



# A Jewish Perspective on Fair Trade

The Jewish Supplement for “Win Win Solutions,”  
the Equal Exchange Curriculum



Equal Exchange Interfaith Program  
[www.equalexchange.coop/ajws](http://www.equalexchange.coop/ajws)



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## The Jewish Supplement for “Win Win Solutions,” the Equal Exchange Curriculum

(Arranged by Unit and Class)

### How to Use this Supplement

The Jewish Supplement is composed of three sections that correspond with three different classes in the Equal Exchange curriculum, Win Win Solutions: An Introduction to Fair Trade and Cooperative Economics. For each section below, your students *first* complete the activities in the corresponding unit and class of the original curriculum, Win Win Solutions. Then the students complete the corresponding activities in this supplement for that same unit and class.

For example, below you will see a section entitled, “Supplementary Material for Unit 1, Class 2: ‘The Power of One’ (pg. 15).” For this section, your students complete “Unit 1, Class 2” of Win Win Solutions and then *follow* it by completing the supplementary activities in this supplement.

This curriculum is relevant to and could be used in classes on a variety of topics, including but not limited to: kashrut, halacha, social justice, tzedekah, social studies, Jewish ethics, and more. Additionally, keep in mind that *any of the sections in this supplement can stand alone*, meaning you don’t have to do the entire curriculum and supplement for one section to make sense. However, if you do any of the activities by itself, you will likely need to preface it with any information and activities necessary (from the supplement or your own creation) to introduce concepts related to Fair Trade. If you feel particularly excited about bringing fair trade teachings to your classroom, you may decide to do the entire supplement with your class over the course of a few weeks, or, if you only do one activity per week, over the course of a 2 month period. Just remember that *each lesson can also stand alone*.

For ideas about ways to use this curriculum for day schools, Sunday school, Hebrew school, and youth groups, please refer to *Appendix I: Ways to Use this Curriculum*.

### Section 1

#### **Supplementary Material for Unit 1, Class 2: “The Power of One” (pg. 15)**

(35 minutes)

Age Range: 5<sup>th</sup>-8<sup>th</sup> (unless otherwise noted)

The Importance of Taking Action in the Jewish Tradition

Background explanation: Appoint someone to read this aloud in your class (5 minutes):

We’ll be reading stories in Win Win Solutions about people who have seen problems in the world and taken action to resolve them. After reading the stories, discuss them using the questions in the “Dialogue” section at the beginning of Unit 1, Class 2 (page 15 of Win Win Solutions).

Now begin the writing assignment at the end of “The Power of One.” When you give the writing assignment to your class, feel free to change it and incorporate ideas from the Jewish supplement into the short essay question. We suggest changing it to, “As a Jewish person, what would you like to do to address poverty, hunger, and inequality around the world?” [For 7<sup>th</sup>-9<sup>th</sup> graders, add: “How do you feel that addressing these problems is one way of expressing your Jewish values?”]

From a Jewish perspective, the stories we read in Unit 1, Class 2 demonstrate the importance of taking action and upholding our personal values through our actions. The emphasis on issues like poverty and fair business practices is also found in numerous places in the Jewish tradition. We will now be reading some quotes from our tradition that help us understand a Jewish perspective on poverty, treatment of workers, and taking care of the environment, all of which are topics that are linked to fair trade.

### Reading, Acting Out, and Discussing Quotes

(15 minutes)

Divide the students into small groups. Hand out the quotes and discussion questions about them to each group of students. *A handout with all quotes and questions can be found at the end of this section of the Jewish supplement.* For 5<sup>th</sup> - 7<sup>th</sup> graders, begin with the following pre-activity:

Give each group the quotes below and assign them 2-3 quotes to act out so that they can first “learn” the meaning in a hands-on manner. Instruct the students to act out the meaning of the quote either by freezing in a pose that demonstrates the meaning or by creating a brief skit in which the act out the meaning. If this activity seems like it might be confusing for your students, explain what you mean by giving an example of a pose with your body in front of the class.

Students who seem hesitant about doing a skit or pose should feel free to *draw* the meaning of the quote instead.

Give the students about 10 minutes to discuss their quotes and come up with a pose, skit, or drawing. Have each group come to the front of the class in turn to show their performance or art. Then ask the rest of the class to explain what they think is going on in that pose/skit/drawing. The performers themselves should then explain what was actually going on.

After offering an explanation, ask the group members to answer the questions accompanying the quotes in this section (see “Discussion Questions”) for the entire class. If group members seem stumped, open up the questions to the rest of the class.

For older students, the acting out activity may be too juvenile, in which case you can begin with the discussion itself as outlined below:

Have the groups read all the quotes aloud amongst themselves; make sure they take turns reading to the group. After they have read all quotes, have them select 3-4 quotes that they find powerful.

Once each group has selected quotes, here are the main questions for each group of students to explore during a small group discussion.

### Discussion Questions

(20 minutes)

- 1) What is the main point of this quote?
- 2) How does this quote relate to social justice and the Jewish idea that we should work towards "tikkun olam," or "repairing the world?"
- 3) What do these quotes teach us about our responsibility to address poverty, unfair treatment of workers, or other issues in the stories you read about making a difference?

Someone should be a note taker for the group. Once the groups have finished discussing the questions above, have a volunteer from each group present some of the group's most interesting ideas.

The Importance of Taking Action: Right from the beginning of being a "People of the Book," we were focused on taking action.

### **"We will do and we will hear."**

-Exodus 24:7

Context: stated by the Israelites when receiving the Torah at Mount Sinai

The statement, "We will do, and we will hear," amounts to a commitment to carry out God's commandments even before hearing what the observance of those commandments actually involves.

-<http://www.aish.com/h/sh/se/48967001.html>

One of the most famous quotes about taking action:

### **"You are not required to finish the job; neither are you free to desist from it"**

-Rabbi Tarfon in Pirkei Avot (Ethics of the Fathers)

### The Power of One: Changing Even One Person's Life is Significant

### **"He who saves just one life in Israel is one who has saved an entire world."**

-The Talmud, tractate Sanhedrin 37a

Context: The idea here is that saving one life is like saving the whole world because from one person can come so many generations of people. Therefore, saving a person is saving not just her or him but also all the people in her or his line of descent.

Jewish Views on Caring for the Environment

There are countless texts discussing our duty to care for the earth and for one another. Here are just a few of these texts:

**“When God created Adam, He took him and led him round all the trees of the Garden of Eden, and said to him, “See My works, how beautiful and praiseworthy they are! Now all that I have created, I created for your benefit. Be careful that you do not ruin and destroy My world; for if you destroy it there is no one to repair it after you.”**

-The Midrash (Ecclesiastes Rabbah 7:13)

**The Talmud extends the prohibition of not destroying fruit trees to any type of wasteful destruction and considers wasteful destruction of any kind a violation of Torah law.**

-Babylonian Talmud, Shabbos 129a; Babylonian Talmud, Bava Kama 91b\*

Context: This quote discusses the principle of *bal tashchit* (literally meaning “do not destroy”), a prohibition against unnecessary destruction or waste. This prohibition against wasting can be applied to helping the environment by recycling, composting, etc.

Emphasis on poverty in the Jewish tradition

**“There is nothing in the world more grievous than poverty - the most terrible of sufferings. Our teachers have said: if all the troubles of the world are assembled on one side and poverty is on the other, poverty would outweigh them all.”**

-Midrash Exodus Rabbah 31:12

(translation from <http://www.fairtradejudaica.org/whatsjewish.html>)

Responsibility for giving to charity

(A man must reside in a town) thirty days to **become liable for contributing to the soup kitchen, three months for the charity box, six months for the clothing fund, nine months for the burial fund**, and twelve months for the repair of the town walls? –Rabbi Assi replied in the name of Rabbi Yochanan: Our Mishnah also in specifying the period of twelve months was thinking of the repair of the town walls.

-Talmud, Tractate *Bava Batra* 8a

**“Tzedakah is as important as all the other commandments put together.”**

- Rabbi Assi

Ensuring that the poor will not always be dependent upon charity

The highest level of tzedekah (charity) is when you support someone by giving him a gift, or a loan, or entering into partnership with him, or create a job for him so that he supports himself until he no longer needs to depend upon others.

