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## Editorial



1

VOLUME 18 NO. 2

It is my pleasure to present the September issue of EurSafe News, planned to coincide with the EurSafe conference in Porto. I have decided to focus on one of the many intriguing themes of this year's conference, namely 'sustainable food visions'. The first three articles approach this theme from different angles. Leonie Bellina reports on the German initiative to create sustainable cities through a contest for 'city of the future', bringing together citizens, students, teachers, and local experts. Limiting food waste and striving for Food Justice are important aspects of this effort. Bellina gives some important insights into the concept of Food Justice and describes the process of reaching these insights by her students: 'what can my leftover sandwich possibly have to do with world hunger?!'. Cristina Pocol, Diana Dumitra, and Călin Moldovan-Teslios look instead at the sustainability of traditional practices of animal slaughter in Romania. This country has a high level of rurality and (semi-) subsistence farming and is grappling with the task of synchronizing its national with EU legislation. They conclude that continued deliberation about the ethics of animal slaughter is necessary, while at the same time acknowledging that each country has its own particularities based on beliefs, traditions and habits, which should not be

neglected during the processes of developing legislation. Finally, Cor van der Weele contemplates to role that the re-valuation of pulses in our diets could play to create a more sustainable future. She proposes to initiate a research network or study circle around this important topic, bringing together insights from different cultures. So everyone who is interested in the protein transition and the contribution of pulses to this transition, please contact Cor by mail or in person at the Porto conference.

In this newsletter you can also find the book review promised in the last newsletter about our own Franck Meijboom's *The end of animal life: a start for ethical debate*. Jes Harfeld compliments the editors for bringing together such an interesting mix of theoretical approaches and philosophers and urges us to buy not only this book, but also the book reviewed last time: *The Ethics of Killing Animals*. Reading both books would give one a comprehensive insight into the debate about killing animals, both from a more theoretical and from a more practical point of view. Finally, Kate Millar gives us an update from the Executive Committee, urging all EurSafe members to attend the General Assembly at the closing of the Porto conference.

If you are interested in contributing to EurSafe News in the future, either by providing an article, a book review, or a list of conferences, books, and symposia, please feel free to contact any member of the editorial board. We are also looking for an extra member of the editorial board to strengthen our team, so please let us know if you are interested. I trust that you will have a great time in Porto!

Bernice Bovenkerk  
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*Assistant Professor*  
*Philosophy Group*  
*Wageningen University*



## Paper #1

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# How non-identity problem thinking messes with reasoning regarding killing animals

Leonie Bellina

Perceptions and behaviours regarding the -often ambivalence-evoking- issue of husbandry, slaughter and consumption of farmed animals, diverge between cultures. The arguments with which people construct the (non-)acceptability of farming and slaughtering animals for food ranood, I initiated a research project. The project, titled 'Disentangling the domestic contract' entailed five years of in-depth interpretive case-study research among consumers in various contexts in the Netherlands and Turkey, involving in-depth conversational analysis as well as document research.

During the interpretation of my research data, I have found -amongst other things- a number of values that clarify what is of importance to people with regards to the farming, slaughter and consumption of animals. In this article I will introduce these values, and describe how they are practically as well as logically connected to certain ideas and behaviours regarding the treatment of animals. I will then criticize my findings by showing how the philosophical notion of the non-identity problem messes with the intuitive logic of animal rights-oriented reasoning and behaviour regarding farm animals.

From my research, the following values emerged, touching in one way or the other on the topic of keeping and killing animals for food: survival, pleasure, health, profit, food safety, fair trade, world food supply, animal welfare/animal rights, environmental protection and sustainability. These values are a mixture of values that are of importance to consumers personally such as pleasure and health, corporate values such as profitability and legally determined food safety, and values that are important to respectively all human beings, animals (including farmed animals), the earth/environment, and future generations.

