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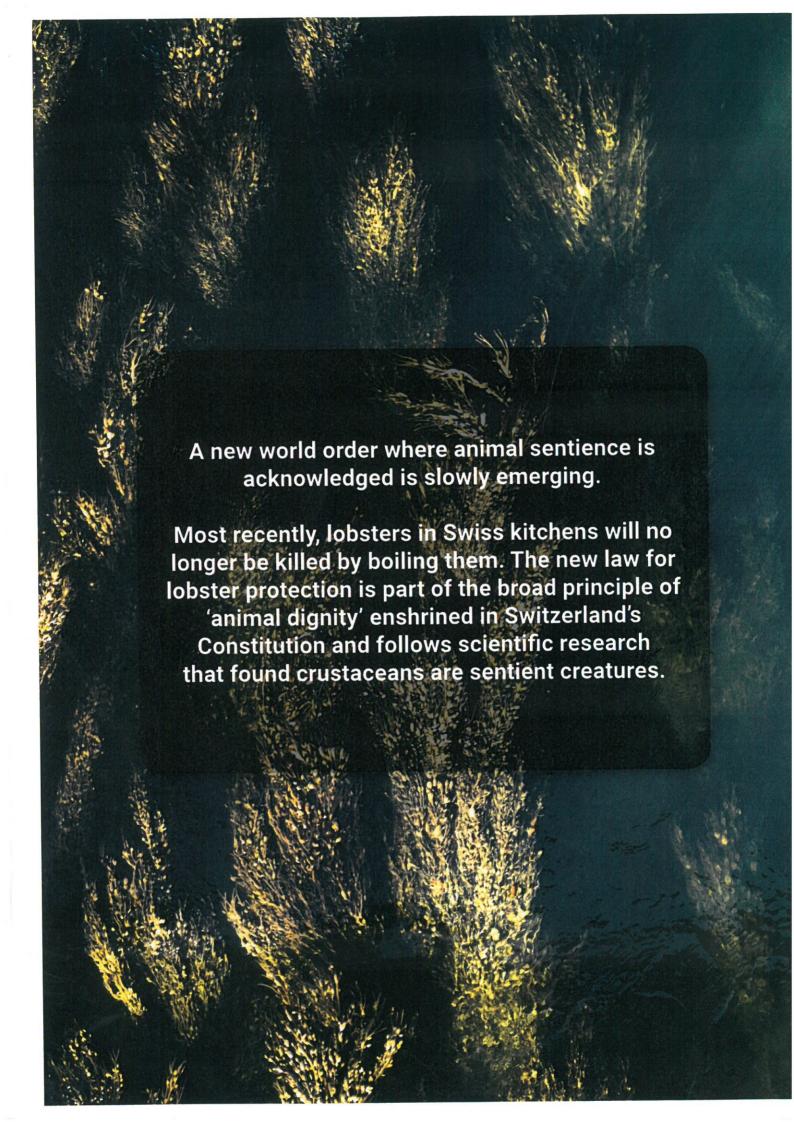
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EDITORIAL

Is our treatment of animals stalling our moral progress?

here are more than 100 billion domestic animals in the world at any given time – most of them are shut away from sight in an industrialised food-producing system of unimaginable savagery. Yet, despite 30 years of petitions, appeals and awareness videos, most of our leaders in the Retail Food Business carry on willy nilly, stocking their shelves with the products of abominable cruelty.

An article published in Quartz Magazine recently is relevant here.

https://qz.com/1209936/our-treatment-of-animals-is-stalling-human-progress/



Author of the article is *Jacy Reese*, Research Director at the *Sentience Institute*, a nonprofit think tank focused on the expansion of humanity's moral circle.

https://www.sentienceinstitute.org/

He asks a pertinent question: Is our treatment of animals stalling our moral progress?

Against a backdrop of abundant neuroscientific and behavioural evidence of sentience, "the experience of nonhuman animals who share this planet with us", he says, is one of "unimaginable suffering".

Reese points out that as much as we want to believe we are good people, the food industry continues its exploitation of complex, sentient beings as resources for our use – and we support this.

He predicts that there is a "rocky and precarious climb ahead" as we strive to summit the mountain of moral progress.

He suggests that "foothold by foothold" we dare not leave out even the "smallest and strangest sentient creatures stranded outside our moral circle".

Reese concludes with this appeal: "Let's keep in mind not just those beings who won the metaphysical lottery by being born as Homo sapiens, but also those who lie furthest outside our moral circle. They need us the most."

It is with Reese's article in mind that **Animal Voice** urges **President Cyril Ramaphosa** to show the world true leadership by climbing

to that 'foothold' on that 'rocky and precarious' path ahead, which will establish an acknowledgment and recognition of animal sentience within the foundation laws of our land.



