



Editorial

Following our successful conference in Porto in September, we present the December issue of Eursafe News.

This issue focusses on the important issue of Fair Trade. Mark Stein attempts to provide an overview of the debate about the ethical implications of Fair Trade. His article discusses Fair Trade's success as a social movement within the Global North, promoting consumption of products from the Global South which carry the Fairtrade logo. The paper goes on to explore the extent to which it can be seen as successful in alleviating poverty among food producers in the Global South and major concerns about how it operates in practice.

The paper concludes with a table which lists and gives brief details of twelve organisations worldwide involved in promoting fair and ethical trade. It may well be appropriate to discuss in a future issue the work of some of the Non Governmental Organisations described here, which are promoting other forms of ethical trade.

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Shifting the focus to India there is a review of India - A World Leader In Cow Killing And Beef Export - An Italian Did It In 10 Years: What The British Could Not Do in 200 Years And The Muslims In 800 Years by Dr. Sahadeva Dasa. This is a remarkable synthesis of traditional Indian religious values with modern ethical concerns.

We have the usual list of forthcoming conferences and symposia and a list of recent books touching on ethical and sustainable food issues. We conclude with an update from the Executive Committee given by Franck Meijboom.

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. Indeed, if anybody would like to be a guest editor and put together a special issue of the News, do let us know.

We look forward to meeting you again at our next conference in beautiful Vienna in June 2018.



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Paper

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Fair trade and Fairtrade

A brief discussion of ethical dimensions

Introduction

If you go into a café in any city, the coffee, the packet of sugar and maybe even the chocolate cake will likely all bear the familiar Fairtrade logo. The general message that Fairtrade provides a better deal to farmers, workers and their families in the developing world has been well communicated.

This paper endeavours to discuss how well founded are the claims relating to the superior ethical status of food bearing the Fairtrade label.

Definitions Fair Trade and Fairtrade

It is first desirable to clarify the difference between Fair Trade and Fairtrade.

Fair Trade

Fair Trade is a general term referring to trading partnerships, which seek greater equity in international trade based on dialogue, transparency and respect. The aspiration is to offer better trading conditions to marginalized producers and workers – especially in the Global South.

Fairtrade

The Fairtrade Mark is the registered trademark of Fairtrade International (<http://www.fairtrade.net/>). It certifies that products sourced from producers in developing countries meet the social, economic and environmental standards set by Fairtrade. Fairtrade offers producers improved trade terms, aiming to help them improve their lives. It aims to offer consumers mainly in the Global North a way to reduce poverty through their shopping choices. The Fairtrade Mark is now the most widely recognised social and development label in the world. It is owned and protected by Fairtrade International on behalf of its members.

Ten principles of Fair Trade

WFTO prescribes ten Principles that Fair Trade Organisations must follow in their day-to-day work and carries out monitoring to ensure these principles are upheld:

- Principle One: Creating Opportunities for Economically Disadvantaged Producers.
- Principle Two: Transparency and Accountability.
- Principle Three: Fair Trading Practices.
- Principle Four: Payment of a Fair Price.
- Principle Five: Ensuring no Child Labour and Forced Labour.
- Principle Six: Commitment to Non Discrimination, Gender Equity and Women's Economic Empowerment, and Freedom of Association.
- Principle Seven: Ensuring Good Working Conditions.
- Principle Eight: Providing Capacity Building.
- Principle Nine: Promoting Fair Trade.
- Principle Ten: Respect for the Environment (World Fair Trade Organisation, 2013).

Fairtrade International reports shows scale of achievements

Fairtrade's success is proclaimed in quantitative terms in documents such as the international reports produced by Fairtrade International.

The Fairtrade International report for 2014-15 - 'Global Change, Local Leadership' - highlights the benefits enjoyed by 1.5 million Fairtrade producers in 74 countries. Fairtrade products are available in more than 125 countries.

In 2014, consumers spent €5.9 billion on products carrying the Fairtrade mark, driving increased incomes for Fairtrade producers and consequently reducing their vulnerability. 2014 saw significant increases in retail sales volumes in key product categories.

Fairtrade's recent satisfaction survey stated that 93 percent of Fairtrade producers are happy with the support services they receive. This supports findings by the independent certification body, FLOCERT, which reported that producers scored Fairtrade an average of 9 out of 10 indicating positive impact for small-scale producers and workers.

