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ANIMAL VOICE

S o u t h A f r i c a

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# SHIFTING PERSPECTIVES

# Table of Contents

**Page 1** – Editorial – who are we

**Page 2** – South Africa’s water crisis

**Page 3** – The Upside to eating less meat

**Page 4** – Interview with Australian veterinary scientist Clive Phillips

**Page 7** – Corporates change perspective on meat

**Page 8** – Declaration for nonhuman rights

**Page 12** – Constitutional court judges are unanimous

**Page 13** – Animals have no legal standing

**Page 14** – Will theology rescue animals from human oppression

**Page 19** – A Rare Natural Occurrence: Meet Pineapple, Sprite and Lemon

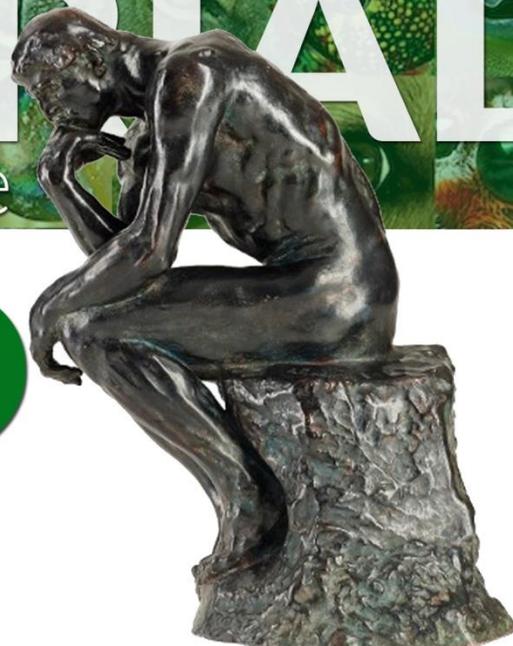
**Page 21** – Introducing Human Ethics and Animal Rights (HEAR)

**Page 22** – *What a fish knows* and *Have you ever seen a Mola Mola?*

**Page 23** – Animal Rights Philosopher Tom Regan  
Leaves Behind a Powerful Legacy

By Louise van der Merwe

# WHO ARE WE?



## New perspectives

**Karen Davis PhD**, President of *United Poultry Concerns* in the USA, put it so well in her recent review of Robert Grillo's book, *Farm to Fable*. She said that as humans, we wage a "systematic assault on the identities, bodies and feeling of animals" in what has become the "greatest invisible horror show on earth".

She is referring, of course, to the animals hidden away in factory farms and slaughter houses – out of sight and out of mind – where the subjugation, disfigurement and exploitation of emotional individuals, and the taking of their lives, is carried out routinely in the name of human **entitlement**. It is heart-breaking to consider their suffering.

CEO of the Humane Society of the United States, Wayne Pacelle gives additional perspective in his best-selling book ***The Humane Economy***. He says:

*"The bond with our fellow creatures runs deep for so many of us – American and African, rich and poor, young and old, male and female. It's not a peculiarity or a quirk of sentimentalism run amok. It's being alert to the feelings and needs of other creatures, and making adjustments in our lives to reflect that awareness. No, there's no prescribed set of experiences that kindle the feeling and no formula for awakening others to it. Animals do not touch every heart in the same way. But every one of us – including many of the richest and most powerful people on the planet – has had small and large experiences that have kindled something in them and connected them to animals, inspiring acts of kindness and even leading some among them to challenge old customs or archaic practices."*

With these wise words in mind, this issue of *Animal Voice* is dedicated to changing our collective perspective about animals and making adjustments in our lives to reflect this growing awareness.

# Will South Africa's **water crisis** **force abattoirs** to slow down their assembly lines



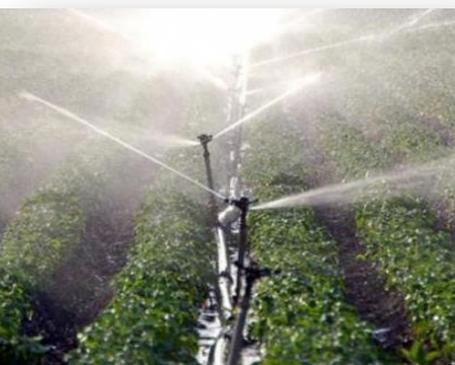
The water crisis may hit at the very heart of our meat-eating culture, forcing many into a flexitarian diet.

A flexitarian diet is plant-based with the occasional addition of meat.

**Well in excess of 10 billion litres of fresh water goes down the drain at abattoirs around South Africa every year in the process of converting mammals into meat, according to a report by the [Water Research Commission](#)**

The Johannesburg abattoir uses some 2,5 million litres of fresh water **daily** to wash away blood, fats, urine, manure and toxic sterilizing chemicals. A small abattoir like the one at Grabouw, just outside Cape Town, uses around 1 300 000 litres a day. Add to this the water used to grow the crops that fed the animals and the water they drank during their lifetimes, and our heavy-meat-eating culture becomes an extravagant abuse of our stressed water resources.

Beef production requires more than 16 times the quantity of water that is required to produce the same weight in maize. [Olson-Sawyer](#), K. 2017. Meat's large water footprint: why raising livestock and poultry for meat is so resource-intensive. Foodtank [foodtank.com](http://foodtank.com)



# THE Upside to eating less red meat

SA citizens can only benefit from a diet less heavy in animal protein

The British government's recently released [Eatwell Guide](#) recommends that, for optimal health, our diets should include:

- 
- 54% **increase** in fruit and vegetables
  - 85% **increase** in beans and pulses

- 85% **reduction** in cheese
  - 75% **reduction** in red and processed meat
- 

## COLLOSAL SAVINGS

**Professor Thandi Puoane**, head of the faculty of Community and Health at the School of Public Health, University of the Western Cape, made the call for a government-supported change of diet as long as 5 years ago.

