

Quaker Earthcare Witness

Earthcare for Friends

_____Unit 7_____

Healthy Food, Healthy Planet

by Molly Anderson

Purposes of this unit

1. To celebrate ecosystem integrity as the expression of Spirit in nature.
2. To consider the inseparability of traditional Quaker testimonies and ecosystem integrity and highlight the importance of food choices in creating ecosystem health.
3. To seek greater congruence between Quaker values and food choices.

Sacred texts and other inspirational readings

Go and ask the cattle, ask the beasts of the air to inform you, or tell the creatures that crawl to teach you, and the fishes of the sea to give you instruction. Who cannot learn from all these that the Lord's own hand has done this? In God's hand are the souls of all that live, the spirits of all human kind. Wisdom and might are his, with him are firmness and understanding. If he pulls down, there is no rebuilding; if he imprisons, there is no release. If he holds up the waters, there is drought; if he lets them go, they turn the land upside down. Strength and success belong to him, deceived and deceiver are his to use.

—Job 12:7–16

When you reap the harvest in your field and forget a swathe, do not go back to pick it up; it shall be left for the alien, the orphan, and the widow, in order that the Lord your God may bless you in all that you undertake. When you beat your olive trees, do not strip them afterwards; what is left shall be for the alien, the orphan, and the widow. When you gather the grapes from your vineyard, do not glean afterwards; what is left shall be for the alien, the orphan, and the widow. Remember that you were slaves in Egypt; that is why I command you to do this.

—Deuteronomy 24:19–21

My brothers, what use is it for a man to say he has faith when he does nothing to show it? Can that faith save him? Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, Good luck to you, keep yourselves warm, and have plenty to eat, but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing.

—James 2:14–17

Hymns and songs

All Beautiful the March of Days. *Worship in Song, A Friends Hymnal*, #39.
Now is the Cool of the Day. *Worship in Song, A Friends Hymnal*, #308.

Issue presentations

_____Article 1_____

Quaker testimonies, ecosystem health, and food

ONE OF THE MOST NOTEWORTHY characteristics of the Religious Society of Friends is the courage and consistency with which Friends have sought how to act with integrity in various aspects of their lives, even when this action placed them at odds with contemporary social mores or laws. Inspired by their reading and interpretation of the words of Jesus, of George Fox, and of later Friends, Quakers have refused to bear arms or defer to secular authorities. They adopted habits of dress, speech, and daily business that set them apart from their society.

What we recognize as testimonies at the core of Quaker faith and practice crystallized from individual and corporate leadings toward greater integrity with New Testament teachings.

The origin of the word “integrity” is Latin *integritas*, meaning “wholeness” or “completeness.” The testimonies thus can be seen as guideposts toward a more seamless unity within our own lives and between our lives and the Spirit working in the world. Testimonies that have been important to Quakers through the centuries—peace and nonviolence, equality, simplicity, honesty—arose from the particular circumstances and contradictions of the social setting of early Friends. The *peace* testimony was (and is) a response to an aggressive national power that conscripted young men into serving its aims of dominating other countries. The *equality* testimony arose in a hierarchical society that did not recognize human rights of women and people of color. The *honesty* testimony arose during a period of rapidly increasing population, where business transactions were carried out more and more frequently between strangers, who were not necessarily bound by obligations of fairness that kinship or sustained social interaction tend to foster. The *simplicity* testimony arose in the context of early capitalism, in a colonial nation using its military strength to seize other nations’ resources. Expensive clothing, sprawling estates, and ornate material goods were outward manifestations of financial success, clearly distinguishing the person who could appropriate the products of other people’s labor from those who struggled to gain basic necessities for themselves and their families.

Quaker Testimonies today

THESE TESTIMONIES continue to evolve. The recognition of “that of God” in each person that led early Quakers to oppose slavery and to support women’s right to vote now leads Friends to fight more subtle forms of racism and discrimination. Peacemaking has become even harder in a world of continuous war, when the United States has a “defense” budget larger than the

combined military expenditures of Russia, China, Iran, Iraq, and North Korea, as well as its European allies. Simplicity has become more complex in a society that virtually requires the acquisition and use of sophisticated technology—automobiles, computers, cell phones, fax machines—to earn income. Securing life’s necessities, such as food, water, shelter, and healthcare, requires that we participate in an economic system propped up by overconsumption of material goods. The negative effects of overconsumption are

obvious in the disproportionate use of resources by the United States and the vast amount of waste generated. With less than 5 percent of the world’s population, the United States uses more than a fourth of its nonrenewable resources—26 percent of the oil, 25 percent of the coal, and 27 percent of the natural gas. The lack of proportion in consumption is apparent at the personal level, in the growing worldwide incidence of obesity and related diseases.

