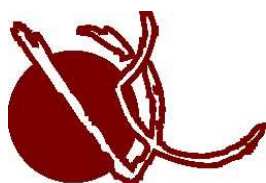


EurSafe News

European Society for Agricultural and Food Ethics



EurSafe News
Volume 10, No. 4
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Editorial

Dear EurSafe Members,

It is my pleasure to present you the EurSafe Newsletter and to introduce you to the thematic contributions. Originally, the topic of the issue was planned to be "Theory VERSUS Practice" in ethics, which suggests a strict opposition of the two. Having had second thoughts, it turned out that "Theory AND Practice" matches much better with the idea and philosophy of the EurSafe community and members. Undoubtedly, one of EurSafe's main strengths is the regular exchange and discourse among members on theoretical concepts without losing grasp of the ethical issues' practical aspects. In this sense, EurSafe is the perfect example that theory and practice can support each other and do not have to oppose. Further, it demonstrates that

philosophical work can be fruitful for practitioners. Taking the practical problems seriously, this answers to the demand for guidance in the complexities of agriculture and the food sector. However, for many reasons the gap between theory and practice in ethics has obviously not been closed yet. Therefore, I consider the debate on how to overcome the gap between theory and practice a core issue of ethics and of major importance for practice oriented ethics. Therefore, I am thankful to the ethicists who kindly contributed with their perspective and ideas on the issue. Michael Zichy from Munich sketches the historical background of the “Theory-Practice Problem” and the methodological challenges for ethics that wants to solve practical problems. In the second contribution with the catchy title “Ethics in the Barn”, Clemens Driessen from Wageningen reflects the conditions

of how to bring practical experience into ethics. Both authors address possibilities and ideas how to bring more ethics into practice and more practice into ethics.

The next EurSafe News March 2009 will be edited by the conference team from Nottingham. Its subject will be “Veterinary ethics”. All contributions, thematic or other, should be sent to Kate.Millar@nottingham.ac.uk by February 15, 2009.

I wish you all a Merry Christmas, a Happy New Year and all the best in 2008!

Herwig Grimm, issue editor
On behalf of the newsletter board

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Institute TTN/Agroethik
Munich, Germany

Thematic Section – ‘Theory AND Practice’

Applied Ethics: Between Theory and Practice

Michael Zichy

The question of how theory and practice are connected with each other has a long tradition. And it is a very common one since it appears whenever people start to reflect systematically and methodically. It is so common, that it even has a well-established name: the theory-practice-problem.

Initially, in ancient Greece where the notion of theory evolved and where it was identified with philosophy, the question was whether theory should have an impact on people’s practice whatsoever. Theory meant the grasping of the world as a whole; it was the highest possible understanding or all

things. It was considered as having its end in itself, as the supreme mode of the *vita contemplativa* which was generally esteemed higher and nobler than the *vita activa*, the practitioner’s life. Theory simply had not to serve the practical life because this would have been an improper defilement of the contemplative way of living. However, practitioners (who certainly also at that time where the majority) saw it the other way round: For them, theory respectively philosophy was useless (if not dangerous). Even if this identification and subsequently restriction of theory to the

contemplative life might have been itself largely theoretical, because in practice, theory (even though not philosophy) certainly served the purpose to ease and improve the practical life. But still, the problem of theory and practice remained in the opposition of the *vita contemplativa* and the *vita activa* for many years to come. Only in the Renaissance and the Modern Times when modern science was invented, the relation between theory and practice began to change. From then on, theory became an integral part of the *vita activa* and found its end in easing and improving the practical life.

Once theory had been assigned to the practical life, a second and third dimension of the theory-practice-problem appeared: The second dimension is related to the question whether theory (though not every kind of theory) should restrict itself to mere description or rather be critical and make normative prescriptions. With regard to the social sciences, this question has been debated very controversially in the famous dispute about positivism in the early 1960s. However, as soon as a theory is prescriptive, be it technically or normatively, the third dimension emerges: the problem how theory can be applied to practical contexts, how it can inform and guide practical action. Here the challenge lays in bridging the gap between the abstract, general statements of a theory and the particular needs and circumstances of a specific situation.

