



Tikkun Olam

Sustainable and ethical living

Choveret

Habonim Dror UK 2014



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Introduction to choveret

Shalom Chaverim,

Habonim Dror is a Socialist, Zionist, culturally Jewish Youth movement. We believe in Socialism, Zionism and Judaism as a way of life. That's a lot of isms to describe this place and it can often get misinterpreted or misunderstood until the meanings are empty buzz words we put as our website slogan.

In Habonim Dror, our rich and proud history is embedded with Socialism. You can walk the streets of Israel and everyone recognizes the blue shirt and red string as a symbol of the chalutzim, it truly is a figure of youth rebellion and societal change.

Being a socialist movement requires more than kuppah on machane and a peulah on equality. To make socialism relevant in our ever growing capitalist economy it must be broken down to its core values. Take these values and let them flourish and manifest into meaningful actions that adequately reflect our personal and movement ideologies.

One key Socialist and Jewish value we like to focus on in the movement is Tikkun Olam, meaning "Heal the World". To put it simply the way we perceive Tikkun Olam is a do-gooder attitude. At various points throughout the year we participate in social action projects, including Mitzvah Day. Unfortunately these moments are few and far between and at this point in time it doesn't create a holistic approach to healing the world.

Any youth movement with the aspirations of social change or Tikkun Olam should adopt the critique-vision-action game plan. We must critically analyze the world around us, see it for its reality and design a path and vision for its future. We must ask ourselves what this world needs and what it requires from us as its current and future generation.

This choveret will aim to inspire, motivate and challenge the chaverim of Habonim Dror UK to critically analyze their decisions in this world to create a more sustainable and ethical consumerist world. Through the Jewish and Socialist value of Tikkun Olam, Habonim Dror can make a better world together.

Aleh Ve'Hagshem

Mitch Burnie

Southern Fieldworker 2014

Tikkun Olam as a Jewish Value

What is Tikkun Olam?



There may be no other term that is simultaneously as beloved and as reviled in Jewish progressive circles as the phrase “*tikkun olam*.” For some people, this concept, generally translated as “repairing the world,” offers the motivation for involvement in social justice work; for others, the term has become so overused and so little understood as to be meaningless.

I first encountered the term *tikkun olamas* a teenager active in United Synagogue Youth, whose community service programs are labeled “Social Action Tikkun Olam” or “SATO” in teen lingo. While I knew that Jews also involved themselves in political action, the “*tikkun olam*” projects of my youth primarily involved staffing soup kitchens on Christmas day and collecting clothing and cans of food for the poor. In college, I met self-identified secular Jews, for whom Judaism equaled *tikkun olam*, which equaled radical politics. In rabbinical school, I struggled to understand difficult mystical texts that viewed *tikkunas* the process of restoring a complex divine unity.

As *tikkun olam* has increasingly become the “in” Jewish thing, I have heard the term from the mouths of Bill Clinton and Cornel West, and have seen *tikkun olam* used to describe efforts as diverse

as teaching Torah, volunteering for social service agencies, raising money for Israel, and supporting the creation of a Palestinian state. I have come across puzzling references to the “prophetic value of *tikkun olam*” or “the commandment of *tikkun olam*.” As a post-biblical term, *tikkun olam* neither appears in a prophetic book nor constitutes one of the *mitzvot*.



However, as this concept has come to be equated both with a general call to justice, and with specific philanthropic and volunteer activities, the definition of *tikkun olam* has been merged with those of *tzedakah* (financial support of the poor), *g'milut hasadim* (acts of loving kindness), and *zedek* (justice).