The satisfaction survey also highlighted producers' need for increased support in accessing markets for their products. One way to address this is by building opportunities for producers to sell their Fairtrade products in local markets. In 2015, Brazil became the fourth producer country to launch a Fairtrade Marketing Organization and consumers there can now purchase home-grown Fairtrade coffee and honey. In 2014, the Fairtrade Access Fund loaned €11.1 million to small producer organizations, which were also supported with mentoring and financial management training.

Fairtrade makes efforts to promote better working conditions, gender equality and a greener planet. Fairtrade organisations work with trade unions, other certifiers, companies and governments to achieve a living wage for workers on plantations. Fairtrade International have moreover recruited a Senior Advisor for Gender to implement a strategy for achieving gender equality in Fairtrade organizations. A Fairtrade Climate Standard has now been launched; enabling farming communities to access the carbon market and become more resilient to the effects of climate change. Fairtrade's commercial success has been dramatic. The Fairtrade mark first appeared in the UK in 1994 on just three products – Green & Black's Maya Gold chocolate, Cafedirect medium roast coffee, and Clipper tea. 20 years on, UK shoppers can choose from over 4,500 Fairtrade products including tea, coffee, cocoa, chocolate, bananas, sugar, cotton, gold, cut flowers, wine and cosmetics.

Does Fairtrade really help producers in the Global South?

A 2014 literature review in the 'Journal of Economic Perspectives' concluded that 'Many consumers value goods produced in a socially and environmentally responsible manner. As a result, efficiency and welfare gains are possible from credible third-party certifications, like Fair Trade, that provide consumers with information about the production process.....The existing empirical evidence, based primarily on conditional correlations, suggests that Fair Trade does achieve many of its intended goals, although on a comparatively modest scale relative to the size of national economies.

Fair Trade farmers do on average receive higher prices, have greater access to credit, perceive their economic environment as being more stable, and are more likely to engage in environmentally friendly farming practices' (Dragusanu et. al., 2014, p.233). The study does however express some concerns about some aspects of Fair Trade. There is evidence that farmers who belong to Fair Trade cooperatives are not always fully aware of the details of Fair Trade and can sometimes mistrust those who run the cooperative. Another problem is that there is a trade-off between limiting certification to small-scale disadvantaged producers and allowing larger plantation-style producers to also become certified. Allowing larger producers to become certified will increase competition for the small-scale producers and may diminish the extent to which they benefit financially from Fair Trade certification.

Development of Fair Trade as a First World social movement

Matthew Anderson's recent study shows how the growth of Fairtrade sales in the UK has been promoted by a Fair Trade social movement, grounded in the work of non-governmental and alternative trade organisations. Churches have played a crucial role. Fair Trade campaigning has been remarkably effective.

The motivation for this research has been to understand what has made Fair Trade, to use Chip and Dan Heath's phrase, a 'sticky idea'. It was this capacity for the idea of Fair Trade to be easily understood and remembered that has been so successful in its success to date. In their book, *Made to Stick*, Chip and Dan Heath outline six principles nearly all 'sticky ideas' have in common: (1) Simplicity; (2) Unexpectedness; (3) Concreteness; (4) Credibility; (5) Emotions; (6) Stories. Fair Trade's success as a 'sticky idea' is perhaps most clearly demonstrated in its ability to motivate behaviour change. Working across global supply chains, the idea of Fair Trade has successfully encouraged producers to adopt new business models, retailers to stock new lines, consumers to support new products, governments to assist new programmes (Anderson, 2015, pp. 1-2).

A comprehensive international list of Fairtrade towns can be seen at www.fairtradetowns.org. In August 2016 the website lists 1,830 Fairtrade towns. In the UK there are presently one hundred and fifty Fair Trade Towns which campaign to encourage purchase of Fair Trade products (Osmundsvag, 2010). The campaigning activities within Fair Trade Towns are discussed by Peattie & Samuel (2015).

Extensive and ongoing campaigning activity is directed at children. For example, in September 2016 there are to be four Fairtrade schools conferences in the United Kingdom - in London, Edinburgh, Liverpool and Cornwall. The highlight of the conferences will be two fifteen year old children from Ghana, whose parents are cocoa farmers and members of Kuapa Kokoo, the Fairtrade co-operative that co-owns Divine Chocolate. Esther and Samuel are coming to the UK to talk to young people here about how Fairtrade makes a difference to their lives. The conference is open to students aged 7-14 years old. (Trading Visions, 2016).