The global economy could save up to \$1.6 trillion in healthcare and environmental costs by 2050 if governments were to make a concerted effort to shift the eating habits of their citizens away from a

In an interview with Animal Voice in 2012, Professor Puoane said: "My work is with the poor. The poor cannot afford to buy healthy meat. They end up buying



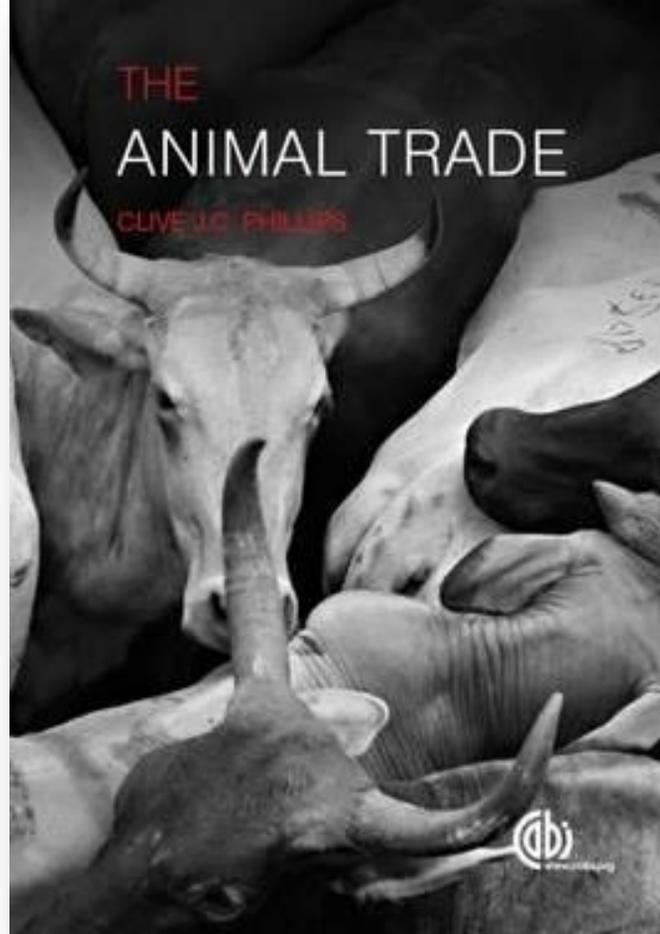
cheap fatty meat, and chicken skin and fat, and this puts them at risk of vascular heart disease. For the sake of their health, they need to cut down on meat and replace it with dried beans and lentils. We need to sit down with the City and work out a campaign to bring this understanding into the lives of everyone."

heavy dependency on meat, according to a report published in the [Proceedings of the National Academy of Sciences](#)

The report, researched by **Marco Springmann** and his team at the **Oxford Martin Programme on the Future of Food** concluded that while dietary changes at the level of the individual obviously made a difference, real cost benefits required buy-in by governments across the globe.

## Top Australian veterinary scientist says “diverting grains away from the poor in South Africa to feed animals for meat for the well-off, is a *travesty of justice*”.

Professor Clive Phillips is Chair of Animal Welfare and Director of the Centre for Animal Welfare and Ethics at the School of Veterinary Science at the University of Queensland, Australia. He is also well-known in South African veterinary circles and is currently engaged locally in research on the impact of petting on lion cubs as well as welfare aspects of rhino management.



Professor Phillips’ ground-breaking book *The Animal Trade*, is now available in paperback from [CABI](#) and it is the impact of this book that prompted *Animal Voice* editor Louise van der Merwe to interview Professor Phillips.

[www.veterinaryscience.uq.edu.au/centre-animal-welfare-and-ethics](http://www.veterinaryscience.uq.edu.au/centre-animal-welfare-and-ethics)  
[www.animalwelfarestandards.net](http://www.animalwelfarestandards.net)

## INTERVIEW WITH CLIVE PHILLIPS

**Animal Voice:** Professor Phillips, according to FAO statistics, meat consumption in South Africa has escalated over the last 15 years by about 63% per capita. Yet, Oxfam’s figures show that 1 in 4 South Africans suffer from hunger on a regular basis.

Surely this is something we could rectify if it were not for the vast amounts of soya and maize annually diverted away from human consumption towards feeding animals for meat. Would you agree?

**Professor Phillips:** South Africa is one of the many places in the world where the very real problem of using large quantities of grain to feed livestock intensively can be seen to be having a devastating effect on food availability for the poor people of the country. It takes about 6 kg of grain to provide a kg of beef, creating an inefficiency in our use of agricultural land, which is in increasingly short supply as our population and cities grow.

*After all that South Africa has come through to give a decent living to the poor, to have the food snatched away for feeding livestock to provide meat for well-off people, is a travesty of justice.*

**Animal Voice:** Ironically, over the last 30-odd years, factory farming has been excused by Agribusiness in South Africa on the grounds that it is a necessary evil in order to feed the poor cheaply.



**Professor Phillips:** It is wrong to argue that intensive production is beneficial because it helps to feed the poor, a point which has also been made to justify livestock exports from Australia to Asia. The reality is that the poor cannot afford to buy animal products as they are more expensive per unit than all of the major nutrients. In the US, meat products cost over 40 c/100 kcal, but grains, beans, legumes, nuts and seeds only 10-20c/100 kcal.

Reference: Drewnowski, A. 2010.

The cost of US foods as related to their nutritive value. American Journal of Clinical Nutrition. 92: 1181-1188.



**Animal Voice:** You say in your book that the natural world is rapidly being converted into farming land to grow food for intensive animal production; that this is placing our very existence in jeopardy. Why is this?

**Professor Phillips:** The close connection between livestock and humans is fostering the development of new diseases that threaten our species. This is not entirely new, one of the first examples was rinderpest in cattle, from which measles developed, a common infection in children in developing countries. In the intensive livestock production units that have developed in the last 50 years, the increased risk of diseases has often been managed by regular administration of antibiotics, often in the animals' feed.

However, antibiotic resistance is now developing rapidly, making antibiotics not only ineffective in the animals but also in humans. Scientists are hurriedly searching for alternatives, but any new antibacterial agents will eventually produce the same resistance in bacteria in such intensive livestock conditions.

Thus we have to change the way we keep our animals, not attempt to medicate our way out of the problem.

**Animal Voice:** You say you abhor the trade in intensively-produced animals as much as you abhor the trades in arms, drugs, women and children and that industrial animal farming pollutes our land, water and air as well as our minds and bodies, and should not be a part of our future. In what way does it pollute our minds? Please elaborate on this.

