



EurSafe News

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Dear EurSafe members,



It is my pleasure to present this Spring/Summer 2018 edition of EurSafe News, which focuses on the Vienna conference theme *Professionals in food chains*. Ethical reflection on professionalism concerns various parts of the food chain, from regulation, to production, to retail, to consumption.

Such reflection takes place on many levels: at the farm, in the board room, and in policy regulations.

Stef Aerts discusses the more overarching question of where to place moral responsibility in the food chains. Based on Arie Rip's analysis of the moral responsibility of scientific experts, Aerts argues that professionals in food chains should be aware of rules and regulations, but also be aware that rules and regulations can change. Finally, they should be aware of their own place in the moral 'chain'. After all, when a decision comes about as the result of the actions of many different parties, it is all too easy to shy away from one's own moral responsibility. In order to avoid this, according to Aerts 'ethics and philosophy should be a core element in any curriculum and certainly in a programme aiming to educate future professionals in the food chains'.

In their contribution on the perception of animal welfare by employees on Danish farms, Anneberg and Sandøe focus on the production level. Their empirical research among pig farm



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employees shows a discrepancy between the perception of employees and their employers regarding animal welfare. An important outcome of their study is that employees feel unable to discuss moral qualms they have about for example tail docking and castrating at work. Agricultural ethicists have their work cut out for them. Also focussing on professionalism in production, Orla Shortall analyses the meanings and use of different paradigms of agriculture in understanding indoor dairy farming. Indoor dairy farming in the UK is regarded as falling within the industrial paradigm of agriculture. However, farmers in industrial agriculture resist the view that productivism leads farmers to be estranged from their animals, and argue that they are still skilful farmers who care for their animals. Philosophers can play a role in analysing the different frames surrounding various forms of animal husbandry.

Philosophers can also offer managers 'communicative drivers for positive change' in order to enhance animal welfare. This is what Monique Janssens argues in her contribution that reports on her qualitative study into the animal-based food industry. She points out two ways in which the managers responsible for corporate social responsibility, and particularly animal welfare, can effectively communicate the actions they take, in order to strengthen a company's ethical position: Connecting with stakeholders within and outside the company and facilitating, as a moderator, connections between these stakeholders. She presents a model explicating these different directions and styles of communication.

In the final contribution, Robaey, Asveld, and Osseweijer look at a relatively new goal of

agricultural production: biofuels. What does it take for farmers to take their moral responsibilities in the bio-economy seriously? The authors discuss the model of professional moral autonomy (PMA) which may help increase the chance of farmers finding innovative answers to ethical issues. PMA would help farmers make certain choices and be able to justify them. Following Nussbaum's capabilities approach, the authors suggest that having PMA would mean that farmers can choose for or develop technologies that best allow them to realize their capabilities.

Finally, Franck Meijboom has written a message from the Executive Committee and Kate Millar includes some photos of the conference held by our sister organisation APSafe that took place in Taiwan. For those of you who are joining us at the beautiful city of Vienna, I hope you have an inspiring conference and that you will enjoy this EurSafe News by way of an 'appetizer'.

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The professional in the food chain, technology and expertise

Stef Aerts

On the occasion of the 2018 EurSafe conference, and its theme *Professionals in the food chains*, many a talk will shed light on the different difficulties people face within their roles. In the following paragraphs, I would like to add some thoughts on how and why professionals seem to be facing such difficulties, by drawing a parallel between the analysis of the responsibilities of an expert, made within technology ethics, and our current theme.

The main inspiration of this parallel has been the work on ‘the ethics of the expert’ by Arie Rip. This focuses on the role of scientists as experts in technological development, but I would argue that most of the insights are readily translatable to any other type of expert, such as company leaders, consultants, and indeed, any professionals in the food chains (irrespective of their hierarchical situation).

Responsibility and ethics in research

Responsibility of scientists, according to Rip, has traditionally been regarded as an individual affair, even when discussing societal responsibility. In this interpretation, a responsible scientist should follow her (or his) conscience when deciding upon courses of action. Explicitly or implicitly, s/he would then base any ethical analysis on the – in our circles – well-known concepts of values, rights, consequences, etc.

