



## LEADERSHIP VALUES & SUSTAINABLE TRADING MANAGEMENT FOR FOOD SECURITY, BIODIVERSITY & EQUITY

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### ABSTRACT

There is general agreement that sustainable management is needed to regulate social behaviour for civil society and environmental management for such global issues as climate change and the oceans. Uniquely, markets are assumed by current World Trade Organisation philosophy and policy – ‘non-discrimination against imports’ - to be virtually exempted from human responsibility to manage them, as if they alone are capable of sustainable self-determination.

The argument of this Paper is that Agrarian Advocacy is needed internationally to link farmer conservation within sustainable farm livelihoods, natural resource conservation management, national food security and land heritage connections in each place. Currently unmanaged trading threatens these vital connections. Creatively co-ordinated management making connections is advocated, including an international Highway Code for trading.

### INTRODUCTION

Globalisation can be defined objectively as ‘worldwide interconnection’ – and growing awareness of it - not only environmentally but also electronically and economically as never before. It has benefits as well as downsides. Management is needed to make connections such that benefits are shared and downsides mitigated.

In a post-communist world, the opposite of extreme-greed capitalism is clearly non-viable, particularly in relation to agriculture and natural resource conservation. Sustainably managed capitalism is required so that oikonomia (economy) can recover its original equitable meaning of ‘management of all resources for the benefit of all creation’. Crucially, this calls for informed leadership and values. Ethics is the integrative discipline that can guide reconciliation between the simultaneously important rural system factors of economy, ecology, energy-efficiency, employment and equity. Loss of equitable free enterprise anywhere threatens sustainable free enterprise everywhere. Greed is not only an ‘excess consumption’ concept but also there is ‘production greed’ oligopoly (or even monopoly) with concomitant stress and status anxiety as bigger farms strive to deliver least-cost products in ever-larger consignments. Consequently, farm livelihoods are under threat worldwide with farmers displaced from the land everywhere, as eclectically illustrated here. Yet the need for environmental protection to maintain biodiversity is widely accepted and sustainability sought through international accords. Food security is a central feature of practical national security for all nations, yet national control of food (food

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sovereignty) is being weakened in an increasingly globalised food system. Agriculture needs to be central for sustainable development policy in virtually all countries.

In face of growing disruption through excessive agricultural trade, a key aim of ‘locally available food from sustainably managed farms’ (labelled with audit trails to source where possible) needs to be pursued urgently by consumers, farmers and policy-makers worldwide. ‘Fair trade’ products are gaining ground but what is needed is a much wider contextual change with an internationally agreed Highway Code for equitable international agricultural trading. Hardin (1968) warned of the tragedy of unmanaged commons. In reality, biological limits override short-term financial parameters. Better environmental governance is increasingly recognised as an international imperative for global oceans and land (Clover, 2004; Wang, 2005; Jung, 2005).

## VALUES

Values matter. Automatically, they influence everything we think, say or do and are expressed in philosophy, religion, politics, technology and art. The values we choose to adopt, select or reject have far-reaching consequences in terms of the kinds of lives we will lead and their results or impacts. Values are the principles that an organisation upholds as underpinning its very existence. Values derive from ethics or morals and thus determine the ethos of an organisation. In Strategic Planning, values need to be clarified before the key elements that follow, viz. vision, mission and goal setting. Values proscribe the parameters for these more widely recognised formal, outer elements of an organisation. They set boundaries not only for ends but also for means that will be internally accepted as legitimate for any business to pursue. Of course, in the absence of adequately constraining values to protect genuine oikonomia (management of all resources for the benefit of all creation), the law may ultimately proscribe what is externally acceptable as both ends and means for any business, provided that sensible law is in place. It must be noted also that values can greatly expand our horizons as well as imposing legitimate limits. The final stage of any business project is evaluation. While this is typically done against the goals set, it should surely go deeper to assess the extent to which the original values have been respected. However, there are factors even deeper than values and from which we derive them. These are beliefs at the mythical level of our being and even deeper than this, the reality we perceive at the philosophical level of our innermost core. Thus, the levels at which any person or any culture operates are four (Fig.1 – which also indicates some key tenets of the present writer; obviously, philosophies, beliefs, values and formal norms vary with cultures with consequent divergence in determining appropriate ethics. However, most cultures accept that one should - ‘do to others as you would have them do to you’ (Hodges, 2005a), ‘abstain from indiscriminate killing’, ‘protect the environment’).

