

# Public attitudes and the understanding of animal welfare standards

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Macellazione inconsapevole, telecamere nei macelli e carni halal; autorità competente: quo vadis?

*Come conciliare privacy e trasparenza in tema di protezione degli animali e di macellazione.*

# Outline

Global trends in consumption of meat

Global trends in the demand for halal meat

Muslim consumer study in the UK and in UAE

Young Muslims and environmentalism in the UK



# Animal slaughter

Globally, humans kill well over a billion cattle, sheep and pigs and over 50 billion chickens for food every year. Global meat production is projected to more than double from 229 million tonnes in 1999/2001 to 460 million tonnes in 2050 (FAO 2006). Globally, ninety nine per cent of all domesticates are commodities in animal agriculture (Williams and de Mello, 2007: 14), to be killed and transformed into food products.

*The practices of raising and killing animals for food have long been, and continue to be, the most significant social formation of human-animal relations (E. Calvo 2008:32)*



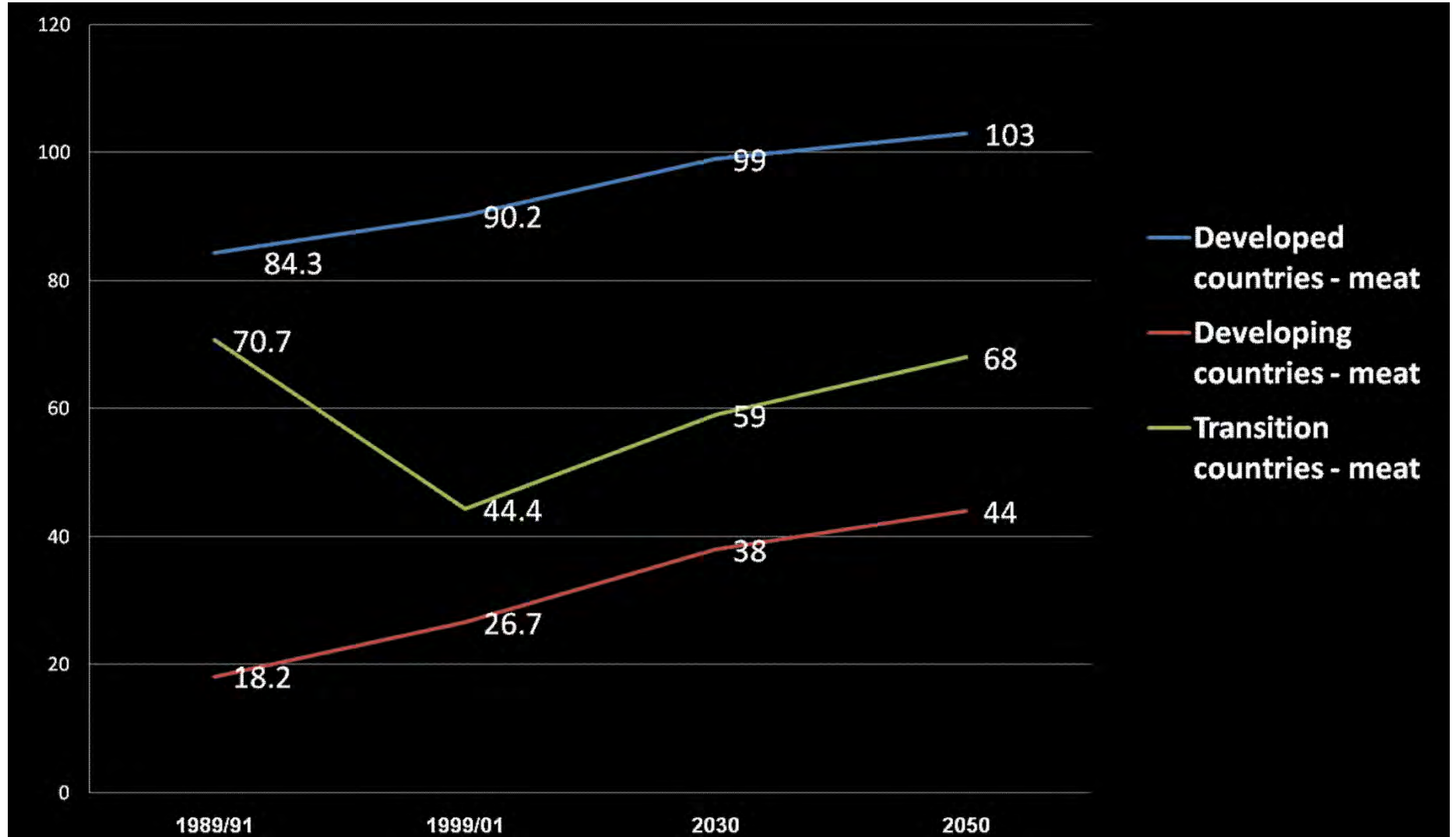
# Trends in demand of meat and milk



	2000 (6 bn people)	2050 (9 bn people)
Total demand meat (million tons)	228	459
Total demand milk (million tons)	475	883

Source: FAO 2006, 'Livestock's Long Shadow'

