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CLOTHES
COLLECTION:
VOLUME III

Scott Douglas Jacobsen

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Scott

An Interview with Werner Price

July 22, 2016

What is the importance of ethical fashion?

Unfortunately, when most people buy items for consumption, we usually tend to look for the immediate benefit. Whether it is that it tastes good, it looks good on us, it will make us thinner or prettier. This is where most people stop but there is more to what we buy, there is an ethical dimension. This ethical dimension is much more important than any immediate gratification.

With every product we buy there are people, or animals or the environment, or all of the above involved. When people are offered beautiful packages and attractive images of the products they are going to purchase they do not think about the ramifications of their actions.

Our world is being shaped by our shopping trends! It is very clear. The moment in which most people become aware of the consequences of their purchases we will see a deep change.

People will be treated fairly and respected, and the environment and animals will not be abused. So ethical fashion, and ethical buying could change the world.

What is the importance of sustainable fashion?

Just by taking a look at the oceans, and at the world as a whole we can come to realize that the current agricultural practices, and the fibers we use for clothing are creating havoc.

Oceans are becoming polluted, fish are dying and we are eating the fish that survive but that are still polluted. Micro-fibers are one of the biggest problems our oceans face. They come from every washing cycle of synthetic fabrics. Has anyone heard of polyester?

Also on land, non-organic cotton is taking huge amounts of herbicides and pesticides that remain on the land and affect the people who are farming those crops. People are dying and are being maimed because of our infatuation with non-organic t-shirts. There should be massive national advertisement campaigns informing consumers about this. If people bought mostly sustainable fashion we would have a different world, a better world.

What is the importance of fair trade?

Fair trade sends a message that we care. We care about people regardless of where they are, where they come from or what their race is. By buying fair trade you can unite families, make sure kids go to school, and raise people above their poverty levels. Fair trade in a way is buying happiness for others, and in the end for you. There is no better pleasure than to give.

What about organic farming?

As I mentioned before, organic farming can make an enormous difference for farmers and the land. Entire families would not be subjected to a dim future or early death because of all the chemicals they are in contact with over their lives.

Sadly, organic crops are not easy to get in many places. This is because there are non-organic seeds that are more profitable for certain companies. Big companies look for profit, not fairness; I believe there could be a happy medium.

What are some of the main lessons you can pass on to new teachers and entrepreneurs? Have a dream, make it real, never give up and always look at the implication of your dream. Starting a business is tough; it requires time and a solid state of mind. Keep at it, do not give up, tough can be fun!

What about in terms of bringing together the foundation of a company ethic in alignment with sustainability, ethical fashion, and fair trade?

As a company, from day one, you have to have a type of “constitution” where all these values are weaved into every action, though or conversation. Your company has to breath, eat and feel these values. Profits and ethics should not fight each other. Sometimes it might be tempting to turn the blind eye and go for more profit but if you have your “constitution” present from day one you will always be reminded to return to the right path. And you will be happy about it!

What other work are you involved in at this point in time?

I am also the foreign language department chair at a public school. For me it is great to be in touch with kids, it keeps me young and helps me keep my dreams alive.

What meaning or personal fulfillment does this work bring for you?

My work at school is very rewarding, when I see kids having fun and learning I end up feeling like them, energized. When I walk among my students and I realize they can say things in another language because I taught them is a great feeling, I feel like I am doing something good for their future. Regarding my work at our company (It belongs to my wife Maribel, her brother Pedro and me) I cannot be happier! My wife loves to design, I love to work on the website, talking to people, clients and suppliers. I love learning and that is what I do every day!

With regard to ethical and sustainable fashion companies, what’s the importance of them to you?

In the nineties I came across a factory where girls worked long hours everyday. This factory was in Burma; I will always remember their happy faces; these girls felt blessed because they could contribute to their family welfare. They did not know that they could go to school if we change our buying patterns. I thought of them years later when we started Jolly Dragons. For me ethical and sustainable companies, in general, not only those regarding fashion are key to a better and happier world.

Any feelings or thoughts in conclusion?

I would like to remind people that might not have the purchase power to buy everything ethical and sustainable that there are ways to contribute. Always recycle by sharing clothes that can be still worn but you have no more use for. Buy fewer clothes! Create a list of combinations and you will realize that you will need less, which will mean that you can spend

that money in ethical and sustainable fashion. These are little changes that can have a great impact.

Thank you for your time, Werner.

A Short Take on Child Labor

July 23, 2016

Child Labor and fashion victims

One of the major issues and ethical fashion is child labor. We can find this in millions and millions of children that are working, let alone in substandard conditions and pay, and often in what might most accurately be termed as slave labor.

Child labor persists in much of the developing world. Children are made slaves to the fashion industry in a literal sense rather than in the consumers' sense. These children work hard hours even by adult standards from the developed world. They are abused, malnourished and violated- stripped off of their human rights.

The obvious answer is to help these children. We can help them with food, funding, and education. There are several organisations where we can get involved in helping these young children out of these conditions.

Indirectly, we can make better decisions in terms of our consumer choices and support relevant, trustworthy, non-profit/not-for-profit organizations. Consumer choices in terms of clothing, footwear, and any other purchases we make. It's a necessary thing to do in the modern era.

The children need our help.

Children are some of the most powerless in the fashion garment industry production line and supply chains. And some of the most powerless in the world with each generation.

Imagine that this is your life or that your child was stripped of all possible dreams and hopes for the future because of poverty and having to work at such a young age. Imagine if your child was stripped of human rights and child rights.

To me, it seems not only a sense of children's rights to not have to work. It seems to me like the right for children to have a childhood. A childhood with proper nutrition, education, love, care, and play. I don't think children deserve to be working in these conditions, or at all working. It's ridiculous.

Now, I ask you about child labor. Is deprivation of a childhood abuse? Is interference of regular school attendance abuse? Is this possibly mentally and emotionally harmful? Is it physically harmful to the children?

Do you think they actually have safe regulations for the kids? I don't think so. I don't think that these people have adequate provisions of any of these. I think that they have lost their childhood or are in the process of losing it, don't attend school as they should.

We can see the rise of child slavery world wide. There are hundreds of millions of kids likely working in child labor. I mean, there are estimates that it's around 200 million total. But how many can actually document properly? It's a very difficult problem because these are violations of human and child rights by their very nature.

That means that the reportage on the number of them might not necessarily be accurate, and we would have good reason to think of these estimates as lower than the actual rate. I think it's a travesty. I think this is morally outrageous that so many children are suffering in abominable ways throughout the world.

An Interview with Jamie Hayes (Part One)

July 25, 2016

Tell us about yourself – family background, personal story, education, and previous professional capacities.

I started in the fashion industry in 1999 in St. Louis, working at a boutique after college, and sewing after my senior year in college because I wanted something hands-on and concrete. I was studying English literature and while I loved to read and write. It was abstract and alienating for me. My personality type doesn't mesh with it.

It is nice, at the end of the day, to have a pile of work, see what you've accomplished, and in a concrete way. I moved to Chicago to get a second BA at Columbia College in Fashion Design. I was lucky. I got a job in the industry while I in school. It was at a handbag company called 1154 Lill Studio. The company was a real pioneer in mass customization.

As a result, we needed to make everything one-by-one, made-to-order, and with a quick turnaround time – three weeks. We made everything in-house first and then in the Chicago area. It was a lesson in production management and efficiency. I was seeing local manufacturers firsthand, which was rare. Everything was offshoring.

My consciousness was raised in working with contractors and realizing that a lot of people don't get paid fairly, making friends with stitchers, and hearing their stories of immigration and exploitation in the sewing industry. So, I started asking questions and becoming conscientious.

100% Wool Felt Top and Vegetable Tanned Leather Skirt. Photo is by Jenni Hampshire. I ended up getting a graduate degree. A Master's degree at the University Chicago in Social Work. I focused on labor rights in the garment industry. I worked as a labor organizer for a few years in Chicago. Primarily, I was working with undocumented, Mexican population, frontline workers.

I was training on worker's rights and helping to organize campaigns in the work place. However, I missed working with my hands—the colors and textures in fashion, the more direct creativity that world affords. Following this, I joined Chicago fair trade and became involved in that movement as a volunteer helping to pass a Sweatfree Ordinance in the city and county level in Chicago.

Also, I took on a lot of freelance work with fair trade companies. I worked for SERRV. They sent me to China. I did some work in Peru, in the Lima area. Also, I have done a lot of technical design for local companies in ethical and fair trade fashion. Finally, I launched my own line in January of 2015.

You argue for a living wage for workers. Why is it important for the sustainable and ethical fashion industry?

It is important across the board. I'm focused on fashion because that's what I do for a living. It is important in a more global level as well. Fashion, clothing, and sewn products are some of the most labor intensive industries in the whole world. It is a 'race-to-the-bottom' industry.

Anyone interested in women's rights, supporting those most easily exploited, eradicating poverty, would do well to look at the fashion industry because that's the 'bottom.' We can find the easily exploited people there.

If these people can be paid well and treated fairly, we can do a lot to improve the rights of women and young girls, eradicate poverty, improve health outcomes, increase literacy, and so on. It is a huge issue. We need to be aware of it. In Chicago, the labor movement speaks of is \$15/hour as the living wage.

So, we pay above that for our stitcher. That's how we gauge that here, but it is different in each city and country based on the cost of living in that place.

To separate two ideas floating around in the conversation, the phrase "ethical and sustainable fashion," but this belies two separate and related ideas. Ethical fashion on the one hand; sustainable fashion on the other hand. To start, what is the importance of ethical fashion to you?

For me, the importance is the human factor. Nobody should be dying to make our clothes. Even so, 2013 was the deadliest year on record in the fashion industry. If you look back historically, it is similar to the beginning of the 20th century in the US with the Triangle Shirtwaist Factory fire. People die for fashion. That's ridiculous.

What we're speaking of when we say ethical fashion is really baseline, sadly. People should make a living wage. A wage that allows them to live on and support a family. To be frank, \$15/hour in Chicago would not be enough in Chicago, but it's better than the minimum wage in Chicago.

Secondly, people should work in a healthy and safe environment. Sadly, that's not the case in a lot of the garment industry, especially that which is offshored.

What is the importance of sustainable fashion to you?

The issues are similar. There's overlap, but sustainability refers to the environment and issues affecting the planet. I come out of the labor movement. So, I am less educated about those issues, but even if you're looking at it from a human perspective. Obviously, we are humans. We live on the planet. There are huge ramifications for everyone.

We are all connected. We should care about what is happening on the other side of the world. It is about human rights. We all deserve basic human rights, and beyond that, the ability to thrive and grow. From the human perspective, the pesticides that are used to grow our cotton, the petroleum that is used to create polyester, the dyes that are used to create the colors in the fabrics ... all of these things affect the workers who are applying those pesticides or dyes.

They go into our water supplies. It is about treating our world well. There is huge overlap between issues of sustainability and ethics.

My favorite term is slow fashion because this takes into account the quality of the product and the design. It's coming out of and inspired by the slow food movement, the tenets of

which are to know the provenance of this food or, in our case, the clothing. So, where do our clothes come from? What about the raw materials like the cotton, wool, poly, or leather?

To have transparency about that, to appreciate and value the item, the experience around it, to slow down, buy less, buy higher quality. That's important information to provide as a designer. Because, to be honest, you cannot do everything perfectly, especially as a small company. You might now know all of the labor conditions in a factory. The factory making your zippers or buttons, but you can choose the highest quality zipper. This can allow the garment to have as long a life as possible.

Sometimes, we have to think about competing issues and balance those all out. Slow fashion is the most honest way to do that as a designer in my opinion.

What was the inspiration for Production Mode – and its title?

(Laugh)

Coming out of the labor movement, I have done a lot of neo-Marxist readings. I was thinking about means of production and the organization of work, and what brings people joy. I was thinking about that when I named the company.

But the inspiration goes way beyond that. At the end of the day, I am a designer. I love fashion. I think we need to make a lot of changes in the industry, but I love clothing as a means of self-expression. It brings me a lot of joy. I think it brings a lot of people on this planet a lot of joy. It's an expression of who we are: our culture, identity, values. It doesn't have to be a superficial, passive consumer experience. It could be tailored to fit your body exactly. That's how it was used for generations—until recently, in fact.

Now, it is a disposable thing. It doesn't have to be that way. One thing I always want to be a part of the company is the concept of artist collaboration. It stretches me as a designer. It makes sure there is something unique about the product and timeless.

For example, for the first line that I launched, I collaborated with an artist named Paula J. Wilson. She designed an all-over print for leather. Another artist, Nora Renick-Rinehart, executed the print and applied it to leather. It is not something seen often with leather. It is limited edition. It is designed by a well-known artist. So, there's a whole story. I can trace the provenance of the materials, the print, the execution of the print, etc.

For the next line, which I'll launch in the Fall of this year, the fabric is designed in collaboration with an artist named Nuria Montiel. It is executed by local weavers called the Weaving Mill in Chicago. They are located about a mile from my studio. I have two industrial dobby looms. It is a collaboration between the four of us to produce the fabric for the line. It can't be found anywhere else. It was inspired by Nuria's art work, influenced by the textiles of the Bauhaus movement, and Peruvian and Mexican textile traditions.

An Interview with Jamie Hayes (Part Two)

July 25, 2016

What makes Production Mode unique?

I think the proprietary/exclusive materials. Also, the level of transparency—that I share where the materials come from, who is making the garments, the fact that you can come into our studio and see firsthand how things are made. As well, I would say the quality of the fit. I consulted with a technical designer with many years of experience working with leather to refine the fit. A lot of time and energy spent on these patterns. The fit is good for ready-to-order, and then can be further refined for people that can come to Chicago for a fitting. That's something a lot of designers don't offer.

Your inaugural collection consisted of leather that was vegetable tanned from a unionized shop, Chicago's Horween tannery. Why the Horween tannery for the inaugural collection? For a couple reasons, one was a happy accident. I was discussing the custom print with Paula. She said, "What color should the base cloth be?" I referenced one of her paintings. She said, "Oh, a hide color." I had a lightbulb moment. I said, "No, no, you should print it on hide!" The search began for the best quality leather. Leather is touchy if you're talking about "ethical" fashion. Some people say that because it is an animal dying in order to produce something it is not ethical. I respect and understand that.

Digging in deeper from there, I found one tannery left in Chicago. I was familiar with it from my former job as a handbag designer, but I hadn't dug as deep as I did in this case. I researched vegetable tanning—artisanal, traditional way to tan leather that uses organic plant matter such as sticks, barks, and tree extracts. It is a 6-weeks process in contrast to chrome-tanning, which is a 6-hour process.

Chrome-tanning uses chromium, which is a heavy metal and highly carcinogenic. That choice became really clear for me. I didn't want to use a material that is carcinogenic. That will end up in our waterways or landfills. Also, I learned that vegetable-tanned leather tends to age much better than chrome-tanned leather. So if you think how vintage leather goods get that great patina versus a scuffed, worn out look that is typical nowadays, that's the difference between a vegetable tan and a chrome tan.

In terms of the quality, design, and aesthetic perspectives, thinking about the planet, the fact that the factory is unionized, it was an easy decision to go with Horween. In addition, it is wonderful. I can travel whenever I want and speak to my sales representative. Since it is a mile from my shop. All of the money stays within the local economy.

All of these things were serendipitous. All of the signs. Each pointed in one direction for the collection. Since Chicago's fashion industry is decimated at this point, there aren't a ton of mills here or fabric sales representatives. Horween is the last tannery left in Chicago. The hides were designed by Paula J. Wilson, executed by Nora Renick-Rinehart, and then stitched by Klezar.

What is the importance of this network of various individuals with different skill-sets to the overall production line for the final products?

We have this cult of artist or the designer. This idea that the person does everything themselves. Even if you're amazingly talented and good at designing, printing, executing, and stitching, you're one person. You can't do everything. Art and design are always done in collaboration, whether people are transparent about that or not.

I am not a screen-printing expert. I am a good stitcher for a designer, but I am nothing like Klezar. I do as much as I can myself, especially at first to educate myself about a process, so that I can better communicate with the team. For example, I did do a few screen-prints on leather. However, there's no way I could execute anything close to as wonderful as Paula and Nora. It takes years and years of practice to achieve their level of expertise.

A true collaboration becomes better than the sum of its parts. Everyone is pushing each other. Everyone is open to new ideas. Hopefully, what comes out takes you to a place you wouldn't normally go with your own art work; I like to think that's what happened with this art collection.

If people want to look more into things, they can look at the showroom/production space, the Department of Curiosities. What other work are you involved in at this point in time?

A couple of things. I am active in the Chicago Fair Trade. I am involved in advocacy work in Chicago. Also, I do technical design for other ethical design companies.

I am involved in Department of Curiosities. It's the space that I share with another designer, Gerry Quinton. Recently, we designed and launched a line of slow fashion, and ethically made lingerie under the name Department of Curiosities.

Also, I am going to have a pop-up shop at the theWit Hotel in Chicago in the month of August, and a fashion show on August 25th, showing both Production Mode and Department of Curiosities, at their rooftop space.

I'm launching the next Production Mode line in the Fall. I am involved with the League of Women Designers in Chicago. A lot of entrepreneurs designing and working in Chicago, who are thinking about the ethics of how things are produced in their lines.

You mentioned a shared value with Gerry. I suspect this for other collaborations as well. That leaves me to think, "What meaning or personal fulfillment does this work bring for you?"

So much personal fulfillment—that's really key to me! I have worked in the fashion industry since 1999, but I actually left the field for a few years because I was missing that personal fulfillment. I had to do some soul searching. While I loved the process of design, designing and making clothing and expressing myself through style, I really needed to check in with myself and face what was going on in the industry.

First of all, the ethics—people and the earth need to be respected, and we need to curb our own consumption levels. Also, I needed to question some of the main tenets of the industry. It is common to make the consumer feel bad about themselves and then to think that they can solve body issues, self-image issues, through purchasing things, especially clothing, to make themselves feel better or to distract themselves from the ills in their lives.

I had to dig deeper and think, “What’s the social meaning of fashion? How can style be used in a positive way to build self-esteem, to help a person express their identity and culture – to find out who they are?”

My work post-graduate school has been guided by these questions and issues. That’s been key to me finding personal fulfillment in my work.

For me, fabric, color, textures, line and pattern bring me great joy. I hope to my clients as well. There’s joy in art and design. All of those things keep me going and bring me great personal satisfaction. I feel lucky to do something that I love that is in line with my values. Sadly, I think that’s a rare thing in our culture right now. I wish it weren’t the case, but I feel lucky to be situated here.

With regard to organizations/companies, and so on, like Trusted Clothes and Production Mode, what’s the importance of them to you?

It is to show an alternative to the mainstream. That it is possible to create and purchase ethically-made, well-designed clothing. Also, to get people in the industry to question how things are made, hopefully, to create a sea change.

I look forward to a future where there are no more ethical clothing or aggregator sites like Trusted Clothing. Ethical, sustainable manufacture should be the norm. Until it is, though, we definitely need to keep spreading the word and asking for change in the larger community.

Thank you for your time, Jamie.

An Interview with Emma Ruff

July 26, 2016

Tell us about yourself – family background, personal story, education, and previous professional capacities.

I have been passionate about advocating for global issues since a very young age. If I could pin point the exact moment, I would have to write of my 5th grade endeavors to release hamsters from the corruption caused by the government. While this particular “global issue” was fictitious, I was dedicated nonetheless. I brought people together, to speak about something I felt was wrong, and I wanted to take steps to solve it. My views have shifted to more pertinent issues over the years. Issues related to other parts of my life that I spend much of my time invested in. Areas, such as the fashion industry and design. Since I can remember, I have always been developing a unique personal style. I did this, through snipping, sewing, manipulating pieces of my clothing. I found a true art form in the process of dressing myself.

I felt I could express myself and make an artistic statement at the same time. The art of fashion, is second nature to me. I believe this passion really carried over in my more professional artistic. Therefore, as I grew up and became more and more aware of the world, I discovered ugly truths that I found hard to ignore. The same passion and fervor that my 5th grade self had for animal rights, was developing into another (much more pertinent) global issue. Sweatshops. Mass production. The dark side of the fashion industry. I decided in my final years at University to speak up about the global inequality of the sweatshop industry.

Using visual art and structural fashion as vessels for the important conversation that should be happening. This yearning to advocate, has really consumed my entire lifestyle. I choose to make certain decisions in my life, such as only shopping second hand, to make a statement about the importance of ethical fashion. I want to start the conversation.

What is the importance of ethical fashion?

I think ethical and sustainable naturally fall in line with one another. By becoming consumers who partake in ethical shopping habits, we begin to consider the sustainability of what we purchase. I think the importance of ethical fashion is revealed when we allow ourselves to be conscience of what we are consuming and the companies we are supporting. The clothing industry is so incredibly good at hiding the realities of their inner workings. Fashion is aesthetically pleasing and allows the average human being to feel good, by wearing something they feel defines them or makes them comfortable. We are immune to the realities.

The true cost of the industry. The human aspect. I don't think this is entirely our fault. To get changed in the morning, is such a mundane task. People may often wonder why they should look any deeper into something that really is not causing them any direct inconvenience. Ultimately, the importance of ethical and sustainable fashion is to install an awareness into the minds of today's average consumer. I often think about what the world would be like, if people were as aware and open to hearing about the gritty sides of the fashion industry. Would they be as upset as I am? Would they aspire for things to change? I really think they would. That's where change happens. When like-minded people come together for a cause.

What is the importance of sustainable fashion?

(See above)

What is the importance of ethical fashion advocates to you?

Starting the conversation. By having more people who are not afraid to expose the companies that are using un-ethical methods to mass produce product, we have the potential to be heard. Since I had studied the global inequalities within the industry, specifically in Bangladesh, I have been able to make connections through simply speaking about my work to really anyone that will listen. I've proudly begun to spread the contagious checking of the tag. Once you know, about what is happening, the sweatshops, the human factor, there is no forgetting it.

It's imbedded into your mind. Awareness is truly key. It's hard to forget about human lives being lost at the cost of us being able to wear that "signature swish" or unforgettable "moose". I truly wish that people did not feel the need to define themselves by label. If we defined ourselves through our actions and passions, it would be a really beautiful thing.

What was the significance the Rana Plaza factory collapse that killed 1,134 people in Bangladesh?

On a personal level, the impact of the event was heartbreaking. I felt ignorant and completely consumed within myself for not have heard about it, or taken steps to speak up about it. We are connected. We, the consumes support and advocate for brands that were involved here. That were involved directly in this moment of "structural fault" that cost 1,134 human lives.

What a staggering toll. I believe that this collapse, being the largest in garment factory history, brought reality to the front doors of many large brands that are using swift production and cheap labor. The human aspect of the factory worker became very much so real. When the news caught win (for the brief time that it had) here in North America, it was a tainted headline that some would consider "bad press". I consider it realistic, real press.

What can be done to prevent events like this in the future?

This is an answer that can be explained extensively or very simply. Ultimately, there needs to be a few things happening. Companies that choose to outsource production, need to be in tune with the working conditions and wages that their workers are receiving. Ensuring a safe and sustainable life for these people. There needs to be consistency in how often factories are inspected for possible faults in structure. There needs to be a stronger connection between all parties involved. I am not naïve. I do understand the difficult in this. There seems to be a loss in translation somewhere along the line. The problem is extensive. The problem is present.

I do see possible solution, but only if all people involved choose to see the importance in the need for change. Major companies need to take responsibility and provide humane treatment to the humans connected to the production of their product. Consumers, need to understand who they are supporting. People I general, need to speak up about it. Together, we all hold the responsibility to sustain humanity and ensure things are done in a humane manner.

What was the content and purpose of the senior thesis?

I chose to use visual art as a voice. A voice for those that had lost theirs in the tragic Rana Plaza collapse. I worked with various human statistics related to the event. Bringing the tragedy to the forefront of the viewer's mind. Making it real. Tangible. I used materials in my sculptural work that were things we associate with the garment industry itself. Things such as hangers, clothing tags, thread, and sewing needles.

Each piece was made to be visually stimulating. The stimulation, would ideally draw the viewer in to discover more about the symbolism behind the piece. Once the symbolism was revealed, I used that as a method to communicate about the tragedy of sweatshops on a global scale. Art is a really powerful thing. We communicate through emotion. Through stimulation. Art ensures that the experience of something such as my pieces, are memorable and hard to forget.

What other work are you involved in at this point in time?

I am involved heavily in the open communication about the importance of ethical fashion and the lifestyle of a conscious consumerist. I have had the chance to speak with so many people about my experience researching the industry and why I believe it's important to start speaking up about it. I currently working at The Museum of Fine Arts in the Textile and Fashion Department. It has been really interesting working in this department.

I feel the exposure to the industry in this light has proved helpful and beneficial to my own advocating work. I hope to continue my education in the world of design and potentially work within a non-profit. I can hardly imagine a life where this issue is not continually resonating within everything that I do.

What meaning or personal fulfillment does this fashion and design work bring for you?

It brings a great sense of pride to so passionately advocate for something and to install the thought within the minds of consumers. I think advocating for something like this, is hard. It's a topic that 1) makes people uncomfortable and 2) is so rarely ever spoken of. I find that in my life and work as an artist there is no fulfilment in leading a life that lacks advocacy.

Change does not just happen. It happens when people choose to make choices and use their voice to implement it.

With regard to ethical and sustainable fashion companies, what's the importance of them now?

They are the voice. We are entering such a time of change. I believe people from this particular generation are aware of their surroundings and impact in the world. People are wanting to be involved with non-profits, with charity work, and with advocacy. We are not standing for corruption. We are speaking out against it. We are a generation of people yearning to change the world for the better. Ethical and sustainable fashion companies are a huge step towards bettering the industry. With more and more people choosing to support them, we just may see that happen.