The ring of President Ramaphosa's words on eNCA recently is music to our ears. His words fill us with hope. He said:

"I'm a person who loves animals. They give me that calmness because they don't talk back at you. They are calm and they are wonderful. They are God's greatest creatures."

https://www.enca.com/south-africa/ watch-why-does-ramaphosa-love-buffaloes

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Sincerely,



Louise van der Merwe Editor



Aleks Tasic Editor



Kelly Schlesinger Social Media

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Members of the earth's community: highly sentient, highly intelligent – yet excluded from constitutional recognition and protection

research paper on animal rights by
University of Cape Town law graduate
Joe Mayson has caught the eye of
the prestigious Lewis & Clark Law School in
Oregon, USA.

The paper, titled **The Constitutional Conundrum of Speciesism**, presents a cutting-edge argument that questions

glaring contradictions in South African law regarding the status of animals.

On the strength of his research, Joe was offered, and has accepted, a full scholarship to study for his LLM in Animal Law at the *Centre for Animal Law Studies* at Lewis and Clark Law School. He leaves for the USA later this year.

In an interview with **Animal Voice**, Joe said: "It seems to me that of all the many struggles against social injustice, the animal rights movement is the most pressing because Scientific and I as sentient, with as sentient, with a sentient sentiem."

Our complicity in the system should not

most pressing because non-human animals are the most voiceless of all beings."

After a number of experiences that sensitised him to the plight of animals, it was Paul McCartney's short video-clip *If Slaughter-houses had Glass Walls* that finally pushed him into joining the animal cause, more than five years ago, when he was 19.

"There are intense social and economic pressures to maintain the status quo in our treatment of animals, and it is difficult for people to change their habits, but if you actually do care about animals then you cannot look at the footage in that clip and not start on a journey into animal rights."

His 6000-word paper states that animals

in the world today are subjected to "a vast, harrowing injustice" that flies in the face of key principles of the South African Constitution, the very intention of which is to move away from oppression by the powerful, and move towards a culture underpinned by the principles of equality,

rationality, and responsiveness to needs.

Scientific and legal recognition of animals as sentient, with intrinsic interests of their

own, qualifies them, as with ourselves, to be categorised as legal subjects (also known as 'personhood') entitled to legally-enforceable rights. Yet, SA law perpetuates their classification as 'objects', excluding them

from the protection due to 'legal subjects' and denying them intrinsic moral worth.

"In South African Law," says Joe, "Animals have only a partial legal personhood. We have a legal duty not to cause animals 'unnecessary suffering' but they do not have

stun us into inaction

but, rather, spark us

rights of their own. Their interests cannot be defended for their own sake. Their interests can only be defended by means of the interests of other humans. They are objects that we can own and treat in any way we like as long as it is not against the 'reasonably civilised proclivities of society'."

Joe argues that the exclusion of animals from our moral and legal community, by not extending them full personhood, is against the core principles of our Constitution, such as non-arbitrariness and equality. As all South African law must be consistent with the Constitution, the inconsistency of excluding animals from our moral and legal community must be rectified.

"It is imperative that we recognise that we humans are animals. We are part of the earth community, a complex system in

which we hold the power and, therefore, the responsibility to manage that power in a just and equitable fashion."

He argues that our 'indefensible prejudice' against animals cannot be allowed to continue just because it suits the interests of the dominant group. "Once we recognise the moral value of a being we should show

compassion towards that being as part of our moral community. Compassion for others means that you are willing to pay a cost for their benefit."

"Ultimately, humans must recognise that we have all been part of the oppression of sentient, capacitive, inherently valuable beings within our moral community. Our complicity in the system should not stun us into inaction but, rather, spark us into action."

So where to from here, bearing in mind that the ultimate goal would be for a change of the Constitution or a change in the way it is interpreted?

Joe replies: "My vision for the future is to become a tool for the animal rights movement. I see the key thrust of my

work as being the reform of the law in respect of animals, the protection of animals using existing laws and the protection of animal rights activists. There is so much to do."

Joseph Mayson's paper The Constitutional Conundrum of Speciesism has won the 2018 Spoor and Fischer legal writing award as the best UCT submission to the Responsa Meridiana student legal journal.



Also heading for Lewis and Clark law school...

Tony Gerrans, a
Cape Town based
advocate for animal
welfare and rights

reform has also been accepted into the 2018 Lewis and Clark Masters programme in Animal Law.

Says Tony: "The legal framework that is supposed to protect animals from abuse in South Africa is disjointed, materially incomplete and outdated. The principal legislation dates back to the early 1960's, and the science and ethics of animal welfare have evolved substantially since then.

"We now recognise that in treating animals poorly we diminish our own humanity, and the law can and should play a role in reinforcing and establishing the standards of acceptable behaviour towards the non-human animals with whom we live.

