

Louise van der Merwe
is proudly appointed
an Honorary Fellow of
The Oxford Centre for
Animal Ethics

(Also see pages 27 & 28)

Should feedlot beef carry a **HEALTH WARNING?**

Research linking feedlot beef to chronic inflammation raises an uncomfortable question: if cigarettes are required by law to warn consumers of health risks, should feedlot beef be required to do the same?





Editorial

Louise van der Merwe
 Managing Trustee | *The Humane Education Trust*
 Editor | *Animal Voice* | Director | *Nature-Based Education*

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AGRICULTURE: A NEW VISION FOR AFRICA



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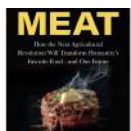
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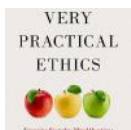
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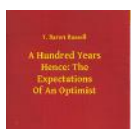
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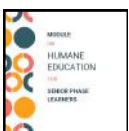
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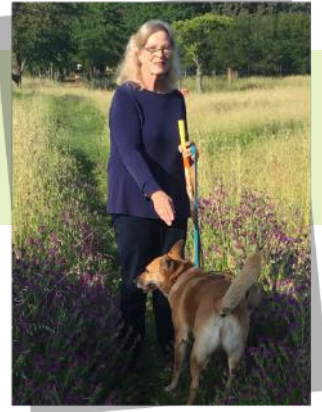


Help build a kinder world

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The future does not arrive by accident. It is built by people who care enough to help create it.

e ditorial



Whether animals ever receive justice from humanity is uncertain. But whether humanity will one day be judged by history for what we have done to animals is almost beyond doubt.

Human societies increasingly recognise that the suffering of past generations matters morally in the present.

We acknowledge slavery, colonialism, apartheid, genocide, exploitation of indigenous peoples, and the oppression of women and children, even when the direct victims are no longer alive. There is a growing belief that civilisation requires remembrance, acknowledgement, apology, restitution, and structural change.

But animals occupy a uniquely tragic position in this moral evolution.

They are arguably the greatest collective victims in human history – in terms of numbers, duration, and intensity of suffering – yet they will never be able to demand reparation or express what was taken from them.

Their suffering disappears almost completely into silence, a silence deeply ingrained as a hidden moral stain on the human conscience, one we'd rather not examine.

Yet, future human generations cannot but look back on factory farming, industrial slaughter, confinement systems, trophy hunting, live export, laboratory use, and habitat destruction with the same disbelief with which many modern people now look back on slavery or child labour.

*The unimaginable suffering, imposed on billions upon billions of sentient creatures, barely appears in the historical narrative. It is almost excluded from history altogether with very few exceptions like Stellenbosch Professor Sandra Swart's *The Lion's Historian – Africa's Animal Past* and *Cattle Ships*, Samuel Plimsoll's expose of sea transport of animals to slaughter published in 1890.*

In that sense, Animal Voice itself becomes significant. It is an historical record that traces humanity's expanding moral circle over nearly four decades, forcing us to revisit practices we now know are unacceptable.

The non-humans we exploit today, or their progeny tomorrow, will never one day stand before us asking for justice. Their dependence on human morality - in the here and now - is therefore almost absolute.

The weight of conscience on our shoulders is beyond expression.

Louise van der Merwe

Managing Trustee | The Humane Education Trust

Editor | Animal Voice

Director | Nature-Based Education

Mobile | +27 82 457 9177

Emails | avoice@yebo.co.za

education@naturebased.online

Websites | www.animalvoice.org

www.naturebased.education



SHOULD FEEDLOT BEEF CARRY A HEALTH WARNING?

Research emerging from various universities is casting fresh light on one of the most important health challenges of our time: chronic inflammation – a condition increasingly associated with diseases such as cancer, cardiovascular disease, Type 2 diabetes and a range of autoimmune disorders. Even Polycystic Ovary Syndrome (PCOS) – now renamed as Polyendocrine Metabolic Ovarian Syndrome – which can lead to infertility, is now thought to be triggered by low-grade inflammation.

Here, **Professor Richard Fynn**, a Rangeland Ecologist at the Okavango Research Institute, University of Botswana, argues that the health of people, animals, and ecosystems is far more closely connected than is commonly recognised.

In this interview with *Animal Voice*, he explains why the way we produce beef may have serious implications for human health.



Animal Voice:

Professor Fynn, you argue that feedlot beef constitutes a health risk and should be labelled with a health warning.

Professor Fynn:

Yes. These feedlots incorporate unacceptable animal welfare violations, environmental hazards and, not least of all, consequences for human health.

We need to start pressuring government to label all meat as to whether it is derived from rangeland or from a feedlot. And if it is derived from a feedlot, the product should carry a health warning.

This applies equally to restaurants that serve beef. One needs these labels so that the health conscious consumer can be confident that the beef that they are buying in a store or ordering at a restaurant is range-fed and not feedlot derived.

Governments can't have double standards. If health warnings apply to cigarettes, and to MSG, then they apply equally to feedlot beef. It's a no-brainer.

Animal Voice:

For the sake of clarity, please define the difference between rangeland beef and feedlot beef.

Professor Fynn:

Rangeland-fed refers to animals that forage on natural rangeland where there is a high diversity of plants including grasses, forbs, shrubs and trees, with each plant species containing its own unique combination of phytochemicals, many of which have important medicinal roles for the animals who eat them. By contrast, animals in feedlots eat only maize and get literally zero phytochemical diversity in their diets.



Feedlot beef contains inflammatory compounds which give the human body an inflammatory response every time it's eaten.



Historically, meat was not considered a source of phytochemicals. But we know now that this is not so. Research confirms that phytochemicals and secondary metabolites in rangeland meat occur in amounts akin to those in plant foods and carry significant anti-inflammatory, anti-carcinogenic, and cardioprotective properties.

So, while a feedlot diet of maize results in rapid growth in ruminants, it is devoid of phytochemical properties and lacks the anti-inflammatories and antioxidants of range-fed beef. Feedlot beef contains inflammatory compounds which give the human body an inflammatory response every time it's eaten.

In addition, the animals themselves require high use of veterinary drugs – anti-parasite and antibiotics – which is a health risk for people. The high levels of inflammatory compounds in feedlot beef cause illness in the long term. Unlike short-term inflammation that helps the body heal after injury, chronic inflammation persists over months or years, quietly damaging tissues and organs and increasing the risk of the diseases afflicting humans in our modern world.

Animal Voice:

One of the leading researchers on phytochemical diversity in animal diets, is Professor Frederick Provanza, an emeritus professor at Utah State University.

He puts it this way: "People will have to learn we are members of nature's communities. What we do to them, we do to ourselves. Only by nurturing them can we nurture ourselves."

Professor Fynn:

Yes, that statement captures the essence of our research. The issue extends beyond human health. Feedlot systems also raise significant concerns relating to animal welfare and environmental sustainability. Healthy grazing systems depend upon diverse plant communities and well-managed herbivores. Together they help build healthy soils, support biodiversity and sustain ecosystem function. When we interfere with these natural systems, we can expect consequences that ripple through the environment and, ultimately, back to ourselves.

Animal Voice:

Where to from here? Most people do not know that the diversity of plants eaten by animals ultimately influences the health of people. Your research findings are vitally important for people to know.

Professor Fynn:

The first step is transparency and traceability of beef production. The public have the right to know if their beef came from a feedlot with its terrible animal welfare violations and unhealthy meat, or from a regenerative ranch using excellent grazing management and improving soils, biodiversity and ecosystem function, while giving the cattle a healthy natural life.

Essentially, our research is about relationships: the relationship between soil, plants, animals and people. This is powerful information on a global level and helps us, as individuals, determine our well-being. We need action at both industry and Government level.

Professor Richard Fynn

Professor Fynn (continued):

Cheap food comes at a price – the price is our health and the immense cost of dietary supplements in an effort to ward off potential disease, as well as the terrible cost of animal suffering in feedlots or chicken houses.

For anyone who knows the price of supplements – a multi-billion dollar industry in itself – to be able to skip that by paying more for food rich in phytochemicals, would be a huge bargain. It is time for people to have a responsible attitude to what they will support in food production systems.

They should ask three key questions:

1. does the food compromise human health,
2. does the production of this food have animal welfare violations and
3. does the production of this food benefit or harm the environment?

Next time we pay more for rangeland meat, it is worth bearing this in mind.

Animal Voice:

Thank you Prof Fynn for your very valued eye-opening research.



Photo Courtesy SA Grain

Links to the research on which this article is based.