Thank you for your time, Emma.

An Interview with Selina König of ATOYAK

July 27, 2016

Tell us about yourself – family background, personal story, education, and previous professional capacities.

For some years now I have been very interested in sustainability, sustainable agriculture, reducing food waste and healthy nutrition. I try to include sustainability in my everyday life as best as I can. It just happened that for personal reasons I moved from Germany to the Bay Area, where these ideas and concepts have a much broader audience. I got involved with ATOYAK through my sister-in-law who is the founder and CEO. Having a business degree and being passionate about sustainability, and helping other where possible, made me the perfect candidate for helping her with ATOYAK.

Family background: I come from a well-situated German middle class family. I grew up in a rather “protected” environment, or a “bubble” as my husband likes to put it. At 17 I left my family for the first time to study abroad in the US. Since then I have lived, studied and worked in Buenos Aires, Argentina, Singapore, and now in the Silicon Valley. Through travelling my horizons were broadened and I started questioning things that seemed natural to me. Since my mom implemented this notion of good and healthy food in me, I started my journey into sustainability with food. Through marriage, I have become a part of a Mexican-American family, which is in many ways the very opposite of the family I come from. It has been a never-ending discovery process and introduced me to ethical fashion through ATOYAK.

Education & profession: I hold a B.A in International Business Administration and a M.A in European studies. My B.A was in cooperation with IBM in Germany, where I completed the degree within 3 years while being an employee at IBM and working on 6 different 3-month assignments during that time. I finished my M.A last summer, which coincided with moving to the Bay Area. Here I work for a tech start-up in the network security industry.

What is the importance of sustainable fashion?

We need to use our resources in a smart and sustainable way, and fashion is just one piece of the puzzle.

What about socially conscious fashion and design?

All people behind a product need to be valued. Not only the brand name and designer, but those who actually produce our fashion. If we recognize them and empower them through our products, we give them the tools to develop themselves, their families, towns, countries.

What is ATOYAK?

ATOYAK was founded with the premise to empower women in small town in Mexico, named Atoyac. This is the town where my husband and his sister grew up in. My sister-in-law, Jackie, had been looking for opportunities to empower the women she knew and found that knitting and crocheting was something most of them knew how to do. Being a designer she came up with a product palette, creating the brand ATOYAK. She wanted to create

products that represent her ideas and believes about living sustainable and environmentally friendly.

Its stated mission is to “create sustainable job opportunities that empower women in small towns of Mexico to rise out of poverty and live with dignity.” What are some of the ways that ATOYAK is pursuing this mission?

ATOYAK has given jobs to women who either didn't have a job, were selling things to make a bit of money, or had other jobs which they could hardly live off. ATOYAK is the best paying employer in town, paying the women wages they would only dream of. It has given them not only economic stability, but also created enthusiasm and hope. Guille, the General Manager was able to send her daughter Fatima, who also works for ATOYAK part time, to finish high school, which otherwise would not have been possible. She also started Zumba classes and was able to spend more time on her health and well-being. But most importantly it gave her the opportunity to go back to school and finish her middle school education.

How can other companies pursue this in general, too?

Every company can weigh the benefits of a bit more profit in its own hands, or investing in society. Because we only become more prosperous in the long run if all of us benefit. Paying fair wages, empowering workers to grow personally and professionally, producing in an environmentally friendly way, stop striving for excess, all these are things every company can implement. In today's world, most things are driven by quantity, not quality. If we go back to owning 3 pairs of good quality and sustainably produced jeans, instead of 10 that are not, we are heading in the right direction.

What other work are you involved in at this point in time?

At this moment only ATOYAK and my full-time job.

With regard to ethical and sustainable fashion companies, what's the importance of them now?

These companies need to show that ethical fashion can be as trendy, modern and as up to date as the leading fashion companies. They will need to educate especially the young generation and make it 'hip' to wear sustainable fashion.

Thank you for your time, Selina.

David Suzuki, Environmental Activist

July 27, 2016

Some might see the concern for the future world left for all our descendants. Some might think that an idea of the beyond is necessary for this. Let's take a prominent example counter to this from a Dr. David Suzuki. He is a well known scientist and communicator of science to the Canadian public. Not only that, he is an activist. He has a great sense of humor too.

A broadcaster, a Canadian university professor, and an environmental activist. It has been said that he has no illusions about life and death and that on the scale of the cosmos the individual is insignificant. Yet, he has a concern for our environment. He is a living testament that shatters that minor undercurrent in Canadian culture.

He has a deep concern for future generations. This is shown in his concern for climate change. He does and has done more than most of us do. I write and I am part of some organizations. Some non-profits, Indigenous/Aboriginal and non-Indigenous/non-Aboriginal collaborative but my contributions so far are beyond compare to his. Suzuki writes and gets out into the public sphere. He uses his Democratic rights to advocate for prevention of the current climate crisis. So what does David Suzuki say about climate change? He views it as long-term weather patterns that are altered through human activity. I would add human *industrial* activity to specify a point in time.

David Suzuki is a brave person to speak on the nature of the Canadian justice system too when the country had the continuous decline in crime rates, the number of prisons were rising. He even expresses personal regret in the sense that he has contributed to climate change or global warming from his travels.

Here is an individual with a deep moral sense of ethical, environmental and social responsibility.

An Interview with Linda Chee

July 28, 2016

Tell us about yourself – family background, personal story, education, and previous professional capacities.

I have a complex cultural background that reflects the Australian migrant society. I am a quarter Chinese, with a Czechoslovakian mother. To complicate matters further my husband is Latvian. All of these influences manifest itself in my aesthetics and textile influences. My Slovakian side, my grandmother would beat flax and make linen. The Chinese sensibility is embedded in natural fibers such as silk, wool, cashmere as well as a sense of design that is not a Western paradigm.

My education and working life is embedded in education and have a Masters of Education, teaching and heading an art department for 36 years. My specialization was art history with an emphasis on contemporary Chinese art practice. I worked in Singapore as a curriculum specialist, and wrote a book called “In the Picture”.

Recently I retired, but have continued to pursue my passion for eco dyed textiles and presenting workshops at my studio in Franklin Tasmania, Australia. I love giving workshops; I understand that people learn differently preferring to work with small groups or individuals in unison with my practice and breaking perceptions of textiles and eco-dyeing.

Not everyone wants the same thing out of a workshop, I endeavor to help individuals understand where eco-dyeing comes from and how the process does not impact on the wider environment. I want individuals to enjoy making textiles, with the trust of its origins and its sustainable practices as well as something that is a ‘one of’ unique to their making and understanding of all its components.

Overall it is making sense of where it comes from – the environment where I live, and where the Australian aesthetic comes from for us. It is about translations through the textiles into, sometimes, hand-knitted, hand made and unique.

I chose to live in Tasmania because it is like the end of the Earth. (Laughs). I live in the last municipality before Antarctica. There are only penguins beyond us (Laughs) followed by the white wilderness.

Living on the waterfront with a magnificent view of the trees and leaves I work with gives me a great opportunity to understand their role within the environment and time to contemplate my own work.

What is the importance of ethical fashion to you?

Ethical fashion means that I’m not destroying things. I’m not using someone else as a form of labor making everything myself. I obtain my woven blanks from overseas, only because in Australia, no one can produce the fine weave I want. I create all of my knits, with many hundreds of hours of work in my studio, when someone buys an artwork by me, they can be assured it is a ‘one of’. I use Tasmanian White Gum Wool, Nan Bray’s sheep are shepherded

by her and this loving care produces 17.5 micron wool without chemicals connected to the land she in which she grazes the sheep.

Ethical to me is understanding the roots from where my materials come from and being able to tick the box that says I am being true and honest to myself and the environment. As an artist I enjoy producing works that are appreciated and used by others who follow a similar path that I tread

From an ethical and sustainability point of view, I am assured I tread lightly; if I am only taking leaves from the ground or trimming some trees for eucalyptus, nothing is destroyed. I've planted my own trees. We have about 4.5 acres, which is about 1.8 hectares. I will have all of the leaves in a few years, I will only need to forage for that special treasured leaf.

I use water from my own springs or the fresh clear creek water. If I need mineral rich water I go a few kilometers down the road or to the nearby ocean. The water along with the spent eucalypt leaves are poured back into the garden providing sustenance for my plants thus completing the cycle, working with nature, rather than against it.

Gently brewed in aluminum or iron pots Eucalypt leaves are like magic; there are complex components within them when combined with materials found in nature or the rusted detritus of the built environments impart vibrant organic colors onto the finely woven fabrics I go out armed with a pair of clippers, people think, "There she is foraging again." I only take what I need at a time. I believe this is an Aboriginal principle; take what you need and never destroy what you've got.

It will sustain itself because it will re-grow. I will never harm the soil, the land, or the air. This is important as a way you produce. Everything that you produce gets put back into the soil again – or the waste created by you. It is our responsibility to be in balance with nature.

What meaning or personal fulfillment does this work bring for you?

As an artist, as an art teacher, I am married to an artist as well. I realized I was a slow maker and needed to create through a tactile form. I wasn't a painter or traditional artist. It is part of my cultural heritage. I felt that I could pursue my own aesthetic knowing my cultural heritage with interpretations through the Australian landscape.

I happen to live and work in one of the most beautiful studios, which is designed by award-winning architects, Room 11. What happens is that you work and live in balance it fulfills you holistically; it is emerging back into the landscape in a mental way.

In a balanced studio environment I could pace myself to create and play every day. I have a sense of place. I'm always engaged with my art making through all of these things. That sense of place is embedded as being Australian, but through the filter of all of those cultural heritages that come with my own background.

These are the aesthetics of the beauty of nature. It sounds cliché, but in the sense of what I understand and have learnt by teaching art, history and teaching children. It made me somebody that is fulfilled, finally, after all of these years. I am not a young person anymore. I am 59.

I can create something meaningful for me and know that don't have to make thousands on them. Once I was asked this question at the Sydney Makers Faire, the Powerhouse Museum, Australia. He didn't understand, why I chose to become a slow maker. I saw all of the computers, robots, and amazing things that were there. But that wasn't me. One at a time, with care and consideration to each creation.

So, those one-offs all have a back-story. Those leaves. Where did they come from? What materials did I use? I can tell a story about the wool too. I connect to people like that.

When I process it, I can tell the whole story. I can talk about micron value. I can talk about the particular trees. When a person takes ownership of that piece, I feel the narrative will become an oral history that will continue over time.

You wrote an article in Trusted Clothes. You described that earlier about eucalyptus. With regard to ethical and sustainable fashion companies, what's the importance of them now?

Particularly now with the way we've handled our world. For a start, 'there's the threads' that people try to wear because it is fashion. Fashion doesn't necessarily have to be unethical. I think that too many people buy cheaply. I call it 'cheap plastics, fantastic'.

That's the way I look at the world. I am at the other end of the scale. I want people to buy less, to buy quality, and to understand where it's come from, how it's been made, and why we should wear something that are renewable and sustainable.

You shouldn't be a slave to a fashion that makes you look stupid. Too often, people are tricked by the advertising that is around. I think we need to be less shallow and understand the back-story and understand what we're doing, and how we're doing.

We should use less. 'Less is more'. It's plastic fantastic. It's artificial. It's about making fashion in unsustainable ways and ruining the end product. It won't be here for forever. We've wrecked our own climate so much. I live in a pristine world down here and I don't want it destroyed.

I live with people on one island. It is only 500,000 people. It's unique. I know what it is like living in the city, I lived in a city, Sydney. It's three million people. Pollution, cars, and a loss of natural environment.

I got annoyed by the way people lived. There was a bombardment of everything. Here, I sit back and if people could do that a little bit more. They would have a more holistic view – what we do, what we wear, what we eat, and how we live our lives.

I'm glad I live in place like this.

Thank you for your time, Linda.

An Interview with Dr. Brendan Richardson (Part One)

July 29, 2016

Tell us about yourself – family background, personal story, education, and previous professional capacities.

I teach Consumer Behaviour in University College Cork in Ireland. I have been here for almost 16 years. In my time, I've tried to teach consumer behavior from a cultural perspective, and not a positivistic perspective.

In that way, I have come across ideas and theories, and some interesting movements and people I might not have otherwise come across. For example, for the PhD thesis, I looked at consumer resistance among football supporters.

I used ethnography as the research method. That meant getting out and meeting people, observing people, taking part in what they were doing. That gave me ideas to use for the interviews in presenting the research.

Gradually, over the years, I found myself drawn towards studying consumer behavior, perhaps not so much from organizational perspectives, but from the perspective of individual consumers and consumer communities. Their experiences might not be as straightforward as the glossy consumer campaigns might have us believe.

That was interesting to me. Eventually, that, in a way, has led me to a situation where I feel maybe it is my role as an academic to question things. I have increasingly asked questions. I have asked questions when I see tragedies like the Rana Plaza disaster. They make me ask questions. Questions about the way that society works and how might we change society for the better.

For instance, I have discovered through research into ethical consumer behaviour that it's difficult for the individual consumer to achieve change.

I have spoken with a number of consumers. When I interview people, I tend not to use quantitative approaches. I tend to sit down with people. I will prepare some questions, but the interview becomes a semi-structured or an unstructured process rather than a structured process.

Using that approach, the exploratory approach, I have learned about the struggles that individual people have when they want to see change. For example, to continue their own personal relationship with something like fashion, they find their options restricted. It might be because of their own financial circumstances because they see ethical fashion as attractive, but unaffordable.

¶ Also they are expected to purchase certain brands, shop at particular stores, because their friends expect them to shop in a certain way. It is difficult to transcend those boundaries. So, there seems to be these difficulties that individual consumers face.

Some people seem to be able to transcend those difficulties and pursue an ethical course with respect to their love of fashion. Other people find that's too difficult. They revert to making choice that they would not necessarily make if they were fully free to make choices.

I find that incredibly interesting. It has caused me to ask more questions about the relationship between business and society in general, which is where I am today.

With respect to consumer behaviour, individual consumers' choices based on their level of knowledge, or the level of coercion they might have with marketing and advertising, what misconceptions might consumers have about the fashion and the garment industry?

So, I suppose people's misconceptions arise out of this inherent need we seem to have to believe in the world as a benevolent place. As ordinary consumers, we want to be able to trust brands. We don't look behind the label.

We see these attractive brands. We see these high street labels. Because of what they represent to us, what we allow ourselves to believe what they represent, we create a dissonance with the possible realities of the creation of those clothes.

Problems arise with the ways in which we construct our own ideas about those brands in our minds, because we don't critically unpack the information given to us in advertisements. We tend to grasp on to those attractive images and relate to the positive images of the attractive models.

I'm sorry. That may sound clichéd, but I don't mean it to sound clichéd. The issue is one of the orientation that we have to believe in the present image rather than the ugly reality. Maybe, that's an instinctive thing.

Of course, we believe if there's a problem that the companies behaviour need to be addressed. I came across this thing in the interviews. I interviewed one woman. I won't name the brand in question, but she placed huge trust in one brand of cosmetic.

She felt that because she was paying a premium price for this brand of lipstick that this money was being spread at a reasonable distribution throughout the supply chain. Since the product demanded such a price, that the product was being produced in a sustainable and responsible manner.

When she found out that this wasn't the case, that there's child labor involved, she was deeply upset by that. Her misconceptions arose from the fact that she was buying a high quality product in a luxury, exclusive retail environment.

She was buying a brand that had advertised itself on the high quality. That's a combination of things. It created this misconception. When she realized that these things she'd assumed were not the case, she abandoned her relationship with the brand.

That's one aspect of it. Some things come to mind for there. One is the form of advertising and marketing where they're not necessarily telling any untruths, but they're not giving the whole story. You can give an advertising campaign that is shifting

the focus to “this will make you feel beautiful, make you feel great,” but at the same time there’s no representation of the exploitative child labor.

So, it’s not necessarily an untruth, or a falsity, but it is leaving out various truths that are important and will influence, based on your story, people’s consumer behaviors. I think that’s an important consideration.

Also, you are a member of the Cork Harbour Alliance for a Safe Environment. What is the Cork Harbour Alliance for a Safe Environment?

That is a group that was set up a number of years ago as a campaign against a planning application made by a company named Indaver. They wanted to build a toxic waste incinerator on a site in Cork Harbour. Some people refer to them as incinerators. Other people refer to them as waste-to-energy facilities, which, in itself, may be regarded as something of a euphemism.

The group was created to help organize the campaign against the proposal to build this toxic waste incinerator. A lot of people were upset by the prospect of that happening because they didn’t want a huge toxic waste facility developing on their doorstep.

There was apprehension. There were fears about environmental and health consequences. That inspired a broad coalition of people to come together. One of the extraordinary things that has happened is that even though on the first couple of occasions that this company applied for planning permission to build this facility they were rejected, they keep re-applying for permission.

They were rejected on the first occasion by the Irish Planning Authority. On the second occasion they acquired permission, but this was thrown out by the Irish High Court. This was based on a case brought by members of the Cork Harbour Alliance for a Safe Environment. What has happened in the last number of months, the company came back looking for planning permission for a municipal waste incinerator rather than a toxic waste incinerator.

We have been through an oral hearing process as part of the consultation process. That’s administered by the Irish Planning Authority. We are waiting to hear the outcome of the oral hearing. What has begun to develop from that in the meantime is many people involved in the Cork Harbour Alliance for a Safe Environment, whose interest in campaigning against the incinerator was inspired, in part, by their interest in sustainability in general, there is a great amount of enthusiasm among the members for developing Cork Harbour Alliance into a zero waste movement, to turn the Cork Harbour community into a sustainable community.

I am excited by this. Years ago, the whole harbour was a site was for heavy industry. It wasn’t a place for green jobs, sustainable jobs. What has begun to happen over the years, over the last 5-7 years, a lot the new projects and new sources of employment are green jobs.

They are environmentally friendly jobs. They are sustainable jobs. People are keen to build on that. Not only to build on that, they are keen to learn from the experience with attempts to campaign this incinerator as a means to manage waste.

People have become aware. If you're not going to build the incinerator, if you want to move higher on the waste management hierarchy, what is the long-term solution to avoid this incinerator being built in our neighborhood?

The inspiration for people comes from this. They think, "Zero waste, can we adopt it?" can we cultivate a commitment to zero waste in our community?" The answer people have begun to come up with is that this is exciting and doable. It's very exciting!

I have found among the friends made through the campaign an interest in the interconnections between other campaigns such as the movement for climate justice on the international stage. In the beginning, people were motivated towards their own local issues.

Nonetheless, people have now begun to see the bigger picture. That's really good. People can see how we behave affects other people throughout the world, and vice versa. There's an interconnectedness with everyone.

In itself, that is the thing that makes me feel excited as an ongoing commitment to the Cork Harbour Alliance. If it going to develop in this way, I hope to see this develop in that way. It is going to begin to plug into this wider global movement and community.

I don't want to overdramatize. I don't want to suggest this is the local chapter of the Blockadia movement. In Cork, there have been public demonstrations. However, it has not gotten to forms of direct action.

Everything has been 'by-the-book'. Through people's experiences, people have become more aware of the connection between Cork and other places around the world. That's exciting.

I have noticed this too. Even with the small businesses, the owners say, "I do not do this for profit. However, I hope people in the region, or internationally, can see this as the way things can be done." That's an undercurrent in an open, honest, positive sense.

Yes! One thing I've noticed very, very strongly. The Cork Harbour Alliance has managed in spite of huge challenges to succeed against a big, powerful, international company in some ways. I think community has been resilient because many local businesses have thrown their weight behind it.

From their point of view, they see this as part of how their local businesses can continue to thrive, but the way their family and friends can continue to thrive as well. It is something where the local business community – small businesses in particular – are with us.

An Interview with Dr. Brendan Richardson (Part Two)

July 29, 2016

What other work are you involved in at this point in time?

Interestingly, I am giving a paper at a conference in Trinity College, Dublin next week looking at the intersection between participation in or support for Blockadia, and support for Bernie Sanders.

I have been watching social media for the last 18 months. I will talk next week on how in that space, in that intersection, how it has been interesting to see how people have adopted Bernie Sanders as their candidate of choice.

Many might not see Sanders as a mainstream politician, but he has conducted an exciting mainstream political campaign. It does not seem like he will win the nomination for the Democratic party, but even so, people from the Blockadia movement have taken their passion for that movement and moved into the mainstream with it.

Oftentimes, we see movements focused on individual issues for themselves, but maybe there is a growing realization that we need to go mainstream. If we want to achieve change in the medium to longer term, it will be through coalition building as groups enter the mainstream together

I'll be talking a little bit about that at the conference and I may attempt to continue do some research to see how that whole movement moves onward post-Bernie Sanders campaign.

I am also collaborating with some colleagues in the United Kingdom looking at the issues that arise for consumers once they become aware of their own desire to behave ethically and sustainably.

Because this idea of consumers wanting to behave ethically and finding it difficult to do so has interested me for a couple of years. I have one colleague in Sheffield Management School in the United Kingdom at the University of Sheffield, I have another at Robert Gordon University in Aberdeen, and they noticed similar issues cropping up in their research. There have been a lot of academics working on this question and problem. We want to collaborate together looking for more details on these questions. That's going to be my primary research focus for the next 18 months.

Apart from that, I will attempt to achieve that elusive work-life balance. I have a family of 4 kids, two girls and two boys. The girls are in the Irish equivalent of high school. They are busy with studying and social lives. The boys are a bit younger, but they still need time with their Dad.

It is important to me to spend time with them and with their mom. That is the other side of life for me. I hope to continue to give more time to that part of life.

With respect to work, and a more personal question, what personal meaning and fulfillment does all of this work give for you?

What I am trying to do, Scott, is do my job as an academic in a way that I find personally meaningful.

I feel, without wanting to sound excessively idealistic or naïve about it, a responsibility as a teacher to encourage students to ask questions.

I have these wonderful young people. They want to study marketing. What I want to encourage them to do is ask questions about the relationship between marketing and society, I don't want them to assume that everything is rosy.

Instead, I want them to think about the sustainable economy. What would it look like? How will we get there? How are we going to achieve greater levels of equality and justice? What do we need to do to achieve those changes?

That's one way I can try to achieve some degree of personal fulfillment. Other ways would be through personal relationships with my partner, kids, and friends – and through trying to share my beliefs in a way that is respectful of other people.

If I try to communicate my ideas in a disrespectful way, then other people will be less likely to buy into them.

It is interesting. In Ireland, there has been a campaign of civil resistance towards the introduction of water charges. A charge for the domestic water supply.

Without going into the details as to whether that was an equitable, just, or appropriate way to make the supply of water more sustainable in an Irish context, it was interesting to see the scale of the resistance that emerged in Ireland.

It was across the board against it. So what I've learned from that is that for example, if we were to try to legislate, if governments got together throughout the world brought in new laws to compel everybody to behave sustainably, we might have a backlash. That might be a difficult thing because a great many people might resist.

I'm not saying legislation isn't the answer. Personally, I think we need a great deal more legislation, to help achieve sustainability. I think the legislation needs to come in a consultative way. I prefer consultation as a means to work with people. I find that works far better.

Another thing, I find involvement with theatre fulfilling too. As an amateur actor, it is amazing. In my limited experience of working in theatre, if you are working with somebody (a director) who wants to work with you, wants to hear your ideas about art and acting in a play, it is interesting how much harder you're willing to work for a director that listens to how you feel and how you think.

I find that fulfilling. There's more mutual respect. On a spiritual level, that's more meaningful. Ultimately, I like to think of myself as a spiritual person. I feel inspired to bring things back to the environmental movement.

I feel inspired by people where their spirituality is a big part of their environmentalism. I find that the most fulfilling orientation of all. Maybe, true spirituality is a spirituality that is respectful of other people – and other people's beliefs.

Through spirituality, you find the strength to continue to fight for what's right and the capacity to better absorb the challenges, difficulties, and accept them rather than become broken by them.

What would spirituality be for you?

I'm a Catholic. My wife and I bring the kids to church. We encourage the kids to ask questions. If they feel annoyed by something they've heard, we ask them what they think, we tell them what we think, we talk it through.

I can also relate strongly in many ways to the current Pope. I feel an identification with him, especially on the environment. I can identify with his stance on social justice. I can relate to his reaching out to the refugees at a time when most of Europe – and most of the political leaders – are making it more difficult for refugees to reach safety and sanctuary in Europe.

He had the courage to visit the refugees. It is a direct affront to all of these political leaders. All of our political leaders would not dare to offend one another in any way, but he's different. I like this guy. He seems to have a humility about him.

I can identify much more closely with a Christianity that stands for justice, the environment, human rights, and calls people out on treating ordinary people badly – whether refugees, workers, or whoever.

To me, that is a practical spirituality. I feel called to that.

With respect to ethical and sustainable fashion companies, general denouement statement, what's the importance of them now?

Any company acting from a strong sense of mission. They have a critical role to play in continuing to build awareness among the general population and continuing to encourage people. They encourage people to change their behaviour without ostracizing or marginalizing yourself from mainstream society.

You can change personal behaviour in ways that are attractive. When it comes to ethical fashion and ethical fashion brands, it matters that we would have a platform through these companies and brands to permit expression of ourselves as human beings.

First and foremost, we cannot alter our own nature in order to achieve a sustainable way of living. We are going to be human beings. We like nice clothes. We want to be fashionable. We still want to express ourselves and our identities through the attractive clothes we buy.

It's a fundamental of living. I talk to students about non-verbal communication. Clothing is a huge component of it. When we want to present ourselves to other people, we can use body language, but we make choices with the regards to our clothing, shoes, use of makeup, hair styles, personal grooming. So we need ethical brands. One of my favourite, people on this side of Atlantic is a woman named Lucy Siegle. She writes in *The Observer* newspaper.