Fig.1. Levels of any Culture:-

FORMAL (OUTER, VISIBLE): what is acceptable? (e.g. tidy landscape appearance counts)

VALUE: what matters? (e.g. local food production delivers care and produce everywhere)

BELIEF: what is true? (e.g. Humans are tenants only of this earth)

PHILOSOPHICAL (INNERMOST): what is real? (e.g. God is Creator & Sustainer of all<sup>1</sup>)

## VALUES IN THE GLOBAL CONTEXT

The world can never be the same after the Asian tsunami of December 26th, 2004. People



also said that after the Lisbon earthquake of 1755. Such events force us to look beyond comparing ourselves with the relative values of other human beings to question how we are to relate to absolutes within the universe, particularly towards the character and very existence or otherwise of a Creator God. Are there absolute values, or are we adrift in a sea of relativism? Answers to this question may well differ sharply and will certainly influence the suite of values adopted, consciously or otherwise, by anybody or any business. Jung (2005) argues the case that earth has reached a critical breakdown of sustainability. He pleads for life-centric not simply anthropocentric management.

Entrepreneurship has always, by definition, involved voluntary risk-taking. However, the proportion of world population now forced to adopt risky lifestyles is increasing as the classic 'factors of production' (land, labour, capital) are subject to ever more fluidity. Land is 'moved' by increasing volumes of traded agricultural and other natural products, with a growing disconnection between producers and consumers, and increasing impact on global climate change (Houghton, 1997; Meyers, 2000). Mexican maize – traditionally occupying some 55% of agricultural land and the heart of the tortilla food culture is now swamped by cheap US imports. Value systems need to shift towards not only greater sustainability of production but also towards more sustainable consumption (Heap, 2002). Labour moves more; not only is 1 person in 130 now a refugee of some sort, but we now have some 75,000 migrant workers in British agriculture – more than the number of full-time UK farm workers. Skilled labour is more specialised while corporations are ever larger, requiring fewer managers but more labour-saving technologies. This leads to more adopting 'freelance consultancy' entrepreneurship with pros and cons for participants. As Handy (2001) put it (p.146) 'education sets you free [to do this] but erodes your commitment to a place, a country or even an organisation'. Most large organisations need such specialist freelance input in order to offer the range of services or to access the range of skills they need without incurring the high costs of a large full-time staff. Judging the optimal size of the remaining core team and the balance of part-timers is becoming a critical leadership function in many organisations. Out-sourcing of services is accelerating in Britain, notably with telephonists in India and other low labour-cost Asian countries where lessons in elocution plus anglicised names are provided to give a delusion of them being more local to British callers. People wish to move around more as well, not only within countries by motorised transport but also internationally, especially by air. Tourism is now the single greatest employer worldwide accounting for 1 job in 15 while farming struggles everywhere; yet, landscapes attractive to tourists appear as they do through generations of farming care. Capital is also moving around in much greater and damaging volumes (Stiglitz, 2002), the vast majority of it speculatively; charity allows that some of this may be legitimate risk-taking but realism suggests the majority is little more than gambling! The consequences of excessive capital movement are every bit as potentially devastating to livelihoods as tsunamis.

## **VALUES AT THE FARM LEVEL**

Farmers internationally occupy the forefront in land management. Their presence everywhere enables the possibility of good land stewardship ... as well as the possibility of mismanagement. Their displacement removes heads, hearts and hands from land care. Displacement from the land removes identity with place and with it the dignity to 'stand on one's own feet' with a sustainable livelihood. This can lead to despair, as evidenced by the growing crisis among farming families worldwide. Despair displaces care, share and welfare capacity in land management. Farmers provide far more than just raw food and other materials ex-farm (Fig.2). There simply are not enough other jobs to occupy the numbers of displaced farmers involved at the present rate of loss from the land (Tudge, 2004).

