Farming / Gardening

Overview:

Initiatives involving sustainable agriculture and the creation of gardens – for both community and private use – are part of 18 faith groups' long-term plans. They range widely from simple actions, such as planting wildlife-friendly shrubs to improve biodiversity around places of worship, to more ambitious programmes such as training courses in sustainable farming practices such as composting, rotating crops and avoiding chemical fertilizers. Indeed, sustainable farming is widely promoted as best for the environment and part of good stewardship. In Africa, where soil degradation is a serious problem, it is also seen as playing a key role in improving soil fertility.

Creating more gardens, both to beautify one's surroundings and to grow food, is seen as providing spiritual nourishment and part of returning to a simpler lifestyle. Gardening also offers practical benefits such as becoming more self sufficient and encouraging a healthier diet, while supporting local farmers encourages greater community spirit as well as reducing food miles. The US-based Jewish environmental group Hazon's community supported agriculture scheme, in which faith communities link up with local organic farmers, is seen as a model for other faith groups to follow.

Following are some extracts taken from the faiths' long-term action plans in which they mention farming and gardening. This is not complete but gives a strong flavour of the breadth of interest in this topic. For the plans in full, please visit www.arcworld.org

1

Table of Contents

Baha'i	3	
Buddhist Shanghai	3	
Christian	4	
Australian Catholics	4	
Armenian	4	
Presbyterian Church of Cameroon	5	
CBCEW (Catholic Bishops' Conference of England and Wales)	7	
Church of England	7	
Church of South India	8	
Franciscans	9	
Presbyterian Church of Ghana	10	
Jesuits	10	
New Psalmist Baptist Church	11	
Polish Orthodox	11	
Evangelical Lutheran Church of Tanzania (Northern Diocese)	12	
Hindu	13	
Interfaith	14	
Operation Noah	14	
Jewish	14	
Ecosikh	17	

Baha'i

There are already examples of devotional gatherings in local communities that have chosen as their theme 'care of the earth' or 'the environment'. Prayers, sacred writings and meditations during the devotional have elaborated this theme. Several children's classes offer acts of service to their communities. In some cases this action has been planting a community garden or cleaning up a stream or river. As this program is developed and used in communities throughout the world, such initiatives will be based on a better understanding of climate issues and the relevant Bahá'í perspective. Study, action and reflection on such action will result in a coherent framework for action on the subject of climate change.

Buddhist Shanghai

2. GREEN PLANNING: Shanghai Buddhists have started to pay great attention to the monasteries' environmental improvement and landscaping. Regardless of its size, a monastery should have plenty of green trees and potted plants. The whole monastery should also be clean and hygienically maintained.

a) Increasing the "green" elements in the monastery to beautify the environment. Unlike the more famous "mountain area" monasteries, almost all the monasteries in Shanghai are built on flat land. Furthermore, land resources in Shanghai are extremely tight, and in most monasteries there is no spare ground that can be specifically devoted to tree vegetation. For this reason, Shanghai monasteries must develop local, achievable Green Strategies. For instance, such Green Strategies might involve increasing the numbers of flowers and potted plants inside the monastery grounds, to beautify the temple environment but also to freshen the air.

Christian

Australian Catholics

 Actively practice green living, gardening and food in all our schools and places of education. We encourage all to develop their "ecological vocation".

 Celebrate the beauty of creation that is reflected in the local Church grounds and cultivate the grounds with native endemic species so that people enjoy nature where they worship.

Armenian

The theoretical studies on green theology were followed by practical work of the future clergy in the framework of the "Tree of Life" project of Armavir Diocese of the Armenian Apostolic Church. The tree planting activity was organised in the garden of St. Lazarus Church in the town of Metsamor. The project in Metsamor represents the example of practical lessons in environmental education in a town that does not yet have established community traditions or linkages with the church. The garden, located in an arid region with very small green areas, will hopefully serve as an example for the neighbouring farms and communities.