# Global trends to 2050 : meat consumption per head/ per year



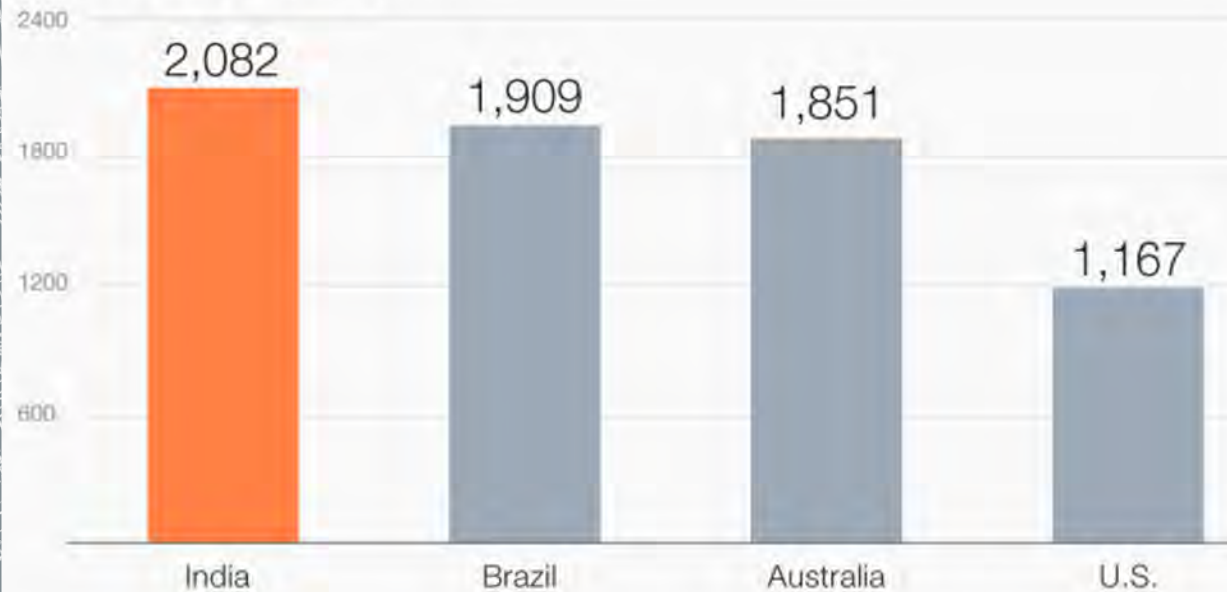


by Virginia Harrison @vharrisoncnn

August 5, 2015: 2:36 PM ET



### Global beef exports

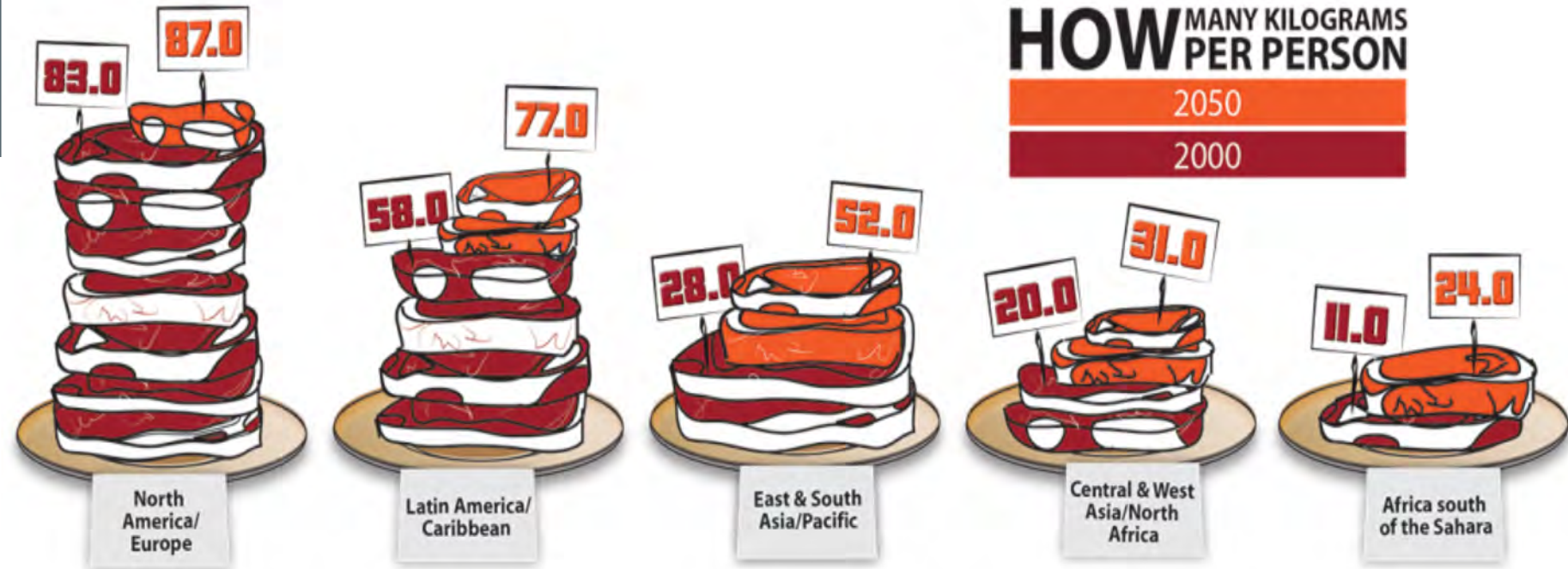


In 2015 India, with \$4.8 billion annual export trade, has actually become the largest exporter of beef in the world (CNN August 5<sup>th</sup> 2015) see

<http://money.cnn.com/2015/08/05/news/economy/india-beef-exports-buffalo/>

Meat consumption is increasing in India, particularly important if the increase in consumption of Poultry meat, see

[http://www.kpubs.org/article/articleMain.kpubs?articleANo=CSSPBQ\\_2014\\_v34n4\\_507](http://www.kpubs.org/article/articleMain.kpubs?articleANo=CSSPBQ_2014_v34n4_507)



Over the next several decades, virtually all growth in demand for meat will come from the developing world. According to IFPRI modelling, annual per capita meat consumption will jump to 77 kilograms in Latin America, 52 kilograms in Asia and the Pacific, and 24 kilograms in Africa south of the Sahara by 2050. That shift could improve nutrition in developing countries, where for most consumers the problem is a shortage of meat, not a surplus.



Gabtoli, the biggest cattle market in Dhaka, Bangladesh. Source: 2010 G. M. B. Akash /Panos





## Muslims as a Share of World Population, 1990-2030



Percentages are calculated from unrounded numbers. Cross hatching denotes projected figures.

Pew Research Center's Forum on Religion & Public Life • *The Future of the Global Muslim Population*, January 2011



The global Halal market has the potential of serving the world's 1.6 billion Muslims, and is often spoken as the world's "Third One Billion" market alongside India and China.

With an average annual growth rate of 1.5 per cent, it is projected that Muslims will make up 26.4 per cent of the world's total projected population of 8.3 billion in 2030, with a median age of 24.