However, this concept only works when a scientist is in a position where an individual choice or action has a profound impact. This is (was?) only the case in the type of research that Evers (2009) would call ‘old science’ or ‘small science’. This is the type of research where a single scientist (or a very small group) is dealing with a specific topic, having almost full control of the course of action, and of the dissemination of results. In contemporary research, this is not often the case. Many a scientist is only a small element in a much broader machinery; something Jamieson would call ‘big science’ or even ‘technoscience’. In such research efforts, the results are the sum of the labour, and interactions of many actors. The difficult question then becomes: does

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such a collective result translate into a collective responsibility? But, to complicate matters even more, if we make this a collective responsibility, don't we risk (paraphrasing the FAO) that 'everyone's responsibility in general becomes no one's responsibility in particular'? In general, we can see that more often than not, there is no 'collective agency' to change course. There are some efforts to build such collective agency, such as the creation of European Technology Platforms, but I doubt whether this is enough.

In the age of big science and technoscience, research is not done by scientists alone. Many other actors are involved: industry, governments, consumers, pressure groups, etc. In that case, responsibility cannot only be placed with the research community, but can we really broaden the concept even further? Is research then 'neutral', as technological instrumentalism claims (Feenberg, 1999)? It is certainly fruitful soil for debate: 'Science takes credit for penicillin, while Society is blamed for the Bomb' (Ravetz, 1975). But if 'science' has responsibility towards 'society', who then needs to take this responsibility? Only those at the top of the pyramid? Or all?

The inflation of promises that can be observed when a new area of research is opened (the early stages of the Gartner hype cycle), further adds to the confusion. The following example (mentioned in Swierstra and Rip, 2007), is quite revealing in that sense:

Given nanotechnology's extraordinary economic and societal potential, it would be unethical, in my view, to attempt to halt scientific and technological progress in nanotechnology. Nanotechnology offers the potential for improving people's standard of living, healthcare, and nutrition; reducing or even eliminating pollution through clean production technologies; repairing existing environmental damage; feeding the world's hungry; enabling the blind to see and the deaf to hear; eradicating diseases and offering protection against harmful bacteria and viruses; and even extending the length and the quality of life through the repair or replacement of failing organs. Given this fantastic potential, how can our attempt to harness

nanotechnology's power at the earliest opportunity – to alleviate so many earthly ills – be anything other than ethical? Conversely, how can a choice to halt be anything other than unethical?

Bond, P.J., US Under-Secretary of Commerce

In this new context (a 'new world'), do the classical approaches with regard to responsibility and ethics in general still work? Do we still have the analytical tools to deal with situations where new technologies, new knowledge, new applications are developed by many actors that all contribute actively or passively. I would agree with Jamieson that – in most cases – we don't.

Other professionals

Many of the issues above can be readily translated to many other sectors. Earlier this year, in Belgium we had a funny, but painful, example of the alienation of the individual responsibility towards the final result. The following sign was erected on



the main road through the community of Stormbeek-Bever, pointing at the town centre.

Imagine how many people have been involved in the process: someone has ordered the sign, someone has created the lettering, another has printed the lettering, yet another has applied this to the sign, a fifth has loaded this into the van, number six has erected the sign; all people working for that same community, *and not a single one of those people* has considered it his (or her) responsibility to prevent this faulty sign from being erected. Only after – considerable – hilarity on social media, has it been removed, a day later ...

Similar arguments can be made based upon the much more disturbing issues that have been raised by the video images made in research institutes and slaughterhouses, about interference between commercial companies and administration and politics.