The activities of 2007 included three components: training in Green Theology, training of teachers and training in farming practices. The training in Green Theology was introduced in Vazkenyan Seminary. From October 15th until December a course on ecology and nature-protection (22 hours) was delivered to 33 students of Vazkenyan Seminary who were in their 3rd and 4th years of studies. The course was conducted by the professors of Yerevan State University, and was visited by Fr. Minas Martirossyan (Vice Dean of the Seminary), Dr. Dmitri Oikoumene from Oxford University, and two priests from the Russian Orthodox Church.

3) Practical application of knowledge on Green Theology: The farm adjacent to the Vazgenyan Seminary was reconstructed and is fully operational for practical training for students. The farm can sustain its own operations and is able to use additional income

to continue and further expand the farm and to support the seminary in relation to its practical training activity. As a result of the project's implementation, the students of two theological seminaries have substantially improved their knowledge on nature-protection, ecology and eco-theology, and are well equipped for awareness-raising activities regarding nature-protection issues during their work in parishes. Furthermore, the publication of the handbook on eco-theological issues contributed greatly to the distribution of the eco-theological values and basic information in this sphere.

Armenia is an agricultural country. In rural areas, the responsible approach towards the surrounding environment still exists despite some degradation as a result of the switch from private to public property ownership, imposed by the Soviet regime in the past. As a part of its ethics the Church takes some measures to promote ecologically lean life. For instance, the church holidays and celebration of creation day can be opportunities for advocating the responsible community management of the surrounding nature – forests, meadows etc.

Several churches and monasteries are located amidst abundant land that is rich with natural reserves so, considering the growing tourist attraction in these areas, the church can promote environmentally friendly development as well as responsible behaviour in these holy areas.

The objectives of the activities implemented during the last decade in rural and remote areas were aimed at reducing poverty by supporting income-generating activities and improving the environmental situation by introducing sustainable management practices in agriculture, water use and land degradation.

Thanks to this project the Church of St. Lazarus is now surrounded by five hectares of the newly planted fruit garden. Having ensured uninterrupted water supply by the WCC-ART, the main problem of irrigation was successfully resolved.

Presbyterian Church of Cameroon

Agriculture is the principal activity for a good majority of the population in Cameroon (up to about 70%) and thus an important engine for socioeconomic growth. Recently, Cameroon has witnessed major deviations in the patterns of her two seasons – the rainy and the dry seasons. The irregular occurrence of the seasons adversely affects

agriculture, water production, health, energy and the economy. These sectors directly touch on the lives and the livelihoods of the average Cameroonian ... especially for the rural poor communities which constitute the majority of the population of Cameroon.

Prolonged dry season in 2005 led to a marked drop in the agricultural production especially food crop production, with a significant drop in grains. Many farm families experienced low incomes from farm produce and difficulties in meeting their everyday needs. This trend continued until 2007 but in 2008, the situation was reversed with prolonged and torrential rains which started earlier than anticipated. The resultant consequence was soil erosion which further exacerbated the already worsening food crisis.

In the fishing sector, major changes in marine activities have adversely affected fish colonies. This is further aggravated by the multinational fishing companies that are over exploiting the seas and ocean through uncontrolled fishing edging out small fish farmers and rendering them poor and perpetually marginalized. This is also true for solid and liquid mineral sectors which pollute agricultural land on which peasant farmers depend on while emitting wastes of all kinds which contribute to global warming and climate change.

The PCC runs several development projects / programmes which includes a rural development agricultural programme by the Presbyterian Rural Training centre, a gender and women project, micro financing, several vocational training projects in wood work, auto mechanics, hospital equipment repair, catering, sewing / embroidery, computer knowledge and maintenance.