**Professor Phillips:** People working with animals in industrial farming systems and processing systems will be unable to escape the fact that they are using animals as commodities, not individuals, and they are often keeping them in cramped, dirty conditions without the resources they need. Such treatment is often demanded by managers and owners either to serve their own interests or to maintain a profitable farming system. This may distress workers and makes their job difficult, unless they train their minds to ignore the plight of animals. Such attitudes may influence the way in which they treat other people, particularly the less advantaged.

**Animal Voice:** In your book (pages x-xi), you talk of the 'Animal Age' as a 'chapter in human development that singles us out as "the most selfish animal species on the planet". Please elaborate on this.

**Professor Phillips:** Like the Stone Age and the Iron Age, the Animal Age represents exploiting a new resource for the apparent benefit of humankind. However, our utilisation of animals is inherently selfish. As a species we routinely imprison millions of animals for the purposes of feeding, clothing and entertaining us, when we have no need. We are clever enough to develop ways to exploit other species, but are we clever enough to see that it is not wise to do so?

**Animal Voice:** What can each of us do to help bring on an 'Ethical Age'?

**Professor Phillips:** The biggest duty that we all have is to think carefully about what we eat, and in particular about whether it is an ethical way to eat.

I believe that it is wrong to support unethical animal production practices, which include intensive systems that fail to allow animals a decent life and fail to provide food efficiently and in a way that does not harm the environment. There are many who have reasons to prevent us from doing this, to preserve those money making industries or their passion for meat eating, but we do have to do this to be at peace with ourselves.

# PUTTING YOUR **MONEY** WHERE **YOUR MOUTH IS**

**Investors call  
on food  
companies to  
prepare for a  
meat-free  
future**



Tyson Foods, a US retailing giant whose name is virtually synonymous with the word meat, announced in December that it had launched a \$150 million venture capital fund in a bid to hedge against a meatless future (*Forbes Magazine*, 10 December 2016).

This followed close on the heels of a coalition of 40 investment companies throwing their collective weight behind 16 of the world's largest food corporations in [a push for them to shift towards plant-based proteins](#).

According to Jeremy Collier, founder of the **Farm Animal Investment Risk and Return Initiative (FAIRR)** the support of the 40 investment companies was co-opted after it was pointed out that the world's reliance on factory farmed livestock was "a recipe for a financial, social and environmental crisis."

**Note from Editor:** Since Bill Gates is backing companies like *Beyond Meat* and Google CEO, Eric Schmidt, predicts that plant-based protein will be one of the biggest trends going forward, it would seem this industry offers a business opportunity that is in sync with a sustainable future.

In addition, Media 24 has just launched its first Vegan Magazine, *The Vegan Life*.



# Finnish legal scholar spearheads a **DECLARATION** proposal

## for **Nonhuman** Animal Rights and Freedoms

*The Universal Declaration of Human Rights was adopted by the United Nations General Assembly 68 years ago. Today, legal scholars around the world are working towards the construction of legal rights for animals. Finnish legal scholar Birgitta Wahlberg is one of them.*

Recognised internationally for her work towards a **Declaration Proposal for Nonhuman Animal Rights and Freedoms**, Dr Wahlberg is a researcher in the Department of Law at Åbo Akademi University in Finland. She is founder of the *Global Journal of Animal Law (GJAL)*, a member of the steering committee of the *Global Animal Law (GAL) Project* and a member of the *Educational Group of Animal Law Studies (EGALS)*

Here she discusses the concept of fundamental rights for nonhumans.

## INTERVIEW WITH BIRGITTA WAHLBERG



**Animal Voice:** Dr Wahlberg, the Universal Declaration of Human Rights was adopted by the United Nation's General Assembly on 10 December 1948. Do you believe that the day will come when a Universal Declaration of **Non-human** Rights will be adopted?

**Dr Wahlberg:** Yes I do. It's possible and realistic and with international co-operation, we can make it happen. See how many universities globally are already teaching animal law:



Personally, I have set a goal of 10 years for the adoption of a **Declaration Proposal for Nonhuman Animal Rights and Freedoms**. Thus every day counts as we strive towards a change in the legal status of animals. We need to be focused.

**Animal Voice:** A fundamental change in our human mind-set must come about if we are to achieve rights for nonhumans. We must stop thinking of them as commodities.

**Dr Wahlberg:** Yes indeed. History shows us that every fundamental change for the benefit of those who are more vulnerable, has its base in legislation either, through recognition (of rights) or through prohibition (of certain behaviour). This has not put an end to injustice and cruel or inequitable behaviour, but it has brought about a new perspective with recourse to the courts. Thus, legislation forces a change in our mindset, a change in perspective.

**Animal Voice:** How do you view the recent Constitutional Court judgment, acknowledging that animals have intrinsic value as individuals?

**Dr Wahlberg:** The strong statement of values contained in this judgment makes it vitally important both locally in South Africa and also in an international context. It is already receiving recognition in legal circles and its full influence is still to be felt.

**Animal Voice:** How can ordinary citizens help achieve a Declaration Proposal for Nonhuman Animal Rights and Freedoms?

**Dr Wahlberg:** By educating themselves so they can speak up for animals and by educating others. Most importantly, by making choices each day for the benefit of animals. And staying focused.

**Animal Voice:** Please explain the fundamental principles on which the *Declaration Proposal for Nonhuman Animal Rights and Freedoms* is based.

**Dr Wahlberg:** There are two fundamental principles involved:

- The Principle of Necessity and
- The Principle of Precaution

[\(download Project-Declaration.pdf\)](#)

**The Principle of Necessity** means that before the use of animals for human purposes can be justified, the following cumulative criteria must be satisfied:

- a) The use is necessary for the survival of humans, nonhumans or the environment;
- b) The use does not harm or restrict animals' natural physiological, mental and/or behavioural needs in a negative sense for the animal; and
- c) The use does not harm the welfare or health of an animal.

**The Principle of Precaution** is based on the immediate restoration to the Principle of Necessity in the event of this principle having been violated in any way.