### 10 Countries with the Largest Number of Muslims in 2010

<i>Country</i>	ESTIMATED MUSLIM POPULATION
Indonesia	204,847,000
Pakistan	178,097,000
India	177,286,000
Bangladesh	148,607,000
Egypt	80,024,000
Nigeria	75,728,000
Iran	74,819,000
Turkey	74,660,000
Algeria	34,780,000
Morocco	32,381,000

### 10 Countries with the Largest Projected Number of Muslims in 2030

<i>Country</i>	PROJECTED MUSLIM POPULATION
Pakistan	256,117,000
Indonesia	238,833,000
India	236,182,000
Bangladesh	187,506,000
Nigeria	116,832,000
Egypt	105,065,000
Iran	89,626,000
Turkey	89,127,000
Afghanistan	50,527,000
Iraq	48,350,000

Population estimates are rounded to thousands.

Pew Research Center's  
Forum on Religion & Public Life  
*The Future of the Global Muslim Population*,  
January 2011



## MUSLIM POPULATIONS BY REGION

	Estimated 2009 Muslim Population	Percentage of Population that is Muslim	Percentage of Population Muslim
<b>Asia-Pacific</b>	972,537,000	24.1	61.9%
<b>Middle East-North Africa</b>	315,322,000	91.2	20.1
<b>Sub-Saharan Africa</b>	240,632,000	30.1	15.3
<b>Europe</b>	38,112,000	5.2	2.4
<b>Americas</b>	4,596,000	0.5	0.3
<b>World Total</b>	<b>1,571,198,000</b>	22.9	100.0

0

# The halal food market has a strong potential for growth.

A detailed aerial map of Cardiff, showing the city's layout, including the stadium, various residential and commercial areas, and the coastline.

It should be noted that the halal food markets are not similar everywhere.

Each market has unique attributes through their culture, location, income per capita, and other factors.

Therefore, a one-size-fits-all strategy simply cannot work. Product adaptability in each target market needs to be considered as consumer requirements differ across the regions.

The global halal market is driven by values and trust.

## Slaughter

The recent EU regulation 1099/2009 on the protection of animals at the time of killing defines the conditions for “humane killing” for food production. It states that all animals should be made unconscious via stunning before the cut of the throat – with an exemption made for religious slaughter, in order to protect the human right of Jewish and Muslim minorities to practice their religion.

While the stunning of animals before slaughter is incompatible with Shechita (the methods approved by Jewish religious authorities), Halal slaughter can be performed after the stunning of animals, as long as the stunning is reversible.





# The Sunday Times Magazine

SEPTEMBER 30 2012

**AFTER DOWNING STREET**  
Sajid Javid breaks her  
silence about the Blair years

**THE DRILLING FIELD**  
How fracking unleashes  
America's new oil boom



**HALF THE LAMB IN  
BRITAIN IS HALAL** Should that worry you?

## Halal slaughter

Is the Muslim method of killing animals for food.

Halal slaughter is the process of killing an animal that is lawful according to Islamic law (halal) and that *is alive* at the time of slaughter.

The slaughter process must be carried out by a trained Muslim and begins by invocation of Allah (*Bismillah, Allahu Ekber, In the Name of Allah*).

Halal slaughter is considered achieved if the trachea, oesophagus and main arteries and veins are cut in the neck region (at least three of the four structures oesophagus, trachea and both carotid arteries must be cut completely).

The instruments for slaughter must be sharp to ensure the most stress-free and quick cut possible and optimal bleeding.



# Traditional Halal Slaughter

How are animals made killable within religious slaughter practices?

There are three elements:

*Permissibility* – taboos about what can and cannot be eaten

*Respect for and dignity of the animal* – sacrificial model, prayer

*Responsibility and Care in killing is attributed to the slaughterman* – training, equipment, human contact







Egypt, 2010


A small holiday town near  
Mansoura

Butcher's shop in the streets





## Domesticity and Post-domesticity


A faint, light-colored aerial map of Cardiff, showing the city's layout, including the stadium and surrounding urban areas.

During the domestic era, the social and economic structures normalise daily contact with animals, (including non-pets). This era is easily contrasted with the current postdomestic era (which Bulliet argues took shape in the 1970s) where people are physically and psychologically removed from the animals that produce the products they use, yet most, somehow paradoxically, enjoy very close relationships with their pet animals (see Grier, 2007).