[Health-Promoting Phytonutrients Are Higher in Grass-Fed Meat and Milk](#)

[Is Grassfed Meat and Dairy Better for Human and Environmental Health?](#)

[A metabolomics comparison of plant-based meat and grass-fed meat indicates large nutritional differences despite comparable Nutrition Facts panels](#)



[Regenerative Farmer Angus McIntosh is the recipient of Animal Voice's Award for Excellence in Farming.](#)

More from Professor Fynn...

BOTSWANA-BASED SCIENTIST POINTS TOWARDS AN ENTIRELY DIFFERENT FUTURE FOR AFRICA



See [FARMER'S WEEKLY 6 May 2026](#) >



In the wake of the recent horror exposed on broiler chicken farms in Mpumalanga, South Africa – where the [NSPCA was forced to cull more than 350 000 starving and crippled chickens](#) amid a financial collapse at a state-owned poultry operation, Botswana-based scientist, **Prof. Richard Fynn**, points towards an entirely different future for Africa.

Ironically, he says the pathway out of poverty may lie in something as simple and as revolutionary as giving chickens back their natural lives.

Professor Fynn, a specialist in grassland science and rangeland management, believes Africa has an unprecedented opportunity to avoid repeating the mistakes of the industrialised West.

In much of the Western world, virtually all meat products now come from animals raised in confinement systems that prevent them ever experiencing natural rangeland. They are fed predominantly grain-based diets – mainly maize – designed for rapid growth and mass production.

Even many so-called “free-range” systems rely heavily on grain feeding. The modern food system is focused almost entirely on producing large quantities of cheap meat. Very little attention is paid to the biological quality of that meat, or to the long-term consequences for human health.

And that comes at a tremendous cost – both to the animals themselves and to the people consuming them. One of the greatest problems with industrial farming is the absence of phytochemical diversity in the animals’ diets.

On natural rangeland, herbivores and chickens are exposed to extraordinary plant diversity – grasses, shrubs, legumes and forbs – sometimes 60 to 100 plant species, each with its own unique chemical profile and medicinal properties.

“

Animals instinctively select what they need. That diversity strengthens immunity and profoundly influences the nutritional quality of the meat.

Research increasingly shows that animals raised in healthy natural systems contain far higher levels of beneficial anti-inflammatory and anti-oxidant compounds. Those benefits are then transferred to us through the food we eat.

By contrast, meat from feedlots and intensive confinement systems is associated with inflammatory compounds that contribute over time to chronic illnesses such as heart disease, cancers and metabolic disorders.

When animals are subjected to fear and distress, powerful stress hormones and inflammatory responses are triggered throughout the body.

We cannot separate the emotional and physical condition of an animal from the food ultimately placed on our plates.

In depriving animals of the natural grasses, shrubs and forbs that sustain their health, we are also depriving ourselves.

Professor Richard Fynn

Africa still has an extraordinary opportunity because many rural communities already raise cattle, goats and sheep on natural veld systems rich in phytochemical diversity.

What we should now be doing is integrating chickens into those systems. For example, grazing animals disturb insects in the grasslands and chickens naturally follow behind feeding on them. The systems complement one another ecologically.

This is part of what we are exploring at the Research Institute. If enough small-scale farmers each raised even two seasonal batches of 1 000 chickens under healthy rangeland conditions – and if retailers such as Woolworths or Food Lover’s Market supported and marketed these products – we could create a premium ethical food system that uplifts rural communities while dramatically improving animal welfare and human health.



See Professor Fynn’s rangeland chickens here:



Feed the Future. Heal the Planet.



John Nyambane
 Founder and Executive Director at Ethical Transformation Impact
<https://ethicaltransformationsimpact.org/>
 Email: joharimbane57@gmail.com

John Nyambane is the Founder and Executive Director at the Kenya-based organization **Ethical Transformation Impact**. His focus is on sustainable agriculture, animal welfare, and agroecological research. He kindly agreed to chat to *Animal Voice* about his vision for the continent's future.

He says: *"I envision a future where people, animals, and the planet coexist in harmony. A universe where our food systems nourish both humanity and the planet. Where animals are valued as sentient beings rather than production units. Where prosperity is measured not only by economic growth but also by the well-being of people, animals, and our environment. A future free from factory farming and built on ethical, sustainable, and resilient agriculture."*

Animal Voice:

Please tell us about the conference you have organized for mid-July this year. It seems to be receiving a lot of interest on social media.

John Nyambane:

The conference is the **Animal and Vegan Summit Ghana 2026**, which will be held in Accra from 16–19 July. It aims to bring together animal advocates, researchers, funders, policymakers, and movement leaders from across Africa to strengthen the continent's growing farmed animal movement.

The summit focuses on evidence-based advocacy, coalition-building, access to funding, and developing African-led strategies that create lasting systems change for animals.

Animal Voice:

We understand you will be facilitating a specialist workshop?

John Nyambane:

Yes, it will be my privilege to facilitate a workshop titled **"Building Effective African Community-Centred Animal and Vegan Advocacy: Practical Strategies for Working with Youth, Local Communities, and Women."** In this

interactive workshop, I will share practical lessons from our work and explore how animal and vegan advocacy can be rooted in African communities by connecting with local priorities such as livelihoods, food security, sustainable agriculture, public health, and climate resilience. Participants will engage in hands-on exercises, case studies, and group discussions to develop practical, culturally responsive advocacy strategies that they can apply in their own communities.

Animal Voice:

We understand you're studying for a doctoral thesis.

John Nyambane:

I am currently pursuing a PhD in Sociology at the University of Nairobi. My research focuses on the nexus between technology-driven aquaculture and fish welfare. This research complements my work with Ethical Seafood Research, where I am implementing a WTS funded project aimed at improving tilapia farming practices in Kenya through the use of a digital fish welfare assessment application.

My goal is to generate evidence that supports both sustainable aquaculture and better welfare outcomes for millions of farmed fish in Africa.

John Nyambane

Animal Voice:

When did your interest in Ethical Transformation begin? Were you influenced as a child?

John Nyambane:

Looking back, I believe my journey began during childhood. Growing up in Kenya, I witnessed firsthand how recurring drought devastated farming families. I saw crops fail, livestock perish, and households trapped in cycles of poverty and food insecurity. Those experiences deeply shaped how I viewed agriculture and justice.

Over time, my work expanded from community development into ethical food systems and animal advocacy.

Today, I believe that Africa has a unique opportunity to build food systems that avoid the impact of industrial factory farming while promoting compassion, innovation, sustainability, and prosperity.

Ultimately, my vision is to help create a future where people and animals live in harmony, where no sentient being experiences unnecessary suffering, and where ethical food systems replace factory farming.

I believe Africa can become a global leader in demonstrating that agricultural growth, animal welfare, environmental sustainability, and economic development can advance together.

John Nyambane: Founder and Executive Director at Ethical Transformation Impact
<https://ethicaltransformationsimpact.org/> Email: joharimbane57@gmail.com



The Africa we have...
Industrialised Agriculture
A continent of confinement: animals treated as units of production.

OR



The Africa we could build...
Regenerative Agriculture
A continent of renewal: healthy soils, thriving animals, resilient farming.

HITCHING A RIDE



Prof Richard and Theresa Fynn's chickens have built a bond with their friends, the sheep.

They don't think twice about hitching a ride when it suits them.

It must be said that these broiler chickens are lucky to be on the Fynn's five-hectare farm north of Maun in Botswana because virtually all of the 70 billion broiler chickens (the ones that have become the staple food of humans internationally) spend their lives in abject misery, packed like sardines on a chicken house floor that becomes saturated with ammonia from their droppings.

Selectively-bred for fast growth and meatiness, the skeletons of broiler chickens have not kept pace, resulting in a significant portion of them living in chronic pain. Scientists estimate that up to 90% of the broiler flock experience leg weakness and pain. However, today, we are talking about the lucky few.

Theresa explains: **"We went to the feed store and heard a lot of cheeping coming from boxes on the floor. I asked if the chicks were for sale and the shop-keeper said that they had not been collected, so we decided to buy a box of 50 chicks with two extra included for free."**

Professor Fynn believes local farmers should get back to farming animals that are indigenous to an area, and where foraging is on a wide diversity of rangeland grasses, forbs and shrubs that offer optimal nutrition and medicinal resources, thus obviating the need for expensive feed, mineral licks and veterinary interventions.

Tswana chickens, for example, he says, are incredibly resilient and that can't be said for these broiler chickens who've bonded with the sheep.