## EXCERPT

### DECLARATION OF ANIMAL RIGHTS AND FREEDOMS

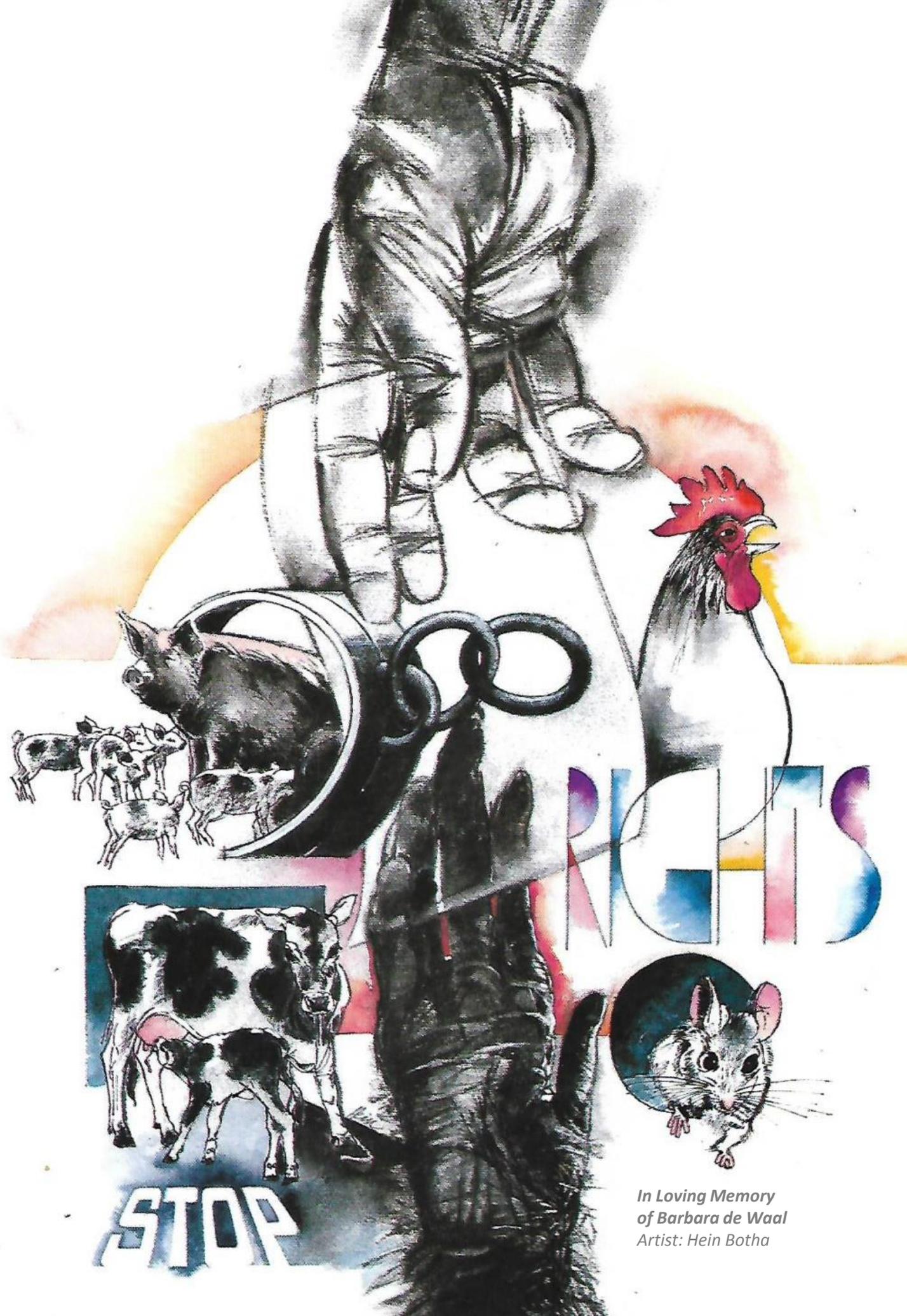
*Proposal by Dr Birgitta Wahlberg for the GAL Project. Last Rev. Feb.10, 2015. Approved by other Steering Committee members A. Bruce, T. Kelch and J.M. Neumann*

"The life of Animals and their fundamental rights and freedoms are the birthright of all living beings.

Fundamental animal rights and freedoms shall be recognized by law both on a constitutional level and in domestic or state legislation.

The protection and promotion of Animals' lives and their fundamental rights and freedoms are the responsibility of every human being and Government."

*The following illustration is from the cover of the August 1997 edition of Animal Voice. Back then, a charter of rights for non-humans was just a dream.*



*In Loving Memory  
of Barbara de Waal  
Artist: Hein Botha*

# South Africa's Constitutional Court judges are **UNANIMOUS...**

- **Animals have intrinsic value as individuals**
- **Animals are sentient beings capable of suffering and experiencing 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**

The Constitutional Court struck a chord of triumph for animals as well as human morality on Thursday, 8 December 2016 with the handing down of a unanimous judgment acknowledging that *animals have intrinsic value as individuals*.

In handing down judgment, ConCourt Judge Sisi Khampepe, representing a full bench of nine judges, said: “the rationale behind protecting animal welfare has shifted from merely safeguarding the moral status of humans, to placing intrinsic value on animals as individuals.”

She pointed to previous judgements which had ruled that the status of an animal as ‘property’ did not entitle the infliction of suffering. While the objective of the Animals Protection Act had initially been to prohibit acts of cruelty that may offend finer sensibilities in society, it also served to prevent the “degeneration of human values”.

The judgement concluded a six-year court battle by the NSPCA for the right to institute a private prosecution in the event of the National Prosecuting Authority declining to prosecute in any particular case.

The ConCourt Judges who took this historic step forward for justice are: Judges Nkabinde, Cameron, Froneman, Jafta, Khampepe, Madlanga, Mhlantla, Musi and Zondo.



**Animals have no legal standing...**



# THEN WHY ARE WE SHOCKED

**...that donkeys are bludgeoned** to death for the sake of extracting gelatine from their hides so Chinese women can delay menopause?

**...that in the year 2017**, the South African government intends to export 800 lion

skeletons annually to Asia to treat insomnia and osteoporosis?

**...that more than 100 000 animals** are used in research laboratories in South Africa annually.



**World culture, after all, dictates that animals are commodities to be utilised sustainably for our own benefit. We are entitled to them, their bodies, their lives.**

And the question of whether their slaughter is humane or inhumane is not up for serious consideration in a world paradigm where animals have no intrinsic value of their own and no legal rights whatsoever.

