



Generation Response



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To the readers:

After months of creative brainstorming and hard work, the first issue of *Generation Response* has finally landed on Emory's campus. When we first decided to start this magazine, we had Thomas Friedman's opinion article "*Generation Q*" in mind. He argues that while members of our generation *do* care about the issues that our world faces, we are the "quiet generation" hiding behind our computer screens. With this publication, we'd like to prove him wrong. The goal of "*Generation R*" is to encourage Emory students to tune in, speak up, and act out positively, peacefully, but sternly. Now more than ever, our world faces challenges that can seem insurmountable. However, we have both the capabilities and the resources to make positive changes: all we need is the will.

To those of you who think "I don't care" or "It's not my problem" then we have a harsh reality check: it is your problem, it is a burden we all share. We're not advocating a complete lifestyle alteration. Rather, we ask that you fulfill the responsibilities that come with the many natural rights we are given. We need to give as well as take. *Generation R* is here to help you give.

Generation R is a hybrid of student voices discussing what's going on: on campus, in Atlanta, and around the world. Issues range from individual to global, social to environmental, but stick to the theme of progressive causes and topics. By progressive we mean anything advocating progress change, improvement, or reform- a move toward something better.

In 1967, an alternative newspaper called *The Great Speckled Bird* was born at Emory. 40 years later, the *Bird* is Atlanta's only underground newspaper and has made its voice heard nationally and internationally. Like the *Bird*, *Generation R* speaks out for justice and is a true reflection of our generations' ideals in the backdrop of our society. With the help of Campus Progress, a division of the center for American Progress, *Generation R* is an independent magazine on campus. Campus Progress funds progressive publications like ours in various universities and colleges, fostering connection and discourse among young activists across the country. With this support system, we hope to bring more awareness and activism to Emory's campus. This is our world. This is our time. If we don't choose to demand and make positive change, no one will. With a new semester comes a new start. Anything is possible.

Till next time...Peace and Love,
Jenna and Gillian

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Robert "Bob" Nesta Marley (February 6, 1945-May 11, 1981)

Bob Marley spread Jamaican music to a worldwide audience. Not only did he bring people together, he did so through music that spread the ideas of peace and love. He used his concerts to peacefully affect political change. At the end of his One Love Peace Concert, performed to ease tensions between warring political factions within Jamaica, Marley requested that the two political leaders shake hands on stage as a public display of reconciliation. He also confronted social issues through his music, such as his album *Survival*, which reflected Marley's support for the struggles of Africans. Specifically, the song "War" expresses his strong opposition to South African apartheid. We dedicate this issue to him because of his work toward a greater and more united world.



Measurable Evolution by Amanda Lightman

The Army as nation-builders?

Consider for a moment the notion of basic instinct. At the most fundamental level, we, as humans, seek to defend ourselves and those closest to us. If you think this idea seems primitive among the many functions of our lives quotidian, imagine how our United States military operated on a platform based solely on defense. It seems quite remarkable today that, many years before, the United States Armed Forces was established merely to defend the new nation against the British Empire.

Historically, military encounters on the small scale have been more advantageous to the defender than to the attacker. Siege on significant cities allowed the defending entity to prepare trenches, fortifications, and the like to protect against the physical effects of war. Fortunately for the United States, a country essentially alien to the idea of fighting on home soil, offensive military tactics have stolen the thunder of those on the defense. The art of war has become increasingly more sophisticated as a result of improved mobility, better communication technology, and amplified destructiveness of weaponry. With this in mind, it would be difficult to sustain a successful trench or fortification in today's era.

The issues that require attention from our generation are much more complex than defense alone. A pivotal evolutionary moment in our nation's history was 9/11, when a major shift in focus occurred for our Armed Forces – fighting the war of the 21st Century, the War on Terrorism.

Our country, under the martial alias of Operation Enduring Freedom, deployed over 30,000 troops to Afghanistan, which successfully removed the Taliban from power and seriously thwarted many further efforts of al-Qaeda in the country and neighboring Pakistan. In addition to the security of our country, Operation Enduring Freedom served to protect the idea of democracy both at home and abroad.

I feel comfortable with the level of intrusion in Afghanistan and confident that the country is heading toward democracy, especially with the success that came from its first direct elections in October of 2004. Nevertheless, our country should still be extremely selective in its somewhat newly-designated responsibility of “nation-building,” specifically in relation to countries or organizations whose ideals differ so fundamentally from our own.

The United States Military was convinced that we would be able to combat Iraq militarily – and so we did. Unfortunately, the military victory did not put an end to the most basic problems in Iraq's infrastructure, which lead to insurgencies against both the United States-led Coalition and the Iraqi government. Our attempt to “nation-build” contributed to Iraqi instability even further in the face of an election held in the country in 2005-- rival faction Sunni essentially marred the event. After the election, insurgent attacks in 2005 increased by almost twenty-nine percent. Effective nation-building? I'm not so sure.

Even looking beyond the common concerns that arise from nation-building, like insurgencies and rival factions, the implementation of a democracy still begs the question of who a country's citizens will elect. The democratic elections the United States so heavily supported in Palestine could have been successful had Palestinians not elected Hamas as their leader. Perhaps the Armed Forces should be careful what it wishes for when attempting to establish a republic, because although ideas like capitalism and democracy seem innate to Americans, they're quite foreign to the aforementioned entities. In order to *really* democratize these countries, we would have to employ grassroots politics to the *n*th degree, since differences in ideologies lie primarily in the fact that children are taught by their families what to believe from day one. To change these beliefs, however, would be to change an entire culture. I'm not sure it's even close to possible. In this case, I must agree with Sir Thomas Jefferson when he said, “I have no ambition to govern men; it is a painful and thankless office.”

I am by no means an expert in American military tactics. I do, however, believe that the desire of the U.S. Armed Forces to become a nation-builder should be examined from the most elementary of angles, and from *every* angle, in order to determine whether it's feasible or even desirable to intervene. I suppose if America i   for the long haul, the success of our nation-building methods is yet to be determined.

Torture is Wrong by Daniel Rifkin

Torture is wrong. Most Emory students agree. And they are right to do so. But why is it wrong? And in arguing *against* torture, what are we arguing for? The truth is that these are questions most Emory students can't answer. Torture is a hazy topic, and misconceptions abound among Emory students who discuss it.

One misconception is that President George W. Bush has openly engaged in torture. In fact, Bush has always maintained a firm stance against torture, while supporting a very narrow definition of the act in order to use many “enhanced” interrogation techniques, like waterboarding. Most would agree that this “technique” would constitute torture. It is also likely that the things that go on in his mysterious “black sites” go even further down that road. But the difference is that, while the argument may rage on about what is and is not torture, America has never acknowledged that torture is a legitimate practice.