-Rambam, Mishneh Torah, Laws of Gifts to the Poor, 10:7

**“The primary Jewish tool for helping the poor is *tzedakah*. According to the great 12th Century Jewish scholar Rabbi Moses ben Maimonides, the highest form of *tzedakah* is entering into a business partnership or giving a person a job so that he or she can become self-sufficient. When we buy fair trade products, we are effectively entering into a business partnership with the producer. The number of steps in between us and the producer doesn’t matter. If we fail to take into account their economic well-being, if we focus only on getting the best deal, then we’re doing the opposite of what *tzedakah* obligates us to do. Our partnership with fair trade producers helps lift them out of poverty, not drive them further into poverty.”**

-Fair Trade Judaica, <http://www.fairtradejudaica.org/whatsjewish.html>

## Handout for Section 1: Quotes and Discussion Questions

In your small group, read all the quotes aloud. After reading *all* quotes, select 3-4 quotes that members of your group find powerful.

Once your group has selected quotes, here are the main questions for your group to answer during a small group discussion.

Discussion Questions (15 minutes)

- 1) What is the main point(s) of each quote?
- 2) How does this quote relate to social justice and the Jewish idea that we should work towards “tikkun olam,” or “repairing the world?”
- 3) What do these quotes teach us about our responsibility to fight poverty, unfair treatment of workers, or other issues in the stories you read about making a difference?

Someone should be a note taker for the group. Once the groups have finished discussing the questions above, a volunteer from each group will present some of the group’s most interesting ideas.

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-Fair Trade Judaica, <http://www.fairtradejudaica.org/whatsjewish.html>

**Section 2****Supplementary Material for Unit 1, Class 5: “Where Your Food Comes From” (pg. 35)**

(50 minutes)

Age Range: 5<sup>th</sup>-9<sup>th</sup> (5<sup>th</sup> graders may need extra guidance)

Additional Instructions for Unit 1, Class 5 of *Win Win Solutions*:

To enable students to identify where their food comes from, ask them to pick foods like rice, an apple, an avocado, sugar, hot cocoa, etc. versus a food that composes a complete meal (i.e. “a sandwich” or “stirfry”). Then have the students conduct research on where that food comes from (meaning where it is actually grown) by using a basic Internet search: “where does \_\_\_\_\_ come from?” For younger kids, you can show the video at this link, which includes a map of where different foods originate about halfway through: <http://urbanext.illinois.edu/food/>.

Alternatively, have kids bring in a few items from their pantries at home and then look at the packaging to see which country the food came from (students could even bring in an apple since many of our apples come from New Zealand or Chile). Most packaged food has the country of origin on the packaging itself.\*

Summary of Section 2 of the supplement: In this section, after students have completed mapping out where their selected foods came from, every student shares which foods they chose to research and where they came from. Students then engage in a discussion about why understanding the source of their food matters from a Jewish and a moral perspective. Lastly, they apply the lessons they have learned in a debate about which type of chocolate bar to purchase.

*\* If you have more time, you could even take students to a nearby grocery store to look at produce and other foods in person and check out their country of origin that way.*

**1. Preliminary Activity and Questions**

(15 minutes)

Age Range: 5<sup>th</sup>-9<sup>th</sup> (this activity may be too juvenile for 9<sup>th</sup> graders)

Ask the class to follow the instructions and answer the questions below to ensure that everyone understands the overall point of this next activity

- 1) Ask everyone to find a partner. Have the partners check the tags of one another’s shirts to see where their shirts were made. Students may check their own clothing if it seems like they will feel uncomfortable touching one another’s clothes. If the weather is cold, have students check what country their jackets or coats were made in as well.
- 2) Go around the class and have every person state what their labels said.
- 3) How is this activity related to the map we created showing where our food comes from?
- 4) Based on our clothing labels and our research about food, what have you learned about how we are connected to workers and farmers around the world?

- 5) Why do you think it’s important to know more about where our food, clothing, and so on were grown or sewn?

Collect answers to #5 from several students. If they’re not sure why it should matter, try to show them why by asking:

- When we buy clothing or food, why might it be important to know how the people who made our clothes or grew our food were treated by their employers?

After collecting students’ answers, make sure the following points are clear:

Our food and clothing are shipped to the United States from all over the world. In the case of food, sometimes it’s difficult to figure out where everything we use came from. It’s important to understand not only where our products come from, but also why we should care.

## 2. Introducing a Jewish perspective

(15 minutes)

Age range: 7<sup>th</sup>-9<sup>th</sup> (this discussion may be appropriate for certain 6<sup>th</sup> grade classes)

Have the students break into groups of 3-4 people. Hand out the quotes below and assign each group 2-3 quotes. *A handout with all quotes can be found at the end of this section of the supplement.* It is each group’s job to explain what their quotes teach us about Judaism’s view of how we should treat laborers. As they read the quotes and discuss how they will present them to the class, have them use these questions to guide their explanations:

- 1) What is our responsibility to Jewish and non-Jewish workers?
- 2) Based on these quotes, what does Judaism teach us about buying food, clothing, and so on from companies that may not treat their workers fairly?
- 3) Do you think we have a responsibility to learn about how companies treat their workers? Why or why not?
- 4) How can we as Jews act upon the values in these quotes? Think about the choices you and your parents make when you go shopping and how you can have a negative or positive effect on the people who grow our food or sew our clothing.

Ask each group to choose a leader. Once the small group discussions are over, the leader reads the group’s quotes aloud to the class and then explains what their group discussed to everyone. Make sure the leader mentions what Judaism teaches us about why it’s important to know where our food comes from.

.....

The following texts are arranged by topic versus by source. While others might have chosen to organize texts by grouping all primary sources together, all commentators together, etc. (e.g. all Talmudic quotes would be together), *grouping them by topic* ensures that students can *quickly identify the theme of each quote* and *quickly find a quote related to a particular topic*. This arrangement makes it easier for students to reference supporting material when explaining their opinions.

Ensuring that the Poor Will Not Always be Dependent Upon Charity

**The highest level of tzedekah (charity) is when you support someone by giving him a gift, or a loan, or entering into partnership with him, or create a job for him so that he supports himself until he no longer needs to depend upon others.**

-Rambam, Mishneh Torah, Laws of Gifts to the Poor, 10:7

Jewish Views on Treatment of Laborers

**You shall not abuse a needy or destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and his life depends on it; else he will cry to the Lord against you and you will incur guilt.**

-Deuteronomy 24:14-15

**On your fast day you see to your business and oppress all your laborers...This is the fast I desire: To unlock the fetters of wickedness, and untie the cords of the yoke, To let the oppressed go free; To break off every yoke.**

-Isaiah 58:2-7

**In disputes between employers and workers, the rights of the worker were given preference over those of the employer.**

-Babylonian Talmud, Baba Metzia 77a

**Said Rava, when a man enters the court of judgment (after death), they ask him: did you conduct all your dealings in good faith?**

-Babylonian Talmud, Shabbat 31a

Fair Business Practices

**You shall not falsify measures of length, weight, or capacity. You shall have an honest balance, honest weights, an honest eifah, and an honest hin.\***

- Leviticus 19:35-36

**It is forbidden to cheat people in buying or selling or to deceive them, whether they are Jewish or gentile – they are equal in measure.**

-Rambam, Mishneh Torah, Hilchot Mechirah 18:1

Giving Tzedekah to Jews and Non-Jews

**The rabbis taught: We sustain the non-Jewish poor along with the Jewish poor and visit the non-Jewish sick along with the Jewish sick, and bury the non-Jewish dead along with the Jewish dead for the sake of peace.**

-Talmud, Tractate Gitten 61a

\*Point out to your students: the idea of fairness in terms of accurate weights and measures is relevant to small farmers around the world who are sometimes cheated by people who intentionally use inaccurate scales. In the conventional coffee market, for instance, farmers may be cheated by middlemen (called coyotes because they are considered predatory) who use inaccurate scales when weighing coffee. These middlemen sometimes *pretend* the weight of the farmers’ coffee beans is lower than it actually is so that they can pay the farmer less than they owe them.

*Source about false weights and measures to share if there’s time:*

“‘Inadequacies of Present Indian Marketing System’

(The situation described below occurs in India as well as other countries)

### **Malpractices in unregulated markets**

**...Another malpractice in [wholesale markets] relates to the use of wrong weights and measures...Wrong weights continue to be used in some unregulated markets with the object of cheating the farmers.”**

[-http://www.world-agriculture.com/agricultural\\_marketing/agricultural-marketing-inadequacies-marketing-system.php](http://www.world-agriculture.com/agricultural_marketing/agricultural-marketing-inadequacies-marketing-system.php))

Now that students understand how Jewish values tie in to their research on the source of food and clothes, have them get back into small groups. Then explain the next activity: a debate on how to make moral decisions about what to buy when shopping.