Exploitation and disregard for animal suffering is institutionalised and legitimised in our culture and the green-washing that we do to soothe our collective Conscience achieves little more than the soothing it is designed to achieve.

**Truth is, animals will only be liberated from our “systematic assault” on them when we collectively and voluntarily surrender our ‘entitlement’ to them and when their intrinsic value is legally recognised and respected in the form of rights.**



# Will Theology rescue non-human animals from Human Oppression?

The University of Stellenbosch helps shine a light on the way forward ...

In a ground-breaking colloquium on 9 July 2015, academics, theologians and religious studies students from around the globe, took their seats in the Board Room of the Faculty of Theology at the University of Stellenbosch. They were there to begin the discussion on the rights of animals and the challenge this presents to Christian Theology and the Church in Africa.

**Elna Mouton**, Professor of the New Testament and former Dean of Theology at the University of Stellenbosch, called the colloquium together in order that one of South Africa's leading proponents of animal rights, Kai Horsthemke, Professor of Philosophy at the University of the Witwatersrand, could present his work to the faculty.



*"The Faculty of Theology at the University of Stellenbosch chose human dignity as a key focus; but in concentrating on human dignity, have we neglected the dignity of non-human creation?"*

**Professor Elna Mouton**

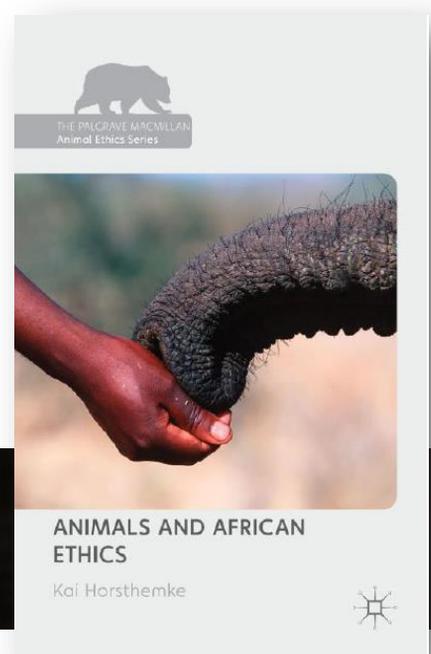
**Professor Kai Horsthemke** is world renowned for his work on the moral rights of animals. His books include *The Moral Rights and Status of Animals* and *Animals and African Ethics*.



This article first appeared in our September 2015 issue of *Animal Voice*. We repeat it here because it fits the ethos of this particular issue so well.

**Animals and African Ethics**, published by Palgrave MacMillan is a fascinating insight into African ethical systems, combining the moral state and rights of animals together with African philosophy and indigenous knowledge systems.

## This is a synopsis of Professor Horsthemke's presentation:



The purpose of this presentation is not to give graphic images of the evils, cruelty and inhumanities meted out to animals but to begin a conversation that will lead to a better existence with our non-human cousins.

For a very long time it was assumed that there is a difference in kind between human beings and all other creatures ... that we, as humans have a uniqueness that no other beings could possibly share and on this basis we assumed a superiority – that allowed us to do with the rest of creation what we liked.

We thought that language, self-awareness, autonomy and moral agency set us apart and warranted not only differential but also unequal treatment and consideration of all other creatures.

However, we know now, through science, that animals and humans are on the same continuum and that the difference between us and them is one of degree only – and not one of kind. Humans are superior in some ways. They are inferior in others. When it comes to social organisation and functionality, we are way behind bees, ants and termites, for example.

- **Human language might be unique. But other forms of communication are just as rich. The honey dance of bees, for instance, is an extremely complex form of communication, as is 'whalesong'.**
- **Chimps, orangutans and gorillas are proficient at (human) sign language. A journalist who interviewed a chimp through sign language is on record as saying the hairs on his back stood up when he realised that this yielded insight into another species' subjective consciousness.**
- **Dogs are said to be better at reading our expressions than other humans are. There is the story of the Jack Russell who kept his care-giver (who had suffered a stroke) alive for three days (that is, until he was discovered) by dipping a cloth into the toilet bowl and bringing it to him. This was not something he had been taught.**

There are so many of these stories, and they blow the idea of a radical difference in kind between humans and non humans right out of the water.

Our understanding now – that we exist on a biological and psychological continuum with animals – has profound implications for the way we treat them and warrants our serious consideration of how our so-called uniqueness has been used to justify the gulf between us and them and make it possible for us to use and abuse them.

## There are two basic moral arguments for liberation of non-human animals from human oppression.

**1.** The first is the so-called ‘argument from marginal cases’, also known as ‘the argument from species overlap’. It states that any human excellence or criterion of uniqueness or superiority that is usually cited to distinguish between humans and non-humans will also fail to apply to some human beings, like the very young and the mentally incapacitated. Yet, these human beings clearly matter morally – and this inability does not entitle us to treat them in whatever way we like. If humans beings on the ‘margins’ of humanity matter – like the mentally incapacitated, the senile and the very young – then we must also grant equal (albeit not necessarily the same) moral status to non-humans who do not share these excellences.

**Some philosophers have tried to torpedo this argument on the grounds of the consideration that there is a characteristic that distinguishes all humans from all non-humans, namely the fact of their common humanity. It is because we are human that we are special.**

**2.** The response to this has become known as ‘the argument from speciesism’. This argument states that

just as it is morally inexcusable to leave someone out of our moral concern because of their sex, and just as it is morally inexcusable to treat any person as inferior because of their race or ethnicity, so too is it morally inexcusable to exclude on the basis of species. If sexism is wrong and racism is wrong, then speciesism must be wrong and is an irrational prejudice just like racism and sexism.

### So how do we begin to secure a place for non-human animals?

People commonly appeal to considerations of kindness and compassion. The problem with such appeals, however, is that being kind or compassionate does not guarantee that one will actually end up doing the right thing. Furthermore, the moral status of a human or non-human does not depend on our psychological states regarding these creatures, or whether or not we sympathise with them. Others also appeal to what might be called ‘sentientism’, that the moral weighty fact is whether or not a creature can suffer and experience pain.