Writers like Charles Krauthammer and Alan Dershowitz make arguments that are gaining ground. They advocate for the legalization of government sponsored torture, but only when approved by a special judicial “torture warrant.” Instead of taking the fascistically moral stance that torture is simply too wrong to talk about, Emory students should be prepared to defend their opinions against the most convincing arguments the proponents of torture could make.

Most obviously, they might argue that torture, or “enhanced” duress techniques, are integral to the war effort; that to forego torturing a caught suspected terrorist is to send U.S. soldiers to their grave. Even anti-torture advocates say that avoiding torture will hurt the war effort, but that we should abstain anyway.

But this, too, is a misconception. First of all, torture is generally ineffective because the information gained from it is inherently unreliable. Since it takes time to test any lead, relief from whatever action is being forced upon the subject is granted simply for providing information, not for giving correct information. Indeed, if the victim is a fundamentalist terrorist who hates America, what would be his incentive to give correct information when he could just pass off false information as true and receive the same reward?

And even if we did gain information from torture, it would be insignificant compared to the amount of damage that it does to our overall effort in the War on Terror. The most important battle in the Middle East is that over the hearts and minds of moderate Muslims, who do not condone terrorism but still hate America enough to give cover and legitimacy to the terrorists. Every time we torture, we give fuel to the fundamentalist propaganda that America is a tyrant, no better than Saddam Hussein. (Think about how easily using Saddam's torture facility, Abu Ghraib, as our own reinforces this image.)

As a result, we lose the ability to enlist moderate Muslims to our “good” side, to be informants on the terrorists (a far more reliable source of intelligence). How are we ever supposed to create a new democratic Middle East that doesn't breed actions of hatred toward Americans if we act just like the evil tyrants they depict us as?

The last line of defense for a supporter of torture is the ticking-time-bomb scenario: If there were a nuclear bomb in New York City, set to explode in an hour and kill three million people, and you had the terrorist, and he knew the location of the bomb and how to stop it, and he wasn't talking, how could you morally *not* torture him?

Torture? What is it good for absolutely nothing, not even the U

Supposing this scenario could ever happen, obviously no one could argue that they wouldn't slap around a known terrorist to save the lives of millions. But the argument that because torture might be necessary in this one outlandish instance justifies the policy of torture, or even “enhanced” interrogation in general is silly. Why should we make the exception the rule? Why, because of the possibility of this one instance, should we give legitimacy to a practice we agree is not only abhorrent but also damaging to our reputation and ability to fight the war we

The arguments of Dershowitz, Krauthammer and others intend to create a final misconception in our minds: that torture is not always wrong. But the truth is, if torture is wrong, then it is always wrong, no matter what the circumstances. The best that can be argued is that torture, one day, could be a necessary evil. Even if that is true, then we shouldn't accept it, we should be doing everything in our power to avoid the future in which such an evil is a necessary practice.

Truth...or Trend?



It is clear that for the past couple of years, there has been a fashion trend in both the celebrity and "real" worlds pertaining to expressions of peace, love, the earth, recycling, and Buddhist symbols such as Ohm. Although similar to the outfits worn by the anti-war adolescent hippies, the idea behind their powerful movement is certainly not the case today. We do not want to be regarded as the Generation Q forever, especially when we look the part of environmentally conscious and progressive teens. I urge you, for the next morning you throw on a t-shirt that reads "SAVE THE WORLD," go out and try to do something that will make the shirt worth wearing! Trust me, it will feel good.

-Lana Greenbaum

Colorblind

Flower by Jenna Schweitzer

Why are we all so colorblind?
 Why can't we rewind
 To a time
 When everything was alright?
 Nothing is right
 So I fight
 With my words
 Till I'm heard
 Because this is absurd
 We'll keep going this way
 Until something big occurs
 And we are disturbed
 Word?
 Green keeps the world going
 Round and round
 Not that paper
 Mother nature
 She gives us air we breathe
 Water we drink
 Things we need
 We're abusing her
 And we don't see
 We are colorblind
 If we look we'll find
 Green is on our side

But we hide
 Behind our technology
 Plastic covers what we can be
 In this reality
 Talent doesn't mean a thing
 If you don't have computer-bility
 And still we can't see
 How things have changed so instantly
 Our ancestors didn't know of cells
 Getting water out of wells
 In touch with the earth
 They were here first
 How we have perversed
 Going the wrong way
 All I gotta say is
 Look around
 And slow down
 We're traversing to a new age
 Of craze
 So many in a daze, listening to Lil Wayne
 others insane
 War, money, oil
 Only a matter of time
 Till the earth is spoiled
 And there's nothing left
 But there's no time to rest

Time equals money
 and money equals things
 But things don't have love to give
 Why live?
 Ya dig?
 We are all one race
 In this one place
 Planet earth
 The moon and the sun
 We see the same one
 It's all about the love
 But so many on the run
 For personal profit
 See who can top it
 People can be mean
 Corrupt with schemes
 Grab power, things go sour
 They want to devour
 Anything that can feed
 Their greed
 The wrong green
 Can't you see?
 Get out of the grind
 We're colorblind.

Islam: Misunderstood

Gillian Schreiber

Wars that are fueled, or at least justified, by religious and ideological motives have been fought since the beginning of time; one need only look in a history book to find evidence. At this very moment, we find ourselves in an ideological war of sorts, one whose implications are perhaps beyond anything any of us can possibly imagine. Could this war of religion and ideology, though, be a product of misconceptions and misunderstandings? And if so, what can we do to correct what has already seemingly gone so wrong?

September 11th 2001 was a tragedy the likes of which had not been seen on American soil before, but it was also significant in that it ushered in a new era of global politics. The United States' top priority became, undoubtedly, the War on Terrorism. On September 20th, President Bush outlined his objectives for the nation in a report entitled, "The National Security of the United States." Within the document, Bush laid out his intentions clearly for all to see:

Defending our Nation against its enemies is the first and fundamental commitment of the Federal Government. Today, that task has changed dramatically. Enemies in the past needed great armies and great industrial capabilities to endanger America. Now, shadowy networks of individuals can bring great chaos and suffering to our shores for less than it costs to purchase a single tank. Terrorists are organized to penetrate open societies and to turn the power of modern technologies against us.

Terrorism became the issue on everyone's mind, and rightfully so. The country banded together. Stores such as K-Mart and Target sold American flags faster than Wiis and it became fashionable to don a flag pin or place a sticker with a patriotic phrase on the back of your car. Despite the efforts of the those who orchestrated the attacks on the twin towers and the pentagon, they failed to tear us apart; in fact, they brought us closer together than we had been for decades.

This newfound unification and patriotism within the country, however good it may have been, was not without its consequences. A sad fact it may be, but generally, when people unite, they unite *against* something; in the beginning, it seemed as if we were uniting against those who had perpetrated acts of terrorism. As time progressed, however, we started to unite against what we thought was a common enemy: Islam.