I am inspired by her willingness to continue to be an advocate for people. Ethical fashion brands have a dual mission. It is to facilitate self-expression on the part of consumers who want to be able to buy and wear fashionable clothing, but also, it is to engage politically, to advocate. We need it. We need that engagement. We need to be reminded that it's not enough to run campaigns promoting recycling in the hopes that one's brand will be perceived in a better light as a result. It needs to be about the cause, not just the brand.

There has to be an authentic commitment. It runs through the whole supply chain and embraces political advocacy. That's what I see in some of these ethical fashion brands. It's great.

Any feelings or thoughts in conclusion?

I was honored to be able to receive the invitation to be interviewed. I really enjoy following the work of Trusted Clothes, the blog, and your social media feed. I hope you guys will continue to spread the word and continue doing what you're doing. Keep active and keep being an inspiration for people.

I've learned that we all need to be reminded that there are other people out there that share our vision for a world that can be a better place. A world that can be a more equitable place, a fairer place, where we can get on with the wonderful enjoyment and expression of being human without that having to be at somebody else's expense.

It is wonderful to know that there are other good people out there. We all need that affirmation. That's what makes it possible to go on believing that a better world is possible.

Thank you for your time, Dr. Richardson.

An Interview with Mandy Den Uijl

August 1, 2016

Tell us about yourself – family background, personal story, education, and previous professional capacities.

I was born in 1984 in the Netherlands and was brought up in the South. I come from a family of five, I have two younger sisters. My parents got divorced when I was 17 and they are both happy with their new partners. I'm married to graphic designer Sjoerd and we have a 2-year-old son, Logan.

I studied Cultural Heritage and majored in Museology at the Reinwardt Academy in Amsterdam. Due to my battles with depression I've never gotten around to get my degree. When our son is older I'm planning to go back to school and learn for a Bachelor degree. After college I worked for an Interior designer, a city developer and right now I'm working as an information officer at a local university.

What is the importance of ethical fashion?

I think it's important that people know the story behind their clothes. There's so much unfairness going on in most of the clothing factories where (fast) fashion is produced. Being aware of what you wearing is the first step. Find out how your favorite brands treat the workers in their, mostly abroad, factories. Ask for transparency, open your eyes even though it's all happening far from where you're living.

What is the importance of sustainable fashion?

With global temperature and sea levels rising sustainability is high on the political agenda. Producing clothes consumes energy, water, materials and causes pollution. You can choose to go on a low car diet or eat organic but what about your clothes? You can choose to buy organic cotton, secondhand or upcycled. We don't need half of the clothes that are lying in our closets. I'm trying to reduce my wardrobe little by little till I only have the garments left that I love to wear, fit me well and last.

What about fair trade?

I think the workers in the factories where my clothes are produced need to earn enough to manage their basic expenses. I've read so many stories about women who are working as seamstresses struggling to get by. Is it worth to wear a \$ 6 – t-shirt when it's being produced in an unfair way?

What is MomMandy?

MomMandy's a blog written by a 30-something first time mom. On the blog you can find articles about how she's trying to balance parenting, work and me time.

What makes MomMandy unique?

What makes the blog unique is that MomMandy opens up about struggling with depression but also emphasizing on the beauty and happiness in meaningful little things. I think the mix between personal stories and everyday subjects like gardening and beauty is appalling to MomMandy's readers.

You write about having a toddler and balance. What are the key lessons about raising a toddler and achieving balance?

My husband and I take turns in having time on our own. For example, if Logan wakes up at 6 PM on a Saturday one of us gets up while the other gets another hour or 2 of sleep. We take turns in going to the gym while one of us stays home. I try to meet with one of my friends weekly to have some time for myself and enjoy talking about other things then the usual parenting stuff while enjoying a nice cup of coffee. And of course scheduling in a date night every now and then is essential.

We are blessed to have both of our moms living close by. They both love to baby sit Logan. And if they are busy I also have my 2 younger sisters as back up sitters.

You work as an information officer as a university. What tasks and responsibilities come with this position?

I'm working as an information officer till August 31st but I'm also working towards a new job. Right now my tasks are comparable with those of a librarian. I help students and teachers find books and other informative materials.

You battled depression. What are the symptoms?

Depression is an awful state to be in. What I've learned to recognize as symptoms are:
 Not wanting to meet and socialize with other people
 Losing interest in the activities that I enjoy
 Having a lot of negative thoughts and sometimes even thinking about death
 Losing my temper more easily
 Rising level of anxiety
 Feeling tired
 Not being able to see the beauty in little things

What are remedies recommended by medical professionals?

Talking to a professional about your problems is the best way to start. A therapist can help you find out where the origin of your depression lies. If talking is hard to do you can also resort to creative therapy. There is also no shame in taking anti depressants. Sometimes your body doesn't produce enough neurotransmitters and medication can help restore the balance.

What was the story behind your own depression?

My depression was triggered by my upbringing in my childhood. My parents didn't have a good marriage and as a sensitive person I was always aware of the tension and an unsafe feeling in the house. I think my parents did what they thought was right in my sister's and my upbringing. But for me it wasn't. Depression is also a common illness in our family so my genes also played a part.

This doesn't mean that if someone in your family is depressed you are likely to get depressed too. But when you are living in less than ideal circumstances you are more sensitive to developing one.

What other work are you involved in at this point in time?

I'm focusing on connecting with other bloggers to collaborate and work together with. Being creative is also an important thing in my life. It helps me transform negativity into positivity. I like to write poetry and paint.

What meaning or personal fulfillment does this work bring for you?

Expressing my feelings in a creative way is an essential part of my life. I'm not much of a talker so colors, textures and the written word help me to let it all out. Same goes for sports. I try to work out 3 times a week. This helps me connect with my body and develop strength and stamina to have more energy in my day to day life.

With regard to ethical and sustainable fashion companies, what's the importance of them to you?

It just feels better wearing garments produced in an ethical and sustainable manner. It's true that these kind of clothes are more expensive. I like to buy second hand, wear hand me downs from my sisters and occasionally browse for sustainable brands during sales.

People can connect via Facebook, Twitter or Pinterest. Any feelings or thoughts in conclusion?

I hope that especially the younger generation get's more aware of sustainable and ethical fashion. The 'movement' is growing though. If we keep spreading the word and become sustainable and ethical consumers eventually the companies have to rework their strategies is they want the awareness generation to remain customers.

Sustainable Fibres: What is Cashmere?

August 1, 2016

Welcome back to another session on fibres!

Cashmere is native to the Himalayas and it has a fine undercoat of hair on the goat. Kashmir is the goat and true cashmere comes from a Kashmir goat. The hair is collected by a comb or shearing a during the molting season of spring. The molting season being the time at which the hair is going to be falling off a goat naturally.

With some sorting out of the fibres, and then some cleaning, this leads to an annual yield of 150 grams per Kashmir goat. The average diameter for the fibres of Kashmir is about 19 or less microns and the top qualifier is about 14 microns. In other words, this is a very fine fibre.

In fact, Kashmir has very small air spaces that can make it warm yet remaining lightweight. China is the leading producer of Kashmir in addition to Mongolia being the producer of the finest fibre. Other producers include Australia, India, Iran, Pakistan, New Zealand, Turkey, and the United States of America.

The uses of Kashmir can be quite broad. However, Kashmir is very expensive. For instance, it takes six goats for one sports jacket. It is favored for baby wear because of its smoothness.

An Interview with Natasha Taneka

August 2, 2016

So to start, what's some of your brief background?

Briefly, I am Canadian. Growing up in five different countries, however, means I have experienced living in the United States, Canada, Zimbabwe, United Arab Emirates, and New Zealand. That experience has led me to develop a passion for travelling and for getting to know people; something that comes easily to me. I have never had trouble picking up and leaving or immersing myself somewhere new. I don't like to get into the top of anything, slowly, like dipping a toe into a pool. I like to jump into everything.

It is this background that led me to being interested in political science because a lot of the people and places I meet – seemed to me – to come down to politics. I was 13 when I first became aware of the United Nations, at the time led by Secretary General Kofi Annan; an African! The concept of a community of fraternal nations, existing and cooperating in peace had a profound effect on me. I even began to participate in the model United Nations events put on by my school.

In time, however, reality checked in and I became more aware of the challenges inherent in global trade, governance and security. After university I decided to pursue my Masters degree at the University of Auckland focused on immigration and nationalism, and how politicians design policies in their own interests. How, if you're not local and don't have citizenship, immigrants and workers are often treated as second class people.

That, in a nutshell, really helped me develop what I always was; an inquisitive person, interested in the concepts of equality and social justice. It helped me discover frameworks for interpreting the world while preserving something of my origins as a dreamer. It also led me to love, with a brilliant boy, another political scientist, working here in London.

Long distance was tough, no doubt about that! In the autumn of 2012, however, I finally moved to London to be with him, but finding my place still wasn't easy. There weren't many jobs often in my field at the time, so I took a job in procurement with a major restaurant management firm. At the time, I was hesitant about it, it was so different from the life and career I had pictured, but as I learned more about it, I realised everything in industry is connected, from finance to human and workers' rights.

The whole supply chain has to be transparent so that, as a company, you're not screwed over, but also to ensure justice from the producer all the way to the retailer. We want to make sure those tomatoes are coming where you're saying where they're coming from, and meet the right standards, while ensuring the farmer isn't being paid pennies.

The struggle was to find a way to connect the job to my passion for politics. That's when I started blogging. I was like "Okay, I need to practice writing. I did my Masters, but I am not writing anymore. I'm not getting thoughts out to people who matter." My blog was born; but originally it started out as something quite different from procurement. I have always been passionate about fashion, so it began as a photo journal of my outfits, travels and thoughts.

It wasn't until about a year later the bridge between the two began to form in my mind. Where do my clothes come from? Who makes them? Am I contributing to exploitation of people or the planet?

I quickly realised these thoughts weren't unique. NGOs and activist group were out there trying to find the information and raise awareness. What I am trying to do is use my procurement experience, political knowledge and addiction to fashion to draw attention to the innate influence we all have as consumers.

Your name, in Shona (one of Zimbabwe's indigenous languages), is Maonei, which means 'Ain't seen nothing yet.' You are grateful to your mom for this name, too. How has this name reflected your personal life?

I think that in my personal life I admit that I get the thrill of learning something new. You think you understand something, and then somebody out of left field says, "Did you look at it this way?" All of the sudden, things change. I am addicted to that feeling, and to sharing it. I could be sitting with friends and we could be talking about vegetarianism, and I would be the one to talk about fruitarianism, and I love getting into those deep, unknown, topics and bringing it to the table.

Sometimes, it is receptive. Sometime, people are like "Natasha, the weirdest, random-est stuff comes out of your mouth." That's how I think I embody 'ain't seen nothing yet.' I try to understand all different types of concepts. It is a reminder as well that I need to keep pushing myself.

You love fashion, beauty, and social justice, and you earned a master's degree in political theory and human security as well. Why these topics and that graduate level degree?

I would say that it's because I'm an immigrant. I left Zimbabwe in 1997, my childhood there was quite great. My memories were great. I left and then I saw a whole exodus of my family leaving the country, and I remember my first memory of going back and realizing that the place had completely changed, and it's really made a mark on me seeing people leave home.

We moved to the States. Then my mom's siblings also moved, and I remember them coming with their backpacks, suitcases, and money (luckily) and living with us to getting a small apartment to then 2-3 years later having their own houses.

Immigration has always been a part of me, and I always want to figure out, "How do you migrate and make a success of yourself?" It is the Canadian story. What is the power of the diaspora? What do we owe to the people we "left behind"? What responsibilities do we have to our new country?

I do my best to question that you have to learn French and English (as you do in Canada), but I don't know a word in Inuit, the language of our northern indigenous community. As an immigrant, it is a part of my responsibilities to ask these questions. If I am taking my exam for citizenship, I need to be critical about that. It was the same in New Zealand, where my father is also an immigrant. As a result, I was able to study there, and it was there I was trying to figure out why I should do my masters.

The honest answer to that is that graduating from Carleton University there were very few jobs in political science at the time. If I did my masters, I would have a special skill and hopefully my CV would stand out. On top of that, both my mom and dad have PhDs. Education helped them climb the social ladder in Zimbabwe.

I have always been a strong proponent for education. That is another thing that pushes me to do my Masters. Fashion? I don't want to say it's just a Zimbabwe thing, but my family likes to look good. Even if it is a shirt, it is the way the shirt has to be ironed or folded. It is the small things.

You can have a nice shirt, but the shirt is not ironed. Why did you get it? They take pride in every little small thing, and this takes time, to the point it kind of was annoying as a kid. I was like, "Can we go?" But I have fond memories of my mom getting ready for work. She always looked great.

Now, since we travelled a lot, I was always forced to be as creative as possible with a small number of clothes. I always loved it – loved it, loved it.

You are of Zimbabwean heritage. How does this influence personal, or even professional, life?

Professionally, I would say it is nice to be able to see that there are a lot of visible Zimbabwean immigrants in good jobs. By good jobs, I mean blue collar and white collar jobs. I do appreciate that when I enter networking events. I will not be the only Zimbabwean. I think that says a lot about the Zimbabwean education system and also the history of Zimbabwe.

The British colonial legacy is still visible. The University of Zimbabwe or University of Rhodesia at the time for instance. They had two campuses. The better one was in Zimbabwe and the weaker one was in Zambia. Even recent statistics says our literacy rate compared to much of Africa is quite high; one of the highest. Professionally coming from a country that values education has done really well for me and for fellow Zimbabweans in the diaspora.

Personally, I went through phases in my feeling about home. At times, I was embarrassed because what I saw in the news was criticism of Robert Mugabe or the on-going economic crisis and the collapse of the Zimbabwean dollar. Not understanding the news doesn't always present a full story or highlight success.

At the time I didn't question the stories or the motivations. I thought how backward people were back home. I thought of myself as Canadian. Even when I travelled, people thought I was African-Canadian, a lot like an African-American, but I'm a first generation Zimbabwean African Canadian! Figure that one out!

But that feeling didn't last. When I went to university and found myself in a group of people from Southern Africa I rediscovered my desire to learn more about Africa and home, something I had been running away from.

I even participated in an African fashion pageant, "Miss AfroCan", which highlighted African beauty in Canada's Capital Region. Traditionally, you don't wear swim suits in African fashion, and this one did not have a swim suit competition, but had a talent

competition, for which I wrote poetry. It was glorifying the history of Africa and what it means to be African. For me this was a turning point in rediscovering the worth of my heritage.

You write about thoughtful food. What is thoughtful food and its importance?

Thoughtful food, for me, is that before you eat something think about the journey that it has travelled. It makes the experience of eating more fulfilling if you know where it came from, or if you invest your time in understanding it. Understanding that your body is unique, respecting your body, respecting what you put in it, and what God puts in it, and that is important in the supply chain. People don't know what that banana went through to come to your plate and what effect you're having by eating it.

What is the importance of sustainable fashion?

Making a powerful statement without opening your mouth. It is a way to be politically involved without saying the wrong thing. Sometimes, you can be so passionate about something that when you're trying to explain it someone and they don't seem to get it and you might say the wrong things, hurting the cause. It is the same with fashion.

You are speaking on behalf of women and men. You are speaking on behalf of the environment. You are speaking on future generations. You are speaking on behalf of something that is universal whether atheistic or religious: art.

Any feelings or thoughts in conclusion?

I'm really, really happy to have found this movement. I'm so happy to have found Trusted Clothes, to find like-minded people that are working from the ground-up in a very creative industry doing their part. It is fantastic. It gives me a reason to feel like I can make a difference without being overwhelmed. And I love fashion, and so it's a perfect combination.

I am thankful to see all of the hard work that is going out there. It brings me to tears – the whole fashion revolution. I feel this stuff. I feel the pulse. I feel the energy.

Thank you for your time, Natasha.

Thank you so much, Scott!

Sustainable Fibres – What is Angora?

August 2, 2016

So what's the animal or plant this time?

That's the funky part. A big giant white bunny rabbit (and it's not even Easter). Am I kiddin' you? Nope! You can see it above. Isn't that cool? So, what is Angora? It's an Old World domestic rabbit with one main trait. It can grow hair twice as fast as the other rabbits. It is farmed greatly in semi-darkness with hair removed *every three* months. A single Old World Angora rabbit can produce about 1.5kg per year of animal fibre. Think about that: a rabbit. That's a heck of lot!

What is the fibre like?

The hollow fibre is the silky white hair of the Angora with standard classification as wool. It's about 14-16 microns, so tiny, and one of the, supposedly, silkiest fibres around now. So that means it's soft to the touch. The fibre type makes the hair itself light, water absorbing, and easily dyed.

That's a picture of a part of France that is really cool. Anyway, where is it made? Who is the major producer? Who is now the major producer?

It's different than Cashmere. It's different than mohair. Up until about the 1960s, the main producer of Angora fibre was, in fact, France. That's pretty neat for such a small country. In other words, things have changed. China is now the main producer of this form of fibre. As a major producer, it outstrips Argentina, Chile, Czech Republic, and Hungary in their production of Angora fibre.

And most of that fibre that is produced in china is only about 2,500 to 3,000 tons. But China itself exports approximately half of its production for processing in Europe, Japan, and even Korea.

What are the major uses of angora fiber? Thanks for asking!

It's used, typically, for warmth, especially various knitted things such as pullovers, scarves, socks, and glove, and they're light too! So, no weight burden and warmth benefit, super, and to many, many folks, that makes it ideal insulation from cold weather. So if you have arthritic troubles, or even wool allergies, you can get the same kind of feel without the hassle of allergic reactions, blegh!

But there's the fact that the angora wool itself can be too fine to provide some consumers' individual needs at the time, and that means the fibre can be mixed with others. That can increase the elasticity and the ease of feel of the clothing when worn.

What d'ya think?

My opinion: I think this is a neat production line, but with some ethical issues to do with possible cruelty in factories and production lines. It's an animal of a lower-order, but feels pain! So, maybe, a plant fibre is preferable.

An Interview with Adila Cokar of Source My Garment

August 3, 2016

Tell us about yourself – familial/personal story, education, and prior work.

I'm grateful to be in this an inspiring industry for over 12 years. My experiences range from working with a variety of companies to owning successful businesses. I had a company named ShortStak Boyswear, which was nominated for most innovative new company. After learning about the impact fashion has on the environment, I decided to start my own organic apparel line, called Pur Blankz Organics, which was nominated by Apparel Magazine as a top 40 innovator.

For the past 12 years, I've been visiting factories offshore, establishing relationships and understanding the manufacturing process. I'm lucky to work with numerous factories who all give me access to any part of there department to better understand their process.

Over the years many designers have approached me about the production process and how to go about manufacturing. Source my Garment was created to help designer entrepreneurs manufacture overseas, due to many roadblocks that are faced entering offshore manufacturing. My mission is also to help grow smaller factories that are equally responsible. I aim to help both factories and businesses grow and build relationships.

What is the importance of ethical fashion to you?

Ethics is the bottom line; without values a business is empty and the products lacks the right "energy" to succeed.

I spent a lot of time working with the factories overseas. The Rana Plaza tragedy put a focus on transparency. There are a lot of issues with factories. But There are also factories doing good things, not all are bad. I help build relationships. That's the most important part about ethical manufacturing and transparency.

My mission is to help improve the work-life workers overseas. Manufacturing garments is an art and both skill and hard work go into every pieces that is made; regardless of quantity. Currently Source My Garment is working on a platform to help people managing and working with factories offshore.

What is the importance of sustainable fashion to you?

Source My Garment is a social enterprise; balancing profit and both helping workers offshore and caring about the environment. We help clients build products with minimal impact.

What is Source My Garment?

Source My Garment businesses manage and guide the process of responsibly manufacturing any product made from fabric. We help source, guide manufacturing overseas and deliver your products to your door.

What makes Source My Garment unique?

There's not a lot of people who understand both ends of the process. I have been on both sides of the spectrum, founded companies and understand the challenges designer face. I also work very closely with factories and also know the struggles they face. Knowing both sides we truly help to grow both sides of the business and help build bridges. I feel like I'm a mediator with helping both parties achieve success.

With respect to building the relationship between producers and yourself, how does one develop that relationship?

The biggest thing north Americans businesses need to understand is that when your working with a factory it is no different than hiring an accountant. It's a vetting process and relationships are built on building trust. You should pick up the phone and talk to factory, or Skype if you can't go see them.

Any factory that is taking an order based on minimum quantities is doing that buyer a favor. If you're working on minimums, the factory is only 30% efficient. They are not making as much as they could; so ultimately they are doing the order in hopes the quantities will grow. They want to start understanding the product, what your quality standards are, and it makes the process easier in the long run. Getting to know them takes time; just like any other relationship.

What is the greatest challenge in founding a business?

I feel like there are so many challenges start-ups face. One of the big ones that stand out is keeping up the pace and cyclical nature of fashion is very difficult; especially if your doing it solo. Start-up continually feel they need to reinvent the wheel each season; but this isn't necessarily the case. People don't realize big corporations use the same pattern, and typically only changing material, in order to reduce costs and speed up the process.

Designers don't realize the amount of work it takes to create one style and the amount of time. To keep up with the cycle, it is so hard. By the time you've shipped your first order, you should be placing your next order so you don't run out of stock.

It's competing in a well-dominated, long-dominated market. One of the difficulties is adapting to the system in place. There's economic inertia

Yea! Definitely, the manufacturing process takes a long time as well. Once everyone is done with the product development, they want products right away, but that's another ball game as well.

There's sourcing from the factories end. They're procuring the fibre, weaving it, dyeing it, and so on. That takes a lot of time. And to produce something of quality also takes time.

What other work are you involved in at this point in time?

SMG is building Product Lifecycle Management platform which guides SME's through the process of responsible manufacturing. Due to the increasing demand for SMG services; it has brought about the idea to scale and automate their process with a SaaS (Software as a Service)

model. This is a first of its kind platform based on their trade secret. The end to end solution, includes action calendars, workflow charts, approval features, library resources, file management systems and logistics. Based on fair trade values, we enable businesses to transparently collaborate with factories streamlining the offshore manufacturing process. We are currently building our prototype and are looking for investors.

I am also working on a book called *The Entrepreneurs Guide to offshore Garment Manufacturing*. *The Offshore manufacturing process seems to be somewhat of a mystery to many*. If you Google this stuff, it's not there. It's not taught in the schools. I don't know how people are going to be able to work with offshore manufacturing with that restriction in knowledge. So, that's why I'm working on the book.

(Laughs) What meaning or personal fulfillment does this work bring for you?

I feel like this will help many people who are afraid to work offshore and do not know how to build ethical and fair trade products. The more I help educate businesses, the fair trade products will be out there. Consumers will then be able to access fair trade a lot easier.

With regard to ethical and sustainable fashion companies, what's the importance of them now? In other words, if you take the things that you've been saying in addition to the timeliness of the global problems such as climate change, pollution, micro-plastics in the oceans, and so on, then companies with ethical and sustainable aims can make a small effect. And if multiplied over businesses, it might make a moderate, reasonable impact.

It will help improve peoples lives and the environment. We have more power. I feel like the government is leaving it to businesses because I don't feel like they are doing as much as they could be doing.

I feel like this is something that we can control if we create a product. We can do this in an ethical and sustainable way. We can help give back as well.

Any feelings or thoughts in conclusion?

I have lots to say.

(Laugh)

Start ups are afraid to work with offshore manufacturers because they are afraid that they going to get bad products that and are unethical. People don't ever hear the factory sides of the story. They have a side to their story too.

Everyday, large corporations order garments and then default on their payments. They are expecting net terms and not even paying retainers (or 50% deposit – a fair trade policy) to procure fabrics and help pay workers. How are factories going to take thousands of dollars of orders and not have any funds to pay for workers or materials over at least a 3-month period? It makes no sense and is extremely unethical.

Large corporations are putting too much pressure on factories as well. They want something two cents cheaper and decide to change factories. This screws the factory because they've

invested in the machinery, kept the space on the production floor to them, and invested a lot of time understanding the buyer's standards.

What I want people to know is that there are two sides to the story, it is rare that a factory will go to all of that trouble to ship a bad product. It is so counterproductive. Why would anyone do that? 9/10 times any factory that is accused of shipping bad product will ask the buyer to return it's they can replace it. Many reasons, including poor communication can cause issues. But business don't want to return the products; they just put the blame on them. I don't think the factory side of the story gets told.

Thank you for your time, Adila.

No problem!

Canadian Fashion Icons – Jeanne Beker

August 4, 2016

So, I wanted to explore something new with respect to Canadian culture, briefly to start. That new aspect has to do with fashion icons that we can find throughout our lovely, multi-faceted Canadian culture. One individual that is highly prominent in Canada goes by the name of Jeanne Beker. She is a Canadian journalist, media personality, and fashion entrepreneur. She began her career as an actress with a turn right into radio and television. She has been known on the breaking of the series *TheNewMusic* and a *CityPulse News* as an entertainment anchor.

In terms of her education, she was educated at York University. She was married to Bob McGee and they have two children, daughters, named Rebecca and Sarah.

One of her most prominent positions, which has been around for over 27 years and aired in over a 130 countries in terms of its viewership is a fashion show. It is as an internationally syndicated television show host called Fashion Television.

She has been the editor-in-chief of FQ and SIR magazines in addition to the publication of five books. And she has been a contributing editor for such major newspapers as the Toronto Star. This is an exemplary series of accomplishments and work alongside the best Canadian outlets for news and fashion, which to me makes her definitely worthy of a profile. In addition, she has been a featured style columnist for the Globe and Mail and Post City magazine. In other words, she has numerous editorial, and writing style and lifestyle, positions throughout her long career to date.