These campaigning techniques have proved remarkably successful in building the Fair Trade movement – engaging both adults and children.

Critiques of Fair Trade

The gains of Fairtrade are unequally distributed

Ndongo Sylla, a former employee of Fairtrade International, who is now Research & Programme Manager for the Rosa Luxemburg Foundation, has produced a wide-ranging critique of the way in which Fairtrade actually works in practice, entitled *The Fair Trade Scandal. Marketing Poverty to Benefit the Rich* (Sylla, 2014a; 2014b). Sylla finds that present Fairtrade policies favour Latin America over Africa and Asia and benefitting from Fairtrade certification is beyond the reach of many developing countries.

His book concludes that the unequal distribution of the gains of Fairtrade (FT) derives in a large part from the characteristics of certification. The certification system presents a twofold bias against the poorest developing countries. First, there are considerations related to the costs of certification. These being the same everywhere, they are relatively more expensive for the most disadvantaged countries. Due to its sliding-scale price structure, certification is less costly for large producer organisations than for smaller ones. Finally, the cost of compliance with Fair Trade standards

(changes in agricultural and administrative practices that often lead to an increase in working hours) is higher for small organisations due to their lower productivity and lower economies of scale.

Latin America enjoys a double benefit compared with Africa and Asia, namely that certification is less costly in its case and Fair Trade markets are dominated by its main exports - particularly coffee and bananas.

The result of this bias is that Latin America accounts for 56% of effective certification demand against 29% for Africa, 14% for Asia and 1% for Oceania. Though Latin American countries are no doubt among the most unequal in the world, they are certainly not among the poorest. Mexico is the first country where FT was tried out. Yet this OECD member state accounts for nearly a quarter of the GDP of Latin America and the Caribbean. Its GDP is actually higher than that of the whole of sub-Saharan Africa. Seen from this angle, it would seem that the FT system was biased right from the start.

FT no doubt helps poor and vulnerable producers, but it certainly is not at the service of the poorest. Effective certification demand is positively correlated to country income. Countries ranked by the World Bank as upper middle-income account for 54% of producer organisations having received FT certification against 21% in the case of low-income countries. As for least developed countries (LDCs), they only account for 13.5% of effective certification demand. Whatever definition of poverty and economic vulnerability is used, the conclusion is the same: FT tends to exclude the poorest countries.

Some countries are highly dependent upon the export of a limited number of primary products. The slightest price variation can have a significant impact on their economies. Within the FT system, dependent countries are underrepresented, whereas those countries with the most diversified exports are overrepresented.

Coffee is mostly produced by small farmers rather than plantations. Ethiopia and Burundi are among the countries most dependent on coffee. Coffee accounts for 34% and 26% of their export revenue, respectively. For both these countries, only three FT coffee certifications were issued in 2009. In contrast, Mexico and Peru received 42 and 57 certifications, respectively, which represents nearly 31% of the effective certification demand for coffee. Yet these two economies are relatively diversified and, at any rate, coffee exports account for less than 2% of their export revenue.

In Latin America, Honduras and Nicaragua are two countries relying greatly on coffee. In relative terms, their dependency on coffee is at least 10 times higher than that of Mexico and Peru. But their share of Fair Trade certifications is lower. FT bananas, cocoa and cotton follow a similar narrative. The countries most dependent on these products are underrepresented in the FT system.

This exclusion of LDCs and other vulnerable developing countries is not the result of a deliberate choice by FT labelling initiatives. In practice however, the Fair Trade path is much too narrow for most poor countries to tread. FT chose to specialise in the trade of agricultural products. It is true that LDCs are generally countries where the labour force is primarily employed in agriculture. The problem is, however, that LDCs are often dependent to a greater extent on the export of non-agricultural primary products. Fairtrade tends to mostly benefit Latin American countries because this region is a net exporter of agricultural products. African and Asian countries mainly depend on subsistence agriculture and are often food importers.