In the weeks following the September 11th attacks, hate crimes committed against Muslims in this country increased exponentially. From New York to Ohio to California, Muslim businesses were being ransacked and destroyed and students in schools all over the world were beating up Muslim children. Whether or not you were conscious of it, these things were happening in your own backyard.

Considering all of this, a few important questions must be raised: how did we let this happen? How did a declaration to combat terrorism at home and abroad suddenly transform into a hatred for the Islamic culture? The answer is multifaceted and complex, one that deserves more examination than it will probably ever be given.

A large part of the blame must inevitably be placed upon the media. In the last few decades, the media has played an increasingly important role in our lives, bringing us the news and images that shape our thoughts on everything from Britney Spears to the War in Iraq. When the wars in Afghanistan and Iraq revealed themselves to be something very different from the quick and successful missions we thought they would be, images of Arabs burning flags and even soldiers' bodies flooded our televisions. There is no denying that such events occurred, but we must understand that only a small portion of the story, the portion that the media chose, was being told. Soon, other images began to crop up and specials on Islamic fundamentalism and extremism were being aired on the nightly news. Viewers were shown videos of madrassas where children were being taught to hate Americans and groups of young men were pledging their lives in the name of Jihad.

This is not Islam. This is extremism, which has existed and continues to exist within every religion. For those of you who believe Islam is a religion of violence, intolerance and hatred, I hate to burst your bubble...but you're wrong. Fundamentalists and leaders who wish to use it for their own purposes have manipulated the religion. The majority of Muslims do not prescribe to this mentality, and it is not supported by the religion's most sacred text, The Qur'an. Rather, Islam is a religion of peace and relative tolerance, vastly different from how it is portrayed. A great myth is the rivalry that supposedly exists among Islam, Judaism and Christianity. In truth, each of these religions believes in the same God. The Qur'an validates the scriptures that came before it, the Gospel and the Bible. Historically, the great Muslim Empires such as the Ottomans and Mughals have treated conquered Christians and Jews with marked respect. Known as "people of the book," they were generally made to pay a higher tax, as opposed to others who were conscripted into the army.

The simple fact is that Islam is misunderstood not only in this country but also in other countries around the world. If we ever expect to have peace among nations, we must first understand those we are trying to make peace with. Yes, Islam and the Arabic culture are fundamentally different from the religions and cultures of the West, but they are not irreconcilable. In the end, despite religion, culture or ethnicity, a mother is a mother, a father a father, a brother and brother and a sister a sister. We are all people who are trying to make a living in this world, trying to find our place. We should not view those who subscribe to the Islamic faith as terrorists who wish to see the demise of America. We should view them as our fellow men and women living in the same world, sharing the same resources, looking for the same things.

The fact is this: If we do not take the time to understand Islam and respect Islam, it will turn into a religion of hate. We cannot expect Muslims around the globe to respect us if we ourselves do not learn to respect them. Samuel P. Huntington, the noted American political scientist, has spoken of a "clash of civilizations." Today, a conflict of ideologies seems not only possible but also probable. It is not, however, inevitable. It is in our hands to prevent such a clash from occurring. It is in our hands to create peace between these two cultures. More specifically, it is the hands of our generation, Generation X. In the coming years, it is we who will assume power and determine the future course of this nation. We have the power and the capabilities to affect change and steer our country in a better, more productive, and most importantly, more peaceful direction. We owe it to ourselves. We owe it to the world.

السلام في العالم وبين جميع الثقافات والشعوب

Peace in the world among all the cultures and people

People Making A Difference



As you know, the Emory University Sustainable Foods Market takes place on campus every Tuesday. Here is what some of the local farmers have to say about their efforts...

DOMENICK LUCA

What types of products do you sell?
I sell seasonal vegetables, breads, pastas and sauces-- all organic.

How did you come in contact with Emory University?
From the Morningside Market manager.

What is your vision for Emory students regarding the sustainable food market?
I would like everyone to start eating locally grown organic products. They are healthy and fresh.

Any important facts you would like to tell the students?
Keep away from products that contain GMOs (Genetically Modified Organisms). They are found in many "junk foods" and are extremely unhealthy for our bodies.

MARCO MARTINEZ

What types of products do you sell?
I've got fresh salsas and baked tortilla chips. They are from morning.

How did you come in contact with Emory University?
A woman who worked with Dr. Bartlett in the Anthropology Dept. at Emory.

What is your vision for Emory students regarding the sustainable food market?
I think the students are getting, little by little, into the culture, asking questions, and getting into organic products.

Any important facts you would like to tell the students?
Try to eat healthy. Even if it's expensive, there will be more organic farmers as time goes on, to therefore lower the cost. I start and end my day with salsa. It makes my day every day. It adds flavor to breakfast, lunch, and dinner and reminds me of my Mexican culture.

KAREN MORGAN

What types of products do you sell?
My company is called Pure Bliss. We have all organic granola, energy bars, nut mixes and cookies.

How did you come in contact with Emory University?
We do a lot of local farmers markets in the area.

What is your vision for Emory students regarding the sustainable food market?
Basically to get our products onto Emory campus 24/7. All of our products are healthy and some of them are even sugar free, as opposed to the other food options at most universities.

Any important facts you would like to tell the students?
Our food is created from sources that are organically farm-grown and are always checked. The idea behind our products is to consider health concerns, but also keeping the taste!

Ryan Jones, president of the Emory Environmental Alliance, has participated in and lead many sustainability initiatives on campus. Here is his opinion on Emory's overall sustainability...

Early in 2005, six months before my freshman year, Emory University finalized a ten year strategic plan that contained environmental and social strategic goals; these goals are categorized under a heading often known as sustainability. Four years later, as a senior, I reflect on Emory's progress in reaching its goals, those areas where we have excelled as well as those areas where we still struggle.

We have made great strides and are ahead of many other institutions. Independent verification comes from of honors and awards we have received; this fall we were named 'Conservationist of the Year' by the Georgia Conservancy, and we were one of only eleven colleges to make the Princeton Review's "2009 Green Rating Honor Role".

Recognition is given for such things as hiring director of sustainability, Ciannat Howett; having more LEED (leadership in energy and environmental design) square footage than any other University in the country; making strides relating to food justice, incorporating sustainability into the curriculum, and increasing bike use on campus. And we should be proud—for all these reasons and more.

While a student at Emory, I have worked to increase environmental awareness on campus—doing things such as organizing Green on the Screen, organizing for students to attend two national conferences, and helping to start an annual Student Environmental Luncheon with State Legislators at the capital. These efforts by myself and many other engaged students are paying off as environmental clubs on campus are stronger than ever, the Asbury house may be rebranded as next year as the Emory SEED house—a student experiment in ecological design (SEED), and students are pushing the envelope when it comes to institutional change through initiatives such as the SGA Green Fee.

