



ANIMAL VOICE

SOUTH AFRICA

www.animalvoice.org

“If a teenage boy were to cut off the tails of animals and yank off their testicles, he might be arrested and castigated for his cruelty; if he grows up and becomes C.E.O. of a company that does this on a mass scale, he will get rich and be praised for his business acumen.”

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**Some of the world’s top minds consider how to tackle our
“quite fantastic species narcissism.”**

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**Retired Judge Edwin Cameron enters the fray to achieve the
release of 3 African elephants.**

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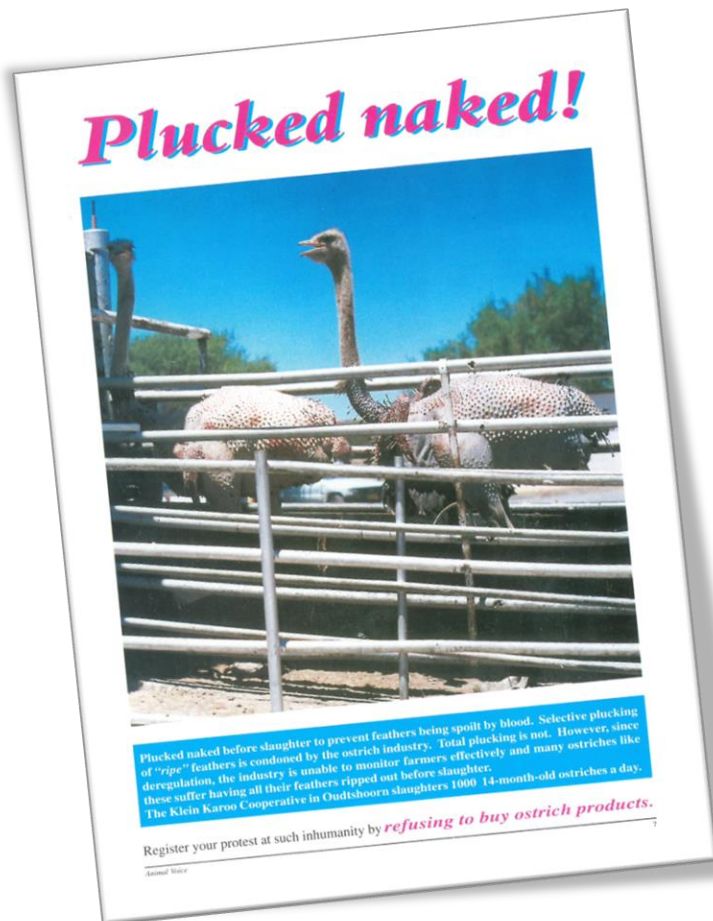
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Editorial

“The Chicken Lady”

Back in 1990, the first issue of *Humanity for Hens* was published, and *Louise van der Merwe* became known, with some ridicule, as ‘the chicken lady’, a lone, politically incorrect voice in Africa as reflected in her choice of email address avoice@yebo.co.za (a voice in the wilderness)

By 1994, *Humanity for Hens* had morphed into *Animal Voice* and in 1997 we exposed the live-plucking of ostriches, a practice that was subsequently banned by the industry itself.



ANIMAL VOICE Magazines (see Aug – Nov 1997 issue)
www.animalvoice.org



Today, three decades later, we have 87 issues of *Animal Voice* under our belt and our treatment of animals is a burning topic world-wide. Yet, sadly, in terms of the law, we still view animals as ‘property’ for us to use.

This issue of *Animal Voice* points to the tragedy of our relationship with animals and how the law can be used to break this deadlock in our moral progress.

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“Mankind’s true moral test, its fundamental test, which is deeply buried from view, consists of its attitude towards those who are at its mercy: animals.”

– *Milan Kundera, Czech writer who explored the essence of being, and of betrayal, in his poems, plays, essays and novels.*

He died aged 94 on 11th July 2023.



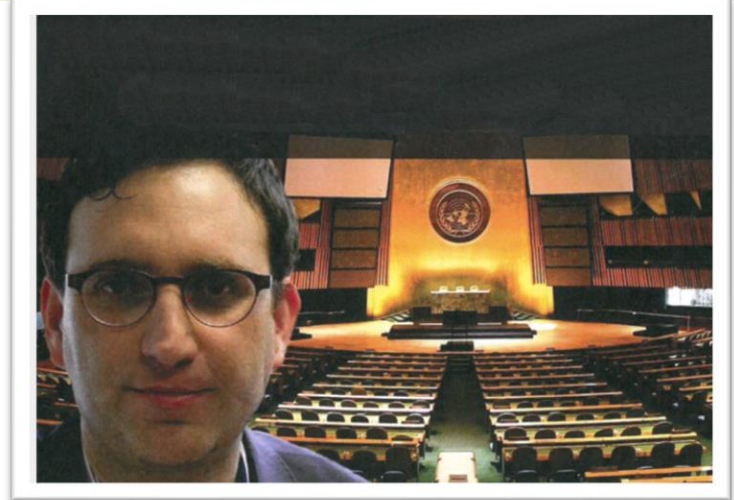
As the **Department of Agriculture, Land Reform and Rural Development (DALRRD)** drafts a new animal welfare bill, leading academics and animal lawyers are determined that the process should include the voices of people who work with animal rescue and welfare every day. To provide this opportunity, webinars titled the Animal Law Project were held in July 2023.

Attorney Amy P. Wilson

Co-founder and director of **Animal Law Reform South Africa** and the first South African to graduate with a Master's degree in Animal Law in 2018, said: *"Animals are not mere instruments of commerce"*.



She explained that information gathered from participants in the webinars would be included in a proposal to DALRRD for inclusion in the draft new animal welfare bill.



Attorney Tony Gerrans

is Director of the **Humane Society International (Africa)**. He has a Master's degree in Animal Law. He said law was not always synonymous with justice and was often used not to protect animals but to regulate the utilisation and exploitation of animals.



A fundamental problem in our law has been the classification of animals as legal property. **"The animal welfare community must make sure our voices are heard. Success depends on people's engagement, and we have to be activists in government policy. We need to propose a legal framework of fundamental principles on which to build, layer by layer,"** he said.

South Africa's Constitutional Court judges are unanimous...

- Animals have intrinsic value as individuals
- 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

<http://www.saflii.org/za/cases/ZACC/2016/46.html>

Professor David Bilchitz

is Professor of Fundamental Rights and Constitutional Law at the University of Johannesburg, Professor of Law at the University of Reading, UK, and Director of the South African Institute for Advanced Constitutional, Public, Human Rights and International Law. He explained that while DALRRD had committed to drafting a new animal welfare bill, it had not included animal protection organisations as part of the discussion. It was vital, he said, that animal organisations should be afforded the chance to make submissions. The existing Animals Protection Act 71 of 1962 was ripe for reform and the opportunity to do so was two-fold:

- not only does the South African Constitution state that South Africa belongs to all who live in it, united in our diversity
 - but, in addition, in a ground-breaking judgment from 2016, the Constitutional Court recognised that animals are sentient beings with intrinsic value as individuals. 'Intrinsic value' implies a right to dignity.
- Another issue, he said, especially in regard to farmed animals, was the inherent conflict in animal protection falling under the mandate of the Department of Agriculture. Productivity was often at odds with welfare. One possibility was for the Department of Justice to hold the mandate instead.

Attorney Tokyo Ndlela, a director of **Animal Law Reform SA** and **Tokya Ndlela Attorneys Inc.** with a Master's Degree in Environmental Law, pointed out that factory farming was about maximising production and increasing profits, irrespective of the cost in suffering to the animals. Mutilations without anaesthetic were routine.



Dr Sheena Swemmer, human rights attorney and head of the **Gender Justice Programme** at the *Centre for Applied Legal Studies, Wits University*, called for special recognition in the new animal welfare bill for companion animals as they have a reciprocal relationship with their caregivers.



He said that while Section 24 of the Constitution stated that everyone has a right to a healthy environment, factory farming was in conflict with this right in that it leads to environmental damage through pollution, deforestation, climate change and a greater chance of zoonotic diseases.

He said a shift needed to take place in the law, from animals being viewed as legal objects to them becoming legal subjects.

Additionally, she said, South African law needed to acknowledge 'the link' between animal abuse and domestic violence. Companion animals were often used against women and children as tools of coercive control. She said animals needed legal representation in domestic disputes so that their best interests could be served.

For further information go to the project's website : <http://www.animallawproject.org.za/>

See global developments in animal protection legislation here : <https://www.globalanimallaw.org/>

The welfare of horses is tragically neglected in South African law with no consideration for their highly evolved mental states of being.



**For instance...
should race-horses be afforded
a comfortable retirement?**

Canadian philosopher Will Kymlicka, Research Chair in Political Philosophy at Queen's University and co-author of *'A Political Theory of Animal Rights'*, argues that, as a start, companion and working animals should be granted rights as non-human members of society. A summary of his compelling argument is set out below.