### 3. The Debate

(20 minutes)

Age Range: 6<sup>th</sup>-8<sup>th</sup> (may be appropriate for advanced 5<sup>th</sup> graders)

Special materials: 2 scales for younger students (5<sup>th</sup>, 6<sup>th</sup>, and possibly 7<sup>th</sup>) to *weigh* the different sides of the debate, a copy of the chart below for each student, a few dozen dried beans (to put on the scales), and 3 types of chocolate bars: one Fair Trade, organic bar, one gourmet Swiss bar, and one bar from a convention company such as Hershey’s (the chocolate bars are optional but will help make the debate more realistic and hands-on for students). *A handout with a copy of the chart can be found at the end of this section of the supplement.*

### Instructions for the Class

- 1) You go into a grocery store with friends and decide to pick up some chocolate. When you get to the candy aisle, you are overwhelmed by choices. You have three options to decide between. They include:
  - 1) A Fair Trade, organic chocolate bar,
  - 2) A gourmet Swiss chocolate bar that looks fancy but is not certified Fair Trade or organic, or
  - 3) An inexpensive, common brand of chocolate
  
- 2) You are torn between options and decide to have a debate with a couple friends about which chocolate bar you should buy. Before you begin the debate, be sure to fill out the chart in step #6, which will help you organize all the information you need. If you and the other students in your class aren't sure what terms like “Fair Trade” and “organic” mean, then you can use the activities and information in #3-5 to learn about terms like “fair trade” and “organic.” This will help you understand the words better before you begin the debate. #3-5 below will also help you fill out the chart in step #6.
  
- 3) Understanding the meaning of the term “Fair Trade:”
  - One simple definition of Fair Trade is: *Fair Trade is a way of doing business that ultimately aims to keep small farmers an active part of the world marketplace, and aims to empower consumers to make purchases that support their values. Fair Trade is [also] a set of business practices voluntarily adopted by the producers and buyers of agricultural commodities and hand-made crafts that are designed to advance many economic, social and environmental goals (<http://www.equalexchange.coop/what-is-fair-trade>).*
  - Watch the videos of farmers: the following YouTube videos show two of the thousands of farmers that Equal Exchange partners with to provide people with Fair Trade coffee, tea, chocolate, and so on.
    - <http://www.youtube.com/watch?v=fglKCwAcl3k>, which is “Carlos Reynoso - Equal Exchange’s 20<sup>th</sup> Anniv.:” Farmer explains benefits of FT at 1 min. 5 seconds (before that point he explains damage to the environment from natural forces)
    - <http://www.youtube.com/watch?v=X9XY0-p8slw>, which is “Israel Pisetsky - Equal Exchange’s 20<sup>th</sup> Anniv.:” Explanation of how farmers’ lives improved after becoming Fair Trade farmers
  - What do the farmers teach you about what it means to be a Fair Trade farmer?
  - There are many ways that Fair Trade improves the lives of farmers. Here are just a few:
    - Fair Trade ensures that farmers are given a fair price.
    - Fair Trade ensures that buyers build direct, long-term relationships with farmers instead of going through middlemen.
    - Fair Trade ensures that even small farmers with very little land have a way to reach consumers in countries that are far away from them and often wealthier (such as the United States). Usually it would be difficult or impossible for small farmers to sell their products in such distant countries.
    - Fair Trade rules require that farmers be paid what is called a Fair Trade premium, which is a small amount of money over and above the minimum Fair Trade price and is intended for community development projects. Farmers then democratically decide how to use the extra money to fund a project that benefits the whole community. For example, they might use the extra money from the buyer to repair

or build a school, purchase medicine for a health clinic, or fund an electricity project.

- 4) Understanding the meaning of “organic:” students should go on this website and read through some of the Frequently Asked Questions (FAQs), especially the first one, “What does organic mean”: <http://www.organic.org/home/faq#faq1>.

If students are not able to go online, at least make sure they get the gist of the following basic definition, keeping in mind that they won’t understand every word: *“Simply stated, organic produce and other ingredients are grown without the use of pesticides, synthetic fertilizers, sewage sludge, genetically modified organisms, or ionizing radiation. Animals that produce meat, poultry, eggs, and dairy products do not take antibiotics or growth hormones.”*

It’s important for students to understand a deeper meaning of organic, even if they don’t know all the words in the above definition, so also explain that *buying and eating organic means buying food and drink that are likely healthier for your body*. Whether a food is organic relates to how farmers treated the soil or animal product you’re eating, and whether farmers farm organically ultimately affects the nutrition of food, as well as the quality of soil, air, and water.

The “organic” label generally implies that the food is better for both nature and our bodies.

- 5) To help you fill out the chart below, keep the following factors in mind:

- A. A Fair Trade, organic chocolate bar will have labels on it showing that it is Fair Trade and organic. Fair Trade labels may vary, but the organic label will generally be from the United States Department of Agriculture and will look like this:



A Fair Trade, organic bar will generally cost more than a conventional chocolate bar (like one made by Hershey’s or Nestle) because the farmers who made the cocoa and other ingredients in the bar were paid more for the cocoa that went into making the chocolate bar. Since the farmers are paid at least the Fair Trade minimum price, which is set by the Fairtrade Labelling Organizations International (FLO), the company that buys the chocolate pays more, which means that the person who buys the chocolate bar will end up paying more as well. Fair Trade, organic chocolate bars will not have any cocoa in them that was harvested through the use of child labor or child slavery, practices that are common in the conventional chocolate industry.

The bar may have travelled fairly far to reach you because the countries in which cocoa is grown may not produce the chocolate bars themselves. Production of the chocolate bars is usually done in another country, and then the chocolate must be shipped to your country before you buy it from the grocery store.

- B. A *gourmet Swiss chocolate bar* may or may not be certified organic. If your teacher is able to use a sample of each kind of bar, check the Swiss bar to see if it's organic. We use Swiss because the Swiss are known for high quality chocolate. The bar will cost more than a conventional chocolate bar, but the farmers who produced it were likely not paid a fair price. In truth, it would be difficult or impossible to tell if farmers were paid fairly because the bar isn't certified Fair Trade. Child labor or child slavery was probably used to harvest the cocoa in the bar since 70% of the world's cocoa comes from West Africa, where over one hundred thousand children work or are enslaved on cocoa plantations.

The bar travelled a long way to reach you because the cocoa was likely harvested in a different country than the bar was produced, and then the bar still had to be shipped to the United States.

- C. A *conventional chocolate bar* will be neither Fair Trade nor organic. The bar will be cheap and farmers who grew the ingredients in the bar were almost certainly not paid a fair price since farmers often aren't paid fairly if they are not selling through the Fair Trade system. Child labor or child slavery likely went into harvesting the cocoa in the bar since 70% of the world's cocoa comes from West Africa, where many children work or are enslaved on cocoa plantations. Lastly, the bar travelled a long way to reach you because the cocoa was produced in a different country than the bar, and then the bar still had to be shipped to the United States.

- 6) Using the information you just learned in #3-5, fill out the chart below with answers to the questions for each type of chocolate bar. Students can work with a partner or in groups of three to complete the chart. This chart will give students the background they need to have a debate.

Chart for Students to Complete

<b>Type of Chocolate</b>	<b>Fair Trade</b>	<b>Gourmet Swiss</b>	<b>Conventional</b>
Is it organic?			
Is the cost low, medium, or high?			
Did the farmers who produced it receive a fair price?*			
Was child labor or child slavery used to harvest the cocoa in the bar?			
Did the bar travel a long way to the U.S.?**			

\*The reality is that for non-fair trade certified gourmet or conventional chocolate, it’s nearly impossible to know for sure whether the farmers who produced the cocoa beans for the chocolate received a fair price from the buyer. However, the cocoa industry as a whole is associated with some serious labor issues, and it’s probable that the farmers did not receive a fair price. Additionally, the majority of the world’s cocoa comes from West African nations in which cocoa plantations frequently rely on forced child labor to harvest their cocoa beans.

For more information about the issue of child labor and child slavery in the cocoa industry, please refer to the article “Blood and Chocolate” in Appendix V of this supplement.

\*\*This is important because food that travels far to reach you uses more fuel, which then pollutes the environment. One way of deciding whether to buy a food or drink is considering how far food has travelled to reach you. If it says it’s from another country that is really far away, then more fuel was used to bring that food to your grocery store. This means that producing that food has a worse impact on the environment compared to a food or drink that was produced nearby you, in your state or region.