A tension emerges in this era between a growing fondness of some animals and the consumption of others:

*‘ A post-domestic society emerging from domestic antecedents continues to consume animal products in abundance, but psychologically, its members experience feelings of guilt, shame, and disgust when they think (as seldom as possible) about the industrial processes by which domestic animals are rendered into products and about how those products come to market (Bulliet, 2005:3).*

# *Conventional slaughter*

A detailed aerial map of Cardiff, Wales, showing the city's layout, including the Cardiff Bay area, the city center, and surrounding residential areas. The map is rendered in a light grey tone against a dark background.

How are animals made killable in modern conventional and organic slaughter practices?

*Science for addressing animal suffering and technologies of achieving un-consciousness (stunning)*

*Mechanization of killing, technological slaughter – detached automated – ambiguous point of death;*

# Electric panel for the stunning



Bismillah, Allahu Ekber,  
In the Name of Allah



# Stun or stunning

Stunning is a technical process that each animal is subjected to. Its purpose is to induce *immediate unconsciousness* and insensibility in animals, so that slaughter can be performed *without avoidable fear, anxiety, pain, suffering and distress*.

Stunning methods can be reversible or irreversible. Stunning is performed before slaughter except in the case of post-cut-stunning, where it is performed immediately after the cut.

## **Stun-kill or stunning-killing**

It is the process of rendering animals unconscious first and then inducing death or achieving these simultaneously.





# Unconsciousness

Unconsciousness is a state of unawareness (loss of consciousness) in which there is a temporary or permanent disruption to brain function.

As a consequence the individual animal is unable to respond to normal stimuli, including pain.



## Awareness and understanding of ‘stunning’ among halal consumers

‘Of those who were aware of the debate on the issue, most believed that stunning is Haram – that is it renders the meat non-Halal. There was, however, **a great deal of confusion and little engagement** in the merits for or against stunning.

Most believed that non-stunning is what they regarded as the correct Islamic method of slaughter and so did not question it further.

They tended also to believe that **non-stun methods are less cruel** to animals which would otherwise suffer pain from the stun process.

At the conclusion of the discussion, few of the group respondents were able to say with certainty whether their butcher sells meat that has been stunned or not stunned’.

Eblex Report, 2010 available at: <http://www.slideshare.net/alsaraf1/t-h-e-h-a-l-a-l-m-e-a-t-m-a-r-k-e-t>

**EBLEX** is a division of the Agriculture and Horticulture Development Board (AHDB) and delivers services to beef and lamb levy payers in England. It exists to enhance the competitiveness and sustainability of the English beef and lamb sector.

# EBLEX study, Focus Group with consumers



Ethnicity	Gender	Age	Social class	Location
Pakistani	Men	18-30	BC1	London/SE
Pakistani	Women	18-30	C2DE	Birmingham
Pakistani	Men	31-45	C2DE	Bradford
Pakistani	Women	31-45	BC1	London/SE
Pakistani*	Women	46-65	C2DE	Bradford
Bangladeshi	Women	18-30	BC1	London/SE
Bangladeshi	Women	31-45	C2DE	Birmingham
Bangladeshi*	Men	46-65	C2DE	London/SE
Indian	Women	31-45	BC1	Birmingham
Indian	Men	18-30	C2DE	Manchester
Middle Eastern/Arab*	Women	31-45	BC1	London/SE
Middle Eastern/Arab	Men	18-30	C2DE	London/SE
Turkish/Turkish Cypriot	Women	18-30	BC1	London/SE
Turkish/Turkish Cypriot	Men	31-45	C2DE	London/SE
Somali*	Women	31-45	C2DE	Manchester
Somali*	Men	18-30	BC1	London

\*Interviews conducted in mother tongue

# Eblex study 2010, many refused



<b>Gender</b>		
Male	509	51%
Female	494	49%
<b>Age</b>		
16-24	230	23%
25-34	288	29%
35-44	214	21%
45-54	137	14%
55-64	89	9%
65-74	38	4%
75+	7	1%
<b>Ethnicity</b>		
Pakistani	431	43%
Bangladeshi	164	16%
Indian	95	9%
African	57	6%
Turkish	46	5%
Middle Eastern*	145	14%
Other	65	6%
<b>Main language spoken at home</b>		
English	203	20%
Urdu	237	24%
Punjabi	140	14%
Arabic	124	12%
Bangla	71	7%
Sylheti	62	6%
Turkish	51	5%
Somali	21	2%
Farsi	7	1%
Pashto	5	1%
French	2	0%
Other	80	8%