The history of Ethics as a specific form of theory unfolded quite contrary to this general development. Right from the start ethics was meant to be a practical science, i.e. a theory which's purpose was to contribute to the moral improvement of practice and to help to

live a good life. Here, theoretical endeavours clearly had a practical aim. Paradoxically, the close connection between ethical theory and practical life began to loosen in the very moment modern science came up and theory grew practical. In a world where peoples' problems could increasingly be solved by changing and manipulating the world rather than by changing peoples behaviour, ethics as a theory that aims at the latter seemed more and more useless. In those days the retreat of ethical theory from practice began (it certainly was interrupted by periods of strong practical engagement, in particular during the Age of Enlightenment), and it culminated in the non-cognitivist claim that ethics as theory is either meta-ethics or nonsense. From the 1970s on, however, ethical theory has bethought itself of its origins and rediscovered the practical life. This recent change was mainly induced by the societal need for ethical orientation in a world of rapid technological progress, change and a continually deepening pluralism of moral beliefs. But it would not have been possible without the willingness of ethical theorists to leave the ivory tower of pure science and attend to real life's murky moral problems. All together, this led to the reestablishment of a very successful form of ethics that was labelled "applied ethics".

As to the three dimensions of the theory-practice-problem, ethics – and in particular applied ethics – is in the first place affected by the third dimension of that problem: the question of how abstract theory can inform and guide practical action. The first two dimensions have always been clear with regard to ethics. Ethics aims at

impacting on practical life, and ethics is definitely normative and critical. Roughly seen, applied ethics has given three different answers to the question of how ethical theory can inform and guide practical life. The *top-down* approach tries to deduce specific instructions for concrete situations from abstract, general moral theories. Difficulties here arise mainly due to three reasons: a) there is no single uncontroversial moral theory; b) the simple deduction of specific rules fails due to the underdetermination of general theories; c) the approach fails to produce feasible solutions, because it cannot consider affected peoples' moral intuitions. By contrast, *bottom-up* approaches fully rely on the details of the specific situation and on the corresponding moral intuitions. If anything, theory stands at the end, not at the beginning of the ethical reflection. The problem with this approach is that without theory ethical reflection runs the risk of becoming arbitrary as well as prone to prejudices, and of losing its potential for criticism. As a middle position, *coherentists* try to combine top-down and bottom-up methods and call for a constant interchange between abstract theory and concrete situation in order to establish a reflective equilibrium. By this, the advantages of the first two approaches shall be combined while avoiding their disadvantages. However, even then there remains an obstacle: It is unclear how the constant interchange between the two levels can be conducted and at which moment the reflective equilibrium is reached.

From this discussion we can learn that bridging the gap between theory and practice is extremely difficult. Applied ethics seems to be in a dilemma: The

more practical it becomes, the less theoretical it can remain, and the more theoretical it remains, the less practical it can become.

With this in mind, it might be helpful to take a closer look at applied ethics' tasks. Applied ethics overall purpose lies in producing feasible solutions to life's specific moral problems. These real-world-problems bear, among others, the following core features:

- They are primarily constituted by the fact that it is unclear or controversial what the morally right action in a specific situation is.
- They disturb or interrupt the normal smooth flow of action (this also is the reason why moral problems are experienced as problems).
- The involved people are affected with regard to their personal ethos; they usually have a certain moral opinion about the problem and its possible solution.
- They are accompanied by societal conflicts about what the morally right action is.
- They are intricately connected to empirical questions.

According to these features, solutions for such problems have to meet the following crucial requirements:

- They have to justifiably determine what the morally right action in the specific situation is.
- They have to restore the smooth flow of action (by prescribing what the right action is).
- They have to consider the affected peoples' opinions (otherwise the conflict will continue and people are unlikely to implement the prescription).

- They have to settle the societal conflict.
- They have to allow for all the empirical facts.
- They have to be feasible; for this, the solution has to be tailored to fit into the context of the problem.