One of the most impressive parts of her resume is in light of the fact that she had a 2014, or recent, appointment to the Order of Canada for her support of Canadian fashion and the Canadian fashion industry. That's quite an accomplishment. It's probably the or among the highest honors in the country as far as I know. As well as this, she earned the 2012 Canadian Award of Distinction from the Banff World Media Festival in addition to an honouring a Canadian Screen Achievement Award for alterations to the manner in which Canadian citizens watch television. These are some of the impressive parts of her resume. So, that should be a good profile to start us off for this new series on Canadian fashion icons, which I believe and feel Ms. Becker is an exemplary model of the fashion culture in Canada.

An Interview with Jo Salter

August 4, 2016

Tell us about yourself – family background, personal story, education, and previous professional capacities.

Hi, I'm Jo and I live in Suffolk in the UK with my husband Rob and two young sons. I grew up in the South of England and have a younger brother, Chris. My Dad passed away from cancer when I was 10 so my Mum had to work really hard to bring us up. She grew up on a farm in Ireland so would send Chris and I over there in school holidays so she could work. We both loved the freedom of life on the farm and running around the countryside with our Irish cousins! My Mum and her family are catholic and I'm sure that her strong beliefs in sharing and duty have shaped my thinking about Fairtrade and justice.

I attended catholic schools and did well enough to get to college and obtain a degree and then I worked for our main Telecommunications provider, BT. I had a number of roles, including technology, channel management, business and marketing. I always had a keen interest in Fairtrade and International Development though and was involved in lots of fundraising whilst studying for a Post Graduate qualification in Development Management in my own time. When the time was right I left BT to set up as an ethical business consultant and then eventually founded Where Does It Come From? in 2013.

What is the importance of ethical fashion?

For me ethical consumerism generally is about inspiring people to make more thoughtful choices. Do I need to buy this thing? How was it made? How much will it be used? What will happen to it when I no longer need it?

Clothing is an area where the last 30 years or so has seen a massive growth in fast fashion, with a huge culture change in the way that most people buy and discard their clothes. Fast fashion is the opposite of thoughtful – people buy on a whim, shop as a social hobby, wear once or twice and then throw in the bin. Brands encourage this behavior through rapidly changing fashions (that's so 'last week') and by offering such low prices that consumer expectation is all about the cheap and throwaway. The effects of this were admirably outlined in 'The True Cost' movie – problems for garment producers, the environment and even for consumers, as we become constantly dissatisfied with what we have and be looking for the next fix to make us happy.

Ethical fashion – with emphasis on clean supply chains and justice for garment workers is about re-educating the consumer. You CAN buy beautiful clothes without other people (or the planet) suffering for it.

What is the importance of sustainable fashion?

Similarly, to above, sustainable fashion is really important as it is behind culture change in the garment industry, creating clothing with only positive impacts on our planet and its people and looking at the whole life span of a garment. How a garment is made and what is used to make it e.g. dyes, energy, fibre, chemicals are all so important as well as how that garment will be recycled at the end of its life. There are some fascinating sustainability

projects going on looking into different fibre sources (bamboo, hemp, organic cotton), the using of recycled plastics instead of polyester and how to split mixed (polycotton) fabrics at end of life so that the separate elements can be reused or recycled.

What is “Where Does It Come From?”?

Where Does It Come From? (www.wheredoesitcomefrom.co.uk) is an ethical clothing brand that creates beautiful, sustainable clothes with a totally transparent supply chain. Our core ethos is around connecting our customers with their makers and so each garment comes with a code on the label so that the customer can unlock their garment story. The customer can then explore the processes used to create their garment and get to know the people involved in making it. We believe that connecting with your clothes will make people love them more and treat them (and the makers!) with greater respect.

We launched in 2014 with a range of denim childrens’ clothes and have since added organic childrens’ shirts and 15 designs of ladies’ scarves. We are currently in production of adult shirts and are just coming to the end of our crowdfund where pledgers can pre-order a customizable shirt with options for colour, buttons, sleeves and they can even design their own print (www.crowdfunder.co.uk/where-does-it-come-from).

We use traditional handwoven khadi fabric (as promoted by Mahatma Gandhi as part of his Indian Independence movement) and techniques such as block printing. All our clothes are virtually carbon free as the work is done by hand or using carbon energy. Our dyes are azo free (no harmful chemicals) – we would love to use purely natural dyes and this is a balance we have had to make as our customers want bright colours that will last through many washing machine cycles! Our clothes are all made in co-operatives linked to the khadi movement. They have a strong Fairtrade ethos and most of the workers are rural women. The co-operatives ensure that they are supported and paid fairly and that they can work in their rural environments.

What makes “Where Does It Come From?” unique?

The stories that come with our garments make us unique. Customers love finding out about the people who made their clothes and how they live and work. For example, you may learn that your spinner comes from a family that traditionally does not allow women to work, but through working with the co-operative she has managed to change this view. You may find out that your weaver comes from a long line of weavers and has encouraged his children to continue the family tradition. This can alter how you think about the fabric you are wearing. Personalising the supply chain is our unique feature!

You are a mother. How does this change perspective about the future and consumption patterns and the education of the next cohorts?

I love being a mother (plus my sons model for me....) but I’m not sure it really changed my perspective on ethical clothing. It did change my practical thinking on design as I soon found how quickly children grow out of their clothes and so we have implemented a number of growth-spurt features in Where Does It Come From? such as button elastic, adjustable poppers, tunic designs and long length jeans!

Being a Mum has also given me access to other parents and also to schools. I give talks in local primary schools and always find that the children respond very enthusiastically to finding out how their clothes were made and the people behind them. I really hope that the next generations turn the thinking around on sustainability. Education has a lot of power. I certainly encourage my children to ask questions and ensure that what they buy is driven by their choice and not by that of advertisers or media, or even their friends.

What is the importance of awareness about child labor?

Parents hate to think that the clothes they buy are created by children, but it's amazing how they can turn a blind eye when shopping, especially if the price is low! This message needs to be really hammered home so that they can't ignore it – if something is cheap then there is a reason, and you won't like the reason.

With *Where Does It Come From?* we focus on the positives i.e. How it IS made, rather than how it is not. However, I think it is hugely important to make customers think about the alternatives and to get them to question. Brands certainly won't tell you if something is made by children or slaves and if their pay is low and working conditions dreadful. They won't volunteer facts about waste and toxicity. You need to ask and you need to think about it. If they are not telling you then it is more than likely that you won't like the truth.

What is Moral Fibre Fabrics?

Moral Fibre Fabrics is a business run out of Ahmedabad, India and our first production partner. The founder, Shailini Sheth Amin, is driven by environmental goals and a keen supporter of khadi production. We got together (via LinkedIn!) when I was exploring ethical fabric production. It was extremely challenging to find producers that could provide the levels of traceability that I was looking for and an initial partnership failed as they just could not provide me with the information I wanted.

Shailini and Moral Fibre Fabrics were producing hand created fabrics using the khadi model and we started discussions on Skype and email. When I explained about the traceability that I was after she was very enthusiastic, which was a different response to the negative ones I had been getting! She wanted to be able to share the stories of the khadi workers and was keen to be involved. Since then we have run 4 productions with them and are currently working on the fifth. Shailini has family in England and has visited several times and I visited Moral Fibre and the co-operatives in April this year. Our partnership is so strong that I stayed with Shailini and her family whilst there.

How has this partnership been mutually beneficial for the cooperative aims?

The co-operatives run very effectively, supporting the rural artisans and creating beautiful fabric that is also naturally environmentally friendly. We have brought the traceability element to their work which means that they now have a channel to share their stories. We have provided the link from the end customer right back to the workers.

There are also the more practical benefits of providing work which ensures that the co-operatives can function.

What other work are you involved in at this point in time?

My work in Where Does It Come From? is focused on funding and creating new ranges, marketing the clothing we already have on sale and running the business. I also spend time on ethical fashion writing articles and giving presentations such as a recent Fashion Revolution presentation in India at a fashion design college. I recently ran a panel event on ethical fashion where we showed True Cost Movie followed by discussion.

I am a member of our local Fairtrade Steering Group and work with others to encourage businesses, shops and schools to use Fairtrade products and to campaign for more awareness of Fairtrade. The Fairtrade market in the UK is growing but shops and supermarkets have to be encouraged to keep it on the shelves. Just as with ethical fashion, people can turn a blind eye to the situation producers find themselves in – we need to keep the message loud and clear!

With regard to ethical and sustainable fashion companies, what's the importance of them to you?

I'm really enthusiastic about the growth in ethical and sustainable fashion companies. The more brands there are, with lots of diversity on different ethical elements such as Fairtrade, organic, re-use, bamboo etc., the more consumers will become aware of the need to think about ethics in their buying choices. It also means that the ethical fashion market will grow which will give more choice and make consumers more likely to have 'ethics' as one of their shopping criteria.

Any feelings or thoughts in conclusion?

This is a really exciting time for ethical business. I believe that we have reached a peak in consumerism where many people are turning away from the blatant waste and lack of consideration for producers and the negative effects on our environment. Younger people seem to be rejecting the more self focused ideology that has pervaded in the last 20 years or so and even politically there seems to be such a divide between those who want to put barriers up and ignore key global issues (whilst wearing the clothes and consuming the produce created by others!) and those who want more openness and sharing. The next few years will be extremely interesting and, I sincerely hope, enlightening!

Thank you for your time, Jo.

The Unpublished Ones

More Sustainability Awards - Writing

I had another idea. It is related to the notion of awards for the global ethical fashion heroes/heroines/exemplars. And the same idea laid out about the local exemplars themselves. What do you think it could be? I like the idea of organizations getting together for the same purpose geared towards writers. Writers tend to be in need nearly always; fashionistas and fashionists are in need too.

People read; folks wear. It's all part of the same deal. So how might it come about? Well, it's a little hard, tad difficult, to narrow in on specifics. But the notion seems well supported. Take, for example, the fashion world's well-published authors. They tend to get the most eye-time. That time is amped up with more exposure. Media coverage begets media coverage.

So once those folks are in the cycle, they stick. It's like horoscopes and Georgia Nicols in Canada. She has a firm position on the minds of Canadians with her purported abilities. Or the commentators on hockey, there's some strategy, some gaming, and lots of professional discussion. Highly advanced discussion on a sport. That is more of the same principle: exposure begets exposure. And one way to pass the Canadian cultural torch is through the recognition.

And I say awards. Imagine the Canada Reads fabulous selection of books this year. Imagine (no religion?) the nature of the enterprise of poets and novelists earning awards in this literate country. Many would not be known without those awards. These can be marginalized voices. Individuals are individuals and character content matters, and the same individuals can represent common experiences of communities and groups. Bam! They get known. They get deserved recognition.

And their ability to expand the cultural conversation continues forward. That's great for everyone. Writers for fashionistas and fashionists, fancy folk, comes out of this too. Same principle. These individuals can be beacons for the sustainable fashion community. We can award them for productivity, novelty, or creativity of output, timeliness of message, beauty of the writing, or comprehension and delivery of a technical topic. Different categories awarded in blind-to-name-and-associations-submissions (hyphen city, sorry!). That's the other idea.

A Take on Sustainability

Truths bear repetition. It's the lifeblood of culture change. Truths need legs. I wanted to express more thoughts on why sustainability is important to me. Sustainability is important to me on one level (at least). It's the international community. It agrees on its importance. Individuals can differ. Some corporations can differ. Even some sustainability groups can differ on ethical nuances like the use of animal products, and which ones, and produced by what means, all decent considerations. I'm kind of democratic in that sense. All views matter, but not all views are by necessity valid. (True!) It's one big family trying to decide on dinner, and the timer is running out – like climate change or sustainability of consumption patterns.

The Food and Agricultural Organization of the United Nations called 2009 the year of the natural fibre. I use that resource and continue to use that resource for professional work on sustainable fibres and natural fibres. Sustainable fibres link up with the textile industries and ethical fashion. I consider ethical fashion and sustainable fashion connected to sustainability and important as well. I like the idea of sustainability. I find the people involved in this endeavor interesting. I like their stories and narratives. It is a really interesting, rich, and committed community of intellectuals and citizens. All throughout the world invested in one goal: sustainability.

I consider sustainability a straight engineering problem. But I also consider sustainability a crucial aspect of the 21st-century in daily life. We have billions of people on the earth. We have many medical and societal reasons to thank for that fact. That means sustainability on the individual level deals with people. People like myself. People like yourself. Sustainability as an international goal is something that brings it down to the individual level for everyone, including me. I think about fashion. I think about laundry. I think about lights. I think about cars and buses and transportation in general. I think about the consumption patterns for food.

I think about supply chains. I think about the production lines and modes. All of this matters to me. All of this matters because the nature of sustainability impacts every area of human endeavor because every area of human endeavor has waste associated with it. The question then becomes, "Do we want a sustainable future or not?" I think we do. At some level or another, even those that are most against it for monetary and economic reasons, or reasons of ease, they want the same. It's a bit like a holdout situation, where everyone knows we need to alter at least a little bit in the end.

Trusted Clothes – Recap – Who are we?

Welcome to Trusted Clothes. The clothes we wear have some staggering costs beyond the price tag, and most people don't even know it. Trusted Clothes is about to change that. Our mission is to empower consumers to understand the issues and hold global retailers accountable for the true cost of clothing.

Our organization has roots dating back two decades, and everything we have done has led to this point. Our background is diverse: we have been involved in everything from pioneering renewable energy projects in Canada to global marketing campaigns for the world's largest companies. We've travelled the world and seen both beauty and despair through the eyes of locals.

We've had the privilege of meeting people from vastly different worlds: those who live in poverty, earning \$2 a day, as well as billionaires. Now is the time to do something about it. Trusted Clothes is not the start of something. It's the result of something. The garment industry was the most natural starting point.

In terms of environmental impact, the industry is in the same ball park as fossil fuels and factory farming, making it a significant contributor to global environmental and health issue. Secondly, the nature of the industry and supply chains creates a starting point for poverty and slavery, child labor, human trafficking, abuse, safety issues, and many other very bad things.

We have personally witnessed the evolution of organic agriculture from very small niche farmers in the 1990s to today's supply chain that covers a wide footprint in today's grocery stores. Now, almost 20 years later, a similar movement is under way in the global garment industry. And we are in a unique position in history, that we have the ability to help in this transformation and accelerate it.

Our approach is very simple. We are mobilizing a global team of likeminded individuals who can each contribute a piece of the overall solution, which includes: awareness. Raise awareness, celebrate success stories and bring issues to the forefront. Educate: educate consumers to understand how buying behaviors shape this industry. Closing the Gap: transform the industry from within by changing consumer behavior to demand businesses to be accountable.

Sustainability Awards - Yes

I want to bring something to your attention. Something that came to mind for me from reading. I was reading about the United Nations. I was reading about the United Nations Chief Ban Ki-Moon. And he had pointed out the 10 champions and pioneers of social entrepreneurship for corporate sustainability. I thought, “Cool!”

These aligned or are meant to align with universal principles of human rights, environment, and anticorruption. These are common terms in the United Nations. These, I think, are important awards. I feel as though these get impetus to modern problems. Issues of sustainability. Concerns over climate change. Problems of corruption getting in the darn way of the processes.

We need changes and big ones. And we can scale to the big or small depending on the problem. The founder, Zubaida Bai, created a for-profit social venture called ‘Ayzh.’ It provides health and livelihood for impoverished women throughout the world. Neat, all of it around the UN Global Compact. Ten basic principles, and other stuff, about businesses being sustainable and socially responsible. Important stuff, right?

I want businesses in my society to reflect international standards. If they didn’t, how would that reflect on the country, on the corporation or business, and the citizens that permit it? It’s constitutional democracy with almost unprecedented freedoms and ability to organize socially. Why not organize, socialize, or corporatize (in Bai’s case)? We need to align corporate interests with international principles. Principles of human rights, environment, anticorruption, and labor.

There’s other precedents too. Things like the United Nations Sustainable Development Goals also known as the SDG (almost like a rap group).

All of this awarding and mentioning took place at the Global Compact Leaders Summit. Mr. Moon congratulated 10 major people, rightly. And so the emphasis of the event was on with a strengthening engagement for business and the sustainable development goals. These folks had a vision. They pursued, and accomplished that vision. And that’s not even the half of it, not even close. Because there’s projected to be trillions of dollars to be spent on infrastructure throughout the globe. That’s incredible! It’s an incomprehensible sum of money, especially to most people working regular jobs and not running international corporations or economic ‘powerhouse’ countries. Which means this is money influenced by the Paris Agreement and the Sustainable Development Goals (meant for completion by 2030), I argue money being put to good use.

This would be invested in infrastructure to create a clean-energy, climate resilient, and sustainable set of economies. These awards got me thinking. What about ramping up the scale of this stuff or the small players? Most will never have international recognition. Some will have local recognition. Why not scale our efforts appropriately? Blogs, networks, companies, form committees or working groups to set up sets of awards in categories for sustainable fashion. These all geared towards small players, e.g. new businesses or new models or novel ideas for reduction of carbon output on your local fashion scene, yo.

Reflection on Climate Change, Consumption Patterns, and the IPCC

I was doing some brainstorming on one of the most prominent and controversial political topics in the current era, which does not equate to a controversial topic within the academic and scientific communities because well over 97% of the world's climate experts agree that climate change or global warming is real, that it is happening, and that human beings are major contributors to this problem. When I was brainstorming on this topic, or simply reflecting on it, I was thinking about the nature of the production cycles in the global marketplace and the consumption patterns of billions of people, and the general production of carbon emissions.

If you take a look at the consumption patterns, not only in terms of the raw quantity but also the sheer variety of things that people consumed, the data can seem overwhelming at first glance or on face value. Even so, at the same time, the nature of the general costs of things such as fashion, textile production, and harvesting growth of animal and plant fibres - or production of synthetic or man-made fibres, the data seems more clear because the net numbers have been organized, parsed, catalogued, and put into comprehensive and simplified frameworks. These styles of consumption or consuming patterns dictate the raw CO₂ output or carbon emissions into the atmosphere.

As a side note, we have other global issues such as terrorism. For examples, Boko Haram and ISIS, Irish Republican Army and Naxal/Naxalites, and so on, as well as the threat of nuclear war with respect to major nations in the world having large numbers quantities of nuclear armaments prepared to launch. These should be reduced in number because of the threat of possible failures in the computer systems that prevent nuclear launch and other *known* vulnerability of the systems.

Nonetheless, one of the long-term issues that needs implementation at present and continuing into the near and far future is climate change or global warming. Most nations in the world conceive of this as a problem based on the data provided by such respected international scientific and climatological bodies as the international panel on climate change for the IPCC. Given that this is an international organization, it is known as a scientific intergovernmental body under the auspices of the United Nations with respect to the global community. It was founded in 1988 by the World Meteorological Organization and United Nations Environment Program.

In other words, it has been producing research for decades. It has been producing reports for about that time as well. There are thousands of scientists and experts that assist the production or writing and outputs of the organization. The reportage of the organization aims to include information on human impacts or contributions to global warming, the consequences of it, and the possibilities or paths for mitigation and mediation for this. In other words, that includes the levels of human contribution, how we affect the environment, and the ways to avoid the worst of this.

Now when I reflect on this further, the nature of things like natural fibres are important because these do not necessarily contribute to the environment. In fact, some fibres such as natural fibres can be either net minimal carbon producing in terms of the total lifecycle, or even net neutral, or even most beneficial net negative in terms of the carbon emission. This is

an important fact. Things like synthetic fibres such as polyester, especially, do not by necessity produce zero carbon over their life cycle.

In fact, they can make things worse with such things as heavy levels of productions of micro plastics into the ocean and the landfills. The major threat of climate change, of course, is the fact that when the climate becomes warmer then the oceans become warmer, and anything such as water expands compared to a prior state. Cold things contract; warm things expand.

This has been called *anthropogenic* climate change because of the high probability or high positive correlation between *human* industrial activity that is deeply associated with high levels of carbon output through such things as the burning of fossil fuels for high levels of hydrocarbon placed into the atmosphere and, subsequent, warming of the atmosphere. The long way wave length light is not leaving the atmosphere. The carbon is capturing that light and warming the atmosphere, among other things.

So, when I think even further about things like fashion culture and sustainable fashion culture, some that have not been introduced to it might come forth towards it with a certain skeptical nature or mindset, which seems healthy and in most contexts, and might associate typical stereotypes about fashion culture as frivolous, devoted to superficial things, and not of any particular importance. However, one could, quite easily, argue, that the nature of fashion changes when the focus becomes the nature of its inputs prior to becoming fashionable goods. Fashionable goods that are then put on models for fashion shoots or work for them to be walking down runways and wearing them, and so on.

Certain changes in mindset can bring a freshness of perspective, this means things that we thought non-important before suddenly become important. It is a shock to the system. A new perspective for an individual, like you and me. And I think that that is something to reflect on.

Sustainable Fibres – What is Jute?

Today's natural fibre will be jute. However, I want to discuss a novel aspect of this particular series. When you think about it, what is sustainable fibre? To me, it means something that is capable of being circuitous in its production as well as the management of its life cycle.

In that, it does have a life cycle. To be sure, I mean eco-friendly resources, which can sustainably be grown as fibre crops or even with recycled materials. For us at Trusted Clothes, it is something of importance.

We are at a point, and have been for some time, for the need of sustainable solutions in terms of the net human population's production and consumption patterns. Our patterns of consumption now are not only affecting us now, but will affect those in the future. For those of you with children or grandchildren, that means them. And the population is projected to go up to 9, even 10 or 12 billion people from the current 7.3.

For those of you with loved ones or neighbors or still citizens, everyone, that means them as well. It is a global issue. (Dun, dun, dun!) As with most issues at this time of globalization, it is happening in larger, and larger, amounts. And the changes to the environment will impact on us because we are part of the environment. That is, the environment, of which we are a part, is our life support system. Okie dokie, now some background...

Natural fibres are under the classification of fibres. Man-made or synthetic fibres are under the same classification. Natural fibres can decompose. Man-made or synthetic fibres cannot decompose, as far as we know. Synthetic fibres can include things such as nylon and polyester. Natural fibres can include things such as alpaca, angora, camel, cashmere, coir, and wool. Natural fibres themselves divide even further into plant and animal fibres.

Plant fibres being the fibres that are made mostly of cellulose and come from plants, of course. Animal fibres are those that come from chains of amino acids known as proteins come from animals, even more of course. So to the main course, what is jute?

It is one of the longest fibres and most used of the natural fibres. To some classifications, it can be known as the golden fibre, given that it is has a golden brown color. It is environmentally friendly and one of the most affordable natural fibres around. In other words, those on a tight budget, such as students or most single parents, this can be something to look into for you.

Jute is a bast fibre, and that means that the bark of the plant is what is used for the fibre itself. That is bast. It has been used in history in India for centuries. And it was typically twisted. Sometimes, the fibre was/is extracted for use in fires.

Now, the main producers are commercial growers. It was exported in the 1880s with spinning and weaving in Dundee (Scotland); however, the juice products were replaced by hemp, for instance. And by 1970 and into the late 1990s, jute fibres were replaced by synthetic fibres.

Used to be it an industry of 3 to 3.7 million tonnes per annum for its production but this reduced to 2.6 - 2.8 million tons. None the less, and even in spite of the decline, jute is a

prominent fibre probably second only to cotton. As noted that it is environmentally friendly, I have a low carbon footprint and is biodegradable it. It feeds on soil and air.

Therefore, it is good for the air in the soil, and is a good source for wood pole. It does not need any fertilizers or pesticides. We can work this out. And can enrich the soil with micronutrients. It can support fish populations even when there's a flood. In fact, he can help clean the air because it can assimilate 3 times more CO₂ and convert it into oxygen than the average tree.

Now, with this, it is an extract of the white plant. And it typically flourishes in lowland tropical areas where the humidity of about 60 to 90%. Therefore, the consumption of food plants of about 15 tonnes will release about 11 tonnes of oxygen, which is a good thing in the era of global warming or climate change.

Its yield is about 2 tonnes of dry food fibre per hectare. Note, it is also one of the strongest fibres around. Present, Bangladesh and West Bengal in India are the world's main work or food producers. There are about 4 million Farmers earning their living from this. This supports 20 million dependents. A 1 to 5 ratio for a 5 to 1 ratio depending upon the matter.

And so come we come to the production and trade and uses of you to close off this short article. The production of jute fluctuate depending upon the weather and environmental conditions in addition to the prices of the market for a 2029. India produces about 60% of the world productive capacity of Jude in addition to Bangladesh making most of the rest, as noted for their production.

Most of the exports of Bangladesh can be about half of the Roth IRA. And in most of the food produced by India is consumed domestically in other words it is produced internal to the state. The uses of Judah of being the well-documented up since about the beginning of the Industrial Revolution, which is a couple that was centuries ago, and it has been known that she has been replaced as never before by blacks and Hunt, but it can be used as things like curtains, carpets, rugs, or can be Blended to make other Goods such as lampshades or shoes.

Some of geotextile Zara from juice that are about flexible can absorb moisture come and are biodegradable, and this can prevent soil erosion Landslide well that's all I'm good for today 1, that should provide a decent picture of what it looks like as a very important favor for one of the most populous nations in the world with the round 1.25 billion people.

My Stake in Climate Change is with Everyone Else

Climate change is one of the major issues in the world at the moment. Climate change, or also known as global warming, is what some might deem the major problem in the world today with respect to the weather of any particular area of the world and the catastrophes seen via its effects around the globe over many, many decades.