Plans include:

Improved food crop and livestock practices

- Develop and carry out agro extension & trainings on modern food crop & livestock practices in communities;
- Promote and enhance biological soil fertility methods;
- Train local farmers on sustainable agricultural systems;
- Enhance & promote modern livestock production

Improved land use system

- Sensitise communities on location of latrines and wells in developing their land for habitation;
- Encourage urban development in communities that respect appropriate use of hills, rivers, wetlands and water sources

Seed multiplication

- Identify and train Communities on tree nursery development;
- Identify variety of tree seedlings for different ecological zones;

- Establish tree nurseries in communities in different ecological zones;
- o Identify and develop variety of fish species for fish farmers;
- Promote horticulture among youths in communities

Economic use of non-timber forest products

- Train forest community members on bee farming;
- Promote cooperatives in communities for the sale of honey;
- Train farmers on growing Eru (a wild vegetable found in forest region eaten as a delicacy);
- Promote and support local communities in the exploitation of local spices such as Njangsang, cashunuts, ogwono, kolanuts, country onion etc

Fish farming

- Train communities in fish pond development for fish farming;
- Build capacities of fish farmers in sustainable fish farming in lakes, rivers and in the ocean;
- Support fish farmers with tools and other fishing gears;
- Collaborate with research institutions on developing modern techniques for fishing in different water bodies

CBCEW (Catholic Bishops' Conference of England and Wales)

Many of our church grounds could be enhanced by planting wildlife friendly plants, shrubs and trees; each place of worship could becomes a haven for all of life and inspire the local community to follow our example.

CAFOD's liturgical and worship materials can be seen in the following link: http://www.cafod.org.uk/worship/environment

Church of England

• Pursuant to the commitment to achieve One Planet status by 2050, by 2016 StF (Shrinking the Footprint) should develop a Sustainable Land Use Strategy, covering energy, climate mitigation/adaptation, farming, food, biodiversity, churchyards and community access to property.

Shrinking the Footprint will encourage tree-planting and other actions to enhance biodiversity on church land.

• A second *Eco-congregation* award has recently been granted for St Michael and All Angels, Ashton-on-Ribble in **Blackburn** Diocese, for its notable quarterly farmer's markets and eco-fair. The Church's first *Eco-congregation* award was granted in 2004.

Church of South India

* Gardening: Plant a corner of your yard or borrow a corner of someone else's. Learn what crops thrive in your climate, what pests might be likely to attack them, and how you might combat those pests with little or no resort to chemicals. Find out what organic fertilizers are readily accessible. If you prepare your own food, begin composting vegetable wastes (such as rinds, pulp, eggshells and seeds). This need not be an overwhelmingly complex process. Simply bury your waste in your gardening area, or deliver them regularly to a friend who gardens. Talk to a Christian farmer about the issues he or she faces in working the land lovingly. Water - so ordinary, so taken granted - is a wonderful gift from God. Examine your water-use habits. How can you save water?

Encouraging rediscovery of old agricultural techniques: Modern methods of agriculture with their inputs of chemical fertilizers and pesticides may lead to pollution of groundwater and other problems. Such pollution can produce health problems for human and animal populations. Chemical fertilizers fail to sustain the natural nutrients in the soil, resulting in reduction of crop productivity and eutrophication of surface waters.

Often in the past, pests were controlled and the nutrient status of the soil maintained by practices such as crop rotation, inter-cropping, multiple cropping, etc. It is necessary to identify successful traditional practices and upgrade them as appropriate in order to develop or recover appropriate site-specific technologies which enhance crop productivity without degrading the environment.

Dornakal Diocese is located in 5 revenue districts in Andhra Pradesh, one in Orissa and one in Madhya Pradesh. It is covered with thick forests, mountains, rivers and fields. Bishop Thandrigaru has instructed educational institutions to plant trees at their institutions and also at Church premises.

Now our Churches are green. For example at Cathedral and Kothagudem it has grown a beautiful garden in front of the Church. We are planning to have gardens in all the Churches. There are two Hospitals in our Diocese covered with gardens and trees. We are thankful to our Bishop for encouraging the Diocese to be a green Diocese, for

educating people to avoid the use of plastics and to use paper bags, and for educating the people to use the VermiComposite in agricultural fields and not to waste water.

A rainwater harvesting project has been proposed and is planned before the 2010 monsoon. Three Diocesan Compassion hostels were furnished with solar panels in 2009. There are a total of 20 such hostels in the Diocese, and each is now offering the slogan "each one plant one tree" – along with the degree college, the Junior college and six schools.