These requirements can be condensed to three main points: Applied ethics has to produce solutions for concrete moral problems which are at the same time morally right, feasible, and pacifying.

A brief glimpse suffices to understand how complex applied ethics' task is. Of these three points, only the criterion of moral rightness is genuinely ethical in the sense that it requires ethical theory. But at a second look, even moral rightness turns out to require more than only theory. This is due to the well known fact that there is no uncontroversial ethical super-theory but only an adamant pluralism of ethical approaches. Therefore, the criterion of moral rightness in itself contains the seed of conflict and the need for practical conflict resolution; it refers to the criterion of pacification. But feasibility and pacification for their part cannot simply be separated from ethical theory, let alone from theory

altogether. They must themselves be subjected to ethical scrutiny – which requires ethical theory –, because otherwise the morality of the solution as a whole cannot be guaranteed. So what we have in the end when we look at problem solving in applied ethics is an intricate interacting conglomeration of different theories (different ethical theories, theories of conflict resolution, empirical theories etc.) and practices. Consequently, there is not only one theory-practice-gap, and not only one theory-practice-problem, but numerous. All these gaps are inevitable and require more than theory: competent moral judges. Therefore, theories are best understood as practical tools which can be used for problem solving and which are more or less helpful. The dream of the all-encompassing moral theory which inspires many ethical theorists belongs to the *vita contemplativa* which, per definition, has nothing to do with the practical life.

Contact

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Ethics in the Barn: On the Importance of Practice for Agricultural Ethics

Clemens Driessen

Why should people interested in the 'ethics' of agriculture (and food) visit farms and talk to farmers? For many it is already obvious to do so. How could you reflect on moral issues in farming without considering the processes at work and listening to experiences of

farmers? Nevertheless, in most understandings of ethics and policy making it can seem difficult to justify spending time on farms. Policy makers – the natural beneficiaries of applied ethicists - tend to work in specialised, functionally differentiated organisations.

Their job is to focus on nature preservation, environmental emissions, food safety, or some other terrain of regulation. The fields of ethics concerned with agricultural practices are in the same way split up in separate objects of moral inquiry: environmental ethics, animal ethics, ethics of nature, the value of landscape, the importance of resource efficiency, acceptable labour conditions, etc. Research in ethics often starts with fleshing out these sources of value, deriving principles from the moral demands upon us from ecosystems, human health, farmed and wild animals or resource scarcity. What farmers actually do is relevant to ethical reasoning only insofar as they do *not* meet ethical standards. If at all, what is going on in the barns and on the fields is interesting just to detect problems and set priorities for things that require change.

Farmers can be relevant as stakeholders in democratic decision making, or for their practical knowledge. But besides that, they occupy a special moral role as they are the ones that somehow integrate the variety of relevant concerns. When a farmer explains his or her practice, a story unfolds in which oil prices, animal feed conversion ratios, housing systems, breeding goals, climate change, and food safety standards are all intricately connected to groundwater levels, investments in machinery, and ways to protect the nests of wild birds. Of course their options in reality are often limited; market conditions and technical possibilities shape their 'ethical room for manoeuvre'. Furthermore, there is huge diversity between farmers, also in their degrees of showing responsible behaviour. But does the alternative to systemic policy making really mean

naively trusting farmers to solve all our concerns on their own? Not necessarily. To take farmers seriously as moral actors does not mean they are always right, nor that each matter of concern in livestock farming should be dealt with on the practical level only. Some practices can be improved by collectively setting and enforcing standards, as (almost) every farmer will agree. But not all can be arranged centrally. Regulations are often open for interpretation. As one farmer put it, discussing the requirement of 1.4 square meter of space for an organic pig: meeting the 'naked norms' does not necessarily mean things have improved.

