a campus culture that grants (most) queer people a space, especially considering the religious-affiliation of the university

***[...] please note that any statement involving concurrent dehumanization and identity typecasting is inappropriate and unacceptable when referring to a diverse set of individuals.***

itself. While I enjoyed our discussion and he opened up to me about his acceptance of queer people, I remembered a conversation that I had had with a friend of mine earlier that day who also happened to host Kevin previously. Over the course of his night, my friend had told me that he hosted multiple prospective students and conversations between them were plentiful. While he told me that none of his students were explicitly homophobic in their language or conversation, when a queer joke was made (derogatorily, I might add), Kevin responded by telling the jokester that he was not "one of those."

While some might be confused about why what Kevin said is problematic, please note that any statement involving

concurrent dehumanization and identity typecasting is inappropriate and unacceptable when referring to a diverse set of individuals. While I was not in the room to hear the joke myself and cannot report Kevin's words beyond what was told to me, I cannot shake the feeling that this was his very real response, which I feel compelled to condemn. While nobody besides Kevin and those in his company actually know what happened and what was said in that moment, Kevin's alleged response highlights the daily sociocultural disenfranchisement queer people face in a heteronormative society, where non-heterosexual difference is judged jokingly, even when it's no laughing matter. I feel disappointment that this response was even considered by Kevin to be appropriate or socially just, but in talking to other queer-identified people, this story is common for many. While I was glad to be able to speak with Kevin about the dynamics of our (mostly) queer-friendly campus, I struggled to connect with him after being made aware of his previous words—how does one connect with a person that has made their feelings clear, explicitly and implicitly, about an identity that you have?

How do we recognize when to recognize instances of prejudice and/or ignorance and what do we do about it? In writing this piece, this is a question that I've had to think a lot about and, if I'm being honest, it's a question that I've struggled with. I write this piece for students like Kevin, for students that present latently prejudiced feelings on subjects regarding queerness and queer people, yet could change this campus for the better if they decided to make an effort to engage in the thoughtful inquiry enshrined in our institutional values. I believe, without reservation, that for others to recognize their feelings on this prejudice, be they positive or negative, is the first step to securing the end of anti-queer prejudice at PLU, and eventually, the world.

I believe my grappling has to do with the fact that there is no clear handle on dealing with the issue. I suppose the solution then lies in the effort exerted by PLU's population in becoming more open to discussing and engaging anti-queer prejudice campus-wide. While I recognize that it's wishful thinking to believe that effort alone is the true key to dismantling such pervasive prejudice, it predicates an active way of solving problems encountered here at PLU, and is a necessary first step when it comes to combatting the popular narrative that equality and fairness for the queer population is defined on/by marriage equality. I am confident that queer people will reach true liberation someday, so let us work to accomplish this liberation together, and to uphold our university's legacy in being a queer-positive place for others to take solace and unapologetically exist within.<sup>4</sup>



*Being overseas - I used to dream  
of coming back to America to be accepted -  
and do whatever I wanted - then when I went  
to sleep and awoke to board the plane to take a seat -  
so happy and accomplished I fell back asleep – now*

*is this a nightmare turned reality?*



Hope- where did it go? I'm lost at war – without my rifle - my M-4,  
my 2 x 50 round magazines that makes my heart feel like it's  
100 percent but it's just empty. (zero) I walk alone in this troubled nation.  
No peace! My combat boots protect my feet; as I travel across unknown  
valleys through dark alleys – on a foot march journey searching for my  
true spirituality – While walking with the bodies I've buried.

Weaponless – I don't have you to carry – (nothing)  
to aim and shoot at any of my enemies – I have no  
magazines, and zero ammunition. How do I survive to not die?  
My heart pumps blood so supposedly I'm alive.? I feel pain  
but who am I - who cares who cries? They're your tears  
that have to be wiped from under the eyes that cry.  
Now I'm asking myself, "why am I at war without my rifle?"  
What happen to dreams? Is this a nightmare turned reality?