Indeed many students think these changes have been enough, and that perhaps we done our part. While we have done some great things, we must examine our strides with the scope of challenges ahead. To this I assert to this that we have not done nearly enough—in reality—we have just started.

Emory consumes 300,000,000 kwh of electricity every year. More than 70% of this electricity is produced by burning coal, the dirtiest type of electricity generation. And as the sixth largest consumer of electricity in Georgia, we pay dirt cheap prices of this energy, around 3 cents/kwh (Oxford pays close to the national average of 10 cents/kwh). Our cheap energy is a mixed blessing—although utility costs are low, renewable energy is less attractive, and we have less of an incentive to reduce power consumption.

As a consumer Emory does not pay the true costs of the energy it uses; markets do not take into account many of the negative externalities associated with our electricity consumption. Several months ago the island country of Maldives instituted a new tax on tourism. This tax will allow them to relocate their country's 300,000 residents elsewhere after sea level rise, caused by global warming, makes their islands inhabitable—there are those out there who are paying for our externalities.

Emory's goal is to reduce its energy intensity 25% by 2015. Energy intensity measures electricity consumption per square foot building space. The 25% by 2015 goal does not actually mean that Emory will have to reduce total electricity consumption at all. Emory's green house gas emissions are now well above 400,000 tons every year, perhaps 20% higher than when I got here freshman year.



To be fair, some of the changes must happen in institutions larger than Emory; Georgia Power must increase renewable energy production before Emory will ever be able to make sizable reduction in its coal consumption or green house gas emissions. These issues are larger than Emory, but an institution of Emory's size and prestige should have a role to play. The next phase in accomplishing our sustainability goals must involve greater community engagement. But I am optimistic; if we so choose, Emory has both the resources and the manpower for these changes happen.

As the genocide in Darfur enters its sixth year, UN officials estimate that up to 300,000 Sudanese have died in the conflict, while another 2.7 million have become refugees. The Janjaweed, a militia group composed mainly of nomadic Arab tribes, have conducted the genocide mostly against non-Arab groups and civilians in the region. In acts of appalling injustice, the Sudanese government provides funds and assistance to the Janjaweed, supporting the genocide and preventing humanitarian aid, but the government publicly denies these facts. Nevertheless, the ICC has recently begun to review evidence to determine whether a reasonable case can be brought against Sudan's President Omar al-Beshir. Meanwhile, more than 5,000 displaced refugees die each month.

Challah for Hunger is one way we, as students, are able to utilize our time and skills to help the victims of this genocide. Challah for Hunger raises awareness of and money for hunger and disaster relief through the production and sale of challah, traditional Jewish bread. Here at Emory, a group of dedicated students meets every other week to bake loaves of challah, which are sold at Wonderful Wednesdays for \$5 per loaf. Half of the profits are donated to Challah for Hunger's national philanthropy, The American Jewish World Services (AJWS) Sudan Relief and Advocacy Fund. The other half of the profits are donated to the Emory chapter's local organization, Refugee Resettlement and Immigration Services of Atlanta (RRISA).

The response from the student body has been overwhelming! In its inaugural semester, Challah for Hunger baked 25 loaves each week at the Hillel House. The loaves were sold out within an hour and pre-orders were often requested. This semester, we hope to double challah production and sales, continue our letter writing campaign to state congresses, and educational events such as our documentary screening and RRISA speaker. To get involved with Challah for Hunger, please contact Leah Isquith or Rachel Holtzberg on LL.

"As They Say"

A Story by Amie Baumwel

As they say, "And so it is" or "Que sera, sera." However you want to say it, "shit happens." So they say anyways. Madeline Aldenberger learned this the hard way, at the ripe age of ten years old, when her father accidentally, blurted out, "we're moving to Tokyo!"

Madeline, a satisfactory student at Lincoln Woods Elementary School in a small suburb just outside of Washington DC, spit out her mashed sweet potatoes, which found their way into the mouth of Jimi Hendrix Aldenberger, the family German retriever, as well into some of the fine red hairs that fell around Madeline's pallid face. Harry the cockatoo let out a yelp "heard round the world" in the next room, as if he knew exactly what was being said at the dinner table.

"Bill please," said Aileen, Madeline's tranquil stepmother, always the peacekeeper in the family because she had enough painkillers in her system to keep the world at a distance at all times (She could broker a peace agreement between Obama and McCain, as long as she had her various "medications" in her handbag). Madeline's mother had died when she was born, and Aileen has been her mother figure since age two; she started popping pills a year later after having a miscarriage three months into pregnancy. "Let's just all calm down," she added, staring at the space just over the red bundle of hair that framed her stepdaughter's desperate eyes, green as emeralds when they tear up.

"Maddie, we have to," her father pleaded, "there's a job on a large-scale construction project there that could finally help me get a steady income. That just isn't happening for me in America. Bob, you know Bob? His little girl, Suzanne, I think it is, she's in your class? Well he told me about how there's this big project in Tokyo, and its cheap to live there on American dollars...and well, I got the job and we're going and that's that," he stated, sounding unsure but putting his foot down, worried about whether his baby would laugh or cry. "Suzette," was all she said, correcting her father as he fidgeted and bit his finger nails with anxiety.

The wooden legs of Madeline's chair seemed to crumble under her, the water in the Styrofoam cup in her hand was suddenly leaking onto her fingers, as if she was bleeding out all of the pain within her. She felt like screaming as the chair's legs scratched the Formica floors; she unplanted her feet from their stiff position and pulled away from the dinner table, calmly lifting her small body already pulsing with panic and running for her room. "Madeline," her stepmother calmly called, still staring at the space just above where Madeline's face used to be.

And so the Aldenbergers packed up their humble belongings and their humble lives and boarded the ten hour fourteen minute flight to Tokyo, Japan. In the cab to their new neighborhood, Bill desperately wanted to pierce the long, painful silence (pierced only by the periodic snores of his wife's Xanax induced sleep) that had persisted since the family had left their small, sleepy Washington town en route to their unknown future. "So, Maddie, I haven't told you about our new home yet. It's going to be a little different."

What would
if your family
you had to pack
to these homes



www.pinktentacle.com

you do
told you
up and go
in Tokyo?

Madeline only turned her head toward Jimi Hendrix, whose eyes were indicative of his discomfort, as Aileen's heavy head rested on his abdomen. He continued, "It's going to be a different lifestyle, baby. It's, well it's, how do I say this, not what you would expect, which is why I took the job in the first place. It has on site, cheap living. And it's good for the environment. Green living. It's very popular these days. And they have their own school, there are other American kids there, I made sure. You're going to like it, eventually."