In addition, I found two other key values that were brought forward specifically related to animals. These two values represent two opposite standpoints that are taken towards the lives of animals and causing their death. On the one hand, there is a view which I dubbed 'live & let live' - defending life and valuing death as something negative, especially when causing it in others, as in the example: 'I just don't think that we have the right to rob an animal of its life.' On the other hand a 'live & let die' standpoint surfaced - still valuing life, but also accepting causing death for food as an inherent and natural part of life: 'It's the circle of life: some things have to die in order for other things to live.'

From my research data, a pattern of typically coinciding argumentation emerged related to these values, that led to the formulation of ten clusters of reasoning and behaviour (as depicted in figure 1). Of these, I will discuss clusters 7: vegetarian/vegan and 9: free range/organic/game here, because these deal with the topic of animal ethics in the most direct manner.

Firstly: combining a 'live & let live' standpoint with considering the interests of animals (i.e. cluster 7), means that causing animals' suffering is found unacceptable - including causing their death. The main value in this cluster is animal rights, which here translates into safeguarding both animal well-being as well as animals' right to live, as animals are assigned intrinsic value to. The initial norm for consumption

behaviour that follows from this way of reasoning is vegetarianism: refraining from eating meat due to adopting a no-kill policy, but still consuming other animal products such as cheese and eggs. The logical ensuing norm in this cluster is veganism. This arguable more restrictive behaviour (that can also be observed in the eighth and twelfth cluster) also belongs in this cluster because it adheres to the same reasoning as the just mentioned vegetarianism, when combined with additional knowledge & convictions regarding the ways animals are treated -and killed- in the dairy and egg industry.

Then: in cluster 9, the interests of all living beings -including farmed animals- are taken into consideration, too. However, viewed from a 'live and let die' standpoint, though life is valued, death is seen as a natural part of life and causing it is not seen as unacceptable as such. The absence of a principal objection against death or causing it in this cluster, makes the core value the welfare of animals during life and slaughter. As farmed animals in this cluster are seen as possessing both instrumental value as well as intrinsic value, this makes the keeping and the killing of animals acceptable only when specific conditions for the animals are met. One associated norm for consumption behaviour is opting for meat from animals that have had quality of life: for example from free-range or organic farms, or hunting animals living in the wild, that are treated (fed, handled and transported) with care. Another important norm in this cluster is that the meat-providing animals must be slaughtered in a humane way: 'A painful death is unacceptable.' (though humane means different things to different people).

Now, one could criticize the name of the category 'live & let die' by problematizing its wording: for the issue of course is not letting animals die from natural causes, but having them slaughtered – which arguably is a different thing (at least if one regards human action as 'unnatural'). But semantics aside, the differences between arguments in the two clusters are pretty straightforward and no significant diversions from these paths of reasoning were encountered in any of the many in-depth conversations I had with consumers across the research. Also in animal rights/animal welfare literature, though the reasoning behind each stance is more complicated, the two clusters can be recognized fairly easily. My intention thus is not to discuss rights vs. welfare theories here, nor the aptness of the James Bond themed names I gave to the value categories. However, what I do want to problematize in this article, is a logical inconsistency that I encountered when looking at the reasoning in cluster 7 through a philosopher's lens (oh, the perks of having a philosopher as my boyfriend...): defending the standpoint 'live & let live' becomes rather problematic when applying the non-identity problem.

According to Harman (2009), a non-identity problem arises when an action (in our case: eating meat) appears wrong in virtue of harming certain parties (i.e. farmed animals), but those parties would not have existed if the actions had not been performed (if they were not bred, reared and slaughtered for said meat), and those parties have a life that is worth living (when farm animals are treated well and with respect during their lives). In other words: the abolishment that vegetarianism and veganism advocates, prevents animals that otherwise might have been farmed for food ways from living. Adding non-identity thinking to the 'live & let live' standpoint thus causes a dilemma, that does not at all fit the good intention of 'letting live' that this standpoint is based on: we feel we don't have the right to let animals die for us to eat them, as we feel that animals have the right to stay alive - but: do we have the right to not let them come into existence (especially if that farming would be done in an animal friendly way, so that these animals would have a life worth living)? And, in a similar line of thought: might it actually be in the interest of animals to be part of the food chain?