Quite fantastic species narcissism

“Animal Rights is one of the world's pressing issues today. Without rehearsing all the grim facts, the way in which we treat animals reflects what Ted Benton, Professor of Sociology at the University of Essex, called 'quite fantastic species narcissism'. We treat animals as if they exist to serve us and this has generated a moral catastrophe.

Over the last 40 years moral philosophers have done an important job of questioning this sense of human entitlement. *Peter Singer* (considered one of the fathers of the animal rights movement) has urged us to expand our “moral circle” to include animals, and I think this argument has been influential in changing public attitudes.

However, animals continue to be excluded from the political circle: they have no political voice or representation, and their interests are still routinely ignored when political decisions are made. So we've got this strange situation of moral inclusion and political exclusion. I find this puzzling and disturbing.

Bridging morality and politics

One of the factors that I am interested in exploring is the role of society in bridging the gap between morality and politics.

Democratic politics is typically understood as a matter of how members of society govern themselves. So if we are interested in the inclusion of animals in politics, we need to confront the question of whether and when animals are part of society.

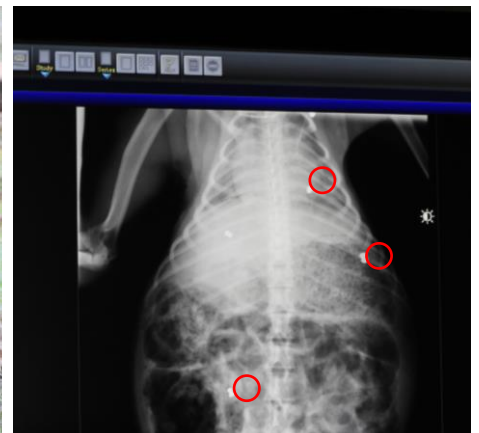
I think this raises a lot of complicated conceptual questions, and the answer will vary depending on which animals and which societies we are discussing. However, to start the discussion, I want to focus on the case of domesticated animals, and why they should be seen as “members of society”.

Even more narrowly, I will focus on the ways in which they are members of two basic social units: the family and the workplace. In my view, these provide particularly clear examples of animals' social membership, and thereby help bridge morality and politics.

The linchpin of animal oppression

So let's start by understanding what underpins the entire structure of animal oppression. Legally speaking what makes the oppression of animals possible is the doctrine of humane use. According to this doctrine, humans assert the right to use animals for our benefit.

Quite fantastic species narcissism



Driven from her habitat, struck on the face by a paintball; tormented by an outrageously big collar, shot 7 times with a pellet gun, this young baboon died of her wounds. *Pictures courtesy Jenni Trethowan: Baboon Matters.*

That's the first premise, and on the basis of this premise, we designate different animals as having different uses. Animals might be categorised in the law as food animals, for example, or as zoo animals, or as companion animals, or as lab animals, and humans simply assert the right to use animals for these designated purposes. However, as a second premise, the law adds the proviso that we should avoid harming animals more than is necessary to achieve that designated use. That is the 'unnecessary suffering' proviso that is found in virtually all animal law around the world.

'Humane slaughter' for example but what about fish?

To consider how this works, think about humane slaughter. We assert the right to eat certain animals that are designated as food animals (first premise), but we don't want them to suffer unnecessarily at the moment of death (second premise), so we've passed laws that animals need to be stunned before they are killed. That's what we call humane slaughter. But now think about fish. We think of fish as food, and assert the right to use them as food, but there is no painless way to harvest fish from the ocean. Harvesting fish is excruciatingly painful for the fish. It is the equivalent of humans getting the bends. Their lungs explode. There would be no way for us to eat fish if we required that they die humanely.

Confronted with this fact, the requirement for humane slaughter is simply dropped. We assert the right to eat fish, and since we can't eat fish without painfully killing them, we painfully kill them. In other words, we protect 'food animals' *if and in so far* as it is compatible with their use. This is the structure of existing animal law.

Underneath this legal doctrine is a philosophical doctrine, which we could label "rights for humans, utilitarianism for animals". Humans are seen as having rights that set limits on how much they can be sacrificed for the greater good of others.

So for example, imagine that five people could be saved if I was killed and my organs harvested for transplantation. Most people would agree that it is wrong to kill me, even if my organs could save five other people, because I have a right not to be sacrificed for the greater good of others. When it comes to animals however, modern societies adopt a utilitarian approach.

Animals are not seen as having rights not to be killed for the greater good of others. To be sure, they have interests, they can suffer, but if killing one pig can save five humans, or indeed, five pigs, then it is widely assumed that there is nothing wrong with sacrificing a pig for the greater good of others.

These two doctrines — rights for humans, utilitarianism for animals — work together to make possible this vast system of animal oppression whereby billions and billions of animals are being endlessly sacrificed for the benefit of humans. An increasing number of philosophers argue that there is something arbitrary and speciesist about "rights for humans, utilitarianism for animals". They want to defend rights for animals as well. However, there are two different strategies for achieving rights.

Two alternatives: personhood and membership

One strategy is to argue that animals should be defined as "persons" under the law, with the basic rights associated with personhood. Philosophically, I agree with this idea. Unfortunately, I don't think this is realistic in the foreseeable future.

The second strategy is to argue that at least in the case of domesticated animals — the animals we most exploit — they should be defined as "members" of society under the law, with membership rights.

Domestication is, in effect, *a process of bringing animals into society*. For example, we have taken dogs out of the wild, bred them to live alongside us and as a result, we have made them members of our society. We did this. And so now we need to acknowledge that they are members of our society, and it is their society as much as ours. We should therefore extend an "ethic of membership" to them.

Adopting this second strategy would have profound consequences. In contemporary politics, we think of a society as being a common possession of all of its members, and that entails two key membership rights. The first is the right to a fair share in the benefits and burdens of social life and co-operation; the second is the right to co-author the norms that govern that social life. My proposal is that we now need to extend these membership rights to domesticated animals. It's their society too, and as members, they have the right to share in the product of social co-operation and to shape the norms of social life.

Continued overleaf...

This may seem like a radical proposal, but I think we can already see two preliminary seeds of this ethic of membership emerging:

- i. In the context of family: Companion animals are increasingly being seen by citizens as well as by the law as “members of the family”. Legally speaking, they are the property of the family but most people don’t think of their companion animals as just property. They think of them as members of the family and in case of a marriage breakdown the dog or cat should go to the family member who will look after them the best. This idea of companion animals as family members is already creeping into the law.
- ii. In the context of animals engaged in work: Think of sniffer dogs at an airport, military horses, or animals involved in therapy. At the moment, these animals are legally defined as the property of the business. So the human therapist owns the animal; the police own the dogs; the military own the horses. For example, the US army used to list dogs and horses under ‘equipment’ and when they could no longer do their job as equipment, they were killed. But many people, especially those who work closely with these animals, don’t think of them as property or equipment. They’ve come to think of them as colleagues, working together, who have each other’s backs, and they are mobilising to gain legal change in the status of working animals to become recognised as workers or as personnel. This entails a variety of workers’ rights, including the right to retirement.

In both of these cases, animals are gaining rights, not as “persons” under the law, but as “members” of social units like the family and workplace. In a sense, this is the reverse of Singer’s image of “expanding the moral circle”. On his view, there is a series of circles, and animals are at the outer circle: the innermost circle is the family, then the neighbourhood and workplace, then the ethnic group, then the nation, then humanity at large and, finally, the outermost moral circle is animals. However, the membership strategy says that animals are not located at the outermost circle. Rather, they are often right here with us in the most intimate, innermost circle – in the family, in the workplace, in the neighbourhood – and so are owed rights as members. This strategy of recognizing membership rights for animals is still in its infancy, and it’s too early to tell how far it can be pushed.

In particular, can it work for farmed animals? To date, the membership strategy has only been applied to companion animals, and to particular kinds of working animals. Farmed animals are not recognised as members of the family and they are not recognised as workers, and under conditions of factory farming, it is difficult to think of them as family members or co-workers. Yet they’re the ones that need our help most.

This is a profound challenge to the membership strategy. However, it is worth recalling that the distinction between “companion” animals, “working” animals, and “farmed” animals did not always exist. Prior to factory farming, humans and domesticated animals lived together in ways that combined these different dimensions. And there are trends to soften or dissolve the hard line between farmed animals and companion animals. One example is the rise of farmed animal sanctuaries, including micro-sanctuaries in suburban neighbourhoods, whereby people rescue animals from factory farms and try to develop new relationships, including new forms of companionship and work. People are starting to encounter pigs and chickens and cows, not as “farmed” animals, but as friends and colleagues and neighbours. And this may lead people to question the sharp divide between farmed animals and companion animals, and to recognize that all domesticated animals are capable of having the kinds of sociable relationships with us that generate membership rights.