Meeting farmers will reveal they generally are not evil perpetrators, poisoning our environment and maltreating their animals. Nor are they always and only the passive victims of industry and government, crunched between market prices and EU regulations. Instead of merely alienated parts of derailed agri-food systems, farmers can be a source of renewal and take part in moral inquiry for improvement. For this to happen, farmers are to be challenged to come forward with explanations of their practices. Inviting fresh views on farms can lead to new insights. Like in the case of the dairy farmer selling produce from his farm, whose customers inquired why the calves were after birth taken away from their mothers. This made him reconsider the practice, and search for alternatives. Thereby, he ran into problems with hygiene requirements and increased stress when calves are separated from their mother at a later stage. He joined a network of farmers developing ways to create 'family herds', or using 'foster mothers' to care

for the calves, in that way also saving on 'calf-milk' costs and labour.

What can applied ethicists actually contribute at the farmyard? And what type of theoretical understanding of ethics could help them in this task? Before starting to study practices, the ethics-practitioner has to convince farmers of the relevance of having a philosopher – not an expert in any of the ostensibly relevant fields - being involved. One could claim to be an 'ethics researcher' interested in good farming practices and practical choices. This mostly does not make them 'terribly enthusiastic', as one farmer with typical honesty told me. Besides getting acquainted with farmers and try to spend time as a friend, other options of immersing oneself in practical issues exist: visiting experimental farms, taking a practical training course, taking part in excursions with farming students, joining farmer innovation networks as a researcher, visiting agricultural exhibitions, etc.

Agricultural ethicists can see themselves as translating between farmers and the societal demands of modern day consumer-citizens, which in many cases have grown apart so far they seem to live in separate – but conflicting – worlds. Farmers, valuing their independence, tend to hold on to their own ideas, but many are open to the notion of explaining their motives and difficulties. Ethicists with their focus on conceptual explication can help reflect on arguments and reasons for doing things. For instance, when discussing animal welfare with farming students, it is interesting to make them elaborate the analogies they use to explain existing practices. As they justify practices by

calling cows 'professional athletes', you can hint at the various implicit understandings of health.

The central issues in livestock farming are often addressed in terms of (essentially) contested concepts.: Sustainability, naturalness, robustness are words often used to discuss practices, but are nevertheless experienced as vague. Discussions easily end by concluding there are as much definitions, e.g. of animal welfare, as there are discussants. To stress that these concerns are neither purely objectively resolvable nor entirely subjective, but largely matters of deliberate choice, can make the debate endure and deepen. On some level farmers tend to agree with the importance of these terms for their practices, making it interesting to have them explain how to operationalize them. There it is important for the ethicist not to remain focused on discourse only. Processes under study are foremost concrete and material. For example, the imperative of 'not adjusting the animal to the system, but the system to the animal' is widely shared and often expressed by farmers. The notion of 'intrinsic value' of the animal is illustrated by our hesitations to end feather pecking and cannibalism by breeding blind chickens. In everyday practice, with less extreme cases, a process of mutual adjustment is going on in which it is more difficult to see where the animal ends and its management and housing system begins. The distinction can still play a powerful role, but as a way of directing attention and adding a critical perspective to otherwise inconspicuous developments.

It can be tempting to describe situations on the farm as practical dilemmas.

Giving straw to pigs would make their life a lot more pleasant, as animal scientists have indicated and many farmers would agree with, but this is considered to decrease hygiene. By treating this type of situations as static dilemmas for ethical analysis, the search for systems in which the concerns can be resolved together would be discouraged. Systemic changes – sought perhaps with the help of agricultural researchers, NGOs and companies – require new ways of thinking, both regarding the technological and management systems, as well as new interpretations of ethical norms.

One way of dealing with the tendency of dairy farmers to keep cows indoors all year round would be by improving housing systems in such a way as to mitigate disadvantages to cows' health. As an alternative approach, a network of farmers and agricultural researchers has been working on developing a milking robot that can be operated on pasture. In their discussions, it turned out that the role of the farmer as well as the cow changes. Implicitly, ways of shaping the responsibilities and control by the farmer are also discussed: could one leave the herd with the robot without checking on them for two days? As the practice could be considered a shift on a scale from animal husbandry to nature management, the material sides of the practice are to be made to cohere with a new practice of care: in this case meaning a search for more robust cows, and perhaps leaving the calves or even a bull with the herd. Explicating the implicit concerns in these discussions can help the gradual adjustment process of technology, animals and farm management.

