

# ANIMAL VOICE

Official mouthpiece in South Africa for Compassion in World Farming

COMPASSION  
in world farming 

**TRIUMPH!**

## Relief for SA's pigs in sight... as sow stalls give way to group housing on deep litter

**SOW STALLS –**

**ONE OF THE CRUELEST INVENTIONS OF FACTORY FARMING, ARE TO BE PHASED-OUT IN SOUTH AFRICA**

The South African pig industry has agreed to a phase-out of the infamous 'sow stall' for breeding pigs. This follows an intense campaign against these 'metal straight-jackets' by **Compassion in World Farming (South Africa)**.

**Mr Simon Streicher**, CEO of the South African Pork Producers Organisation, confirmed that the industry was committed to a phase out of sow stalls, although agreement as to the date of phase-out was still to be determined. He said the date would likely be 2020.

Sow stalls, which have been in use for about 50 years in this country, confine breeding sows in a space so narrow and short, that they cannot turn around or move backwards or forwards. The sows stand or lie down with difficulty. For Life. Sow stalls are already illegal in Sweden and in the UK. From 2013, they will be illegal across the European Union and are also being phased out in some states in the US and in New Zealand and Australia.

**Compassion in World Farming (South Africa)** has led the drive for a phase-out of these metal contraptions and, earlier this year, brought a Class Action complaint before **Consumer Commissioner Mamadupi Mohlala** in which we alleged that sow stalls are "unconscionable" in terms of the Consumer Protection Act, in that they are "unethical or improper to a degree that would shock the conscience of a reasonable person." A decision by **Consumer Commissioner Mohlala** is pending.



**THERE ARE ABOUT 103 000 BREEDING SOWS  
CONFINED IN SOW STALLS IN SOUTH AFRICA.**



**A BETTER LIFE**

**Increasing Our Compassionate Footprint**

COMPASSION   
in world farming

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# Have we made idols of ourselves?

## Idols

Reverend Professor Andrew Linzey is *Director of the Oxford Centre for Animal Ethics and a Member of the Faculty of Theology at the University of Oxford*. He has written or edited 20 books, including *Animal Theology*, *Creatures of the Same God* and *Why Animal Suffering Matters*. For further information, go to [www.oxfordanimaethics.com](http://www.oxfordanimaethics.com).  
<http://www.oxfordanimaethics.com/who-we-are/director/>

Oxford theologian Andrew Linzey has blamed the world's indifference to animal cruelty and suffering on the "idolatry" of thinking that God is only interested in the human species."

Speaking at a special service for animals at Westminster Abbey on Sunday, 2<sup>nd</sup> October 2011, Reverend

Professor Andrew Linzey asked: "Why is it that we cannot as a society see that animal cruelty, like cruelty to children, should not be tolerated?"

The root problem, he said, was a "failure of theology" and, especially, the "idolatry" of thinking that God was interested only in humans.

"Christians haven't got much further than thinking that the whole world was made for us, with the result that animals are seen only in an instrumental way as objects, machines, tools, and commodities, rather than fellow creatures."

He added: "To think that animals

can be defined by what they do for *us*, or how they meet *our* needs, is profoundly un-theological."

The truth, he said, was that "we are spiritually blind" in our relations to other creatures – "as blind as men have been to women, whites have been to blacks, and straights have been to gays.



"Political sluggishness and church indifference only compound the problem of animal cruelty," he said.

Professor Linzey suggested that "we worship a false God when we worship ourselves, or when we think only human beings matter to God, or when we think our power over animals is its own justification, or when we regard cruelty to any creature as a small, insignificant matter, or even worse, when we think God condones any infliction of suffering. "

Reverend Siyabulela Gidi, Director of the South African Council of Churches, Western Cape, said: "I couldn't agree more. Let's hope theologians will pick this one up and be challenged on selective theologies."

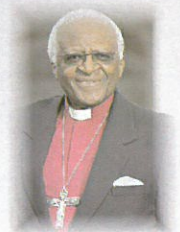
We asked religious leaders for comment.