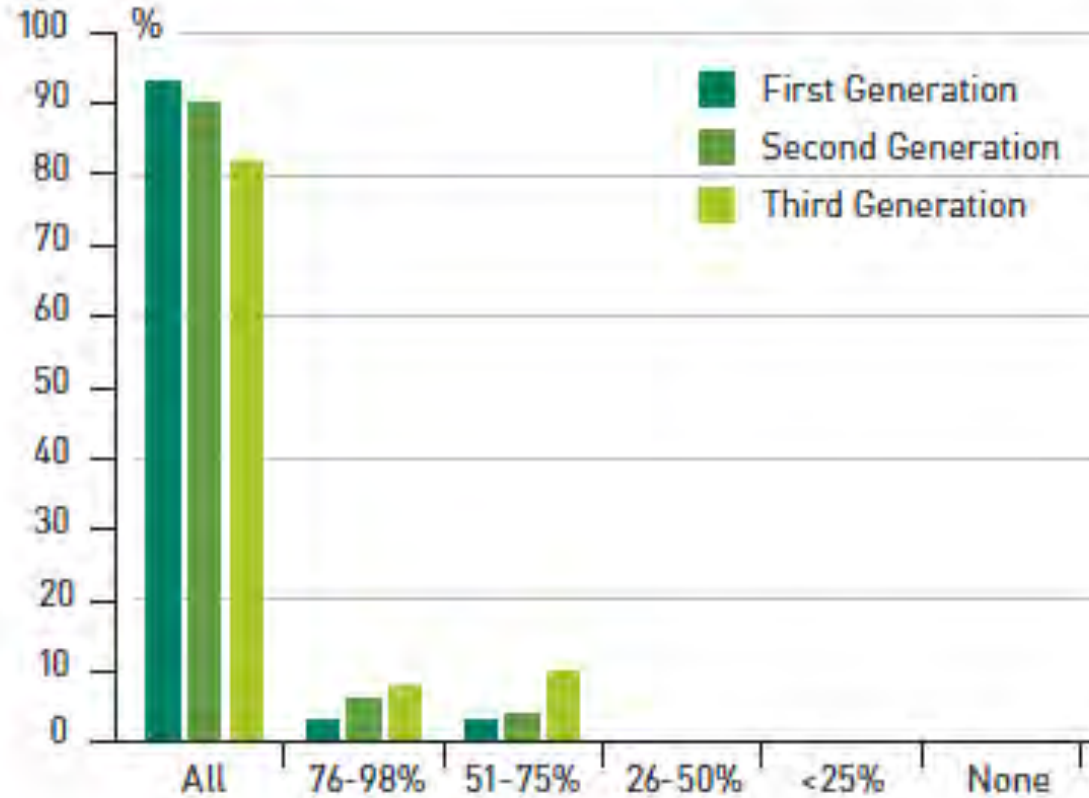
\*For the purposes of this study this includes persons of North African origin

Consumption of Halal meat is important, there is continuing commitment to buy it



**Chart 1**

Proportion of meat/chicken consumption that is Halal  
(by generation)