"However, because they eat a wide diversity of plants and insects, they have gained a natural protection from disease, further assisted by being outside all day and, therefore, not standing in their own muck 24/7."

Professor Fynn adds:

"One key insight these photos show is that because the broiler chickens walk around in the veld all day, they are fit and strong enough to manage to flap up onto a sheep's backs."

Hitching a Ride

"You can be sure that if they had been raised in a crowded chicken house environment they would not have managed to do so because of leg and general weakness! We're talking here about the difference between couch-potato-chicken-house-raised chickens and fit-athletic-veld-raised chickens!"

Theresa Fynn says: "They need a lot of extra care and are too vulnerable to go out on range with the sheep until they are old enough to withstand the mongoose and other predators."

Before they are old enough we put them out on the range in mobile 2 x 2m cages which we move every hour to fresh grass. But making friends with the sheep has been part of a heart-warming journey."

She adds: "Our beautiful animals come out of the barn at 6am and forage on range all day long until they are called for a bed-time meal at 6pm. The chickens sometimes flap up and hitch a ride. The sheep don't mind at all. In fact, they have come to fully expect their 'passengers' to come aboard. The chickens frequently take a rest on their backs during the day as well."

Tragically, the unlucky billions spend their lives like this...



[ANIMAL VOICE June 2015 >](#)



Theresa Fynn with a happy, healthy, veld-raised chicken

The saying goes that
'you are what you eat!'

If you agree, would you rather eat a
couch-potato-house-raised chicken
or a
fit-athletic-veld-raised chicken?



A HUMBLE INDIGENOUS CHICKEN BREED MAY HELP BREAK THE CYCLE OF HUNGER AND POVERTY IN AFRICA

This article is in response to the stated intention of **The African Organisation for Standardisation (ARSO)** to standardise battery cages for laying hens across Africa

[CLICK HERE](#) 



There is a distinctive chicken pecking its way across Africa – and with it comes the promise of hope for rural communities where hunger remains a daily reality.

In South Africa alone, millions of children still go to bed hungry. Across the continent, poverty, food insecurity, climate pressures, and fragile rural economies continue to weigh heavily on vulnerable families. Yet one remarkable indigenous chicken breed is quietly helping communities build resilience from the ground up. The Boschveld Chicken is a carefully developed hybrid of three hardy African breeds:

- the Venda, renowned for its egg-laying ability,
- the Ovambo, prized for resilience and toughness,
- and the Matabele, valued for its meat quality.



The breed was developed over 27 years by Limpopo farmer **Mike Bosch**, whose vision extended beyond industrialised poultry farming.

“My mission was two-fold,” says Mike. **“Firstly, I wanted to make a meaningful dent in the hunger that haunts many communities across Africa. Secondly, I wanted to develop a chicken resilient enough to thrive in the harsh rural conditions found throughout the continent.”**

That vision has now spread far beyond South Africa’s borders.

“Earlier this year,” says Mike, **“farmers in Malawi and Zambia told me the Boschveld Chicken is the “Best Village Chicken” on the continent. Along with its other attributes, it brings exceptional hybrid vigour and hardiness with it. These birds are survivors.”**

To date, he says, more than 12 million Boschveld Chickens have been exported to 20 African countries, helping establish small-scale rural farming initiatives aimed at improving food security and household income.

Mike says the next major development is in Pemba, Mozambique, where the UN Food and Agriculture Organization (FAO) has bought 24 000 fourteen-week-old Boschveld chickens, together with an additional two million eggs per month intended for workers linked to the offshore gas fields near Pemba.

New transport links are opening other opportunities too.

Boschveld Chickens

“The recently established direct air route between Johannesburg and Accra has suddenly placed Ghana within our reach,” he explains.

“Previously, the journey was simply too long for the welfare of the chickens because we had to fly via an indirect route. So we sent fertile eggs to West Africa instead. But with a direct route now available, we are preparing to send our first shipment of day old chicks”.

Mike reaffirms that the success of the breed lies precisely in the fact that they are not the fragile broilers (selectively bred for meatiness) or layers (selectively bred for egg production), as used in industrial poultry set-ups.

“Boschveld Chickens are not softies – and they are certainly not birds for cages,” he says. To survive and flourish in Africa, chickens need to be tough. These birds need environmental control only during their first 10 days. After that, they move into our lightweight mobile hoks which can easily be relocated onto fresh ground every day.”

In 2009, The Humane Education Trust presented Mike Bosch with a Certificate of Excellence recognising his contribution to more humane chicken farming practices, including systems where there are:

- no battery cages,
- no debeaking or beak “trimming,”
- no detoeing,
- no disposal of male chicks,
- no cruel culling outlets for “spent” hens,
- no confinement in accumulated faeces as commonly occurs in industrial broiler systems,
- no ammonia burns on feet,
- and no painful leg disorders associated with selectively bred overweight broiler chickens.

Instead, says Mike, the emphasis is simple:

“Allow chickens the freedom to be chickens.”

The lightweight Boschveld mobile hok measures 18 square metres and weighs only 65 kilograms.

“The self-erectable mobile hok measures 18 square metres and weighs only 65 kilograms, allowing families to move it with relative ease. The chickens don’t ever have to peck around their own droppings.

“Our system has been designed not only to the benefit of animal welfare, but around practical rural sustainability. If desired, units can include supplementary feed, vegetable seeds, fertiliser, and solar panels capable of generating small additional income through cell phone charging.”

Mike says the hens begin laying at around 19 weeks and can continue producing approximately five eggs per week for up to 30 months.

“They are excellent dual purpose chickens – both for eggs and for meat,” he says. “And remarkably, I have yet to lose even one bird to avian influenza.”

Mobile cage-free unit, see here:
<https://boschveld.co.za/wp-content/uploads/Mobile-Cage.pdf>

In a recent edition of **Farm Talk** with **Tinus Havinga**, the veteran agricultural broadcaster described Mike Bosch as “**the King of Chicken Farming**” and joked that he should feel free to “**let out a crow.**” With an estimated 203 million small-scale rural farmers spread across Africa, the potential reach of sustainable village farming remains enormous. And somewhere among them, the Boschveld Chicken continues to peck its way toward a different future.



What the eye doesn't see...

An average of 72000 pigs are slaughtered in South Africa's formal sector every week. Their very existence is a contravention of the Animals' Protection Act in that the majority are 'mutilated' (by tail-docking and teeth clipping), and kept in 'inadequate space' (gestation stalls and farrowing crates remain in use).

Piglets which are very like puppies in behaviour, almost never get to run and play but are housed in confined spaces, dimly lit to discourage tail-biting, often resulting from boredom.

Willy-nilly, we continue to eat them – irrespective of their unspeakable suffering.