As the meaning of the term *tikkun olam* has expanded to apply to virtually any action or belief that the user thinks is beneficial to the world, some Jewish social justice activists and thinkers have moved away from using the term at all. Complaining about the equation of Judaism with liberal politics in an essay titled “Repairing Tikkun Olam” [Judaism 50:4], Arnold Jacob Wolf comments, “All this begins, I believe, with distorting *tikkun olam*. A teaching about compromise, sharpening, trimming and humanizing rabbinic law, a mystical doctrine about putting God’s world back together again, this strange and half-understood notion becomes a huge umbrella under which our petty moral concerns and political panaceas can come in out of the rain.”

Rather than throw out the term *tikkun olam* altogether, or putting it on a twenty-year hiatus as others have suggested, I propose weaving together the four primary definitions of *tikkun olam* present in Jewish history: the anticipation of the divine kingdom in the *Aleynu* prayer; the *midrashic* call to preserve the physical world; the rabbinic desire to sustain the social order; and the Lurianic belief in our power to restore divine perfection. This definition will occupy a space between a limited definition of “*tikkun olam*” as relating only to a specific theology or legal process and an expansive definition that equates “*tikkun olam*” with any type of social action or social justice work.



Jill Jacobs

Midrash: Preserving the Physical World

A few *midrashim* (rabbinic elaborations on the biblical text) suggest a more literal understanding of “*tikkun olam*” as the physical repair or stabilization of the world. One such usage appears in *B’reishit Rabbah*, a collection of *midrashim* on the book of Genesis probably compiled around the fifth century CE. This

particular *midrash* grapples with the question of why God does not proclaim “it was good” at the end of the second day of creation, as God does at the end of all other days of creation. The *midrash* assumes that this absence indicates that one or more of the phenomena created on the second day was, in fact, not good:



‘And God made the expanse, and it separated the water that was below the expanse from the water that was above the expanse. And it was so. God called the expanse ‘sky.’ And there was evening and there was morning, a second day.’ (Genesis 1:7-8) Why is it that ‘it was good’ is not written in connection with the second day?...Rabbi Chanina said, ‘Because on that day, a schism was created, as it is written, ‘let it divide the waters.’ R. Tavyomi said, ‘If because of a division made *l’taken olam* and to stabilize it, ‘it was good’ is not written in connection with that day, how much more so should this apply to a schism that leads to the confusion of the world.’ (*B’reishit Rabbah* 4:7)

What interests us here is not so much the rabbinic explanation of why God does not declare the creation of the heavens to be good, but rather Rabbi Chanina’s literalist use of the term “*l’taken olam*” “to fix the world.” According to this *midrash*, the world is “fixed” when it is physically viable, and not when it is spiritually or otherwise perfected as the *Aleynu* prayer or other texts that we will examine later would have it. Similarly, another *midrash*, also in *B’reishit Rabbah* explains that God created rain “*l’taken olam* and to stabilize it.”(13:16). As in the first text, this *midrash* uses the term “*l’taken olam* and to stabilize it” to refer only to the physical preservation of the world.

Judaism and the physical world/environment

The environment is a natural issue of concern for Judaism. Since the issue first became popular in secular culture in the '60s, a number of important articles on the subject have been written based on the very large number of Biblical, Rabbinic and mystical sources that deal with or touch on the issues involved. Much of the discussion centers around the Biblical commandment of "bal tashchit"—not to destroy, without purpose, any object from which someone might derive pleasure. The source of the prohibition is the Biblical command that soldiers at war not cut down fruit trees to use their wood in besieging an enemy. (Deut. 20:19-20)

-The Book of Jonah ends with God's explanation to the prophet of why the city was so important



to Him. Part of the reason is the large number of human inhabitants of the city. But the climactic words of the book are "many animals." They, too, and the environmental concern for their well-being were factored into God's concern, and so too into ours.

Traditionally one says, "may it wear out and you acquire another one" to someone wearing a new garment. This is, however, not said for leather shoes as an animal must be killed for the wish to come true (O.C. 233:6). So, too, one who slaughters for the first time does not say the blessing "Shehechyanu," as an animal must be killed in the process (YD 28:2).