The Most Revd Dr Thabo Cecil Makgoba, Anglican Archbishop of Cape Town, said:

"Anyone who reads their Bible properly will know that the concept of human stewardship over creation - even the 'having dominion' of which Genesis 1 speaks of - cannot ever be expressed through exploitative or cruel means. The righteous know the needs of their animals' says the Book of Proverbs (Prov 12:10); and the Old Testament laws demand help for animals that are distressed, fallen or lost; and patterns of rest and reasonable work for animals are to be as good as those for human employees. And while the picture in the story of Jonah, of animals joining in repentance in sackcloth, may raise a smile, Jesus' assertion that not a single sparrow falls unnoticed by God's compassionate eye is a salutary reminder that we are answerable to him for the impact of our actions - whether direct or indirect - on any part of creation, animals most definitely included."

Archbishop Emeritus Desmond Tutu said:

"I must plead guilty as charged by Prof Linzey. To our shame most church leaders would feel the same."



# A Jewish Perspective...

Every *Shabbat*, Rabbi Richard Newman of *Temple Israel* in Wynberg, Cape Town, offers a special prayer, a Prayer for Animals. The prayer is said when the congregation is standing, honouring the uplifted *Torah*. *Animal Voice* asked Rabbi Newman what, in this ancient hand written scroll, is said about our attitude to animals.

This is what he told us:

“ In the *Torah*, the Five Books of Moses, we are given dominion over animals (Gen. 1:26), which gives us the right to use animals, but only for legitimate needs. Animal flesh can be eaten; animal skins can be used for clothing and fibrous hair can be used to spin and weave. We know that the *Torah* itself is written on parchment (animal hides), as well as the scrolls for *mezuzot* and *tefillin* – all use natural leather. Under Jewish law, animals have some of the same rights as humans do. Animals must rest on the Sabbath as do humans (Ex. 20:10). We are forbidden to muzzle an ox to prevent it from eating while it is working in the field (Deut. 25:4), just as we must allow human workers to eat from the produce they are harvesting (Deut. 23:25-26). Animals can partake of the produce from fields lying fallow during the sabbatical year (Ex. 23:11).

Several commandments demonstrate concern for the physical or psychological suffering of animals. We may not plough a field using animals of different species (Deut. 22:10), size, strength and temperament, as this would bring hardship upon the animals. We are required to relieve a fallen animal of its burden, even if we do not like its owner, do not know its owner, or even if it is ownerless (Ex. 23:5; Deut. 22:4). We are not permitted to kill an animal in the same day as its young (Lev. 22:28), and are specifically commanded to send away a mother bird when taking the eggs (Deut. 22:6-7), because of the psychological distress this would cause the animal.

In the *Talmud*, the *rabbis* further dictated that a person may not purchase an animal unless he has made provisions to feed it, and a person must feed his animals before he feeds himself (interpreting Deut. 11:15), both farm animals and pets.

It is a violation of the general prohibition against *tza'ar ba'alei chayim* to have your pet physically altered in any way without a genuine, legitimate need. For example, declawing cats and docking the ears or tails of dogs are forbidden. Again, there is no law against owning an animal in this condition, so you should look into adopting from a *shelter* if you want such an animal.

## Rabbi Newman's Prayer for Animals:

One of the great commandments is for us to protect the animals amongst us.

Tza'r ba'al chaim — the protection of both wild and domestic creatures — those who bring us pleasure and comfort, as well as farm animals who toil in the service of humankind. May the great beasts of the wild be protected, not only for the sake of their species, but the pleasure they may bring to our children and our children's children.

Please keep our pets safe from accidents, illness and human cruelty. Help us to understand that their lives, while bringing us joy and companionship, are shorter than the human sojourn in this world. Thus we are often faced with sadness at their demise, and we pray that we should not be the cause of any suffering and hardship.

AMEN

## For Jewish Vegetarians

The vegetarian diet was considered the ideal for humanity. Note that in Genesis 1:29, God gives humanity all fruits and vegetables for food, but no meat. Meat is not permitted until after the Flood (Gen. 9:3). Even offerings before that time did not involve the death of animals: a traditional *midrash* (Rabbinic legend) indicates that Abel and



Cain's offerings (Gen. 4) were wool and flax.