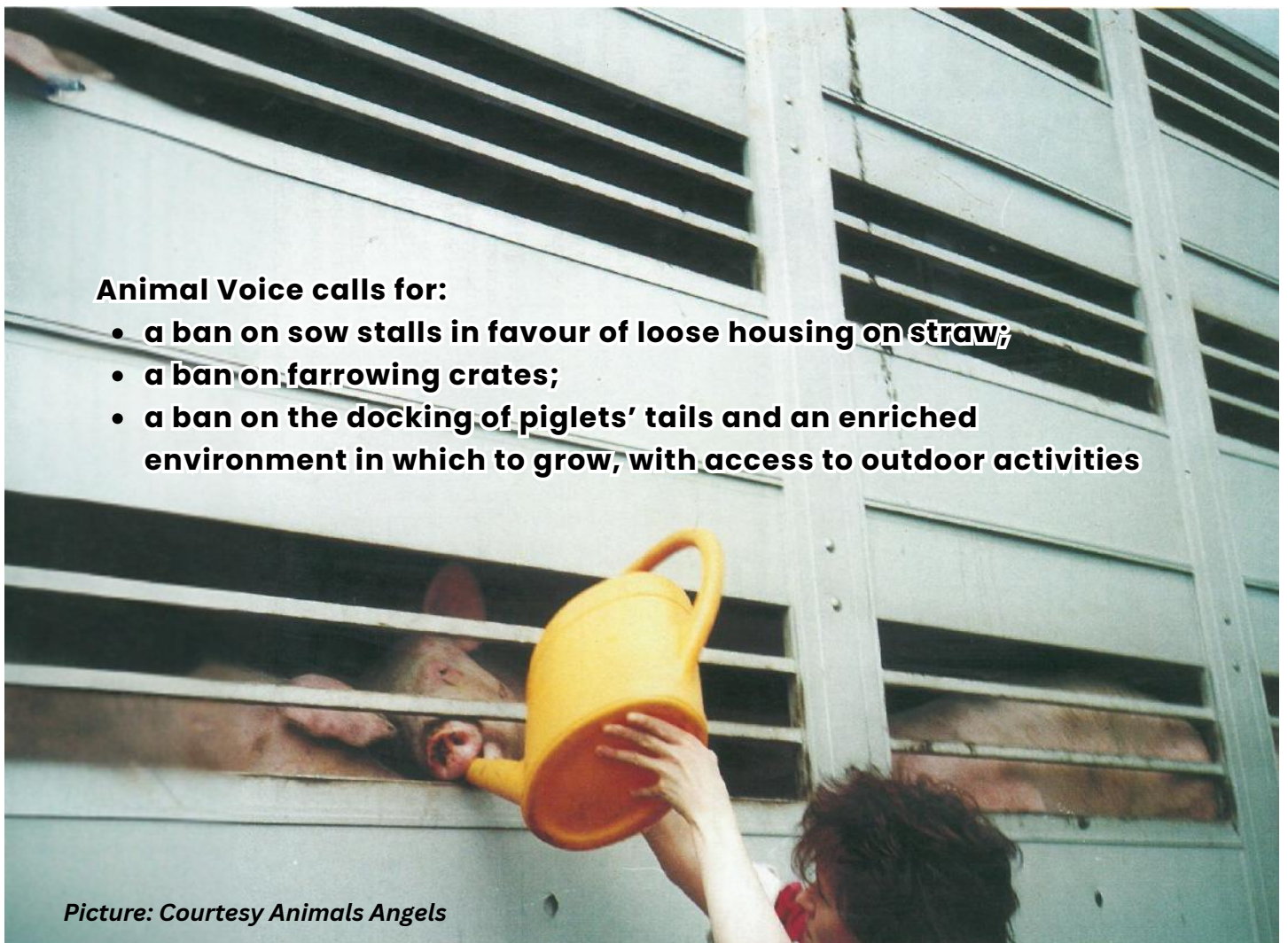
As the proverb goes:

'What the eye doesn't see, the heart doesn't grieve over'



Animal Voice calls for:

- a ban on sow stalls in favour of loose housing on straw;
- a ban on farrowing crates;
- a ban on the docking of piglets' tails and an enriched environment in which to grow, with access to outdoor activities



Picture: Courtesy Animals Angels



SODDEN WASTE TELLS A STORY OF RELENTLESS SUFFERING...

South Africa continues to ship hundreds of thousands of live sheep and cattle to the Middle East for slaughter. But now these floating feedlots raise the question: IS SOUTH AFRICA EXPORTING MEAT DRENCHED IN INFLAMMATORY PROPERTIES, SUCH THAT IT IS A HEALTH RISK TO ALL WHO EAT IT?

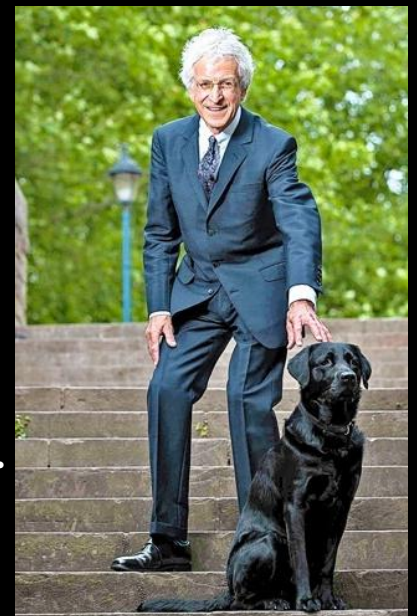
“Granting animal rights will in turn strengthen human rights. Ultimately the fate of animals and us is inextricably linked. In the mystery of living, our destinies are interdependent and inter-related and interwoven. This self-evident truth should be reflected in our mirror of morality which is our Law.

Animals are entitled by virtue of being alive and sentient, to protection within the mantle of law. It is not that they breathe the same air as us that matters, but that they breathe to have *life*. Justice for animals is rooted in their very existence.

Our Law is shamed by its innate myopia in failing to respect animals, and the international community should hang their heads in shame.

Jurisprudentially, a legal system that fails to protect vulnerable victims promotes the letter and spirit of injustice. In facing that charge, our Law has provided the evidence to find itself ‘*Guilty*’.”

— *Barrister and Poet, Noël Sweeney*



Noel Sweeney.

TOP LEVEL ALERT

Speak out on behalf of the tens of millions of animals trapped in the trade across the global high seas to slaughter in foreign countries.

To begin to understand the utter horror and unspeakable shamefulness of the sea trade in live animals to slaughter, watch this short video, produced as part of a global awareness campaign by **Animal Welfare Foundation, Robin des Bois and Tierschutzbund Zürich**



An accompanying 413 page **Global Live Export Fleet** report, released on 29 June 2026, is available here >



URGENTLY ADD YOUR NAME TO THE STOP LIVE EXPORT SOUTH AFRICA PETITION



The world needs this horrific trade to be replaced as a matter of extreme urgency by chilled or frozen meat.

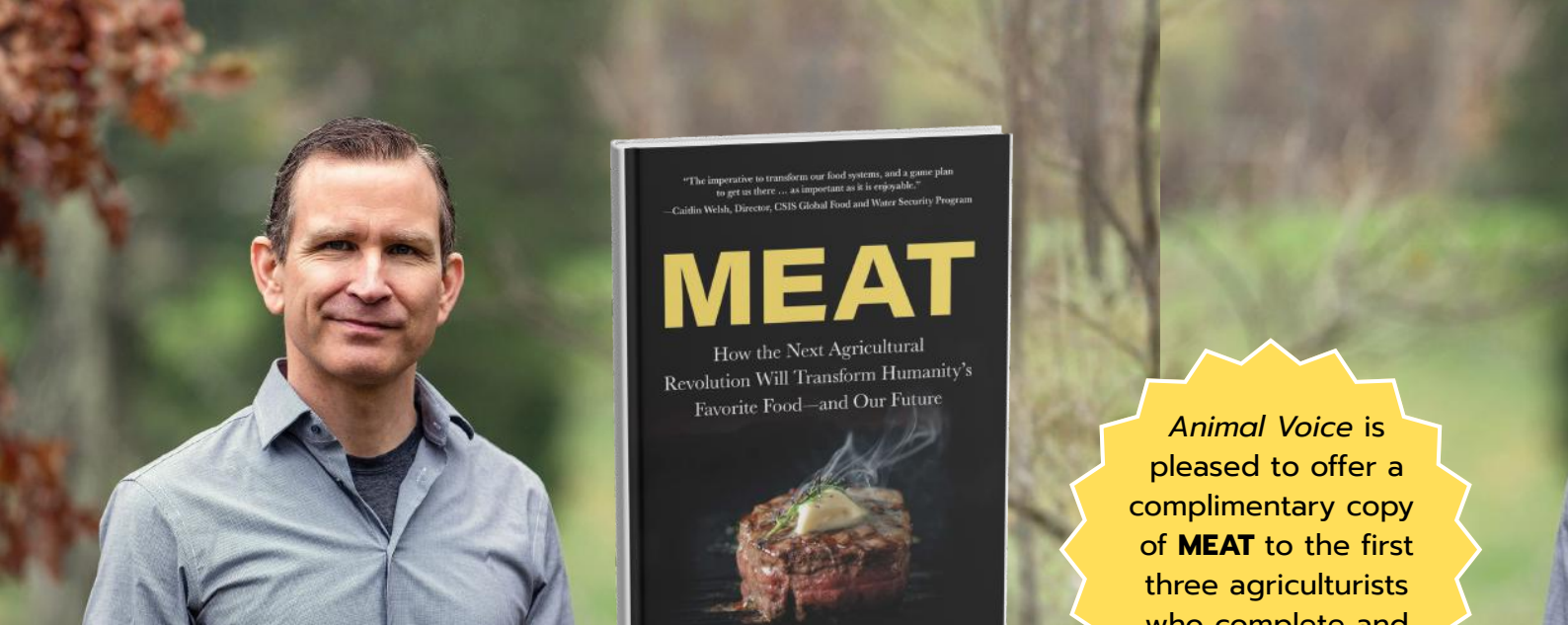
Their journey



Ritual slaughter is witnessed by children in contravention of the **UN Convention on the Rights of the Child (UNCRC) [GC26:35](#)**

Their destiny





"The imperative to transform our food systems, and a game plan to get us there... as important as it is enjoyable."
—Caidin Welsh, Director, CSIS Global Food and Water Security Program

MEAT

How the Next Agricultural Revolution Will Transform Humanity's Favorite Food—and Our Future

BRUCE FRIEDRICH
Founder and President, Good Food Institute

Animal Voice is pleased to offer a complimentary copy of **MEAT** to the first three agriculturists who complete and [submit this form](#).