Even simple environmental amenities that improve the quality of life are subject to halachic concern. In that regard, [Biblical] cities in Israel were surrounded by a "migrash"—an area of 1,000 cubits left for public enjoyment in which nothing may intrude. For this reason trees must be kept 25 to 50 cubits (depending on the species of tree and



the amount of shade each species has) from the city wall. Further, according to the rabbis, the migrash may not be turned into a field, as it destroys the beauty of the city. Interestingly, a field may not be made into a migrash as it will diminish the crops.

Preserving the species: Given the extent of Biblical and Rabbinic legislation in this area, one can reasonably ask whether any underlying principles or rationale can be found to explain the strong concern for environmental issues found in [Jewish law]. On analysis, several approaches seem to emerge from the sources. Certainly the most direct and obvious answer is that the earth is God's. Just as Adam was put in the Garden of Eden "to work it and watch over it" (Genesis 2:15), so too, we are required to watch over, preserve and protect God's world. Perhaps the fullest treatment of this view appears in the works of Rabbi Samson Raphael Hirsch who describes improper use of this world's resources as theft from God and as reflecting an arrogant usurpation of God's ownership of this world.

Ethical Eating

Eating ethically: striving to make educated decisions about your food choices and the impact such choices have on our community, animals, and our environment, and then you strive to reach the best conclusion for YOU.

A big part about any culture is food. It is an easy identifier and a fun and tasteful way to experience a place and people. The Jewish people have, for a very long time, been defined by a strict code of dietary requirements called kashrut. Kashrut was designed for a number of reasons, one being the health of the humans that eat the food, 2 being the feelings and pain of the animals required for food. The Kosher method of killing animals was deemed at the time to be the most humane and what you can and can't use of the animal is specific and designed to be fulfill an ethical obligation based on the moral code of the time.



The way Jews should treat animals is encapsulated in Proverbs 12:10:

The righteous person regards the life of his beast.

Proverbs 12:10

Judaism accepts that animals have feelings and relationships ☺

Judaism teaches that animals are part of God's creation and should be treated with compassion.

Human beings must avoid *tzar baalei chayim* - causing pain to any living creature. God himself makes a covenant with the animals, just as he does with humanity.

The Talmud specifically instructs Jews not to cause pain to animals, and there are also several Bible stories which use kindness to animals as a demonstration of the virtues of leading Jewish figures.

His tender mercies are over all His creatures

Psalm 145:9

The Bible gives several instructions on animal welfare:

- A person must feed his animals before himself (Deuteronomy 11:15)
- Animals must be allowed to rest on the Sabbath (Ex. 20:10, and Deut 5: 14)
- An animal's suffering must be relieved (Deuteronomy 12:4)

Jews are instructed to avoid:

- Severing a limb from a live animal and eating it (Genesis 9:4)
- Killing a cow and her calf on the same day (Leviticus 22:28)
- This demonstrates that Judaism accepts that animals have powerful family relationships
- Muzzling an animal threshing corn (Deuteronomy 25:4)

Harnessing an ox and donkey together (Deuteronomy 22:10)

Jewish slaughter rules

Observant Jews should only eat meat or poultry that has been killed in the approved way, called *shechita*.

This method of killing is often attacked by animal rights activists as barbaric blood-thirsty ritual slaughter.

Jews disagree. They say that Jewish law on killing animals is designed to reduce the pain and distress that the animal suffers.

These are the rules for Jewish slaughter:

The slaughterer must be a specially trained Jew called *ashochet*

- A shochet is trained in the laws of shechita, animal anatomy and pathology, and serves an apprenticeship with an experienced shochet
- In the UK, a shochet has to have both a religious and a civil licence
- The animal must be killed by cutting the throat with a single stroke from a very sharp instrument called a *chalaf*
- The cut must sever the trachea, oesophagus, carotid arteries and jugular veins
- The chalaf must be perfectly sharp and smooth, with no notches or blemishes
- The neck structures must not be torn
- The animal must be allowed to bleed out
- The shochet must inspect the animal afterwards to confirm that the killing was correctly carried out and that the animal did not suffer from any abnormality that would render it unkosher

Is this a cruel way to kill an animal?