Most vegetarian foods are *kosher*; in fact, many vegetarians who do not keep kosher rely on *kosher* certifications to make sure that the foods they buy are vegetarian! Beans, grains, fruits, vegetables, and dairy products can all be eaten and in any combination, and do not require *kosher* certification if they are not processed.

An exemplary way to celebrate on *Shabbat* and festivals is to partake of a meat dish, but it is not a requirement. There is no holiday or observance for which it is a *mitzvah* (commandment) to eat meat, and most symbolic foods eaten for holidays are not meat. In fact, on *Shavu'ot* (Pentacost), it is traditional to eat dairy products which

could not be eaten with meat due to the prohibition of mixing meat and milk. Meat is a traditional part of *Shabbat* and festival meals to make them more festive, but as long as you eat something special, something out of the ordinary, that should be sufficient to create the necessary festive atmosphere.

So try a handful of nuts!! ”

# Animals in Islam...

*Animal Voice* asked veterinary surgeon **Dr Ayoub Banderker** for an Islamic perspective. This is what he told us:



“In Islam, the emphasis on animal welfare is well documented in the *Quran* and teachings of the final prophet of God, Muhammad (pbuh). One of the verses in the *Quran* pertaining to animals states, “...there is not a creature on earth that walks on its legs or flies on its wings, but are creatures like you (that form communities like you). ...and they shall all be gathered before their Lord...” Chapter 6, verse 38.

This short and simple verse (and others) expounds that all animals come from God and will return to Him. And will bear testimony to how we treated them on this earth. Sadly, even though this exists in the *Quran* and there are numerous examples of the Prophet's (pbuh) kindness and explicit direction with regard to animal welfare,

many Muslims have fallen into the secular-materialistic trap of treating animals as mere commodities and property, for use and/or profit.

Even though God has permitted the use of certain animal products, the welfare of all animals is of paramount importance. God made humans the custodians of earth. This comes with great responsibility and accountability. This cannot be achieved without considering animals as creations of God, with

physical and mental feelings. The only difference between humans and animals in Islam, is that animals are not accountable for their deeds, as they obey God by virtue of following their God-given instincts.

Humans have freedom of choice and intellect. Andrew Linzey's sermon (page 2), though written pertaining to Christian teachings/practices, has a point for Muslims to consider as well. After all, we all come from the same God. ”

## Cleanse our Language

Professor Rajend Mesthrie, a socio-linguist at the *University of Cape Town*, says the liberation of animals begins by cleansing our language of anti-animal slurs.

“The bias against animals, inherent in our language, reminds me of the struggle that black people, women and homosexuals have had to face in the elimination of the derogatory terminology which was an essential part of discrimination,” said Mesthrie.

“In earlier days, for example, black men were called 'boys', a word that influenced people to see full-grown black men as people to be pushed around. That simple word held the power to remove their dignity and status. The same applies to the language we use to denigrate animals.

“For example, the phrase '*he behaved like an animal*' implies that animals behave badly. But humans behave badly, not animals. '*They treated me like a dog*' implies that to have treated a dog badly would have been acceptable but the same treatment is unacceptable if used against a human.”

But, said Professor Mesthrie, ‘linguistic disinfection’ in itself will not alleviate the plight of animals unless it was accompanied by a change of heart and behaviour.

“Linguistic engineering is but one strategy among many in any struggle. It is useful insofar as it draws attention and controversy to a problem area,” he said.



## Treblinka

A Poem by Elisa Galgut (Philosophy UCT)

The path to Heaven\* is paved with shit, and the stench of fear -  
Those brought here in cattle tracks survive barely a day  
Before they are driven, naked and bleating, to the death chamber.  
Their nameless corpses are stripped of valuables -  
Hair, hide, skin for lampshades, hooves for glue,  
And dismembered for the Sunday roast.

\*The path that led from the camp to the gas chambers was cynically termed *Himmelstraße* (“the Road to Heaven”) by the Nazis.