*Goodnight, while you are asleep,  
I will be awoken continuing to FIGHT*



*Binyaamem Novus-Khan Artomen transferred  
from Tacoma Community College, majoring in  
Communication with a concentration in Conflict and  
Global Peace Building. Minor in Writing and Non-  
Profit Leadership - class of 2018! "Only you can write  
your own story POET, anything is possible!"*



*Kendra Saathoff is junior studying Sociology and Hispanic Studies. She loves sloths and enjoys singing along to One Direction.*

**This piece was originally given as a satirical speech.**

If you don't know the cultural significance of an artifact or piece of clothing or hairstyle that you're wearing ... it's totally okay for you to keep wearing it.

What is all this fuss about "cultural appropriation?" Like, what even is that? Sounds like a fancy way of saying someone's a little butt-hurt about someone else stealing their style. People need to stop being so sensitive. Like, they need to get over it. They're just "things," everybody should be able to wear them or

have them. A culture can't just hog a clothing style or a hairstyle or something. That's, like, just selfish and rude.

So, okay, let's talk about Coachella. 'Cuz a lot of people seem to be saying there's a lot of this "cultural appropriation" thing there. Everybody who is anybody attends the Coachella music festival in California each year. I'm talking Kendall and Kylie Jenner, Miley Cyrus, Justin Bieber, the gems of America. So, basically, like all the cool people are there. And every year, Coachella makes headlines for its fashion trends and groundbreaking style. These

“It’s a revolutionary fashion trend. I mean, okay, okay, I *get* the fact that headdresses hold a deep spiritual significance to the tribes they originated in, and I get that many Americans like to clump Native Americans into one single culture when really there are more than 500 distinct tribes each with their own individual culture and art, and I *get* that when people wear them to festivals it’s invalidating the individuality of the cultures and the significance of the cultural artifacts,

**but I’m not trying to be political.”**

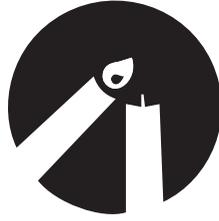


last few years one trend has been particularly catchy: Native American headdresses. For some reason, people have been getting pretty upset that festivalgoers have been wearing them. But they’re just so pretty and unique. It’s a revolutionary fashion trend. I mean, okay, okay, I get the fact that headdresses hold a deep spiritual significance to the tribes they originated in, and I get that many Americans like to clump Native Americans into one single culture when really there are more than 500 distinct tribes each with their own individual culture and art, and I get that when people wear them to festivals it’s invalidating the

individuality of the cultures and the significance of the cultural artifacts, but I’m not trying to be political. I just really think they look like so cool. Does this really have to be about race? Racism isn’t a thing anymore, right? Native Americans aren’t getting killed for their land. That was, like, a looong time ago.

And look at how much we’ve moved past that, Coachella was really trying to embrace Native American culture this year. The festival even offered teepees people could rent, for the low cost of 2,200 dollars! Such a steal to experience such an

important culture. When sitting in the teepee, you can really start to feel the Native American lifestyle. But don’t worry, by wearing headdresses and sleeping in teepees, you get the treat of experiencing their culture, without having to have experienced their history. You can go home the next night and sleep soundly because your ancestors didn’t endure a massive, multi-generational genocide. And you don’t have to see tabloids praising celebrities for being “trendy” because they’re wearing a sacred aspect of your culture that survived years of murder and racism.



studentsforlife.org

When declaring independence from Great Britain, the founders stated that governments have a duty to protect human rights. The first right they listed is the unalienable right to life, declaring: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.” Despite this being among our country’s founding documents, human life has not always been protected or valued in our country’s history. At the time

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.”

slavery was legal, slaves were treated as property. Killing them was considered a property offense and not the killing of a human being. Even today human life in the United States is not always valued, yet heroes have bravely stood up to fight for the rights of others. However, there is a group of people in the U.S. whose lives are often overlooked in the struggle for human rights: unborn children. This group of humans, who we all were once a part of, deserves the human right to life. I will argue that unborn children are human beings because they are separate organisms from their parents, they have one hundred percent human

DNA, and they are growing inside the womb.