"It's my hope that the amazing program at Lewis and Clark will help equip me to make a meaningful and sustained contribution to this process in South Africa."



International News

Three German Animal Activists are acquitted of trespassing on the grounds they had no option but to act 'in defense of others'

by Julia Marie Grau
Correspondent in Germany

The animal rights movement in Germany received a boost in October last year when three activists, charged with trespassing onto a pig breeding factory farm, were acquitted.

The activists pled guilty to breaking into a farm in Sandbeiendorf in order to take video footage after having been alerted to alleged horrific conditions in which the pigs were kept.

They were acquitted on the grounds that their actions had been 'necessary' and 'in defense of others'.

The Defense argued that the Accused had justifiably broken into the piggery on a reasonable suspicion that the pigs were being subjected to cruel treatment. Their action, it was argued, was necessary because allegations of cruelty are not followed up by welfare authorities without proof in the form of photographs or video footage.

Even though the decision to acquit must still be confirmed by a higher court, animal activists see the case as a victory.

It is thought to be the first time that an 'in defense of others' argument has been upheld for nonhuman lives in factory farms.

"There comes a time when one must take a position that is neither safe, nor politic, nor popular, but he must take it because his conscience tells him that it is right." - Martin Luther King

L'eft: Julia Marie Grau

Confined to a space the size of a shoe box by Louise van der Merwe

he unbearable suffering we impose on millions of laying hens in South Africa who spend two years in battery cages before being culled, is not about to let up!

Members of the South African Poultry Association have proposed that the current space allowance per hen should be increased from 450 cm² to 550 cm² and that egg producers be given until 2038 (!!) to achieve this conversion in their cage installations. (Poultry Bulletin: official mouthpiece of the SA Poultry Association: February 2018 issue, Volume 7, issue 2)

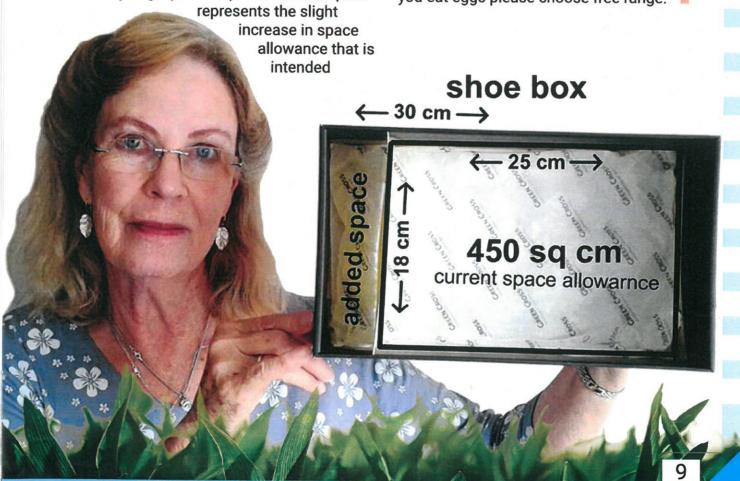
Such a meaningless increase in space allowance would be laughable if it were not so tragic. Below, I am holding an ordinary shoe box. The shoe box measures 550 cm². The larger space on the one side of the yellow card division represents the current living space allowance for a laying hen in a battery cage (450 cm²). The smaller space

for phase-in – a phase-in to be completed 20 years from now in 2038.

Saddest of all is that we claim our right to dignity while we treat those at our mercy so deplorably, and that business leaders with top educations and money in the bank knowingly perpetuate this cruelty for the sake of profit – although they would have us believe that it's about providing disadvantaged people with cheap food.

Chickens do not just live only in the present but, according to scientific research, can anticipate the future, demonstrate self-control, have a visual sense that surpasses our own and, in a natural environment, peck up to 15 000 times a day.

We confine these sentient beings to a space allowance the size of a shoe box, where they cannot so much as stretch a wing. If you eat eggs please choose free range.



87 South African organisations march to Parliament on behalf of non-human lives

Receiving the petition on behalf of Mangosutho Buthelezi, Anthony



Mitchell, Chief of Staff in the IFP's Parliamentary Caucus, said

"I want to thank Beauty Without Cruelty and all the NGOs who have joined this

march. Thank you for speaking up for animals. Your voice will ensure that their voice is heard by the legislators and policy-makers in Government.

"It's not just about protecting our biodiversity. It's about respecting animals as individuals. They are more than a natural resource. They are sentient beings. I therefore support the drive to amend the Animals Protection Act and other legislation to include sentience in the definition of an animal.