The problem with this approach is that it does not really accord any kind of moral harm or disvalue to death. If it only matters whether or not an individual experiences pain, then there can be no objection to killing him or her, as long as this is done painlessly, i.e. without involving suffering.

## My preferred argument and strategy for the liberation of animals is a steady roll out of rights.

Our best available tool is to accord rights to non-humans. Moral rights very often precede legal rights. Before women had any legal rights, their moral rights had been acknowledged by moral and political reformers.

Slavery was legal in many parts of the world, but there were moral reformers who appealed to justice long before legal rights were given. Thus, I suggest that morality is a precursor of law.

Young infants have rights, as do the mentally incapacitated or patients with progressive Alzheimer's disease have rights, simply because they can be said to have interests that can be protected or safe-guarded by an appeal to rights. By the same token, non-human animals have interests in life, liberty and enjoyment of life free from disease, and are therefore deserving of corresponding rights.

If we think of rights as the backbone of moral concern and interaction and compassion as the heart, then we begin to get closer to achieving an understanding of true liberation. Animal Liberation can be achieved – even if only in our own consciousness to start with.

This would free us from the role of oppressor. If we take rights seriously, there is no excuse, for example, for rearing and killing animals for human consumption.

Animal liberation will become human liberation.

According rights to non-humans will be a contentious matter for years to come and the movement will be criticised for respecting animals at the expense of human beings. It will be criticised as not respecting cultural traditions. But culture is not sacrosanct. Virginity testing and female genital excision are examples of traditional customs that are clearly not in the interests of the young girls who are at the receiving end of these practices. They deserve the attention of anyone opposed to moral injustice.

**The concept of *ubuntu* has commonly been given a human-centred interpretation but the idea that 'I am because we are' can be interpreted to include other animals too. This is a beginning. There remains a lot of work to be done, but the substratum is there within the thinking and philosophy on the African continent.**

*"Let us start with daily accountability: what are we going to eat, what pharmacological products are we going to use, what are we going to wear."*

## In concluding the colloquium, Professor Mouton said:

**“ The Faculty of Theology chose Human Dignity as one of its key items of focus. But in concentrating on human dignity, we may have neglected the rest of creation. We must take this discussion forward. The analogies with feminism and slavery are powerful.**

In the discourse of liberation, we find that if one grouping of humanity is regarded as inferior, the ‘superior’ grouping suffers just as much.

For example, the liberation of woman liberated men. The liberation of slavery liberated the oppressors. Any kind of hierarchy is potentially dangerous.

There is a God image that I love to work with. It is found in Deuteronomy 10:17. God reveals Himself there as powerful, yet impartial, and compassionate to the so-called marginalised.

He gave us the responsibility of taking care of the rest of creation. We need to come to terms with the extent to which we have misunderstood our responsibilities as a result of a hierarchical attitude.

The implications of a discourse like this are absolutely enormous. To be created in the image of God is not something to boast about unless we take our responsibility very seriously. God is an inclusive God. He is compassionate to all of creation, and he is not hierarchical.

***With this understanding, the liberation of non-human animals has profound implications. Let us begin. ”***



*Professor Mouton (left),  
Professor Horsthemke (middle),  
Dr Michael Skriver (right) –  
co-convenor of the colloquium.*

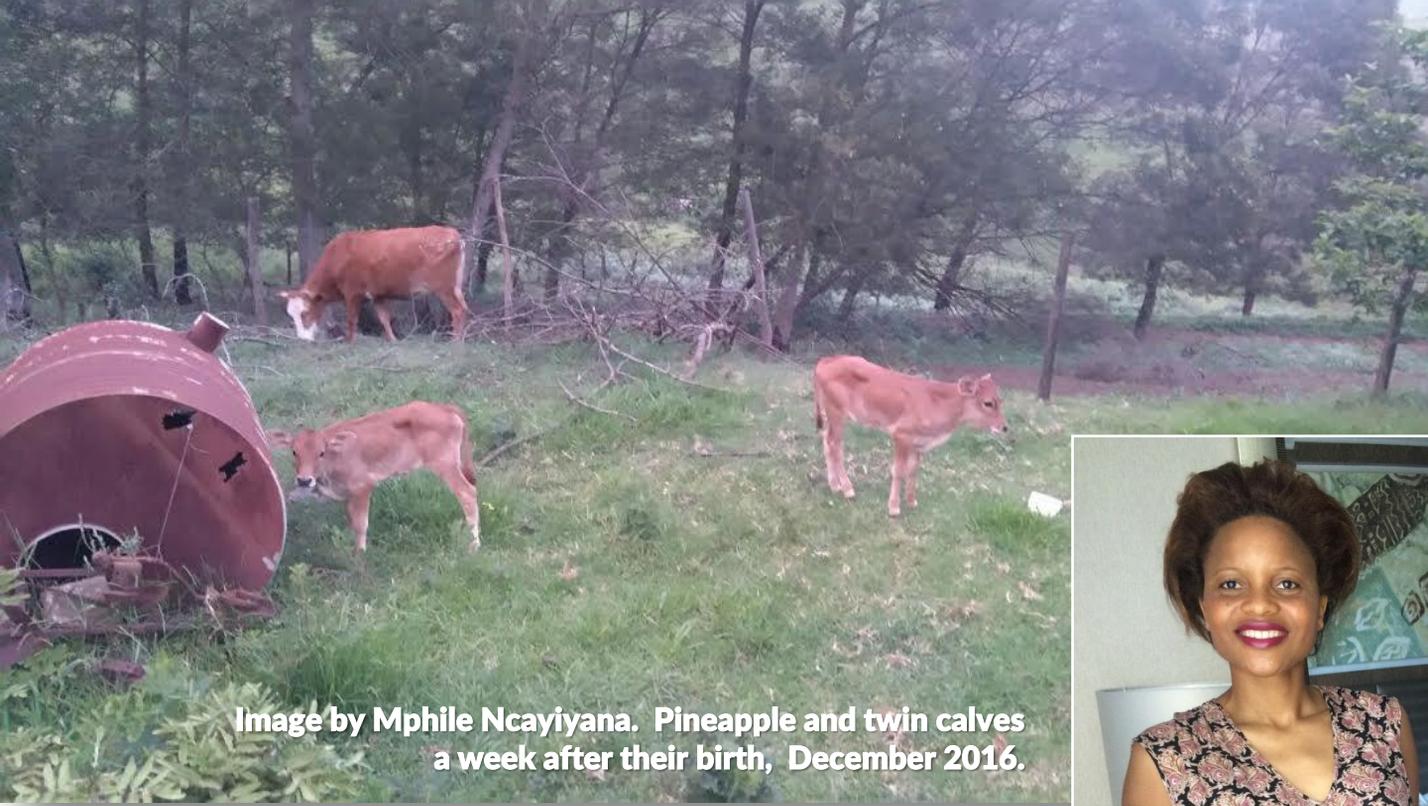


Image by Mphile Ncayiyana. Pineapple and twin calves a week after their birth, December 2016.