# Trust in the butcher and the point of sale is important for assessing the Halal status of the meat

**Chart 2****Attributes that validate meat is Halal**

Mean scores 1 = not at all important, 5 = very important

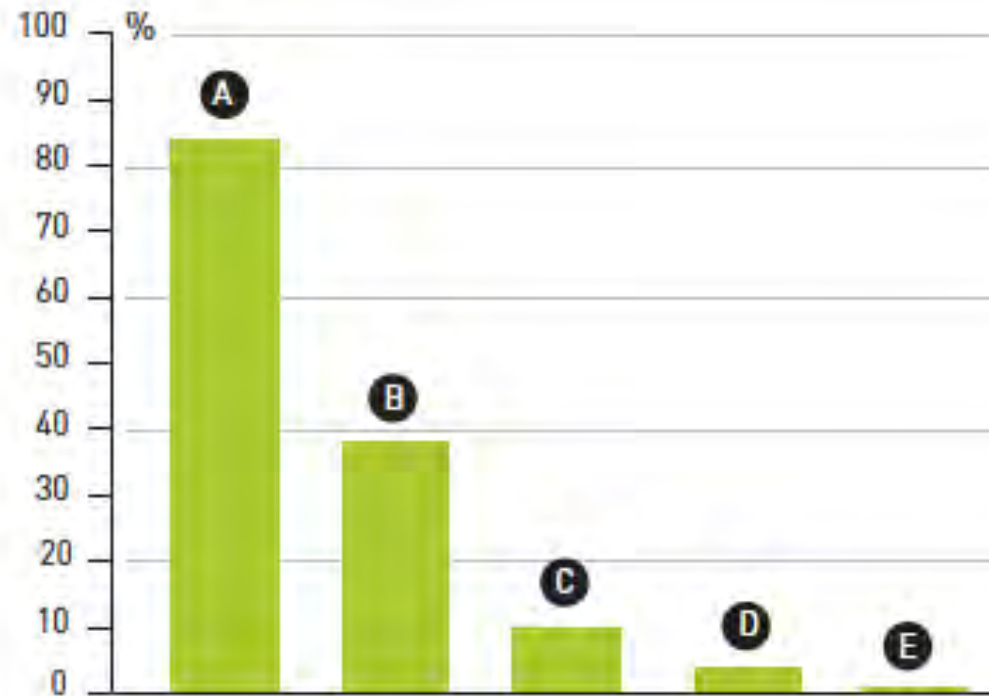
**How important are these statements to you?**

- A** It is important that the butcher is Muslim
- B** I look to see if the meat is certified Halal (logo)
- C** If the shopkeeper says it is Halal that is fine by me
- D** I shop for convenience/price
- E** I look for the piece of meat I consider to be the best
- F** Country of origin

## Rejection, suspicious of stunning methods



**Chart 3**  
Halal slaughter process



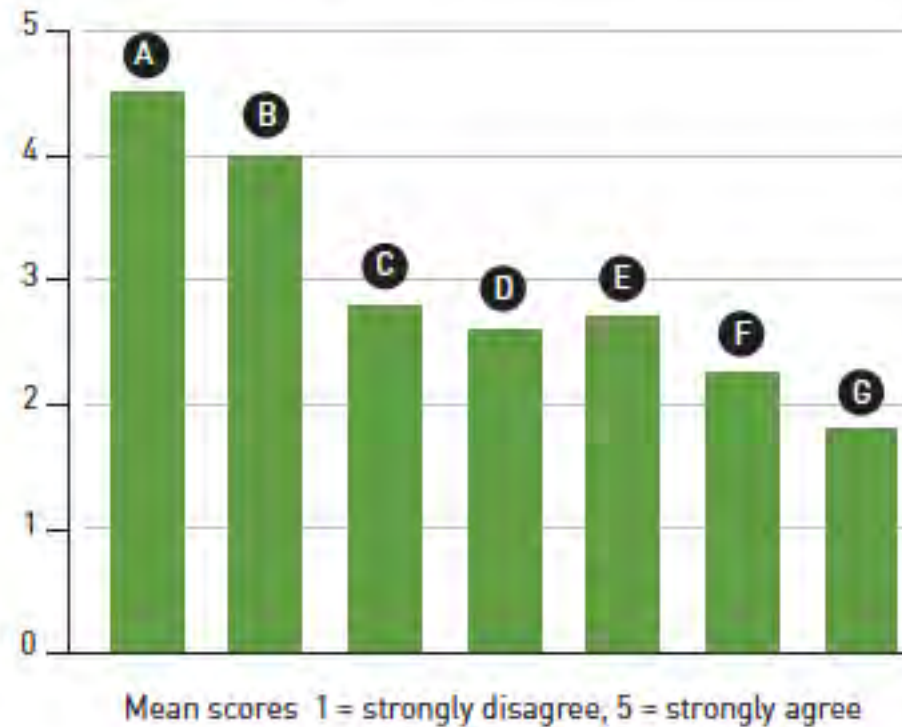
- A** The animal should be conscious at time of slaughter
- B** Animal welfare is important to me
- C** The animal should be unconscious but alive at time of slaughter
- D** I am not concerned about methods of slaughter providing it adheres to health & safety standards
- E** I am more concerned with animal welfare than if the meat is Halal or not

Which of these statements comes closest to your views?