Karimnagar Diocese is involved in tree-plantation, supplying seed to women for kitchen gardens, and planting mango saplings

Madhya Kerala Diocese is organising Green School awards, a deputation of environmentalists to all the parishes to deliver sermon on ecological Sunday, Ecopilgrimage, Eco-clubs in all schools, competitions in eco-essays, seminars ub eco-architecture, distribution of vegetable seeds, training for clergy, youth, Sunday school teachers, Eco-Committees in Diocesan, District and pastorate levels, seminars, networking with other eco-groups. It has been awarded Green Diocesan Award from CSI Synod.

In June 2009, the CSI Synod urged all its 4 million members to plant at least one tree during the month of June 2009. This was linked to the UN Environment Programme's tree-planting initiative. It also urged individual parishes to manage their churchyards to benefit wildlife, eg, through planning a Nature Trail pointing out different trees, plants, wildlife, and stone used in the building and gravestones.

Franciscans

Put together a data-base of best practices of the Franciscan family

A data-base of good practice will be invaluable for both the family and wider community. For example, our eco-pastoral work in Indonesia with local farmers, tree planting in Kenya, our work in the Amazon and with fish farming in Democratic Republic of Congo have all produced good results which will act as an inspiration and guide to others.

Presbyterian Church of Ghana

Ghana, a nation on the West Coast of Africa is greatly affected by the negative effects of injurious Climate Change... which has directly and indirectly exacerbated the incidence of poverty. One notable effect of these occurrences on health is malnutrition which is occasioned by crop failure, resulting in low and poor yields.

The project will introduce alternative livelihoods – i.e. mushroom farming, snail and grass-cutter rearing and bee-keeping – to 60% of unemployed youth and women.

Jesuits

Elsewhere in Canada, within the wider context of a Retreat and Training Centre at Guelph in Ontario, Ignatius Farm is an example of Jesuit organic farming. In Zambia, the Kasisi Agricultural Training Centre trains local farmers in organic, sustainable farming methods and promotes the formation of study circles in villages. In India, Jesuits train the local population in rural areas to produce energy-efficient equipment such as solar thermal equipment.

KT Chandy SJ (Associate Director, Catholic Health Association of India) has provided training programmes on "Sustainable Management of Natural Resource Management". Over the last forty years he has given some 1,500 training programmes to a variety of clients ranging from government officials to farmers at the grass roots level. He has also written course materials in the form of booklets on 635 topics related to sustainable Natural Resources Management.

The Instituto Mayor Campesino in Colombia is an example of a Jesuit organisation that empowers farming communities and trains them in agriculture and trade. It also lobbies against transgenics, as does a Jesuit organisation in Mexico, Semillas de Vida23.

A number of Jesuit and lay academics have produced eight 2-page factsheets before the General Congregation in 2008, to inform the members of this decision-making body of

the Society of Jesus about burning ecological issues with respect to forests, landslides, desertification, agriculture, pollution and public health and biodiversity.

INEA in Valladolid (Spain) is a Jesuit-run school for Agricultural Engineering which is offering courses and producing publications on organic ('ecological') agriculture, and undertaking research into different aspects of this issue.

New Psalmist Baptist Church

The Catering ministry and adult students from our Life Empowerment classes explored creating gardens on the campus of the church this year. The ministries grew bell and banana peppers, cherry and tomatoes, zucchini, as well as a number of herbs, including dill, cilantro, tarragon, and parsley. Members of these ministries are seeking to create a larger garden at the new edifice. Additionally, these ministries are planning to teach members of the church and community the advantages to growing their own food as a means of returning to a simpler lifestyle and becoming more self sufficient. NPBC's new edifice will showcase a café that will provide services to families throughout the community. It is our intent to provide a wide range of products that are made with organic and free range products.

Polish Orthodox

a) Establishment/Introduction of a Suprasl Academy programme for organic farming promotion among farmers in Podlasie region - "green lungs of the country".