Admittedly, this way of arguing (that in animal ethics literature has been dubbed the 'logic of the larder') is counter-intuitive, and moreover: in over five years of researching consumers I did not encounter in practice even once. But I felt it needed to be stated. As such, I'm very open to hearing your thoughts about the matter.

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## Paper #2

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# An inside look at the animal slaughtering practices in Romania

Cristina B. Pocol, Diana E. Dumăitraș, Călin Moldovan-Teselios

Romania, as a country with a high level of rurality (87.1%) confronts various challenges regarding the preservation of traditional practices. According to Eurostat (2016), the country registers the highest number of small farms at EU level. A typical subsistence or semi-subsistence household owns a small surface of agricultural land, less than 2 hectares, which is usually divided in small parcels and a small number of animals (cattle, sheep, pigs and/or chickens). Even if the agricultural production is mainly for own consumption and only partly commercialized (Alexandri et al., 2015), maintaining the small subsistence farms remains a priority of the Common Agricultural Policy to ensure the vitality of the rural space.

Being interested in understanding the food consumption behavior in the rural area of Transylvania, we have investigated if and how modern and traditional practices 'cohabitate'. The main hypothesis was that food consumption is influenced by the degree of traditionalism of the household food preparation. At the level of the consumer, traditionalism could be discussed from two perspectives: a self-assumed traditionalism (consumers' opinion on using traditional cooking practices) and a behavioral traditionalism (consumers' behavior in terms of producing, preserving and using food products). The hypothesis was tested by conducting a survey on 1190 households from rural Transylvania, during the year of 2015. The questionnaire was focused on gathering information about the agricultural production practices and food consumption behavior, with a special interest in animal slaughtering practices, livestock being one of the main agricultural activities in the region.

We have assessed the degree of traditionalism of the household food preparation by using an index of behavioral traditionalism, measured as a score between 0 and 7 (0 meaning no traditional practices and 7 meaning the maximum number of traditional practices used at the household level). The subindices measured were: preservation of fruits and vegetables (0 - no preservation, 2 - preservation of both, fruits and vegetables); preservation of meat (0 - no preservation, 3 - preservation by using three methods: smoking, frying in lard and drying); slaughtering (0 - no slaughtering of pig or lamb, 2 - slaughtering of pig or lamb). The average number of traditional practices was 4. Only 4% of households do not use any traditional practices. Two categories of households could be distinguished: the 'modernists' in proportion of 18%, with a score of maximum 2, and the 'traditionalists' in proportion of 44%, with a score between 5 and 7. The distribution of relative frequencies is slightly skewed to the left, meaning that the households who use traditional practices prevail.

This result was sustained by the high number of respondents who stated that they usually sacrifice lambs on Easter (60%) and pigs around the Christmas holidays (88%), the meat being cooked for traditional dishes especially prepared for these events. In addition, the pork meat is processed using traditional recipes into sausages, blood pudding, meat loaf, blood sausage, bacon and sirloin. These products are preserved using artisanal methods such as smoking, frying in lard and drying. These traditional practices could be perceived as unfriendly with the modern practices, mainly regarding the new legislation and ethical actions.

Romania faced a lot of challenges during the pre-adhesion process to the European Union. One of the main tasks was to synchronize the national legislation with the European one. In this context, the problem of animal slaughtering became very

stringent due to the lack of statutory measures that ensure the protection of animal welfare during slaughter and killing. The new legislation adopted was highly criticized by small farmers and other stakeholders who sustained that legislation destroyed the traditional practices used during Christmas and Easter periods, as part of the national identity. These practices were considered a social act that gathers the whole family, relatives and neighbors or sometimes just a religious ritual (Barbulescu and Andreescu, 2013). It took a long period of time for the subsistence households to understand the meaning of the new legislative acts and that there is an exemption for owners to slaughter pigs and lambs for self-consumption outside slaughterhouses, but only on the condition that animals will be stunned before slaughter.