In all those cases, many if not all of the issues apply. Indeed, individuals seldomly have a significant impact. And finding 'the right course of action' will often be difficult, considering that the world is complex, and unexpected side effects are to be expected. But, none of those should be a reason not to act at all (however hard standing up can be). Being a good expert, or professional, has at least three elements:

- Being aware of rules and regulations
- Being aware that rules and regulations can change
- Being aware of your place in the moral 'chain'

What does this mean for professionals in the food chains? The first element is quite self-explanatory when applied to individual actions. Integrity (although possibly difficult to define) will trump deceit in any normal situation or ethical analysis. However, it becomes more difficult when the actions of others are concerned. It then interacts with the awareness of one's own place in the moral (and technical) chain. Reflection upon the consequences and effects of one's own (in) action is necessary, and thereby touches upon the situation of whistle blowers. For example, if one breaks no rules or regulations, but learns of someone else who does, what does one do then? It is never easy to be the one insisting on following the rules when others don't. It may seem obvious, but pointing out illegal activities should never be problematic (but it unfortunately is). Thus, the people determining the (moral) culture in an organisation, higher up the (responsibility) chain, are at least as important as those doing the actual activities.

The second element can be misunderstood easily. The fact that rules can change, is not a reason not to abide by the rules, but should be an indication that slavish accommodation is not the ideal to be

aimed at. Mandates and rules change over time, but only under pressure. Therefore, being critical of existing situations and willing to advocate for and contribute to changes, internally and externally, is important. Again, organisational (and societal) culture will influence how difficult this will be. A last element is the notion that moral behaviour is more than observing the rules. Apart from the situations where the rules appear to be wrong (somewhat covered by the previous analysis), there are many instances where there are no clear rules, or even worse, where different rules conflict. Guidance can then only be found in ethical analysis based on values, rights, consequences, etc. Therefore, ethics and philosophy should be a core element in any curriculum, also, and certainly in a programme aiming to educate future professionals in the food chains.

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Welfare in daily practice

How employees on Danish farms perceive animal welfare

Inger Anneberg and Peter Sandøe

'I feel that there is a reason why they (the pigs) are created the way they are. In addition, it must be essential to transform them as little as possible. And I do feel that it is annoying to take part in this.'

Do you discuss this with your boss or colleagues?

No – not really. I cannot change anything. It has all been made in the most practical way and the pigs thrive - they grow nicely.'

Employee, 13

The quote above illustrates a dilemma faced by an employee on a Danish livestock farm in his daily work. This employee worked with sows and piglets, and part of his daily job was to tail dock and castrate piglets. He referred to a practice that made the pigs grow nicely but also to the fact that he daily had to change the body of the animals – and to a situation where he felt he could not do anything about this part of his job. Furthermore, he could not discuss his reluctance with anyone.

Research has shown that some farm owners equate animal welfare with basic health and access to necessities such as food and water, but we only know little about how the employees on husbandry farms perceive animal welfare and about factors influencing the relationship between them and the animals in daily work. However, employees are a major factor in daily life at modern farms, and farms tend to grow bigger, so that they acquire more land, more animals and more employees. It is estimated that around 35.000 persons are employed at Danish farms. Today, in lack of Danish candidates, producers often hire employees of different nationalities, so that one third of employees at Danish farms currently come from Eastern Europe.

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In a recent research project, we interviewed 23 employees from five different farms (mink, pigs and dairy cattle). Among all employees, animal welfare was a well-known, often used concept, especially in relation to production results and health, but also in relation to the market.

We found that everyday dilemmas about animal welfare would occur in certain situations, e.g. whether to use stomach tubes to deliver raw milk to new-born calves or whether to use extra time to give straw to pigs.

When elaborating on these points of view and arguing for the need for animal welfare, the employees referred to three different sets of justifications: 1) Backed by concerns about production and health and could be negotiated – in particular in relation to naturalness. 2) Employees' view, e.g. on imposing pain on animals, was affected by working conditions on which they had no influence. 3) Connected to the working conditions on the farm, e.g. a negative relationship between workers and managers and a lack of appreciation could create a worse situation for the animals.

One of the major differences between farmers and employees when it comes to the perception of animal welfare relates to the fact that the employees do not themselves define the terms of their work. Some of them had ethical concerns about imposing pain on the animals or changing the body of the animal (tube feeding, tail docking, castration). They found it unpleasant to do but also (to a certain extent) painful and unpleasant for the animal, and they had difficulties getting used to it, though they argued that this was what they had to do.