Fig. 2. THE VALUE OF FARMERS IN PLACE

CUSTODIANS of landscapes	HOSTS for visitors	PRODUCERS of outputs
VILLAGERS in community	<b>LOCAL FARMERS &amp; FARM FAMILIES</b>	STEWARDS of resources
RURAL SKILL-HOLDERS of practices	CARERS & CONSERVERS of nature	EMPLOYERS of people

Agriculture occupies almost 90% of Uganda’s people and accounts for just over half her GDP. In Kenya, 80% of milk currently comes from some 600,000 farmers with 4 cows or less each; for this to change to 600 farmers with up to 4000 cows each would be a disastrous decimation of a sustainable agrarian structure. In Ghana, 60% of the workforce are in agriculture, which currently supplies 46% of her GDP. Like Britain, Ghana’s 11th century empire was established on trade, especially with the Arab world. Long distance trade grew for Ghana involving gold, kola nuts and slaves. State-controlled production for export, especially of cocoa, grew post-independence such that Ghana’s Central Marketing Board employed 10,500 in 1982 thus appropriating half of the value added in the cocoa industry (Hugon, 2004). Membership by almost 150 countries of the World Trade Organisation (WTO) requires their acquiescence to its prevailing philosophy of liberalised trade and investment with its consequent export orientation. WTO current policy is summed up as ‘non-discrimination against imports’ thus favouring ‘grab markets’ behaviour no matter how distant nor who is providing there already. In order to ‘grab markets’ one must produce and deliver at less cost. A ‘least cost’ approach in agriculture tends to jeopardise land care and animal welfare, about which growing numbers of the international public already express profound concern. Export orientation engenders commoditisation making processed food origins difficult/impossible to trace.

**VALUING BIODIVERSITY**

The World Environmental Resources Millennium Audit published in March 2005 had input from 1300 scientists from 95 different countries and reported 60% of ecosystem services (such as carbon sequestration) and some 30% of world land already degraded, together with an alarming extinction of species. Donald et al (2001) drew attention to the loss of farmland birds in Europe as being important indicator species, as well as of intrinsic value in themselves of course. As a reflection of growing concern about values in earth-care practice, The University of Guelph in Canada launched the Journal of Agricultural Ethics in 1988 (now Journal of Agricultural & Environmental Ethics, currently sharing concerns over ‘cheap food’ – see Appleby et al, 2005). There is a growing consensus that we are in an ecological crisis coupled with a determination urgently to do something about it rather than adopting a ‘gloom and doom’ attitude (Clover, 2004). Many nations have environmental policies; each area of the UK, for instance, is now required to have a Biodiversity Action Plan (BAP) to monitor and conserve wildlife and habitats. Farmers in the EU are being encouraged to pursue a host of positive environmental



imperatives with government support for compliance. Within West Africa, Ghana has been in the forefront of appropriate technology development, ecological farming and biodiversity promotion. Conservation Farming (with reduced tillage) is gaining ground elsewhere in Africa (ACT, 2003) and is already adopted, for instance, on over 10% of farms in Zambia, widely in Brazil and in the Indo-Gangetic plain. Methodical Monitoring Management can achieve a great deal in agronomy (Wibberley, 1989, p.165 ff.). However, there is much further for all of us to go, as agreed at the World Environmental Summit in Johannesburg in 2002. What is striking is that there is a fundamental contradiction at the heart of international policy: 'excessive trade' policy conflicts with environmental protection.

## VALUING FOOD SECURITY

FAO, The Food & Agriculture Organisation of the United Nations, has the Latin motto *Fiat Panis* - literally 'let there be bread (food)'. Concern regarding food shortage was famously expressed by Rev Thomas Malthus around 1789 when he wrote 'Population when unchecked, increases in a geometrical ratio. Subsistence only increases in an arithmetical ratio' i.e. mouths to feed would eventually outstrip food supply. That has actually been happening in Africa during the past three decades while this is not the case elsewhere in the world so far. It need not happen in Africa. Brown (1998) notes that 'feeding 80 million more people each year means expanding the grain harvest by 26 million tons, or 71,000 tons a day'; this is the current world population growth rate predicted to be sustained reaching an estimated 9.4 billion by 2050, from the present almost 6.5 billion. In sub-Saharan Africa, population growth rates average around 3% per year giving doubling times of 25 years or less. 'Sustainability' is all about caring for the land 'for the grandchildren' yet many do not live to see grandchildren; in Sierra Leone, for example, average life expectancy is 34 years.