# World Egg Day



14<sup>th</sup> October 2011

In Howick, KZN, **Nikki Brighton** and friends demonstrated outside the *Falls Centre* against unkind food.

Said Nikki: "World Egg Day is a marketing idea to encourage people to eat eggs, I guess.

"However, to me and my food activist friends, it provides a perfect opportunity to demonstrate against unkind food.

"There are 26 million battery chickens in South Africa and at least 100 000 in my 5km district road alone. We gathered signatures for a petition to all South African supermarkets and restaurants to phase out battery eggs.

"In the European Union, all battery cages will be banned by 2012, a fact which had many shoppers wondering why South Africa is so far behind the rest of the world in caring about the violent manner in which some food is produced."

## World Farm Animal Day

4<sup>th</sup> October 2011



In commemoration of *World Animal Day*, and *World Farm Animal Day*, **Roy Jankielsohn**, member of the Free State Legislature, said: Humans are on a self destructive path to destroy our planet through disrespect for our fellow creatures and the abuse of our natural environment through greed and self indulgence, commonly and wrongly referred to as progress and civilization.

"Recognition of the problem is no longer enough to save us from this self-destructive path. We have to adjust our value system and our habits through innovative legislative action, targeted resource allocation, and visionary education initiatives. The constitutional recognition that animals are sentient beings, in other words beings that experience pain and emotions like humans, is the first step on this crucial path."

CIWF's Open Letter to Leader for the Opposition in Parliament, **Lindiwe Mazibuko**

(We are still waiting for a reply).



Campaigning against the violence inherent in battery egg farming are **Anisa Khan, Nikki Brighton, Bridget Ringdahl and Laila Smith-Blose**.

Dear Ms Mazibuko,

You are quoted in the September/October 2011 issue of *The Big Issue* as saying: "Only once we can promise food security and make it accessible to everyone so that they can eat on a daily basis, only then can we discuss the debate on organic versus free range versus factory farming."



If this quote attributed to you is correct, please consider the following questions. We would like to include your answers to them in the up-coming issue of *Animal Voice*:

Question 1: We assume that you are referring to people within the borders of South Africa when you say that people do not eat on a daily basis. On this assumption, a recent survey by *GlaxoSmithKline* is relevant. *GlaxoSmithKline* found that 61% of South Africans are over-weight, obese or morbidly obese. The problem, therefore, in regard to people who do not eat on a daily basis is not one of too little food to go around, but rather, inefficient food distribution and/or insufficient money with which to buy the food. Would you agree?

Question 2: We cannot justify cruel farming practices as a means of providing cheap food when it is all too clear that the mighty supermarkets that support factory farming, become ever richer while the poor become poorer. Would you agree?

Question 3: Would you agree with our Minister of Agriculture, Ms. **Joemat-Pettersen**, that it is difficult to understand why so much of the world's grain harvest is being fed to animals while over a billion people starve?

Sincerely.....

**Dr Anthony Erasmus,**  
chairman of the **World Veterinary  
Congress** held in Cape Town in  
mid-October 2011, asked...



## “Do you believe in telepathy with animals?”

Then he gave this presentation:

“Looking around this gathering, I see before me colleagues, friends, new members and old, representing 140 different countries, comprising an esteemed group of what could perhaps best be collectively described as... animal whisperers!



I would like to ask you then as to whether you believe that animals can communicate using mental telepathy or mind-to-mind communication?

“Telepathy” is derived from the Greek term “tele” - meaning “distant” and “pathe” - meaning “feeling” - a distant feeling.

Telepathic communication involves the direct transmission of feeling, intentions, thoughts, even mental images, emotions, impressions, sensations and just pure knowing, without using the five senses of sight, sound, taste,

touch and smell.

Animals obviously communicate through physical action and via their own complex language but - do you believe that animals can also communicate telepathically both amongst each other and with humans?

I would very much like to share a personal experience with an animal, with you.

This is Zin-Zan who was my Golden Retriever dog, who lived at my small animal and bird practice in Pretoria. Zin-Zan was born on my birthday.