More intense reflection on elements of *ecotheology* in worship of the Orthodox Church may be supported by ceremonies of:

- traditional seasonal blessing of farmlands,
- blessing of water,
- blessing of bread, wine, rain of wheat and oil (gr. artoklasia) and
- Eucharist as liturgical manifestation of human care for natural environment entrusted to people by God.

We will attempt to cause revival of traditional spring/autumn farmlands blessing in all countryside parishes and more often blessing of water and *artoklasia* in all parishes.

Evangelical Lutheran Church of Tanzania (Northern Diocese)

During the past four decades, Kilimanjaro region has witnessed degradation of its environment, particularly its forests and landscape due largely to poverty. Deforestation ... and drought during previously usually wet seasons ... [have] led to poor harvests, famine and rising poverty.

SITUATION	WHAT TO BE DONE	
3. There is Farming and grazing at many	1. Laws should be observed and made to	
water sources	work	
4. No emphasis on planting water-	1. Educate communities on planting water	
conserving trees	conserving tree species	
5. De-fertilization [Removal or burning	1. Educate communities on soil fertility	
of harvest residue]	management	
6. Steep farmlands are in many places	1. Educate communities on the harmful	
not terraced to protect against	effects of erosion	
degradation		
7. There is growing effort to popularize	1. Educate communities on the harmful	
application of chemical fertilizers in our	effects of chemical fertilizers to the soil	
agriculture.	2. Educate communities on production and	
	application of compost	
	3. Use of livestock manure.	
8. There is unplanned mining of granite	1. Promote organized excavation of clay for	
and clay, leaving huge pits on otherwise	brick-making	
good farmland	2. Make available capital to enable shift into	
	other economic activities	
9. There are unplanned grave sites as	Promote community cemeteries	
well as graves of designs which are	2. Educate communities on the harmful	
unfriendly to the environment	effects of constructing grave-pits by	
	concrete and cement.	
10. Over-use of water and land	1. Popularize water-efficient WCs	
resources	2. Devise and implement life-support uses	
	for waste water	

Hindu

Cruelty-free milk

Current milk production practices are not in line with Hindu ethics. Cows, which can live up to twenty years, are slaughtered after an average age of four years. Coupled with this, cows are mistreated and subject to a range of diseases.

The Bhumi Project will work closely with the Lotus Trust, which wishes to pioneer the production of cruelty-free milk for the Hindu community where no animals are sent for slaughter. The final aim is to set up a cruelty-free certification system and an ahimsa label for milk showing where milk has been produced with kindness.

Through this we hope to effect wholesale change in the way cows are treated and create a demand in the market for cruelty-free milk - a demand that will potentially draw support from many non-Hindus. The Lotus Trust is currently working to pioneer cruelty-free dairies in the UK. We will support this endeavour and work with them over the next nine years to achieve the stated aims.

Temple Garden and Green Pooja scheme

We aim to promote the development of temple gardens. Such gardens will use organic gardening principles and include the care of sacred plants. They will also be used to grow produce for use in daily offerings in the temples. We will work with local and national gardening organisations and experts to learn best practice and increase organic and sustainable standards.

Having clear temple standards will create a positive change in the habits of devotees. to foster this, we will encourage devotees to develop their own gardens at home and grow their own food.

Closely linked with the development of temple gardens is the Green Pooja scheme. Poojas, yajnas, and other ceremonies are a daily occurrence in Hindu temples and homes. Each of these makes use of a variety of natural products and foodstuffs. For example, poojas and yajnas include the offering of rice, fruits, vegetables, and ghee into a sacrificial fire, an aarti ceremony includes the offering of flowers, incense, and water to the deities.

The cumulative amount of products the Hindu community uses worldwide in these ceremonies is substantial. We wish to promote and create an attitude of local and organic procurement for such items. Where it is not current practice or possible to grow these items in the temple garden we will advocate that they be sourced within a 30-mile radius, where possible. doing so will not only support local organic farmers and reduce

the carbon footprint of the items, but bring about a change in consciousness regarding what is deemed a suitable devotional offering for such ceremonies.