I don’t want to suggest that the membership strategy is a magic solution. It is only one tool in the animal rights toolbox, and it will only work for certain rights for certain animals. The animal advocacy movement needs other tools as well (including the long-term struggle for “personhood”). However, I believe membership is an essential tool. We have 2000 years of Western philosophy telling us that society is a human exclusive phenomenon, when in fact we live in interspecies societies. The failure to recognize animals as members of society is one of the central mechanisms in their oppression, and recognizing membership is one important route to animal liberation. ”

Published version of this lecture:

Will Kymlicka *“Membership Rights for Animals”*
Royal Institute of Philosophy Supplements
Vol. 91 (2022), pp. 213-244.

His full online lecture can be accessed here:

<https://www.youtube.com/watch?v=dwmXkV3Wa4s>



Lead economist at the World Bank, Berk Özler, suggests in his recent blog that *it is time for development economists to consider the welfare of animals.*

Please see his full blog here:

<https://blogs.worldbank.org/impactevaluations/it-time-development-economists-start-considering-welfare-non-human-animals>

Animal Voice asked Andrew Canter, CIO of Futuregrowth, South Africa's leader in the asset management industry, for his thoughts on Berk Özler's blog.

The Welfare of Non-human Animals: Economics is working against our humanity

— Andrew Canter, CIO, Futuregrowth Asset Management 27 July 2023

“There are a variety of really good reasons to be concerned about the humane treatment of non-human animals — starting with the maintenance of our humanity and morality.

Unfortunately, amongst those reasons, 'economic efficiency' has had a difficult time making its case:

The ultimate delivered price and volume of animal-based products to consumers benefits hugely from factory farms. In fact, the supply system has been optimised to do precisely that — deliver large volumes of animal food products, continuously, at low prices.

That apparent economic efficiency is possible partly because there is no consideration of, or costing for, the "externalities".

Pricing for 'externalities'

Externalities is the phrase used in economics for the knock-on effects of activities: in the case of factory farming, the farmers don't have to bear the costs for environmental degradation, methane emissions, diverted food-stuffs, and the sheer cruelty to our



co-mammals. There is no value put on the damage done, and so food is cheap.

Sustainable farming seeks to minimise these knock-on effects and, by its own nomenclature, is 'sustainable' as it's a circular ecosystem: but it is still a cottage industry, and doesn't work at scale, efficiency, price/volume, or with the (supply/ timing) flexibility of factory farming.

The idea of "Pricing for Externalities" of production processes only started to be discussed in the past 25 years, and has only slowly started to be measured (or measurable), and only in narrow circumstances: it remains a nascent area of economics.

Indeed, it's more likely that polluters will reduce pollution only because of regulation/legislation and penalties — not because they are willingly "paying" for destruction of the environment.

Continued overleaf...

The biggest, most obvious area of pricing for externalities is in carbon emissions, and even in that area the record is spotty, non-global, and not yet really effective.

Most sadly, the "externality" of the animals' suffering is simply not measured and, in economic terms, may not be measurable at all.

This also applies to human slavery — which ultimately became a moral issue to be stamped out (but still persists in pockets today).

Am I hopeful?

My observation is that the growing influence of Responsible/Sustainable/ESG investing (choose your own adjective) is affecting companies' cost-of-capital (i.e. the interest rates they pay). This impact on capital seems to be a stronger, more direct, force on behaviour than 'pricing for externalities'. This trend is happening now.

I've tended to believe that the movement to reduce meat consumption and adopt more sustainable practices would never be successful for so long as meat consumption is:

- a) intensively "normalised"
- b) part of most people's shopping basket and daily diet
- c) seen as a sign of affluence
- d) promoted as the primary source of protein, and
- e) is inexpensive.

For example, until plant-based substitutes reach scale, cost efficiency and price-advantage over meat, I don't believe they will be a driving force to change.

However, I've been pleased (and, honestly, surprised) by some startling sea-changes in the past decade: The acceptance of gay marriage in the USA; the rollout of legalisation of marijuana; the sudden "tipping point" on carbon emissions and global warming (which, up to 2017-18 was still a debate!), and the main-streaming of sustainable investing.

And all that in a highly politically fragmented environment. A hopeful proxy for the type of change we might hope to see in meat consumption is the total collapse of the fur trade — because, finally, it became a "non-status symbol" to wear furs. As we sit today, in the subtext of people's daily meat-eating behaviour there is a growing recognition of:

- a) better dietary practices,
- b) the environmental impact of farmed animals,
- c) the suffering, inhumanity and immorality of factory farming animals. It is possible we could genuinely reach a political tipping-point where regulations and legislation start "pricing" those factors (e.g. adding costs) or regulating the factory farming of animals.

We can hope that humanity will prevail over in-humanity, but we can also continue to advocate for change. ”

A taste of the future of food

A foodtech company with presence in Europe and South Africa has developed a bioproduction platform for food producers, retailers and business owners to develop affordable cultivated animal products.



Brett Thompson, CEO and co-founder of *Newform Foods*, (previously *Mzansi Meat*) together with co-founder and COO *Tasneem Karodia*, have spent two decades in the alternative protein market and became well-known for building *Mzansi Meat Co.*

Says Brett: *“Newform Foods has its head office in the UK and provides the opportunity for Mzansi Meat to develop into something much more. Thus, we have rebranded ourselves. Under our new name of Newform Foods, a diverse team of biotech engineers and scientists offer expertise and licensing opportunities to develop cultivated meat and other animal products in a sustainable, affordable and harm-free way.”*

Newform Foods is eager to partner with leaders who share this vision for the future of food. For more information contact: www.newformfoods.co.uk or info@newformfoods.co.uk.

FARMERS
FOOD RETAILERS
INVESTORS
CONSUMERS

Climb on board for compassion, justice – and survival!

“Our food system is broken!”

At the recent opening ceremony of the United Nations Food Systems Stocktake Conference in Rome, UN Secretary-General Antonio Guterres sounded the alarm: “Global food systems are broken,” he said, “and billions of people are paying the price. More than 780 million people are going hungry while nearly one-third of all food produced is lost or wasted. More than 3 billion cannot afford healthy diets.”

He added: “Broken food systems are not inevitable. They are the result of choices we have made. There is more than enough food in the world to go around.”

Philip Lymbery, CEO of *Compassion in World Farming*, was a guest speaker at the Stocktake Conference.

He said: “Factory farming – the feeding of grain to confined animals – is the biggest single source of food loss, squandering enough grain to sustain 4 billion people. That’s half of humanity alive today. Pasture-fed animals, on the other hand, convert things we can’t eat – grass – into things we can. The opportunity before us is to unite behind the United Nations in helping deliver true transformation of food and farming. Ending industrialised animal agriculture is fundamental to tackling hunger, climate change, pollution, and the collapse of nature.”



Read Philip’s full address here: <https://philplymbery.com/fixing-our-broken-food-system-will-take-urgent-action-not-least-in-ending-industrial-animal-agriculture/>



Food and Agriculture Organization of the United Nations



16 OCTOBER
World Food Day 2023



On World Food Day on 16 October, *Compassion in World Farming’s* Philip Lymbery will present an award to one of SA’s food retailers and make a presentation on “Why Leadership in the Corporate Sector is Crucial for the Business of Staying in Business.”



FACTORY FARMING X



ANIMAL VOICE

SOUTH AFRICA

Comment – Animal Voice editor

Factory farming brings shame to our humanity

As *Nicholas Kristof*, author of the following quote from the *New York Times* puts it: "If a teenage boy were to cut off the tails of animals and yank off their testicles, he might be arrested and castigated for his cruelty; if he grows up and becomes C.E.O. of a company that does this on a mass scale, he will get rich and be praised for his business acumen."

Read the article here :

<https://www.nytimes.com/2023/08/05/opinion/hog-farming-secret-video.html>



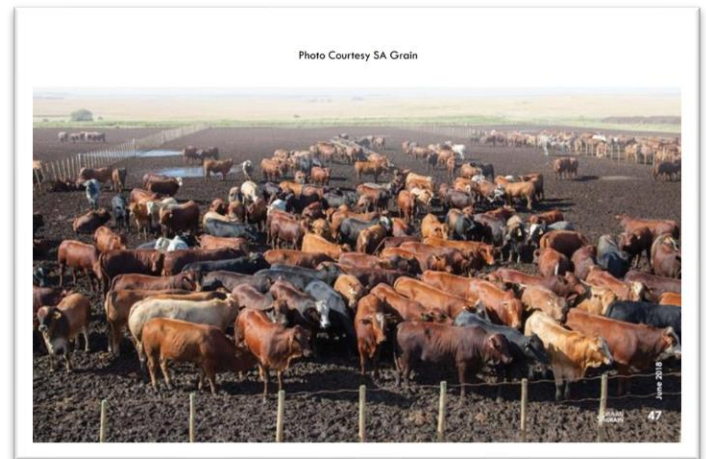
We cut off the tails of piglets because in the barren and crowded confines of their rearing pens on the factory farm, there is nothing to do but play with the wiggling tail of the piglet in front. This causes harm. So we dock their tails – a procedure so painful that it is outlawed for dogs.