In a sense, the ‘mistake’ made by founders of FT and of the movement that they helped to establish was to believe that what applied to the Latin American context could also work in other developing regions. If FT had been born in the African context, it would probably have had a greater focus on mining or petroleum products. Likewise, if it had been inspired in Asia, it would probably have been more specialised in the trade of textile products and clothing. Syalla concludes that in reality international trade is all about ‘clubs’: all other things being equal, the rich trade more with other rich than with the poor.

Fairtrade criteria are imposed on growers

Wilson & Jackson (2016) have produced a case study based on interviews with twenty farmers on St Vincent and the Grenadines – two of the Windward Islands.

The Fairtrade market is extremely important for banana growers on these islands. However, considerable opposition was expressed to the way Fair Trade works in practice.

The model for banana production implemented by the Fairtrade Foundation is based on conditions in Latin America - and perpetuates a non-recognition of local factors of production, such as the slope of the land and the complex composition of soils on St Vincent. Unless a significant amount of labour is invested in the soil to create favorable agro-ecological conditions, the shift from heavy agro-chemical use to the little or no use required for Fairtrade certification is nearly impossible... many Vincen-tian banana farmers have left the industry because ‘it is too much work for what they pay’. It is for this reason that many younger farmers have left the Fair Trade banana industry to seek earnings in the illegal marijuana market.

The banana farmers that remain in the industry struggle to adhere to FLO’s changing regulations and standards, and many complained of a lack of consultation between themselves and Fairtrade technical experts. As a result, some didn’t want to go through the certification process.

One farmer said:

“Fairtrade does not help our society. You should run from Fairtrade! (...) Every time we [Caribbeans] get some offer we just jump because it comes from the outside (...) We need a Caribbean brand or a Caribbean farmers’ brand (...) the Fairtrade brand is crap. It is international. There is no advantage for the Caribbean. People in Europe are dictating the terms. It is the same old English coming in and telling us what to do on the farm, telling us what to do with the social premium (...) we should be re-investing in production! Not spending the social premium on education, computers (...) that is the state’s job.”

(Wilson & Jackson, 2016, p.19).

It is evident that this farmer sees Fairtrade as just another form of neo-colonialism.

Gender Inequality on Fairtrade cocoa farms

Ghana is the world’s second largest cocoa producer. Recent research by Roy Macon-achie at the University of Bath describes how women – often landless and responsible for feeding and looking after their families – are missing out on the benefits that come with Fairtrade certification.

Fairtrade has become increasingly significant in the export and marketing of agricultural products in sub-Saharan Africa and has been instrumental in empowering many farmers who are vulnerable to commodity price fluctuations and the social and environmental problems.

Although Fairtrade certification initiatives were not initially designed to address gender inequality, or the specific concerns that women face in cocoa production, gender equity has now become one of the key principles of Fairtrade.

Yet in Ghana, our research suggests that social norms and the gendered division of labour in agriculture are not fully acknowledged constraints on women's ability to participate in Fairtrade. Although a co-operative cannot be certified if its membership criteria are discriminatory, cultural barriers constrain women's ability not only to participate in such co-operatives, but also to benefit from Fairtrade to the same extent as men.

Land is predominantly owned and inherited by men, and access to farmland can often be challenging for women. Co-operatives may require their members to own the land they farm. Although this may not be overtly discriminatory, it could be so in effect. For the poorest women who are landless and without support, Fairtrade certification may be unobtainable.

Cocoa farming in Ghana is undertaken in a context of extreme poverty and those farmers who are members of Fairtrade co-operatives are luckier than most. But without explicitly recognising the unequal nature of cultural norms, which in many cases exclude women from truly benefiting from certified operations, Fairtrade is failing to reach out to those who are most disadvantaged... to actively participate in leadership roles requires time, which many women do not have (Maconachie & Fortin, 2016).

Cocoa production involves much hard physical work. Fairtrade's prohibition of child labour on farms means that the women have a greater workload in order to carry out tasks previously carried out by children. This comes in addition to family tasks for which women are normally responsible such as cooking, cleaning and child care.

British supermarkets price Fairtrade bananas too cheap

The UK is the biggest market in Europe for Fairtrade, organic and other certified bananas. The Co-op, Sainsbury and Waitrose stock only Fairtrade or organic bananas, while Walmart and Lidl only sell Rainforest Alliance bananas. However, the UK has the lowest retail prices for bananas in the northern hemisphere. Sainsbury's and Waitrose have been selling their loose Fairtrade bananas at the same price as Tesco's non-Fairtrade ones at 68p/kg. The Co-op is the only chain selling its bananas at a higher price.