Are critical positions still developed without external norms derived from solid principles? Will spending too much time with farmers make the embedded ethicist 'go native'? Making the time spent on farms worthwhile ethically requires another understanding of ethics than applying principles and formulating rules of prohibition. Ethics there can be an activity, an ongoing learning process. Such an ethical focus on practices means having an eye for the materiality of ethics, of explicating processes of co-evolving norms and technologies, instead of an ethics sought after solely in terms of discourse, values and attitudes. And it stimulates to look for constructive solutions. This type of ethical research is not aptly described by opposing theory and practice. Rather an understanding of theory is required in which practices can be relevant sources of knowledge and ethical norms.

If the substantial moral relevance of ethics as practice has not yet convincingly justified walking into a farm, let it be just for the fun of it; of engaging with an economic activity that is in many ways (hopefully still) not solely about money; of experiencing this curious amalgam of business and home, of animals and machinery, hi-tech and the pre-modern, out there in the fascinating places where our food is produced.

Contact

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EurSafe update

EurSafe 2009

Ethical Futures: Bioscience and Food Horizons

8th Congress of the European Society for Agricultural and Food Ethics

**Celebrating 10 years of EurSafe
2-4 July 2009, University of
Nottingham, Nottingham, UK**

The Centre for Applied Bioethics, School of Biosciences and the Institute for Science and Society are delighted to host the 8th Congress of the European Society for Agricultural and Food Ethics (EurSafe) which will be held on 2-4 July 2009 at the University of Nottingham, UK.

www.eursafe2009.org.uk

- The ethics of bioenergy: Research and technology development
- Animal Futures: Welfare and Ethics
- Innovation in agricultural and food ethics teaching
- Sustainability in food production
- Concepts of risk, trust and safety in the food system
- Global food security
- Participatory methods and ethical analysis in the appraisal of emerging biotechnologies
- Foundational issues in agriculture and food ethics
- Open Call

Conference Themes

The premise of the Congress is to explore the challenges that the EU and global agriculture and food system faces over the coming decades, in particular exploring the role that ethics and ethical discourse will play in shaping our shared future. What food horizons do we face? What role will agriculture science and the biosciences play? How should the food system be governed? What will the farm of the future look like? What are our choices?

These questions and many more will be examined under the Congress sub-themes:

- Governance of the food system:
Ethical challenges
- Climate change and the future of farming

Call for Abstracts

The deadline for the submission of abstracts (for oral or poster presentations) is:
Thursday, 15 January 2009.

The word limit is 300 words. All abstracts must be written in English. Abstracts should address one of the defined conference themes or a specific aspect of the ethical dimensions of food and agriculture.

Abstract submission details

We are pleased to announce that abstracts will be submitted using the Wageningen Academic Publishers Abstract submission system (online abstract submission).

Important Dates

15 Jan - Deadline for submission of abstracts
10 Feb - Notification of acceptance
1 Mar - Deadline for early bird registration
15 March - Deadline for submission of full papers
15 April - Final Programme
2-4 July - EurSafe 2009 Congress

Proposals for *Special Sessions*

A number of individuals project groups have proposed running special sessions at the Congress. These include:

- Sessions to discuss new EU FP7 projects (involving a number of project partners)
- Sessions presenting results from completed projects (involving a number of project partners)
- Sessions to prepare research projects or exchange research ideas

If you are interested in running a similar session please contact: Kate Millar (kate.millar@nottingham.ac.uk)

Further details

Further details of the venue, accommodation and travel details can be found on the conference website: www.eursafe2009.org.uk

For any specific questions or further details on any aspects of the Congress please mail: eursafe2009@nottingham.ac.uk

We look forward to receiving your abstracts and seeing you in Nottingham in 2009!