- 7) After each pair or group has completed the chart, ask for three volunteers or select three students to stand up in front of the class and debate which type of bar to buy. One person should argue on behalf of buying the Fair Trade chocolate, one person should argue on behalf of buying the gourmet Swiss chocolate, and one person should argue on behalf of buying the conventional chocolate from a well-known chocolate company.
- 8) Each student has 2 minutes to explain why their type of chocolate should be purchased instead of the other chocolate bars.
- 9) After all three students have spoken, each student has 2 minutes to respond to the other students’ arguments.
- 10) Go over the chart that students completed together just to be sure everyone understands it and to see if anyone’s answers should be updated based on the debate they heard. Clarify any questions or concerns students have following the debate.
- 11) Now have your class vote on which bar should win the debate and be purchased at the store. For younger students, you may want to literally “weigh” the options with a scale as follows:
  - a) Place two scales at the front of the class. The first scale will compare the “weight” of Fair Trade chocolate on the left side of the scale to the “weight” of gourmet Swiss chocolate on the right side of the scale. The second scale will compare Fair Trade chocolate on the left to conventional chocolate on the right.
  - b) Give each student 2 beans. Explain that they will use their beans to vote on the type of chocolate that won the debate.
  - c) For both scales, students should put their bean on the left side if they think the Fair Trade chocolate won the debate. For the first scale, students should put their bean on the right if they think the gourmet chocolate won the debate and should be purchased instead of the Fair Trade chocolate. For the second scale, students should put their bean on the right if they think the conventional chocolate won the debate and should be purchased instead of the Fair Trade chocolate.
  - d) Once all students have voted with their two beans, look to see which side of each scale weighs more. The type of chocolate that received more beans and therefore “weighs”

more is the winner. If it's unclear which chocolate bar won overall from the two scales, remove all beans and hold a third vote that compares the winners from the first two votes.

e) Announce the winner to the class!

After the debate has been completed, go around the class and ask each student to say one thing they learned from this activity. As they take their turn, each student should also answer the question:

**“What is one thing you want to commit to doing so that you can make more moral choices when you go shopping?”**

## Handout for Section 2: Quotes, Discussion Questions, and Chart

**Instructions:** In your small group, choose 2-3 quotes from the list below or get your assigned quotes from the teacher. It is your group's job to discuss what your quotes teach us about Judaism's view of how we should treat poor laborers. After reading all of your group's quotes, try to answer these questions as a group:

- 1) What is our responsibility to Jewish and non-Jewish workers?
- 2) Based on these quotes, what does Judaism teach us about buying food, clothing, and so on from companies that may not treat their workers fairly?
- 3) Do you think we have a responsibility to learn about how companies treat their workers?
- 4) How can we as Jews act upon the values in these quotes? Think about the choices you and your parents make when you're out shopping and how you can have a negative or positive effect on the people who grow our food or sew our clothing.

Once you have finished answering the questions above, choose a leader from your group. This leader will read the group's quotes aloud to the class and then explain a few main points from your group's discussion to everyone. Make sure the leader at least mentions what Judaism teaches us about why we it's important for us to know where our food comes from.

### Ensuring that the Poor Will Not Always be Dependent Upon Charity

**The highest level of tzedekah (charity) is when you support someone by giving him a gift, or a loan, or entering into partnership with him, or create a job for him so that he supports himself until he no longer needs to depend upon others.**

-Rambam, Mishneh Torah, Laws of Gifts to the Poor, 10:7

### Jewish Views on Treatment of Laborers

**You shall not abuse a needy or destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and his life depends on it; else he will cry to the Lord against you and you will incur guilt.**

-Deuteronomy 24:14-15

**On your fast day you see to your business and oppress all your laborers...This is the fast I desire: To unlock the fetters of wickedness, and untie the cords of the yoke, To let the oppressed go free; To break off every yoke.**

-Isaiah 58:2-7

**In disputes between employers and workers, the rights of the worker were given preference over those of the employer.**

-Babylonian Talmud, Baba Metzia 77a

**Said Rava, when a man enters the court of judgment (after death), they ask him: did you conduct all your dealings in good faith?**

-Babylonian Talmud, Shabbat 31a

Fair Business Practices

**You shall not falsify measures of length, weight, or capacity. You shall have an honest balance, honest weights, an honest eifah, and an honest hin.\***

- Leviticus 19:35-36

**It is forbidden to cheat people in buying or selling or to deceive them, whether they are Jewish or gentile – they are equal in measure.**

-Rambam, Mishneh Torah, Hilchot Mechirah 18:1

Giving Tzedekah to Jews and Non-Jews

**The rabbis taught: We sustain the non-Jewish poor along with the Jewish poor and visit the non-Jewish sick along with the Jewish sick, and bury the non-Jewish dead along with the Jewish dead for the sake of peace.**

-Talmud, Tractate Gitten 61a

\*The idea of fairness in terms of accurate weights and measures is relevant to small farmers around the world who are sometimes cheated by people who intentionally use inaccurate scales. In the conventional coffee market, for instance, farmers may be cheated by middlemen (called coyotes because they are considered predatory) who use inaccurate scales when weighing coffee. These middlemen sometimes *pretend* the weight of the farmers’ coffee beans is lower than it actually is so that they can pay the farmer less than they owe them.

.....

Chart for Students to Complete

Fill out this chart during the debate that will take place in part 3 of Section 2

Type of Chocolate	Fair Trade	Gourmet Swiss	Conventional
Is it organic?			
Is the cost low, medium, or high?			
Did the farmers who produced it receive a fair price?*			
Was child labor or child slavery used to harvest the cocoa in the bar?			
Did the bar travel a long way to the U.S.?**			

\*The reality is that for non-fair trade certified gourmet or conventional chocolate, it’s nearly impossible to know for sure whether the farmers who produced the cocoa beans for the chocolate received a fair price from the buyer. However, the

cocoa industry as a whole is associated with some serious labor issues, and it's probable that the farmers did not receive a fair price. Additionally, the majority of the world's cocoa comes from West African nations in which cocoa plantations frequently rely on forced child labor to harvest their cocoa beans.

For more information about the issue of child labor and child slavery in the cocoa industry, please refer to the article "Blood and Chocolate" in Appendix V of this supplement.

\*\*This is important because food that travels far to reach you uses more fuel, which then pollutes the environment. One way of deciding whether to buy a food or drink is considering how far food has travelled to reach you. If it says it's from another country that is really far away, then more fuel was used to bring that food to your grocery store. This means that producing that food has a worse impact on the environment compared to a food or drink that was produced nearby you, in your state or region.

**Section 3****Supplementary Material for Unit 2, Class 2: “What’s Fair Game” (pg. 55)**

(35 minutes)

Age Range: 7<sup>th</sup>-9<sup>th</sup>

(Note: The original activity in Win Win Solutions is most appropriate for 4<sup>th</sup>-7<sup>th</sup> graders and may be too simplistic for 8<sup>th</sup>-9<sup>th</sup> graders; however, the following activity in this supplement is most accessible for 7<sup>th</sup>-9<sup>th</sup> graders and advanced 6<sup>th</sup> graders).

Play the game “What’s Fair” and have a discussion about the game based on the questions under “DIALOGUE” on page 56 of Unit 2, Class 2. After the discussion, introduce the students to the activity below, which will teach students a Jewish perspective on the game “What’s Fair.”

Role Play

You work with a rabbi who certifies food as being “ethically/fairly produced” through a new social justice certification label, which will ensure that the social and environmental impact of producing a certain food or drink upholds Jewish laws and values. You have to decide whether the coffee involved in each transaction during the “What’s Fair” Game deserves to receive an ethical certification that shows that the farmers who grew it were treated fairly. You plan to base your ethical seal on the work of the Magen Tzedek (formerly the Hechsher Tzedek), which is the Conservative movement’s ethical certification seal, and/or the Tav HaYosher, which is the Orthodox movement’s ethical seal. Here are more detailed descriptions:

The **Magen Tzedek** was “built upon the commitment to protect workers, animals and the Earth in the production of food...[it’s an] ethical seal signifying that kosher food has been prepared” based on “the highest standard on a variety of important issues: employee wages and benefits, health and safety, animal welfare, corporate transparency and environmental impact.”