Some experts say that the animal killed in this way does not suffer if the cut is made quickly and cleanly enough, because it loses consciousness before the brain can perceive any pain. Other experts disagree and say that the animal remains conscious long enough to feel severe pain.

Pre-stunning to prevent pain

Secular animal slaughter involves pre-stunning animals so that they are unconscious before they are killed.

Jewish law does not permit pre-stunning because it requires the animal to be uninjured at the time of shechita, and all pre-stunning methods involve an injury to the animal. There is also concern that the pre-stunning might kill the animal, and so render it unfit to eat.

However Jewish experts say that as shechita produces instant loss of consciousness, it incorporates pre-stunning.

Vegetarianism in Judaism

Judaism and vegetarianism go hand in hand. Included in their common ideals are kindness to animals, promotion of other mitzvot, the way of life before Noah and aspiration for the future.

1. Kindness to animals

Consideration for the well being of animals features in several Torah commandments. For example,

"If thou see the ass of him that hateth thee lying under its burden, thou shalt forebear to pass by him; thou shalt surely release it with him" (Exodus 23:5)

and

"Thou shall not muzzle the ox when he treadeth the corn" (Deuteronomy 25:4)

As Rabbi Dr Joseph Hertz notes in his commentary on this verse, *"This prohibition applies to all animals employed in labour, and not to the ox alone. ...It is a refinement of cruelty to excite the animal's desire for food and to prevent its satisfaction."*¹

In the Ten Commandments it is stipulated that animals as well as people are to rest on the Sabbath day:

"... the seventh day is a Sabbath unto the Lord thy God, in it thou shall not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; ..." (Deuteronomy 5:14)



Maimonides, the pre-eminent Torah scholar and Jewish philosopher of the Middle Ages, points to animals' capability for feeling pain and anguish when he writes, "It is prohibited to kill an animal with its young on the same

day, in order that people should be restrained and prevented from killing the two together in such a manner that the young is slain in the sight of the mother; for the pain of animals under such circumstances is very great. There is no difference in this case between the pain of people and the pain of other living beings, since the love and the tenderness of the mother for her young ones is not produced by reasoning but by feeling, and this faculty exists not only in people but in most living creatures.

Examples of more recent expositions of the requirement to care for animals are:

“It is forbidden, according to the law of the Torah, to inflict pain upon any living creature. On the contrary, it is our duty to relieve pain of any creature, even if it is ownerless or belongs to a non-Jew.”

and

“... G-d’s teaching, which obliges you not only to refrain from inflicting unnecessary pain on any animal, but to help and, when you can, to lessen the pain whenever you see an animal suffering, even though no fault of yours.”

Indeed, Jewish tradition is filled with compassion for animals and many commentators, drawing on the statement, “A righteous man regardeth the life of his beast” ([Proverbs 12:10](#)), argue that it is impossible to be righteous if one is unkind to animals.

2. Vegetarian support for other mitzvot

Jewish Law requires us to give food to the hungry, protect the environment, conserve natural resources and preserve human health. In each case, vegetarianism accords with the requirement and meat eating practices conflict with it.

Giving food to the hungry

In the Passover Haggadah we read, *“This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat”*, and the Talmud states that *“Providing charity for poor and hungry people weighs as heavily as all the other commandments of the Torah combined”* (Baba Batra 9a).

Jean Mayer, a leading twentieth century expert on hunger issues, showed how vegetarianism can help fulfil the above when he estimated that if people reduced their meat consumption by just 10 percent, enough grain would be released to feed 60 million people.