IT IS ASTONISHING HOW READILY HUMANITY ADAPTS TO CHANGE...

That is why **MEAT: How the Next Agricultural Revolution Will Transform Humanity's Favorite Food – and Our Future** is such a timely and important book.

It offers a glimpse into a future that may fundamentally reshape not only how we produce food, but how we think about our relationship with animals, the environment, and one another.

Author Bruce Friedrich is the founder and president of the Good Food Institute, a science-driven, nonprofit think tank dedicated to building a food system that is sustainable, secure, and humane. His goal is not, as he puts it, to "police your plate", but rather to transform the way meat itself is produced.

He says: **"If we're going to address the world's insatiable craving for animal meat, we're going to have to replace like for like."**

"Most people enjoy eating meat and are unlikely to abandon it voluntarily. Yet the environmental costs, public health risks, and immense animal suffering associated with industrial livestock production are becoming increasingly difficult to ignore.

"The question is not whether people will stop wanting meat. The question is whether we can produce meat in ways that are safer, healthier, more sustainable, and vastly more humane."

His answer lies in two rapidly advancing technologies: plant-based meat and cultivated meat grown directly from animal cells.

Friedrich believes that together these innovations could help end factory farming, dramatically reduce green-house-gas emissions, improve food security, and create a future in which humanity can enjoy meat without inflicting suffering on billions of animals.

The possibilities, he says, are transformative.

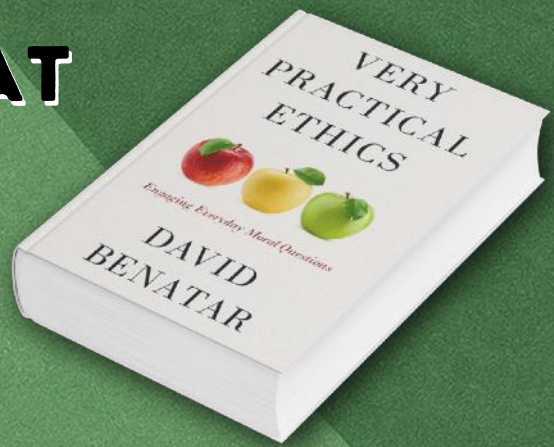
What if plants could be used to create meat that tastes, cooks, and satisfies exactly like conventional meat?

What if real meat could be produced without slaughtering a single animal?

And **what if** the next great agricultural revolution is already underway?

His book **MEAT** is a fascinating exploration of these questions and of a future that may arrive sooner than most of us imagine.

IS CULTIVATED MEAT THE SOLUTION TO FARM ANIMAL SUFFERING?



Widely regarded as one of the world's leading contemporary philosophers, South African Emeritus **Professor David Benatar** examines some of humanity's most difficult moral questions in his latest book, *Very Practical Ethics - Engaging Everyday Moral Questions*. Among the subjects accorded careful attention is humanity's relationship with animals and the ethical implications of how they are treated.

Animal Voice asked Professor Benatar for his thoughts on the concept of 'cultivated meat'.

ANIMAL VOICE:

*Significantly, Cape Town hosted a cultivated meat tasting event in 2023. In *Very Practical Ethics*, you write that it would be "much better if all those currently eating meat were instead to eat laboratory-grown flesh", since doing so could prevent the suffering and deaths of billions of animals. Do you see cultivated meat as having the potential to become one of the great ethical advances of our time?*

PROFESSOR BENATAR:

"How much of an impact that 'cultivated meat' will have on the rate at which actual animals are consumed, depends on a number of factors.

"These include the cost of production, and how realistic the taste would be for those who (think that they) cannot forgo the pleasure they get from eating meat.

"It is possible that there would be a psychological aversion to laboratory-grown meat, but if the meat substitutes were sufficiently cheaper without compromising taste, I suspect that a majority of people would quickly overcome any such aversion – if they even paid attention to the source of their meat.

"As an aside, I should note that a stronger psychological aversion to 'cultivated meat' is likely to come from those vegans and vegetarians who are repulsed by the thought of eating animal flesh even if it were grown in a laboratory.

"Anybody struggling to understand such an aversion should ask whether they would be willing to eat human flesh grown in a laboratory. These psychological aversions, however, are not a bar to improved treatment of animals."



Philip Lymbery,

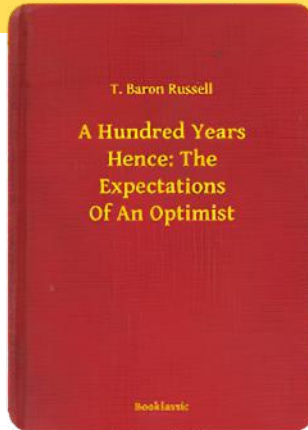
CEO of Compassion in World Farming, intrigues the crowd by eating meat after four decades of veganism at the launch of cultivated meat in Cape Town in April 2024.

AMAZING PREDICTIONS FROM THE PAST ABOUT WHAT WE'D BE EATING TODAY



1894

In 1894 French chemist Marcelin Berthelot predicted that food would be produced in a lab, rather than grown in a field. "Herds of cattle, flocks of sheep, and droves of swine will cease to be bred, because beef and mutton and pork will be manufactured direct from their elements," he wrote.



1906

In 1906 novelist T. Baron Russell predicted in his book *A Hundred Years Hence: The Expectations of an Optimist*. "Such a wasteful food as animal flesh cannot survive." He said people would "cease to behave as if the resources of the planet were illimitable, and could be wasted at will."



1931

In 1931 Winston Churchill envisaged a future in which scientists could grow individual chunks of meat. "We shall escape the absurdity of growing a whole chicken in order to eat the breast or wing by growing these parts separately under a suitable medium," he wrote.

thebooknook

BOOK
REVIEWS

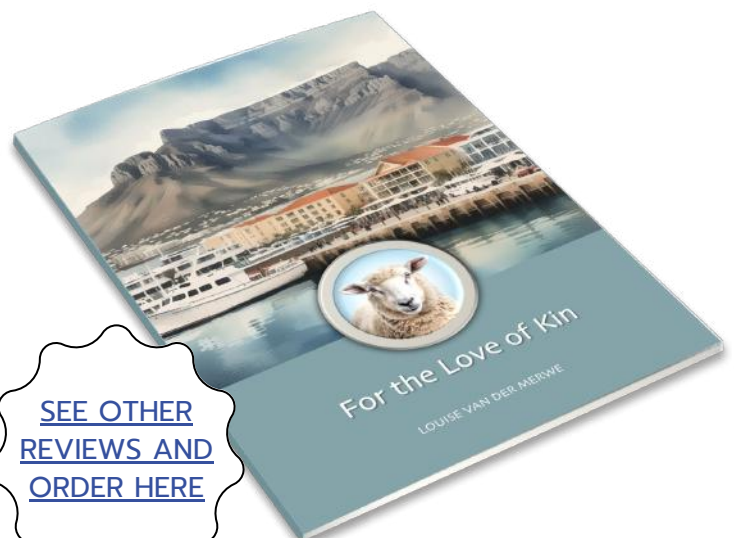


A Kinder Future, told from the perspective of one remarkable sheep — by Bruce Friedrich

Louise van der Merwe's *For the Love of Kin* is a beautiful little book with a big heart. It is, on one level, the story of Pecorino, a rescued sheep living at the Greyton Farm Animal Sanctuary in South Africa.

But really, it is the story of a possible future: one in which humanity's relationship with the animals we eat has been transformed by compassion, science, and moral imagination. That may sound like a lot for a short novel to carry. But van der Merwe carries it lightly. The book is charming, warm, and accessible. It does what the best fiction can do: It invites us not simply to think differently, but to feel differently.

A fiction based on fact reader for Senior Phase learners



[SEE OTHER
REVIEWS AND
ORDER HERE](#)

CRUELTY TO SOUTH AFRICA'S WILDLIFE IS TAKEN SERIOUSLY - AT LAST!



The conviction of a Western Cape farmer for the unlawful trapping and killing of a leopard on his Uniondale property in 2020, has been hailed amongst conservationists as a precedent-setting victory for wildlife.