Food security depends upon respect for land and natural resources as God-given, covenantal place (rather than contextless space for technological exploitation) designed for harmonious relationships between God, humans and other creatures. Within this context, food security at household, village, national and international level requires :-

- a) availability of adequate quantity and quality of locally-grown agricultural produce,
- b) accessibility of supplies for urban/land-remote areas (food attainable and affordable),
- c) appreciation of the close link between nutrition and health for work and enjoyment,
- d) avoidance of undue risk through livelihood vulnerability, hazard and shock.

The actual picture is becoming very different from these aspirations. The staple diet locally grown in southern Nigeria - cassava or manioc - is used as cooking fuel under pots of Far Eastern rice which is undercutting the market not only for local cassava but also for local rice. In Sierra Leone, the whole food culture revolves around rice; Sierra Leoneans 'have not eaten' unless they have taken rice! Yet the markets are flooded with rice from Thailand. Substitution of diverse cooking oils - such as mustard oil - with GM soya oil is another issue identified clearly in India by Shiva (2000).

Improving food security demands better practices as well as better policies (Wibberley, 2004b). Practices to tackle are:-

- Agricultural production – keeping it as diverse as possible, based on a Farming Systems Development approach to ecological agriculture for sustainability;
- Food & Fibre processing - as locally as possible using appropriate technology to add value;
- Food storage – in clean, sound stores at household, local, national and international

levels;

- Food cultures – with diverse preservation techniques and cuisine’s which need to be respected and conserved against the tide of ‘junk’ foods (Bové & Dufour, 2001).

Proposed Policy instruments for improving food security in Africa are:-

- Trade regulation accords on a regional basis within Africa;
- National strategies to feed family first, animals second and markets third;
- Provision of proper food reserve ‘safety nets’, especially targeting the vulnerable;
- Farmer conservation policies to maintain a strong agrarian structure, training new entrants;
- Food production incentives e.g. via credit unions; seed banks conserving many cultivars;
- Local market infrastructure and consumer education to encourage buying local produce;
- Encouraging farmers with training for enterprise development and niche marketing.

### **VALUING COMMODITIES, COMMUNITIES & COMMON SENSE**

Here is a telling response from rural Nigeria concerning cotton (Gwaivangmin, 2003):-

“One of the things that I can say very clearly is that farmers in Nigeria can no more compete under globalisation. One of the biggest textile factories in Nigeria has had to close down because of cheap cotton from USA that is swamping Nigeria. Secondly, my village used to be a cotton growing community. Today it is not profitable to grow cotton in my village and so cotton is no more grown. You know what that means to farmers and their families who depend on the cultivation and marketing of cotton. Their income and living standard is another story. How can globalisation help the small farmer in Africa? No answer is in sight as far as we are concerned. Europe and America subsidise their farmers and we cannot do that here. Is that fair trade? Is that what WTO wants to achieve?” Bosch (2003) presents a similar account of the plight of cotton growers from Mali, which is repeated in Chad and elsewhere. Kente cloth from local cotton is a treasure Ghana’s culture cannot afford to lose.

Simpson (2000, p.319) quotes a Peruvian coca-growing farmer talking of his local market, “you find maize being sold there for half what it costs me to grow it. They buy it from North America, and it is very cheap. The only thing I can grow which will bring me a decent return is coca. So that’s what I do. And if you ask any of us [farmers] here, they will all say the same thing.” Simpson continues, ‘The others nodded intently. They were coca’s slaves, condemned to a life of fear and criminality by the habit of Western countries - in this case the United States, but it could equally well have been the European Union - of dumping their surplus produce on the undefended markets of the Third World. This in turn stimulates the drug industry, and Western countries are obliged to tax their citizens more in order to pay the high social costs of addiction and crime. Could anything be more absurd?’

### **TRADING MANAGEMENT**

Management is a requirement of being human. Management involves an acceptance rather than an abdication of responsibility. We are each responsible for how we use or abuse the earth – for how we leave it for future generations. Management has been described as the greatest of the arts because its medium is human talent itself. This implies the need for teamwork of shared responsibility in a consensus of care. Management is needed for natural materials such as soils



and water – and now includes a widespread recognition that we have to manage the impacts of human activity on climate change (Houghton, 1997; Meyer, 2000). This requires concerted international agreement, as does the proper development of law for the sea. Management needs to be applied to resources and processes at personal, household, communal, national and international levels. Domestication involves proper management of crops and livestock, and no business can survive long without sound cash-flow management. However, management is not only about reconciling the financial books and factors of production but also about synchronising connections between all the key criteria of sustainability (Fig.3) – economy, ecology, energy-efficiency, employment and equity – simultaneously integrated via ethics.