Our research data indicate that the main socio-demographic factor that could influence the perpetuation of households' behavior regarding the traditional slaughtering practices is the level of income: the incidence of slaughter practices is higher in the case of households with higher revenues. For the households with lower level of income it may be difficult to raise animals and to sacrifice them for different occasions. What we want to emphasize in this article is that animal slaughtering remains a debate subject to attention from scientists, the public at large, farmers and decision makers. This is certainly not specific only to Romania, but also to other countries where animal slaughtering legislation is in contradiction with rituals of different religious groups. Our intention was to reveal a case study as an example to deliberate when searching for the right and ethical solutions regarding animal slaughtering. Moreover, each country has its own particularities marked by beliefs, traditions and habits, which should not be neglected during the processes of developing legislative acts.

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## Call for network

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## Of pulses and people

### Cor van der Weele

The United Nations have named 2016 the International year of the pulses with the aim of raising awareness of the benefits of pulses. Will this turn out to be part of a reversal of the downward trend in pulse production and consumption? I propose to form a Eursafe study circle in order to address questions concerning the history and future of pulses in depth. All who are interested and wish to contribute: please contact me.

The history of criticism on the growth and intensification of meat production and consumption usually starts with Ruth Harrison's *Animal Machines* of 1964. In 1971, Frances Moore Lappé followed with *Diet for a small planet*. She argued for replacing meat at least partly by pulses combined with grain, pointing out how beneficial this traditional alternative is for food security as well as for our health and the health of the soil. And she intended to make such a switch doable by including many recipes. The book became a bestseller, and when the author looked back in the 20th anniversary edition, she noted that what was still marginal in the 1970s, had become common knowledge by 1991.

Since then, this knowledge has become even more common. Yet post-war trends were not reversed, on the contrary. And while in the last few years Western societies seem to hesitate a little, meat consumption on a global scale is still rising rapidly and pulse consumption is still going down almost everywhere. As the world is getting richer, it replaces pulses, the 'meat for the poor', by the real thing. As a result, farmers have been turning to other crops, breeding programs have been discontinued. Pulses have become 'neglected crops'.

In response to the declining moral reputation of meat, a search for alternatives got off the ground that ranges from plant-based burgers to insects, algae, and cultured meat. Based on the assumption that people love meat, one major goal is to mimic meat so exactly that people won't be able to detect the difference. In this respect, the strength of cultured meat is that it does not just mimic meat but that it is meat, in that it consists of animal tissue.

All these alternatives depend on new technologies. They trigger the imagination of scientists, engineers, designers and entrepreneurs, and they promise many commercial opportunities. But a question is also how sustainable they really are. Plant-based alternatives may be more animal friendly than meat, but when they need elaborate processing they are not necessarily more sustainable. The same is true for insects, algae, cultured meat... The general point is that transformations and processing require (lots of) energy.

Meanwhile, pulses still exist. The only form of processing they need is cooking, and from whatever angle one looks, they always look like the most simple and sustainable meat alternative. New advocates have appeared on the scene, including writers of fancy cookbooks, while old advocates, such as producers of canned beans, are making new efforts. This year, the United Nations come to their help: the International year of the pulses 'aims to heighten public awareness of the nutritional benefits of pulses as part of sustainable food production.' Will this turn out to be part of a trend reversal? Might pulses become the new 'meat for the rich'?

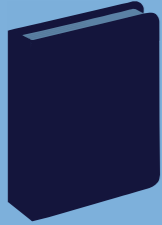
I propose to deepen our insights in pulses and the forces that govern their societal place, with an interest in comparison and in issues such as

- Cultural history: In the Netherlands, the hero of a widely known children's book, a

boy from a very poor family, refused to pray for brown beans any longer. What are cultural icons in other countries?

- Economic incentives and innovation: In the Netherlands, it is now impossible to find money for pulse breeding, as subsidizing in science requires the participation of commercial parties, which are not interested. What about other countries? As far as I know, Spain still has pulse breeding programs. Is that true? And if so, what are the aims?
- New initiatives: in the Netherlands, we have the 'Brown bean gang' and our biggest producer of canned vegetables is hiring a chef to promote beans. What are pulse advocates in other countries doing and trying/hoping to do?