When the family stepped out of the cab into the sunny afternoon Tokyo air, they took in breaths of surprise and awe. Thousands of little eyeballs stared back at them. Aileen stumbled along the rows of "homes," yellow grass sticking to the balls of her feet. "Where are your shoes, mom?" Madeline asked, something finally having peaked her interest. "Yes, honey," Aileen answered, hugging her tightly.

Madeline noticed she hadn't seen her father since they had exited the cab. She hadn't even seen him pay the man, thinking only of the word plot being used for funeral plots. She felt this very appropriate, as her life had just ended. She looked around, finally spotting him talking to a man wearing a hard hat labeled, "Japan Dome House Co." Soon, he was speed walking toward her, wheeling a giant box behind him that displayed in large, bold letters, "THE HABITAT FOR THE 21st CENTURY." Her father shouted and beckoned to her, "follow me!" Jimi Hendrix did just that, trotting towards him (perhaps only to get away from Aileen).

"This is our plot," Bill said proudly, patting his little girl lightly on her damp back. "What?" she asked indignantly. Bill paid no mind to her tone; she was finally talking to him! "We just snap together the wall sections of this expanded polystyrene home, and we're ready to unpack!"

"Pardon me, but isn't Styrofoam *bad* for the environment?" asked Aileen. Everyone turned toward her (including Mr. Hendrix himself), surprised. Bill answered, "but these homes reduce air conditioning costs, have higher energy efficiency, and are a resourceful use of Styrofoam. Why don't you lie down, dear. You look tired."

"Dad, one rain storm and we'll have to rebuild our house, and we'll lose all of our stuff," Madeline said, more curious now than indignant. Jimi Hendrix whined in agreement.

"Actually," Aileen piped in once again, "it says on this box that the walls are treated with flame retardant, and don't rust, rot, or attract termites, and are resistant to earthquakes and typhoons. Plus, the construction produces no waste," she said hopefully, as she fingered through her purse looking for her next pill. Once again, her husband and stepdaughter looked at her in disbelief. "What?" she asked.

The Green Revolution

Jenna Schweitzer

It snowed one October day in New Jersey and by that night, the snow had started melting.

"I think that's a sign of global warming," I told my friend's dad from New Jersey.

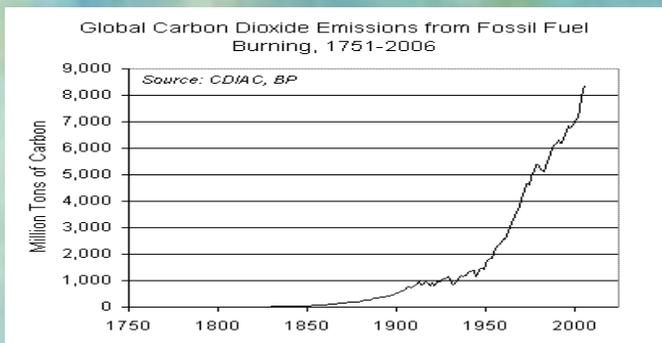
"It can't be global warming," he answered, "If there's snow on the ground."

"Global warming," a phrase frequently used to express global climate change, represents the fact that an amount of greenhouse gases well beyond prior levels are being emitted into the air, trapped in the Earth's atmosphere, and, consequently, are warming up the earth. As a result of this, global climate change is slowly but surely altering climate all around the world. This change does not mean that it will get warmer everywhere. Rather, climatic conditions, such as temperature and precipitation, will continue to shift further from a region's current climate.

Many say that global warming is just part of the usual environmental trend of ice ages and warming ages. While global climate change is part of the natural order, the current climate change is being vastly accelerated by human-induced emissions of carbon dioxide and other greenhouse gases. The Intergovernmental Panel on Climate Change has stated, "An increasing body of observations gives a collective picture of a warming world and other changes in the climate system... There is new and stronger evidence that most of the warming observed over the last 50 years is attributable to human activities." In accordance with the IPCC, the most prestigious scientific academies and professional societies around the world are calling for immediate action to reduce the greenhouse gas emissions causing global climate change.

The most prevalent greenhouse gas emission is carbon dioxide. Ice core records indicate that there is more CO₂ in the atmosphere now than at any point in the last 650,000 years. If you look at the graph of global carbon dioxide emissions from fossil fuel, you will see that CO₂ emissions have been steadily increasing for 200 years, since the start of the Industrial Revolution when the burning of fossil fuels began to take place on a large scale. According to the Earth Policy Institute, between 2000 and 2006, emissions grew 3.1 percent a year, more than *twice* the rate of growth in the 1990's!

As you can see, emissions are increasing at a faster rate. Climate models predict changes in rainfall amounts and patterns and a rise in the amount of storms, hurricanes, heat waves and other extreme natural events. Places in the United States and around the world have already experienced drought periods from higher than average temperatures and below average rainfall. Drought periods cause disturbance of the growing season and thus disruption in food production. Mountain glaciers are shrinking and sea ice is melting. Sea levels are rising due to the expansion of warmer oceanic water and the additional water from melting land glaciers. Global climate change is also disrupting the habitats and seasonal locations of plant and animal species. Right now, there are 387 parts per million (ppm) of carbon in the atmosphere. However, according to Nasa scientist Jim Hansen, 350 ppm is the upper boundary of what is safe. In other words, unless we can reduce the amount of carbon dioxide in the atmosphere to 350 parts per million, we will cause huge and irreversible damage to the earth.



As opposed to the global climate changes that have occurred throughout earth's history, we *know* that continuing to emit greenhouse gasses on a warming planet will cause huge economic, social, cultural and environmental challenges down the road. General awareness of the issue is out there, but a sense of urgency is necessary as most of "US" go about "business as usual." The U.S. uses 25 percent of the world's energy. If everyone in the world consumed like we did, we would need *four earths* to sustain us all! In addition, each person's contribution to carbon dioxide emissions in the U.S. is about five times the world average. All day everyday, our cars, buses and planes run on petroleum gas, and our buildings are lit with incandescent light bulbs. Our computers, TVs, and chargers are constantly plugged in, sucking up energy even when they are not being used.

It's like we're driving down the major street, or vein, that runs straight through a leaf. We know we can turn onto the smaller side streets, or veins that branch off the main vein. These streets are not usually traveled and may be harder to get through. However, they leave us at a wide end on the side of the leaf, where we have several opportunities as to where we can go from there. Instead, we keep going down the path we're already on, even though we know we're heading straight toward the burnt out stem, where the leaf, and thus, our journey comes to an end.

The upside: We can still turn onto one of the side streets, confront the withering leaf, or earth, conserve it, and as a result, save ourselves. No matter which side street you choose, veering away from the current non-environmental lifestyle of mainstream America is choosing the route of the "Green Revolution." And I'm not talking about the "green revolution" of the 1960's that used modern cultivation methods and high-yielding varieties of crops to produce more food per acre of cropland. The modern "Green Revolution" is a revolution against a non-sustainable lifestyle, in which excessive consumption and pollution is the norm.