[-http://magentzedek.org/](http://magentzedek.org/)

To qualify for the **Tav HaYosher**, there are three criteria that a restaurant must meet with regards to its treatment of workers. “All criteria are derived strictly from US, State, and local law” and include “**the right to fair pay, the right to fair time, [and] the right to a safe work environment.**”

[-http://utzedek.org/tavhayosher.html](http://utzedek.org/tavhayosher.html)

Take some time to study the requirements for both the Magen Tzedek and the Tav HaYosher on the websites above. Then use those requirements to develop 4-5 of *your own* requirements for a new ethical seal. Choose a name for your seal. Then use the requirements you have decided upon for your new ethical seal in the rest of this activity.

As part of your research for the rabbi, you observe the business interactions between the farmers, buyers and bankers that took place in the “What’s Fair Game.” Think back on each interaction, both the ones you

were part of and the ones you observed and/or discussed afterwards with the rest of the class. Then find a partner and take a look at the Jewish laws and values shown below.

Based on both the interactions during the game and the Jewish values laid out below, **write a brief explanation about why each interaction that took place during the “What’s Fair” Game either upholds or violates Jewish laws and values about how to treat workers. Then recommend that the coffee sold in each transaction either receive or not receive your new ethical seal based on whether or not it meets the requirements of your seal.** Try to be as detailed as possible in your explanation. The rabbi you work with could then use your explanation to write a halachic opinion (Jewish legal opinion) on whether the food exchanged in that business deal could be certified with the new ethical seal you created earlier, which is based, in part, on the requirements of the Magen Tzedek or the Tav HaYosher.

Sources to use when writing your explanation

*(See handout for students at the end of this section)*

Try to reference *at least four* of the following sources in your explanation of why the coffee made from beans exchanged in each business deal **should** or **should not** receive your new ethical seal. You may group certain business deals from the game together in your explanation of how the deals follow or don’t follow Jewish laws and values.

- 1) **You shall not abuse a needy or destitute labourer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and his life depends on it; else he will cry to the Lord against you and you will incur guilt.**

-Deuteronomy 24:14-15

- 2) While the biblical account of the Israelites’ slavery in Egypt focuses on the difficulty of the imposed physical labor, midrash and other rabbinic commentaries understand the difficulties of slavery to arise primarily from spiritual, rather than physical, oppression. In rabbinic expansions of the slavery narrative, the Egyptians prevent Israelite husbands and wives from seeing one another, and view the Israelites as “thorns,” rather than as human beings. (*Sh’mot Rabbah* 1:12, 1:11)... **If we understand the biblical and rabbinic account of Egyptian slavery to present the primary example of unacceptable working conditions, we can assume a general prohibition against mimicking the practices of Pharaoh and his taskmasters. This assumption gains support from the repeated biblical assertion that the memory of slavery creates an obligation not to subject others to the conditions the Egyptians imposed on the Israelites and from the rabbinic willingness to learn rules of employer-employee behavior from the negative example of Pharaoh and his taskmasters.**

-“Work, Workers, and the Jewish Owner,” by Rabbi Jill Jacobs

- 3) **In disputes between employers and workers, the rights of the worker were given preference over those of the employer.**

-Babylonian Talmud, Baba Metzia 77a

- 4) The highest level of tzedekah (charity) is when you support someone by giving him a gift, or a loan, or entering into partnership with him, or create a job for him so that he supports himself until he no longer needs to depend upon others.**

-Rambam, Mishneh Torah, Laws of Gifts to the Poor, 10:7

- 5) Do no wrong in judgment in measures of length, of weight and of volume. I am G-d your G-d who brought you out of the land of Egypt.**

-Vayikra (Leviticus), 19:35-36

- 6) It is forbidden to cheat people in buying or selling or to deceive them, whether they are Jewish or gentile – they are equal in measure.**

-Rambam, Mishneh Torah, Hilchot Mechirah 18:1

Once everyone has taken 15-20 minutes to write their explanations, ask for a few volunteers to read their explanations aloud to the class. After 3 or 4 people have read their ideas to everyone, ask other members of the class to draw comparisons between the opinions offered: What are the similarities? What are the differences?

Once these questions have been answered, go around the class and ask each student to say one thing they learned from this role play.

## Handout for Section 3: Sources to Use in Your Explanation

Requirements for the Magen Tzedek (<http://magentzedek.org/>) and Tav HaYosher (<http://utzedek.org/tavhayosher.html>):

- 1)
- 2)
- 3)
- 4)
- 5)

Name of your own ethical seal/certification:

---

What will the requirements of your seal be?

- 1)
- 2)
- 3)
- 4)
- 5)

Try to reference *at least four* of the following sources in your explanation of why the coffee made from beans exchanged in each business deal **should** or **should not** receive your new ethical seal. You may group certain business deals from the game together in your explanation of how the deals follow or don't follow Jewish laws and values.

- 1) **You shall not abuse a needy or destitute labourer, whether a fellow countryman or a stranger in one of the communities of your land. You must pay him his wages on the same day, before the sun sets, for he is needy and his life depends on it; else he will cry to the Lord against you and you will incur guilt.**

-Deuteronomy 24:14-15

- 2) While the biblical account of the Israelites' slavery in Egypt focuses on the difficulty of the imposed physical labor, midrash and other rabbinic commentaries understand the difficulties of slavery to arise primarily from spiritual, rather than physical, oppression. In rabbinic expansions of the slavery

narrative, the Egyptians prevent Israelite husbands and wives from seeing one another, and view the Israelites as “thorns,” rather than as human beings. (*Sh’mot Rabbah* 1:12, 1:11)... **If we understand the biblical and rabbinic account of Egyptian slavery to present the primary example of unacceptable working conditions, we can assume a general prohibition against mimicking the practices of Pharaoh and his taskmasters. This assumption gains support from the repeated biblical assertion that the memory of slavery creates an obligation not to subject others to the conditions the Egyptians imposed on the Israelites and from the rabbinic willingness to learn rules of employer-employee behavior from the negative example of Pharaoh and his taskmasters.**

-“Work, Workers, and the Jewish Owner,” by Rabbi Jill Jacobs

- 3) In disputes between employers and workers, the rights of the worker were given preference over those of the employer.**

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- 4) The highest level of tzedekah (charity) is when you support someone by giving him a gift, or a loan, or entering into partnership with him, or create a job for him so that he supports himself until he no longer needs to depend upon others.**

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- 5) Do no wrong in judgment in measures of length, of weight and of volume. I am G-d your G-d who brought you out of the land of Egypt.**

-Vayikra (Leviticus), 19:35-36

- 6) It is forbidden to cheat people in buying or selling or to deceive them, whether they are Jewish or gentile – they are equal in measure.**

-Rambam, Mishneh Torah, Hilchot Mechirah 18:1

## Appendix I: Ways to use this curriculum

**Jewish Day Schools, Sunday schools or Hebrew schools:** Use sections from this curriculum and Jewish supplement as an awareness-raising activity to educate students about issues like fair trade, global poverty, and Jewish teachings about our obligations to laborers and the poor. If you teach students about kashrut or Jewish ethics, this supplement can be a good addition to either unit because of efforts on the part of both a Conservative organization and an Orthodox organization to certify that food was produced in an ethical manner (see [magentzedek.org/](http://magentzedek.org/) and [utzedek.org/tavhayosher.html](http://utzedek.org/tavhayosher.html)).

This Jewish supplement can be presented by itself or as an addition to a unit on Jewish teachings about tzedekah, tikkun olam, or workers' rights. We suggest accompanying the curriculum with some of the innovative activities below!

### *Going beyond the curriculum:*

- 1) **Switch Over to Fair Trade:** You may use the curriculum and Jewish supplement as an introductory activity to a project in which students work towards switching their school or synagogue to fair trade products (e.g. students can propose that the school carry fair trade tea and coffee in the staff lounge).
- 2) **Fundraiser:** The curriculum and Jewish supplement can be coupled with a fundraiser in which you sell Fair Trade products to raise money for a particular cause or for your school or youth group. Just email [interfaith@equalexchange.coop](mailto:interfaith@equalexchange.coop) to receive fundraising materials that make it easy to hold a fundraiser by selling fair trade products. See *Appendix IV* for numerous fundraising ideas.
- 3) **Chocolate Tasting:** After engaging in the activities in the curriculum and Jewish supplement, hold a chocolate tasting with students. Have students discuss the aroma, taste, and texture of each bar. Then have everyone vote on their favorite bar of the 9 varieties offered by Equal Exchange. See resources for hosting a chocolate tasting at <http://www.equalexchange.coop/how-to-taste-chocolate> and <http://www.equalexchange.coop/media/fundraiser/EEChocPlacemat.pdf>.
- 4) **Chocolate and Cocoa Blind Taste Test:** After engaging in activities from the curriculum and Jewish supplement, host a *blind taste test* with Equal Exchange chocolate and cocoa and Fair Trade chocolate and cocoa from other companies. Have students wear blind folds while trying each product, select their favorite chocolate and/or cocoa, and then remove the blindfold to see which brand of chocolate won.
- 5) **Holiday Celebration:** Incorporate the curriculum and holiday-specific teachings into your Passover seder, Hanukah party, Tu Bishvat seder, etc. See below for details on how this curriculum and Jewish supplement fit perfectly into the themes of specific Jewish holidays.
- 6) **Cook Together:** See Appendix III for a sample recipe and a link to an online collection of tasty recipes ([www.equalexchange.coop/recipes](http://www.equalexchange.coop/recipes)) that you and your students can make using Equal Exchange fairly traded products.