"My friend, Lawrence Anthony, once wrote: 'Until we allow all living creatures their place in the sun, we can never be whole ourselves.' ...there are people like you, who campaign relentlessly so that the rights of animals will never be ignored. I can only thank you, and thank you again. May our voice be heard on behalf of every animal."

rganised and led by Beauty Without Cruelty, Talking Tree and Voices for African Wildlife, supporters of some 84 animal interest organisation including Animal Voice and Compassion in World Farming (SA), joined forces in their hundreds to march through the streets of Cape Town to Parliament on 10 March 2018. Their mission: to deliver a formal request that government, as a matter of urgency, acknowledges and recognises animals as sentient beings, and amends legislation accordingly.

The request was addressed to **Senzeni Zokwana**, Minister of the Department of Agriculture, Forestry and Fisheries, and **Edna Molewa**, Minister of the Department of Environmental Affairs

It was formally received by **Anthony Mitchell**, Chief of Staff in the IFP's Parlia-

mentary Caucus, on behalf of the leader of the Inkatha Freedom Party, **Prince Mangosuthu Buthelezi**.

Said Toni Brockhoven, chairperson of BWC: "There were representatives of groups supporting marine life, birdlife and all manner of land animals, from canned lions, poached rhino and elephants, porcupines killed for their quills, to farm animals brutalised by 'industry norms', domestic animals and more.

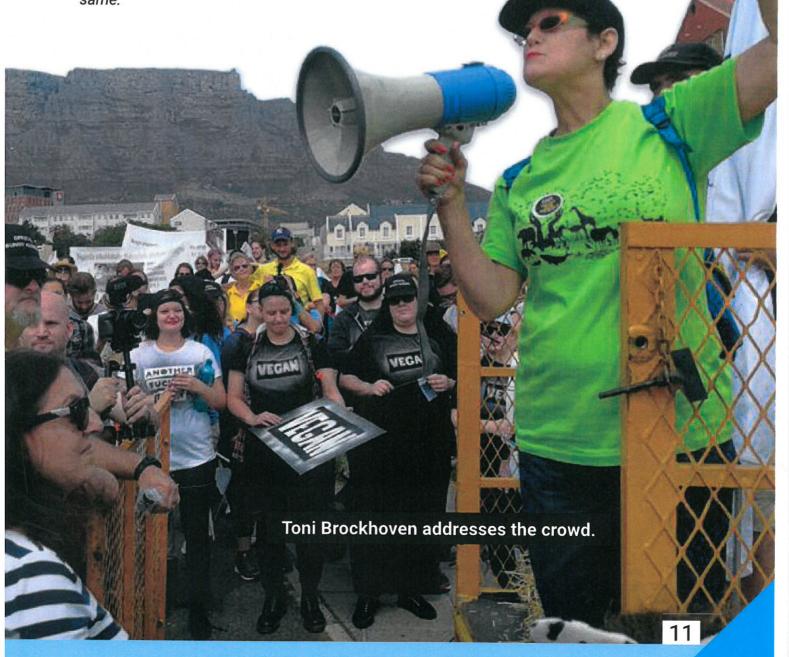
"We marched against fireworks, which terrorise all animals as well as frail humans and those with PTSD; against circuses and dolphinariums which force animals to perform for human entertainment, denying them normal lives.

10

"We stood in solidarity for all manner of animals who suffer behind closed doors, in laboratories for research and cosmetic testing. We stood up for animals who are trafficked to be pets and medicine, we marched against animal breeders, animal merchants and those using animals to fight and race each other for amusement.

"We also celebrated those individuals and organisations working tirelessly, against the odds, to ease the suffering of animals caught in the wants and desires of human greed, and work against the daily cruelty and apathy. It is said humans are not the only species on earth, we just act like it. And so we also marched to create awareness that we have much in common with other species. In our ability to suffer, we are the same.

"We are numerous organisations and individuals with different focus, but with one thing in common; we all want an end to the barbarism and apathy suffered by our fellow earthlings. Human rights and animal rights is one struggle, one fight and are linked by the suffering of the innocent, voiceless or powerless. We will be following up on the progress of this march, and hope to see. finally, after decades, some progress. BWC and CIWF (SA) submitted 100 000 signatures to Government in 1994, with the joint Animals Matter campaign and the response, to say the least, was less than positive. We hope that now with the Constitutional Court recognising animal sentience, we will achieve a favourable outcome."



STOP LONG DISTANCE LIVE TRANSPORT TO SLAUGHTER

14 June 2018 is STOP LIVE TRANSPORT International Day of Awareness

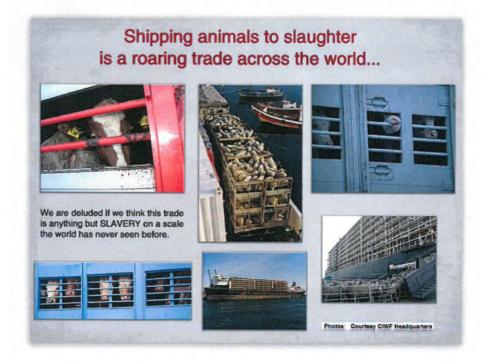
Photos: earlier voyage from East London to Mauritius



Unheard of - cattle pant like dogs in the searing heat of the ship's hold.