Dr Bool Smuts
Leading Wildlife Conservationist

On May 29 2026, a Western Cape farmer was found guilty under both the *Animals Protection Act* as well as under the *Nature and Environment Conservation Ordinance* of the Western Cape. He had trapped the leopard in a cage and left him to die a prolonged and agonizing death from star-vation and dehydration over a period of several days. Sentence will be passed in August 2026. The maximum penalty is a R5 million fine or up to 10 years imprisonment. Founder and GM of the [Landmark Foundation](#), **Dr Bool Smuts** specialises in human-wildlife coexistence. He spent all 19 days in court witnessing the trial.

Asked for comment, he said: **"The criminal conviction and potential custodial outcome represents a massive shift in wildlife law enforcement."**

Dr Smuts' review of the court case: [see here](#)

Trophy Hunting

In March this year, Dr Smuts called on *South Africa's Department of Forestry, Fisheries and the Environment*, to set aside its 2026 – 2027 quota for hunting trophies.

Said Smuts: **"I have submitted a formal objection to the proposed allocation of export quotas for hunting trophies of elephants, black rhinoceroses, and leopards and have recommended zero quotas across all three species."**

"Trophy hunting exacerbates an ongoing biodiversity crisis and perpetuates flawed management strategies that prioritize short-term exploitation over long-term ecological integrity and population viability. Wildlife is a shared national heritage belonging to all South Africans, not a commodified resource for elite operators."

His objection, he added **"is grounded in scientific evidence, legal obligations under the National Environmental Management: Biodiversity Act (Act No. 10 of 2004) (NEMBA), and the principle that the state serves as trustee of South Africa's natural environment."**

"Wildlife decisions should foster coexistence, such as ecotourism, habitat restoration, biodiversity stewardship, and community-based models."

South Africa's proposed trophy hunting quotas for 2026 – 2027:

Destined for the bullet: 300 tusks from up to 150 elephants • 12 black rhinoceroses • 11 leopard





ACTIVISTS CALL FOR GLOBAL AWARENESS OF AGRICULTURAL POISONS THAT KILL WILDLIFE AND MAY CONTAMINATE FOOD

Many South Africans will remember the tragic deaths of six healthy children in Naledi, Soweto, in October 2024 after they had eaten snacks purchased from local spaza shops. Following the investigation, Health Minister Aaron Motsoaledi confirmed that the deaths were linked to exposure to the highly hazardous agricultural pesticide **terbufos**.

Terbufos is not the only agricultural poison that poses risks. Carbofuran, aldicarb and strychnine also remain in use in South Africa. These highly toxic substances are commonly employed to kill so-called "problem animals", often causing prolonged and agonising deaths that occur far from public view.

When misused or handled carelessly, they may also present a serious hazard to human health through accidental exposure or contamination.

Now, attention is increasingly focusing on the poison known as 1080 (sodium monofluoroacetate). New Zealand, the world's largest agricultural user of 1080, has become the centre of an international campaign by wildlife activists who are calling for greater public scrutiny of its widespread use.

They argue that aerial poison operations kill large numbers of non-target wild animals and have raised concerns about the potential for contamination of animal products exported from New Zealand.

Although the use of 1080 is highly restricted in South Africa, it is still permitted in toxic collars fitted to sheep for the control of livestock predators such as caracal and jackal. Death from 1080 poisoning occurs through respiratory failure.

In the powerful documentary *Toxic Lies*, Nature's Rights activist and filmmaker **Nora Shayeb** documents what campaigners describe as the devastating impact of agricultural poisons on wildlife. The film calls on citizens around the world to become informed and to support efforts aimed at reducing the use of these lethal poisons.

Link to one of the trailers: https://toxic-lies.org/trailers/#Trailer_P3_3_YT

Link to full documentary: <https://toxic-lies.org/>

STOP PRESS:

[University of Cape Town study finds wide-spread contamination, including pesticides in False Bay's waters and sediments](#)

***Animal Voice* will forward this documentary to South Africa's Department of Agriculture and Rural Development, as well as to the Department of Trade, Industry and Competition, in the hope that it will contribute to informed discussion on the use of agricultural poisons, wildlife protection and food safety.**



PAKISTANI HIGH COURT JUDGE RAISES THE BAR FOR ANIMAL WELFARE WORLDWIDE

A landmark judgment handed down by Islamabad High Court **Justice Khadim Hussain Soomro** on Friday, 23 May 2026, has set a new benchmark for animal welfare jurisprudence globally.

The court had been petitioned to permanently restrain government officials from carrying out campaigns involving the poisoning and shooting of stray dogs. While specifically addressing the culling of dogs, Justice Soomro broadened the scope of his judgment to encompass all animals and, in doing so, articulated one of the most far-reaching judicial recognitions yet of animal sentience and moral worth.

“It is now increasingly acknowledged in modern constitutional thought,” he noted, **“that animals are not mere chattels or inanimate objects to be dealt with solely at human convenience; rather, they are living, sentient beings, capable of pain, distress, comfort, and social response. The law, therefore, cannot remain indifferent to their existence.”**

The judgment went further, stating that the law is not confined solely to human survival, but forms the foundational premise upon which protection against cruelty and unnecessary suffering rests.

“The animal,” Justice Soomro wrote, **“by virtue of being alive, possesses a natural claim to exist in an environment compatible with its behavioural, social, and physiological needs. To deny such protection is not merely to neglect a creature of God, but to diminish the ethical content of law itself.”**

He continued:

“The prevention of cruelty to animals is thus not an isolated statutory concern; it is integrally connected with the broader constitutional promise of a civilized society governed by dignity, restraint, and compassion.

“The true measure of a lawful society lies not in how it treats the powerful, but in how it safeguards those living beings that are wholly dependent on human conscience and institutional responsibility...”

“The injury inflicted upon animals, their needless killing, or the destruction of their habitat, ultimately reverberates through the human condition itself. Thus, compassion towards animals is not merely a matter of sentiment; it is a constitutional necessity, an ecological imperative, and a marker of legal maturity.”

We asked Advocate Saeed for comment...



Interspecies Justice expert, **Advocate Altamush Saeed** is a leading light in legal protection for animals in Pakistan and played a major part in achieving the historic judgment. He said: **“We have filed numerous litigations for animal rights from an interspecies justice perspective, as well as from the perspective of animal abuse being a form of violence against children.”**

High Court Judgment in Islamabad continued... We asked Dr Ayoub Banderker for comment...

With the anticipated release this year of South Africa's long-awaited new Animal Welfare Bill, The Humane Education Trust asked South African veterinary surgeon **Dr Ayoub Banderker**, well-known for his participation in ultra marathons to raise awareness for animals, whether he believed the Islamabad judgment might influence contentious South African animal welfare issues such as the live export of cattle and sheep by sea for slaughter in the Middle East, as well as trophy hunting.

Dr Banderker replied that he welcomed the judgement. **"The ruling is a most welcome and positive step in implementing the true values of Islam, pertaining to Animal Welfare.**

"We as humans are entrusted to be the vice-regents of God in this world, and therefore must ensure that all of God's creation under our care and management, is treated with the utmost respect and compassion in all aspects of our interactions with our fellow creation.

Dr. Ayoub Banderker crosses the finish line in the Kalahari Augrabies Extreme Marathon in support of Cape of Good Hope SPCA

"Whether the judgment will have an impact on the new Animal Welfare Bill in South Africa, remains to be seen. The fact that the UN has included Animal Welfare into the Child Rights framework, will certainly carry significant influence in how South Africa adopts its new Animal Welfare Bill. However there are many more factors, not just those pertaining to religious beliefs, that secular governments take into account when adopting new Bills, so the real weight of this ruling will only be seen when the final Bill is promulgated and implemented."



We asked
International Lawyer
Zannis Mavrogordato
for comment....



British advocate **Zannis Mavrogordato** is monitoring international compliance by State Parties following the inclusion of animal welfare within the United Nations child rights framework through [General Comment 26](#), Paragraph 35. He describes the Islamabad Judgment as highly significant.

"The court's recognition in paragraph 11 of the link between animal and environmental rights –

namely that 'compassion towards animals is an ecological imperative' – is deeply encouraging," he said. **"So too is the court's invocation in paragraph 10 of several beautiful references from the Quran, including: 'There is no creature on the earth or that flies with its wings but that they are communities like you.'** "

Adv. Mavrogordato added that it was noteworthy that the court had been asked to bear in mind that the United Nations Convention on the Rights of the Child called for the protection of children from all forms of violence because of the harm such violence may inflict upon the psychological and moral development of children.