What does the search for greater integrity and wholeness in our lives require of us today? We are becoming more aware of the devastating impacts of human actions on the biosphere, that interdependent web of living creatures and natural systems that sustains a healthy, livable world. We have clear evidence that human actions are warming the earth, causing massive species extinctions, and disrupting global cycles of nitrogen through plants, animals, water, and soil. Humans have appropriated more and more of the natural world for our own use, trans-

There is a clash between humans and the natural world to which we belong and which feeds and nurtures us.

forming it so that other creatures cannot survive. We have slaughtered other species, encroached on their habitat, and contaminated the air, water, and soil that they need. The result is a clash between humans and the natural world to which we belong and which feeds and nurtures us.

Humans seem bent on destroying the health of the entire planet, even though that will destroy our species as well. This gaping lack of integrity between human actions and planetary health calls for a testimony that weaves together many of the earlier Quaker testimonies. How can we possibly live with integrity on a planet that we have sickened almost to death? If “that of God” exists in all of God’s creation, then protection of ecosystem health and integrity moves from being “merely” a matter of human survival to a core moral obligation of our time.

How can we possibly live with integrity on a planet that we have sickened almost to death?

The centrality of our food choices

THE CHOICES WE MAKE about food are among the most significant ways that we affect planetary health, in addition to more obvious consequences on individual health. This is true in part because food production, processing, and distribution use so much of the available land and water on the planet. About 26 percent of the total land area is given over to croplands and managed pastures. The amounts of freshwater used in agriculture vary from region to region, but worldwide 71 percent of available freshwater is devoted to food production. The planetary impacts of food supply are exacerbated by the particular choices that societies have made about the interconnected technologies and processes by which food travels from seed to plate, and by rapid population growth, which ratchets up the pressure to exploit ecosystems. Our current food system has a devastating toll on land, water, air, oceans, and other species. Given the globalization of both food supply and its environmental impacts, we can legitimately call it a single global food system.

- ❖ Soil erosion continues to remove precious fertile topsoil that took millennia to form. In northwestern China, overgrazing by sheep and goats has created a Dust Bowl much more severe than the U.S. Dust Bowl that forced about 2.5 million people off their land in the 1930s. Although China is the most urgent looming crisis, soil loss continues in the U.S. as well: 1.9 billion tons of topsoil were lost to wind and water erosion in 1997.
- ❖ At least 75 percent of the world’s commercially valuable fish species are fully exploited or overexploited. Ten percent of fish stocks have become significantly depleted to the extent that they are far less productive.
- ❖ Agricultural pollution—mainly nutrients and sediment—is the leading cause of water quality damage in U.S. lakes, streams, and rivers. Rivers and underground aquifers in some of the most heavily used agricultural regions are drying up because more water is being removed than returned. The Colorado River seldom reaches the Pacific Ocean now, and recently the Rio Grande has been drying up. The Ogallala Aquifer under the Great Plains is over-pumped: the U.S. Department of Agriculture reports that the underground water table has dropped more than 100 feet under parts of Texas, Oklahoma, and Kansas.
- ❖ The food system uses fossil fuels at every step, producing gases that contribute to global warming. Methane, one of the worst greenhouse gases, is a by-product of rice and live-stock production.
- ❖ Conversion of forested land and grassland to cropland and managed pastures has been the biggest contribution to the wave of species extinctions the earth has experienced. Agriculture has displaced one-third of temperate and tropical forests and one-quarter of natural grasslands.