Sea-sick South African cattle, en route to Mauritius, awash in sea water and their own excrement.



Every year millions of animals around the world endure horrific suffering as they are transported thousands of kilometres as part of the meat trade.

South Africa's cattle, sheep and goats make horrendous journeys from Namibia to KZN and the Cape, and from the port of East London across the high seas to Mauritius

for slaughter

Could veganism ever get a real foothold in South Africa's heavy meat-eating culture?

sked if he would consider turning to 'clean (cultured-in-a-lab) meat' when it becomes commercially viable in the next few years, a friend replied: "No never! I have to have my meat. Real meat! It's part of who I am!"

And that pretty much sums up South Africa's heavy meat-eating culture.

So, as the New York Times contemplates whether there should be a carbon tax on meat, and the UK's Sunday Observer headline notes: "The unstoppable rise of veganism: how a fringe movement went mainstream", Animal

Voice decided to ask a local sustainability consultancy, The Green House, if veganism could ever get a real foothold in South Africa

"It's not a case of 'if' or 'when' we turn to a plant-based or plant-rich diet," said Yvonne Lewis, Director of The Green House, "it's a case of all of us having to take real steps here and now to lessen our individual ecological and carbon footprints. Cutting the amount of red meat we eat is a good start."

Dr Lewis explained: "The global population is increasing rapidly and we don't often think about the fact that the amount of productive land available to support our needs stays the same. We have only one finite planet and our collective ecological footprints need to remain within the carrying capacity of the planet. By 2050, the amount of productive land per person will be very small indeed, so how we use that productive land is vitally important. The land area needed to support a meat-based

diet (including the crops we grow to feed farmed animals) is a lot larger than for a plant-based diet."

Dr Lewis said there was an additional factor to take into consideration - climate change. "The impact of moving away from red-meat consumption towards a plant-based or plant-rich diet is significant and compelling in terms of a reduction in greenhouse gas emissions.

"When you become sensitised to the amount of excess in our lives, it starts to become obscene"

"The transition away from meat, especially red meat, can be done and it must be done. It's like the water crisis. We had to learn to do more with less - and the same applies to the choices we

make regarding food and in particular the meat we eat."

Dr Lewis suggested that the business model of food production needed drastic transformation. "When you become sensitised to the amount of excess in our lives, it starts to become obscene."

She said real steps to lessen our ecological and carbon footprints, starting now, included:

Eating a plant-rich diet Eating local produce

Making Meat-Free Mondays a must

Composting organic waste

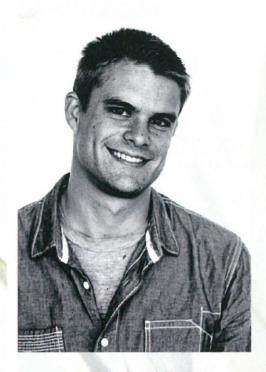
Rejecting over-packaging of food







How best can each of us help end the culture of abuse and exploitation of animals?



Animal Voice asked Cape Town attorney Andrew Fisher, who has conducted extensive research on the subject, to discuss Effective Animal Advocacy in South Africa.

Animal Voice: Most people feel powerless to do anything to help the billions of animals shut away in squalor, deprivation and misery of factory farms. Please give us your thoughts on how ordinary consumers can best become part of Effective Animal Advocacy.

"Shopping

eve level"

environments can be

based alternatives at

Andrew Fisher: Sadly, humans harm and exploit sentient animals in many ways. Your question assumes that those who want to help animals should focus on opposing factory farming, and I think

that's correct. Factory farming is a larger-scale problem and is neglected compared to, say, helping abused domestic animals. If consumers want to reduce

animal suffering effectively, it's a good idea for them to reduce their consumption of animal flesh (and other animal products) as much as possible, and encourage others to do the same.

Start by cutting out from your diet factory farmed chickens, caged eggs and pigs - in that order. Chickens are smaller so the average traditional diet per capita contains more chicken-flesh than pig-flesh or cow-flesh. It makes sense to start with reducing chicken products because of the number of animals involved and the relative scale of their suffering.

In general, I recommend a pragmatic approach to gradually creating a vegan world, which has at least three key components:

Firstly: whatever the reason, eat less meat Allow every reason for consumers to reduce the suffering of animals by becoming vegan or vegetarian or reducetarian. We need to get to a tipping point of a sufficient number of people sustainably choosing plant-based alternatives - a large number of reducers is more impactful than a few more vegans.