# A Rare Natural Occurrence: Meet Pineapple, Sprite and Lemon

*by Precious Ncayiyana*

On average, the odds of a cow giving birth to twins is about 3%. For the Ncayiyana family, it's the first time they are blessed with twin calves in over 50 years of raising cows. Let me introduce you to Pineapple (the mother) and her twin calves, Sprite and Lemon, born in December 2016, at Harding in KwaMachi region, south of KwaZulu Natal.

The calves look identical, and one can therefore assume that they are identical twins. Access to veterinary services is a luxury in this part of town and their expertise are rarely required. The community has since developed their own means of dealing with most veterinary-related problems. Thus, twins were never confirmed by a veterinarian as "identical".

At Harding, most farming generally still happens very organically, from crops to animal farming.

In the Ncayiyana household, cows are reared as part of the household rather than for food, which means they can be referred to as pets. All cows are given names within days of being born. When a cow dies, they tend to recycle their name so that its memory remains.

For example, the original Pineapple was pitch black in colour with a small white dot on her forehead, much like the current Pineapple, except that this one is fawn in colour and her face is completely white.

The daily routine of taking care of medium to large animals like sheep, goats and cows is quite involved. Around 7am, the herd boy will release cows from the kraal to the pastures. The cows are guided towards greener pastures often not far from the river, so they have access to drinking water. Cows graze until around 1pm where the herd boy takes them home so he can have his lunch while cows relax by lying down and chewing the cud.

Once the cows are ready to graze again, they will stand up one by one and start to make their way back to the pastures for another few hours just before the sunset. The cows go back to the kraal overnight, and the whole process starts again until winter. During winter, cows are free to go by themselves and the herd boy will go fetch them at sunset. This happens after harvest time is over. Because of limited rain in winter there is no ploughing until about November, December.

Households often maintain enough grazing grass within their yards. This is to allow for grazing during unfavourable conditions, where it is not safe for the herd boy or cows to be out in the veld. During heavy rains and storms in summer, for example, they will seek shelter around the houses. House-like shelters are often built for such conditions, and for unwell cows and new born calves. For their own safety, it is not recommended for the newborns to be in the main kraal.

When a calf is born, just like any new born, it is weak, fragile, and vulnerable. It therefore needs to be protected.

As a result, when the herd heads out to the pastures the mother and calf remain in the yard; that is where they will both graze until the calf stops wobbling when walking and starts to run around. The calf starts grazing within days of being born, but still relies heavily on its mother's milk.

My brother Sandile has acted as a custodian for all our animals for many years. He is always against the milking of the cows, citing that the calf will starve. But sometimes some cows have too much milk and the milk leaks as the cow walks. This is an indication that the cow needs assistance. Sandile will then milk the cow. He makes it look so easy. I've tried milking the cow a few times, no milk ever comes out!

All milking is done by hand, no other apparatus is used. The milk is then made to stand in the sun to ferment naturally, and that is how we make amasi (sour milk), which is eaten with a granular and fluffy maize pap made specially for amasi.

With two calves, it will be selfish of anyone to even think of milking Pineapple. The most beautiful thing about this rare occurrence is that both calves are females. The Ncayiyanas are looking forward to being blessed with more cows and opportunities to milk Sprite and Lemon in the future.

Precious Ncayiyana is a Johannesburg-based pharmacist. [Her blog](#) on healthy eating can be found on the Animal Voice website.



# INTRODUCING

## Human Ethics and Animal Rights (HEAR)

**Human Ethics and Animal Rights** is an online course of relevance to students of veterinary science, social science, philosophy, animal welfare, educators and anyone else who would like a thorough understanding of the animal rights movement particularly in the South African context.

Supported by resource sheets, video presentations and short quizzes, the participating student's knowledge and understanding is assessed at the end of each of the eight modules comprising the course.

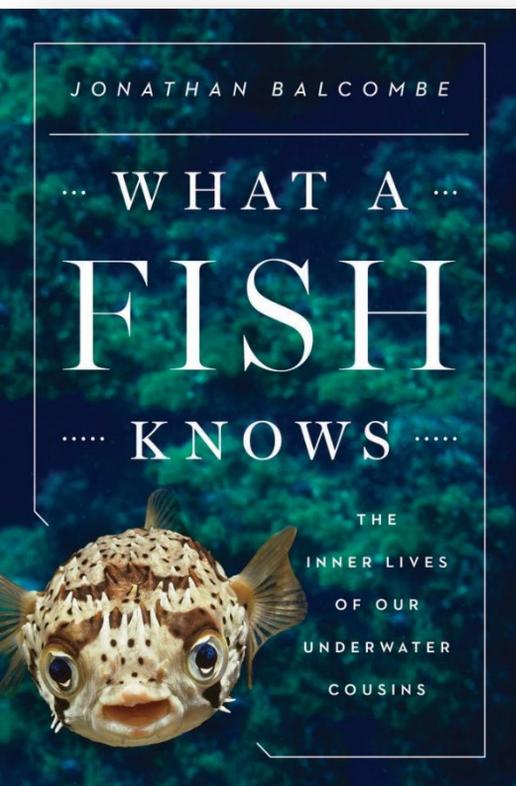
For more information go to [www.animalvoice.org](http://www.animalvoice.org) and click on the Animal Voice Academy link. The Human Ethics and Animal Rights (HEAR) button will give you course details (e.g. cost, course duration, course requirements) and will allow you to register as a student.