The toll on humans

THE DAMAGE CAUSED by the food system extends to humans too. Farmers and farm-workers have higher rates of diseases such as non-Hodgkin's lymphoma, which is associated with exposure to pesticides. Meatpacking is the most dangerous occupation, and agriculture generally is more dangerous than any other group of occupations except



mining. Farmworkers frequently have substandard housing and poor working conditions. Farmworkers do not even enjoy the same legal rights as workers in other occupations. For example, farm work does not have a legal minimum wage or a requirement that overtime hours receive overtime pay. Farmworkers and low-wage workers in the food industry frequently are prohibited from forming unions. No wonder that more than half of all farmworkers live below the poverty threshold for a family of four.

The global food system is not even feeding the entire population adequately. In 2001, 33.6 million people in the U.S.—including 12.7 million children—lived in food-insecure households. Of these, 6.1 million adults and 3 million children lived in households where someone experienced hunger during the year because of food insecurity. People in poor countries are faring much worse: More than 840 million people in the world are malnourished, and more than 153 million of these are under the age of five. Six million children die of hunger each year. Yet more than enough food is produced each year to feed everyone an adequate diet. Most countries have the potential to feed their own populations (although water shortages due to over-pumping and droughts due to global warming are pushing many countries closer to being net importers of food).

Contrary to the widely held belief that its farmers feed the world, the United States imports food from many countries that cannot feed their own people enough. Unfair agriculture and trade policies are partly to blame for the gross inequities in the food system. Wealthy industrialized countries, especially the U.S., the European Union, and Japan, demand that poor countries remove barriers to importing manufactured goods, while refusing to allow reciprocal free access of agricultural products from other countries. For example, in 2001, when the availability of Vietnamese catfish in U.S. markets began to drive down prices, the U.S. Senate approved a last-minute amendment by Southern senators to the agricultural appropriations bill, prohibiting the U.S. Food and Drug Administration (FDA) from allowing imported fish to be labeled “catfish” unless it comes from the North American catfish family. There are at least 2,500 species of catfish, and the Vietnamese were exporting two of these other species.

Agricultural subsidies in the U.S. consistently favor the largest farms and international corporations that trade grain, feed, and meat. By paying farmers to overproduce crops such as corn, soybeans, and cotton, the U.S. government encourages world market prices to fall. Only the largest farmers receive enough from subsidies to survive these rock-bottom prices. Surplus crops are “dumped” in developing countries at prices below the cost of local production and erode demand for locally produced food. Thus U.S. policies not only support the concentration of land and food power in this country, they are pushing small farmers out of business around the world.

What can Friends do?

HOW CAN WE AS FRIENDS live within the constraints that nature imposes and learn to share the planet with its other inhabitants, while providing food for all? The problems in our food system are deep-rooted and far-reaching. Fixing them will require a fundamental reorientation

in the purposes and values that this system expresses. The concepts of food rights and food sovereignty are good starting places for thinking about systemic changes. The right to food is supported by several international agreements, including the 1948 United Nations Declaration on Human Rights and its 1966 extension in the International Covenant on Economic, Social, and Cultural Rights. Rights to food and water are considered as basic in some places as civil and political rights. In fact, civil and political rights can be exercised only if people have enough food, water, and other necessities of subsistence.

“Food sovereignty” includes not just access to food but control over a country’s food system. A food-sovereign nation could refuse to comply with international trade policies that harm food security, and the people living in that country would be able to make democratic decisions about the ways their food was produced, labeled and marketed. The Final Declaration of the World Forum on Food Sovereignty (held in Havana, Cuba, in 2001) defines food sovereignty as:

“the right of peoples to define their own food and agriculture; to protect and regulate domestic agricultural production and trade in order to achieve sustainable development objectives; to determine the extent to which they want to be self-reliant; [and] to restrict the dumping of products in their markets....Food sovereignty does not negate trade, but rather, it promotes the formulation of trade policies and practices that serve the rights of peoples to safe, healthy, and ecologically sustainable production.”

In the U.S., food is not perceived and treated as a right but as a commodity for sale to those who have sufficient money. The food programs sponsored by the U.S. Department of Agriculture, such as food stamps and the Women, Infants, and Children (WIC) program, are based in a charity framework rather than on human rights. These programs dole out food, or coupons that can be exchanged for food, to people who have proved that they are poor yet “deserving” under state or federal standards. Compare this to the framework we use for civil and political rights: Imagine a person being told she can vote only if she can pay for the privilege, or prove that she is too poor to pay. Imagine a person who is being mugged and beaten knowing that he will receive police protection only if he can pay for it. Imagine if the right to free speech applied only to people who can buy up TV stations or newspaper companies, and control what employees say and write.