Very warm regards,
Dr Kate Millar
On behalf of the EurSafe 2009
Organising Committee

Update Nordic Network for Agriculture and Food Ethics

The Nordic Network for Agriculture and Food Ethics (“NordSafe”) successfully had its second member meeting, as well as a 2-day workshop presenting members’ “work in progress”. This took place Nov. 13-14 at the Danish Centre for Bioethics and Risk Assessment, University of Copenhagen. There were 24 participants from six countries who experienced that work is in progress also in the different tasks taken on by the network, including the following:

- The next network PhD-course will be “Learning footprints. Ethical, social and legal issues related to food production and climate change”, in Vilnius,

Lithuania, August 24-30, 2009. Students from the Nordic-Baltic countries are given priority and will get costs covered; however, students from other countries can get accepted but must pay their own travels.

- Based on its workshops, the network plans to co-edit a special issue of the Journal of Agricultural and Environmental Ethics, with the tentative theme “Is there a Nordic perspective on agriculture and food ethics?”

- A working group was established to investigate opportunities for joint

themes/funding of future research collaboration within the network.

The next NordSafe meeting will take place in Estonia, May 7-9, 2009.
Vonne Lund

Job announcements

A Lecturer in Animal Husbandry urgently needed in Mozambique!

Voluntary Services Overseas urgently requires a Lecturer to work at the Catholic University of Mozambique and support the Faculty of Agriculture. By training students in this subject you'll help to improve an industry that is of prime importance to the country's economy.

Your role will include: Teaching; Supporting the development of the Faculty of Agriculture; Establishing links with livestock extension services; Developing teaching and training materials.

What skills will you need? You'll need a masters degree or higher in animal production/husbandry and practical experience in this field. You'll also need to demonstrate experience in lecturing and/or training.

VSO provides a local salary, flights, accommodation, medical and travel insurance, social security payments, visas and personal advice and support for all of its volunteers.

Email Hannah.gilman@vso.org.uk for more details or call us on 020 8780 7500.



An Agricultural Statistician is urgently needed in The Gambia!

VSO is looking for a volunteer to help create a system for accurate data collection and analysis for the Department of State for Agriculture in The Gambia. In doing so you'll enable the Government to better tackle the severe food shortages afflicting many Gambians.

Your role will include: Reviewing the current agricultural statistics system; Documenting new methodologies for collecting, processing and analysing agricultural sector data; Developing a training plan to improve surveying and census techniques; Training colleagues on the use of data processing and database software.

What skills will you need? In addition to your degree in Agricultural Economics or Statistics you'll have several years' business experience. You'll need good communication and training skills.

VSO provides a local salary, flights, accommodation, medical and travel insurance, social security payments, visas and personal advice and support for all of its volunteers.

Email Hannah.gilman@vso.org.uk for more details or call us on 020 8780 7500.

Conferences & Symposia

Winter 2008/09

December 4, 2008

7. BOKU Symposium: Tierernährung im Spannungsfeld zwischen Lebensmittelproduktion, Energieerzeugung und Umweltschutz
Vienna, Austria
<http://www.boku.ac.at/tte-symposium>

December 10-12, 2008

International Conference on Human Rights and Biomedicine
Medical Center, Erasmus University
Rotterdam, Netherlands
<http://www.Biomedicineconvention.nl>

December 16-19, 2008

XIII. Internationales Seminar des Dialogprogramms Nord-Süd: Die Bedeutung der Erde in den Kulturen. Zum Dialog der Kosmologien vor den ökologischen Herausforderungen.
Barcelona, Spain
<http://www.mwi-aachen.org>

February 5-6, 2009

Workshop: Wie menschlich ist die Naturwissenschaft. Verhältnis von Wissenschaft und Gesellschaft.
Forschungsstelle „Kritische Naturphilosophie“
Universität Oldenburg, Germany
<http://www.uni-oldenburg.de/philosophie/33317.html>

Spring 2009

March 5-8, 2009

18th Annual Meeting; Association for Practical and Professional Ethics (APPE), Cincinnati, Ohio, USA
<http://www.indiana.edu/~appe>

March 6-8, 2009

Tierschutz-Tagung: Tierschutz zwischen Vollzug und Gericht

Evangelische Akademie
Bad Boll, Germany
<http://www.ev-akademie-boll.de>

March 10-12, 2009

Culture, Values and World Perspectives as Factors in Responding to Climate Change. A session of the congress “Climate Change: Global Risks, Challenges and Decisions”
Copenhagen, Denmark
<http://climatecongress.ku.dk/>