### **Holiday-Themed Activity and Discussion at a Sunday school, Hebrew school, or Day School:**

The curriculum would be especially appropriate during the following holidays:

- **Sukkot:** Serve Equal Exchange coffee, hot chocolate, and chocolate in the sukkah at your synagogue or college Hillel. Discuss the parallels between the emphasis Sukkot places on the harvest and the commandment to leave some of your crop for the poor, which we read about on Sukkot, and the ways in which Fair Trade supports farmers. We suggest prefacing your discussion during Sukkot with the questions and texts found in Section 2, #2 of this supplement, which focus on how Jews are supposed to treat workers.
- **Pesach/Passover:** At your seder, discuss the connection between the experience of the Jews as slaves in Egypt and the modern enslavement of children in the cocoa industry. An article on child labor issues in the cocoa industry is available in Appendix V. With more time, you can also draw parallels between the treatment of Jews in Egypt and the treatment of poor laborers today on plantations around the world that produce a variety of crops. See quotes under Section 3 of this supplement for Jewish views on treatment of workers.
- **Hanukah:** Incorporate Fair Trade coffee, cocoa, and chocolate into your gift giving this Hanukah, or provide it as a treat during Hanukah parties or dinners. If your synagogue or school hosts a gift market (especially an alternative gift market), sell Equal Exchange products with a slight mark-up and then use the extra money as part of a fundraiser.
- **Tu Bishvat:** At your Tu Bishvat seder, serve Equal Exchange chocolate while examining Jewish teachings about the environment and discussing how organic, Fair Trade products are produced in an environmentally sustainable manner. For Jewish texts about the environment, please refer to the following resources collected by COEJL (Coalition on the Environment and Jewish Life): <http://www.coejl.org/~coejlor/programbank/displayprog.php?id=180>. More useful texts and activities can be found by scrolling down to the Tu Bishvat resources at: <http://www.coejl.org/~coejlor/programbank/viewprog.php>.
- **Purim:** Take pre-orders for Equal Exchange products (especially the chocolate bars and the minis, which could easily fit in a small basket) to be included in mishloach manot baskets for Purim. Then have your youth group, class, etc. assemble gift baskets that include Fair Trade items. If time allows, the youth group can personally deliver the mishloach manot baskets to the lucky recipients.
- **Shavuot:** Serve Equal Exchange Fair Trade cocoa and coffee at your all night study session. Use the sources in this curriculum and Jewish supplement to lead a late night class in which the group discusses Judaism's teachings about poverty and treatment of laborers, examining how Fair Trade enables us to uphold some of Judaism's fundamental values.

**Youth groups:** NCSY, NFTY, BBYO, or USY leaders can use this curriculum and Jewish supplement to teach youth group members about Fair Trade at a local social action event or a regional conference. A Jewish educator at the 2010 NewCAJE (New Coalition for Alternatives in Jewish Education) conference called this supplement the “perfect activity” for a SATO (Social Action Tikkun Olam) chair.

*Going beyond the curriculum:*

- For ideas for your youth group, please refer to the ideas listed above under the sections labeled “Jewish Day Schools, Sunday schools or Hebrew schools” and “Holiday-Themed Activity and Discussion at a Sunday school, Hebrew school, or Day School.”

**Hebrew School, Sunday school, or youth group Shabbaton:** The curriculum and Jewish supplement provide great activities and insightful discussions for an overnight or weekend Shabbaton with students in 6<sup>th</sup>-9<sup>th</sup> grade.

*Going beyond the curriculum:*

- For additional ideas for your Shabbaton, please refer to the sections above labeled “Jewish Day Schools, Sunday schools or Hebrew schools” and “Holiday-Themed Activity and Discussion at a Sunday school, Hebrew school, or Day School.”

## Appendix II:

### Frequently Asked Questions\*

For further FAQs and more educational readings, refer to <http://www.equalexchange.coop/faqs>.

1. Q: Are your products certified kosher?

A: All of our coffees, chocolate, and cocoas are certified kosher. All coffees are certified by the Orthodox Union. Our Organic Hot Cocoa mix, Organic Baking Cocoa, Organic Spicy Hot Cocoa and Organic Drinking Chocolate are certified by the Kashruth Council of Canada. Our chocolate bars are certified by Rabbi Abraham Hochwald, Chief Rabbi of the Northern Rhine-Germany. Our current tea line is not certified, but our new tea line, which will be available in January 2011, will have a hechsher (likely Star-K). Please contact Interfaith customer service at [interfaith@equalexchange.coop](mailto:interfaith@equalexchange.coop) or 774-776-7335 for more information.

2. Q. What prevents coyotes\*\* from preying on FT farmer co-operatives?

A. Coyotes may still prey on farmer co-operatives in the sense that they try to make deals with farmers who are members of co-ops by offering cash up front. While being part of a co-op and part of the Fair Trade system as a whole cannot prevent a coyote from preying on farmers, the co-op and Fair Trade system equip farmers with the tools and financial stability needed to avoid selling their crops to coyotes at low prices out of desperation. For example, the Fair Trade system includes providing pre-harvest financing to farmers, which means farmers may receive a portion of the payment for their crop before the harvest occurs. In other words, the Fair Trade system cannot necessarily prevent coyotes from making offers to farmers but *can* ensure that farmers are less susceptible to the offers made by coyotes.

The co-operative model protects small farmers from coyotes in another way by establishing a localized infrastructure that empowers the farmers. Through the co-op, farmers have access to transportation and processing equipment (allowing them to transport their own harvest as well as de-pulp and dry their crops). In addition, they have access to up-to-date international coffee market prices. Lastly, they have a support network and political presence within the local community, which allows them to organize and protect their livelihood).

*\*\* For those unfamiliar with the term, "coyote" is a Latin American slang term referring to a local middleman. Coyotes will buy coffee in its "green bean" form and then sell it (at a higher price) to exporters. They are known for taking advantage of farmers, especially those in rural locations. Coyotes will often use their own resources, including transportation, cash, and information about the market and unstable coffee prices, to take advantage of small scale farmers. Coyotes are known for offering quick cash to farmers to buy their crops but will ultimately pay farmers less than they could earn by selling their crops through the Fair Trade system that offers guaranteed Fair Trade minimum prices, which will always be above market prices.*

Furthermore, the average small scale farmer usually doesn't product enough coffee to sell independently on the international market, but by joining a co-operative, farmers are able to pool their harvests and sell to Fair Trade importers such as Equal Exchange.

3. Q. Would it be sustainable for *all* farmers to be paid Fair trade prices?

A. The Fair Trade sector as a whole has proven sustainable, as evidenced by the growth and proliferation of Fair Trade organizations during the last few decades. This sustainability has proven true despite the fact that Fair Trade organizations have always paid producers above the market price. In the long term, it would be sustainable for *all* farmers to be paid Fair Trade prices with the caveat that you could not promise to pay Fair Trade prices for ALL of the production that EVERY farmer might grow. This is one of the problems of many conventional government-led programs that have sometimes set commodity floor prices. For example, if a farmer is guaranteed a price of X REGARDLESS of how much they produce then higher prices WOULD lead consistently to excess production. This has sometimes happened with US dairy and sugar commodities.

Fair Trade prices for all farmers would not create an unsustainable excess of different commodities in the market because farmers would not be able to sell more than buyers and the market demanded. An entirely Fair Trade coffee market would naturally adjust itself to the needs of consumers based on demand just like a conventional coffee market.

However, this question is only theoretical as currently Fair Trade prices apply to only about 3% of the total global coffee market, and the coffee market is the Fair Trade category with the greatest market penetration.