Being a part of this "Green Revolution" is to act with sustainability in mind. Sustainability is the ability to meet the current human need for natural resources without compromising the ability of future generations to meet their needs. As the human population is rapidly increasing and earth's resources are limited, sustainability is essential. We are currently out of balance with nature as we dominate it and exploit its resources. The earth is a self-regulating life form that will eventually wipe us out when our pressures on nature become too high. Even if it takes millions of years, the earth will rebalance itself. To put it bluntly, it is the human race that is screwed if we don't change our ways. Sustainability, and thus, the "Green Revolution," is the route to a more balanced relationship between humans and the earth, and therefore, the key to our survival.

Sustainable living requires some major changes in our current culture. The U.S. desperately needs radical institutional change that will integrate sustainability into our everyday lives. However, since this is not happening, U.S. citizens need to set the "Green Revolution" in motion, right now, through individual and collective action. Furthermore, it is we, our generation, that needs to refuse to continue down this path toward a dead end. Older generations do not have enough momentum to initiate the type of change necessary. They have lived in a non-sustainable world for so long and the potential consequences of climate change will not affect them. We must set the example for older generations, and more importantly, younger generations.

The majority of apathetics in our generation no longer have an excuse because now that we have a president who is committed to confronting climate change, our actions will make a difference. In an address to a summit meeting on global warming held by Gov. Arnold Schwarzenegger in November, President Obama said, "Now is the time to confront this challenge once and for all. Delay is no longer an option. Denial is no longer an acceptable response. The stakes are too high. The consequences, too serious." He continued, "Stopping climate change won't be easy. It won't happen overnight. But I promise you this: When I am president, any governor who's willing to promote clean energy will have a partner in the White House. Any company that's willing to invest in clean energy will have an ally in Washington." Even if we do nothing, President Obama will enact legislation investing in clean, renewable energy. However, if he sees that the people really care about serious action to combat climate change through various sustainable initiatives, his administration will respond through more effective legislation. And the more effective, the better, as we need to act fast to reduce the immense damage done by past generations.

However, in order for us to alter our everyday behavior to carry out the "Green Revolution", we need to adjust our everyday thought as well. The popular "me" mentality pervades our generation; you view yourself among your social network of friends and family and think about everything you consume in terms of your benefits. However, we are all part of a much larger network: the human race. Therefore, we need to be a "we" generation and thus lead the "Green Revolution." The "Green Revolution" stands for embracing the "we" mentality, in which you view yourself as a part of the human community and thus think about the effects of your actions on the environment and the human race. As a result, you consume and pollute less.

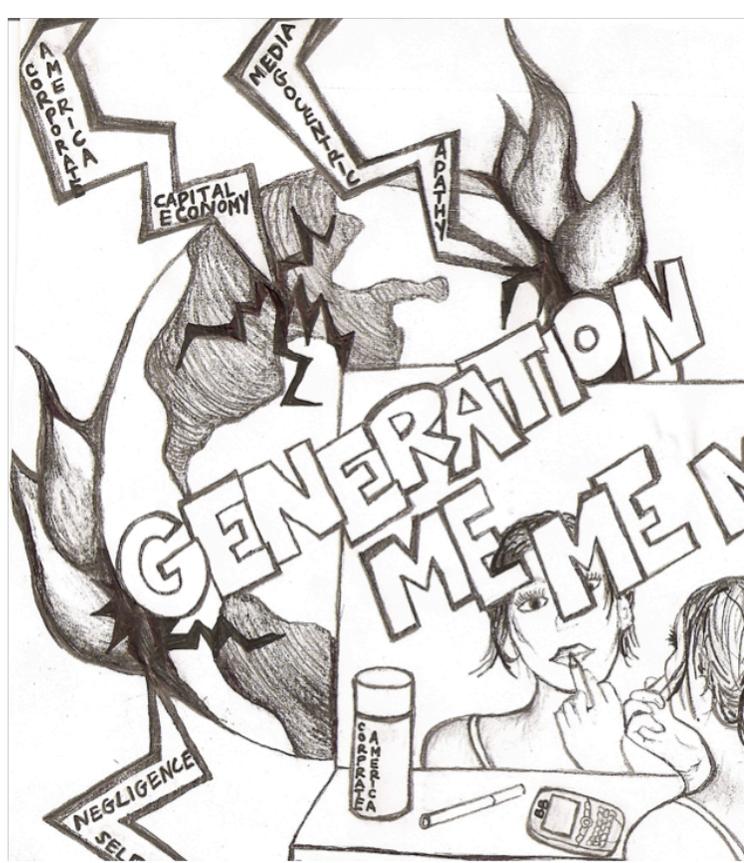
As in any other revolution, joining the “Gween Revolution” will take inner strength and courage to separate from the norm. After all, current American society is not conducive to sustainability. We live in one of the most powerful nations and thus we have access to “unlimited” resources. We can get whatever we want whenever we want it, with money of course. And it’s not like we have to go out to the fields and pick cotton when we want a new T-shirt. Everything comes packaged to us. And aside from the local gas shortage this past fall, most of us have never been directly confronted with the lack of an essential resource. With this kind of consumption it is so easy to become jaded and take the earth’s resources for granted. However, our inability to value resources is not all our fault. Our capitalist market does not account for negative externalities to the environment in market transactions. Negative externalities to the environment are costs like pollution and the use of limited resources. If a paper company included the environmental costs of knocking down a tree and emitting carbon into the air in their product prices, it would reduce their potential capital. Therefore, we don’t place any value on the environment in our actions and consumption because we don’t have to.

As a result of decades upon decades of taking the earth’s resources for granted and excessive consumption, we are one of the very last generations to be able to enjoy a life where supplies are constant. Every generation wants the next generation to have it better than they had. This was always a possibility. Now, our generation can only hope that the next generation will have it as good as we do. Our actions will determine this for them.

However, it is not easy to conserve for others when contemporary American social forces influence Americans to want to consume far more than necessary for individual survival. Corporate America floods the market with consumer goods and makes us feel that consuming these products is necessary for our individual improvement. Celebrities are people many look up to. However, some of today’s celebrities have not achieved anything at all, other than being wealthy and spending extravagantly. The media enhances these types of ‘celebrities’ as exemplified by the range of reality TV series such as “Housewives of Atlanta,” MTV’s “Cribs” and VH1’s “The Fabulous Life Of.” Some of the most famous rappers, such as Lil’ Wayne, rap about how much money they have and how much they love money in general. These social forces influence us to desire more money for more things.