Consumers may become reducers for many

reasons beyond ethical concerns for animal welfare.

including:

designed to put plant- Environmental (e.g. water conservation, reduction of greenhouse gas emissions, prevention of deforestation)

> · Human health (factory farming and a traditional diet high in animal products have been associated with various human health concerns)

Secondly: make plant-based options the default

Make going vegan (or vegetarian or reducetarian) as easy as possible. For example, food producers and suppliers (especially large-scale corporates) should be encouraged to make plant-based options the default – e.g. if you want animal products at your local restaurant, school, or supermarket, you have to "opt in" at a premium. Shopping environments can be designed to put plant-based alternatives at eye level and supermarkets should be encouraged to regularly promote vegan choices (it's better for animals, health and the environment anyway!).

We must enhance the availability of quality, cost-competitive vegan alternatives. Organisations like the Good Food Institute are supporting the development of plant-based alternatives and "clean meats". Their goal is to compete with traditional animal products on price, taste and convenience, making it easy for people to change their behaviour. If a product is as tasty, as cheap, as available as a traditional animal product, but does no harm to animals - it's a no-brainer!

Thirdly: understand the psychology of eating animals

For example, if it's easy to access plant-based alternatives so that they can easily consume less animal products, people become more receptive to the ethical arguments for compassion towards animals.

Also, a positive message of a better alternative e.g. a vegan meal that is delicious, attractive and convenient, may be more likely to encourage behaviour change than disturbing footage of animal abuse: the former empowers a person to choose a positive alternative, whereas upsetting footage could make a person feel powerless.

In a nutshell, let's try to make it as easy as possible for as many people as possible to sustainably choose plant-based alternatives to animal products, and so gradually move towards a vegan world.

For further information, I recommend Tobias Leenaert's excellent book "How to Create a



Could South Africa – with its history of apartheid – become a world leader in the elimination of oppression in all its forms? Author and philosopher Kai Horsthemke suggests that this is not a wholly fanciful idea



Speaking on 'Animal Rights and Environmental Education in Africa' at the Faculty of Theology, University of Stellenbosch, in February this year, **Professor Horsthemke** suggested that South Africa in particular —

precisely because of its history – is uniquely qualified to reflect on the roots of discrimination and oppression and to recognise the common source from which they come.

A lecturer in the Philosophy of Education at Eichstaett-Ingolstadt University in Germany, Horsthemke is also linked to his old alma mater, the School of Education at the University of the Witwatersrand. He is author of two books: The Moral Status and Rights of Animals, and Animals and African Ethics.

He said: "Given the brutal and dehumanising ravages of colonialism, racism and apartheid that Africans have historically been subjected to,

it seems to be reasonable to invite people in sub-Sahara Africa especially, to reflect on an even more deeply-entrenched historical process of discrimination, oppression and exploitation, namely that of **species apartheid**."

He suggested that the victims of apartheid – precisely because of their experience

of victimisation – may more readily accept that "true human liberation also consists of human beings freeing themselves from the role of subjugators."

He said there was a growing awareness among African scholars that anthropocentrism shared many relevant features with ethnocentrism, just as speciesism shared with racism. Horsthemke cited African academics who have spoken out on this issue, namely Masiga and Munyua, Workineh Kelbessa, Patricia Ojomo, Bellarmine Nneji, Desmond Tutu and others.

"We must free ourselves," he said, "from the oppressive and exploitative relationship we have with the rest of animate nature, free ourselves from dependence on animals at the expense of their lives, freedom and well-being."

"Believing in animal rights and believing in human rights is part of the same moral fabric"

Horsthemke suggested that the concept of *ubuntu* (I am because we are) – although currently generally understood as expressing a human-centred ethic, is based on human virtues of

compassion and relationality and lends itself to a broader understanding beyond the human realm.

Our task as human beings, he said, "is formidable", requiring imagination as well as intellectual honesty and practical consistency. "Believing in animal rights and believing in human rights is part of the same moral fabric. One cannot consistently reject speciesism if one does not also vehemently oppose racism and sexism.

"Furthermore, opposition to racism and sexism is superficial if there is no commitment to end at least some of the wrongs suffered by countless numbers of animals each day."

A starting point could reasonably be to interpret the concept of *ubuntu* as not being confined to the human realm, but as transcending the species barrier.

Other speakers included:



Hellmut-Michael Skriver, classical homoeopath, former pastor and initiator of the project: Animal Rights and Christian Theology, said: "After having left behind human related apartheid, let

us focus now on a form of global apartheid whereby human creation has turned against non-human creation. It is an apartheid where cruelty starts before birth (e.g. relentless enforced pregnancies through artificial insemination) and ends with execution."



Frank Molteno (Southern African Faith Communities' Environment Institute) said: "If we cause injury or harm to our fellow creatures, we not only violate their dignity but we impair our own human

dignity. Not only our dignity, but our very humanity is diminished, when we diminish the dignity of animals and cause them harm."