In terms of sustainability for farmers, Fair Trade prices are certainly more sustainable for farmers than conventional market prices. Earning a stable, living wage means that farmers can more easily plan for the future and meet the needs of their families and communities. When commodity prices go down, farmers may no longer be earning a living wage. Coffee prices fluctuate drastically; when they are unusually low, non-Fair Trade prices are unsustainable for farmers, who are unable to provide for their families with their coffee sales. During the infamous "coffee crisis" of 1999-2002, the world coffee market went down to 42 cents/lb, a price so low that farmers couldn't afford to harvest their crops. Fair Traders like Equal Exchange continued to pay \$1.26-1.41/lb throughout this period. That means that farmers were getting 200-300% more than the normal market price.

4. Q. How can we as consumers deal with the higher cost of fair trade products?

A. Fair Trade doesn't have to cost more to the consumer. For example, when compared to other organic and specialty grade coffees, Equal Exchange's shelf price is usually the same or less. Most supermarkets price our non-organic coffees from \$6.99 to \$8.39 per pound, and our organic coffees from \$7.99 to \$9.99 per pound. Yet, price is often an issue as coffee companies on average charge retailers an extra 65 cents per pound for Fair Trade coffee. (See "Sustainable Coffee Survey of the North American Specialty Coffee Industry", p. 11, [www.scaa.org](http://www.scaa.org)). Additionally, retailers obviously decide how much they want the products to be sold for off the shelf.

When there is a difference in price, what should we do? On a practical level, many of us can't afford to purchase Fair Trade products all the time. However, supporting Fair Trade goes beyond buying Fair Trade products. One suggestion is to buy Fair Trade as often as you deem reasonable given the financial resources available you. Additionally, you can spread the word: tell your friends, family, and religious or other community about the importance of Fair Trade and encourage local businesses in your community to offer Fair Trade products.

You can also visit our website to learn more about the different ways to support Fair Trade: <http://www.equalexchange.coop/get-involved>.

If you or your congregation or school can only afford to buy Fair Trade products occasionally, that is still better than never buying Fair Trade. You are still ensuring that producers received a fair price and just treatment to create your products, and if you consider yourself as part of a broader network of thousands of individuals and congregations also buying Fair Trade a few times each year, you are collectively part of making a significant positive impact on the lives of producers.

5. Q. How is the Fair Trade minimum price set?

A. Fair Trade minimum prices are set by the Fairtrade Labelling Organizations International (FLO). Here is how they describe it on their website: *A Fairtrade price is set for most Fairtrade products with the specific intention of covering the producers' costs of sustainable production. Research in each product is undertaken and there is a lengthy consultation with producers and experts around the world before settling on Fairtrade prices for products.*

*Of course costs of production and market prices fluctuate so it is difficult to guarantee that the Fairtrade price always covers the costs of sustainable production. The important issue is that it acts as a safety net in times when the market price is very low.*

*On top of the production costs, FLO sets an additional sum, the Fairtrade Premium, which is invested in social, economic and environmental development. Decisions on how to use the premium are taken democratically by producers within the organization or hired workers in a joint body.*

*Fairtrade prices are periodically reviewed to ensure producers' production costs are still being covered. Source: [www.fairtrade.net](http://www.fairtrade.net)*

\*These are questions that Jewish educators and customers have asked. If you have further questions not listed above and not included at the website listed at the top of this page, please email them to the Interfaith Program's customer service team at [interfaith@equalexchange.coop](mailto:interfaith@equalexchange.coop). We will reply to you promptly.

Appendix III:Recipes Using Fair Trade Products

A Sample Recipe: Mint Chocolate Filled Cupcakes

(For many more recipes, see <http://www.equalexchange.coop/recipes>)

## Mint Chocolate Filled Cupcakes

*Contributed by Equal Exchange customer Katie Hanson of Davenport, IA, from a 1960s church cookbook in North Dakota*

### Batter

3 cups flour  
2 cups white sugar  
½ cup Equal Exchange Organic Baking Cocoa  
2 tsp salt  
2 tsp baking soda  
2 cups water  
¾ cup vegetable oil  
2 Tablespoons vinegar  
2 tsp vanilla

### Filling

8 ounces cream cheese  
1 egg  
⅓ cup sugar  
pinch of salt  
1 bar Equal Exchange Organic Mint Chocolate,  
chopped finely

### Frosting

2 (8 ounce) packages cream cheese, softened  
½ cup butter, softened  
2 cups sifted confectioners' sugar  
1 teaspoon vanilla extract

1. For the batter: mix dry ingredients (flour, sugar, cocoa, salt, baking soda) and then add water, oil, vinegar and vanilla. Mix well.
2. Put cupcake papers in a muffin tin and fill ½ full with the batter.
3. Cream together filling ingredients (cream cheese, egg, sugar, and salt) and stir in mint chocolate pieces.
4. Put a spoonful of filling into center of each cup of batter, then fill to ¾ full with batter.
5. Bake at 350°F / 180°C for about 25 minutes.
6. While cupcakes are baking, whip up the frosting. In a medium bowl, cream together the cream cheese and butter until creamy.
7. Mix in the vanilla, then gradually stir in the confectioners' sugar. Frost the cupcakes after they've had time to fully cool.

Makes about 32 cupcakes.

*If you're looking to impress, garnish the frosted cupcakes with fresh mint and chocolate shavings.*

*Note: To shave chocolate use a sharp knife or vegetable peeler and room temperature chocolate*

Appendix IV:Fundraising Ideas

**Fundraising with fairly traded products is a great way to raise funds for your synagogue, youth group, day school, women’s group, social action committee, or social or environmental cause. The following are some ideas to get you started!**

**Fair Trade Fundraiser:** Contact the Equal Exchange Interfaith Department at 774-776-7366 or [interfaith@equalexchange.com](mailto:interfaith@equalexchange.com) for free fundraising materials. Then purchase and re-sell fair trade products for an entirely fair trade fundraiser! Hundreds of schools currently use Equal Exchange products for fundraisers.

**Fair Trade Education:** Organize an educational event about how together we are building a movement for greater social, environmental, and economic justice when we purchase fairly traded products. You can do activities from the Equal Exchange curriculum and Jewish supplement, show a movie about Fair Trade such as “Black Gold” ([www.blackgoldmovie.com/](http://www.blackgoldmovie.com/)), watch videos of the children of fair trade cocoa farmers discussing their lives, read and discuss an article or book about Fair Trade ([www.equalexchange.coop/resources](http://www.equalexchange.coop/resources) has interesting materials), or create your own workshop. Look for both the Equal Exchange curriculum and videos at: [www.equalexchange.coop/educationaltools](http://www.equalexchange.coop/educationaltools). To receive a pre-prepared Jewish text study or workshop, simply contact Molly Zeff at [mzeff@equalexchange.coop](mailto:mzeff@equalexchange.coop).

**Themed Event:** Choose one main theme within the broader topic of fair trade and create an educational event highlighting that theme. This event can be a way for your school or youth group to fundraise while hosting a social event (such as a fair trade chocolate tasting) *and* raising awareness about an important issue.

- For example, organize “A Chocolate and Cocoa Fiesta”: Present information about and discuss child labor and child slavery in the cocoa industry and how Fair Trade chocolate provides an alternative to supporting child labor. You can show the powerful movie “The Dark Side of Chocolate,” discuss what children’s lives are like on cocoa plantations, and then lighten up the night with a chocolate tasting using the online resources listed below\*. You can find more information on the issue of child labor and slavery in the cocoa industry at this link: <http://www.equalexchange.coop/child-labor-in-the-cocoa-industry>. Look for videos of children who live on cocoa plantations at: [www.equalexchange.coop/educationaltools](http://www.equalexchange.coop/educationaltools) (about halfway down the page).

Throughout the event and afterwards, sample and sell Equal Exchange chocolate products and small packets of organic, Dark Chocolate Minis for people to buy as gifts, especially during holidays.

\* How to conduct a chocolate tasting:

<http://www.equalexchange.coop/how-to-taste-chocolate>

Tasting forms for each participant:

<http://www.equalexchange.coop/media/fundraiser/EEChocPlacemat.pdf>

**Fair Trade Bake Sale:** Sample or sell baked goods that are made with fair trade products during or after school or synagogue events. You can also sell the fair trade products themselves to people during the bake sale. Check out our recipes online at <http://www.equalexchange.coop/recipes> (recipes made with Equal Exchange cocoa, chocolate, and coffee are entirely kosher. The tea line will be kosher certified in the spring of 2011).