To me, this is an important point in time to keep in mind that I feel like no one individual is necessarily at fault, but that large international entities such as hydrocarbon producing companies and corporations are at fault. At the same time, the consumers, us, seem to be a fault to me as well. So, it runs both ways, in two examples.

This is a major issue for so long, and it is something that I have grown up with. I really can't, even after a few minutes of pause and reflection and attempts to remember a time without this as something in my life. It just kind of is. Something that I have grown into, something that I have known in more of my cognizant life than not.

And it is something that I haven't and probably will not be able to escape in terms of its importance to my considerations of both national life and international responsibility. Is this a healthy concern? Is this proportioned a consideration? I ask myself these questions about this topic because it's something that is not going to disappear, and will likely remain with me until I die.

So, there's two kinds of response: let the 'inevitable' happen or think about solutions. I'm the latter person more often than not. Besides, the former splits into two kinds of folks: the panic-stricken and the complacent. The panic-stricken are the ones that are unable to permit themselves the ability to calm down and think about the variables at play in the situation.

Although, I do know that this is a very relevant feeling and emotion for those that individuals that are worried about the state of the climate. I would feel the same way, if I did not know about the facts of the matter. Facts the matter that we can do things. It is a matter of mindset followed by action.

The complacent are of a similar sort as the panic-stricken because they, in terms of their actions, do not do anything. By not doing anything, they don't change a thing. When they don't change anything, it seems marginal in terms of the source of the lack of action. I feel like that is this source of the concern from my side is in light of the fact about the darkness of action of the complacent and the panic-stricken, i.e. without any action.

I do not mean political or environmental or economic activists necessarily. I mean those that would build new technologies for instance. Those that would enact laws in place that are devoted to the well-being and safekeeping of our life-support system, which is important with respect to our own well-being and survival of her children and those that come after us. So,

I'm of the latter form. The kind of person, I feel at any rate, that aims for solutions for increasing the level of discussion. To me it feels like it is a travesty that was thrust onto me and others growing up at this time.

And the issue doesn't limit itself to groups, I feel, the discussions about groups, discussions about identities and identity politics and so on, are not necessarily the core thing at the moment, even though they dominate young people's academic lives much of the time.

In fact, these discussions will not be able to be had without the solutions needed for climate change or global warming implemented immediately and in the long-term. So this is something that has been in personal and social life for a long time.

If I don't get my act together in terms of my own personal behavior with respect to this major issue, then I'll be letting down in an enormous amount of people who are similarly concerned and working towards these issues. I know that if I fail at attempting to adapt to the major issues of the climate in our time, then I will tacitly be letting down others.

Even so, I do feel a little bit concerned in terms of upcoming generations. And I have nieces, nephews, others that I love very much, and this is not only then a concern for me but also a concern coming from me to them. I feel concern for them. I feel concern for others.

I'm trying to do some things within some skills that I have, such as writing and researching, interviewing, and presenting the facts of the matter, but this does not necessarily mean that this is the most productive manner in which to tackle this topic.

For instance, when in attempting to make contact emotionally, one can tackle it constructively and proactively through advice. So, I feel like there are some more things to take other than just the general from this. There can be emotional appeals when reason and argument fail.

And so once we've gotten through all of the other issues to do with the anxiety, the complacency, the identity politics, and so on, I feel like the fact of the matter is the way to think about these things. The facts of the matter are not necessarily the most convincing to people.

In fact, I would argue that most people most the time are not necessarily convinced by reason, but, rather, by emotion, emotional appeal, and a general feeling about something of whether it is a threat or not. In fact, I feel as though that might be the reason behind the complacency in terms of its emotional aspects.

It is just so far away. It is so in the distance that it is beyond the horizon of feeling like an urgent thing. However, it's right here. It's happening now. So count me, I feel the need to double down on facts, arguments, and some appeals to emotion for individuals.

I disagree with some of the pleas that are made emotionally, but I think that expressing one's personal perspective, experience, and vulnerabilities and potential helplessness on this issue have their place. And if each of these has a place, then there are different formats from which to tackle climate change.

And good, it's a very good thing that these avenues exist. I don't have much else to say, and I don't have any references, numbers, or block quotes for this particular piece, but I those are some just my own general thoughts, feelings, and reasoning at a very superficial level. I could go onto the tales of brave Ulysses...but I digress.

Set Theory and Natural Fibres

So, I want to talk little bit about set theory as it relates to things like categorizations and the definitions of fibres. Set theory is an advanced form of abstraction based around the categorization of things into sets, which are contained in supersets. Supersets contain sets contain elements.

The fundamental units of the sets are elements. A set with an element is called an empty set. But this is some of the strange and weird abstract language that is used to describe this discipline, which is one of the most fundamental domains of discourse for pure mathematics, mathematics, and even physics that describes the natural world.

So, let's run a little bit of a thought experiment and a simple symbol manipulation experiment with respect to set theory and how we define natural fibres. We can take a squiggly bracket for opening, similar to a parenthetical statement, and a closed squiggly bracket, then we can come up with something like this:

$$\{ \}$$

If we take a symbol such as x, y, or z, or actual numbers such as one, two, three, and so on and so forth, we can label those elements. As noted earlier, we can then define the set as the composition of the elements. If we take a set A, we can define it as the most fundamental set, which relates all other sets, which is an intersection of all of them because of the nothingness that contains nothing. Something that contains nothing, in this definition, can then, therefore, relate to everything else. (Huh?) And the Empty Set is such a set:

$$\{ \} \text{ or } \emptyset.$$

In this case of set A, as an empty set or The Empty Set, will be the representation of it, this means that nothing is contained at this moment in time. If we extrapolate to add elements, let's say the letter x for an unknown variable, and the number 1 for a known variable, we can then have three factors now, we have A, the unknown variable x, and the known variable 1.

We have some fundamental concept in set theory, too. We have the element, the set, the superset, and the known and unknown variables. Elements make up sets and superset. The latter two do not have much discussion, if at all, in the formalized textbooks, but it's interesting to note that any set can have elements in them and not know what the precise variable is at that moment in time.

It's a bit like memory, long-term memory. There's stuff we know that we know, but don't have the immediate access it. It's right at the "tip of my tongue" – so to speak. It's in our mind, but not known. That's what I mean. You might have inferred another concept. That a set in a superset is another thing, entirely, which is true: the subset. Let's put the known variable and the unknown variable into the set now. It will look something like this:

$$\{x, 1\}$$

What else is entailed by this? Two other sets are duplicated or implied by this. One is another set B that contains only the unknown variable x. Another is a set that contains only the known variable, 1. So, we have sets A, B, and C.

Note, the empty set, or the set that contains no elements x, is, thus, intersected between set A, B, and C. If we extrapolate this into the definitions of natural fibres, and synthetic or man-made fibres. We can define natural fibres as set B and synthetic or man-made fibres as set C. Something's missing here. That's right.

Set A is the superset of sets B and C. Note, set B and set C are new sets with the same title as the ones before in addition to set A as the superset of sets B and C, the new sets. All of the other definitions of fibres would be elements within A. All natural fibre definitions would be elements in set B.

All synthetic or man-made fibres would be elements in set C. For sake of ease, we can label the old sets A-C the sub-a kind and the new sets A-C the sub-b kind – sub simply means that hyphenated letter placed in front of and below the capital letter representing the set:

$$\begin{aligned}
 A &= \{ \} \\
 A_a &= \{x, 1\} \\
 B_a &= \{x\} \\
 C_a &= \{1\} \\
 A_b &= \{\text{natural fibres, synthetic/man-made fibres}\} = \{B_b, C_b\} \\
 B_b &= \{\text{natural fibres}\} \\
 C_b &= \{\text{synthetic/man-made fibres}\}
 \end{aligned}$$

See, simple, you can do it, too! You can then infer or deduce properly downwards into subsets and elements that are further composed of these. That's a small introduction to set theory.

If we were to straightforwardly label the sets themselves, we could come out with him something a little bit interesting with regard to the composition of the definitions. We can replace the F4 mentioned unknown acts and the known one with the titles fibres, natural fibres, synthetic or man-made fibres, and so on and so forth.

It would look something like this: acting like a little bit of a phonics but thought experiment to run! Sorry if this is a little bit of a bore, but I think that this is a viable subject and a very important subject matter and of itself to both think about, pursue, and to play around with as an idea, especially with respect to something else as practically important as natural fibres and textiles. Here's what I came to with all of that!

Doo Wop; That Thing; The Logics

So, once again, we find ourselves in the roles of narrative-maker and reader. Is that breaking the fourth wall, third (?)? I don't know. There is the aspect around natural fibres to begin with. Do you know about or have you heard about Lauryn Hill? Well, you should. Why? Hell if I know, but I get some joy listening to the music. Been listening to her while writing at times, annnnd....cue the lyrics:

*You act like you ain't hear him then gave him a little trim
To begin, how you think you really gon' pretend
Like you wasn't down then you called him again
Plus when you give it up so easy you ain't even fooling him*

That's pretty good, right? I think so. Let's review what we know about fibres. Natural fibres are made of plant fibres, animal fibres, and mineral fibres.

I've written on some of these fibres in previous posts, and I had stated that natural fibres have only two categories: plant fibres and animal fibres. However, **I was wrong**. I recently learned about a new category: mineral fibres.

Civilizations around the world have used natural fibres, such as flax and wool, for millennia. Natural fibres are very different from synthetic, or man-made, fibres. Unlike natural fibres, synthetic fibres cannot decompose, which means they are polluting the environment. For instance, we have 4.54 trillion micro-plastics in our oceans, which affects the lifeforms in this ecosystem. In addition, we have a tremendous amount of plastics from synthetic fibres in landfills as well.

Synthetic fibres dominate - by more than two fold - the fibre industry. Natural fibres have less than half of the productive output in the global marketplace. That is concerning. The productive cycle of synthetic fibres compared to the that of natural fibres is absurd.

While the production of the synthetic fibres takes time, once created, the fibres move directly on a one-way street to waste, whether into landfills or the ocean. Natural fibres, however, go back into the environment as they decompose, and then we harvest the fibres again.

Climate change is an immediate and ongoing concern. CO₂ in the atmosphere is reflecting light from the sun back into the atmosphere at a higher rate annually. It is capturing certain wavelengths of light that would otherwise bounce off and go back into space. Long wavelength light is absorbed and re-emitted and stays within the Earth. We're running the dumbest slow-cooker experiment in human history.

This is an alarming set of trends that started with the Industrial Revolution. The Industrial Revolution did improve our lives in many ways – in the developed nations. Nonetheless, the continuous burning of fossil fuels is a major contributor in overloading the Earth's atmosphere with greenhouse gas emissions. Authors of professional reports and in the peer-reviewed academic journal articles have discussed these greenhouse gas emissions and their effect on the Earth endlessly.

Of the experts who are spending their professional time researching the subject, 97% agree on the reality of global warming and its consequences. For instance, we are seeing glaciers and polar ice caps melting, extreme weather events, alarming transformations of the animal and human environments throughout the biosphere, and higher sea levels, which might sink coastal cities around the world by the end of this century.

So, we can see that the popular media, the academic world, and the general populace at large are increasingly throughout the world becoming more aware and active in terms of the knowledge and hoping to contribute to the reduction of the production of carbon emissions in the atmosphere. You may have heard of the phrase "carbon footprint." That simply points to the measuring of peoples' contributions to the global warming of the earth. It's nothing esoteric. Nothing hard. It's a simple trend line over time based on parts per millions of tons of CO2 into the atmosphere.

This is an extraordinarily *strong positive correlation* possibly because of the warming of the earth in addition to the concomitant effects that are listed before to do with melting of the glaciers, warming of the earth, sinking of the coastal cities and other populated places (usually the poor places of the world), rising sea levels, and other things. By which I mean, it's obvious. I think the logic is another issue there was a famous logician named Kurt Gödel.

The formation in geological time of the human body by the laws of physics (or any other laws of similar nature), starting from a random distribution of elementary particles and the field is as unlikely as the separation of the atmosphere into its components. The complexity of the living things has to be present within the material [from which they are derived] or in the laws [governing their formation]

Said Kurt Gödel, which was pretty good, but not as punchy as this one:

But every error is due to extraneous factors (such as emotion and education); reason itself does not err.

Although, he shot himself in the foot with this one in contradistinction to the last one:

Reason and understanding concern two levels of concept. Dialectics and feelings are involved in reason.

Feelings ain't so extraneous; or even with a hint of the metaphysical:

Either mathematics is too big for the human mind, or the human mind is more than a machine.

Or consider what a man named George Gilder (an American investor) to say about this man:

*The progenitor of information theory, and perhaps the pivotal figure in the recent history of human thought, was **Kurt Gödel**, the eccentric Austriac genius and intimate of Einstein who drove determinism from its strongest and most indispensable redoubt; the coherence, consistency, and self-sufficiency of mathematics.*

Gödel demonstrated that every logical scheme, including mathematics, is dependent upon axioms that it cannot prove and that cannot be reduced to the scheme itself.

With all this in mind, natural fibres in the natural fibre cycle, the synthetic or man-made one-way cycle, ethics, sustainability, environmentalism and environmental ethics, other global issues that could lead to ruin, and the importance of straightforward logic and not even the advanced form brought forth by Godel with the two incompleteness theorems, Tarski with the undefinability theorem, or any of the number of logics available (computational, formal, informal, mathematical, modal, philosophical, predicate, propositional, or – gasp! – non-computational).

The reasoning seems pretty clear. And I think if the ethic is pretty clear to, then the logic and reason is pretty clear, and therefore the feeling is pretty straightforward to me as well. It seems like an emotional imperative. Seems like enough fun. Rational does not preclude emotion. What do you think? About that thing? (Or those things.) We can change our habits and be ready for the future, and we can learn about it. Thankfully, it's not hard to take it all in, that's just life, right? Hill?:

This life is a process of learning.

And as with everything written, I could be wrong, incredibly wrong – think for yourself and come to your own conclusions. I'm human. I'm a writer. I have biases, fallibilities, and quirks – even some funny ones. My words aren't gold, nor are they a calf. (And no bull!) Although, I will milk it.

What is Regenerative Fibre?

And we're back again once more with a very short discussion on natural fibres! It is a discussion around shaking the conceptual apparatuses and foundations of sustainable and ethical and healthy fashion industry as I knew it. I want to talk about something completely new (to me), but a quick little reminder before we talk about regenerative fibres.

So there's a basic distinction between natural fibres and plant fibres. Some might claim that synthetic fibres are not natural fibres, as in from nature. However, that is completely illogical because everything is from nature. The premises behind the definition are probably around the idea things from *biology* - that's probably what is meant, which is then, of course, true, but words have meanings.

Anywho or nonetheless, natural fibres divide into animal and plant fibres. Plant fibres tend to have cellulose. And fibres are the ones with the amino acids or proteins, which means that the proteins are made of the amino acids. So those are some basic distinctions to be made. Some natural fibres are cotton, linen which is made from flax, silk, wool, cashmere, hemp, and jute which is a basically for carpets mainly.

Synthetic fibres and seltzer synthetic fabrics are kind of plastic fabric, which means they don't decompose. Natural fibres, and one flat her, actually do not decompose which is an issue in terms of the health of the environment this present point in time because we have a microplastics putting things into the environment that one of the main issues and contributive factors such as these two are the major Schuster for every single nation and the globe called global warming or climate change. Some comments that fabrics are polyester, spandex, and nylon.

Another major distinction to be made between these two is that natural fibres actually have a lifecycle whilst the other one has a one-way arrow which is not a cycle. Natural fibres have a cycle. That cycle basically includes the growth of the plant or the animal, the shearing, or dehairing, of the animal, and the harvest of the plant to get the fibres. And from this, we can then use it to make a very Starbucks and then put that into a particular or any of your most fashion trees. So this stereotyped polar bear might not be sheared or dehaired (that lack of self-esteem trophy goes to camels and bunnies in general), but it is going to shed a tear for its and our environment.

The end result of these productions can then be thrown away to decompose and made into fertilizer, then be used to grow for the plants or the crops for the fields that the animals with the clothing fibre then graze off. (nom, nom, nom.)

Unfortunately, synthetic fibres do not have that. They have a system in which they are made and then they were tossed into landfills or the ocean, which leads to the problem to do with pollution. So, the natural fibre clothing might not last as long, but will leave a definite lower impact on the environment.

Synthetic fibres will last forever or a lot longer because of biology's inability, as far as we know, to decompose them – so they'll end up in pieces in the ocean or landfills in one form or another whether bits or pieces. However, the intelligent decision in terms of the environment would very likely be natural fibres at this point in time as far as I know.

There's something I didn't quite know about, and I hadn't even covered, but I think that it's something that is worth covering in this little short article here today. It is something that neither plant nor animal fibre. Therefore, it is not a natural fibre. Rather, it is a non-natural classification of fibre, not even a synthetic fibre. It is a regenerated fibre. Huh?

Basically, it is a natural fibre to begin, or more particularly a plant fibre, that is broken down in terms of the cellulose components of it – in many instances (there are others, apparently). These are broken down by a chemical process.

The chemical process is known as the viscose method. The viscose method involves the breakdown of the cellulose via various chemicals, and then the regeneration of the parts that were broken down with another chemical that then makes a new fibre. In other words, it is a little like removing some particular aspect of something and then filling in the holes was something else of that which was removed.

Some of these things don't necessarily need to be referred to an ethic of good and evil or morality of right and wrong or even utilitarian analysis correct incorrect choices in particular set of possible futures. One can simply look at the way that products are made via harvesting manufacture.

They can look at the distribution networks. The distribution networks being those who are the source of materials. Those who are the transporters of material. And those are who are the recipients of the material. Out of this, we can then extract a systems-based view about the nature of fibres.

With respect to regenerative fibres, there is a sense in which a plant fibre is first needed because of the cellulose-based nature of the fibre itself. Then there needs to be a reference to the particular type of process that's required for it called the viscose method. After that, then, the issue then focuses on the material itself, the regenerative fibre.

It might be able to be used in similar or the same fashion ministry. Maybe it'll be worn by the same people as the synthetic or the natural fibre fashion industry without any ill health consequences. It might be able to be brought into the general consumption that works with the 60+ million tons of synthetic fibres worn by the general public within emphasis on polyester.

Or, the 25.4 million ton industry of natural fibres with an emphasis on the 15 animal and plant flowers around the world. Nonetheless, it has to focus on the new type called regenerative fibre. Now, please bear in mind as I believe that noted at the outset of the short article, that the nature of the regenerative fibre is something that I wasn't necessarily familiar with. It has to do with another categorization of fibre.

It is something that is originally a natural or plant fibre. That is, something that was a plant fibre, had the cellulose removed, say, and then had a chemical admixture to become a regenerative fibre.

Now, I've mentioned the viscose method a couple times. But what is it? Viscose method includes two parts: extrusion and precipitation. What is extrusion? What is precipitation? Extrusion is simply the act or process of pushing something out, and in this case, I assume, it means the cellulose via some chemical means (too much detail!), and then the precipitation is

basically what you get with some of the weather cycle, or the water cycle of the weather cycle.

At the end of it, you will get some regenerative fibre that is capable of being worn by pretty people in ads. (Gasp! Shudder.)

A Brief Note on Why 2009 was Important

Nationally, and internationally in fact, we can see representation of synthetic fibres or man-made fibres in industry, and culture, and social life, and especially in the economy with huge amounts of selling of certain fibres such as polyester, which are produced mainly in China are based on our consumer demands in North America and Europe.

Personally, we can also see the inclusion of natural fibres and economies, and cultures, and social life, especially in our own little way with Trusted Clothes. (Read the other bloggers/writers, they have great stuff! We've got many things for all sort of people.) A little way that comes out with a big dream. Our dream is to influence many, many people at some point in the future through our initiatives.

I think that's a noble goal. I think it's a good goal. I think it's a wonderful dream and I think that is something that is possible actualization in the world. And if it can be actualized in the world, but I think that it is worth pursuing. And if it's worth pursuing then it's worth discussing. And if it's worthless cussing, and is worth reading about, and therefore I'm writing now.

Internationally, we can see some more representation of natural fibres with respect to an entire day that was devoted to natural fibres by the United Nations organ called the Food and Agricultural Organization of the United Nations. It was the year 2009, and this was an important year, because the International Community recognized the need for sustainable agriculture, manufacture, distribution, and production of fashionable goods throughout the world for all kinds of cultures and economies.

In 2009, they noted that like agriculture, there were multiple aspects of textiles that are a fundamental part of human life, or at least by their claim, since the dawn of civilization. This spans from 5000 BC in Mexico and Pakistan up into the present. This is all this is a very important thing to pursue. Some of the fibres of the included for alpaca, abaca, angora, camel, cashmere, mohair, silk, wool, jute, and multiple others. This included a total of 15 fibres, plant and animal fibres.

They provide a tremendous amount of information about these things that seems relevant still to this day, to me, (I know, I know – it's only 7 years onward, not even) and this seems of particular emotional valence too many individuals because it is covering a wide swath of a global industry that produces **millions of tons of fibres**. These fibres have been a part of our global culture, even though the global culture was fragmented and didn't know about each other and still is to some degree, but this was a part of a larger initiative of human activity that seems innate (I'd hypothesize as an extension of normal human activity, like varieties of dance and writing or linguistic facility expressed in superficial differences in language) because part of human activity includes the harvest, manufacture, and the knitting of flavors for human clothing.

This clothing and then becomes fashionable for men and for women, and for other genders. This diversity then becomes a fashion statement. And this can then be extended to the dawn of the fashion industry.

It is a lot more broadly-based than what I'm presenting here, but it is something that I think is very important. I think it's very important because it's a very valuable resource. You can find it [here](#). That's all that I wanted to express in this particular note because the industry does have representation at the international level.

And anything that is represented at the international level tends to be of importance to many, many actors or Member States within the United Nations. And if it's represented in the United Nations through many, many Member States, then it tends to have ratification or inclusion on many things that are relevant to the International Community, which means the global community. And that was represented in 2009, which is the why part of the whole deal.

More Casual talk on Camel Hair

Back once more with respect to finding out, what, Scott? Camel hair! What is camel hair? Well, for one, it is made out of... Camel hair. It is different than any kind of specific categorization of camel hair or animal hair or some kind of other thing. However, the basic premise does stand that is that camel hair and, therefore, it is a natural fibre.

In particular, an animal fibre, for those that have not been following this particular series, deals with one of the basic premises behind those close to the sustainability movement, even closer than newbies like me. That is, the focus on ethical, sustainable, and healthy fashion with the emphasis on natural – animal and plant – fibres over synthetic fibres. There might be subtleties unknown to me, known to you, or known to the veterans of this trade and business, but I don't know about them at this point in time. Think for yourself.

So, the main differences are between synthetic or man-made fibres, and natural fibres. Natural fibres divide into animal and plant fibres. Plant fibres are those, at least primarily, made of cellulose and other things. Animal fibres are made of proteins in particular things like amino acids, which makes proteins.

Synthetic fibres or man-made fibres are not made of either cellulose or amino acids/proteins. In fact, when something is not made of cellulose or proteins/amino acids, the bio-degradation of the product will actually not occur because the synthetic fibres that are made by human beings don't permit it. It's basically like the way plastics, which are synthetic, do not bio-degrade as far as we know about them. And the ones that are made by nature are made of it because of a common evolutionary history in which the enzymes around it and that co-evolved with it can break these particular things down to their more fundamental constituents.

I want to make the distinction between natural fibres as plant/animal fibres, and synthetic or man-made fibres. You can then make the distinction between those that can decompose more or less, and those that cannot decompose. In other words, this means that the natural fibres can decompose, hot or cold composting, and the synthetic fibres do not.

So with some of that in mind, or all that in mind, we can now discuss some of the aspects of camel hair, which is a particular type of animal hair that can break down and is from camels. Our big ol' double humped friend! Or single humped buddy.

Camel hair is a fine kind of hair, which is made of an outer and an inner part in terms of its growth patterns. It's outer protective hair or guard hair, which can be coarse and flexible, is often combined with another kind of fibre called wool – a more common form of fibre. The hair has various applications. You look at the camels and their hair, and their sales.

They do have particular specialty hair that can be utilized as a specialty fibre, which is useful in the textile fibre industry. But it comes from a particular type of camel known as the Bactrian camel, which we did talk about it one article a few weeks ago. It can actually grow to quite long. It is a fair sustainable fibre, which also has an insulating undercoat.

Now, what comes to mind here, the coat itself, which can be used as a high-grade form of a fabric. The fabric is mainly used for knitting yarn, blankets and rugs and many, many other textiles.

The Bactrian camel does remain native to the Eastern and Central Asian areas of the world with the current herd size, according to 2009 estimates, of about 1.4 million animals. Oh! And the actual shearing or dehairing occurs during the time of moulting, the moulting season, which is a period of time between six to eight weeks of shedding.

Yuck! It can hold up to, one of those camel can yield up to, about 5 to 10 kilograms of annual fibre output. That's quite a lot. In fact, it can actually produce a lot more than one might expect in normal circumstances. The center of the production appears to be in Mongolia, Inner Mongolia, and, as seems usual (or so I'm catching on), China and a lot of minor aspects can come out of Afghanistan and Iran.

I find it interesting that it can be centralized to Eastern Asia and the Middle East in terms of its Harvest and production and manufacture prior to distribution to other parts of the world. I'm going to assume that some of the major consumers of the fibre itself, the animal fibre itself, are North American and European in destination or origin depending upon the point of view. The international market shows that there's about 2,000 tons of coming from China and 500 tons coming from Mongolia according to 1990 estimates.