Louise van der Merwe, Managing Trustee of the Humane Education Trust and editor of Animal Voice spoke on the impact of empathy erosion resulting from the belief that the suffering of

animals doesn't matter.



The colloquium was hosted and facilitated by Dr Carike Noeth, Post Doctoral Fellow: Systematic Theology and Ecclesiology at the University of Stellenbosch.



- This excerpt from Archbishop Emeritus Desmond Tutu's preface to The Global Guide to Animal Protection, edited by Rev. Prof. Andrew Linzey, was also quoted:

"I have spent my life fighting discrimination and injustice, whether the victims are blacks, women, or gays and lesbians... But there are other issues of justice – not only for human beings but also for the world's other sentient creatures. The matter of the abuse and cruelty we inflict on other animals has to fight for our attention in what sometimes seems an already overfull moral agenda. It is vital, however, that these instances of injustice not be overlooked...

"Churches should lead the way by making clear that all cruelty – to other animals as well as human beings – is an affront to civilized living and a sin before God."



CALLING ALL LIFE SKILLS AND LIFE ORIENTATION TEACHERS!



Theatrical Stars in the Making!

Learners lend their voices to unwanted and neglected pets

Who would have thought that these learners at Forest Heights Primary School would present a puppet show so slick that a camera crew from SABC-TV would come to film them! They are to appear in the documentary series "Issues of Faith" on SABC 2 later this year.

What makes the five-minute puppet show special is the active learning involved when the learners lend their voices to all the unwanted and neglected pets in search of the Five Freedoms for Animals. The presentation is a short, fun-filled learning experience and is a perfect fit for the Topics of 'Feelings' and 'Rights and Responsibilities' in the national schools' curriculum.

To give the learners in your school the opportunity:

 to properly assimilate the need for responsible pet care

- to learn voice projection
- to learn new words
- to realise that with rights come responsibilities...
 - download your poster on the Five Freedoms here: http://animalvoiceacademy.org/docs/5freedoms.pdf
 - download your copy of the puppet show here: http://animalvoiceacademy.org/docs/puppets.pdf

Very important! Remember that this is not a quick lesson. It takes a full term for the learners to gain an understanding of each of the Five Freedoms for Animals, to consider if and why they are important, and only then to begin to learn the puppet show and be able to present it in a slick, competent manner, good enough for an end-of-term presentation to the rest of the school.

Next term, the puppet show will be about the second term Topics of 'Farmed Animals' and 'Emotions' (especially an understanding of sentience).

So watch this space!

An Awesome Teacher

Teacher Vivienne Rutgers who has specialised in humane education for the last two decades says: "It's all about creating awareness and about opening

the children's minds and hearts to the need for all of us to become guardians of the earth and all its inhabitants.

"One of my learners told me that when he saw his uncle beating his donkey, he ran up and told him: 'Don't you know about the Five Freedoms for Animals?'

"This new awareness is

them. It empowers them as decent, caring citizens and shows up in their vocabulary, in their reading skills and in their artwork. At the moment, they all want to be vets

exciting for

when they grow up!

FIVE FREEDOMS

FOR

"The higher grades do the puppet show for the lower grades and it invigorates and educates the entire school."

You can sponsor a school to become part of Humane Education's Puppet Show Series by making a donation here:



Donate

http://animalvoiceacademy.org/donate/



Schools wishing to join the Puppet Show Series should please contact Humane Education's Director of School Outreach, Mantsadi Sepheka at: monty@animalvoice.org



This teacher completed our online course in Human Ethics and Animal Rights.

Pretoria Life Orientation teacher Yvette Wepener comments: "I really enjoyed the course. It was very

informative and I was amazed at the cost of euthanasing all the unwanted dogs and cats. The kids in my class all want to be millionaires and they will definitely be interested in the fact that animal neglect and abuse is something that costs the nation a lot of money!"

Humane Education has made this submission to The Constitutional Review Committee



Kind Attention:
Vincent Smith MP
Lewis Nzimande MP
Co-Chairpersons: Constitutional Review
Committee
C/o Pat Jayiya pjayiya@parliament.gov.za

SUBMISSION

AS South African citizens deeply troubled by:

- the levels of violence in South African society
- the erosion of empathy within our communities and the psychological and social impact of this erosion of empathy on all our citizens

AND believing that, as humans, our moral compass is rooted and reflected in the way we treat those who are at our mercy AND acknowledging that over the last 30 years, science has proved beyond doubt that animals/non-humans are sentient with complex cognitive abilities of their own

THEREFORE we now respectfully submit that the South African Constitution be amended to acknowledges the right of every child to an education promoting an understanding that animals/non-human beings are sentient and deserving of our respectful treatment