He was a fantastic physical canine specimen, highly intelligent with mental acuity second to none. He was a great tutor and mentor at puppy socialisation classes and a great asset to my veterinary nurse, Karen, who conducts these puppy parties.

He and I had a very special and knowing relationship - communication between us was often unspoken.

We often made eye contact with each other - a casual glance towards Zin-Zan lying in the waiting room and he would get up and I could sense him thinking:

*“Yes, OK ... I'm on my way to join that class of over exuberant, loud, boisterous puppy breaths..... Don't look at me in that tone of voice!!!”*

He was my animal soul mate.

At 14 years of age he developed an hepatic carcinoma. I removed most of the tumour but it was interwoven and around the major blood vessels of the liver.

He became progressively ill over a six month period.



**“The veterinary profession needs to take the lead in animal welfare and play an active role in bringing about justice for ALL animals.”** – Dr Anthony Erasmus



In the middle of December 2009, I took my whole family to Italy on a skiing holiday.

I left instructions with my staff and Dr Santie Engelbrecht, the regular locum veterinarian standing in for me, that should Zin-Zan's condition deteriorate to the extent that he had too much pain or no longer had quality of life, they should end it for his sake and not keep him alive for mine.

On Christmas morning, I was skiing with my three sons on the slopes of the Burnese Mountains that form the border between

Switzerland and Italy.

I was totally relaxed, revelling in the beauty around me, attuned to the magnificent environment, when I saw far down on the ski slope – probably 800 metres from me – a very large Burnese Mountain dog lying in the snow outside a little tavern.

As I skied closer the dog jerked his head up, looked in my direction and started quickly to weave his way through the numerous skiers on the slope. It became very obvious that he was making his way directly towards me.

of hundreds of people.

I later realised that it was nothing to do with cognitive reasoning and everything to do with extrasensory perception.

I enjoyed the moment and every day for a week thereafter, he came bounding out to greet me on the snow.

I subsequently learned that Zin-Zan had been euthanized at 10h00 on that very same Christmas morning, the exact time that I had my first encounter with my Burnese Mountain dog.

What happened here, I ask you? Mental telepathy from Zin-Zan through the Burnese Mountain dog to me?

We as veterinarians need to believe in and recognise our own intuitive abilities. Be ready, be receptive, be mentally quiet and alert.

Be open to the unexpected – with all animals.

To have the whole truth we need to allow for some mystery.

Let us learn to whisper. ”

I had to come to an abrupt halt to avoid colliding with him. He immediately made eye contact with me, staring directly at me for several seconds before coming to sit tightly against my legs looking up at my face.

This was an extraordinary, extrasensory experience for me. It immediately evoked an involuntary uncontrollable emotion within me, which I could not explain. I thought it was because of the animal choosing me out on a slope





## Compassion's Tozie Zokufa lobbies at the highest level for major improvements in the lives of farmed animals



◀ Tozie speaks to Minister of Agriculture, Ms Tina Joemat-Petterson, at the 1<sup>st</sup> General Assembly of the World Farmers' Organisation (WFO), held in Stellenbosch on 11<sup>th</sup> - 13<sup>th</sup> September 2011.

Opening the WFO conference, which was attended by hundreds of farmers from all six continents, Minister Joemat-Petterson said she did not understand the rationale of feeding so much of the world's grain harvest to animals while over a billion people starved.



◀ Mr Robert Carlson (*left*), newly-elected president of the World Farmers' Organisation, committed himself to putting farmed animal welfare onto the on-going agenda of WFO.

▶ WFO delegate and President of Agri-SA, Mr Johannes Muller (*right*), agreed to meet Tozie, one on one, to discuss phase-outs of sow stalls and battery cages, as well as other concerns.



### *A busy man...*

Tozie is to feature in a documentary on *Carte Blanche* before the end of 2011, and on SABC2 in March 2012.

In addition he will speak at the *Climate Change Summit Cop17* taking place in Durban from 28 Nov - 9 Dec in co-operation with *The Humane Society International*, *BrighterGreen* and the *Worldwatch Institute*.