Protecting the environment

The Talmud asserts that people's role is to enhance the world as “co-partners of G-d in the work of creation” (Shabbat 7a) and the following refers to the effects of our actions on future generations:

“Consider the work of G-d; for who can make that straight, which He hath made crooked?” (Ecclesiastes 7:13)

The Midrash on this adds: “In the hour when the Holy One, blessed be He, created the first human being, He took him and let him pass before all the trees of the Garden of Eden and said to him: ‘See my works, how fine and excellent they are! Now all that I have created, for you have I created it. Think upon this and do not destroy and desolate My World, for if you corrupt it, there is no one to set it right after you.’”

However, a 2006 report by the United Nations Food and Agriculture Organization (FAO), stated that animal agriculture is “one of the top two or three most significant contributors to the most serious environmental problems, at every scale from local to global”. Modern meat production causes environmental and ecological damage via substantial energy outputs as well as the emission of climate changing gases. The FAO estimates that livestock production is responsible for up to 18 per cent of global greenhouse gas emissions⁷, while more recent estimates put the figure as high as 51 per cent.

Conserving natural resources

In the Psalms it is written:

“(You [G-d]) ... Who sendeth forth springs into the valleys;

They run between the mountains;

They give drink to every beast of the field,

The wild asses quench their thirst.

Beside them dwell the fowl of the heaven,

From among the branches they sing.

Who waterest the mountains from Thine upper chambers;

The earth is full of the fruit of Thy works.

Who causeth the grass to spring up for the cattle,

And herb for the service of man; To bring forth bread out of the earth” (Psalms 104:10-

14)

The harmony of vegetarianism with these sentiments is emphatically illustrated by the statistical estimate that 634 gallons of fresh water are required to produce a single beef burger. In short, reducing meat consumption saves water.

Preserving human health

In the Mishneh Torah, Miamonides stated:

“Since maintaining a healthy and sound body is among the ways of G-d – for one cannot understand or have knowledge of the Creator if one is ill – therefore one must avoid that which harms the body and accustom oneself to that which is helpful and helps the body become stronger.

That a reduction in meat eating contributes to good health is shown, for example, by a recent study carried out at Oxford University. A key finding was that eating meat no more than three times a week could prevent 31,000 deaths from heart disease, 9,000 deaths from cancer and 5,000 deaths from stroke, as well as save the NHS £1.2 billion in costs each year.

3. Vegetarianism the original intention

Many leading Jewish commentators throughout the ages have held that G-d originally intended human beings to be vegetarian. They argue that the permission to eat meat given to the generation of Noah after the flood was only a temporary concession. (Rabbi Isaak Hebenstreit believed that meat eating was sanctioned because of the conditions after the flood when all plant life had been destroyed and it suggested that it was a concession to human weakness, to ward off the possibility of cannibalism at a time when people had degenerated spiritually.)

The belief that we were originally meant to be vegetarian is largely based on the following verses from Genesis:

“And G-d said: ‘Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed – to you it shall be for food; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.’ And it was so.” (Genesis 1: 29 and 30)

The following are examples of commentaries on the above verses.

Rashi (1040-1105): *“G-d did not permit Adam and his wife to kill a creature and to eat its flesh, but all alike were to eat herbs.”*

Nachmanides (1194-1270): *“Living creatures possess a moving soul and a certain spiritual superiority which in this respect make them similar to those who possess intellect (people) and they have the power of affecting their welfare and their food and they flee from pain and death.”*

Rabbi Joseph Albo (died 1444): *“In the killing of animals there is cruelty, rage, and the accustoming of oneself to the bad habit of shedding innocent blood...”*

Moses Cassuto (1883-1951): *“You are permitted to use the animals and employ them for work, have dominion over them in order to utilize their services for your subsistence, but must not hold their life cheap nor slaughter them for food. Your natural diet is vegetarian...”*

It is also stated in the Talmud that *“Adam was not permitted meat for purposes of eating” (Sanhedrin 59b)*

4. Vegetarianism is an aspirational ideal in Judaism



The permission to eat meat after the flood was not unconditional. For example, there was an immediate prohibition against eating blood:

“Only flesh with the life thereof, which is the blood thereof, shall ye not eat.” (Genesis 9:4)

On this Rabbi Samuel Dresner wrote: *“The removal of blood which kashrut teaches is one of the most powerful means of making us constantly aware of the concession and compromise which the whole act of eating meat, in reality, is. Again it teaches us reverence for life.”*

The laws of kashrut later greatly limited people's permission to eat meat.