A bit of history and where to from here...

Back in 1990, unbelievable though it may be, there was not a single commercially available free-range egg on the South African market.

After a concerted awareness campaign by *Humanity for Hens* (predecessor of *Animal Voice*) and the presentation of 28 000 signatures to Parliament, Woolworths and Pick n Pay began to see merit in this 'new brand' of eggs and, in 1991, launched free-range eggs one day apart from each other.

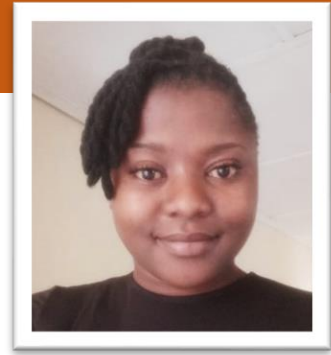
Since then, free-range eggs and cage-free eggs have become common place in all supermarkets, but they are available alongside battery eggs so that the consumer 'can choose'. We need eggs from battery cages to be phased out altogether.



Please see our PowerPoint for the wretchedness of the feedlot system here:

https://www.animalvoice.org/files/ugd/186d0e_a_b687ef2d2374dc8ac399a925969d1fe.pdf

‘A good cage is an empty cage’



Animal Advocate Sanele Ndlovu is determined that factory farming will not be part of Zimbabwe’s future. A graduate of the Esigodini Agriculture College, she has put the abolition of battery cages for laying hens as one of her top priorities. She is determined to bring an end to battery cages for laying hens in Zimbabwe.

“Battery cages never belonged in Zimbabwe and still do not belong,” she says. “At best, they are part of a cruel farming system that needs to become just a part of history.”

Sanele’s interest in the well-being of animals started as a young girl in rural Zimbabwe.

“My interest in animal welfare has become part of who I am precisely because of the happy memories I have, learning about and caring for all the domesticated animals that shared the lives of my grandparents in Gwanda. I got to know them – cows, goats, donkeys, chickens, you name it, and it was absolutely clear to me that all beings – human or non-human – thrive on care and respect.”



After completing her Diploma in Agriculture, Sanele studied Animal Wildlife Sciences at the Midlands State University in Gweru. During this time she did an internship at the Sibanye Animal Welfare and Conservancy Trust in Lupane, an organisation founded and directed by Alfred Sihwa.

Sanele readily adopted Alfred’s belief that animals have feelings, intelligence and deserve humane treatment.

Says Sanele: “It was during my internship that I realized my respect for all animals was something that had been part of me since my earliest existence with my grandparents. Yet the welfare of laying hens, and so many other animals, is non-existent. While they’re not human beings, they are nevertheless also ‘beings’, and are deserving of our respect and good care.”

Following her internship with Sibanye Animal Welfare and Conservancy Trust, Sanele founded the animal welfare organization *Nurture Imvelo Trust*.

“My aim and purpose is to improve the welfare of all animals – aquatic or terrestrial – so that both humans and animals can live together in a fair and just environment.”

Sanele’s programme to spread this message includes presentations to Universities and Colleges that offer egg production as a specific module, and she makes full use of social media platforms.

“These students are the farmers of the future and when they go into farming we want to be sure they are already aware that battery cages for laying hens are a violation of some of the Animal Freedoms (endorsed by the World Organisation for Animal Health WOAHP). Very specifically, caged hens are denied the Freedom to Express Normal Behaviour and the Freedom from Discomfort. They are prevented from being who they are. We engage farmers who are still using cages and make them aware that battery cages are one of the cruellest inventions of factory farming.

Continued overleaf...



Sanele and her team make farm visits and express their appreciation to cage-free farmers by advertising their eggs on the Nurture Imvelo Trust’s online platform.



Sanele and her mentors Dr Moyo & Mr Ndlovu at Gwanda State University. “The policy of any country must be rooted in respect and care for all inhabitants, human and non human,” she says.

“We ask them to go cage-free. We are looking forward to engaging consumers in future so that they can make an informed decision when choosing eggs to buy.”

So far the *Nurture Imvelo Trust* employs three permanent staff members and four permanent volunteers.

“We were all friends together at school so when I pitched the idea of the Nurture Imvelo Trust, they were all eager to be part of the movement towards a much kinder world. Every Friday, we visit a farmer who is farming cage-free and express our appreciation through advertising their cage-free products on our networking platforms.

“Animals are being abused at a degree that matches the growth in the human population. These animals are abused in an attempt to make sure people are being fed. So, the more people, the worse the abuse and inhumanity. The solution begins with policy-makers. The policy of any country must be rooted in respect and care for all inhabitants, human and non-human alike. We have a very long way to go in making our people understand that animals depend on all of us for their protection but with continuous engagements, education and raising awareness, we will get there.”



**FOR THE ENVIRONMENT
FOR ANIMALS
FOR PEOPLE**

To find out more and to support the *Nurture Imvelo Trust*, please see here: <https://nurtureimveloorg.wordpress.com/>

Poverty relief and sustainable incomes is what drives Mike Bosch



Animal Voice asked farmer Mike Bosch to remind us of what's so special about *Boschveld chickens* (bearing in mind that he won *Animal Voice's* Excellence in Humane Farming Award, back in 2009!):

"The Boschveld chicken", he says, "is derived from a cross of three indigenous African breeds, namely Venda, Matabele and Ovambo."

"Rural farmers need a resilient chicken that can fend for itself, stay alive, and yield enough meat and eggs to feed the family. That's the Boschveld chicken."

Boschveld's easy-to-construct MOBILE CHICKEN RUN comes with 100 chickens, a solar panel and battery pack, vegetable seeds, young nut and fruit trees, training and skills transfer.



One of the smaller units is pictured above

Entrepreneurial rural citizens are showing that, with the Boschveld system, they can make around R4000 per month.



In addition:

- They're uncaged but lay eggs in the morning and roost at night in a mobile chicken run
- They exercise their natural behaviours
- There's no beak-trimming or de-toeing
- There's no killing of male chicks
- There's no inhumane culls for 'spent' hens

They also have a minimal carbon footprint:

- No need for huge extractor fans to run 24 hours a day to suction out the ammonia fumes produced by the hens' droppings in the battery sheds
- No artificial lighting as is required in the battery sheds
- No need for environmental control in scorching summer months

The mobile system provides:

- Fresh soil every 30 days
- The best protein for good health (*eggs*)
- Farming skills, entrepreneurship, employment, and food security
- Green energy (the solar panel and battery pack provide enough power to charge 13 cell phones, 5 lap-tops and 4 LED lights)
- Vegetables (grown with the chickens' natural compost instead of costly synthetic fertilizer and pesticides)
- Animal welfare that includes all Five Freedoms for Animals
- Saplings

2000 households in rural Lesotho adopt uncaged chicken farming



Moferefere Makutlu has a vision for the rural children of Lesotho. It's a vision of children with full stomachs growing up in an environment of Nature's abundance. For this, he says, he has turned to the indigenous Boschveld breed of chicken.

As World Vision International's man in Lesotho, Moferefere told Animal Voice: "We want life in all its fullness to be available to the most vulnerable and underprivileged of all — the children in rural communities. World Vision has different programmes for different vulnerabilities, be it education, child protection, health, water, economic develop, or, as is the case in my own sector: food security. My challenge is to get enough animal protein to as many households as possible."

Speaking from Maseru, Moferefere says he was introduced to *Boschveld chickens* when he visited an agricultural show in Bloemfontein last year.

"I immediately set about getting these chickens into Lesotho. As of now, roughly 2000 rural households each have the benefit of five Boschveld hens and one Boschveld cock. They're strong and hardy enough for outdoor conditions; they're robust enough to be dual purpose — good for eggs and good for meat too; they're resilient to disease and they're not dependent on commercial chicken food only, but feed themselves to a large extent like normal chickens do. They breed in a normal way in the care of the mother hen, and the young are passed on to other households so that this programme is extended naturally. We have very positive feedback from the families involved."

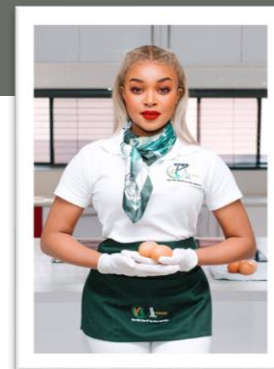
Farming to heal the nation

The chicken component in tackling the daunting crisis of youth unemployment

An extract from Daily Maverick's Youth section 1 July – 7 July 2023

"Ronica Maluleke-Ngasama (24) from Polokwane in Limpopo is a poultry farmer with five years' experience. While acknowledging that farming is a business, Ngasama says it is not solely about the profits but also about healing the nation and delivering it from food insecurity. Ngasama remembers that when she visited her grandparents as a child, 'we never went to bed on an empty stomach. My grandparents used their garden to feed us. It was not a matter of going into shops to buy; we would just go to the backyard garden. That's where my love for poultry farming began."