That's not much with some of the other estimates of other fibres taken into account. Many estimates coming from Mongolia from peasants or low technology societies that are likely indigenous to that area probably produce money that amounts to millions of dollars or a great amount of their well-being, livelihood, and income might be coming here so that involves the children, adults, and the elderly in terms of their ability to live within their own culture of which, which is one of the fundamental human rights, far as I'm concerned. So, it's a lot for the peasants and a little for the world – so to speak, and in a literal fashion as well.

Some interesting uses of camel hair can make things like yurts or the houses of the nomadic herders as well as exporting yarns and overcoats and coats and blazers and suits and jackets and sweaters, and even winter accessories such as small things like gloves and hats and scarves to help knit some warm stuff for the body's outer extremities.

Well, what are the major aspects of this is a mixture with wool? Why would it become mixed with a wool over other possible fibres? That's a reasonable question, and I asked it myself. Well, it does seem to be mixed with the wool to make it more economical because of the low output of camel fibre relative to international standards of other fibres, which can range from the thousands to the tens of thousands and even hundreds of thousands, and even more, tons of material. So, it really, really depends on the area and the type of fibre that you want to take into account.

However, with respect to the global perspective, the 500 tonnes are quite miniscule relative to the rest of the world. Even though, the amount of products that are made are quite diverse. The actual amount of them is quite low. Therefore, the admixture between wool and the camel hair is likely for a good reason.

That's all for now, folks!

Military and Synthetic Fibres

Where in the world do the military clothes go? Like that old Carmen San Diego song...

It would seem ironic, but fitting, that the industry devoted to the defense of a nation and to aggress upon other nations would imply that the men and women in uniform would be contributive to the major devastation on the planet.

Perhaps, we can call this a covert, and unacknowledged, war on the planet, which contributes to climate change or global warming, pollution of the water and environment through the addition of synthetics, man-made, fibres aka “non-biodegradable materials” or just Ice Cube – in the biz (who did use the word biodegradable in some lyrics, in unrelated news), into the landfills and the oceans. Can we declare a war on that, too? You betcha. So how about a war on the war on the environment? But it’s covert. Okay, how about an overt war on the covert war on the environment? That’s enough of that.

That's the question I want to ask with respect to the military and it's clothing. In fact, it has to do a lot with the recycling cycle for the synthetic fibres or the man-made fibres, and the massive amount of men and women of uniform that wear clothing that is built to withstand to the pressures of combat, particular pressures of combat, that can result in clothing that is a very resistant to bio-degradation simply because they’re synthetic, which is the aforementioned issue.

One of the main fibres for military application came from World War II on December, 1941, where the War Production Board stated all nylon production is permitted for military use. Nylon even replaced Asian silk for the material used to produce parachutes. That’s pretty cool. I think there’s a sort of domino effect, where the purchase of one type of fibre begins to cascade throughout an industry – whether some small area or the military at large, just idle speculation.

Take, for instance, the extension into other military supplies, ponchos, ropes, tents and ties – and even for the production of higher-quality American currency. And so, since this the outset of the war, cotton has ruled as a dominant fibre – as more than 80% of the fibres used turn out to be cotton.

Even up to the present, specialized combat fires are needed for the strenuous wear and tear of combat and environmental pressures on them, all of this is not to say that don’t do cool things. In fact, the current forms of combat units and military clothing, and fibres throughout military applications, are pretty remarkable.

Let's take one particular example call Aramid, those kinds of fibres are a particular class of strong heat resistant synthetic fibres that have use in the aerospace and military applications. Early experiments the 1990s, *in vitro* experiments, showed that it had some of the same affects on particular cells in the body as did asbestos, this raised the carcinogenic implications of the clothing, possibly, to the wearer. In other words, it can, does, or did have serious effects on human body based on being worn since the 1990 research showed some of this.

Although, there was a further research into 2009 that did show that inhaled particulate matter

of this kind of fibre did not pose a particular threat to the body because it could be quickly cleared from the body. Nonetheless, it does have a large use within the military, and in general, because its general output is within the 40,000 to 50,000 ton range, possibly more.

So, that's a little look into the military and fibres. Bear in mind, especially when Uncle Sam wants you, as one of the most generalizable rules of thumb or heuristics for comprehension between the synthetic, or man-made, fibres and the nature fibres deals with decomposition. If a fibre can decompose, then it's, typically, natural; if it cannot, it's, typically, synthetic or man-made. And that means the military is contributive to the non-biodegradable material pollution in the environment.

One-in-a-Millian – Moral Duty to the Environment

Provocative, non-controversial question: do we have a moral duty to the environment? (Yes.) I think there's a definite literature on the nature of moral development and the ability of individuals to meet those ethical standards. I feel as though there's a certain sense in which the generalized moral development of an individual reflects groups, societies, and onward.

Do you agree? That is, is there a reflection of the individual to the society? It seems intuitively either right or on the correct path, doesn't it? And that in turn likely reflects a certain perspective on sustainability and the environment.

There was a psychologist, or maybe a moral/ethical psychologist, by the name of Lawrence Kohlberg once upon a time. No individual tends to deserve grand claim to fame or some cult of personality around them, so please bear that in mind, it's the ideas that matter much, much more to me - though an important person to the discipline of psychology.

I came across him whilst doing research for various academic paper and poster presentations. And I liked the thought. I like the idea of justice. That means just people, just societies, and so on. Why do I think this? I think I feel, and think, this because of the inclusion of compassion within this idea of justice. Why compassion? Well, that's a bit tough, and we can get to it in gentle time. 'Cause its super-duper important as a thought experiment (blegh!), or imaginative playful thing-a-majig (hooray!), on the environment.

He developed six stages in three levels of potential moral development for human beings. Of course, any model of a person will tend to be quite limited, but it's a neat concept. It included the general levels of pre-conventional morality, conventional morality, and post-conventional morality. Straightforward enough.

As the chart shows above, the pre-conventional morality derives from obedience and punishment and then individual interest. So stage 1 is about avoiding harm and gaining pleasure. Stage 2 is pretty much about whatever's good for me is good for me, and that's all that, right? It's the absolute consumer, maybe. What do you think? I bring these for reflection, not as someone standing at the pulpit or podium to make some grand statement. Conventional morality is about person-to-person and the larger societal morality.

That means stage 3 deals with the approval of one's peers, one's groups, one's larger social network. Stage 4 deals with the general authority and is really, deeply around the concepts of not being that proverbial squeaky wheel. Who wants to be that, right? So that's' all o' that one.

And the post-conventional, a pretty darn cool one for the neat kids, it's about equal consideration and treatment of individuals and then actions and thoughts in accordance with universal principles – like compassion and love, fairness, equality, and justice, and so on, I think. I'm sure you can think of others, and more.

And that brings about stage 5 with the social contract and that contract about, "Okay, I made a deal with you. You made a deal with me. We respect one another as equal parties in this endeavour with respect to consent. You have given me your consent. I have given you my consent. Now, we can get down to business in these social endeavours."

Stage 6 is pretty much the moral geniuses. Those around us with absolute moral autonomy and authority derived an internalized, highly developed moral center. That brings us back to the original point about children and adolescents and adults. There are definite, fluid stages of moral thinking, changes for them.

And as kids grow up, there's a definite advance in their awareness and treatment of others. And when I think about it, there's a definite trend towards concern for oneself, one's family, one's kin, one's principles, and so on. This, I think, can quite easily be thought of as a general expansion of some moral consideration – an expanding compass, as if becoming more precise, moving more northward. Not perfection, not ungrounded idealism, but a sense of development.

Think about the gruesome lives of ancient major civilizations in treatment of those thought of as non-persons. Who? You know who and how many and in what ways. It's an old, ancient, continuous struggle for justice. And I'm pretty certain you can think about exemplars, really great examples of the people that show these principles in action and deed and thought.

For me, I think of John Stuart Mill, who, in an extraordinarily important essay, said quite frankly, directly, and with a definite moral force. He co-wrote this with his wife, Harriet Taylor Mill, and I think his daughter Helen, too. Their closing paragraph from *On The Subjection of Women*:

When we consider the positive evil caused to the disqualified half of the human race by their disqualification — first in the loss of the most inspiring and elevating kind of personal enjoyment, and next in the weariness, disappointment, and profound dissatisfaction with life, which are so often the substitute for it; one feels that among all the lessons which men require for carrying on the struggle against the inevitable imperfections of their lot on earth, there is no lesson which they more need, than not to add to the evils which nature inflicts, by their jealous and prejudiced restrictions on one another. Their vain fears only substitute other and worse evils for those which they are idly apprehensive of: while every restraint on the freedom of conduct of any of their human fellow-creatures (otherwise than by making them responsible for any evil actually caused by it), dries up pro tanto the principal fountain of human happiness, and leaves the species less rich, to an inappreciable degree, in all that makes life valuable to the individual human being.

Whether international women's rights, or the individual person's development morally, there's the continuous progression forward, with occasional regression. And the sustainability of the environment, too. The animals' suffering and general wellbeing and the ability of every person to fulfill some general capacity and natural talent if they have it, and then to cultivate it and use it as they see fit. For millions of people, that's the basic ability to weave thread, or harvest plants, or shear animals.

But this is a common thing, I feel. It's simply matter of making those small steps for us, and our descendants, or others'. And the modern face is increasingly becoming other animals' wellbeing and the generalized health of ecosystems. One of the ways Trusted Clothes is interested in pursuit of this is in the fact of the mistreatment of people, even kids. There's a better quality of life in certain ways with modern technology. But there's still the fundamental right and choice. People can choose how to govern their own affairs, lives, communities.

A Lesson on Comprehension, and the Inuit, and Textiles

I have noticed that some of the benefits about writing seriously and sincerely about a subject does do something to learning. It motivates, and guides. I don't know about you, and it might be similar for some of you. You need less of a threshold for it than me. And kudos to you for it if so. But there's a sense in which the process of writing something seems to inculcate a love for something, knowledge breaks barriers – which makes barriers likely signs of ignorance, ruh roh.

Its principles are simply wonderful: ethical, sustainable, and fashionable. And so I think I've hit upon a niche past the point of writing about the Hopi. Their textiles. Their rights. Their status as indigenous persons and peoples. And if you think about it more homeward bound, I come to indigenous persons and peoples in Canada. I feel as though you can relate with the idea and reality of indigenous peoples. Its title is relevant to hundreds of millions of people after all.

You might think about the Maori in New Zealand, or the Blackfoot or Iroquois in the United States, or the First Nations, Inuit and Metis in Canada. What one matters the most? It depends on the individual, I guess. And as I learn about the ways and customs of each, I like most that I've seen or read about a bit.

But I gave my ace of spades with the Hopi, I think. Probably to do with the language use of these peoples and persona and linguist Benjamin Lee Whorf's controversy about it, and with the involvement of Steven J. Pinker too. You can look at that whole thing [here](#).

So there's that. But there's more, always (?, probably). So let's have a look at one national example, relative to Trusted Clothes (Ontario, Canada) and myself (British Columbia, Canada). That leaves three main groupings: First Nations, Inuit and Metis. What d'ya think? Let's do Inuit, the far north of one of the hugest, biggest plots of land in the world. Canada: Home.

There are about 135,000 Inuit in the world, self-identified. That's a large minority of the country with only 36,000,000 peeps, and the size of a decent sized city. They fall within the standard societal classification of indigenous peoples along with the, as noted before, Metis and the First Nations. Each have their own subdivisions as well.

So there's also that. It's unlike the Hopi who have only ten or twenty thousand in their total population. There's some dark history to depict that narrative, the unfortunate narrative. I don't know about this particular photo with respect to tribes and nations and so on, but these are definitely Norse fighting and killing Aborigines, and vice versa.

So who are the Inuit? Encyclopedia Britannica says these can be people with the title Innuit, Inuit, or Eskimo. One might need to bear in mind sensitivities about particular words and their associations for some people, and even that consideration can depend on personality and context too. These people relate to the Aleuts, and are basically the chief inhabitants of the Arctic north of Canada, Greenland, the United States, and even Russia.

Of those 135,000 that live in the Arctic north, there are about 85,000 in North America and 50,000 in Greenland, and some super-minority in Siberia. And as with many, many peoples throughout the world, whether European or African or Australian or Latin America or South American, or Indigenous for that matter, these populations are diverse within themselves. Not only between their grouped selves.

The self-status of the Inuit can be Inupiat, Yupik, or Alutiit, too. And that basically into the meaning of the basis of the differences but unity. In that, the translation, into English, is pretty much “the people” or, more properly, “the real people.” That makes senses, I think. What do you think? It could be a bit of an issue with the kinds of individuals within the group. We’re all human after all, right?

So the same pluses and minuses of grouped and community living should come out cross-culturally. The name Eskimo was given in the 16th century by the Europeans to the those in the Arctic. That could be a point of contention. I wouldn’t feel well if I was given a name against my will from another group, likely. Eskimo itself is a reference to snowshoes – not “eaters of raw flesh. The culture developed in landscapes and geographic environments akin to Siberia. Very cold, very snowy, long winters.

What about the clothing, Scott? Okay, okay, (or okie dokie), it’s great. Clothing isn’t just fashion. It’s survival too. It’s a way to keep from the bitter cold. That’s an important question about adapting fashion, right? What’s the kind of stuff that can help with that kind of extreme weather? Our genomes as a species haven’t changed substantially in over 200,000 years. So we’re not like polar bears or something that has these adaptations of thick winter coats, but our tool use is a major advantage to adapt more rapidly to the environment.

The main types of clothing material used by them are furs and skins. Over enough time, this becomes instantiated in culture. It becomes a means of connecting with ancestors emotionally from person to person. It’s a way to connect to the earth, and a sort of edificative or spiritual practice to make one’s own clothes. I feel. Though I’d be bad at it, but from many of their persons’ points of view, I suspect a consistency there.

The Inuit textiles can come and scarves which one can see. For instance, see below, the various text off of the Inuit. And I don’t know about you, but one of the more interesting things to note about the textiles is that today, as with most cultures, you can probably note the consistency amongst the cultural productions and the milieu in which a society or culture lived and worked and created these objects.

And as discussed about the environment and the need for survival as a primary and then the fashion of the culture as a secondary, the clothing and textiles and materials themselves are going to reflect this necessity for survival. So, you can look at some of the aspects of the scarfs the tubes the hats coats and so on. And many, many aspects of this or simply reflection of the dire need to not be cold and stay cozy-ish warm. Or to simply ass on the cultural stories, mythologies, traditions, lessons, allegories, etc, onto the next generation:

And one of the little cool things I have noticed, if you look at the clothing and the styled, lovely frizziness, it’s bot fashionable and functional. If I’d be in the freezing cold, and with the biting nature of the cold, I’m trying to prevent that from hitting me too much. It’s to buffer the wind chill and the regular cold.

For instance, temperatures in the Arctic north weather in Siberia, Canada, Russia, and elsewhere can be an issue. So if it is something to do with survival pressure and basic needs, the ability to keep a consistent a culture from which individuals within a group, that is, this particular indigenous culture, then passing on the cultural rituals rights to making skills and textiles is really key. And these simply aren't things that had occurred to me off the bat. It's these kind of small things, realizations, and readings, and so on, that I feel are humbling.

Brief Ethical Notes on Plant and Animal Fibres

I hesitated a bit on the title of this piece as “Plant vs. Animal Fibres” or “Plant versus Animal Fibres” because these do not seem at odds to me, but, rather, at differences with the massive synthetic or man-made fibre industry.^[i].ⁱⁱ.ⁱⁱⁱ.^{iv}.^v.^{vi}.^{vii}.^{viii}.^{ix}] All under the rubric of textiles and fibres. And I only intend this as a general comparison and reflection between the two general categories with respect to sustainability. No okie dokie this time (you’re welcome!), just kidding okie dokie here we go:

Natural fibres themselves are very hairlike material from an animal, vegetable, or mineral (!), which can then be turned into various fabrics and yarns.^[x] And this breaks up into the plant and animal fibres, as a general principle of division or classification. If you take the title “natural fibres,” then you can imagine two divergent branching lines for “animal fibres” and “plant fibres.” Subtleties follow from there. Some redundant starters are plant fibres come from plants and animal fibres come from animals, but what animals? What are the main ones in other words?

For the animal fibres, the core ones are alpaca wool, angora wool, camel hair, cashmere, mohair, silk, and wool; for the plant fibres, the central fibres are abaca, coir, cotton, flax, hemp, jute, ramie, and sisal.^[xi].^{xii}.^{xiii}.^{xiv}.^{xv}.^{xvi}]

Plant fibres, as pointed out to me by a more knowledgeable-on-the-subject woman friend, have a lower carbon output in the whole harvest and production cycle, which makes sense, I guess.^[xvii].^{xviii}.^{xix}.^{xx}] I think about cows and methane output, whereas plants, I would think, do not have that level of output.^[xxi] That does a few points to plant fibres over animal fibres right off the bat.

Some concerns to my mind with the animal fibres is that you're dealing with, though generally cognitively limited, a somewhat thinking, instinctive, and feeling being with pain receptors, a central nervous system, and so on and so forth, and this leads right into proper treatment of animals.^[xxii].^{xxiii}]

They're de-haired and sheared by the professionals, the farmers, and then the particular proteins are gather from the batches. And we here at Trusted Clothes do have concerns about the nature of the ethical acquisition and creation of fashionable goods. Cognizant, more or less, animals deserve due consideration.

Plant fibres, on the other hand, do not have issues to do with pain – no nervous system and no pain to be felt.^[xxiv] By that moral calculus, it matters less, and only matters insofar as it’s a resource for other living things with a strong preference for cognizant beings. It’s an argument for tacit expansion of the moral sphere. But since animal fibres might cause less suffering, then plant fibres might be the more ethical choice in the decisions over the sustainable.

Animal and plant fibres come in many shapes and sizes – no surprise plus and even with the bonus cliché. But their uses can differ, and they’re being seen, together, as increased replacements for the synthetic fibres based on increased knowledge about the pollution in the environment.

So even under and below the synthetic versus natural fibres aspects of the industries, millions of tons of the man-made fibres, or synthetic fibres, thrown into the trash heap and not recycled to ruin possible decent life for our collective descendants, the natural fibre basic divisions, animal and plant fibres, might have additional ethical consideration based on the *potential for pain* of farming animals rather than plants for fibres. We have the technology. We have the demand. Can we make the consideration?

- [i] natural fibre. (2016). In Encyclopædia Britannica.
- [ii] man-made fibre. (2016). In Encyclopædia Britannica.
- [iii] Wild Fibres. (2016, February 15). Animal Fibres.
- [iv] Wild Fibres. (2016, February 15). Plant Fibres.
- [v] Bailey, R. (2016, April 25). Plant Cells.
- [vi] eukaryote. (2016). In Encyclopædia Britannica.
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- [viii] Bailey, R. (2016, April 25). Plant Cells.
- [ix] University of Illinois Board of Trustees. (2016). The Science of Composting
- [x] natural fibre. (2016). In Encyclopædia Britannica.
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- [xii] man-made fibre. (2016). In Encyclopædia Britannica.
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- [xiv] Wild Fibres. (2016, February 15). Plant Fibres.
- [xv] Bailey, R. (2016, April 25). Plant Cells.
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- [xviii] Time for Change. (n.d.). What is a carbon footprint – definition.
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Up, Up and Away

First things first - as always super-duper quick, here's a crash paragraph in natural fibres:

Natural fibres differ from synthetic or man-made fibres, can be plant or animal fibres, with plant fibres being made of complicated sugar arrangements called cellulose (which enzymes have a hard time breaking down because of their arrangement) and animal fibres being made of amino acids for proteins, with the cellulose as simple long chains of sugar molecules, and the plant cells as eukaryotic or non-prokaryotic, but both animal and plant fibres can be composted whilst synthetic or man-made fibres cannot decompose (There!).^{[i],[ii],[iii],[iv],[v],[vi],[vii],[viii],[ix],[x],[xi],[xii],[xiii],[xiv],[xv]}

Synthetic fibre production continues to increase in contrast with the natural fibre industry.^[xvi] **What does this mean for the present and the future? What's its history?** Here's a fantastic summarization of much of the information about its historical context and their demand in the international marketplace of fibre goods – natural vs. man-made, but it's a bit dense and with a note on the origination of synthetic fibres (who am I to speak, though?):

artificial silk using cellulosics by De Chardonnet in France in 1892. Regrettably the business declared bankruptcy in 1894! However, not to be discouraged, the industry continued to develop other cellulosics and acetates until the arrival of nylon, which was discovered by Wallace Carothers at DuPont in the 1930s. His discovery brought the first truly MMF to the market. Initial applications including military uses during World War II and replacing silk in women's hosiery. Nylon was followed by the ICI development of polyester, discovered in the early 1940s by two British scientists working for Calico Printers.

From these early beginnings the MMF industry was born, and through continuous development it recorded demand in 2014 of 55.2 million tons (122 billion pounds) of synthetic fibre, in addition to man-made cellulosic fibre demand of 5.2 million tons. The natural fibre industry, including cotton and wool, has a demand of 25.4 million tons.^[xvii]

Chardonnet trained under Louis Pasteur as a civil engineer and began the development of artificial fibres in 1878, and six years later in 1884 got a patent on a fibre.^[xviii]^[xix] But wait, there's more! In the Paris Exposition, in 1889, he presented the rayon productions to the public for the very first time; after which, he began to bring about the first factory for the first commercial factory, "Société de la Soie de Chardonnet ("Society of the Silk of Chardonnet") in Besançon," for the world's first commercial synthetic or man-made fibre called Chardonnet silk.^[xx]

So, that's the time it started and was then mass produced for public consumption, and now we're here with the issues of environmental degradation and pollution, only thirteen years from 1878 to 1891, literally. As noted, the business declared bankruptcy in 1894, but mass industry comes out of our mass demands (or our ancestors) and alternatives were discovered and made by them.

Anyway, that's a far cry from the present. Why is it a far cry from the present? Because the industry has changed and gone from Chardonnay silk to cellulosic acetates, to nylon, and even polyester, and the polyesters are becoming dominant (did you see the close-up of the chart at the outset?), that is, synthetic fibres are dominant.^{[xxi].^{[xxii].^{[xxiii].^[xxiv]}} Take, for instance, the latter parts of the description about the 2014 sales in the *millions of tons*.}

That's 55.2 million tons of synthetic fibre were sold compared to 25.4 million tons of natural fibre, which comes out to 55.2/25.4 or a synthetic or man-made fibre sales to natural fibres sales ratio of 2.2:1. That's a lot, and that's even the low number because if you take into account the other materials such as the man-made cellulose and add that number to the synthetic fibres, then the ratio's representative disparity is even higher.

So, take, for example, once again, the 55.2 million tons of material and add that to the 5.2 million tons from the man-made cellulose. So that's 55.2 plus 5.2 and comes to a sum of 60.4 million tons, which becomes 60.4 million tons of synthetic or man-made fibres to 25.4 million tons of natural fibre, or 2.4:1. That's pretty amazing, and it's likely greater at this point in time.

The article continues to say that the polyester synthetic fibre is the main one “, but nylon, the oldest MMF, still plays an important role in the fibre business with 4 million tons of global production in 2014”; and thinking about it further, China represents about “69 percent” of the global polyester production and, therefore, the greatest demand is for polyester, the greatest production is in China, and the most fibres being produced are synthetic or man-made ones with an enormous weighting towards polyester, and so the Chinese workers are producing the most synthetic fibres in the world.^[xxv] That means the centre of the non-natural (though everything is ‘natural,’ technically) fibres is in one country, and it's going up and up in both demand, and thus production.

And so polyester is the issue, but it's pretty close to it, and the nature of the synthetic production line is continuing forward. As of 2014, it was at a 2.2 to 2.4:1 ratio between synthetic or man-made fibres or natural fibres. Also, an issue going forward, but these do need some more consideration for the 2015 and 2016 years going forward.

We cannot predict with utter certainty, but can see the centralization of much of the world's production in the synthetic or man-made fibres from one country, China, and the, though disparate, surprisingly close nature of the two types of fibres in sales, at least on a gross analysis. Unfortunately, the utilitarian attitudinal stances towards production and consumption have gone for the narrow utilitarian analysis with the value in the short-term pleasure and ease of synthetic fibres via polyester (mainly) – and like those old corny cartoons gone up, up and away.

^[i] natural fibre. (2016). In *Encyclopædia Britannica*.

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 [xv] University of Illinois Board of Trustees. (2016). The Science of Composting
 [xvi] Textile Fibre Industry. (2015, February 3). Man-Made Fibres Continue To Grow.
 [xvii] Ibid.
 [xviii] *Hilaire Bernigaud, count de Chardonnet* (2016) states:

***Hilaire Bernigaud, count de Chardonnet**, (born May 1, 1839, Besançon, France—died March 12, 1924, Paris) French chemist and industrialist who first developed and manufactured rayon.*

Trained as a civil engineer after completing scientific studies under Louis Pasteur, Chardonnet began to develop an artificial fibre in 1878. Obtaining a patent in 1884 on a fibre produced by extruding a solution of cellulose nitrate through fine glass capillaries, he worked for several years on the problem of reducing the flammability of the new substance. At the Paris Exposition of 1889 he showed rayon products to the public for the first time. Soon afterward he opened a factory, Société de la Soie de Chardonnet (“Society of the Silk of Chardonnet”) in Besançon, which in 1891 began to produce the world’s first commercially made synthetic fibre, sometimes called Chardonnet silk to distinguish it from other forms of rayon.

- Hilaire Bernigaud, count de Chardonnet. (2016). In Encyclopædia Britannica.
 [xix] Louis Pasteur. (2016). In Encyclopædia Britannica.
 [xx] Textile Fibre Industry. (2015, February 3). Man-Made Fibres Continue To Grow.
 [xxi] Ibid.
 [xxii] cellulose acetate. (2016). In Encyclopædia Britannica.
 [xxiii] *Nylon* (2016) states:

Nylon is a polymer—a plastic with super-long, heavy molecules built up of short, endlessly repeating sections of atoms, just like a heavy metal chain is made of ever-repeating links. Nylon is not actually one, single substance but the name given to a whole family of very similar materials called polyamides.