Sign up at [animalvoiceacademy.org](http://animalvoiceacademy.org)



The course was developed by Humane Education's managing trustee **Louise van der Merwe**, in co-operation with **Joy Rosario** (photo above), whose career in education has spanned over 40 years.





Described as ‘breathtaking’, *What a Fish Knows* by ethologist *Jonathan Balcombe* is one of Forbes.com’s top ten popular science books of 2016

Surprisingly, this compelling book is the first ever published that is devoted to fish behaviour. Now the makers of the hit documentary *Cowspiracy*, have requested an interview with Dr Balcombe for their next production: *Seaspiracy*!

## “Have you ever seen a Mola Mola?”

Danie\* is a young Capetonian who has worked in what he describes as “the toughest job in the world”.

“I got my Matric at Grassy Park High School. I was one of five siblings and we grew up in abject poverty. Through a friend’s father, I was found a job on board the **Desert Diamond**, a massive 124 metre trawler that operated about 12 nautical miles off the coast between Cape Town and Port Elizabeth.

My job was to box the fish that were frozen in the scuffs (refrigerators). It was a mid-water trawler. That is where the horse mackerel and mackerel are found. Obviously, though, it wasn’t just the horse mackerel we pulled up. We pulled the whole sea!

Whatever we pulled up in the net that wasn’t horse mackerel or mackerel, would be disposed of in the on-board fishmeal factory – the ribbon fish, the puffer fish, the baby sharks, dolphins. Have you ever seen a Mola Mola (Sunfish)? That’s a 1000kg fish! It came up in the net once. They just hooked it in the eye.

All the non-target fish go down a chute to be shredded, heated, dried and packed for fish meal for the pet food and livestock industries. About 20% of each haul went into fishmeal – that’s 20 tons a day. We cleaned the sea out!

That massive trawler was like a toy in the sea. I can still hear the deadening thunderous DOOF as the bow smacked

against the sea again after being raised up by the swell. The toughest part of all was the packing of the horse mackerel into boxes. We worked in four-hour shifts in -30 degrees Celsius in the hold, packing the fish into boxes. You can't imagine the scale of it. Think of the hold as a huge double-storey house with no inside walls and packed up to the rafters with boxes of horse mackerel, each box weighing 30- 40kgs.

Even with our boots and gloves, it took its toll on the guys. Back in the harbour we had to discharge the ship of all the boxes. You became a zombie. You had feeling for nothing.

We were totally desensitized. I remember the way the Mola Mola was hooked in the eye – so it must have worried me. And I remember the by-catch dying on the deck when they could have been thrown back. But I thought it was 'normal' – the way it was."

When Danie returned to Cape Town after one of his trips, he applied for a bursary with the Department of Social Services. Today – a decade after his experiences on board the Desert Diamond – he is a qualified Addiction Counsellor.

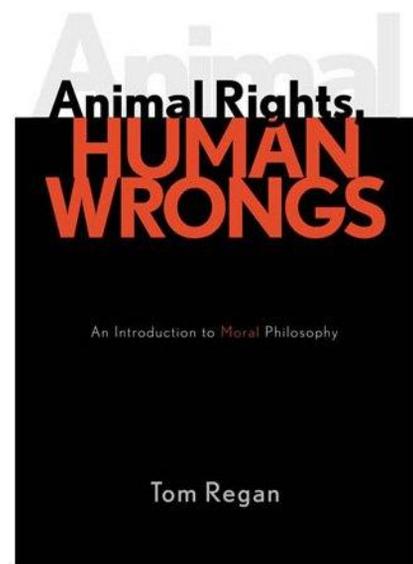
*\*Not his real name*

## ***Animal Rights Philosopher Tom Regan Leaves Behind a Powerful Legacy***

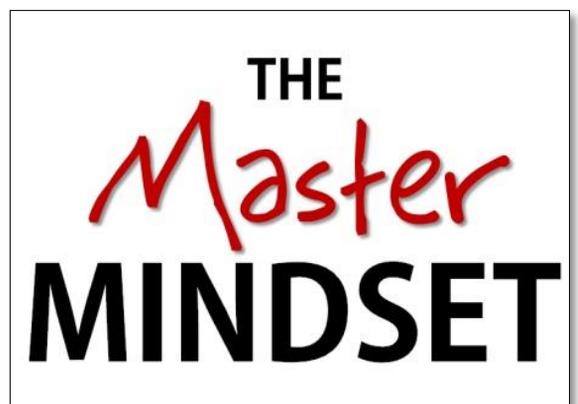
Acclaimed American animal rights philosopher and author Tom Regan died on 17 February 2017, leaving behind a world forever changed by his unyielding dedication towards achieving moral standing for nonhumans.

Ironically, Regan paid his way through university by working as a butcher. This would turn out to be the catalyst for his life's work. Later he recalled: "The pieces of meat I was working with might as well have been blocks of wood. I was so distant from any kind of identification with the animals, or any kind of spark of compassion."

However, in 1972, while doing research on the anti Vietnam War movement, he found Mahatma Gandhi's book "My Experiment with Truth". Regan extrapolated Gandhi's examination of 'unnecessary violence' to the days when he was a butcher. "Ghandi had an enormous influence on me," Regan later explained. "Basically he said to me from the pages of his work, 'I understand you are against unnecessary violence.' And I said. 'Yes, that's why I am campaigning against the war.' And he said 'Well, what are those dead body parts doing in your freezer?'" (Story courtesy Animals 24-7)



A selection of our videos is available at [www.animalvoice.org](http://www.animalvoice.org)



# ANIMAL VOICE



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Managing Trustee: Humane Education



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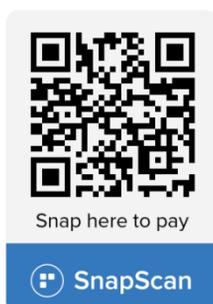
If you feel you have benefited in any way from reading this issue of Animal Voice, please make a donation to help us continue our work.

**To play a part in achieving  
better lives for animals...**

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***givengain***

Today, animal cognition is a science that has broken all pre-conceptions and leads us to the fact that...



the inner world of animals is a continuum **of our own inner worlds.**