March 10-12, 2009

3. Internationaler Energy Farming Congress
3N Kompetenzzentrum Nachhaltige Rohstoffe
Papenburg, Germany
www.3-n.info

March 16-18, 2009

1st Global Conference Inter-Disciplinary Net:
Culture, Politics, Ethics, Aesthetics, Performance, Oppression, Resistance
Salzburg, Austria
www.interdisciplinary.net/ci/transformations/cpe/cpe1/cfp.html

April 16-17, 2009

Conference: Animals: Past, Present and Future
Michigan State University, East Lansing, Michigan, USA
This conference will explore the past, present and future roles animals play in human histories. Possible topics for papers include animal histories, animal agencies, anthropomorphism, zoomorphism, animal perception, gender and connecting (or separating) oppressions, and animals as technologies.
<http://shotnews.net/?cat=8>

May 17-20, 2009

International Conference on Ethics
Committees: The Division of Ethics of

Science and Technology Sector for Social and Human Sciences; UNESCO
Zefat; Israel
www.isas.co.il/bioethics2009

May 18-20, 2009

1st Nordic Organic Conference: Towards increased sustainability in the food chain. "The aim of the Nordic Organic Conference (NOC) is to create a Nordic forum with the focus on organic food and sustainable food production and consumption. Through mutual exchanges of knowledge between researchers and other stakeholders, development towards increased sustainability in the food supply chain can be promoted."
Gothenburg, Sweden
<http://www.nordicorganic.org>

May 25-30, 2009

Interdisziplinäre Tagung: Sciences and Values.
Zentrum für interdisziplinäre Forschung (Zif), Sections: Science in the Social Arena; Influence of Politics on Science; Influence of Science on Politics; Science and Societal Risks; Democratization of Science
Bielefeld, Germany
<http://www.uni-bielefeld.de/philosophie/conference/index.html>

Summer 2009

June 23-26, 2009

International Conference: Shaping Europe in a Globalized World? Protest Movements and the Rise of a Transnational civil Society
Zurich, Switzerland
www.protest-research.eu

August 19-22, 2009

23rd European Conference of Philosophy of Medicine and Healthcare: Sources and Perspectives of Bioethics
Tübingen, Germany
<http://www.espmh.cm-uj.krakow.pl/>

Autumn 2009

September 14-18, 2009
International ISHS-ProMusa Symposium: Global Perspectives on Asian Challenges
Guan Dong, China
http://www.promusa.org/symposium_2009/home.html

October 2009

URBAN International Conference: Poverty in Medium and Small Cities of Developing Countries
Lumbumbashi, DRC (To be confirmed)
<http://www.biw.kuleuven.be/personeel/documenten/Urban2009.doc>

Publications

New Book:

Encyclopedia of Environmental Philosophy and Ethics,
eds. J. B. Callicott and R. Frodeman.
(Boston: Thomson-Gale/Cengage Publishers, November 2008)
In 2 volumes.

Funding

Food, Agriculture and Fisheries, and Biotechnology Calls

Identifier: FP7-KBBE-2009-3

Deadline: 15 January 2009 at 17:00:00

(Brussels local time)

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.FP7DetailsCallPage&call_id=143

PEOPLE Calls

Identifier: FP7-PEOPLE-IRG-2008

Deadlines: 31 December 2008 at 17:00:00

(Brussels local time)

08 October 2008 at 17:00:00 (Brussels local time) - 2nd cut-off date

03 April 2008 at 17:00:00 (Brussels local time) - 1st cut-off date

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.PeopleDetailsCallPage&call_id=96

PEOPLE Calls

Identifier: FP7-PEOPLE-ERG-2008

Deadlines: 31 December 2008 at 17:00:00

(Brussels local time)

08 October 2008 at 17:00:00 (Brussels local time) - 2nd cut-off date

03 April 2008 at 17:00:00 (Brussels local time) - 1st cut-off date

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.PeopleDetailsCallPage&call_id=95