My argument rests primarily on biology. At the moment of conception, the egg and sperm combine to form a separate organism: the zygote. The zygote is unique from both the mother and the father. While the zygote does have DNA from both parents, the new DNA does not match either parent perfectly. This makes the organism distinct from both parents. The zygote is not simply a combination of the sperm and egg. The sperm and egg unite to form one organism. It is not possible to separate the zygote into an egg and sperm after conception.

Furthermore, the DNA in this organism is one hundred percent human DNA. For example, when cats reproduce, their offspring will be a cat. In the same way, we know when humans reproduce, their offspring must be human. This means the organism is the child of the parents, regardless of the fact that the child is not yet born.

The zygote does not stay a single cell for long. Inside the womb, the unborn child is growing. This means the child is alive inside the womb. From the point of conception it

will take approximately nine months for the child to grow from a single cell to a baby that is ready to be born. Unborn children are not constructed as automobiles are constructed at a factory, but instead develop themselves from the building information given to them in their DNA<sup>1</sup>. All they need is time and the resources to build themselves into a baby capable of surviving outside of the womb. This process continues after the baby is born. Babies grow into adults because they are growing themselves, not because someone on the outside is building them. Since the unborn child in the womb is an individual with one

# Human Rights for Women and Children

*Philip Passantino is a junior studying for a major in computer science. He is currently the president of PLU Students for Life, a club that advocates for women and children.*

hundred percent human DNA and is growing into an adult, the child is a human being that deserves the human right to life.

If the reader is not yet convinced, I will answer some concerns why unborn children should be granted the human right to life<sup>2</sup>.

One common concern is that the child is not large enough. It is true embryos are tiny compared to full grown adults. When they start out they are microscopic. However, the human right to life is not bestowed on humans because of their size. Babies who are only a couple feet in length have the same right to life as six-foot tall adults.

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If a baby is born without a limb or with a deformity, they still have the same right to life as any other human being.

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Another concern some people have is if the child is developed enough to have a right to life. The child does not have fully developed limbs, organs, or even a fully developed head. Yet, the human right to life is not bestowed because of a person's level of development. Babies do not have a fully formed body once they are born. They will continue to grow after birth. If a baby is born without a limb or with a deformity, they still have the same right to life as any other human being.

The location of the baby is another important topic to discuss. Since the unborn child is living within the body of another human being, does this mean the baby loses the right to life? We know the child is already human inside the womb, so the child does not become even more human after birth. Children gain nothing after birth that would give them a right to life. Everything that makes them human is given to them at the moment of conception.

I realize abortions will not end overnight, and even if that were the case it would not solve the problem of why women have abortions. Many women have abortions because they believe they are not ready to care for a child. They may be going to school and see the child as an obstacle for completing their education. Others are afraid their family and friends will not support them if they choose life for their child. Some do not have the financial stability to support a child.

While there are many reasons women choose to have an abortion, it is unacceptable more has not been done to help women who want to have their child but choose to abort them because of unfortunate circumstances. The prevalence of abortion in our society is a result of society's disrespect toward women, especially mothers. Scholarships for pregnant and nursing mothers should be available. Campuses should have a friendly environment for pregnant and nursing mothers by having diaper changing tables and lactation rooms. When a family member or friend finds out someone is pregnant, we should be supportive and never judgmental. It is not enough to say, "I support whatever decision you make." We must be willing to say "I will do whatever it takes to put you in a position to choose life for your child." This is why my essay is titled "Human Rights for Women and Children." It is only when women are respected and supported that their children have all their human rights. Likewise, it is only when the human right to life is respected that women have all of their rights.