Often the employees did not find it possible to discuss these dilemmas during work. Not having any influence when it comes to changing the production system was one argument for not bringing the ethical dilemmas into the open, for instance in a discussion with colleagues or the farm owner. Another was giving up on the discussion, because 'this is what the market is asking for', e.g. castration.

Our study will be presented and discussed at Eur-Safe in Vienna, 2018.



How to use theory to elucidate values rather than pigeonhole professionals in agriculture?

Orla Shortall

Indoor dairy farming – the housing of cows all year around – is a growing and controversial farming system in the UK. The UK dairy sector has traditionally involved cows grazing during the warmer months and housed during colder months. Opponents argue that indoor farming is curtailing animals' natural behaviour, has worse health outcomes, and that it is risky for farmers themselves, who go into large amount of debts to finance farm expansion.

As researchers, we can help elucidate debates through analysing the values underpinning different positions. This can be done through the use of philosophies or 'paradigms' of agriculture, such as industrial and alternative agriculture. Within the industrial paradigm the purpose of agriculture is seen as producing commodities as efficiently as possible, whereas in the alternative paradigm agriculture is seen as having a wider significance for society beyond commodity production. Debates about agriculture can take place without the participants being aware that they are drawing on different philosophies that involve a particular theoretical and historic lineage.

But when does the use of overarching paradigms serve to bring light to thorny issues and when does it pigeonhole the professionals involved into particular 'camps'?

For instance, paradigmatically, indoor dairy farming in the UK can undoubtedly be seen as to be within the industrial paradigm of agriculture. The primary motivation behind housing cows for more of the year is a productivist one: to produce more milk. Cows are kept indoors for longer periods where they can consume more high energy concentrate which results in increased yields. Productivism is pursued within industrial agriculture through the consolidation of production on fewer individual farms, and through scientific and technological innovation (Thompson, 1995).

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But those within the agriculture industry in the UK seek to do away with such distinctions between systems. They defend indoor dairy farming based on the skill of the farmer in managing their animals. It is stated in reports and articles that a 'good' farmer can make any system work financially and can ensure that the animals are healthy and happy. This draws on traditional notions of what it means to be a good farmer: someone who is a skilled stock keeper and has extensive experience and interest in caring for animals. As long as dairy farming still involves farmers there will be continuity with more 'traditional' systems.

As researchers involved in this arena we risk losing credibility if we do not reflect the nuance and complexity in these debates. But, our role is not only to reflect and contextualise claims with theory but to interrogate and question these claims too. On one hand, arguments that indoor dairy farming still involves a relationship of care between the farmer and the animal can be seen to reflect the complexity of farming on the ground. It can also be seen as a rhetorical way to distance indoor dairy farming from negative associations with industrial, 'factory' farming which make it unpopular with the general public. The relationship between the farmer and the animal is different on a large, indoor farm compared to a smaller grazing farm. On a smaller farm, the stock keepers know each animal individually and they have embodied interactions several times a day where the farmer can check the health and wellbeing of the animals. This is not always possible on larger farms, where interactive stock keeping is replaced, to at least some extent, with the use of smart technologies to record and monitor key performance indicators for the animals. So even though arguments in favour of indoor farming draw on ideas of care and stock keeping skills, the meaning of these skills is going to have to be renegotiated in the move from grazing systems to indoor systems.

In this case, who has the 'epistemological high ground' in theorising indoor dairy farming? Claims from the dairy industry in the UK could be understood as rhetoric to distance a controversial system from criticisms of the intensification

of dairy farming. Or they could be understood as highlighting the complexity in farmers' identities and work lives: that dairy farming may have changed markedly in recent decades but it still involves farmers overseeing the wellbeing and production of dairy cows.

In the case of this research results from document analysis about dairy systems will be further explored through interviews and ethnographies with farmers. The meanings and use of different paradigms of agriculture in understanding indoor dairy farming will be considered through explorations of the farmer's lived experience. Disagreements about theory could help clarify what it is about the theory that makes it useful for analysis. What is it about the paradigm of 'industrial agriculture' that makes it a useful concept and why is it that industry actors may want to distance themselves from it? In this research it will be an ongoing and interesting challenge to attempt to adapt and apply theory in a way that elucidates the controversial and complex area of indoor dairy farming.