The UK's main source of organic and Fairtrade bananas is the Dominican Republic, where the UK consistently buys more than half of the country's exports. Certified schemes like Fairtrade help maintain a strong smallholder sector that would otherwise be unable to compete with large-scale plantation farms.

However, around 90% of the workforce are migrant workers from Haiti. Until very recently they were classified as illegal immigrants. They have been receiving very low wages and lived in poor quality and insecure housing. They have recently been permitted to apply for temporary residence permits – for one or two years - which will enable them to set up bank accounts to remit money home and set up trade unions and mutual benefit organisations. They remain a relatively poor and vulnerable workforce, exposed to considerable health and safety risks.

Supermarkets maintain that thanks to the certification standards, such as the Fairtrade minimum price – agreed annually by region – prices will cover the cost of

production no matter how low supermarket prices go. But low supermarket prices mean low profit margins for growers. It may even be the case that supermarkets treat bananas as a loss leader and charge a retail price which is below the actual cost price. 'Selling loose Fairtrade bananas at a loss in order to keep an unsustainably low price is sending the wrong message to consumers about the real value of fair bananas', explains Alistair Smith, founder of the campaign group Banana Link. 'The small-holder growers in particular have little or no room to invest in the improvements in wages conditions and environmental practices that are needed to ensure sustainable production and trade in the longer term,' he says (Levitt, 2016). The solution would be for supermarkets to increase the retail price for Fairtrade and organic bananas – perhaps by a couple of pence per kilos – and to pass the price increase on to producers.

Conclusion

Fair Trade consumption has grown remarkably in the First World. It has developed into a successful social movement, which has continued to grow amidst difficult economic circumstances. There are some real benefits to producers, but these should not be overstated. Problems include:

- The gains of Fairtrade are unevenly distributed
- Fairtrade criteria are imposed on growers
- Gender Inequality on Fairtrade cocoa farms,
- British supermarkets price Fairtrade bananas too cheaply for producers to make an adequate return.

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List of Fairtrade and Ethical Trade Organisations

Fairtrade organisations (international and selected national websites)

Name	Location	Website	Description
Fairtrade International	Bonn, Germany	www.fairtrade.net	International standards-setting and producer support
Flocert	Bonn, Costa Rica, South Africa, India	www.flocert.net	Global certification and verification body which independently certifies Fairtrade products.
World Fair Trade Organisation	Culemborg Netherlands	hwfto.com	Unites 23 Fairtrade producer and labelling initiatives across Europe, Asia, Latin America, North America, Africa, Australia and New Zealand.
Fair Trade Foundation	London	www.fairtrade.org.uk	UK organisation promoting Fairtrade. Licenses use of the FAIRTRADE mark on products. Help in growing demand for Fairtrade products and raising public awareness of the need for Fairtrade.
Fair Trade Institute	USA and Switzerland	www.fairtrade-institute.org	Online collection of academic research on Fair Trade.
Fair Trade Institute	Links page	www.fairtrade-institute.org/misc/links.html	Links to worldwide Fairtrade websites (30 links, not all of which are functional).
Fairness UK	UK	fairnessuk.ning.com	Brings together UK academics working on subjects associated with the theme of Fair Trade and Alternative Trade.
Fairtrade federation	USA	www.fairtradefederation.org	Trade association that strengthens and promotes North American organizations fully committed to fair trade.

Other national fair trade websites

Austria	www.fairtrade.at
Belgium	fairtradebelgium.be/nl
Denmark	fairtrade.dk
Finland	www.reilukauppa.fi
France	www.maxhavelaarfrance.org
Germany	www.fairtrade-deutschland.de
Italy	www.fairtrade.it
Norway	www.fairtrade.no

Netherlands	www.maxhavelaar.nl
Spain	sellocomerciojusto.org/es
Sweden	fairtrade.se
Switzerland	www.maxhavelaar.ch
USA	www.fairtradeusa.org