So, I leave you with two options, each of which stems from either the “me” or “we” mentality. After all, thinking leads to actions and actions leads to consequences. You can exercise the “me” mentality, continue to participate in the excessive consumption and pollution of mainstream American society, and thus, condone it. If we all choose this route, we will leave our children and grandchildren a world that has become virtually uninhabitable for most and consequently has a bleak, unstable set of social institutions. In this case, you will have to tell your children and grandchildren “I’m sorry, I didn’t listen.” Or, you can embrace the “we” mentality and join the “Gween Revolution,” in which you think about the costs of your actions on the environment and the human race and as a result, consume and pollute less, and therefore make a unique commitment to saving our planet and our people. Either you are a part of the problem, or you are a part of the solution.

While mainstream American society is not conducive to being apart of the “Gween Revolution,” Emory is. As a community, Emory already encourages the “we” mentality, which balances individual rights and community needs. Furthermore, many green initiatives are being undertaken all around campus. It doesn’t take much effort to recycle a plastic bottle or an aluminum can on campus. Recycling bins are set up in all of the dorms and around campus. There are so many quick, simple changes you can make to contribute to the greater good, from using a reusable mug, water bottle and shopping bag, to unplugging things when you’re not using them. I’m not asking you to deprive yourself of every comfort and pleasure. We can still have our own lives while showing that we care about each other. As President Obama said in his acceptance speech, our stories are singular but our destiny is shared. Climate change may seem like one issue, but it is the one issue that affects us all. This is our moment to decide where our destiny, the destiny of the human race, will go. I know that’s some deep shit, but we’re in deep shit. It’s time for the “Gween Revolution.”



America has turned green. Everywhere you look there are products designed to be more eco-friendly. Globalization has also made us more aware of our fellow human beings and has opened a niche in our market for products from developing nations. The Emory bookstore is an excellent example- there you can buy anything from Poo Paper (paper made from recycled elephant feces and that benefits the preservation of elephants) to beaded purses and scarves made in _____.

So, what if someone told you of a magical elixir that was good for your skin, had healing properties, was environmentally friendly, and promoted the economic and social independence of women? It’s hard to believe, but it’s true. Argan oils are here.

In fact, they have been here for years. Women in Morocco have been using argan oils on their skin, hair, and nails for generations. Now, Moroccan women have the opportunity to use the oils to better themselves, their community, and the argan forests.

Here is how it works: In Morocco, there are women’s cooperatives that are based on fair-trade and sustainability. Women who work there are guaranteed a competitive salary and are provided opportunities for education. The co-ops advance literacy, promote environmental education programs, and teach business skills. The co-ops are sustainable in that the women are able and allowed to participate in running them.

Made in Morocco: Argan Oils



But that’s not all. Along with the dedication to empowering women, the co-ops work to save and protect the argan forests. They have three objectives toward attaining that goal: 1) raising awareness about the significance and fragility of argan trees, 2) providing resources to produce argan oil and thus enforce the need for the trees, and 3) commercializing the product to raise awareness. The women also use their education and knowledge to harvest the forests in a manner that focuses on preserving it. The harvesting protest does not damage the trees. In addition, every woman plants at least 10 trees every year to help replenish the forest.

Not only do the argan trees help the women of Morocco, but also they act as a stabilizing force in the environment. The roots of the tree have the ability to draw water from 100 feet below the surface, which in turn feeds other plants in the vicinity. The trees are pivotal to the arid ecosystem. Unfortunately, the argan forest is fading away. One third of the forest has disappeared in the last 40 years.

So, commercializing argan oils empowers women, protects the forests, and stabilizes the environment- but what is in it for the consumer? Aside from the knowledge that you are supporting a good cause- there are the numerous benefits to your health and appearance! Cosmetic argan oils are 100% argan oil- no preservatives, coloring, or perfumes. The product is good for everything from healing or preventing blemished skin to reducing wrinkles. The culinary argan oil is not only delicious, but is proven to protect against cardiovascular disease, inflammatory diseases, and act as a dietary supplement.

You may not be able to find argan oils in your local pharmacy or grocery store, but they are starting to make an appearance. To sample some dishes that use argan oils, you can visit Chef Rafi Benjelloun at the Imperial Fez Restaurant in Atlanta. To buy argan oils, you can visit <http://www.arganoils.com/>. You can also purchase 30 mL bottle of the cosmetic oil for \$32 or a tube of lip conditioner for \$10 at the site. While it may seem a little steep, it is worth it. The tiniest bit of argan oil goes a long way- for you and so many more.

Sarah David



The Green Page

Tips for Going Green!

- If you need to send someone a quick message, text them or email them through your cell phone rather than the computer. Emailing from a computer uses thirty times more the electricity per message than texting or emailing from a phone!
- Only recycle what you know is recyclable! People usually think it's better to put everything into a recycling bin, even if they're not sure if it's recyclable. But if the load of recyclables has too many non-recyclable items, the whole load of recyclables is thrown away. So if you're in doubt, don't recycle.
- Buy used textbooks and sell them back at the end of the semester. You'll make money and save money. About \$10 billion worth of schoolbooks-kindergarten through college-are sold every year. Recycling just 1 percent of these books would save enough money to send more than four thousand students to a four-year public college for free! If that doesn't convince you to buy used, think about the trees!
- Try using binders made from recycled materials (like paper, boards, steel) and reusing them until they fall apart. If 80 percent of students did so, the materials saved could build a binder with an area of 1,240 acres- larger than the entire campus of the University of California at Berkeley.
- Try to buy recycled paper and avoid paper that contains chlorine. Post-consumer recycled paper (which is paper that is used and then thrown away, as opposed to pre-consumer recycled paper, which is made out of scraps and trimmings) requires 44 percent less energy to produce, reducing greenhouse gas emissions by 37 percent and producing 48 percent less solid land waste. That's important when paper makes up half the trash. If we reduced paper use of all kinds by half, we'd clear space currently occupied by more than one thousand landfills.
- Throw out your gum in the trash, not on the ground or under your desk. The average American chews up to 190 pieces of gum each year. Those 57 billion pieces of gum could make a gum patch four miles wide and six miles long.
- In Cox, use silverware and plates, not plastic-ware. Using one plastic utensil a day adds up to 250 a year. If every other worker used just 1 a day, it would amount to 15 billion plastic knives a year, enough to create a plastic blade 1.5 million miles long.

Try working these small, simple, sustainable shifts into your life. You can read more about these green tips and many others in "The Green Book: the everyday guide to saving the planet one simple step at a time."

"Recycle" by Shirley Yang



Hemp Helps!

Yes, hemp comes from the cannabis sativa plant that is also The plant of marijuana. But unlike marijuana, Hemp does not contain THC, the chemical that gets you high, and it has diverse properties that **could potentially provide clothing, oil, medicine, fuel, food, paper and shelter for people all over the world.** If used for all of its properties, hemp could be the means of saving the planet from acid rain, global warming, and the depletion of forests and fossil fuels as it reduces pollution, rebuilds the soil and cleans the atmosphere.