**Fig.3. ESSENTIALS for Sustainable Systems (CAPITALS) & Promoters (lower case)**

<b>Education / Extension</b>	<b>ENERGY-EFFICIENCY</b>	<b>Enterprise</b>
<b>ECOLOGY</b>	<b>ETHICS</b>	<b>ECONOMY</b>
<b>Enthusiasm</b>	<b>EQUITY</b>	<b>Effort-Effectiveness</b>
<b>Enjoyment</b>	<b>EMPLOYMENT</b>	<b>Expectancy</b>

Management involves choosing between alternatives, accepting limitations, agreeing regulations, controlling excesses, preventing abuses, and rewarding good behaviour. There is no resource and no process that can be exempted from the imperative to manage. Freedom is a splendid and worthy ideal but it ceases to be freedom if it is claimed to be possible without management. The hardest challenge is to co-ordinate the management of all resources and processes in an integrated way internationally.

The debate is not about whether management is needed but rather about the appropriate political system of management to pursue. The old categories of right and left were rather simplistic and in any case have been largely overtaken by events. Democracy is now advocated worldwide, such as in formerly conflict-ridden dictatorships like Sierra Leone. Yet, in economic management terms, the classic opposite of the now discredited left-wing socialist/communist centrally planned economies was called ‘free enterprise’. Most of us in private business espoused – and still espouse in principle – ‘free enterprise’ capitalism; but we have to re-examine what we mean by it and to manage it carefully. Unmanaged enterprise does not lead to freedom and is not compatible with democracy; it breeds anarchy. It is proving disastrous to treat ‘the market’ as if it is animate and capable of delivering automatically sustainable economies. Markets are simply mechanisms for exchange. Mechanisms demand management. Exchanges of goods and services have to be managed with due consideration of their impacts on alternative providers, resource conservation, livelihood sustainability, the environment as a whole and the integral management of all these things at each point on earth. The current World Trade Organisation (WTO) aspiration towards as complete a liberalisation of trading as possible is as naïve as the imprisoning approach of communism, and proving every bit as damaging - if not more so globally. In the context of its tsunami-like destruction of livelihoods and habitats, the help of The Africa Commission’s proposed cancellation of debt interest repayments is swamped.

How can better trading management be achieved– especially for agricultural products? The following are here proposed as being imperative:-

1. Seek international agreement to change WTO policy, substituting a Highway Code for Trading.
2. Seek to raise public awareness in each country of the livelihood, environmental and defence importance of buying locally grown foods as much as possible, from landscapes both beautiful to look at and good for food. Only enough farmers in place can deliver that worldwide.
3. Encourage fair-trade policies product-by-product, such as with Café Direct as a prelude to an internationally agreed fair trading context. (Removal of agricultural products from the current WTO policy has been proposed – which would offer immediate help - but other trading can become excessive too as far as livelihood and environmental damage is concerned and thus merits revised trading management also).
4. Encourage farmers to form FARMS Groups – Farm Asset Resource Management Study Groups – in which they meet from farm to farm, learn together and may come to earn together as trust develops from sharing of ideas and experiences into sharing of purchasing, of equipment and of selling (Wibberley, 1984; 2004c).

### CONCLUDING REMARKS

Local has become unduly subservient to global. Quality is compromised by quantity. Genuine, long-term value is over-ridden by cheapness to maximise short-term gain. In farming, the single most important land-care occupation in the world, the effects are disastrous in terms of livelihood loss with disappearance of those ‘there to care’ for land at each habitable place. While it is possible to argue that some countries may still have more farmers than they absolutely need, there is no alternative livelihood capable of absorbing the rates at which farmers are being forced out by currently unmanaged trading. Many countries, notably the UK, already have too few farmers for realistically sensible food security and food sovereignty policy. The case is here proposed for sustainable management with each nation seeking to optimise its food security.

We need managed farmer conservation, not the ‘tsunami’ of production greed that is being stimulated by the drive for least-cost production. This is being done to satisfy the ‘grab markets’ philosophy encouraged by current WTO advice to all its nearly 150 member countries to ‘trade your way out of the economic doldrums’. This is not management but anarchy in the market place as the strong become more and more stressed in their efforts to stay in business at least cost, meanwhile swamping the weak. Damage by unmanaged markets affects both richest and poorest countries.