Other ethical trade organisations

Name	Location	Website	Description
Banana Link	Norwich, UK	www.bananalink.org.uk	Not-for-profit co-operative which campaigns for fair and sustainable banana and pineapple trades, raising awareness of poor living and working conditions faced by plantation workers and small producers in Latin America, Africa and the Caribbean
Divine Chocolate	London USA Ghana	www.divinechocolate.com	Makes and sells chocolate bars, co-owned by the 85,000 farmer members of Kuapa Kokoo, the cooperative in Ghana that supplies the cocoa for each bar of Divine
Ethical Tea Partnership	London	www.ethicaltea-partnership.org	Working for a thriving tea industry that is socially just and environmentally sustainable
Ethical trading Initiative	London	www.ethicaltrade.org	Global companies, trade unions labour rights organisations and development charities work together to tackle complex questions about what steps companies should take to trade ethically, and how to make a positive difference to workers' lives
International Trade Centre	Geneva, Switzerland	www.intracen.org	Joint agency of the World Trade Organization and the United Nations. Tasks include promoting and mainstreaming inclusive and green trade.
ISEAL Alliance	London	www.iseal.org	Works to strengthen sustainability standards systems for the benefit of people and the environment. Aims to demonstrate impacts, improve effectiveness, increase adoption and define credibility.
Overseas Development Institute (ODI)	London	www.odi.org	UK's leading independent think tank on international development and humanitarian issues.
Rainforest Alliance	New York, USA; regional offices	www.rainforest-alliance.org	Certification encourages farmers to grow crops sustainably, with environmental protection, social equity and economic viability.
Sustainable Trade Initiative	Utrecht The Netherlands	www.idhsustainable-trade.com	Accelerates and up-scales sustainable trade by building impact oriented coalitions of front running multinationals, civil society organizations, governments and other stakeholders.
Trading Visions	London	www.tradingvisions.org/	Aims to stimulate debate and action on Fairtrade and related issues, such as power and ownership in global supply chains. We want to catalyse conversations and amplify the voices of small scale cocoa farmers and other producers from the South in those conversations.
UTZ	Amsterdam, Netherlands	www.utz.org	Product certification, following Code of Conduct, re better farming methods, working conditions and care for nature.



Book Review

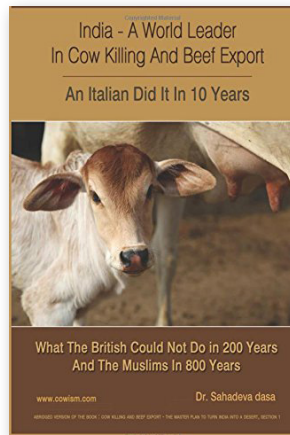
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Publisher: Soul Science
University Press
www.cowism.com
Published July 2013,
Paperback, 134 pages

India, a World Leader in Cow Killing and Beef Export

An Italian did it in 10 years: What the British could not do in 200 years and the Muslims in 800 years

Dr. Sahadeva Dasa



The author denounces the 'Pink Revolution'. In the 2004 elections the Indian Congress regained power from the Bharatiya Janata Party. The newly elected government decided to promote beef consumption and exports. The hope was expressed that this would bring prosperity to millions of rural people. It required investment in cold storage infrastructure and modern abattoirs and meat processing plants. The 'Italian brain at the top' was Sonia Gandhi, leader of the Congress Party. Her agriculture minister was 'practically a butcher himself, owning several piggeries and poultries' (p.18).

The author refers extensively to government publications and press reports describing the Pink Revolution: 'As the world wakes up to the danger of meat eating and a wave of vegetarianism sweeps through the world, Indian government realizes it's time to promote meat consumption and export. They are going out of their way to get the vegetarian population hooked on to taste of meat...Policy makers have no regard for India's native food culture, which is one of the richest in the world. They are rolling out the red carpet welcome to western fast food chains' (p.13).

The book is dedicated to his Divine Grace AC Bhaktidevanta Swami Prabhupada, the Hindu thinker who played an important role in promoting the international Hare Krishna movement, which campaigns internationally for vegetarianism and animal rights (Rosen, 2004).

The book is a synthesis of traditional Indian religious values with modern concerns about the dangers of climate change and the evils of agri-business, meat-eating and junk food promoted by foreign multinationals. It is written to defend longstanding Indian practices of keeping cows for their milk, allowing them to wander freely around villages and eating them only when they die of old age. In this value system the slaughtering of a young cow for its meat is regarded as unthinkable – tantamount to murder.