Further to the view that G-d originally intended human beings to be vegetarian, many commentators believe that in the days of the Messiah people will again be vegetarians. For example, commenting on Genesis 1:29, Rabbi Joseph Hertz wrote:

“In the primitive ideal age (as also in the Messianic future ...), the animals were not to prey on one another.”

There is a relevant passage in Isaiah:

*“And the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;*

And the calf and the young lion and the fawning together;

And a little child shall lead them.

And the cow and the bear shall feed;

Their young ones shall lie down together;

And the lion shall eat straw like the ox....

They shall not hurt nor destroy in all My holy mountain.” (Isaiah 11:6-9)

Isaac Arama (1420-1494) and Rabbi Abraham Isaac Kook, the first Chief Rabbi of pre-state Israel, derive from the above that in the days of the Messiah people will again be vegetarians: *“the effect of knowledge will spread even to animals...and sacrifices in the Temple will consist of vegetation, and it will be pleasing to God as in days of old...”*.

Rabbi Kook states that a day will come when people will detest the eating of the flesh of animals because of a moral loathing, and then it shall be said that *“because your soul does not long to eat meat, you will not eat meat.”* He believes that the high moral level involved in the vegetarianism of the generations before Noah is a virtue of such great value that it cannot be lost forever.

Can vegetarianism and ethical eating become an expression of Jewish Value and Tikkun Olam?

Ethical consumerism

From the Guardian under ethical consumerism

Being an ethical consumer means buying products which were ethically produced and/or which are not harmful to the environment and society. This can be as simple as buying free-range eggs or as complex as boycotting goods produced by child labour.

Products which fall into the ethical category include organic produce, fair trade goods, energy-efficient light bulbs, electricity from renewable energy, recycled paper and wood products with Forest Stewardship Council approval.

Pressure groups regularly flag up companies of concern and the Ethical Consumer Research Association publishes details in its magazine, but deciding what to buy and what not to buy can be as tricky as deciding which ethical fund to invest in.

Being an ethical consumer can also involve watching your food miles: how much energy was used getting the product to you. For this reason, ethical consumers are encouraged to buy products which were produced locally. Find out if there is a farmers' market, or an allotment society near you where you can purchase products.

Ethical consumption can be a powerful tool for change, with the recent success of the anti-GM lobby being a case in point. However, there is still a long way to go. A recent report from the Co-operative Bank showed a third of UK consumers claiming to be concerned about ethical consumption, while only 3% of the UK market is devoted to the production of ethical goods.

Why be an ethical consumer?

The Huffington Post

While "being the change" usually drums up images of voting and volunteerism, one of the biggest ways we can impact the world around us is with our wallet. Unfortunately, our day-to-day spending habits too often do harm without our knowledge. So here are eight consumer habits that can help ensure your green does good.

Read the fine print.

You've certainly seen it before: the signs or advertisements announcing, "A portion of this purchase will be donated to _____." It's exciting when companies give back and it definitely makes shopping feel a bit more guilt free. Unfortunately, companies know this and are sometimes using your altruistic tendencies to bait you. The solution? Read the fine print or just ask the question, "What portion of my purchase will be donated?" You'd be amazed how often the answer falls between 1-5%. In these cases, consider why you were drawn to this purchase in the first place. If you like the item regardless, great! If you were more excited about doing good with your dollars, opt out and proceed to the next suggestion.