Ghana, for example, has a rich diversity of staple crops – cereals (maize, rice, sorghum, millets), cassava, yams, plantains, beans, groundnuts, oil palms, diverse fruits and vegetables as well as many livestock – including cattle, sheep, goats, poultry, fish, bees, edible snails... Surely it makes sense to encourage local Integrated Farming Systems Development (Fig.4) to sustain that rich diversity of locally available food rather than allowing global supplies to pour in from wherever producers can achieve sufficient economies of scale to be able to swamp African and other markets with cheap food?

Once local farming communities are lost, they cannot be put back easily. Do we have to wait until another international oil crisis to discover the vulnerability of large-scale food production by a few (which will inexorably transfer to countries with least cost labour, such as is already happening leaving richer nations’ farms as parks, and poorest nations’ farming swamped by cheap imports)? Or, will we wake up, re-examine values and pursue sustainable trading management to conserve useful and beautiful landscapes with viable farms everywhere on earth before it’s too late?



Fig. 4. ESSENTIALS OF A FARMING SYSTEMS DEVELOPMENT APPROACH

IT IS NOT :-	IT IS :-
Sector-confined	Whole system based
Farm only	Farm-Household based
Linear process emphasis	Cyclical process based
'Blueprint' approach	Location-specific
1st Capital-intensive	<b>1st Management-intensive</b>
External input oriented	Local resource based
Subsidy dependent	Effort dependent
Finite and exhaustive	Sustainable
Outsider-led (only outsider-served)	Farmer-dominant
Market first	Family 1st; animals 2nd; market 3 <sup>rd</sup>

### **Appendix: FARMING, FOOD, TRADE & SUSTAINABILITY: A Manifesto**

- \* Farming is at the heart of global environmental management & sustainable livelihoods
- \* "Farming is Everyone's Business" [Women's' Institute]; 85k left UK farms 2000-04.
- \* What farming delivers is much more than food/natural product as a mere 'biochemical'
- \* Trends which have separated consumers and producers are dangerous in several ways
- \* Sustainable Energy-efficiency, Equity, Ecology, Economy, Employment - all lose out
- \* Ethics asks "What is good, fair, right?" - one might add 'for God & the grandchildren'

\* What then is the case for trade? It is at least fourfold:-

1. Contrasting natural products grow in specific parts of the world, so share biodiversity.
2. Uneven distribution of overall supplies occurs in relation to demand, so supply deficits
3. The exchange of goods potentially promotes friendship and peace ('cupboard love'!)
4. It offers scope for enterprise enabling people to use skills for legitimate business.

\* Trade is a means to attain objectives, not an end in itself to be maximised at all costs.

\* Questions should arise when trade goes beyond goods that cannot be produced locally.

The case against such excessive trade is at least fourfold ('free' trade is not free!) :-

1. It becomes extremely wasteful of energy in processing, packaging, transport, pollution.
2. It separates producers and production resources from consumers and their responsibilities to respect and conserve the production resource base (land and sea).
3. Its opportunistic short-term gain goals with their tendency towards 'monoculture' cannot long co-exist with genuine earth-care and pursuit of sustainable livelihoods.
4. It fosters greed in access to production as well as to consumption, which is ethically unacceptable as well as politically naïve - since it leads to vulnerable overspecialisation.

\* The almost 150 countries in the WTO are encouraged to 'export/import' i.e. maximise trade

\* 'Developing' countries (75% + of world population) have cheap labour but lack in-

frastructure

- \* 1.2 billion try to live on <US\$1 per day (c. 20% of global pop.); it is an equity issue
- \* Simply 'zapping' each others' markets is the road to livelihood and environmental ruin
- \* Farmers everywhere need to direct-market 'food culture' locally as much as possible
- \* IMF policies often work against real development & lead to tidal capital outflows
- \* Fair trade is one thing e.g. Café Direct, fair trading another; regulated trade is needed
- \* Least-cost production tide must be turned by Consumer awakening + WTO rules Reform.
- \* Farming is for earth-care everywhere by integrated development (quality improvement).
- \* An internationally agreed Highway Code for agricultural trade is needed to secure common sense;
- \* Ethics is the integrative, value-based discipline that can centrally guide its formulation.

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