Religious texts are quoted: 'As men are made after the form and features of the Supreme Lord, so also the cows are made after the form and features of the surabhi cows in the spiritual kingdom' (p.22).

These beliefs and practices are now under threat from modern agri-business practices, spearheaded by a few rich entrepreneurs with good political connections. Village cows are being stolen at night by armed gangs, so they can be taken away to be murdered and exported, while police turn a blind eye.

The book contains no discussion of the policies of past British or Muslim rulers of India towards cow slaughter and meat eating. It has no index or list of references and makes no reference to the body of academic research which examines the history of cow worship within Hinduism and indicates that major opposition to slaughter of

cattle in South Asia is a relatively recent development – emerging in the late 19th century as the flagship of Hindu revivalist organisations (Robbins, 1999; Jones, 2007). Living with cows is seen as an essential part of a sustainable society. In the value system of Vedic living, human society depends on cows for milk for human nutrition, transport as draught animals and fertiliser and fuel provided by cow dung. Care for cows develops spiritual wellbeing and higher consciousness. The murder of cows in slaughterhouses is profoundly destructive of social peace. The book calls for opposition to the politicians who have brought the Pink Revolution to India. And the general election result suggests that its arguments had resonance with voters.

Nine months after this book was published the Congress Party had its worst ever defeat in the 2014 Indian general. The Hindu-inspired Bharatiya Janata Party returned to power. Its manifesto declared that it will protect the cow, an animal sacred to India and to Hinduism: 'In view of the contribution of cow and its progeny to agriculture, socio-economic and cultural life of our country, the department of animal husbandry will be suitably strengthened and empowered for the protection of cow and its progeny'.

The author has also written the following related books:

- *Cow And Humanity – Made For Each Other*
- *To Kill Cow Means to End Human Civilization*
- *Lets be friends – A Curious Calm Cow;*
- *Noble Cow – Munching Grass, Looking Curious and Just Hanging Around;*
- *Cow Dung – A Down to Earth Solution to Global Warming and Climate Change; If Violence must stop, Slaughterhouses must close down; Spare us some Carcasses – An Appeal from the Vultures.*

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From the Executive Committee

Welcome to this final issue of the EurSafe Newsletter 2016. This is the moment of the year to look back at what we know about the this year and what we can hope for next year.

Looking back, it is great to see the many activities of EurSafe in the last year. We enjoyed an excellent conference in Porto with many interesting presentation and workshops. The theme 'Food Futures' clearly inspired many of us, but also attracted scholars who were new to the EurSafe community. Earlier that year Utrecht was the scene of an event of both the EurSafe Teaching Network and the Veterinary Ethics Network to which many EurSafe members contributed. Finally, we were happy to see the launch of a new academic journal in our field: the journal Food Ethics. Its first issue has been published and more papers are already available online.

2016 also has been the year in which we said good bye to Matthias Kaiser as President. He served the EurSafe board for many years with great enthusiasm. We thank him for all his work and are confident that he will be closely related to our Society. Also the Treasurer, Anne-Marie Neeteson resigned during the recent General Assembly after 6 years of careful financial policy. Due to her work, EurSafe is a financially healthy and stable society. We are glad that we found in the person of Dirk de Hen a perfect successor. Finally we welcome Bernice Bovenkerk as the new Secretary. She has already been a familiar face for many years and we are happy that she is willing to take care of the secretariat for the next years. With these changes, including the election of Kate Millar as president and myself as Vice-President, the board has been renewed during the last three years as has been part of the EurSafe strategy.

This leads to the new year. In 2017 there will be no conference, but this certainly does not imply nothing will happen. The EurSafe 2018 congress has already been announced and will be on 'Professionals in the Food Chains: Ethics, roles and responsibilities' (Vienna, 13-16 June 2018) and the organisation will get more and more on speed next year, including a first Call for Abstracts that will reach you in 2017. Furthermore, the Veterinary Ethics Network will continue with a Summer School. Of course EurSafeNews will also next year keep you up to date!

We wish you a successful and happy 2017!