Buy Fair Trade.



There's no getting around it: fair trade is always the best option. The 'fair trade' designation tells you that whoever grew/built/crocheted/manufactured the product was paid a sustainable, living wage. When people are given fair compensation for their work, they don't require charity. The more you purchase fair trade products, the more you are helping to nourish a fair and growing economy. When possible, always make fair trade your first choice.

Shop small business.

You can't complain about your favorite neighborhood bookstore going out of business when you buy 99 percent of your books online. If you care about having local, independent businesses in your area, SUPPORT them.

Give gifts that give twice.



Gifts can be difficult--especially when it comes to that certain impossible demographic of recipients. I think you know who we're talking about: Mr. I-Have-Everything-Already and Ms. Way-Too-Picky. Fortunately, for these folks, you can have an ace of spades in your back pocket. Give them a cow. [Yes, an actual cow through Heifer International.](#) [Or a micro-loan to support women entrepreneurs through Kiva.](#) [Or a Congolese war whistle from Falling Whistles.](#) There are thousands of companies and nonprofits that enable you to give gifts that pay it forward.

Be a farmer's market regular.



If you're lucky enough to have a farmer's market in your area, GO! Not only is fresh, local food good for you, it also helps support and sustain farming in your community. Need more incentives? Farmer's markets are often less pricey than the grocery store AND locally produced honey increases your immunity to area allergens. That's a quadruple win.

Divest.



Most investors would be surprised to learn that they might just be funding a genocidal government or the Middle East arms trade with their retirement funds. If you have an investment portfolio, it's important to know where your money is being invested and who your hard earned dollars are supporting. Divesting is historically one of the most influential tools in facilitating significant change. Get to know your investments and if you do discover something dodgy, allocate those funds elsewhere.

Get to know your closet.



There's a reason those jeans are \$24 and it's not because the company is eating the cost. Our cheap clothing obsession cheats millions of garment workers out of living wages, safe working conditions and humane treatment. Surprisingly, your \$200 jeans might not be much better. So how do you buy clothes that don't contribute to tragedies like [last year's garment factory collapse in Bangladesh?](#) Take a few minutes to research your favorite brands and stores. Find out for yourself what type of labor practices lead to your current wardrobe and use that information to make more informed decisions the next time you decide to expand it.

Hold your brands (and yourself) accountable.

How come so many brands and companies don't care about their business ethics?

Because they think YOU don't care about their ethics... and in a lot of cases, they're right. They know that you feel bad about unfair labor but not bad enough to forego the 2 for 1 sale. If we cared enough to change our habits, if we held ourselves accountable for getting relevant information and acting on it, companies would take note. But horrendous labor practices will never change unless we do.

Chinuch Guide

Websites:

Introduction booklet on ethical consumerism

http://www.ethicalconsumer.org/portals/0/downloads/introduction_booklet1.pdf

List of ethical companies and guide

<http://www.ethicalconsumer.org/buyersguides.aspx>

Rav Cook, the father of Religious Zionism Torah teaching on vegetarianism

http://www.jewishvirtuallibrary.org/jsource/Judaism/ravkook_veg.html

Books:

Eating Animals- Jonathan Safran Foer

The Ethical Consumer- Rob Harrison, Terry Newholm, Deirdre Shaw

Facebook Groups:

<https://www.facebook.com/ethicalshopper>

<https://www.facebook.com/pages/The-Jewish-Vegetarian-Society/282085415190926>

<https://www.facebook.com/pages/Tikkun-olam/108072815884366>

Documentaries:

Food INC- Robert Kenner productions

The Yes Men fix the world- Jaques Servin, Igor Vamos

The Evolution of Ecological Consciousness- Andrew Faust



The **best** time
to plant a *tree*
is 20 years ago.

The second best
time is ***NOW.***



Be the change
YOU WISH TO SEE
IN THE World