"When you look at chickens it's like having a lot of small babies in the house. Chickens have feelings and are very fragile and emotional, which is why when you enter a chicken house or make a noise they jump around. They make me happy. They are my alarm to start the day."



Ngasama has been farming poultry for five years but says she is still learning.

"At first, for a good two years, it was on paper, not knowing exactly what to do. I started from my backyard because I could not afford to get leased land or equipment. The government does not intervene when you are a young farmer using your backyard or family land. We are met with barriers including non-compliance, funding and land issues and are not provided with solutions, or even recognition that we are trying to change the current state of farming in South Africa. Young farmers need mentors, people who have gone through the problems, someone knowledgeable to talk to."

Mamphela Ramphele appeals for a revitalisation of African ancestral wisdom



The superiority complex imposed on her by Apartheid South Africa drove a young Mamphela Ramphele to co-found the *Black Consciousness Movement* with her partner Steve Biko. Biko died from his injuries while in police custody in 1977, and Ramphele dedicated her life to righting the wrongs of the past. **Today, she appeals for human superiority, over each other and even Nature itself, to be understood for the ‘prison’ that it is, and gradually be replaced by the revitalisation of African ancestral wisdom.**

A guest speaker on the webinar *A Heart-Centered Life*, hosted on 25 July 2023 by the [Global Compassion Coalition](#), Dr Ramphele is co-founder of *ReimagineSA*, co-president of the *Club of Rome* and Chair at the *Desmond Tutu IP Trust*. Here is a synopsis of what she said:

Dr Ramphele said that the multiple crises experienced by the world today were the result of humanity having “severed ties with who we really are.” Ancestral wisdom, she said, had been thrown by the wayside, along with Mother Nature and the spirit of Ubuntu which was the glue that made the ‘whole’.



“As human beings we are inherently humane and compassionate but similar to Apartheid where white South Africans were themselves prisoners of a system, so now, humanity is imprisoned by a global culture of individualism and superiority. Our inherent humanity and compassion has been blunted and we are desensitised. We must each become the best we can be. This is why I am a member by the [Global Compassion Coalition](#). There is no *me* without *we*.”

Dr Ramphele and the other panellists were asked how to begin **the transition back to the spirit of Ubuntu:**

Dr Ramphele said:

“We have to bring the powerful wisdom of compassion into schools and into young people. A start would be to throw out the desks and introduce round tables where everyone can see each other’s eyes, be heard, be recognized and be seen to have needs. These would be circles of Ubuntu.”

Dr Jim Doty,

clinical professor in the department of neurosurgery at Stanford University School of Medicine, and founder and director of [Center for Compassion and Altruism Research and Education at Stanford University](#),



said: “We all have the responsibility to say enough is enough of things that are cruel and not compassionate. My hope is that the [Global Compassion Coalition](#) will reawaken the Ubuntu in each of us.”

Dr Rick Hanson,

psychologist, moderator of the webinar and President of the [Global Compassion Coalition](#) said:

“We need to bring the wisdom of compassion into schools and into the hearts of young people.



Humanity must re-establish compassion and justice by forming effective coalitions that are strong enough to turn the talk into walk.”

In 2012, Dr Ramphele was among the first world leaders to sign *Compassion in World Farming’s Vision for Fair Food and Farming*. At the time, she said: “*To the extent that we brutalise animals, we brutalise ourselves and this, as we know, is not good for humanity.*”

Humanity's relationship with nature needs to be adjusted to recognise the rights of the **WHOLE**, of which we are part

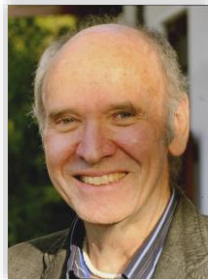


More and more lawyers are in agreement that for human beings to be the only species with absolute rights is an imbalance that needs to be addressed urgently.

In May 2023, the *Daily Maverick* hosted a webinar to explore the question of rights for Nature.

Below are extracts from the webinar which was hosted by respected environmentalist and investigative journalist for *Daily Maverick's Our Burning Planet*, Don Pinnock. His guests on the webinar were lawyers Cormac Cullinan, Founder and Director of the *Wild Law Institute*, and Amy P. Wilson, Co-founder and Director of *Animal Law Reform* South Africa.

Don Pinnock



“The big crunch question is how do we enforce the rights of nature?”

- How can we challenge the belief that nature exists purely for the benefit of human beings, and the perception, particularly by large corporations, that nature is a free resource for the purpose of exploitation?
- What do we do about corporate power?
Corporate power uses nature freely and if you challenge it you are going to be called anarchist and risk being locked up.
- How do you propose rights for animals in a developing country where so many people don't have rights?

I've always considered law to be very central to change. It is the story that we humans tell ourselves about the way we want to live.”

Amy P. Wilson



“We need to make corporates accountable for the way they have treated the planet.”

In order for the legal rights of nature to be recognised, we need to start by assessing the existing categorisation of nature (including animals) as 'property'. In law, you're either a legal subject with rights to protect your interests (i.e. humans), or a legal object, with no rights to protect your interests.

Rights are not absolute. They conflict all the time and just because you have a right does not guarantee that right. However, rights give a seat at the table.”

For further information, see
<https://www.animallawreform.org/>

Cormac Cullinan

“The important thing about a right is that it creates a corresponding duty on other people to respect that right and if that right is not respected, you can go to the legal system to enforce it. Only a subject can have rights. An object like a desk can’t have rights. All aspects of Nature, including animals, are defined as objects without rights.



Many times throughout history we have expanded the group of rights-holders. There were times when foreigners did not have rights, children didn’t have rights, women didn’t have rights and so, through a process of social struggle, the group of rights-holders has been expanded.

The categorisation of Nature and animals under property law, as objects, is a reflection of our dysfunctional relationship with Nature. If we want to coexist harmoniously within Nature, as indigenous people have done, we have to maintain respectful relationships with other beings.

For example, when you walk into a forest, you are walking into a community. We are like a leaf on the tree of life and we have this absurd situation where we, as the leaf, claim (human) rights but we say the whole tree doesn’t have rights. This is obviously absurd because there is no leaf without the tree. We’ve been brought up to believe we are separate from Nature and superior to it, but of course we are a part of Nature and embedded in it.

We behave like a cell in a body that claims it has the right to flourish, but not the rest of the body, and it also denies it has a duty to respect the other cells of the body and contribute to the health of the body as a whole. We need to rectify this and acknowledge the reality that we live in this community of life.

Rights of Nature would not prohibit a species eating another because ecosystems are held together by food chains. It’s about introducing a balance. Key to this is to change the idea that we are running the planet and it exists solely for us.

If we look at the cultures that have been most successful in living harmoniously within Nature – Indigenous People – they embed the laws of Nature into the hearts of people rather than just on paper, through cultural practices and stories that embed the idea of living responsibly with respect for other beings.”

Cullinan invited readers to join the [Global Alliance for the Rights of Nature \(GARN\)](http://www.garn.org/) Africa Hub, a network of organisations and individuals that are championing the recognition of the rights of Nature.

The vision and mission of the organisation includes, among others:

- An Africa where the interrelation of all species is honoured and the rights of Nature recognised;
- Adopting and implementing cultural systems that recognise and reinforce the rights of Nature across Africa.

Please see : <http://www.garn.org/>

“We are like a leaf on the tree of life and we have this absurd situation where we, as the leaf, claim (human) rights but we say the whole tree doesn’t have rights. This is obviously absurd because there is no leaf without the tree.”

— Cormac Cullinan



Photo Courtesy Pippa Hankinson

Will Africa's elephants help lead the way to basic rights for nonHumans?

If retired Constitutional Court Justice Edwin Cameron's legal arguments hold sway, they may well...



Regarded by Nelson Mandela as one of South Africa's finest heroes, and renowned for his unrelenting pursuit of justice for the marginalised, retired Constitutional Court Justice Edwin Cameron has entered the fray to achieve the release of three African elephants from the cramped confines of a zoo in California, USA.

Read on...

In late August 2023, Judge Cameron submitted a Letter of **Amicus Curiae** to the Supreme Court of California in support of a petition by the USA-based **Nonhuman Rights Project** for a Writ of **Habeas Corpus** in regard to the three African elephants. If granted, the petition for the elephants' release will be allowed to be brought before court to determine if their detention at the Fresno Zoo is lawful or unlawful.

Nolwazi (about 28) and her daughter Amahle (about 13) once roamed their birthplace at the Hlane National Park in eSwatini (formerly Swaziland). In 2016 however, despite a public outcry, both were captured, sedated, crated and loaded onto a cargo plane for life in Fresno Zoo in California.