Literature

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How managers can enhance animal welfare through communication

Monique R.E. Janssens

Animal welfare is an optional but often ignored CSR topic. Responsibility Managers can enhance animal welfare as a CSR topic through communication, both as a communicator and as a moderator of communication. We offer these managers communicative drivers for positive change, derived from a qualitative study into the animal-based food industry.

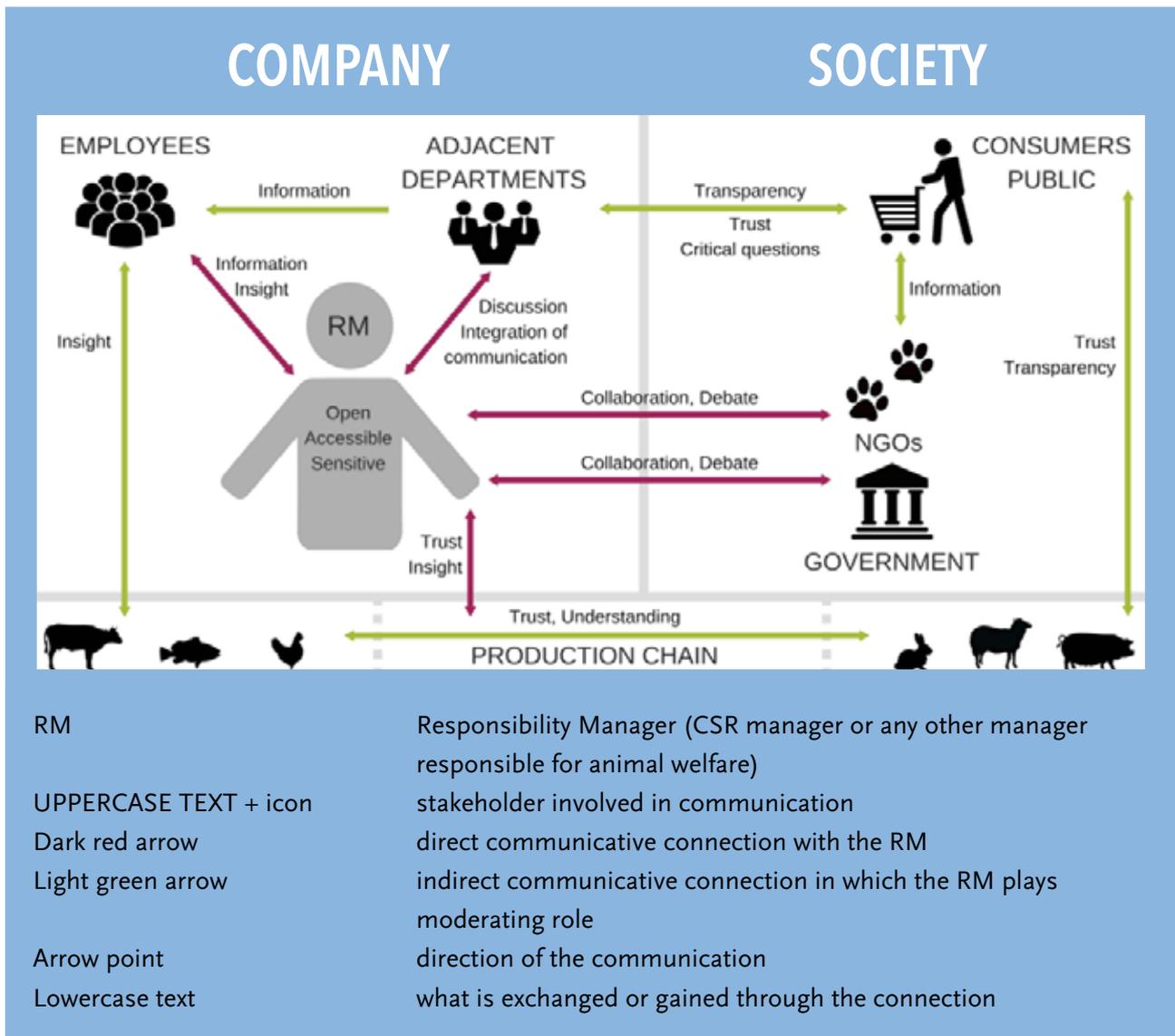
Communication by companies plays an important role in Corporate (Social) Responsibility (CSR). Without communication, customers or corporate buyers would have no extra stimulus to buy responsibly produced products or services, employees would not feel involved, collaboration with NGOs would be impossible.