FROM THE MARGINS TO THE MAINSTREAM: PROFESSOR ANDREW LINZEY'S ENDURING INFLUENCE

Animal Voice's unwavering commitment to advancing public recognition of animal sentience – their intrinsic value and dignity – owes an immeasurable debt to **Rev Professor Andrew Linzey**.

For more than four decades, Professor Linzey has challenged the world to reconsider one of humanity's oldest assumptions — that animals exist primarily for human use. As Director of the **Oxford Centre for Animal Ethics**, an independent academic institute devoted to ethical perspectives on animals, he has helped lay the intellectual and moral foundations for a profound global shift in how we think about our fellow creatures.

As early as the Summer 1994 issue of *Animal Voice*, we celebrated the establishment at Oxford University of the world's first academic post in *Theology and Animal Welfare*, with Professor Linzey appointed to lead this groundbreaking field. We quoted extensively from his work then, and have continued to do so over the decades as his ideas increasingly found resonance around the world.

In his landmark book *Animal Theology*, published as South Africa itself emerged from Apartheid, Professor Linzey offered a profound challenge:
"True liberation theology must embrace every being suffering oppression."

At a time when our nation was grappling with questions of justice, dignity and reconciliation, his words carried significance, inviting the world to widen its moral vision beyond our own kind.

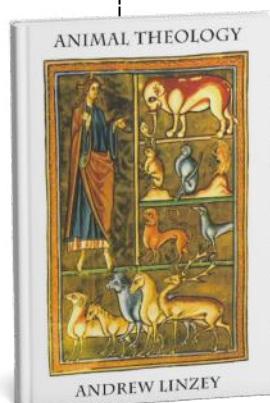
Three years later, in 1997, *Animal Voice* again featured Professor Linzey. Speaking at St Alban's Cathedral in England, he warned against treating concern for animals as somehow secondary to concern for people.

"What is most worrying," he observed, "is the way in which concern for animal welfare is seen as opposed to human welfare. Concern for animals becomes officially second class, marginal and peripheral."

He continued:

"A world in which cruelty to animals goes unchecked is bound to be a morally unsafe world for human beings."

Today, with growing recognition of the links between violence towards animals and violence within society, those words seem more relevant than ever.



Professor Linzey has consistently challenged not only our actions but also our language. Writing in *Animals, Ethics and Trade* (2006), he argued that cruelty often begins with the words we choose. Labels such as "livestock", "units of production", "pest" and "research model" create an emotional distance that makes exploitation easier to justify. Even the word "animal", he suggested, can become a label of separation rather than kinship.

His vision gradually began to influence church leaders around the world.

In 2010, the South African Council of Churches echoed Professor Linzey's call when its Director, Reverend Siyabulela Gidi, urged churches to embrace their responsibility as stewards of the Earth and all its creatures.

Three years later, Professor Linzey invited Archbishop Desmond Tutu to write the foreword to *The Global Guide to Animal Protection*, published by the University of Illinois Press.

Said Archbishop Tutu:

"If it is true that we are the most exalted species in creation, it is equally true that we can be the most debased and sinful."

He concluded by urging justice and protection for all living beings.

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

In July 2019, *Animal Voice* reached another milestone when Louise van der Merwe was invited to present South Africa's Humane Education work at the **Sixth Annual Oxford Animal Ethics Summer School**.

Hosted by **Dr Clair Linzey**, Deputy Director of the Summer School, leading thinkers committed to transforming humanity's relationship with animals, were brought together.

"It was the absolute high point of our three decades of endeavour for a kinder world," said Louise afterwards.

"Being among international scholars and advocates was profoundly inspiring, and I learned an enormous amount."

In 2026, Professor Linzey and the Oxford Centre honoured Louise by appointing her as the Centre's thirteenth Honorary Fellow — the highest distinction the Centre can bestow.

Reflecting on the award, Louise said:

"Words cannot express the depth of my appreciation. To know that our work at Forest Heights Primary School in Eerste River, Cape Town, has also earned a chapter in the Palgrave Companion to Humane Education makes this recognition all the more meaningful."

See [Press Release](#) here:

This honour is more than personal recognition. It symbolises a social evolution that began on the margins of ethical thought and is steadily moving towards the centre of public consciousness.

Professor Andrew Linzey has spent a lifetime helping the world understand that compassion is never diminished by widening its embrace. History is proving him right.

To order *The Palgrave Companion to Humane Education*, [click here](#):



Humane Education

Multiple opportunities for humane education are already embedded within South Africa's school curriculum, thanks to the opportunity afforded to The Humane Education Trust in 2001 and 2002 to partner with the **National Environmental Education Project – General Education and Training (NEEP-GET)** under the leadership of Professor Kader Asmal, then Minister of Education.

The resources on our Nature-Based Education platform have all been developed to align with these curriculum opportunities and now support the teaching of Life Skills and Life Orientation across a range of grades.

However, the world has changed profoundly over the past quarter century. In response to these changes, *The Humane Education Trust* believes that **Animal Sentience** should now be introduced as a distinct topic of study for learners throughout the Senior Phase.

To this end, we have approached leaders at the highest levels of education, seeking support for this important educational development. We have yet to receive a response and we invite readers to [view our Open Letters here](#).

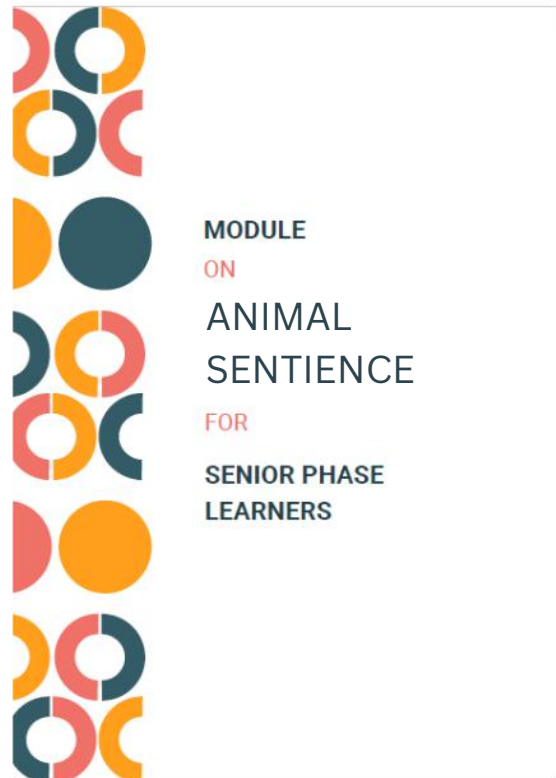
We believe the inclusion of Animal Sentience has become even more important following the historic recognition of animal welfare within the Child Rights domain through General Comment No. 26 ([GC26](#)), which came into effect in 2023. This landmark development prompted us to renew our efforts with even greater urgency, appealing to leaders in education and child welfare to help advance this important conversation.

The need is underscored by a recent survey of first-year Sociology students at the University of the Western Cape. While 100 per cent of respondents supported the inclusion of Animal Sentience as a subject in the Senior Phase, 74% acknowledged that they had never previously encountered the concept. These findings point both to an overwhelming appetite among young people for this knowledge and to a significant gap in the education currently available to South African learners.

The Case for High School Animal Sentience Education: Student Demand is 100%

To get a feel for our suggested module on ***Animal Sentience for Senior School Learners***, please see a preview of the first five pages of this 36 page resource below.

[PREVIEW HERE](#)



[ORDER THE COMPLETE MODULE HERE](#)



OPENING THE DOOR TO A CULTURE OF NON-VIOLENCE

Through its [Nature-based Education](#) platform, [The Humane Education Trust](#) is actively helping to turn principle into practice – equipping young learners with the understanding, compassion, and ethical awareness needed to ‘walk through the door’ and start building a world where non-violence is normalised.

This is what your donations are achieving...

Since January 2022, our online platform with its downloadable, curriculum-aligned lesson plans, have been used by:

Teachers **478** Schools **446**
Learners reached **63 783**



A quote from one of many happy teachers...

Mthobi Ian Fihla (Grades 6 - 7)
Phakamisani Primary School, Plettenberg Bay.

"Good day Mam, this serves as a confirmation of receipt of classroom readers. We are grateful about the books and we believe they will add value to the learners understanding of what is around us and their value for the environment. We thank you for the delivery and will make full use of the materials in improving literacy levels in our school and the love for books in our learners."