Rights to food and water are considered as basic in some places as civil and political rights.

Civil and political rights are not always enacted fairly, and the U.S. court system continues to define what each right entails. However, public opinion in this country supports these rights in concept, and we react with outrage when they are violated. Examining food as a basic right, similar to the civil and political rights recognized in the U.S., could help us to see a path toward a food system with greater integrity that will protect and actually enhance ecosystem health.

Article 2

Congruence between Quaker values and food choices

REFLECTIONS on Friends testimonies have led many Meetings to actively protect the integrity of Earth’s ecosystems. For some Friends, the leading to resist the violent destruction of the natural world and other species is as powerful as resisting violence against other humans, and has assumed the same weight as earlier Friends’ resistance to slavery. Even modest changes in food choices can lead to significant improvements in the environmental and social impacts of agriculture and fisheries.

A recent book from the Union of Concerned Scientists, *The Consumer’s Guide to Effective Environmental Choices*, attempted with careful research and documentation to show which actions can significantly affect one’s environmental impacts and which are relatively trivial. Food ranks second only to transportation as a source of environmental problems, mainly because of habitat conversion, water use, and pollution due to cultivation. Meat and poultry production are more harmful than fruits, vegetables, and grains. Mathis Wackernagel at Redefining Progress and a team of other researchers published a paper around the same time

showing that human use of the natural environment has been exceeding its regenerative capacity since the 1980s. Wackernagel is one of the creators of the “ecological footprint” concept, the area required for the production of food and other goods and the absorption of waste.

Your food ecological footprint

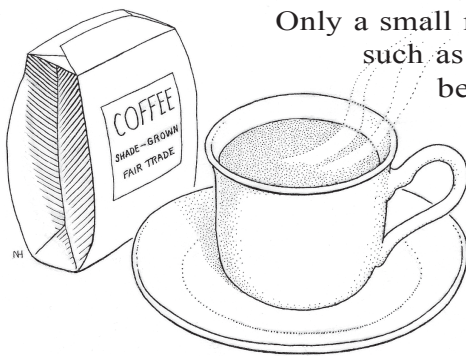
YOU CAN REDUCE your ecological footprint in many ways. Some of the food options are:

- ❖ Eat lower on the food chain: more vegetables, fruits, and grains and less meat.
- ❖ Reduce “food miles,” the distance that food travels to reach your home. By choosing food grown close to home, or growing it yourself, you not only eliminate the cost of transporting it but the costs of packaging and cooling it to survive its long trip. FoodRoutes is a national organization formed to help people find sources of local food and better understand its advantages (<http://www.foodroutes.org/buylocal.jsp>).
- ❖ Buy foods raised by farmers who try to mimic natural methods of achieving soil fertility and pest control. The simplest way to do this is to purchase food that is certified organic. However, the environmental costs of shipping certified organic food from the other side of the country or halfway around the world outweigh the benefits to the environment. It is better to look for foods raised in your region, grown organically or with Integrated Pest Management to reduce synthetic pesticide use, or grown with “natural” methods.
- ❖ Eat less! Overconsumption and obesity are more prevalent in the U.S. than food insecurity. While they are complex problems aggravated by advertising and availability of junk food, you do have considerable control over what you eat. Eating out less and eating fewer processed foods allows you to more easily keep track of how much you are eating and its nutritional value.

Fair trading

IT IS VITAL THAT Friends go beyond individual actions and changes in shopping habits, to build a more just food system. As Friends, we are concerned with social justice as well as ecosystem integrity and health. Fortunately, it is possible to make food choices that are good for other people as well as being good for the planet. One way to do this is by looking for “fair-trade” products, certified to give producers a decent wage.

- ❖ Buy fair-trade products. Equal Exchange Interfaith Program describes the benefits of fair-trade coffee, tea, and cocoa and allows direct ordering from its online store: <http://www.equalexchange.org/interfaith>.