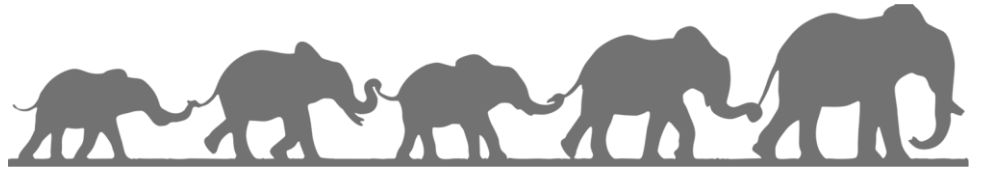
In 2022, Mabu (33) who was born in Kruger National Park joined them in order to impregnate both Nolwazi and Amahle. They are currently carrying his offspring.

Justice Cameron's Letter of Amicus Curiae focuses on whether legal **personhood** should be extended to Amahle, Nolwazi, and Mabu, thereby rendering their imprisonment at Fresno Zoo unlawful.

He wrote: "This submission seeks to provide support for the quest to secure legal acknowledgement that **Amahle, Nolwazi and Mabu**, three African elephants imprisoned at the Fresno Zoo, have the common law right to bodily liberty protected by the writ of habeas corpus; and once this right is recognized, for them to be discharged from the Fresno Zoo and placed in an appropriate sanctuary."

He continues: "The question on whom the law confers full legal personhood and rights has shifted over time. Where once South African law excluded women, enslaved humans, those with certain disabilities, and systematically subordinated Black humans, now we recognise more expansive definitions of personhood."

For the layman...



Amicus Curiae

Amicus Curiae refers to a person or group who is not a party to an action, but has a strong interest in the matter.

Habeas Corpus

A writ of **Habeas Corpus** is used to bring a prisoner or other detainee before court to determine if their imprisonment or detention is lawful.

Personhood

Legal **personhood** is not a fixed concept and has shifted over time to include, for example, women and, in South Africa, Black humans. Once personhood is conferred, the recipients acquire certain inherent legal rights, including the right to bodily liberty.

Who are Nolwazi, Amahle and Mabu?

Nolwazi, Amahle and **Mabu** are three once-wild elephants from Africa who were captured, and are now incarcerated in a zoo in California. The USA-based Nonhuman Rights Project is seeking a writ of habeas corpus which, if granted, will allow the Supreme Court in California to determine if their incarceration is lawful. If their incarceration is ruled unlawful, this will pave the way for them to be transferred to an elephant sanctuary.

Who is Cecilia?

In a landmark judgment in 2016, **Cecilia**, a 20-year-old captive chimpanzee at the Mendoza Zoo in Argentina, was declared a 'non-human legal person' with 'inherent rights' who should be transferred to a sanctuary in Brazil with immediate effect. This followed a petition for a writ of habeas corpus on the grounds that Cecilia's incarceration at the zoo was unlawful and had a detrimental impact on her health.

Justice Cameron points out that South Africa's Constitutional law shifted in 2016 and has placed intrinsic value on animals as individuals. As a consequence, common law must be developed to align with these new constitutional values, paving the way for habeas corpus to be extended to the three elephants.

See the ConCourt ruling here:

<http://www.saflii.org/za/cases/ZACC/2016/46.html>

Judge Cameron points to the argument articulated by a leading South African scholar and Wits human rights lawyer, Professor Bonita Meyersfeld who has noted that "there is a common theme between the historic discrimination against women and black people, on the one hand, and, on the other, discrimination against non-human animals, so-called speciesism.



This is not to say that women, black people and animals share the same characteristics or that their experiences of cruelty and oppression are equal or equivalent. The point of connection, rather, is the way the dominant group (men, white people, humans) exploit their dominance...

Speciesism shares, with other forms of discrimination, the imputation of certain assumed characteristics to the 'inferior' group."

Cameron then asks: "If we have rejected the legalised discrimination based on power disparities inherent in race, religion and sex, why do we not reject the legalised discrimination based on one's species?"

Moreover, he adds: "The regulation of the treatment of non-human animals allows for a degree of abuse of power and attendant cruelty which is not tolerated in respect of other historically oppressed groups. It follows in my opinion, based on the potency of these values, that developing the common law to extend legal personhood to nonhuman animals, at least to include the singular right to bodily liberty, is legally and constitutionally sound."

To read the full content of Justice Cameron's argument in his 22-page *Letter of Amicus Curiae*, please click here:

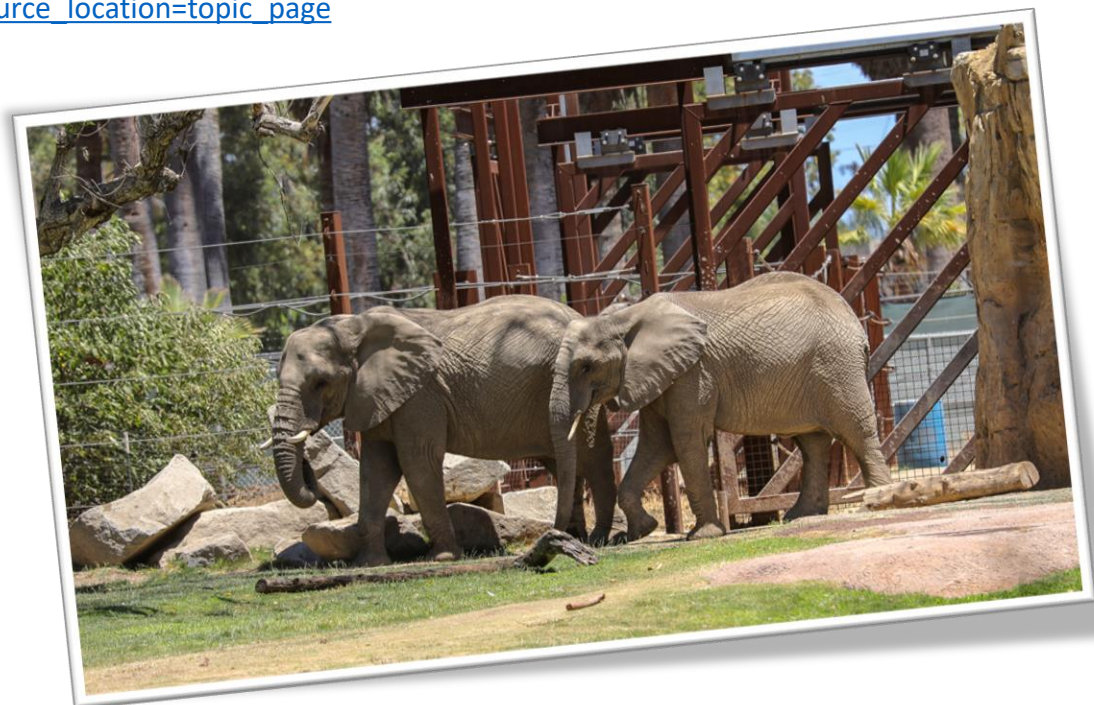
<https://www.animalvoice.org/justice-edwin-cameron>

"Though animals are capable of experiencing immense suffering, and though humans are capable of inflicting immense cruelty on them, the animals have no voice of their own. Like slaves under Roman law, they are the objects of the law, without being its subjects."

– Justice Edwin Cameron

To take part in the petition on behalf of the elephants, go to:

https://www.change.org/p/free-the-fresno-elephants-send-nolwazi-amahle-and-vusmusi-to-sanctuary?source_location=topic_page





OFFICE OF THE CHIEF JUSTICE
REPUBLIC OF SOUTH AFRICA



NATIONAL ORDERS 2021

JUSTICE CAMERON HAS BEEN BESTOWED THE NATIONAL ORDER OF THE BAOBAB BY THE PRESIDENT

for his contribution to the judicial system, as well as his “tireless campaigning against the stigma of HIV and AIDS, and the rights of Lesbian, Gay, Bisexual, Transgender, Queer, Intersex and Asexual (LGBTQIA+) communities”.

f The South African Judiciary

t @OCJ_RSA

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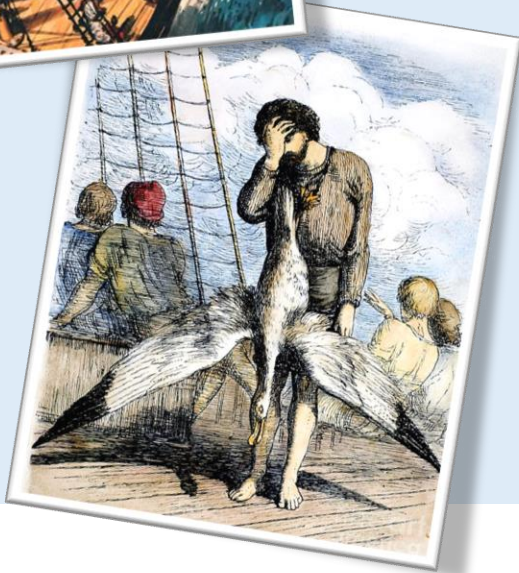
Retired Judge Edwin Cameron served as a Justice of the Constitutional Court of South Africa for over a decade. He is also an author and an HIV/AIDS and LGBTIQ equality activist who has been awarded the San Francisco AIDS Foundation Excellence in Leadership Award. He received South Africa’s highest civilian honour, the Order of the Baobab (gold), in 2021.