- Woodford, C. (2015, November 12). Nylon.
 [xxiv] *Polyester* (2016) states:

***Polyester**, a class of synthetic polymers built up from multiple chemical repeating units linked together by ester (CO-O) groups. Polyesters display a wide array of properties and practical applications. Permanent-press fabrics, disposable soft-drink bottles, compact discs, rubber tires, and enamel paints represent only a few of the products made from this group.*

Polyesters most commonly are prepared from a condensation reaction between an organic alcohol (containing hydroxyl [OH] groups) and a carboxylic acid (containing carboxyl [COOH] groups).

- polyester. (2016). In Encyclopædia Britannica.
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Ending Violence Against Women and Natural Fibres

Natural fibres, as opposed to synthetic or man-made fibres, have a long history, and as with most things that tend to gain traction over the long haul.^[i]^[iii] They, well, develop many, many associations with lots of unlikely things and people. That include famous people, prominent places, various associations and organizations that are purposed one cause or another, and so on and so forth. In the case of moral causes such as the international campaign to end violence against women, it's come along the way of many people and organizations throughout the world.

And in the midst of these interactions, whether with individuals or groups, they've found allies. Let's take, for example, the specific relationship, relevant to Trusted Clothes, of natural fibres, textiles, and so on, and the international campaign to end violence against women.

First, some information on the international campaign to end violence against women; and then, second, some information about the relationship between the two – ending violence against women and natural fibres. Who's involved? Innumerable individuals and multiple prominent organizations. Amnesty international is, obviously, an international organization with sectors devoted to women's rights as fundamental in and of themselves, and as an extension of humans rights as well.^[iii]

An organ of the United Nations called United Nations Women devotes substantial resources to this endeavour as an international organization bound by various agreements amongst member states of the United Nations.^[iv]

What's the United Nations, exactly? The United Nations was founded in 1945 throughout the world via international agreement as a replacement for the League of Nations.^[v]^[vi]

Countries – 193 of them - that are a part of it are called member states, and these, in varying numbers, are a part of the main bodies, bodies, and various committees: General Assembly, Security Council, Economic and Social Council, Trusteeship Council, International Court of Justice, the Secretariat, and others.^[vii]

Everyone's leaders are, in most cases most of the time, aiming to contribute to the flourishing and wellbeing of their respective, and other member states', citizens and the solution to pervasive problems, such as violence against women. Why wouldn't they?

*We have International Women's Day, Women's Equality Day, **and** Women's History Month, but the serious work comes from organizing, planning, and implementing on the national and international stage as opposed to small contributions through celebrations. Also, United Nations Women has been up to some neat things, and saying just as good, positive things of high morla calibre. Like what?*

Women's right to live free from violence is upheld by international agreements such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), especially through General Recommendations 12 and 19, and the 1993 UN Declaration on the Elimination of Violence against Women.^[viii]

Here they're talking about more the United Nations Human Rights Office of the High Commissioner and the *Convention on the Elimination of All Forms of Discrimination against Women*, which seems self-explanatory as an attempt to substantiate the end to the violence against women through human rights claims – where women's rights are human rights.[ix].[x]

It's tautological.

Or their *General recommendation No. 12: Violence against women*, which states "legislation in force to protect women against the incidence of all kinds of violence in everyday life (including sexual violence, abuses in the family, sexual harassment at the workplace, etc.)" in its primary stipulation.[xi]

Even *General recommendation No. 19: Violence against women*, which states "Gender-based violence is a form of discrimination that seriously inhibits women's ability to enjoy rights and freedoms on a basis of equality with men," and that's pretty unequivocal.[xii]

Or take the February 23, 1994, *Declaration on the Elimination of Violence against Women*, too.[xiii] Another self-explaining document for the prevention of violence against women. And onward into the United Nations Women *Commission on the Status of Women*, further details in the endnote, but another high-level and international compilation and coordination of efforts for the end to violence against women – a global problem.[xiv]

Finally, this comes to home, for many of us reading here, the Government of Canada has implemented actions in five main areas including:

Support for Victims of Crime[xv]
Protecting Aboriginal Women and Girls[xvi]
Combatting Human Trafficking[xvii]
Preventing Violence Against Women and Girls[xviii]
Addressing Family Violence[xix]

So it's national, and definitely international, and ubiquitous – everywhere. Where does this lead? I think into the aspects that are relevant to the textile industry and natural fibre materials harvest, manufacture, and distribution network, too.

And with all of these taken into the general accounting of the issue concerning the war, or the fight (ironic terms), or the international efforts and movements, and organizing, to end violence against women as much as possible (no utopia expected), it can, and does, relate in its own way to textile industries and their associated materials.

It can be the small stories such as those reported by UN Women reported on some of the on-the-ground activities for the benefit of women, as follows:

In Colombia, through the business venture 'PROVOKAME', rural women produce, market, and distribute biodegradable plates made from natural fibres, recycled paper and seeds that may germinate after disposal.

In Uganda, BanaPads Social Enterprise employs young rural women to manufacture and distribute sanitary pads produced from natural agricultural waste materials. The enterprise

provides young entrepreneurial 'champions' with a complete start-up kit of inventory, training and marketing support.

No need to comprehend the deep details of the geography, culture, people, or the style of manufacturing, but the important point from these two examples is the bottom-up organizing of by rural women in terms of “natural agricultural waste materials” and “biodegradable plates made from natural fibres, recycled paper and seeds that may germinate after disposal.” That’s so cool.

This is the kind of thing that Trusted Clothes is about; and not only that, these are windows into other activities and people doing the same or similar things all over the world with natural fibres and other environmentally conscientious and ethically conscious materials. It can be the big stories, too, such as an entire people. For instance, Amnesty International reports on the indigenous peoples of Colombia and, in particular, the “principal economic activity of the Zenú is agriculture and beautiful weaving with natural fibres. Like other Indigenous Peoples, the Zenú have suffered grave human rights abuses as they have sought to defend their territory and their rights.”^[xx]

One can imagine their human rights being violated in this way, and as with many areas of violation of fundamental human rights, there’s concomitant violence against women, and children.

[i] natural fibre. (2016). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/natural-fiber>

[ii] man-made fibre. (2016). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/technology/man-made-fiber>.

[iii] Amnesty International. (2016). Women’s Rights Are Human Rights.

[iv] UN Women. (2016). Ending violence against women.

[v] United Nations. (2016). Overview.

[vi] League of Nations. (2016). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/League-of-Nations>.

[vii] United Nations (UN). (2016). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/United-Nations>.

[viii] UN Women. (2016). Ending violence against women.

[ix] United Nations Humans Rights Office of the High Commissioner. (1979, December 18). Convention on the Elimination of All Forms of Discrimination against Women New York, 18 December 1979. Retrieved from

<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CEDAW.aspx>.

[x] Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). (2016). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/topic/Convention-on-the-Elimination-of-All-Forms-of-Discrimination-Against-Women>.

[xi] United Nations Humans Rights Office of the High Commissioner. (1989). *General recommendation No. 12: Violence against women.

[xii] United Nations Human Rights Office of the High Commissioner. (1992). General recommendation No. 19: Violence against women.

[xiii] United Nations General Assembly. (1994, February 23). Declaration on the Elimination of Violence against Women.

[xiv] United Nations Women. (n.d.). Commission on the Status of Women.

[xv] Government of Canada: Status of Women Canada. (2013, December 5). Support for Victims of Crime.

- [xvi] Government of Canada: Status of Women Canada. (2013, December 5). Protecting Aboriginal Women and Girls.
- [xvii] Government of Canada: Status of Women Canada. (2013, December 5). Combating Human Trafficking.
- [xviii] Government of Canada: Status of Women Canada. (2013, December 5). Preventing Violence against Women and Girls.
- [xix] Government of Canada: Status of Women Canada. (2013, December 5). Addressing Family Violence.
- [xx] Amnesty International. (2015). The Peoples.

The Importance of Vermicomposting for Sustainability

Do you ever wonder about vermicompost? Me neither, barely knew what the word meant, so I looked it up. But it's important, and especially because it's a simple concept to swallow. Vermicompost: "composting with worms."^[i]^[ii]^[iii]

But wait, there's more! It's a lovely story of sustainability, and lust with Wormeo and Compostiet. And as with many of these narratives, I go to the substantial, authoritative source of Encyclopedia Britannica, and this time on worms, which states:

any of various unrelated invertebrate animals that typically have soft, slender, elongated bodies. Worms usually lack appendages... Worms are members of several invertebrate phyla, including Platyhelminthes (flatworms), Annelida (segmented worms), Nemertea (ribbon worms), Nematoda (roundworms, pinworms, etc.), Sipuncula (peanutworms), Echiura (spoonworms), Acanthocephala (spiny-headed worms), Pogonophora (beardworms), and Chaetognatha (arrowworms).^[iv]

Phyla are basically the major subgroups of animals or a scientific means of classifying animals via the discipline of taxonomy that is devoted to this process or cataloguing life – the rest pretty much follows from this idea.^[v]^[vi]^[vii]

And so that's the groundwork, and the scientific framework of the currency of vermicomposting: worms. What kind of worms, and stuff, are needed – like the ingredient list in a recipe for proper composting?^[viii]

You need worms, a container, and bedding. One of the basic means of composting is cold composting, or throwing things onto a pile and waiting for them to decompose, which natural fibres will do and synthetic or man-made fibres will not, where natural fibres count as animal and plant fibres.^[ix]^[x]^[xi]^[xii]

Cold composts are different than hot composting, and cold composts are slower at the process of decomposition of the relevant biodegradable stuff but they are easier to get going with those three basic parts – a bedding, a worm, and a container.^[xiii]^[xiv]^[xv]

There can be discussions, and so on, about trade-offs between time spent and output of the eventual fertilizer post-decomposition of the animal or plant fibres. However, the basic concern remains about effort versus output.

Lower effort and lower output, a direct correspondence, for the cold composting; a greater effort and a greater output for the hot composting. Take your pick, the other bits will come from there.

If you're in a lazy season, or don't have heavy-lifting assistance to shovel the compost or whatever into a pile and do all of the fine work, then cold compost might be the one for you. If not, and if time, then hot compost is the one for you, especially if you have a deadline for the need for fresh fertilizer for some vegetable plantation in the home garden.

Now, to the main course, as it were, the bedding, the container, and the worms. The bedding is simply the stuff on top of the ground from which the to-be composted material can then be placed for decomposition over time, which can newspapers, vegetable and fruit peels, leaves, so on, and so on.[xvi]

The container is the container, bit tautological, but true! Next, are the worms; so you've decided on the bedding, and the kind and style of composting, and the arrangement for the bedding and the compost, but next in the actual vermicomposting.

Well, that's the sticky part. What kind of worm. Is it a common worm that is pervasively used because of its efficiency for human agriculture, or a bunch of different ones for specific tasks and for the breakdown of particular materials?

The answer is straightforward and two words: red worms, or red wigglers.[xvii] The great thing about them is their level of productivity within the soil because they can "swallow great quantities of organic material, digest it, extract its food value and expel the residue as worm castings." [xviii]

And some of the basics about vermicomposting, one of the great uses for them, and highly relevant to the sustainability minded and ethically conscious of us around here at Trusted Clothes (and all of the great fellow writers, who's stuff you should check out, seriously!)

I mean, there's lots of great material out there to be composted, and this includes all of the natural fibres such as plant fibres - alpaca wool, angora wool, camel hair, cashmere, mohair, silk, and wool, and animal fibres - abaca, coir, cotton, flax, hemp, jute, ramie, and sisal.[xix]

And, I think one of its main benefits, is the increased capacity to compost at a faster rate and end up with fertilizer that is more nutrient-rich, which can be used to provide rich soil to grow plant fibres, for instance, or grow the crops that feed the animals that then go through dehairing. Each as part of the different harvesting processes for natural fibres. But, there's lots of non-vermicompost methodologies, too.[xx][xxi][xxii]

So, to vermicompost or not to vermicompost, that is the question.[xxiii]

[i] Planet Natural. (2015). Using Worms.

[ii] Green Action Centre. (2016). Vermicomposting.

[iii] [TED-ed]. (2013, June 26). Vermicomposting: How worms can reduce our waste - Matthew Ross.

[iv] worm. (2016). In Encyclopædia Britannica.

[v] Encyclopedia of Life. (n.d.). Animal Phyla.

[vi] BBC. (2016). What is a phylum?.

[vii] *Taxonomy* (2016) states:

***Taxonomy**, in a broad sense, the science of classification, but more strictly the classification of living and extinct organisms—i.e., biological classification. The term is derived from the Greek taxis ("arrangement") and nomos ("law"). Taxonomy is, therefore, the methodology and principles of systematic botany and zoology and sets up arrangements of the kinds of plants and animals in hierarchies of superior and subordinate groups.*

taxonomy. (2016). In Encyclopædia Britannica.

[viii] *solid-waste management* (2016) states:

Another method of treating municipal solid waste is composting, a biological process in which the organic portion of refuse is allowed to decompose under carefully controlled conditions. Microbes metabolize the organic waste material and reduce its volume by as much as 50 percent. The stabilized product is called compost or humus. It resembles potting soil in texture and odour and may be used as a soil conditioner or mulch.

Composting offers a method of processing and recycling both garbage and sewage sludge in one operation. As more stringent environmental rules and siting constraints limit the use of solid-waste incineration and landfill options, the application of composting is likely to increase. The steps involved in the process include sorting and separating, size reduction, and digestion of the refuse.

solid-waste management. (2016). In Encyclopædia Britannica.

[ix] natural fibre. (2016). In Encyclopædia Britannica.

[x] man-made fibre. (2016). In Encyclopædia Britannica.

[xi] Wild Fibres. (2016, February 15). Animal Fibres.

[xii] Wild Fibres. (2016, February 15). Plant Fibres.

[xiii] Almanac. (2016). How to Compost: Hot and Cold Methods.

[xiv] Vegetable Gardener. (2009, February 10). Composting Hot or Cold.

[xv] Kitchen Gardeners International. (n.d.). Which is better: hot or cold composting?.

[xvi] Fong, J & Hewitt, P. (1996). Worm Composting Basics.

[xvii] *Red Wigglers* (2016) states:

The most common type of composting worm! As they feed, Red Wigglers (Eisenia foetida) swallow great quantities of organic material, digest it, extract its food value and expel the residue as worm castings which are very rich in nitrogen, phosphorus, potassium and many micronutrients. Under ideal conditions, E. foetida can eat their body weight each day. They also reproduce rapidly, and are very tolerant of variations in growing conditions.

Planet Natural. (2016). Red Wigglers.

[xviii] Ibid.

[xix] Food and Agriculture Organization of the United Nations. (2009). Natural Fibres.

[xx] Planet Natural. (2015). Using Worms.

[xxi] Green Action Centre. (2016). Vermicomposting.

[xxii] [TED-ed]. (2013, June 26). Vermicomposting: How worms can reduce our waste - Matthew Ross.

[xxiii] *The Tragedy of Hamlet, Prince of Denmark* (2016) states:

*To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die: to sleep;
No more; and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to, 'tis a consummation*

*Devoutly to be wish'd. To die, to sleep;
 To sleep: perchance to dream: ay, there's the rub;
 For in that sleep of death what dreams may come
 When we have shuffled off this mortal coil,
 Must give us pause: there's the respect
 That makes calamity of so long life;
 For who would bear the whips and scorns of time,
 The oppressor's wrong, the proud man's contumely,
 The pangs of despised love, the law's delay,
 The insolence of office and the spurns
 That patient merit of the unworthy takes,
 When he himself might his quietus make
 With a bare bodkin? who would fardels bear,
 To grunt and sweat under a weary life,
 But that the dread of something after death,
 The undiscover'd country from whose bourn
 No traveller returns, puzzles the will
 And makes us rather bear those ills we have
 Than fly to others that we know not of?
 Thus conscience does make cowards of us all;
 And thus the native hue of resolution
 Is sicklied o'er with the pale cast of thought,
 And enterprises of great pith and moment
 With this regard their currents turn awry,
 And lose the name of action.--Soft you now!
 The fair Ophelia! Nymph, in thy orisons
 Be all my sins remember'd.*

Shakespeare, S. (n.d.). The Tragedy of Hamlet, Prince of Denmark.

Sustainability through the Bio-Degradation of Cellulose

And then there was a thought: I was thinking about it, and reflecting on the fact that I knew that natural fibres are made of either plant fibre or animal fibre.[i],[ii],[iii],[iv] Plant fibres are those composed of cellulose.[v],[vi] Animal fibres are those comprised of proteins like amino acid arrangements.[vii]

And then that got me thinking about sustainability and the cycle of growth, harvest, manufacture, distribution, and decomposition of the fibres, and so this one's going to be a bit winding, just for fun and because I think it's important for this particular topic and reasonable for this article.

Growth is what they do naturally. Harvest is either dehairing the coats off the animals or cutting and gathering the crops for the plant fibres.

Manufacture is the creation or construction, or more precisely the often textile weaving and knitting by rural and indigenous peoples (sometimes both at the same time), of clothes and other practical necessities of life (many times fashionable).

Distribution to many, many areas of the world that have these things in demand because, in general, if there are many, many, workers for something then there are even more consumers (paid wants or free needs) for these same things.

Lastly, decomposition is the recycling aspect of the natural fibre lifecycle as I call it, which becomes fertilizer to be used to lead into the growth cycle once more.

And I've been thinking about cellulose, and didn't know how it broke down, and so I looked into it, and found some neat things.[viii]

Cellulose: what is it? How's it related to sustainability? How does it break down?

So, to begin at the beginning, naturally, **what is cellulose?**

Cellulose is a long chain of linked sugar molecules that gives wood its remarkable strength. It is the main component of plant cell walls, and the basic building block for many textiles and for paper. Cotton is the purest natural form of cellulose. In the laboratory, ashless filter paper is a source of nearly pure cellulose.

Cellulose is a natural polymer, a long chain made by the linking of smaller molecules.[ix]

That's going to take some unpacking; so, pretty please (!), bear with me. Everything has a history. Everything exists in a context.

Cellulose is no different, but there's a different definition of context here. The history is wherever the cellulose comes from and the context is the decomposition of the material for us.

First of all, sugar molecules are the “numerous sweet, colourless, water-soluble compounds present in the sap of seed plants and the milk of mammals and making up the simplest group of carbohydrates.”[x]

Second of many, chained together sufficiently, they can develop the strength typically seen in trees, for instance, and, thus, can be, by deduction and implication be viewed as a lot of the reason for the construction materials for plants in general and their strength.[xi]

Plant cells are eukaryotic as opposed to prokaryotic that don't, which means they have membrane-bound nuclei (nucleuses?) and organelles.[xii].[xiii].[xiv] And organelles themselves are busy-bodies, they create hormones, enzymes, and provide energy for the cell too; it's almost a jack-of-all-trades or jane-of-all-crafts.[xv]

Plant cells, quite simply, make up the constituents of the plant fibres. So plant fibres are made of non-prokaryotic or eukaryotic cells, and cellulose in the plant fibres are links of smaller molecules. And there go, nature tends to repeat patterns in slight novelty.

From this, we can develop the general form of the nature of nature, or the “nature of things” based on what works, is efficient, and is generalizable as a seeming methodology of biology (maybe).[xvi].[xvii]

How's it related to sustainability?

You asked for it (rhetorical). Sustainability is a bit like wellbeing or ethics, and in fact, a consequence of comprehensive and coherent, and careful, reasoning of the two together – ratiocination.[xviii]

Wellbeing is basically a search for better or worse ways to live with a preference for the better ways of living; ethics is pretty much the practice of better or worse ways of treating one another, and there's plenty of ethics on hand to try and describe these things.[xix].[xx]

It's keeping things going for ourselves in self-interest, for kin and others in rational self-interest, and for other living things and their life support systems in an assertive, pro-active, and constructive Golden Rule ethic – pretty straightforward, I suppose.[xxi].[xxii]

Sustainability has to do with the generalized application of these ideas with respect to our relationship, in a standard interpretation, with the environment and one another. Right there, the intersection, apparently a popular term (or 'intersectionality') in academic circles, of wellbeing, ethics, the Golden Rule, and sustainability; take sustainability as the practical outcome of these ideas in simultaneity.

And keeping a market or trade system, an environment, sets of habitats, cultures and lifestyles, and peoples of all stripes with wellbeing and acting ethically towards one another, the nature of the interrelationships becomes the nature of sustainability. If one does not keep these in some manner of framework, some theoretical and practical structure capable of persistence, then sustainability is pretty much a nil possibility.

The lifecycle of natural fibres takes this into account with a market system for textiles (for example), far reduced impact on the environmental devastation caused by climate change or global warming through low carbon 'footprint,' and this reduced impact permitting the

continued flourishing of habitats and ecosystems, the rural lifestyles of people that don't necessarily want to lose their way of life for a more modern and high-technology lifestyle, and trade between people tends to reduce tensions among them and that increases wellbeing.

Those baseline considerations, in the order of presentation before, for these aspects of sustainability and cellulose, and cellulose itself can biodegrade, as the basis for natural fibres.

But how does it break down?

It begins with enzymes for the systematized, evolved, and natural degradation of cellulose from plant cells.^[xxiii]^[xxiv]^[xxv]^[xxvi]

- [i] natural fibre. (2016). In Encyclopædia Britannica.
- [ii] man-made fibre. (2016). In Encyclopædia Britannica.
- [iii] Wild Fibres. (2016, February 15). Animal Fibres.
- [iv] Wild Fibres. (2016, February 15). Plant Fibres.
- [v] Ibid.
- [vi] Nutrient Review. (2016). Cellulose.
- [vii] Wild Fibres. (2016, February 15). Animal Fibres.
- [viii] Nutrient Review. (2016). Cellulose.
- [ix] Senese, F. (2015, August 17). What is cellulose?.
- [x] sugar. (2016). In Encyclopædia Britannica.
- [xi] Ibid.
- [xii] Bailey, R. (2016, April 25). Plant Cells.
- [xiii] *eukaryote* (2016) states:

any cell or organism that possesses a clearly defined nucleus. The eukaryotic cell has a nuclear membrane that surrounds the nucleus, in which the well-defined chromosomes (bodies containing the hereditary material) are located. Eukaryotic cells also contain organelles, including mitochondria (cellular energy exchangers), a Golgi apparatus (secretory device), an endoplasmic reticulum (a canal-like system of membranes within the cell), and lysosomes (digestive apparatus within many cell types).

- eukaryote. (2016). In Encyclopædia Britannica.
- [xiv] *prokaryote* (2016) state:

any organism that lacks a distinct nucleus and other organelles due to the absence of internal membranes. Bacteria are among the best-known prokaryotic organisms. The lack of internal membranes in prokaryotes distinguishes them from eukaryotes. The prokaryotic cell membrane is made up of phospholipids and constitutes the cell's primary osmotic barrier. The cytoplasm contains ribosomes, which carry out protein synthesis, and a double-stranded deoxyribonucleic acid (DNA) chromosome, which is usually circular.

- prokaryote. (2016). In Encyclopædia Britannica.
- [xv] Bailey, R. (2016, April 25). Plant Cells.
- [xvi] Gatehouse, J. (2013, November 18). The nature of David Suzuki.
- [xvii] CBC Radio-Canada Curio. (2016). The Nature of Things.
- [xviii] *Ratiocination* (2016) states:

- 1: the process of exact thinking : reasoning
 2: a reasoned train of thought
ratiocinative play\-'ō-sə-, nā-tiv, -'nā-\ adjective

Merriam-Webster (2016). Ratiocination.

[xix] Well-being (n.d.). states:

noun

*1. a good or satisfactory condition of existence; a state characterized by health, happiness, and prosperity; welfare:
 to influence the well-being of the nation and its people.*

Dictionary.com. (n.d.). Well-being.

[xx] Ethics (n.d.). states:

The field of ethics (or moral philosophy) involves systematizing, defending, and recommending concepts of right and wrong behavior. Philosophers today usually divide ethical theories into three general subject areas: metaethics, normative ethics, and applied ethics. Metaethics investigates where our ethical principles come from, and what they mean. Are they merely social inventions? Do they involve more than expressions of our individual emotions? Metaethical answers to these questions focus on the issues of universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves. Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others. Finally, applied ethics involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, capital punishment, or nuclear war.

Fieser, J. (n.d.). Ethics.

[xxi] The Golden Rule (n.d.) states:

The most familiar version of the Golden Rule says, “Do unto others as you would have them do unto you.” Moral philosophy has barely taken notice of the golden rule in its own terms despite the rule’s prominence in commonsense ethics. This article approaches the rule, therefore, through the rubric of building its philosophy, or clearing a path for such construction. The approach reworks common belief rather than elaborating an abstracted conception of the rule’s logic. Working “bottom-up” in this way builds on social experience with the rule and allows us to clear up its long-standing misinterpretations. With those misconceptions go many of the rule’s criticisms.

The article notes the rule’s highly circumscribed social scope in the cultures of its origin and its role in framing psychological outlooks toward others, not directing behavior. This emphasis eases the rule’s “burdens of obligation,” which are already more manageable than expected in the rule’s primary role, socializing children. The rule is distinguished from highly supererogatory rationales commonly confused with it—loving thy neighbor as thyself, turning the other cheek, and aiding the poor,

homeless and afflicted. Like agape or unconditional love, these precepts demand much more altruism of us, and are much more liable to utopianism. The golden rule urges more feasible other-directedness and egalitarianism in our outlook.