Pulse people interested in forming a European study circle / network please feel free to contact me during the conference in Porto or by e-mail.



## Book Review

**Jes Lynning Harfeld**

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Publisher: Wageningen

Academic Publishers

Editors: Franck L.B.

Meijboom and Elsbeth N.

Stassen

Published: 2016

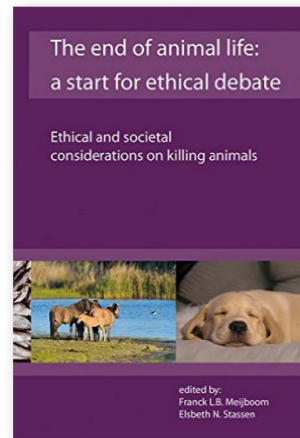
Pages: 272

Price: €70

# The end of animal life: a start for ethical debate

## *Ethical and societal considerations on killing animals*

Jes Lynning Harfeld



Humans kill hundreds of billions of animals each year. If the killing of an animal is somehow morally problematic this fact should be most disturbing to us all. But why is death bad and is death always bad? And is animal death different in some ethically relevant respect from the death of humans? Is death's badness related to welfare or rights or telos? These are some of the questions which you can engage with through the thoughts of twenty different authors in *The end of animal life: a start for ethical debate*.

The good anthology is a rare and seldom observed beast. Indeed, most anthologies are frankensteinian monsters, consisting of ideas, arguments and theories forced together despite the fact that they do not quite fit and brought to life by editors with enthusiasm and great initial ideas. Ideas which were, however, short lived and squashed by the reality of trying to herd more than a dozen single minded academics in the same general direction.

*The end of animal life* is a good anthology. It is so, in part, because of its almost ridiculously broad theme within animal ethics, namely the killing of animals. Such a broad theme could quickly have been the undoing of any anthology if the contributing authors had then all tried to start the discussion from scratch. Instead we are given a collection of articles each of which can both stand alone or engage directly with two or three of the other articles (without there being specific references between the articles).

The problem of too broad a theme is also constructively alleviated by the division of the book into four parts which each address the killing of animals from a different sub-theme: 1) Ethical theory and normative considerations 2) Societal debates in the context of killing animals for animals disease prevention and control 3) Killing in different practices of animal use and 4) Between wild and kept. Each sub-theme helps the reader situate the different chapters in a clearer framework.

Another strong aspect of the anthology is the composition of authors. Not only because of the almost inherent positive aspects of combining the writings of young philosophers like Bernice Bovenkerk and Martin Huth with those of thinkers such as Rollin, Mehpham and Haynes who helped establish the field of animal ethics. But also because of its mix of theoretical approaches, including a number of angles from phenomenology to teleology to ethology to you name it.

One of the main problems for this book does not have anything to do with what is in the book. It is a matter of timing. *The end of animal life: a start of ethical debate* has been published almost simultaneously with Visak and Garner (eds.) *The Ethics of Killing Animals* which include contributions from such people as Jeff McMahan, Shelly Kagan and Christine M. Korsgaard (and afterword by Peter Singer). If you can

only afford one book this year on the ethics of killing animals you should buy *The Ethics of Killing Animals* (it is also €50 cheaper). In that case you would, however, be missing out on interesting applied sub-themes and a great mix of authors – and you would be restrained within the boundaries of analytical oxfordian philosophy in a way that *The end of animal life* avoids. So, buy both.



## EurSafe Executive Committee Update

Kate Millar on behalf of the Executive Board



Welcome to the Autumn issue of the EurSafe Newsletter 2016. September is the month of change and preparation, as we finish off the harvesting of crops and fruits and see the leaves change colour and start to fall. It is a productive time for EurSafe members too as we focus on key tasks, plan out the activities for the academic and end of business year, and look forward to important Conferences.