Is our savage treatment of animals like the curse of the albatross on our modern civilisation?

The idiom ‘albatross around one’s neck’ refers to a heavy burden someone carries around incessantly.

It comes from the 18th-century poem by Samuel Taylor Coleridge “*The Rime of the Ancient Mariner*” in which a sailor is thought to have brought a curse upon himself and his crew by needlessly shooting a friendly albatross.



As the wind stopped blowing and the ship was becalmed in mid-ocean, the albatross became a symbol of the mariner’s burden and regret.

Some people believe that our treatment of animals is the albatross that will continue to burden our civilisation through loss of moral integrity and climate change, until we make amends.

If we treated animals well, all of society would benefit

British barrister, author and poet Noël Sweeney believes that real change in the status and role of animals in society can only be achieved through legislation. The way we treat animals, he believes, stems from our inherent nature as humans to take advantage of the powerless and treat them with different forms of cruelty.

“So, if we’re talking about the white plantation owner, he treated the slave badly. If we’re talking about a man in a position of control over a woman, he will treat her badly and, in turn, they will treat the children badly. It’s about taking advantage of the vulnerable. The members of society that everyone takes advantage of, are the animals because they have no vote, no voice, no resistance against the power and the propensity for savagery that is inherent in us. This is why we need laws to suppress this propensity and keep society decent.”



Sweeney says that to gain perspective on just how impactful legislation can be, we need only to look back in time.

- Just over 100 years ago, women in England had very few legal rights and once they got married, all their property became that of their husbands.
- Less than 80 years ago the supreme court in Massachusetts, USA, tackled the issue of a jury member having to be a 'person'. The judges, all men, had to decide whether a woman was a person. They decided she was not.
- In another case, also in America, a decision had to be taken as to whether a non-white person could testify against a white American. They decided 'no'.
- Not that long ago, placards in a newsagents' windows, in landladies' windows, said 'no coloureds, no dogs, no Irish'.

*"But legislation has changed all of this in a relatively short space of time. Nowadays we have the Race Relations Act, we have the Sex Discrimination Act. We have people to protect those who are insane, those who are old, those who are children. We have protection for every single vulnerable group that exists – except for the animals. They are the underdog's underdog. The crucial question that all society must answer is this: **Why do we treat animals the way we do?** And the answer is: because we are all conspirators, and we take advantage of animals because we can."*

"Think about it: if we changed the law and gave animals rights, we would have to ask, for example: who is going to fill my belly? It is so much easier for us to remain as conspirators."

Sweeney suggests that a political party for animals is the way to progress for the animals.

"Through a political party society could begin to introduce the real mechanism, the real instrument for change in our world, namely legislation."

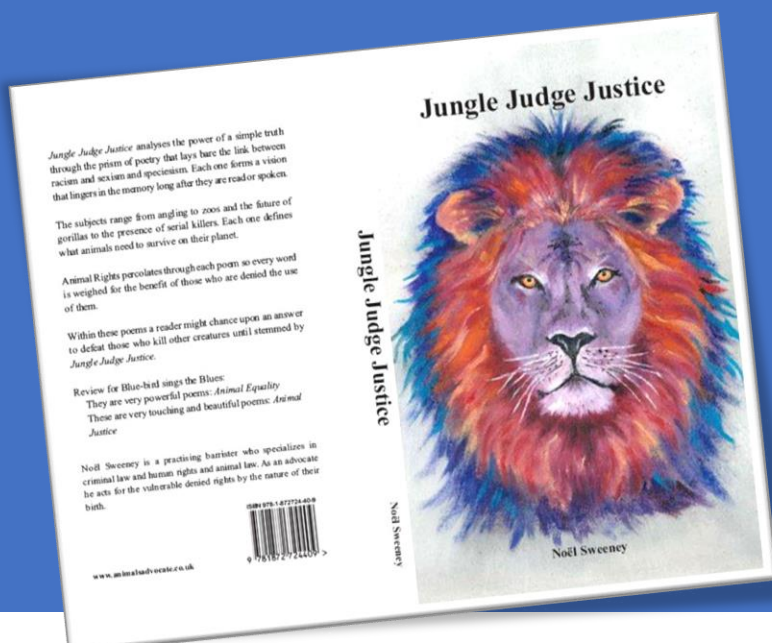
He cautions against accepting animal welfare provisions as opposed to animal rights.

"Animal welfare results in bigger cages so they have more room to move. Animal rights means they have the right to life and legal status and this will compel people to start considering that animals have feelings; that they have pain."

If we treated animals well, all of society would benefit. If we treated animals kindly, children would be brought up to see animals simply as different species, no more and no less entitled to life. Every action we take, is one step closer. We must speak for the powerless who have no human tongue."

See: www.animalsadvocate.co.uk

Order your own copy of Noël Sweeney's just released book of poems *Jungle Judge Justice*, the theme of which analyses the connection between racism, sexism and speciesism.



Also by Noël Sweeney:

- *Animals-in-Law*
- *Dogs of Law*
- *A Practical Approach to Animal Welfare Law*
- *Bees-at-Law*
- *Doris and the Grumpy Judge*
- *English Hungers*
- *An Animals' Charter*
- *In Defence of Bees*
- *Blue-bird sings the Blues*
- *Jungle Judge Justice*

Motherhood Betrayed

Garden Route SPCA inspectors faced the gut-wrenching sight of 56 dead and dying newborn calves during the mid-winter night of 31 July 2023. As they shone their torches through the metal bars into an enclosure at a derelict abattoir in Albertinia, they found the horror of starving calves in the bitter cold, too weak to stand. Others already lay dead on the bare, water-saturated concrete. The temperature that night dipped to 3°C.



Photo Courtesy CIWF

In a media statement released by the Garden Route SPCA Mossel Bay, *Senior Inspector Cheri Cooke* explained that the 56 newborn calves had been collected from various dairy farms around the Albertinia area for slaughter at the Riversdale abattoir.

All were boy calves, regarded as useless and surplus to the dairy industry since they would never produce milk. According to the buyer/now owner of the calves, the Riversdale abattoir was unable to slaughter them on that day and the decision was taken to keep them overnight at the decommissioned abattoir in Albertinia. Inspector Cooke said the owner would be charged under the Animals Protection Act 71 of 1962.

A media release by Milk South Africa on 7 August 2023 expressed 'shock and disappointment' at the plight of the calves. Milk SA stated: "The production of calves, surplus to replacement needs, is an unavoidable feature of dairy farming and has to be dealt with in a responsible and acceptable way. Specific prohibitions and guidelines are in place to minimise the risks and promote the welfare of calves."

Please see Animal Voice's video on the suffering of newborn calves sold to buyers at auctions around the country.

ANIMAL VOICE :
<https://www.animalvoice.org/videos>

Animal Voice calls for foster programme for calves: It is clear that despite the milk industry's protestations, thousands of male calves are not protected and cared for. Animal Voice has repeatedly exposed their suffering and negotiated with Milk SA and food retailers for foster programmes that allow male calves to grow to six months old and longer. Our multiple attempts are listed below. We want action! See animalvoice.org magazines.

- Animal Voice May 2003: pages 11 and 16 *Saving Baby Ubuntu*
- Animal Voice December 2005: pages 1 and 2 *Honouring a cow called Michelle*
- Animal Voice Special Report January 2009: *Thousands of baby dairy calves are starving and dehydrating to death in South Africa*
- Compassion in World Farming 2008 – 2009: *Milk* page 2
- Animal Voice August 2011: pages 2 and 3 *Boy calves freeze to death*
- Animal Voice December 2013: pages 7 and 8 *Trixie is a dairy cow with a difference*
- Animal Voice June 2015: pages 6 and 7 *A dairy farm where cows do what they do best... mother their calves*
- Animal Voice November 2020: Page 27 and 28 *The concept of humane 'means more than freedom from violence, pain and disease.'*
– SA Advertising Appeals Committee

Animal Voice calls on Milk SA for a moratorium on the discarding of all calves to opportunistic and untrained buyers, and for the reintroduction of calf fostering programmes by trained personnel.

TO DO:

Write to Dr Mark Chimes, Manager: Animal Health and Welfare Programme, Milk SA at mark@dairystandard.co.za and let him know you support Animal Voice's call for a moratorium, as set out in the paragraph above.



Editor's note: a memory...