**Notes: 1:** Klusendorf, Scott. "Are Embryos Constructed or Do They Develop?" *Life Training Institute*. <http://prolifetraining.com/resources/five-minute-10/>. **2:** I answered the following concerns using the SLED test. Klusendorf, Scott. "How to Defend Your Pro-Life Views in 5 Minutes or Less." *Life Training Institute*. <http://prolifetraining.com/resources/five-minute-1/>

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While there are many reasons women choose to have an abortion, it is unacceptable more has not been done to help women who want to have their child but choose to abort them because of unfortunate circumstances.

# PROPOSITIONS

from The Collective & student body

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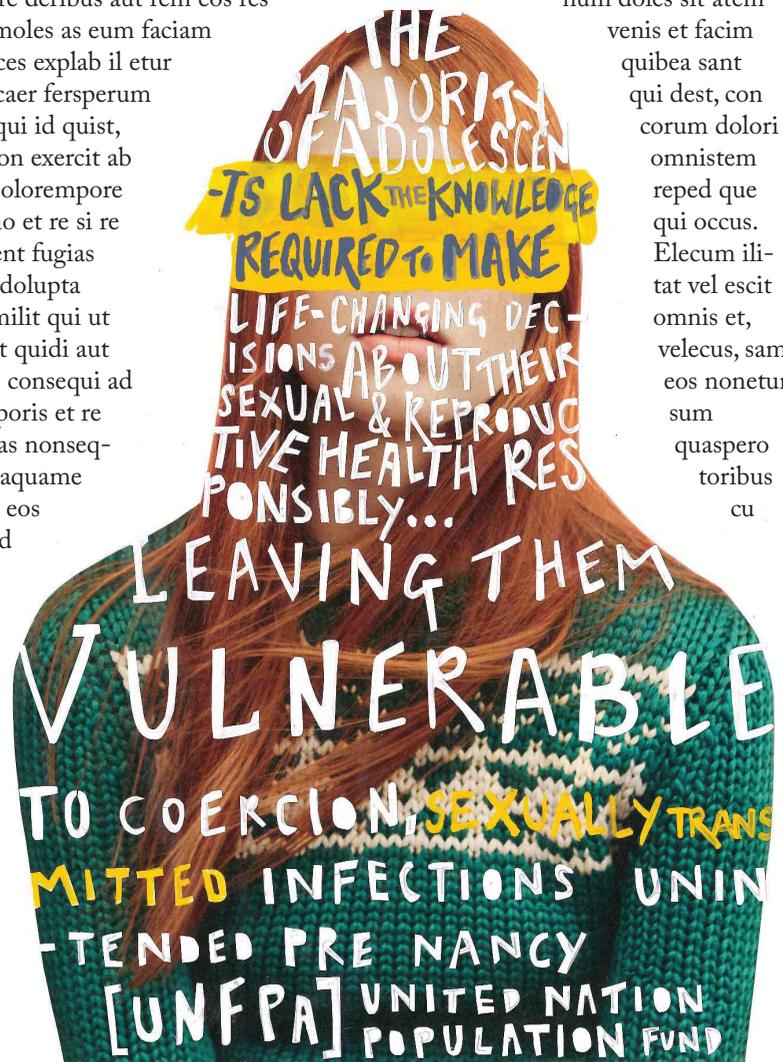
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MANY WOMEN BECOME VULNERABLE TO UNPLANNED PREGNANCY, WHICH INCREASES THEIR RISK OF DYING FROM PREGNANCY-RELATED COMPLICATIONS—AND SEEING THEIR CHILDREN DIE AS WELL, OFTEN FROM MALNUTRITION.

ONE-THIRD OF GIRLS IN THE DEVELOPING WORLD ARE MARRIED BEFORE AGE 18, AND ONE-FIFTH BECOME PREGNANT BEFORE 18.

EVERY DAY, APPROXIMATELY 800 GIRLS AND WOMEN DIE FROM PREGNANCY-RELATED CAUSES.

— THE UNITED NATIONS FOUNDATION'S UNIVERSAL ACCESS PROJECT



# SPRING 2016 • THE MATRIX