On the other hand, CSR communication can lead to accusations of greenwashing and window dressing, even if it is honest and accurate. Fear of this type of accusation may be one of the reasons for window blinding: keeping silent about a decent CSR performance.

Nevertheless, a manager who is made responsible for animal welfare can strengthen the company's ethical position through communication. We found that this can be done in two different ways. The first way is to connect with stakeholders within and outside the company. The second way is to facilitate, as a moderator, connections between these stakeholders in which the manager is not involved per se. Analysing our qualitative data from interviews, responsibility reports, websites, and social media, we identified a model that maps out several communicative drivers that can enhance the level of responsibility for animals taken by the company.

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Openness, trust, collaboration and meetings

The model shows 5 connections (dark red arrows) by which the responsibility manager communicates directly with other stakeholders, inside and outside the company. Additionally, this manager connects stakeholders as a moderator and lets them communicate. We found 6 connections (light green arrows) inside and outside the company, in which the manager is involved in this way, stimulating stakeholders to communicate with each other about animal welfare issues. Central concepts that play a role in both types of communicative connections are openness, trust, collaboration, and meetings.

Our study also indicates that both types of connections are intertwined. A responsibility manager will connect employees and the production chain by organising a farm visit but will also join the visit and affirm the personal relationship with the farmer. Another example is that the manager may discuss the marketing of a welfare label with the Marketing Department and at the same time provide content about the label for the public website, thereby communicating indirectly with the public.

Appropriate communication channels

What is not shown in the model – but is explained in our paper – is how each stakeholder is approached through appropriate communication channels. Personal contact, for example, works out well with partners in the production chain and with NGOs. It would probably work with consumers and the public too, but is not feasible, except during events like Open Farm Days. Authentic storytelling, for example on video, as well as tuning in to trends and NGO campaigns with genuine

commitment, can work as a substitute for personal contact. Creative managers work with relatively new media like apps and games.

Sometimes, differences in channels can be explained from the different positions companies have in the production chain. It is more important for a retailer to inform the public thoroughly through advertising and product packaging than for a processing company.

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What companies can do

As our study is exploratory and qualitative in nature, we cannot make statements about the strength or frequency of the drivers we found. What we can conclude is that responsibility managers can do a lot to strengthen a responsible stance of the company towards animals. We recommend the following actions.

1. If no manager is responsible for animal welfare yet, make it the explicit responsibility of the CSR manager, the quality manager, or any other fitting manager.
2. Explore the 5 opportunities for communicating with stakeholders, and the 6 opportunities for facilitating communication between stakeholders. Strengthen existing connections and initiate new ones.
3. Use existing (CSR or other) communication channels and incorporate animal welfare as one of the themes the company is concerned about and wants to honestly account for (in terms of aims, issues, achievements, failures, etc.). Make it part of the CRS communication policy, including evaluations.
4. Add personal contacts to the channels where possible and explore substitutes like storytelling (e.g. on video). Add new channels, like apps and gaming.

Roles and responsibilities in transition?

Farmers' ethics in the bio-economy

Z. Robaey, L. Asveld, and P. Osseweijer

The idea of the bio-economy comes at a time where technological solutions are increasingly necessary to move away from a fossil fuel based economy in order to redress our environmental bill and fight climate change. The most known example of the bio-economy is the production of bio-fuels, not the least controversial because of the food versus fuel debate, and yet it could be acceptable under the right circumstances (Nuffield Council 2011). In the meantime, a multitude of technological developments have emerged for producing biofuels from different sources of biomass, including leftovers of agriculture, and specialised energy crops. With these technological developments, multiple stakeholders aiming to set up sustainable bio-based value chains have emerged. Here sustainable refers to using biomass, as a renewable resource, and having overall less greenhouse gas emissions. Besides bio-fuels, bio-based value chains explore what products could be made from biomass such as materials, or nutraceuticals. Farmers, then, become an important provider of a resource that might be needed by many, and that is neither food nor feed.