“I remember having to move house back in 1993 because the bellowing of cows who had been robbed of their calves on a nearby farm lasted 4 days and 4 nights without stopping. Their pain was unbearable to experience. And when I first heard that particular bellow, I approached the farmer saying that one of his cows must have broken a leg or something. That was when I found out the reality of this tragedy. I remember **the bellow was no ordinary bellow, it was one of unimaginable emotional pain.**”



ANIMAL VOICE :

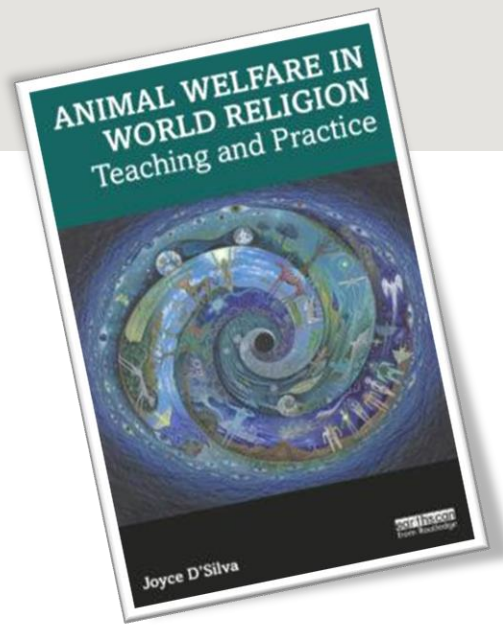
<https://www.animalvoice.org/videos>

Good Reading...

Animal Welfare in World Religion: Teaching and Practice

by Joyce D'Silva, Ambassador Emeritus, Compassion in World Farming (2023).

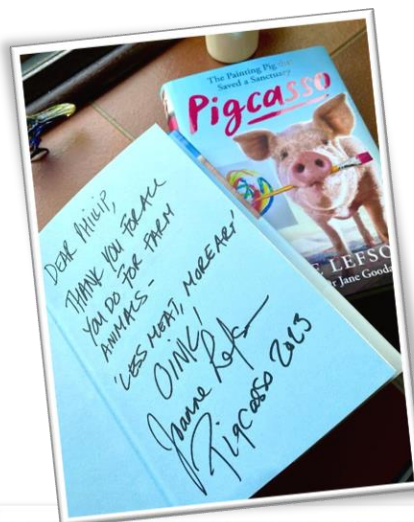
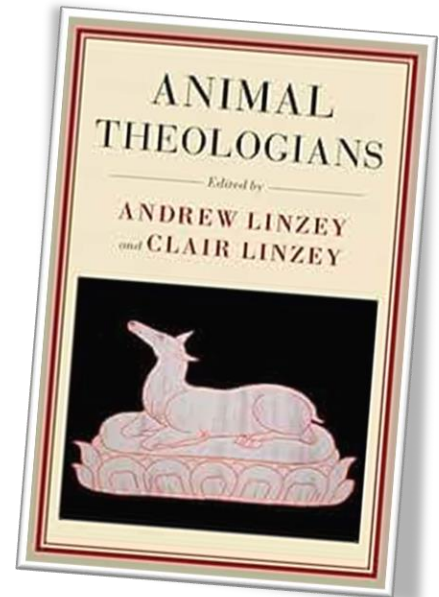
Says Joyce: "All over the world animals are suffering, billions of them in factory farms, others undergoing painful experiments, some being used for sports and entertainment (ours, not theirs) and of course for clothing, luxury goods – I could go on. Yet statistics show that globally 80% of humanity expresses adherence to a religious belief system... This book is a challenge to faith leaders and people of faith. My question is: Why are your teachings being ignored? Please speak up!"



Animal Theologians by Andrew Linzey and Clair Linzey,

published by Oxford University Press (2023).

Animal Theologians, which looks at the relationship between religion and animals, has been eight years in the making and is described as a "wonderful gift" to the theological community. The editors have brought together Jewish, Unitarian, Christian, transcendentalist, Muslim, Hindu, dissenting, deist and Quaker voices, all offering unique theological perspectives that reverse the neglect of non-human animals. This work is an act of reclaiming different traditions for animals by recovering lost voices.



South Africa's famous painting pig captured the imagination of delegates at a London book launch in August 2023.

Compassion in World Farming's CEO Philip Lymbery, was invited to speak at the joyous occasion of the launch of Pigcasso's book. He said:

"It was indeed a privilege to attend the launch of Joanne Lefson's brilliant book Pigcasso in celebration of the amazing painting pig! Pigcasso's brilliant artistry is helping get the word out that all animals deserve our compassion and respect; that irrespective of how intelligent they are – and pigs are at least as intelligent as dogs – what matters is that animals are sentient creatures with their own wants, needs and characters; that kindness demands we end factory farming of pigs and all other animals, because compassion should lead the way for all our futures."

Joyce D'Silva, Joanne Lefson and Philip Lymbery at the launch of Pigcasso in London on 2 August 2023.



Education is the backbone of culture

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THE **HUMANE**
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TRUST
CAPE TOWN SOUTH AFRICA

NatureBased Education is a branch of
The Humane Education Trust
that we are very proud of!

Since January 2022, **131 teachers** around South Africa have downloaded our curriculum-aligned lesson plans and **117 schools** are on board with **11 104 learners** reached.

This year, classes in **2 schools** won **80 free copies** of our readers and the feedback from teachers is wonderful to receive. We thank them!

We also thank **Mrs Blanche Julies**, principal of *R R Franks Primary School* in Kleinvlei, Cape Town, for her valued support of our work at her school. Every week, **Vivienne Rutgers**, HET's specialist teacher in humane education, brings new awareness to 119 Grade 4 learners in this deeply impoverished community.

Says Vivienne: "Our survey shows that 84% of our learners experience violence towards the animals in their community on a daily basis. They describe the horrible treatment meted out to animals.

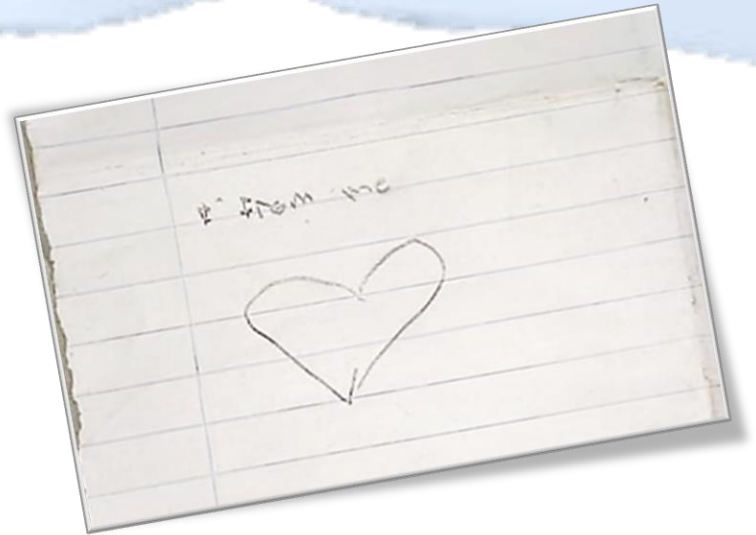


With our programmes — one on the *Five Freedom for Animals*, and the other on animal sentience — they realise for the first time, that they can play a role in preventing such suffering. Our classroom endeavour is to create a calendar for 2024 with the illustrations and phrases of kindness that are beginning to appear from the learners as a result of our sessions with them. And we're seeing considerable artistic talent!"

*Please donate to NBE's
programme in schools.*



<https://www.naturebased.education/why-donate>



This note made Teacher Vivienne's day...

NatureBased Education is obviously uplifted to see learners take a delight in humane education, all the more so because of the violence these children experience as part of 'normal' living.

USA-based *Phil Arkow*, a world-renowned expert on the link between animal abuse and human violence, puts it this way: "*Animals are part of the urban landscape and are powerful indicators of the well-being or dysfunction of a community. Animal abuse and domestic violence go hand-in-hand.*"

See *Phil Arkow's* latest August LINK-Letter online:

<https://nationallinkcoalition.org/wp-content/uploads/2023/07/LINK-Letter-2023-July.pdf>

Teachers who wish to
become part of
NatureBased Education
should sign up on
www.naturebased.education



On 18 September 2023 the world changed...

The United Nations elevated the welfare of animals into the Human Rights domain for the first time in history. In terms of UN GC26, authoritative guidance and clarity was given to 196 member countries to change their policies, practices and laws in order to comply with the 'legally binding' addition to the UN Convention on the Rights of the Child. As part of environmental rights, this addition states that *'Children must be protected from all forms of physical and psychological violence and from exposure to violence, such as domestic violence or violence inflicted on animals'*.



At the invitation of *Dr Sharyn Spicer*, senior lecturer in the Department of Sociology, University of the Western Cape, South Africa, Louise van der Merwe, Managing Trustee of The Humane Education Trust, delivered a presentation on this momentous stride forward by the UN, to UWC students on 20th September 2023.

20th September 2023

Presentation at the University of the Western Cape

LOUISE VAN DER MERWE

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View and listen to a synopsis of the full presentation here:

www.naturebased.education/un-news