He will also speak at UNISA's *Animals in Law and Society Conference* from 28 - 30 Nov on *Meat-Free Mondays* and its impact on animal welfare, human health and the environment.





Once again, **Tozie** speaks to **Minister of Agriculture, Ms Tina Joemat-Petterson**, this time after she opened the *World Veterinary Congress*, held in Cape town in mid-October.

Tozie asked the Minister the following question: *“Knowing the impact that animal agriculture has on climate, what role is Government playing in climate change mitigation?”*

**Minister Joemat-Petterson** replied: *“We are eating too much meat. We eat meat when people die; we eat meat when people get married; we eat meat when a new baby is born; we eat meat when there is a graduation ceremony; we eat meat when we consult with our ancestors. We eat meat... We have to rethink our consumption of meat.”*

**Tozie:** *“Can we sit around the table with you and come up with solutions?”*

**Minister Joemat-Petterson:** *“You need to meet the meat industry and bring them on board.”*

The minister added that part of the responsibility of the veterinary profession, was to “take us forward into a new understanding of our relationship with animals.”

## Tozie meets delegates from the World Organisation for Animal Health (OIE)

### “Look to Africa”

— Dr Bonaventure Mtei

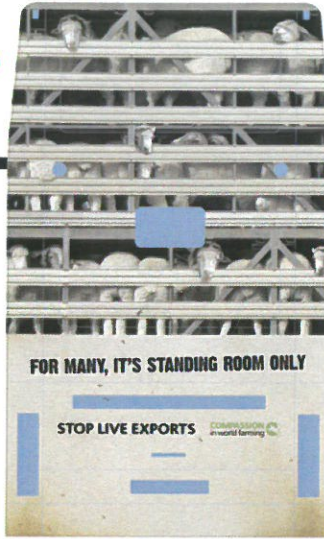
**Dr Bonaventure Mtei** (centre), outgoing Sub Regional Representative of the *World Organisation for Animal Health (OIE)* in Southern Africa based in Gaborone, Botswana, retires soon, with this message: “The bond of moral obligation towards animals that everyone is searching for is inherent in African culture.”

In an interview with *Animal Voice*, during the **Veterinary Congress** held in Cape Town in October 2011, **Dr Mtei** said: “As Africans, we need to be fully aware that instead of Africa taking the same route as the West in terms of industrial farming - a goal from which the West is now turning back - we need look no further than own African culture towards animals. Let us not lose it.”

**Dr Mtei** said food security in Africa lay in enabling ordinary people to improve the efficiency and effectiveness of small-scale farming.

**Tozie Zokufa** (right) and **Dr Mtei's** successor, **Dr Noe Matsipe** (left) agreed to work together to advance animal welfare in the Southern Africa region.





## Call for CCTV in slaughterhouses

Horrific undercover footage in Britain of abattoir workers stubbing out cigarettes on the faces of pigs in the slaughter line, has resulted in a petition by the public for the installation of CCTV in abattoirs. Compassion's Tozie Zokufa, says CCTV is needed to monitor South African slaughterhouses too. "The Department of Agriculture hasn't got the capacity to monitor adequately the humane handling of animals in accordance with the Meat Safety Act. We need CCTV at both the stunning area as well as at the lairage (holding) pens," he said.



[ Tozie worked as a meat inspector for nearly a decade before volunteering at first, and later, joining *Compassion in World Farming* ]

## Head Office is chosen as National Winner in advertising campaign

Compassion's "Standing Room Only" advert (designed for free, by Elvis Communications) was chosen, in October, from hundreds of entries in the UK's **Big Bus Challenge**, beating major brands such as *McDonalds*.

"**Standing Room Only**" will now feature on buses around the UK in January 2012, spreading the message about the cruelty of long distance transport to slaughter.

Inspector Lesley Beviss-Challinor of the *Winelands SPCA* took this photograph of more than 6000 chickens stuck in a broken down truck *en route* from Cape Town to Port Elizabeth on 26<sup>th</sup> September.

