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## Editorial



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 Dumitraş, and Călin Moldovan-Teselios look instead at the sustainability of traditional practices of animal slaughter in Romania. This country has a high level of rurality and (semi-) subsis-

tence 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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## Paper #1

**Leonie Bellina**

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# Feeding Cities Sustainably: Connecting Food Waste, Food Justice, and SDG2

Leonie Bellina

Feeding cities sustainably is one of the major challenges of this century, particularly in the context of growing urbanization and the trend towards ‘megacities’. Proponents of large scale industrial agriculture usually frame the issue in terms of ‘more’: production, technology, development. Implicit is the assumption that ‘more’ will eventually eradicate hunger and poverty. However, after decades of this strategy, today more than a billion people still suffer from hunger.

What could a wealthy city in Germany contribute to changing that? Lüneburg has the goal to become a sustainable city by 2030. As part of the national contest “city of the future”, citizens, students and their instructors, and local experts worked together – in about 100 research projects – to create evidence-based visions how to implement the sustainable development goals locally; among it SDG 2: zero hunger and sustainable agriculture. We propose that we can also think about feeding cities sustainably through “less”: that systemically reducing food waste is an important avenue how cities can contribute to achieving SDG2.

At this juncture, there was deep scepticism in my classroom: “what can my leftover sandwich possibly have to do with world hunger?! I can’t even give it to someone hungry right here!” So we set out to re-think the connections, and found that this requires a closer look at social justice questions, which also connect local and global within cities as actors in the food system.

Food waste has received increasing attention over the past years. Campaigns like “zu gut für die Tonne” in Germany or “love food, hate waste” in the UK place strong emphasis on ecological sustainability. Since it takes resources like water, soil, and energy to produce, transport, and store food, wasting food literally means throwing the basic ingredients of food security away. In addition, conventional agriculture often not only overuses, but also degrades the quality of those resources in the process. Reducing the estimated 1.3 billion tons of wasted food world wide could substantially reduce demands on agricultural resources, as well as on ecologically unsustainable ways of using them. These environmental arguments frame the moral appeal to individual and insitutional behavior change towards not wasting food. But what about hunger? The dominant approaches to food waste address hunger through charity: redistributing surplus food (no longer deemed fit for sale) to food-insecure households through emergency food providers like food banks, soup kitchens, etc. However, this approach is (a) based on having surplus food to distribute, which conflicts with the ecological-sustainability argument that seeks to reduce resource use and minimize overproduction/surplus. And (b) it remains within the understanding of food as a product in the market that one can either afford or has to be given through charity.

The concept of Food Justice offers a different approach: it asserts that food is a human right, which has been defined as the right to “regular, permanent, and unrestricted access, either directly or by means of financial purchases, to quantitatively and qualitatively adequate and sufficient food...which ensure(s) a physical and mental, individual and collective, fulfilling and dignified life free of fear” (FAO). This right consequently applies to everyone along the production chain; therefore, Food Justice demands that “the benefits and risks of where, what, and how food is grown and produced, transported and distributed, and accessed and eaten are shared fairly”

(Gottlieb/Joshi 2012:3). This is not a given, though: millions of people, many of them displaced farmers or other poor, have become low wage workers in the food system where they cannot make a sufficient living. The production of artificially 'cheap' food through systematic exploitation of labor, then, also produces hunger. Consequently, cities (and countries) that rely on such food to supply their lower income populations with access to food through purchasing participate in externalizing food insecurity rather than solving it. Ironically, those low prices in the food discounters of wealthy cities are also a main enabler of food waste. Food Justice highlights the question of social and economic sustainability in agriculture and food systems: they should produce not only food, but sustainable livelihoods for all involved, as a primary means to achieve food security.