Franck Meijboom
Vice President



Conferences and symposia

2017

JANUARY 4-5

Oxford Real Farming Conference

Oxford, UK

orfc.org.uk

FEBRUARY 15-18

Biofach Organic Food exhibition and conference

Nuremburg, Germany

www.biofach.de/en

MARCH 19-22

IFE 2017 (The International Food & Drink Event)

London UK

ife.co.uk/about

MARCH 22-26

Living with Animals conference

Eastern Kentucky University, US

livingwithanimals.eku.edu

JUNE 19-21

Organics for tomorrow's food systems

Nordic Association of Agricultural Scientists

Mikkeli, Finland

njf.nu/seminars/mikkeli2017/

JULY 5-7

10th International Conference on Culinary Arts & Sciences

Copenhagen, Denmark

www.capfoods.aau.dk/iccas17/

JULY 9-16

Animals Across the Disciplines, 1st Human-Animal-Studies Summer Institute program

University of Illinois at Urbana-Champaign, USA

www.animalsandsociety.org/human-animal-studies/asi-university-illinois-urba-na-champaign-inaugural-human-animal-studies-institute-call-applications

JULY 11-13

Towards more resilient and sustainable food production systems

Durham, UK

n8agrifood.ac.uk/wp-content/uploads/2016/07/N8Agrifood_Soil_Durham-event-2017-ver3_DRAFT02.pdf

JULY 23-26

Fourth Annual Oxford Animal Ethics Summer School, The Ethics of Fur
Oxford, UK

www.oxfordanimaethics.com/what-we-do/summer-school-2017/



JULY 24-27

The XXVII European Society for Rural Sociology Congress

Krakow, Poland

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/

SEPTEMBER 21-22 (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/

OCTOBER 2-6

**Beyond the Precautionary Principle? Ethical, legal and societal aspects of
genome editing in agriculture, International Summer School**

Gut Schönwag, Germany

www.ttn-institut.de/summerschool

OCTOBER 26-27

**Seventh International Conference on Food Studies. Food Systems: Design and
Innovation**

Rome, Italy

food-studies.com/2017-conference

NOVEMBER 7-8 (PROVISIONAL, TO BE CONFIRMED JAN 2017)

**8th AESOP Sustainable Food Planning Conference Centre for Agroecology,
Water and Resilience (CAWR), Coventry, UK.**

www.aesop-planning.eu/blogs/posts/en_GB/sustainable-food-planning/2016/11/25/readabout/aesop-sustainable-food-planning-conference-2017

2018

JANUARY 17-24

Minding Animals Conference 4

Mexico City, Mexico

www.mindinganimals.com

JUNE 13-16

14th Congress of the European Society for Agricultural and Food Ethics.

Vienna, Austria

www.eursafe.org/congress.html

JULY 2-5

European International Farming Systems Association (IFSA)

Chania, Greece. The PhD course from 25-30 June 2018

ifsa.boku.ac.at/cms

2020

MARCH 24-27

European IFSA Symposium

Evora, Portugal

ifsa.boku.ac.at/cms



Books

- Clancy, Kelly A. (2016) *The politics of genetically modified organisms in the United States and Europe*. Springer. EUR 115
- Cole, Matthew, and Kate Stewart (2016). *Our children and other animals: The cultural construction of human-animal relations in childhood*. Routledge. EUR 60
- Hassan, Areej, ed. (2015) *School Nutrition and Activity: Impacts on Well-Being*. CRC Press. EUR 81
- Lapegna, Pablo (2016). *Soybeans and Power: Genetically Modified Crops, Environmental Politics, and Social Movements in Argentina*. Oxford University Press. EUR 16
- Shiva, Vandana (2016). *Religion and Sustainable Agriculture: World Spiritual Traditions and Food Ethics*. Edited by Todd LeVasseur, Pramod Parajuli, and Norman Wirzba. University Press of Kentucky. EUR 40
- Noakes, Tim, Proudfoot, Jonno, and Creed, Sally-Ann (2015). *The Real Meal Revolution: The Radical, Sustainable Approach to Healthy Eating*. Hachette UK. EUR 11
- Prisco, Carlo (2016). *The Right to Vegetarianism*. Rowman & Littlefield. EUR 23
- Sargant, Elizabeth (2014). *Sustainable Food Consumption: A Practice-Based Approach*, Wageningen Academic Publishers. EUR 53
- Sloan, Philip, Willy Legrand, and Clare Hindley, eds. (2015). *The Routledge Handbook of Sustainable Food and Gastronomy*. Routledge. EUR 126.

If anybody wishes to review one or more of these books, please let us know. We can arrange for you to receive a review copy.

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