Socio-economic sciences and Humanities Calls

Identifier: FP7-SSH-2009-A

Deadline: 13 January 2009 at 17:00:00

(Brussels local time)

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.CooperationDetailsCallPage&call_id=152

Science in Society Calls

Identifier: FP7-SCIENCE-IN-SOCIETY-2009-1

Deadline: 13 January 2009 at 17:00:00

(Brussels local time)

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.CapacitiesDetailsCallPage&call_id=153

Nanosciences, Nanotechnologies, Materials and new Production Technologies

Energy; Food, Agriculture and Fisheries, and Biotechnology; Environment (including Climate Change)

Identifier: FP7-2009-BIOREFINERY_CP

Deadlines: 02 December 2008 at 17:00:00

(Brussels local time)

05 May 2009 at 17:00:00 (Brussels local time) - 2nd deadline (for 2-stage procedure)

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.CooperationDetailsCallPage&call_id=150

Environment (including Climate Change) Calls

Identifier: FP7-ENV-2009-1

Deadline: 08 January 2009 at 17:00:00

(Brussels local time)

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.FP7DetailsCallPage&call_id=142

PEOPLE Calls: Marie Curie Reintegration Grants (RG)

Identifier: FP7-PEOPLE-2009-RG

Deadline: 31 December 2009 at 17:00:00

(Brussels local time)

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.PeopleDetailsCallPage&call_id=168

PEOPLE Calls

Identifier: FP7-PEOPLE-2009-NIGHT

Deadline: 14 January 2009 at 17:00:00

(Brussels local time)

http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.PeopleDetailsCallPage&call_id=157

PEOPLE Calls

Identifier: FP7-PEOPLE-2009-IRSES

Deadline: 27 March 2009 at 17:00:00
(Brussels local time)
http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.PeopleDetailsCallPage&call_id=174

ERC Calls

Identifier: ERC-2009-AdG_20090325
Deadline: 25 March 2009 at 17:00:00
(Brussels local time)
Please note that 'ERC-2009-AdG' consists of three sub-calls:
-ERC-2009-AdG_20090325 for the domain Physical Sciences and Engineering (PE), with deadline 25 March 2009, 17.00.00 (Brussels local time),
-ERC-2009-AdG_20090415 for the domain Social Sciences and Humanities (SH), with deadline 15 April 2009, 17.00.00 (Brussels local time),
-ERC-2009-AdG_20090506 for the domain Life Sciences (LS), with deadline 6 May 2009, 17.00.00 (Brussels local time).
http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.FP7DetailsCallPage&call_id=184

Environment (including Climate Change), Health, Food, Agriculture and Fisheries, and Biotechnology, Nanosciences, Nanotechnologies, Materials and new Production

Technologies, Socio-economic sciences and Humanities

Identifier: FP7-ERANET-2009-RTD
Deadline: 21 April 2009 at 17:00:00
(Brussels local time)
http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.CooperationDetailsCallPage&call_id=183

PEOPLE Calls

Identifier: FP7-PEOPLE-2009-RG
Deadline: 31 December 2009 at 17:00:00
(Brussels local time)
http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.PeopleDetailsCallPage&call_id=168

PEOPLE Calls

Identifier: FP7-PEOPLE-2009-NIGHT
Deadline: 14 January 2009 at 17:00:00
(Brussels local time)
http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.PeopleDetailsCallPage&call_id=157

PEOPLE Calls

Identifier: FP7-PEOPLE-COFUND-2008
Deadline: 19 February 2009 at 17:00:00
(Brussels local time)
http://cordis.europa.eu/fp7/dc/index.cfm?fuseaction=UserSite.FP7DetailsCallPage&call_id=173

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Editors and themes for next issues

Issue-editor March 2009: team Nottingham, "Veterinary ethics"

Issue-editor June 2009: Mattias Pasquali, "Ethical merits of agriculture types"

Deadline for the next issue: February 15, 2009

You are kindly invited to send any relevant contributions, conference calls, publication reviews, etc. to the editors.