**Community Interaction:** Hand out Organic Dark Chocolate Minis with little informational flyers in a busy part of town or after an event at school or synagogue. Try selling products nearby where you're handing out minis. You can find information about the issue of child labor and child slavery in the cocoa industry at this link, and then use it for the flyers you hand out with each mini: <http://www.equalexchange.coop/child-labor-in-the-cocoa-industry>.

**Fundraising Display at your Synagogue, School, or Community Organization:** Display products for sale in your community's gift shop or gathering space. Contact us to order a cardboard Equal Exchange fundraising display suitable for holding packages of coffee, tea, snacks, cocoa or chocolate.

**Set up a Table at a Community Event:** Farmers' markets, fairs, concerts, and other gatherings provide opportunities to sell coffee, tea, chocolate and snacks while building community and publicizing your congregation's social justice and social action projects.

**Fair Trade Gift Baskets:** Sell or auction baskets at an event kickoff, dinner at synagogue, or for holidays such as Purim or Hanukah. Equal Exchange's Fair Trade, organic products will surprise and excite people when they end up in *mishloach manot* baskets on Purim!

**Buying Club:** Find out what community members would like to buy, tally the orders, and buy the products wholesale. Or purchase products by the case and re-sell by the package.

**Coffee House:** Ask students in your club, class, or school to sign up for a talent show or open mike night, where participants can play music, read poetry, sing and dance. To draw more of a crowd, try bringing in a klezmer band or Jewish a capella group from a local college as the featured act of the night. During and after the performance, have a table set up where you sell fairly traded coffee, tea, and cocoa by the cup. You can also sell individual chocolate bars or baked goods made with Equal Exchange Baking Cocoa. Recipes are available at <http://www.equalexchange.coop/recipes>.

**Fair Trade Fair or Chanukah Gift Market:** Gift fairs are a great way for community members to do their holiday shopping. In addition to selling Equal Exchange products, you can offer fairly traded crafts and clothing from organizations like Ten Thousand Villages ([www.tenthousandvillages.com](http://www.tenthousandvillages.com)), Marketplace of India ([www.marketplaceindia.org](http://www.marketplaceindia.org)), or SERV International ([www.servv.org](http://www.servv.org)). More ideas can be found at <http://www.equalexchange.coop/fair-trade-gift-ideas>.

## Appendix V:

### Child Labor and Child Slavery in the Cocoa Industry

From **Gourmet** magazine (online edition)

<http://www.gourmet.com/foodpolitics/2009/09/chocolate-industry-cocoa-policies>

September 16, 2009

By Jocelyn C. Zuckerman

## **Blood and Chocolate**

After 10 years of promises, protocols, and initiatives, the children of West Africa remain at the mercy of the cocoa industry.

As the rescue of 54 child slaves from cocoa (and palm) plantations in the Ivory Coast earlier this summer made clear—and as a report issued last Thursday by the Department of Labor confirms—the world’s chocolate industry continues to harbor an astonishingly dirty secret. This despite what was meant to be a decade of meaningful change.

In 2001, after reports began to emerge about the grueling conditions in which hundreds of thousands of minors were working on the plantations in West Africa, New York Representative Eliot Engel introduced an amendment to the 2002 Agricultural Appropriations Bill to set aside money for the FDA to develop “slave free” labeling requirements on cocoa products. What resulted instead was an agreement by chocolate companies to adopt certain aspects of the proposed legislation as a “protocol” that set out steps to eliminate the worst forms of child labor (WFCL) and adult forced labor (AFL) from all cocoa farms by 2005.

Based on two International Labor Organization conventions, the Harkin-Engel Protocol includes a commitment by industry to develop and implement voluntary, industry-wide standards of public certification that cocoa beans and their derivative products have been grown and processed without any of the WFCL. (Though chocolate companies like Mars, Hershey, and Nestlé, and cocoa exporters like Cargill and Archer Daniels Midland, don’t directly employ child workers, labor-rights advocates say that given their control over world cocoa markets, the power to change farm conditions ultimately rests with them.) When the 2005 expiration date rolled around, Engel and Iowa Senator Tom Harkin acknowledged that the Protocol’s intentions hadn’t been fulfilled and pushed the deadline to 2008. Last year, based on the findings of a Department of Labor–commissioned report from Tulane University’s Payson Center for International Development, the legislators called the certification and verification system “still evolving” and moved the deadline yet again, to December 2010.

The Ivory Coast provides more than 40 percent of the world’s cocoa—Ghana supplies much of the rest—and this summer’s operation, run by the international police organization Interpol, suggests that child labor in both countries remains widespread. The U.S. State Department has estimated that more than 109,000 children in the Ivory Coast’s cocoa industry work under the WFCL and that some 10,000 more are victims of

human trafficking and enslavement. Ranging in age from 11 to 16, the rescued children were discovered “working under extreme conditions, forced to carry massive loads, seriously jeopardizing their health,” according to Interpol. They told interviewers they were unaware that what was happening to them was illegal, and that they regularly worked 12 hours a day and received no salary or education. Many worked with machetes and routinely applied noxious pesticides without safety equipment.

Labor-rights advocates have pointed repeatedly to the toothlessness of the Harkin-Engel Protocol, arguing that its industry-backed approach to “certification” actually does no such thing: Rather than truly certifying anything, the system merely requires that the incidence of the WFCL and AFL in Ghana and the Ivory Coast be reported on, and that progress be made in reducing such incidence. As last year’s deadline approached, the Washington, D.C.–based International Labor Rights Forum, or ILRF, released a statement asserting that the original intent of the Protocol—to assure consumers that chocolate companies were acting ethically and ending forced and trafficked child labor in their cocoa supply—had not been achieved. Consumers today, they wrote, have no more assurance than they did in 2001 that trafficked or exploited child labor was not used in the production of their chocolate. (In a statement he made last Thursday in response to the Department of Labor report, which lists cocoa from the Ivory Coast and Ghana among those products believed to be produced by child or forced labor, Larry Graham, President of the National Confectioners Association, which represents the chocolate industry, said that it has “strongly supported” the effort to improve labor practices on farms in the Ivory Coast and Ghana. Since the industry signed the Protocol in 2001, said Graham, “programs focused on improving labor practices, educational opportunities, and rural household incomes, as well as activities that have assisted in building institutional frameworks, have positively benefited children and their families in these countries.”)

Whether in response to consumer pressure or simply to secure supplies of cocoa moving forward, some corporations have recently begun working outside of the Protocol to pursue other sorts of certification. Cargill, Nestlé, and Mars have made agreements to work with the Dutch outfit Utz Certified, for example, and this past March, England’s Cadbury announced that for its UK and Irish markets it would convert its number-one selling Dairy Milk to Fair Trade–certified cocoa by the end of September. A month later, Mars vowed to use only “certified” cocoa by 2020, beginning with Rainforest Alliance certification for its Galaxy Bar next year. (Labor-rights advocates note that this movement would seem to contradict long-held claims by the industry that the difficult conditions and sheer number of farmers involved in the sector made it impossible to certify cocoa to its origins.)

While the ILRF and others applaud such measures, calling them an improvement over the Protocol “certification” (which doesn’t include any labor or environmental standards), they say that Rainforest certification in particular doesn’t go far enough. Whereas the Fair Trade label promotes the democratic organization of farmers and ensures that 100 percent of a product’s contents be officially certified, the Rainforest seal neither includes requirements for freedom of association nor guarantees that all the cocoa in a product has been produced without the WFCL. (In order for a coffee product to use the Rainforest Alliance label, for example, it must contain just 30 percent certified content.) The ILRF points to companies like Divine Chocolate, Equal Exchange, and Sweet Earth Organic Chocolates as models of ethical and sustainable sourcing practices. (To see the ILRF’s scorecard assessing chocolate companies and their efforts to stop the incidence of child labor, visit [www.laborrights.org](http://www.laborrights.org).)

Next month, the Payson Center is expected to release its third and final report on the progress of the Harkin-Engel Protocol. Expectations aren’t high. In its second report, released last June, the Center concluded that children “as young as five years of age” continue to work in cocoa production and that “the

vast majority of those surveyed (95 percent in Ghana and 98 percent in the Ivory Coast) “do not report exposure to any intervention projects” intended to support them. Interpol has announced plans to carry out another rescue mission later this year, but until consumers make it a point to demand that Big Chocolate fundamentally change its ways, such efforts will likely remain the stuff of fleeting headlines.



A young boy in Côte d'Ivoire rakes cacao beans so that they can ferment and then be taken to a cocoa processing facility. Photo Courtesy of International Labor Rights Forum.