At this point, there was a moment of despair in the classroom: "so if I want to change this system, I need to get my food from not only organic but also fair-wage agriculture...but then I don't have enough money to feed myself!" This touches on two important points. First, how much one's power to effect change has become defined as participating in the market – the reduction of citizen to consumer. And second, that "voting with your fork" (Viertel 2011) is indeed a middle class strategy: if we define the 'quality' in the human right to food beyond nutritional value, as including both ecological and social sustainability, then access to such 'organic and fair' food is available mostly to higher-income people. A Food Justice analysis shows how access to food is mediated by structural oppression along the intersecting lines of race, class, gender, nation, etc. This cannot be remedied through more charity, or ethical consumption by the wealthy, it needs more just local food systems that create new forms of food production and access. If food is a right, and for all along the production chain, then access to ecologically and socially sustainable food is a matter of social justice. And 'justice' takes this issue out of the realm of morality into the realm of political responsibility and ethical citizenship (Andreotti 2006).

Cities are locations of that responsibility as well as tremendous opportunity: even though they are embedded in the larger food system and its legal/political structures, they can also use their political freedoms to create a policy-, incentive- and funding framework that locally supports a more just food system. Connecting food waste and Food Justice makes for a two-pronged strategy: First, such a framework can do much to systematically reduce food waste. It shifts strategies from privatizing solutions (voluntary behavior change) towards taking political responsibility, which may inspire individuals and businesses to participate in the effort more than moral appeals do. Done city-system-wide, even a small city can substantially reduce demands on ecological resources as well as socially unjust food production chains. Second, a city can do much to ensure access to ecologically and socially sustainable food beyond charity. Recognizing the right to food locally connects to the concept of food sovereignty: "communities exercising their right to grow, sell, and eat [food that is] fresh, nutritious, affordable, culturally appropriate, and grown locally with care for the well being of the land, workers, and animals" (Alkon et al. 2011:5). For cities, this means political participation (like food policy councils), and it includes strategies such as providing access to the means of food production to vulnerable communities (like different forms of urban farming, see GFJI), supporting local production that provides sustainable livelihoods, and reconnecting local/regional growers with citizens and institutions in ways that make food accessible beyond individual buying capacity (like farm-to-table and community supported agriculture models), to name just a few. By creating fair access and livelihoods while reducing dependency on food (production) that externalizes hunger globally, to 'other locals', Food Justice approach can change local food from a niche (market) for the rich to an act of local-global social responsibility. Since the different 'locals' are so intimately connected through what

we eat or waste on a daily basis, we can begin with reclaiming citizenship in the food system right at home.

And the students certainly did. We pursued the systemic reduction of food waste in Lüneburg by (1) evaluating strategies based on their effect on ecological sustainability and Food Justice, (2) assessing central nodes in the city's food system to create an actors' network, and (3) engaging with actors through research to envision better practices. (You can hear more about the intriguing results of these research projects at EURSAFE 2016)

In conclusion: feeding cities sustainably needs “less”, foodwaste, in conjunction with a different kind of “more”, Food Justice. Together, these strategies can foster transformations that connect local and global in tangible, effective ways and inspire a renewed sense of citizenship, rather than a primary identity as consumer, in the food system. And maybe we can dare rethink the challenge of feeding cities on a bigger scale: instead of focusing solely on how to make agriculture more productive for growing cities – could cities be productive of sustainable rural livelihoods? If different foodways (instead of food waste) enable more quality of life and less displacement, are megacities really as inevitable as currently projected?

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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. Dumitraș, Călin Moldovan-Teseliș

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

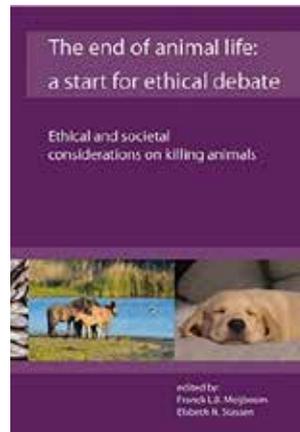
Pages: 272

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.



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**

Nuremburg, 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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