Only a small number of food products prominent in international trade—such as coffee, tea, and chocolate—are fair-trade certified at present, because the primary impetus for developing fair-trade standards has been to alleviate poverty and labor exploitation that are part of the international agricultural trading system. For instance, the price of coffee on the international

market fell between 2000 and 2003 to a 30-year low, threatening the livelihoods of 25 million coffee producers around the world. This is not due to some miraculous technological breakthrough that allows farmers to produce coffee much more cheaply. It is because farmers in developing

countries, mostly poor smallholders, now sell their coffee beans for much less than they cost to produce, while middlemen who buy, roast, package, and sell the beans are making higher profits. With full globalization of markets and the consolidation of companies that trade foods, buyers can force down world prices. Frequently this means buying from countries that are in economic crisis or political upheaval and lack standards on fair wages and safe working conditions—including prohibitions on child labor and slavery—for those who work in the fields. The top suppliers of coffee in the world in 2000–2001 were Brazil, Vietnam, and Colombia. For cocoa, the top suppliers were Ivory Coast, Ghana, and Indonesia. In 2002, while news stories about the prevalence of child slavery in the cocoa industry were breaking, Nestlé S.A. had the

highest revenue (over \$57 billion) of all worldwide food and beverage companies and was the 85th largest economic entity in the world, just below New Zealand. Fair-trade certification is the best possible guarantee that goods are produced without exploitation.

Community-supported agriculture

OUR FOOD DOLLARS CAN HELP to support a more just food system within the U.S. too. Community-supported agriculture (CSA) is an increasingly popular option, in which customers buy “shares” in a farm’s production before the growing season begins.

- ❖ Join a CSA (check for possibilities in your geographic region through a national database maintained by the Alternative Farming and Sustainability Information Center, the Robyn van En Center for CSA Resources, the U.S. Department of Agriculture’s Sustainable Agriculture Network, and others <http://www.nal.usda.gov/afsic/csa/csastate.htm>).
- ❖ Buy directly from local farmers at farmstands and farmers’ markets.
- ❖ For products that aren’t available locally, check online for family farmers who can sell them directly to you through the Supermarket Coop (<http://www.ruralcoalition.org>).

Each CSA operates a bit differently, but the most common pattern is for shareholders to receive a box of fresh produce each week during the growing season. This system allows customers to share some of the risks and unpredictability of farming while also developing a relationship with a local farmer and learning how to eat more seasonally. Buying directly from farmers, at farmers’ markets or farmstands, lets them keep all of the gross returns instead of whatever is left after middlemen take their cuts. Rural Coalition has started an online Supermarket Project that lets customers buy straight from family farmers, even if they don’t live close by.



Responsible investing

- ❖ Invest in socially and environmentally responsible food businesses, and participate in shareholder resolutions to improve company policies.

Socially responsible investment (SRI) is another way to support fair business practices in the food industry. Food and agriculture are huge industries, and several companies offer stock options. After petroleum, coffee is the world’s next most heavily traded commodity. A financial consultant who specializes in SRI can steer Friends with money to invest toward businesses that have superior environmental, labor, and corporate governance records and policies, and toward Community Investment Notes that allow micro-loans to local businesses. Friends who decide for any reason to keep stock in a company with a poor environmental or labor record can vote in shareholder resolutions to change that company’s policies.

Questions for reflection

After reading at least one of the selections above, reflect on the following questions:

- ❖ Do I act in the assurance that food and drinking water are rights? How do I protect this right for others? How do I respond when I see a violation of these rights?
- ❖ Do I respect life and treat it with reverence?
- ❖ Who grew and prepared my food? Did others suffer so that I could eat? How can I remove suffering from my own food chain?