Within EurSafe we see things changing and preparations for the coming year begin. We are all looking forward to the coming conference, the 13th Congress of the European Society for Agricultural and Food Ethics ([www.ibmc.up.pt/eursafe2016](http://www.ibmc.up.pt/eursafe2016)), which is being held in the beautiful city of Porto. The conference has an exciting line up of both plenum and parallel session speakers as well as some innovative workshops and special sessions (see the full programme at: [www.ibmc.up.pt/eursafe2016/programme.html](http://www.ibmc.up.pt/eursafe2016/programme.html)). It is still possible to register and if you have any further questions please contact the organisers, through our own EurSafe Board Member, Dr Anna Olsson at [eursafe2016@ibmc.up.pt](mailto:eursafe2016@ibmc.up.pt).

This year has seen the development of some exciting initiatives, including the successful 'Ethics and the future Veterinary Professional' Conference which took place at Utrecht University, The Netherlands, in May (see [www.uu.nl/en/events/ethics-and-the-future-veterinary-professional](http://www.uu.nl/en/events/ethics-and-the-future-veterinary-professional)). This conference attracted over 100 international delegates and was able to accept submitted abstracts for oral presentations, which facilitated a wide range of contributions. As a result of the activities of the European Working Group on Veterinary Ethics (with founding members from EurSafe) and the success of the first Vienna Conference in Autumn 2015 (organised by Herwig Grimm) and this Utrecht conference (organised by Franck Meijboom), the network will continue with hopefully both training events and the next Conference to be held in the UK in September 2018.

A teaching event which brought together the vet network and the 'EurSafe Teaching Network' also ran a successful workshop at the Utrecht Conference. Activities and ideas will be taken forward in a special session at the Porto Conference, with hopefully a further event organised in 2017. If you are interested in this network or the Porto special session please feel free to contact the EurSafe Teaching Network coordinators for this event, Kate Millar or Bernice Bovenkerk.

**EURSAFE 2016**  
PORTO | PORTUGAL  
28 SEPT - 01 OCT 2016



The EurSafe General Meeting will take place at the end of the Porto Conference on Saturday 1 October 2016. There will be elections for the Board, updates on activities, and the opportunity to ask questions, etc. If you have any questions before the event please do not hesitate to contact the Board via

our Secretary, Frank Meijboom. It is at this Porto meeting that our President, Prof Matthias Kaiser, will step down from the Board. Matthias has made an enormous contribution to the work and life of EurSafe and he will be sorely missed at the helm of the Board. So Porto provides all of us, as EurSafe members, with the opportunity

to celebrate his outstanding contribution to our Society. This will undoubtedly be a celebration to relish!

Finally, we wish you all an excellent start to your autumn endeavours and a good start of term to those teachers amongst us. Safe journey to all of you traveling to Porto. For those who are not able to join us, please do not forget to check the website for an update on the next conference, how to get hold of the WAP conference proceedings and the latest newsletters. See you in Porto and beyond!

'...How there you sat in summer-time,  
May yet be in your mind;  
And how you heard the green woods sing  
Beneath the freshening wind.  
Though the same wind now blows around,  
You would its blast recall;  
For every breath that stirs the trees,  
Doth cause a leaf to fall....'

*The Autumn (verse 2)*  
Elizabeth Barrett Browning (1833)



## Conferences and Symposia

**SEPTEMBER 19-21**

### First International Conference on Human Behaviour Change for Animal Welfare

Dorking, Surrey, UK

[www.hbcanimalwelfare.com](http://www.hbcanimalwelfare.com)

**SEPTEMBER 22-25**

### Harvard Animal Law & Policy Program: The Animal Welfare Act at Fifty

Cambridge, USA

[animal.law.harvard.edu/call-for-abstracts-the-animal-welfare-act-at-fifty](http://animal.law.harvard.edu/call-for-abstracts-the-animal-welfare-act-at-fifty)