The hens eggs are marketed under the label *Nulaid*.

On its website, *Nulaid* states: "*Excellence must be a way of life.*"

> Note from Ed: Clearly, this sentiment does not apply to *Nulaid's* hens.

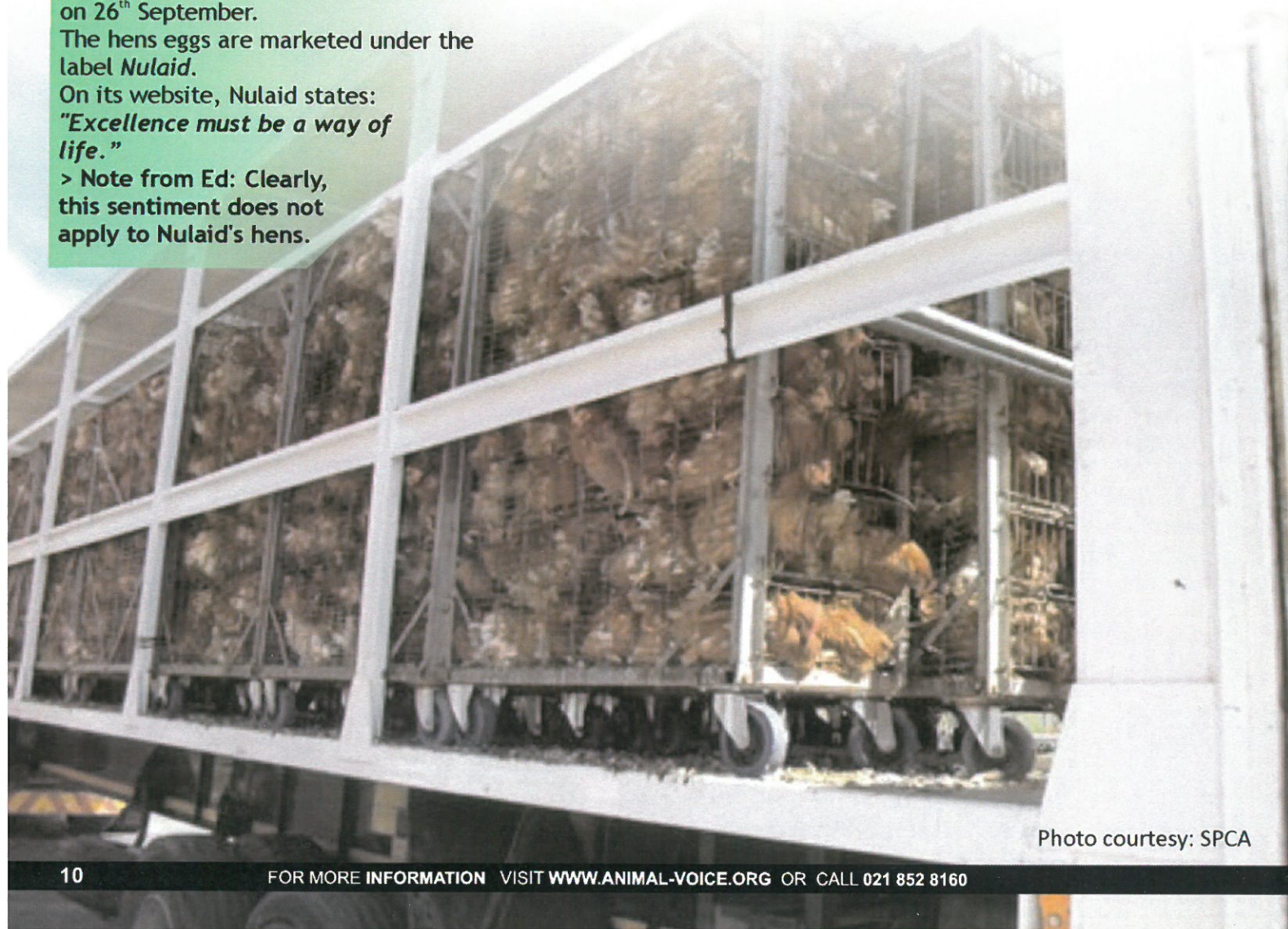


Photo courtesy: SPCA



Two years ago, **Abigail Peters**, then head of the *Global Call to Action Against Poverty*, said: “Please help us to become Literate Shoppers. Not knowing how our food is produced, is a form of illiteracy.”