For the first year of the Temple Garden Scheme we will assess resources and current practice in temples. We will also develop, based on the Scriptural Research project, a Hindu perspective on gardening. The second year will see this work published in a handbook for temples and partnering with key organisations. By the third year we hope to create a network of temples that promote good practice and to hold a national temple Garden Awareness Week. In years four to six, devotees will be encouraged to develop their gardens at home and grow their own produce. By year nine we wish to display a temple garden at garden shows, such as the Chelsea Flower Show.

The Green Pooja scheme will work on a similar timeline, with many aspects of the two projects intertwining.

Interfaith

Operation Noah

There are deeply rooted social justice elements in caring for each other and for creation. In implementing Low Carbon Christian Living Operation Noah would actively support initiatives to help those on low incomes, such as car pooling, community gardening, support for retrofitting homes, and energy sourcing through renewables.

Jewish

Kashrut

Today, our understanding of kashrut - what is fit for Jews to eat should be challenged to expand. The system of food production contributes between 25% and 37% of all United States greenhouse gas emissions. Eating is the one thing we all do that has the most farreaching, negative ecological consequences. Kashrut can consider whether produce that is grown at the cost of huge ecological damage, food that travels thousands of miles to reach us, factory farmed animals that are raised in great cruelty are fit to eat.

We seek to build upon, paradoxically, also to move beyond the concept of eco-kashrut that was coined in the 1970s. "Eco-kashrut" suggests that the ecological destructiveness of our food choices is a fringe concern lying outside the purview of mainstream kashrut

itself. Today we need to question this notion. The often destructive nature of industrial food production challenges both ordinary Jews and halakhic decision makers to consider whether and how kashrut should take account of these new realities.

Shmita

Shmita (Sabbatical Year) is the practice of letting the land rest one year in every seven. During the Shmita Year, as described by the Bible, agricultural work in Israel stops. People eat whatever grows on its own in the fields, and everyone, rich and poor alike (and animals too) may come and take from its produce. Shmita acknowledges that the Earth is not raw material to be exploited for profit with maximum efficiency, but is a gift to be used for the common well-being. We have chosen to launch a Jewish plan for sustainability and climate change to prepare for the next Shmita cycle, beginning in September 2015.

The biblical practices of Shmita addressed both people's relationship to the land – through not planting – and to each other – through the forgiveness of loans. We should develop new means of honoring both.

Hazon is coordinating a Jewish ethical and policy input to the 2014 US Farm Bill. The thrust will be towards cutting subsides for industrial mono-crop production, supporting local and organic food, and reducing the American food systems dependence on fossil fuels. (Today US food production and transportation contributes between 25 and 37% of the country's greenhouse gas emissions.)

Shalosh Regalim – pilgrimage festivals The Shalosh Regalim, the three pilgrimage festivals of Pesach, Shavuot and Sukkot, (Passover, Pentecost and Tabernacles) are the central celebrations of the Jewish calendar, and were originally intimately related to the cycles of the agricultural year. During the past 2000 years, these meanings have been largely superseded by the historical and theological significance of those festivals, however, at the heart of those festivals is ecological significance.

The city of Jerusalem, under the leadership of Mayor Nir Barkat and Deputy Mayor Naomi Tsur, has placed greening the city at the top of its list of priorities. There are plans for developing five new urban parks, an extensive light railway system (under construction), major development of green roofs, a proliferation of urban gardens, and integration of environmental concerns into the education system at all levels.