The Truth about HEMP, from *The Emperor Wears No Clothes* by Jack Herer:

*Approximately 50 percent of all the chemicals used in American agriculture today are used in cotton growing. Hemp needs no chemicals and has few weed or insect enemies.

*Of any plant, hemp-seed contains the most essential fatty acids. The health of our immune system relies on such essential fatty acids, meaning hemp-seed boosts our immune systems. In olden times, peasants would eat hemp butter and would therefore be more resistant to disease than the nobility.

*Until 1883, 75-90 percent of all paper in the world was made with cannabis hemp fiber. The first and second drafts of the Declaration of Independence were written on Dutch hemp paper.

Look for more facts in the next Hemp Box!



Think Global Act Local!

Emory and Atlanta Happenings...

Activism

Every Friday

Stand with ME-Members of Emory participate in the **Weekly Stand for Peace in Atlanta from Noon – 1 pm at Colony Square**, at the intersection of 14th and Peachtree Streets. Sponsored by WAND (Women's Action for New Direction). Stand with ME-Members of Emory are members of the Emory community not acting on behalf of the institution. Rather, they are acting in their individual capacities as concerned students, staff, and faculty of the University. For further information please contact Professors Shalom Goldman, Middle Eastern & South Asian Studies, slgoldm@emory.edu, or Thee Smith, Religion, thee.smith@emory.edu.

February 27th-March 2nd

Through the Emory Environmental Alliance (EEA), Emory will join 10,000 other students for the **Power Shift 2009** conference held in the Washington, DC convention center. This conference will

Every Saturday

Noon – 1 pm **Weekly Antiwar Vigil** in DeKalb: Dekalb Farmers Market, 2000 E. Ponce de Leon. For more information, contact brian1943@post.harvard.edu.

January 25th

4th Annual Rally for Darfur through the Darfur Urgent Action Coalition of Georgia. At the Central Presbyterian at 3 PM with keynote speaker Reverend Gloria White-Hammond, M.D. If interested, contact student Leah N. Isquith of Challah for Hunger.

February 6-8th

Campus Progress Southern Regional Conference is being held at Morehouse. This event will bring together over 200 of the brightest students and young people, including campus organizers, bloggers and journalists from all over the South, for three days of networking, training, and skills-building in journalism and activism. The application deadline to attend is Tuesday, February 3rd. If interested, please contact Jenna Schweitzer at jshweit@emory.edu www.campusprogress.org/atlanta2009

March 28th

Earth Hour 2009 is trying to reach more than one billion people in 1,000 cities all over the world to turn off their lights for one hour at 8:30 pm on Saturday, March 28th. Join in this powerful global message that we can care enough about climate change to take action.

Music & Arts

January 17th

Tickets go on sale at 10 a.m. to see **Dave Matthews Band** at the Verizon Wireless Amphitheatre at Encore Park in Alpharetta, GA. Last fall, DMB put on a benefit concert in Atlanta's Piedmont Park in front of 50,000 to raise over \$1 million of a \$42.5 million project to expand 53 acres of the city's park. Buy tickets to see DMB on either Tuesday, April 28th or Wednesday, April 29th.

April 16th-25th

The **33rd Annual Atlanta Film Festival** will take place in multiple locations in Atlanta. This is nine days of intense film viewing, where you can view a work from every type of cinema from the US and around the world. More than 150 works of famous directors and independent filmmakers will be shown. Screenings, Panels & Workshops will be held at several different locations including Regal Cinemas Hollywood 24, The Carter Center, Lefont Garden Hills Theater, the High Museum of Art, Piedmont Park, Lab 601, Peachtree Playhouse and the Georgia Center for Advanced Telecommunication



April 20th

February 19th and 20th

Umphey's McGee is playing at Variety Playhouse in Little Five Points. Umphey's McGee is an American progressive rock/jam band from Chicago, Illinois whose music is often referred to as "progressive improvisation." Take it from us, they're amazing and at \$25 per ticket and ten minutes away, it is 100 percent worth it! Forealz. www.umpheys.com

April 17^h-19th

The **73rd Atlanta Dogwood Festival** will be held in Piedmont Park. The festival will have an artist market, music, kids activities, a youth art exhibition and a community corner. Free admission. www.dogwood.org

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Sustainability: the ability to meet the current human need for natural resources without compromising the ability of future generations to meet their needs.

Cities are where human beings have the lowest ecological footprint. Compared to the country, less energy, wood, material, and food is needed to provide a good life for a person in a city. While the city uses the resources of the countryside, cities can also be places where people gather and develop ecological innovations for a new civilization.

The Top Ten Most Sustainable Cities in the US:

- 1. Portland, OR
- 2. San Francisco, CA
- 3. Seattle, WA
- 4. Chicago, IL
- 5. NY, NY
- 6. Boston, MA
- 7. Minneapolis, MN
- 8. Philadelphia, PA
- 9. Oakland, CA
- 10. Baltimore, MD (Atlanta is number #19)

The Argyle Primary School in London teaches children from ages 3-11 and uses the school's grounds as the heart of their curriculum, which teaches citizenship and sustainable development. Every year, students are fully involved in developing and caring for the grounds. For example, years 1 and 3 students plant, tend and harvest organic fruits and vegetables. The school also recently worked with local construction engineers to design and build a structure to model

technologies, including the collection of gray water to irrigate the garden and the use of renewable energy such as solar panels and wind turbines. Year 4 and 5 students investigate how much energy is generated by these solar panels and wind turbines. Through these efforts, the grounds are valued by the whole school community.



Within the UN, **Brazil** has been instrumental in the creation, implementation and continuation of **The Global Conservation Trust**. The Global Conservation Trust is a public-private partnership whose goal is to establish an endowment fund that will provide a permanent source of funding for ex-situ (off-site) conservation of plant genetic resources for food and agriculture around the world.

In **Cape Town**, almost 10 million Africans depend on the fishing industry for their livelihoods. In order to secure incomes, the continent's fish stocks and marine ecosystems need to be preserved.

With this in mind, the **Marine Stewardship Council (MSC)** has opened an office in South Africa and hired new staff to implement its fishery certification and seafood eco-labeling program for wild capture fisheries in the Southern Africa Development Community. Working in partnership with the seafood industry, the MSC's aims to use its eco-labeling and fishery certification program to help transform how the world's seas and oceans are worked, and to influence the choices people make when buying seafood, so that responsible management is rewarded and the seafood industry contributes positively to the health of the oceans.



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Care? Share. Write for "Generation R"! Email Jenna Schweitzer at Jshweit@emory.edu

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