Now a whole generation of learners in the Western Cape have a chance to become the 'literate shoppers' of tomorrow!

This is thanks to two farmers who, in co-operation with *Compassion in World Farming (SA)*, are willing to host visits by learners to their farms during 2012.

Says *Compassion's* **Tozie Zokufa**: “We are indebted to both farmers for their generous offer and hospitality. Most consumers are ignorant about how their food is produced. The old adage applies... 'Ignorance is bliss'. Keeping shoppers in the dark is what enables factory farming to flourish and why less than 3% of South African consumers choose free range eggs, for example.”



Farmer **Allan Stuart** (top) supplies *Pick n Pay* supermarkets with both battery eggs and free range eggs. Learners leave his farm with an understanding of how their choices, as consumers, can influence how hens spend their lives.

## Please help...

**COMPASSION** in world farming 

**Compassion in World Farming (SA)** to introduce a whole generation of Western Cape learners to *Literate Shopping*.

Costs include **bussing, resource materials and follow-up visits** to schools and farms.

*Spier's* Biodynamic farmer **Angus McIntosh** (below right) is making his farm available to learners for one day a week. “Learners will be able to take part in the farming activities on our farm during their visit,” he says.



*Note:* Knowing how food is produced forms part of Social Sciences for Intermediate Phase, in the new schools Curriculum and includes the following instruction to teachers in regard to farmed animals: “Highlight the need to take care of animals.”



## Some of Compassion in World Farming's milestones...

CIWF(SA) Milestone: 1990 - Compassion's *Louise van der Merwe* collects 27 000 signatures for the abolition of battery farming.



CIWF(SA) Milestone: 1991 - *Pick n Pay* and *Woolworths* agree to stock free range eggs, while *Louise van der Merwe* takes battery farming to Prosecuting Authority on grounds it contravenes the Animals Protection Act. State declines to prosecute.



CIWF(SA) Milestone: 1997 - *Animal Voice* publishes photo of live-plucking of ostriches before slaughter. Despite threats of retribution, the practice is banned nationally.



CIWF(SA) Milestone: 2004 - After extensive lobbying, *Woolworths* bans shelled battery eggs from its stores nationally, and free range broiler (meat) chickens become available in supermarkets.

CIWF(SA) Milestone: 2005 - Video expose of the plight of boy calves in the dairy industry results in *Woolworths* directing its Ayrshire milk suppliers to ensure that all male calves are humanely reared for the veal market.



2006 - 2007: *Louise* hands 100 000 signatures to WSPA's *Leah Garces* for the international *Animals Matter* petition to the United Nations.



CIWF(SA) Milestone: 2009 - Compassion's *Tozie Zokufa* lobbies *City Health*, and Cape Town becomes the first city in Africa to support one Meat-Free Day a Week.



CIWF(SA) Milestone: 2011 - *Consumer Commission* is presented with a mass Class Action against Factory Farming on grounds that it is 'unconscionable'. Decision is still pending.



CIWF(SA) Milestone: 2011 - Pork industry agrees to phase out sow stalls for breeding pigs.

**Our Funds are Low... Without your help, we will not be able to fight effectively for the animals trapped in factory farmers. Please give generously...**

### Yes! I want to become part of the fight against factory farming

As a reasonable person, I am shocked at the cruelty meted out to animals on factory farms.

I regard the treatment of factory farmed animals as 'unconscionable conduct' in terms of the new Consumer Protection Act.

I would like to contribute :

R100  R300  R500  other R  to *Compassion in World Farming (SA)*  EFT

Name .....

Address .....

E-mail .....

Account Name **The Humane Education Trust** Account No. **9094070046**  
**ABSA Somerset West** Branch Code **632 005** Type of Account **Savings**