The language of the bio-economy sometimes seems to take biomass for granted in terms of pointing to possibilities with biomass. Farmers, as producers of biomass, can suddenly play a central and critical role for the success of these technological endeavours. Considering today's environmental challenges, what arable land is used for and how it is used is a question of moral significance (Kline et al. 2017). Considering the role of farmers and the choices they will be brought to make regarding the values chains they want to participate in are of moral significance as well. What is their role in these new value

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chains? What are their responsibilities? What kind of farmer's ethics is accessible to make responsible choices when considering what to plant, and to whom to sell? Or in other words, what is a farmer's ethics in the bioeconomy? While much work has been done on farmer's preferences, or attitudes, little has been said about farmer's ethics.

Meijboom and Stafleu (2016) suggest that entrusting farmers with professional moral autonomy (PMA) increases the chance of them formulating innovative answers to ethical issues. In the case of the bio-economy, this would suggest that having PMA would help farmers make choices and base them on certain elements of justification (could be principles, rights, values, etc.). To do so, Meijboom and Stafleu (2016) suggest a number of institutional solutions after making the case that farming is a profession: a code of ethics, ethics education, or ethics as an integral part of farmers' organization. These elements would anchor farmer's moral responsibilities and support their PMA, or in other words, capacity to act in a given agricultural moral dilemma. However, the bio-economy presents several challenges for such institutional solutions, such as the existence of different institutions in different countries and the related difficulties of coordination. Also, the rapid technological developments create new value chains in which farmers, as producer of biomass, could have the opportunity to participate if they were autonomous.

The account suggested by Meijboom and Stafleu (2016) seems still far removed from the reality of the farmer in her context. Also, this account requires working and reliable institutions, with a high degree of agreement amongst farmers. In addition, in the context of the bioeconomy, and increasing globalization, such a governance structure for farmers' ethics might prove insufficient to deal with the challenges of institutionalizing a farmers' ethics locally and then globally. How can we then conceptualize farmer's PMA? One could conceptualize it as a role responsibility, or as a bundle of rights and responsibilities. These concepts, however, also offer the rigidity

we criticize above. Instead, we suggest a conceptualization that allows for change, by being fluid and dynamic. We suggest understanding PMA as the realization of capabilities through the identification of values and the cultivation of epistemic virtues.

Values are important goals shared by society, like freedom, or equality, or sustainability. Asveld (2016) argues that experimenting and thereby learning about values, effects and institutions is necessary for the bioeconomy. For biofuels, the two competing values of sustainability and economic benefits for farmers first seemed to go hand in hand. Rapidly after, issues of indirect land use change (whereby a change in agricultural production can change the amount of CO₂ released in the atmosphere) made these two values confront each other: it was sustainability or economic benefits. According to Asveld, had these two values been made more explicit, the societal debate would have had the opportunity to address conflicting issues earlier on.

But how can this learning be facilitated? Cultivating epistemic virtues and being supported to do so would allow farmers to learn about the transition: about their values, about impacts, and about institutions. Epistemic virtues can be cultivated for different kinds of knowledge and different kinds of learning. Robaey (2016a) suggests that responsibility in using new technologies can only happen if learning happens. Also, when a technology is acquired, the responsibility to learn must be shared, supported and encouraged along the value chain (see Robaey 2016b).

Oosterlaken (2015) suggests that we can design technologies for capabilities. We would like to suggest that having PMA would mean for farmers to choose for or develop technologies that best allow them to realize their capabilities. Explicating values, and cultivating epistemic virtues could be a way to realize capabilities. As an example, we present one of Nussbaum's central capabilities as reported by Oosterlaken (2015). "Practical Reason. Being able to form a conception of the good and to engage in critical reflection about the planning of one's life. (This entails protection for the liberty

of conscience and religious observance)”. Here, explicating what values mean, and learning about a technology by exercising one’s epistemic virtues will allow a farmer to formulate a conception of the good, and thereby make choices for her field, and plan for the next season and maybe more.