Illustrative activities

1. If consideration of food system problems is new to your group, you might want to learn more about the specific mechanisms by which we are hurting biodiversity, the natural environment, and other countries by our food choices. You can begin with information available online and in print from some of the sources listed in Appendix B. Several faith communities have published statements or study guides about food. One of the best is *Food and Faith*, a 2002 reader edited by Michael Schut about the environmental, ethical, and social impacts of food choices and what can be done. Another good compilation that offers food for thought is the *Fatal Harvest Reader* (Kimbrell 2002).
2. Share within your group various ways that individuals have changed their eating habits, as they have attempted to be more environmentally and socially responsible. In addition to sharing specific actions, talk about barriers that have been encountered, such as short growing seasons that restrict access to local fresh fruits and vegetables; lack of markets that carry locally produced, fair-trade, and organically grown foods; or time pressures that make cooking from scratch more difficult.
3. Think about ways that your individual actions can be linked to build strong, viable alternatives to exploitative food systems. Play the *Community-based Food Game* (see below) to open up discussion of some of these alternatives. How might a Meeting help to support its own members as they try to make food choices with greater integrity, and create a locus within a neighborhood or community for healthier food-system alternatives? Examples might include starting a study circle on food and environment, sponsoring a farmers' market on Meeting grounds, "adopting" a local farm that wants to use the community-supported agriculture model, buying fair-trade coffee and tea for Meeting fellowship events, and supporting local organizations that provide nutritious food to homeless people and low-income children and parents.
4. Use the *Community-based Food System* game. For a free copy contact Molly Anderson at mollydelcarmen@hotmail.com.
5. Play *What Does the World Eat?* Purpose: Understand the vast difference in food availability and diet among different countries in the world, and appreciate the special qualities of the foods used by different cultures. Instructions: From a world map, have each person in your group pick one developing country and include as many continents as possible among the group. Ask each person to investigate what people in that country eat, and supplement this with data on the extent of malnutrition among adults and children in that country. This data is available online from the Food & Agriculture Organization of the United Nations: <http://www.fao.org/docrep/005/y7352e/y7352e07.htm#>. Plan a meal for the group in which each person prepares a typical food from his/her selected country.
6. Play *How Did Your Food Get to You?* Purpose: Understand the multiple stages of the U.S. food system. Instructions: Divide the group into two parts, each with access to a large sheet of newsprint or a blackboard/whiteboard. Select a breakfast food item, such as oats or milk or bacon. In each group, one person will draw and the rest of the people will be coaches. Draw the different places that this food item might have gone through on its way from field to table. Include producers, truckers, processors, distributors, wholesalers, retailers, and waste handlers. Discuss the positive and negative aspects of this complex system.

Prayers and responsive readings

U.N. Environmental Sabbath

How wonderful, O Lord,
are the works of your hands!
The heavens declare Your glory,
the arch of sky displays Your handiwork.
The heavens declare the glory of God.
In Your love You have given us the power
to behold the beauty of Your world, robed
in all its splendor.
The sun and the stars,
the valleys and hills,
the rivers and lakes
all disclose Your presence.
The Earth reveals God's eternal presence.
The roaring breakers of the sea
tell of your awesome might
the beasts of the field
and the birds of the air
bespeak Your wondrous will.
Life comes forth by God's creative will.
In Your Goodness You have made us able to hear
the music of the world.
The raging of the winds,
the whispering of trees in the wood,
and the precious voices of loved ones
reveal to us that You are in our midst.
A divine voice sings through all creation.

—U.N. Environmental Program

God's Grandeur

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.

And, for all this, nature is never spent.
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs—
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.

—Gerard Manley Hopkins

We Are the Earth

We are the earth.

Earth is stardust-come-to-life, a magic cauldron where the heart of the universe is being formed. In me, the Earth and its creatures find their voices. Through my eyes the stars look back on themselves in wonder.

I am the earth. This is my body.

We are the air.

Air is the breath of the Earth, the movement of life, the quick, violent storm, and the slow, caressing breeze. In my breathing, life is received and given back. My breath unites me to all things, the creatures that make the oxygen, and to the people that share the same breath: yesterday a victim of AIDS; today a soldier in the Middle East; tomorrow, a poor woman in the Third World.

I am air. This is my breath.

We are fire.

Fire is the energy of the universe, the source of power and new life. In my thoughts burn the fires of the original eruption of life; in my emotions, lightning flashes; in my love, new life is conceived. I participate in power. I share in the energy of the universe, to keep warm, to fuel my body, to create my relationships.

I am fire. This is my power.

We are water.

Water is the womb of the Earth, from which all life is born. The oceans flow through the Earth, bringing abundance; the oceans flow through me, carrying food, recycling waste, expressing emotions.

I am water. This is my life.

—Daniel Martin, Director
International Communities for the Renewal of the Earth

Unit 7. Healthy Food, Healthy Planet

Brower, Michael and Warren Leon. 1999. *The Consumer's Guide to Effective Environmental Choices*.