Puka, B. (n.d.). The Golden Rule.

[xxii] Teaching Values. (2009). The Universality of the Golden Rule in the World Religions.

[xxiii] Jin, X. (2010, November 28). Breaking Down Cellulose.

[xxiv] Nutrient Review. (2016). Cellulose.

[xxv] Bailey, R. (2016, April 25). Plant Cells.

[xxvi] enzyme (2016) states:

a substance that acts as a catalyst in living organisms, regulating the rate at which chemical reactions proceed without itself being altered in the process. A brief treatment of enzymes follows. For full treatment, see protein: Enzymes. The biological processes that occur within all living organisms are chemical reactions, and most are regulated by enzymes. Without enzymes, many of these reactions would not take place at a perceptible rate. Enzymes catalyze all aspects of cell metabolism. This includes the digestion of food, in which large nutrient molecules (such as proteins, carbohydrates, and fats) are broken down into smaller molecules; the conservation and transformation of chemical energy; and the construction of cellular macromolecules from smaller precursors. Many inherited human diseases, such as albinism and phenylketonuria, result from a deficiency of a particular enzyme.

enzyme. (2016). In Encyclopædia Britannica.

Hopi Textiles and Indigenous Peoples' Rights

Who are the Hopi – and basic “indigenous” definitions can help, sort of, but everyone’s different, peoples and persons?^{[i]·[ii]·[iii]·[iv]·[v]·[vi]} Glad you asked.

And while we’re at it, what are natural fibres? Also happy you asked. Natural fibres differ from synthetic or man-made fibres, can be plant or animal fibres, the plant cells as eukaryotic or non-prokaryotic, and both animal and plant fibres can be composted whilst synthetic or man-made fibres cannot decompose.^{[vii]·[viii]·[ix]·[x]·[xi]·[xii]·[xiii]·[xiv]·[xv]}

But first, let’s chat about indigenous peoples a bit – indigenous peoples throughout the world continue to be under tremendous and forced pressure – which reflects ‘deep, systematic and widespread’ rights violations of indigenous peoples in the world - from the outside, and at times in violation of the international agreements such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which, in Articles 1 through 3, states unequivocally^[xvi]:

Article 1 Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.

Article 2 Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3 Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.^[xvii]

The international violations of rights have localized representations in the national contexts of many, many countries including, for brief examples, Brazil, Canada, Costa Rica, Ecuador, Guatemala, Guyana, Indonesia, Mexico, the Philippines, and even numerous examples throughout the continent of Africa.^{[xviii]·[xix]·[xx]·[xxi]·[xxii]·[xxiii]·[xxiv]·[xxv]·[xxvi]·[xxvii]} There are hundreds of millions of indigenous peoples throughout the world (some say 370 million and others say more than 400 million, and the numbers could be much lower or much, much higher) and the violations of human rights would be travesty enough, but this kind of violation stacks with human rights and, thus, becomes an issue for more than one single group of people.

So it leads to a joke, darkly, if you can name a letter, you’re likely to find a country name that starts with that letter with indigenous rights violations in addition to likely human rights violations as well, and the examination provided in the end notes is not even close to comprehensive. It’s a simple alphabetized listing. Not complex, in short; that means the issue can be graspable by most people most of the time, which compounds its...bad-ness. And that Article 1 pertains to the United Charter and the Universal Declaration of Human Rights. Two of the key documents in the international community.^{[xxviii]·[xxix]} What do they say? Well, the UN Charter can be read article by article, and it is a fundamental document, but the Universal Declaration of Human Rights enshrines many of the collective values of the species. Take the preamble alone:

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction. [xxx]

The consistent reference to a common people simply means a unified global citizenry (mirrors much of McLuhan with the Global Village) and to the rights and freedoms is simple music to my, and very likely their and everyone's, ears and hearts, and minds, or in that great German song by, the greatest constructor of baroque sound, Johann Sebastian Bach: *herz und mund und tat und leben* or "heart and mouth and deed and living." [xxxi] [xxxii]. [xxxiii]. [xxxiv]. [xxxv]

By the way to avoid possible confusion, this is a document, or these are documents, rather, that pertain up to the present and through the United Nations, that is, they're *active now*. And Articles 2 and 3 of the freedom and equality for indigenous peoples (as with everyone) and the freedom for self-identification with their own culture, and the "self-determination" to do so, and, thus, the summarization of rights, privileges to culture, and the choice to one's own culture, that is, to pick one's own culture and live by it: full stop, period, exclamation point.

Let's go back to the first article, there's the description about enjoyment of all, not one or some or most, but all – that is, every individual and identified collective/group, of the human rights (as people, as human beings, after all) And furthermore, these do not limit in any way to these kinds of contexts, because the nature of the problems of violations of rights (or, at least, universally agreed upon privileges for the long-term, first peoples in a land descendants) of indigenous peoples is an international issue (one feels like stating a crime) with the agreements made, tautologically, internationally; not in any national context alone, but in the generalized manner in which these are portrayed.

And take the subsequent earliest stipulations about the right to live their lives as they see fit:

Article 4 Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to 4.Resolution 217 A (III). 5 their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5 Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.[xxxvi]

That includes the culture and identity expressed through the production of textiles. This means the natural fibre world penetrates into this world of the Hopi (one of my favorite cultures on the planet at the moment).

So they have the right to live through their culture as they see fit insofar as individuals or groups within their community do not have their own human right or rights violated *en masse* or in small, and the possibility for their own way of life to be violated, and this is the cool part because of the neat art in their own community. So who are the Hopi, in brief?

***The Hopi Indians**, who live in the arid highlands of northern Arizona (located in the southwestern part of the United States), have inhabited the same place for a millennium, far longer than any other people in North America. They are not only the oldest dwellers in this land but are considered by most other Indians to have a wisdom, a knowledge of things, beyond average comprehension. Peace-loving and knit tightly together by clan relationships, they are intensely spiritual and fiercely independent. Their all-pervading religion is a many stranded cord that unites them to their stark, and beautiful environment.*[xxxvii]

As with most cultures, they have a particular religion that represents their collective socio-cultural context and history and cosmology. They have a complex series of ceremonies, and chamber to do this called the kiva with the religious life surrounded by and devoted to the purported Kachina or Katsina spirits.[xxxviii]

And if you look at their intricate and unique textiles and designs, you can see, possibly, why I love that culture.

Or the more particular clothing style indicated in this image a dance in progress. That image is indicative of some of their foundational cosmology and philosophy of life, which is?

When people first emerged into this Fourth World, they asked Maasaw (the Earth Guardian) if they could live here. Maasaw offered a bag of seeds, a water gourd, and a planting stick, and explained that the people's way in the Fourth World would be hard, but that the his way would provide a long and good life. Therefore, the ethic of self-sufficiency became the root of the present day Hopi people.

The Hopi trace their history back thousands of years, making them one of the oldest living cultures in the world. Hopi are a diverse people; the ancestral Hopis, Hisatsinom (people of long ago), are known as the "Anasazi," "Hohokam," "Sinagua," "Mogollon," and other prehistoric cultural groups of the American Southwest. Some of the Hopi villages are among the oldest continuously occupied settlements in the North American continent. The remoteness and expanse of Hopitutskwa (Hopi land) has isolated the Hopi people from the outside world and has helped to preserve the culture.[xxxix]

I could be wrong on the interpretation because I am not an expert on the culture and people, but am intrigued by them. They could very well be one of the oldest civilizations or cultures to date alongside the Jewish and Chinese traditions, but founded in the Western hemisphere as opposed to the Eastern.[xl]

And some of their foundational philosophy and clothing seem to come out of a certain isolation from the rest of the world, sort of.

This was a weave from some of the Hopi themselves such as his man here. This particular man's story reflects some of the violations of individual rights instantiated via international stipulations given before:

Prior to contact with the U.S. American Government, Hopi men and women had one name given first at birth, and later as part of a religious society initiation. The name Duwahoyouma is associated with the Sand-Snake Clan as his initiated name. As the U.S. policy in the late 1800's and early 1900's was intended to "civilize" the Hopis, Kikmongwi Tawaquaptewa and his brothers were sent to the Sherman Indian School in Riverside California. It was during this forced educational period that Duwahoyouma's name was changed to Charles Fredericks. Tawaquaptewa's name was changed to Wilson Fredericks. And so the name Fredericks was falsely created as a proper name for the Bear Clan brothers.[xli]

They even have fancy pants experts with prestigious degrees come in and conduct research as well. One can assume. But if you observe the two people here, the lovely and intricate patterns of blues and orange, and green, and yellow weaved is simply lovely, I feel. Look closer; no pretense. I highly suggest looking more into them. And as noted by Fredericks, "we are still here." [xlii] An echo across the indigenous people's throughout the world: the dead, and the gone, and the living and violated.

[i] Hopi. (2016). In Encyclopædia Britannica.

[ii] Hopi language. (2016). In Encyclopædia Britannica.

[iii] Cultural Survival. (2016). Who are Indigenous Peoples?.

[iv] Who Are Indigenous Peoples (2016) states:

*According to the United Nations, there are approximately **400 million** Indigenous people worldwide, making up **more than 5,000 distinct tribes**. Together we are one of the largest minority groups in the world, spanning over **90 countries**. While Indigenous Peoples total only about 6% of the world's population, we represent **90% of the cultural diversity**.*

INDIGENOUS PEOPLES HOLD 20% OF THE EARTH'S LAND MASS. THAT LAND HARBORS 80% OF THE WORLD'S REMAINING BIODIVERSITY.

First peoples Worldwide. (2016). Who Are Indigenous Peoples.

[v] Who are indigenous peoples? (2016) states:

It is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Practicing unique traditions, they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Spread across the world from the Arctic to the South Pacific, they are the descendants - according to a common definition - of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived. The new arrivals later became dominant through conquest, occupation, settlement or other means.

United Nations permanent Forum on Indigenous Issues. (n.d.). Who are indigenous peoples?.

[vi] Who are indigenous peoples? (2016) states:

At least 370 million people worldwide are considered to be indigenous. Most of them live in remote areas of the world. Indigenous peoples are divided into at least 5000 peoples ranging from the forest peoples of the Amazon to the tribal peoples of India and from the Inuit of the Arctic to the Aborigines in Australia.

Indigenous peoples do not necessarily claim to be the only people native to their countries, but in many cases indigenous peoples are indeed “aboriginal” or “native” to the lands they live in, being descendants of those peoples that inhabited a territory prior to colonization or formation of the present state.

International Working Group for Indigenous Affairs. (n.d.). Who are indigenous peoples?.

[vii] natural fibre. (2016). In Encyclopædia Britannica.

[viii] man-made fibre. (2016). In Encyclopædia Britannica.

[ix] Wild Fibres. (2016, February 15). Animal Fibres.

[x] Wild Fibres. (2016, February 15). Plant Fibres.

[xi] Bailey, R. (2016, April 25). Plant Cells.

[xii] eukaryote. (2016). In Encyclopædia Britannica.

[xiii] prokaryote. (2016). In Encyclopædia Britannica.

[xiv] Bailey, R. (2016, April 25). Plant Cells.

[xv] University of Illinois Board of Trustees. (2016). The Science of Composting

[xvi] United Nations. (2010, April 22). Rights Violations of Indigenous Peoples ‘Deep, Systemic and Widespread’, Special Rapporteur Tells United Nations Permanent Forum.

[xvii] United Nations. (2007, September 13). United Nations Declaration on the Rights of Indigenous Peoples.

[xviii] Brazil's treatment of its indigenous people violates their rights (2013) states:

Not since the dark days of Brazil's military dictatorship, when the indigenous people were regarded as "obstacles to progress" and their lands were opened to massive development schemes, have they faced such an assault on their rights.

The fortuitous discovery of the landmark Figueiredo report, which documented appalling crimes against Brazil's tribal peoples during the 1940s, 50s and 60s and led to the creation of the tribal rights organisation Survival International in 1969, has reignited debate, and serves as a warning at a time when the denial of land rights and killing of indigenous people continues.

On one side is an intransigent president whose unilateral view of development looks set to turn the Amazon into an industrial heartland to fuel Brazil's fast-growing economy. On the other there are Brazil's 238 tribes, determined to defend their hard-won constitutional rights and protect their lands and livelihoods for future generations. Tellingly, Dilma Rousseff is the only president since the fall of the dictatorship in 1985 who has not met with indigenous peoples.

This is a battle for the rule of law and the right to self-determination, a cornerstone of the UN declaration on the rights of indigenous peoples. As the Coordination of Indigenous Organisations of the Brazilian Amazon, or COIAB, recently stated: "The current government is trying to impose its colonial and dominating style on us ... [it] has caused irreversible harm to indigenous peoples using bills and decrees, many of them unconstitutional."

Watson, F. (2013, May 29). Brazil's treatment of its indigenous people violates their rights. [xix] *UN human rights report shows that Canada is failing Indigenous peoples* (2015) states:

Indigenous peoples and human rights groups say that a new United Nations report on Canada's human rights record should be a wake-up call for all Canadians.

The UN Human Rights Committee, which regularly reviews whether states are living up to their obligations under the binding International Covenant on Civil and Political Rights, today made more than a dozen recommendations for fundamental changes in Canadian law and policy in respect to the treatment of First Nations, Inuit and Métis peoples.

The Committee was so concerned about issues of violence against Indigenous women and the violation of Indigenous Peoples' land rights that it called on Canada to report back within one year on progress made to implement its recommendations on these issues.

"Today's report shows that we need action now on our collective agenda for closing the human rights gap," said Assembly of First Nations National Chief Perry Bellegarde. "It is significant that a report on human rights in Canada focuses so much on Indigenous peoples and Indigenous rights. This speaks to the extent of our challenges and the urgent need to address them. The report is yet another call to action for Canada to work with First Nations as partners to realize our human rights, including our Aboriginal and Treaty rights."

Amnesty International Canada. (2015, July 23). UN human rights report shows that Canada is failing Indigenous peoples.

[xx] *Violations of Indigenous Peoples' Territorial Rights: The Example of Costa Rica* (2014) states:

This study explores the issues of widespread illegal occupation of indigenous lands on a national scale. Approximately 6000 non-indigenous persons are occupying at least 43% of the areas belonging exclusively to indigenous peoples.

The study presents a comprehensive analysis of the multidimensional nature of the law regarding indigenous peoples' lands, territories and resources, along with its relationship to their cultural integrity and survival. This is explored in detail with reference to three particular territories: China Kichá, Térraba and Salitre. In addition, the relationship between territorial rights and the right to self-government, self-representation, effective participation in decision-making and the legal personality of indigenous peoples is explained.

The authors examine the issues in the light of Costa Rica's obligations under national legislation, as well as the country's obligations under international law. Special attention is given to the case law of the Inter-American Commission and the Inter-American Court of Human Rights.

MacKay, F. & Garro, A.M. (2014, February 17). Violations of Indigenous Peoples' Territorial Rights: The Example of Costa Rica.

[xxi] *Inter-American Court condemns Ecuador for violating rights of indigenous people of Sarayaku* (2012) states:

Ecuador and all other signatories of the American Convention must establish processes of free, prior and informed consultation before initiating any projects that could affect either the territories of indigenous peoples and communities or other rights essential for their survival.

This was confirmed in the sentence released today by the Inter-American Court of Human Rights, regarding the Kichwa People of Sarayaku v. Ecuador case. The victims were represented by the Association of the Kichwa People of Sarayaku (Tayjasaruta), Ecuadorian lawyer Mario Melo and the Center for Justice and International Law (CEJIL).

In the words of CEJIL's Executive Director Viviana Krsticevic, "the sentence issued by the Inter-American Court on the Sarayaku case represents a real milestone in the defense of the rights of indigenous communities on the continent, as it establishes much clearer rules regarding the right to prior consultation in relation to development projects with consequences for the survival of these peoples". The Ecuadorian legal representative Mario Melo asserted: "this sentence requires the Ecuadorian State to regulate the right to prior consultation established in the Ecuadorian Constitution of 2008, in accordance with the highly detailed standards set out in International Human Rights Law".

CEJIL. (2012, July 26). Inter-American Court condemns Ecuador for violating rights of indigenous people of Sarayaku.

[xxii] *Continued Human Rights Violations against Indigenous Populations in Guatemala* (2013) states:

On May 10, 2013, Guatemalan ex-dictator Jose Efraín Rios Montt was sentenced to 80 years in prison for genocide and crimes against humanity in an historic case. With this incredible achievement, it may appear as though the state of human rights in Guatemala is drastically improving. However, human rights violations, violence and oppression at the hands of the government remain the lived reality of Indigenous communities around the country at this time. Under the administration of the current president and ex-general in the war, Otto Perez Molina, there has been a resurgence of violence against Indigenous communities, especially those who are defending their lands against exploitation by international mining and dam companies.

Cultural Survival. (2013, May 16). Continued Human Rights Violations against Indigenous Populations in Guatemala.

[xxiii] *Indigenous peoples' rights violated and traditional lands in Guyana threatened by mining* (2013) states:

At the beginning of 2013, indigenous peoples in Guyana are becoming increasingly alarmed over continuing and growing disregard for their legitimate rights by miners and government agencies and gross rights violations which have been endorsed by the judiciary in two recent cases. In 2012, the mining lobby publicly attacked indigenous peoples' land rights in the Guyanese press and pledged to oppose recognition of customary lands. Meanwhile, the government agency responsible for regulating the mining sector appears to be accelerating the issuance of mining permits and concessions on Amerindian customary lands, despite the fact that these same lands are the subject of legal actions in the courts seeking recognition of traditional ownership rights and/or unresolved village applications for land title and title extensions.

Akawaio lands desecrated and rights trampled

Recent events and court rulings on mining conflicts on Akawaio Village lands in the Middle and Upper Mazaruni are tragic examples of this blatant violation of indigenous peoples' rights by the mining sector. In response, Akawaio leaders and communities are standing up for their rights and challenging mining encroachment on their traditional lands and waters. For the past year, Kako Village in the Upper Mazaruni District has been forced into a court battle brought against them by a miner when they refused her entry to the Kako River to start a mining operation. The Village leader (Toshao) has also been cited for contempt of court and now faces possible imprisonment after his people took peaceful direct action to prevent the miner from entering their land in contravention of a court issued injunction that the miner be allowed to proceed unhindered.

Forest Peoples Programme. (2013, February 18). Indigenous peoples' rights violated and traditional lands in Guyana threatened by mining.

[xxiv] Bell, L. (2015, March 18). Indonesia's indigenous people still suffer human rights violations, says report.

[xxv] *Indigenous Rights Are Still Violated in Mexico*: CNDH (2016) states:

In Mexico indigenous peoples are still victims of violations of human rights because of discrimination, inequality, and poverty, President of the National Commission on Human Rights (CNDH) Luis Raul Gonzalez Perez said on Monday.

During the opening ceremony of the Summit for the International Day of Indigenous Peoples, the state official said that despite the government's efforts to address the issue, including constitutional reforms, these had not been properly applied in practice.

Quoting an estimate from the National Social Development Policy Evaluation Council, Perez said that seven out of 12 Mexican indigenous persons were in a situation of poverty – and this figure barely changed in recent years.

He called on Mexican authorities and society to respect human rights of indigenous peoples, saying laws need to be properly implemented.

“We energetically disapprove any kind of exclusion, discrimination or marginalization against indigenous peoples, whether authorities commit them out of action or omission,” he said.

*Recent statistics showed an increase of modern-day slavery cases against indigenous peoples. One of them was reported by the Ministry of Labor earlier in March, **involving 200 Tarahumaras**, rescued from subhuman conditions.*

teleSUR. (2015, August 3). Indigenous Rights Are Still Violated in Mexico: CNDH. [xxvi] *Violation of Indigenous People's Rights in the Philippines* (2015) states:

Indigenous communities in the Philippines are in a continuous struggle to protect their history, culture, & their ancestral land from outside forces like the government, foreign corporations, & other invasive groups. Filmmaker & activist Hiyasmin Saturay, Vennel Francis Chenfoo of Balsa Lanao, Sister Ma. Famita Somogod of Rural Missionaries of the Philippines-Northern Mindanao Region (RMP-NMR), & Amirah Ali Lidasan are shedding light on the human rights violations faced daily by these communities (like the Lumad & Moro people) & urges others to join the fight in preserving their culture.

Kababayan Today. (2015, August 11). Violation of Indigenous People's Rights in the Philippines.

[xxvii] *Indigenous peoples in Africa – a general overview* (n.d.). states:

Indigenous peoples in Africa are discriminated against by mainstream populations and looked down upon as backward peoples. Many stereotypes prevail that describe them as “backward”, “uncivilized” and “primitive” and as an embarrassment to modern African states. Such negative stereotyping legitimizes discrimination and marginalization of indigenous peoples by institutions of governance and dominant groups...

...The main problem faced by indigenous peoples in Africa is land dispossession, which is caused by a number of factors such as dominating development paradigms favouring settled agriculture over other modes of production; establishment of

national parks and conservation areas; natural resource extraction; agribusiness etc. The land dispossession undermines indigenous peoples' livelihood systems, leads to severe impoverishment and threatens the continued existence of indigenous peoples. Legal frameworks promoting and protecting indigenous peoples' lands are very weak or non-existing, and policies are most often negatively biased against indigenous peoples and tend to undermine rather than support their livelihoods...

...Indigenous peoples in Africa are often victims of violent conflicts. In eastern and western Africa there are numerous violent conflicts between nomadic pastoralists and sedentary farmers as well as inter-community conflicts between pastoralists themselves. These conflicts are further exacerbated by effects of climate change and increased competition over natural resources, and they lead to massive suffering, impoverishment and displacements. In countries such as Niger and Burkina Faso the situation is extreme involving organized massacres of entire villages. Indigenous peoples are also victims of abuses committed by the military and armed militia groups...

...Many indigenous women in Africa face double discrimination since they belong to marginalized indigenous communities while often also suffering from traditional cultural discriminatory practices. Indigenous women in Africa suffer from many forms of marginalization and human rights abuses including violence, sexual abuse, harmful cultural practices, exclusion from decision making processes, lack of access to education etc.

At the same time, indigenous women in Africa play a key role in the protection and reproduction of indigenous cultures and societies and for the welfare and upbringing of their children and families. Strengthening indigenous women's participation in decision making processes, land governance/ management structures, conflict resolution fora as well as enhancing economic empowerment opportunities for women is therefore an important aspect of strengthening entire indigenous communities.

International Working Group for Indigenous Affairs. (n.d.). Indigenous peoples in Africa – a general overview.

[xxviii] United Nations. (n.d.). Charter of the United Nations.

[xxix] United Nations. (2007, September 13). United Nations Declaration on the Rights of Indigenous Peoples.

[xxx] United Nations. (n.d.). Universal Declaration on Human Rights.

[xxxi] Marshall McLuhan. (2016). In Encyclopædia Britannica.

[xxxii] *Baroque Music* (2016) states:

Baroque music, a style of music that prevailed during the period from about 1600 to about 1750, known for its grandiose, dramatic, and energetic spirit but also for its stylistic diversity.

*One of the most dramatic turning points in the history of music occurred at the beginning of the 17th century, with Italy leading the way. While the stile antico, the universal polyphonic style of the 16th century, continued, it was henceforth reserved for sacred music, while the stile moderno, or *nuove musiche*—with its emphasis on solo voice, polarity of the melody and the bass line, and interest in expressive harmony—developed for secular usage. The expanded vocabulary allowed for a*

clearer distinction between sacred and secular music as well as between vocal and instrumental idioms, and national differences became more pronounced.

Baroque music. (2016). In Encyclopædia Britannica.

[xxxiii] Western painting. (2016). In Encyclopædia Britannica.

[xxxiv] Johann Sebastian Bach. (2016). In Encyclopædia Britannica.

[xxxv] BWV 147 Herz und Mund und Tat und Leben (1723) states:

First Part

1. Chorus (S, A, T, B)

Heart and mouth and deed and living

Must for Christ their witness offer

Without fear and falsity

That he God and Savior is.

2. Recit. (T)

O thou most blessed voice!

Now Mary makes her spirit's deepest feelings

Through thanks and praising known;

She undertakes alone

To tell the wonders of the Savior,

All he in her, his virgin maid, hath wrought.

O mortal race of men,

Of Satan and of sin the thrall,

Thou art set free

Through Christ's most comforting appearance

From all this weight and slavery!

But yet thy voice and thine own stubborn spirit

Grow still, denying all such kindness;

Remember that the Scripture saith

An awesome judgment shall thee strike!

Ambrose, Z.P. (1723, July 2). BWV 147 Herz und Mund und Tat und Leben.

[xxxvi] United Nations. (2007, September 13). United Nations Declaration on the Rights of Indigenous Peoples.

[xxxvii] Restoration. (2016). About the Hopi.

[xxxviii] Ibid.

[xxxix] The Hopi Foundation. (n.d.). The Hopi Way.

[xl] Spengler. (2014, January 10). Common traits bind Jews and Chinese.

[xli] Fredericks, M. (2015, May 16). Provenance of a Hopi Textile.

[xlii] Provenance of a Hopi Textile (2015) states:

A travelling photographer took this photo that shows the two blankets used as a prop for a publication. Duvanyumsi, Anna Fredericks was an expert weaver of the Hopi wicker plaques in her own right. The child Deliah was about two years old. The blanket on the right was given to a granddaughter for her college graduation present by Anna. Both textiles were woven by Duwahoyouma. The youngest child of Charles and Anna Fredericks passed away in 2014 at the age of 109.

One blanket, one man, one family, many generations live on today as represented by two woven Hopi textiles. We are still here.

Fredericks, M. (2015, May 16). Provenance of a Hopi Textile.

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