To conclude, this brief overview of the topic, in order to understand the role and responsibilities of farmers in a transition to a bio-economy, using the notion of professional moral autonomy is useful. We suggest fleshing out this notion by

looking at values, epistemic virtues and capabilities in order to account for a dynamic, flexible, and specific context. This is a first step in defining what farmer’s responsibilities should look like in the bio-economy, and therefore a suggestion for a farmer’s ethics.

Acknowledgements

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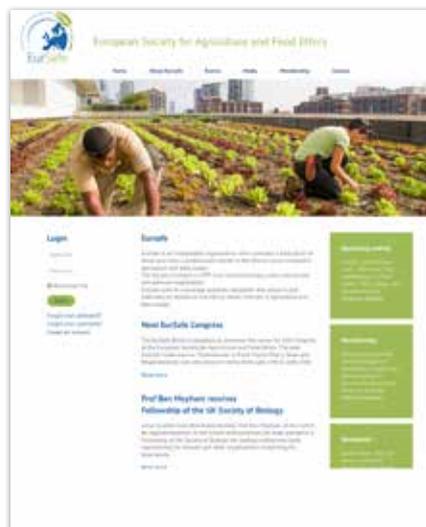
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Spring boardmeeting in Utrecht

In March the EurSafe Board had its regular Spring meeting in Utrecht. We discussed the progress of the EurSafe 2018 conference in Vienna, but also made further arrangements on the organization of the next conference in 2019. Further details of that conference will be announced in Vienna.

Another important point on the agenda are the finances. Although the society is still healthy in financial terms, we discussed some serious financial challenges. Initiated by the treasurer, we come with some proposals to lower the costs and increase the income in order to make our Society financially sustainable. Finally, we discussed the website. As you may have noticed both the design and the maintenance of the website is in need of attention. The current website has been designed over 10 years ago and does not provide sufficient flexibility. As a board we decided to redesign and update www.eursafe.org in a professional way, but with a limited budget. We



hope to present the result as soon as possible. We hope to discuss these and other points with you as member of EurSafe during the General Assembly in Vienna, on 15 June.

Franck Meijboom
On behalf of the Executive Board

Delegates at APSafe Conference Taiwan



Kate Millar, Paul Thompson and Matthias Kaiser attended this year's APSafe conference in Taiwan. This conference was held in collaboration with EurSafe at the National Taiwan University (GIS Convention Center) in Taipei, from Thursday 10 May to Saturday 12 May.

announcements

JUNE 28, 2018

Recent advances in animal welfare science VI

UFAW Animal Welfare Conference

Centre for Life, Newcastle, UK

www.ufaw.org.uk/ufaw-events/recent-advances-in-animal-welfare-science-vi

JULY 2-5, 2018

Animals in Our Lives: Multidisciplinary Approaches to the Study of Human-Animal Interactions

International Society for Anthrozoology (ISAZ) 27th International conference

Sydney, Australia

www.isaz2018.com

JULY 22-25, 2018

Animal Ethics and Law: Creating Positive Change for Animals
Summer School

Oxford, UK

<http://www.oxfordanimaethics.com/what-we-do/summer-school-2018>

SEPTEMBER 23-26, 2018

European Society for Alternatives to Animal Testing Annual Congress

Linz, Austria

www.eusaat-congress.eu

NOVEMBER 5-6, 2018

Danish 3R Centre Symposium

<https://3rcenter.dk/arrangementer/symposium-2018>

JUNE 10-13, 2019

FELASA (Federation of Laboratory Animal Science Associations) conference

www.felasa2019.eu

JULY 1-4, 2019

Decolonizing Animals

Australasian Animal Studies Association annual conference

University of Canterbury, New Zealand

<http://animalstudies.org.au/conferences>



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