Three Rivers Press, New York.

Brown, Lester R. 2003. *Plan B. Rescuing a Planet under Stress and a Civilization in Trouble*. W.W. Norton & Company, New York.

Kimbrell, Andrew, ed. 2002. *The Fatal Harvest Reader. The Tragedy of Industrial Agriculture*. Foundation for Deep Ecology and Island Press, Washington, D.C.

Schut, Michael, ed. 2002. *Food and Faith: Justice, Joy and Daily Bread*. Living the Good News, Denver.

Periodicals

- ❖ *Alternatives*, <<http://www.alternativesmagazine.com>>.
- ❖ *Creation Care* (Environmental Evangelical Network), <<http://www.creationcare.org/magazine/>>.
- ❖ *EarthLight* <<http://www.earthlight.org>>.
- ❖ *New Internationalist*, <<http://www.newint.org>>.
- ❖ *Yes! A Journal of Positive Futures*, <<http://www.yesmagazine.org>>.
- ❖ *World Watch Magazine*, <<http://www.worldwatch.org>>.

Ecumenical organizations

- ❖ Bread for the World is a nationwide Christian citizens movement seeking justice for the world's hungry people by lobbying our nation's decision makers. 50 F St., NW, Suite 500, Washington DC 20001; 202/639-9400; 800-82-BREAD; <<http://www.bread.org>>.
- ❖ Earth Ministry helps connect Christian faith with care and justice for all creation. Their work engages individuals and congregations in knowing God more fully through deepening relationships with all God's creation. They believe that through this experience both personal lives and cultures can be transformed. These transformations include discovering a worldview that sees creation as a revelation of God, practicing simplified living and environmental stewardship, and seeking justice for all God's creation. 6512 23rd Ave., NW Suite 317, Seattle WA 98117; 206/632-2426; <<http://www.earthministry.org>>.
- ❖ National Farm Worker Ministry is an interfaith organization that supports farm workers as they organize for empowerment, justice, and equality. Member organizations include nearly 40 national, state and local religious bodies. Their website lists Action Alerts, disaster response, news and resources. 438 N. Skinker Blvd., St. Louis MO 63130; 314/726-6470; <http://nfwm.org>.
- ❖ The National Religious Partnership for the Environment is a formal alliance of major faith groups and denominations across the spectrum of Jewish and Christian communities and organizations in the United States. Its four founding partners are the U.S. Catholic Conference, National Council of Churches of Christ, Coalition on the Environment and Jewish Life, and Evangelical Environmental Network. The Partnership integrates care for God's creation throughout religious life: theology, worship, social teaching, education, congregational life, and public policy initiatives. 49 South Pleasant St., Suite 301, Amherst MA 01002; 413/253-1515; <<http://www.nrpe.org>>.
- ❖ Presbyterian Hunger Project of the Presbyterian Church (USA) has a great website as part of its "Food and Faith" Program, with lots of information and links to other organizations;

<http://www.pcusa.org/pcusa/wmd/hunger/food/why>>.

- ❖ Web of Creation is a website with good information, including a page entitled “Sustainable Diet,” with helpful book and Internet resources; <http://www.webofcreation.org>>.

Additional (secular) Fair Trade resources

- ❖ Oxfam America’s *Make Trade Fair* global campaign includes information and links about unfair global trade policies and how fair trade can be strengthened. The Advocacy/Campaigns section of its website also links to resources about how to contribute to a better U.S. food system; <http://www.oxfamamerica.org/advocacy/art308.html>>.
- ❖ TransFair USA is the only independent, third-party certifier of Fair Trade practices in the

United States. Through regular visits to Fair Trade farmer cooperatives conducted by

Fairtrade Labeling Organizations International (FLO), and partnerships with US companies, TransFair verifies that the farmers who produced Fair Trade Certified products were paid a fair price; <http://www.transfairusa.org>>.

Other resources

- ❖ Food and Agriculture Organization (UN), <http://www.fao.org/>>. Source of information on the status of fisheries in the 2002 State of World Fisheries and Aquaculture (SOFIA) report and on international trade in food.
- ❖ Food and Agricultural Service, U.S. Department of Agriculture, <http://www.fas.usda.gov/ustrade>>. Source of information on international trade of commodities.
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