OUR SUBMISSION is supported by:

- (1) The acknowledgement by a full bench of Constitutional Court judges that:
- Animals have intrinsic value as individuals
- Animals are sentient beings capable of suffering and experi-

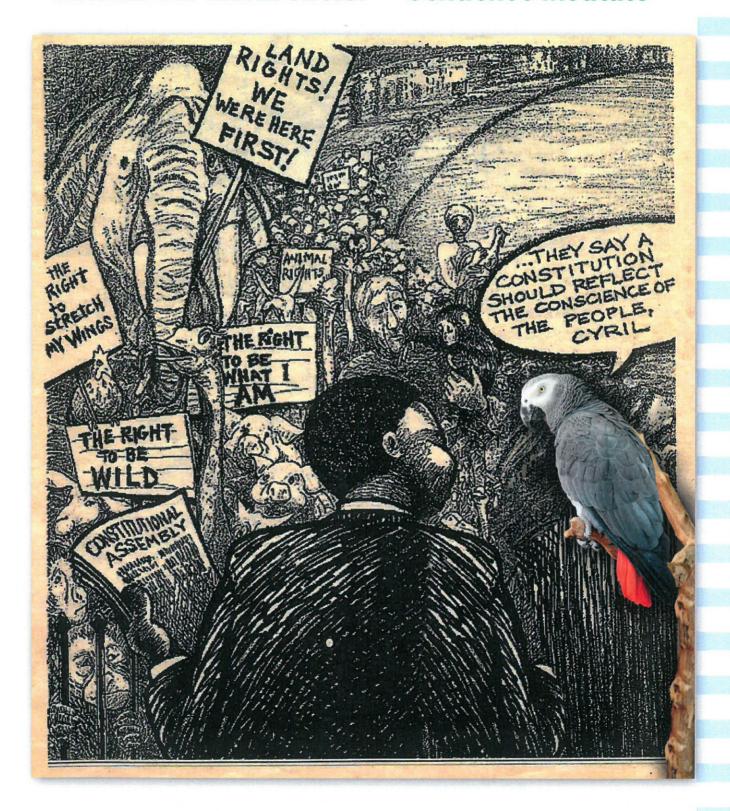
encing pain

- Guardianship of the interests of animals reflects constitutional values and the interests of society at large
- Animal protection safeguards the moral status of humans and the degeneration of human values
- (See attachment) http://animalvoiceacademy.org/docs/concourt.pdf
- (2) The work of Humane Education in Forest Heights Primary School where the results of teaching an ethos of *Care and Respect for All Life* is shown to significantly uplift the morale of learners and promote:
- A broadening of understanding of their place in the world
- A sense of individual empowerment to make a difference
- A sense of purpose in creating a better world

WE THEREFORE RESPECTFULLY SUMBIT that the South African Constitution be amended:

- so as to acknowledge that the respectful treatment of animals/non-humans is a critical cornerstone in our collective effort towards Moral Regeneration and Moral Rectitude and as such,
- every child has a right to an education promoting an understanding that animals/non-humans are sentient and deserving of our respectful treatment

"The rocky climb towards moral progress must, of necessity, include the sentient beings stranded outside our moral circle." – Sentience Institute



ANIMAL ACADEMY



Important information for

veterinary and para-veterinary professionals,

social services professionals,

HR personnel and their teams

Get your CPD points

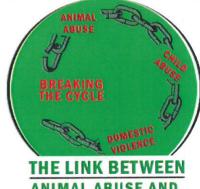
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UMAN ETHICS and ANIMAL RIGHTS



ETHICS, EMOTION, EMPATHY THE ESSENTIAL E'S OF SUCCESS



Contact Animal Voice Academy at: admin@animalvoiceacdemy.org or go to www.animalvoiceacdemy.org

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For veterinary and para-veterinary professionals
For professionals in the social services
For Life Skills and Life Orientation teachers (Grades R – 12)
For Human Resources professionals and their teams



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or click the image below.





Join our **Animal Voice South Africa** page at: https://www.facebook.com/compassion.za/

or click the image below.



As humans we have the ability to make or break this Earth

We have the ability to cause extreme suffering

We are also uniquely empowered and privileged to cherish and respect life, to reach out and relieve suffering, to support well-being

This unique privilege and honour starts in the minds of our learners

Mark your donation – however big or small – 'for the future' and you will receive regular updates on which schools we are currently working in and how we are creating a better world.



http://animalvoiceacademy.org/donate/

The Humane Education Trust is a non-profit Public Benefit Organisation, registered in terms of Section 18A of the Income Tax Act.

Qualifying donors will therefore be able to deduct donations incurred against their taxable income, subject to the rules of the Income Tax Act.

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Name of Bank: ABSA, Somerset West

Account Number: 9094070046

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