Kind regards,
Mthobi Ian Fihla



Subscribe to our [Nature-based Education](#) platform [HERE](#) and stand a chance to receive a FREE copy of *The Palgrave Companion to Humane Education*

A WORLD IN TRANSITION...

GC26 is not just a paragraph buried somewhere in the text of a voluminous UN document. It is quite literally the catalyst for a monumental shift in human consciousness across the world.

The UN Convention on the Rights of the Child (the "UNCRC") is the most widely ratified human rights treaty in history with 196 State Parties as signatories. In terms of the clarification of the Child Rights Treaty provided by GC26, Paragraph 35 states: *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.*

Malcolm Plant, founder and leader of the [World Link Coalition](#) explains that GC26 Paragraph 35 is the bridge between children's rights, animal welfare and sustainable development. It moves animal protection from the margins of charitable concern into the mainstream of international human rights through the Rights of the Child – with profound implications.



Advocate Zannis Mavrogordato, an International barrister working towards compliance by member states, explains the profound significance of GC26 in the podcast below.



Zannis Mavrogordato -
Barrister, Mavrogordato Law

**STRATEGIC INVOCATION OF THE
[UN CONVENTION ON THE
RIGHTS OF THE CHILD \(UNCRC\)](#)
AS AN ADVOCACY TOOL**



THE RIGHTS OF THE CHILD TO PROTECTION FROM WITNESSING TROPHY HUNTING

On 8th February 2024, at the United Nations' 95th Session of the Committee on the Rights of the Child, Vice-Chair *Dr Rinchen Chopel* urged the South African delegation to criminalise the practice of allowing children to participate in trophy hunting.

He said the UNs' [GC26](#) had made a significant break-through in its clarification that no child may witness trophy hunting.

Dr Chopel speaking at the United Nations



"Various psychological studies on violence and animal abuse have shown that witnessing or participating in violence can severely impact children's moral and psychological development, normalising violence, and conditioning life-long negative behavioural patterns."

In addition, Article 29(1)(e) of the UNCRC mandates that a child's education should be directed to the development of respect for the natural environment.

Deputy DG for Biodiversity and Conservation at the Department of Forestry, Fisheries and the Environment, **Ms Flora Mokgohloa**,

has recommended that *The Humane Education Trust* contact the Department of Justice and Constitutional Development, as well as the Department of Women, Youth and Persons with Disabilities in regard to the Right of the Child to protection from participating in trophy hunting.





AMY P. WILSON

In 2018 Johannesburg Attorney Amy P. Wilson became the first South African to graduate with an Animal Law LLM degree from the prestigious Lewis and Clark Law School in Oregon, USA. Today, as co-founder and executive director of [Animal Law Reform South Africa](#) (ALRSA), she plays a pivotal role in bringing animal law into the national conversation.

Here Amy reflects on some of the milestones in this journey.

She says: **“When we first registered ALRSA 9 years ago, “animal law” was not well understood, or even known in South Africa. Over the greater part of the last decade, we have steadily been changing that through legislative and policy reform and strategic litigation.**

“We have had the privilege of partnering and collaborating with so many dedicated individuals and compassionate organisations working for change. While it has definitely not been an easy journey, and there have been many challenges, we are proud of the progress that we have made and continue to make.”

Highlights include the following:

- ALRSA introduced the first foundational animal law course at University level to the African continent in 2022. *(note: registrations for the [2026 Foundations of Animal Law Course](#) are currently open until 17 July 2026).*
- In May 2026, together with the EMS Foundation and Chief Steven Fritz, ALRSA litigated for the three elephants at the Johannesburg Zoo in a first-of-its-kind case **“[Let them Roam](#)”** *(At the time of publication of Animal Voice, judgment was still pending).*



- Taught the first ever [Animal Law and Rights course](#) at Master’s level in Africa at the University of the Western Cape in 2025, through the Global Environmental Law Centre

- Published an [important scholarship](#) on animal law in South Africa in peer-reviewed international law journals, in books and across other platforms and helped to legitimise the field.
- Released the [Manifesto for Transforming Animal Protection Legislation in South Africa](#) (2024), co-hosted the [Colloquium](#) (2025), and handed over the [Animal Justice Memorandum](#) (2026) at the [Stand for Justice for Animals](#) event at Parliament earlier this year, all as part of the [Animal Law Project](#) which is intended to help shape the proposed new Animal Welfare Bill.
- Published ground-breaking and [comprehensive reports](#) including on reforming South Africa’s [food system](#) and [corporate accountability in the egg industry](#).

Follow Amy and the work of ALRSA on our social media platforms @Animallawreform.

WHERE TO, FROM HERE?

PHIL ARKOW, Executive Director:
THE NATIONAL LINK COALITION

www.NationalLinkCoalition.org



Internationally renowned humane education specialist, **Phil Arkow** was among the first to alert South Africans to 'The Link' between animal abuse and human violence. In 2000, following the launch of his resource titled '**Child Abuse, Domestic Violence and Animal Abuse: Linking the Circles of Compassion for Prevention and Intervention**' he accepted *The Humane Education Trust's* invitation to undertake a lecture series in South Africa in cooperation with the MTN Centre for Crime Prevention Studies in Makhanda (formerly Grahamstown).

Then, in September 2003, Phil returned to South Africa, this time as our keynote speaker at the **All-Africa Humane Education Summit**, held in Cape Town.



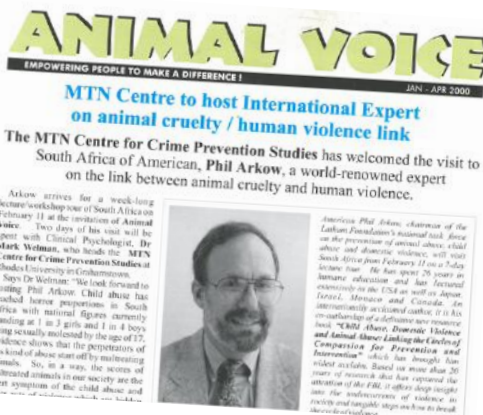
He told his audience:

"While being kind to animals is certainly a nice thing to do, is certainly the right thing to do, it is only when people in leadership positions recognise that animal abuse has adverse effects on humans, that animal maltreatment will become culturally unacceptable and real, lasting changes will be made."

For the current issue of *Animal Voice* we asked Phil for his thoughts on progress made during these intervening years and where it goes from here.

He said: "Now – a quarter-century later – we are seeing the humane education message beginning to bloom and flourish in far-flung reaches of the globe.

"The key to The Link is utilizing a pragmatic, albeit potentially unpopular, premise – namely: as passionate as we may be about animal welfare and/or rights, these are not concerns for legislators and funders for whom the interests of humans will always be a greater priority.



"But, by demonstrating how animal abuse also hurts people, we can appeal to legislators and the general public for greater human safety. In this process, we create many more successful legislative achievements and programmes that protect both animals and people. As we at the National Link Coalition say, 'When animals are abused people are at risk. And when people are abused animals are at risk.'

"Internationally, we are seeing this dramatic progress expand like ripples in a lake. On a macro scale, the clarification within the UN's Charter on the Rights of the Child has been a truly historic step. By including animal welfare within the Child Rights domain, the nations of the world are acknowledging at the highest international level that our children are emotionally harmed by witnessing violence in all its forms, including violence inflicted on animals.

"In short, progress has been remarkable. The seeds we've been planting are growing." Where do we go from here? *Simply put – onward and upward! The possibilities are endless – and we are limited only by our imagination and our enthusiasm."*

HELP BUILD A KINDER WORLD

For nearly four decades **The Humane Education Trust** has worked towards a simple but profound goal: A society in which kindness towards all living beings becomes part of everyday life.

- We have helped place humane education on the educational agenda.
- We have developed curriculum-aligned educational resources.
- We have contributed to public awareness, legal reform and international dialogue.
- We have published *Animal Voice* as a record of society's changing relationship with animals.
- We have helped ensure that the next generation understands that compassion towards animals and compassion towards people are inseparable.

But there is still much to do...

- ✓ Reach more schools
- ✓ Develop new educational resources
- ✓ Promote animal sentience education
- ✓ Support legal and policy reform
- ✓ Publish *Animal Voice*
- ✓ Build a culture of non-violence

This all depends upon the generosity of people who believe a kinder future is possible.

A donation of any size helps us achieve the above.

**THE FUTURE DOES NOT ARRIVE BY ACCIDENT.
IT IS BUILT BY PEOPLE WHO CARE ENOUGH TO HELP CREATE IT.**

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