**SEPTEMBER 27-28**

### Minds of Animals: Reflections on the Human - non-Human Continuum

Bern, Switzerland

[www.vetmeduni.ac.at/en/messerli/infoservice/human-animal-news/minds-of-animals-reflections-on-the-human-non-human-continuum](http://www.vetmeduni.ac.at/en/messerli/infoservice/human-animal-news/minds-of-animals-reflections-on-the-human-non-human-continuum)

**SEPTEMBER 28–OCTOBER 1**

### 13th Congress of the European Society for Agricultural and Food Ethics.

Porto, Portugal

[www.ibmc.up.pt/eursafe2016/](http://www.ibmc.up.pt/eursafe2016/)

**OCTOBER 22-24**

### The International Association for Environmental Philosophy

Twentieth Annual Meeting

Hilton Salt Lake City Center

Salt Lake City, Utah

[environmentalphilosophy.org](http://environmentalphilosophy.org)

**NOVEMBER 11-13**

### Animal Politics: Justice, Power and the State

Leusden, Amersfoort, The Netherlands

[www.isvw.nl/activiteit/animal-politics-justice-power-and-the-state](http://www.isvw.nl/activiteit/animal-politics-justice-power-and-the-state)

**NOVEMBER 16-17**

### ACI2016: Third International Conference on Animal-Computer Interaction

Milton Keynes, UK

[www.open.ac.uk/blogs/ACI](http://www.open.ac.uk/blogs/ACI)

**NOVEMBER 25-27**

### Animal Encounters: Human Animal Contacts in Arts., Literature, Culture and the Sciences

Erlangen-Nürnberg, Germany

[www.vetmeduni.ac.at/fileadmin/v/messerli/ethik/CFP\\_Animal\\_Encounters.pdf](http://www.vetmeduni.ac.at/fileadmin/v/messerli/ethik/CFP_Animal_Encounters.pdf)

## 2017

**JANUARY 4-5**

### Oxford Real Farming Conference

Oxford, UK

[orfc.org.uk](http://orfc.org.uk)

**FEBRUARY 15-18**

### Biofach Organic Food exhibition and conference

Nuremberg, Germany

[www.biofach.de/en](http://www.biofach.de/en)

**JULY 3-5**

### AASA conference 'Animal Intersections'

University of Adelaide, Australia

[animalstudies.org.au](http://animalstudies.org.au)

**JULY 5-7**

### 10th International Conference on Culinary Arts & Sciences

Copenhagen, Denmark.

[www.capfoods.aau.dk/iccas17](http://www.capfoods.aau.dk/iccas17)

**JULY 11-13**

### Towards more resilient and sustainable food production systems

Durham, UK

[http://n8agrifood.ac.uk/wp-content/uploads/2016/07/N8Agrifood\\_Soil\\_Durham-event-2017-ver3\\_DRAFT02.pdf](http://n8agrifood.ac.uk/wp-content/uploads/2016/07/N8Agrifood_Soil_Durham-event-2017-ver3_DRAFT02.pdf)

**JULY 24-27**

### The XXVII European Society for Rural Sociology Congress

Krakow, Poland

[www.esrs2017.confer.uj.edu.pl](http://www.esrs2017.confer.uj.edu.pl)

**AUGUST 29-SEPTEMBER 1**

### XV EAAE Congress - Towards Sustainable Agri-Food Systems:

Balancing between Markets and Society

Parma, Italy

[www.eaae2017.it](http://www.eaae2017.it)

**21 AND 22 SEPTEMBER (PRELIMINARY DATES)**

### 2nd Granqvist Culinary Arts and Meal Science Symposium,

Orrebro, Sweden

[www.oru.se/english/schools/hospitality-culinary-arts-and-meal-science/1st-granqvist-culinary-arts--meal-science-symposium-2016](http://www.oru.se/english/schools/hospitality-culinary-arts-and-meal-science/1st-granqvist-culinary-arts--meal-science-symposium-2016)

**OCTOBER 26-27**

### Seventh International Conference on Food Studies - Food Systems: Design and Innovation

Rome, Italy

[food-studies.com/2017-conference](http://food-studies.com/2017-conference)



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