Appendix 3: Food and Transportation Examples

Food	Education	Action	Advocacy
Institution: Synagogue, Community Center, School or other	Implement an educational program on sustainable food Min Ha'Aretz http://www.hazon.org/food/minHaaretz Send members to the Hazon Food Conference	Plant a garden for educational programs and activities http://www.jewishfarmschool.org/ http://www.for-wild.org/seedmony.html Implement Compost and Recycling Programs— check municipalities for available services for waste management in your area http://earth911.com/ Donate surplus food to local food pantries http://feedingamerica.org/default. aspx?SHOW_SHOV=1	Speak-up in the Jewish community about the importance of environmental sustainability Advocate for changes in the next Farm Bill (farm bill 101, shmita project, 7 year goals)
	Have experts come to educate others unfamiliar with food and climate change issues Make sure your library has these books: the Omnviore's Dilemma by Michael Pollan and Fast Food Nation by Eric Schlosser	Develop or Join in on a community garden http://www.communitygarden.org/ Join or create inter-faith learning opportunities http://www.greenfaith.org/ http://www.theregenerationproject.org/	Create a community initiative to reduce the community's carbon footprint, with set goals and a time frame Join city-wide coalitions to work together on creating change in the community
Greater Community	Work to educate across many community institutions to share resources	Create community events and panels where people can come together to discuss these issues Come together with other institutions to establish a Farmer's Market and/ or CSA Program	Join in on already established initiatives (JC3) http://www.pewclimate.org/states-regions Create a "Climate Change/ Earth Fair" http://www.riverdaley.org/index.php?sub menu=greening&src=gendocs&ref=Ge eningRiverdale&category=community

Jewish farming/gardening goals include:

 A greater proportion of food eaten in Jewish institutions is locally grown. Hazon's Community Supported Agriculture (CSA) program, Tuv Ha'Aretz, fosters partnerships between synagogues and JCCs and local sustainable farms. It has 30 affiliated communities across the US today and aims to increase this to 180 by 2015.

- Marked reduction in food security and hunger in all communities. Growth of programs such as Challah for Hunger, Table to Table, Hazon Yeshayah, Mazon and AJWS will have grown strongly, so that American Jews are raising and donating more dollars to help people directly in need.
- Prepare for the next shmita year. Physically and spiritually our communities and our farmlands will be prepared to implement the laws of shmita by the time of Rosh Hashanah/Sept 2015.

Practical steps:

- Support your local farmer's market
- Plant a vegetable garden (www.backyardgardener.com/veg/)
- Launch a Community Supported Agriculture program at your institution, such as Tuv Ha'Aretz (www.hazon.org/go.php?q=/food/CSA/aboutTuvHa%27Aretz.html)
- Plant a garden for educational programs and activities (<u>www.jewishfarmschool.org/</u>, www.for-wild.org/seedmony.html)
- Develop or join in on a community garden (www.communitygarden.org/)
- Well designed, chemical free, productive home garden are the norm within the Jewish community. Care for the garden is understood as part of the Jewish experience.

Ecosikh

Sikhs are leaders in practicing organic and natural farming, building support for recycling programs, and targeting the socioeconomic roots that plague the systemic nature of environmental injustice, among other things.

Participate in local co-op gardening programs: many Sikhs live in urban environments where gardening can be difficult. You might be surprised to learn about the ways you can practice gardening by becoming involved in a local gardening co-op. Examples:

- West Delhi Friends Co-operative Society
- Seattle Urban Farm Company

Buy locally grown and organic foods: this is a great way to support local farming initiatives. Many communities around the world have outdoor markets or farmer's markets where local farmers come to sell their produce. Buy from these places when you can, rather than from stores that import their produce, in order to stay healthy and support the local economy

Plant herb gardens for home cooking: many herbs can grow in small gardens outside of your house or even in pots that you keep on your window sill or balcony. These plants help to purify the air we breathe and give you immediate access to fresh herbs.

Gurdwaras / Organizations:

- o Hold seminars on composting, gardening, and energy efficiency
- Create a space to post weekly eco-tips at the gurdwara: tips will be made available on the EcoSikh website
- Support seed banks and biodiversity initiatives: many organizations in India are combating the negative fallout of the "Green Revolution" and need help to secure the preservation of biodiversity

	Assets	Education	Celebration
Individual / family	Participate in local	Learn about food	Plant an ecoSikh
	recycling programs	choices and their impact in the world	garden or tree
	5	impact in the world	10 to 1
	Participate in local		Visit your local
	co-op gardening	Learn about the	parks monthly as
	programs	impact of	time for spiritual
		transportation	reflection and
	Buy locally grown and organic foods	choices	renewal
	Plant herb gardens	Learn about the	
	for home cooking	energy efficiency of	
		our homes and how	
		we can save energy	