Traditional perceived as 'more authentic' Halal, but acceptance of new technologies



**Chart 7**  
Attitudes on Halal slaughter



- A** Slaughtered by traditional Islamic methods
- B** Animals must be fully conscious when slaughtered
- C** Halal meat can incorporate BOTH traditional and new technology
- D** Halal meat can fully embrace the use of technologies
- E** Halal standards were originally introduced for health & safety reasons
- F** Animals can be unconscious when slaughtered
- G** Modern health & safety standards mean Halal is less important

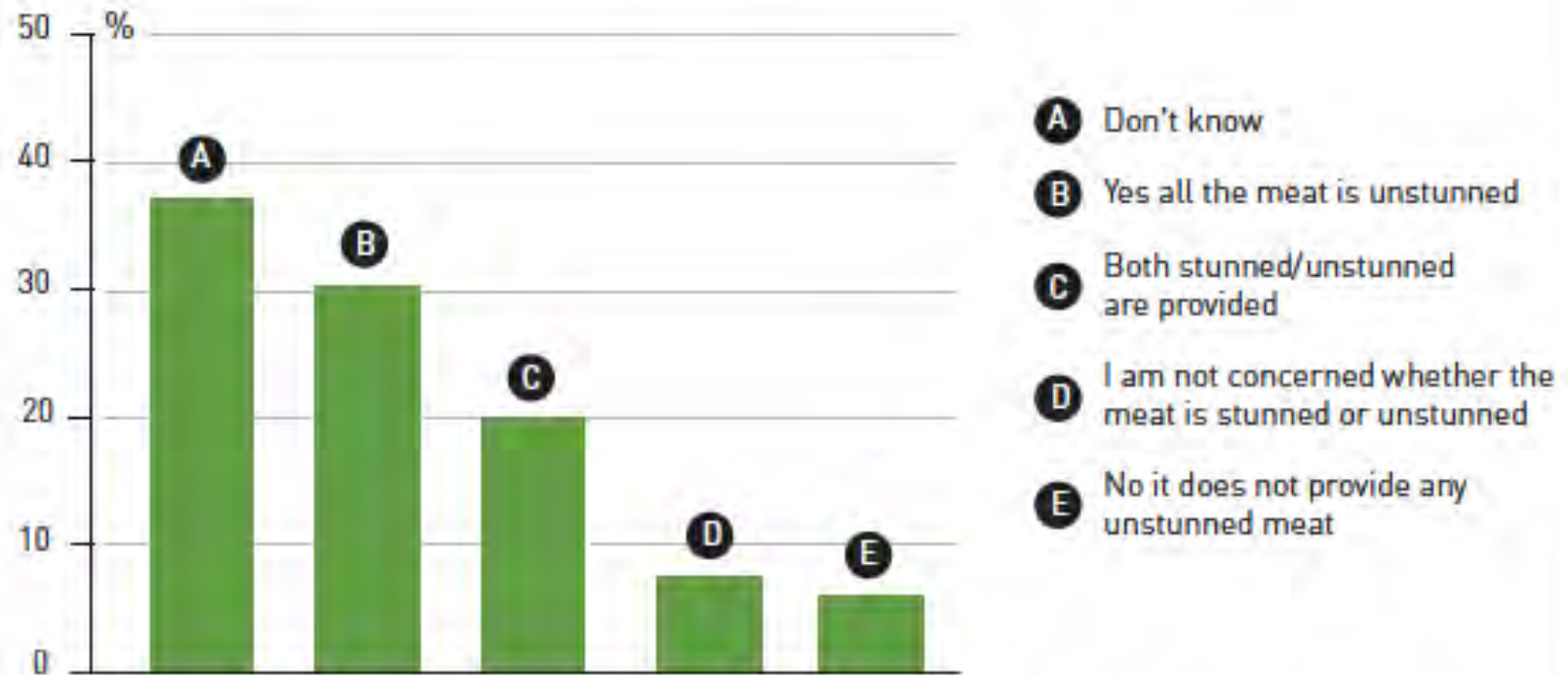
Which of the following general attitudes towards slaughter for Halal meat do you agree/disagree with?



## Awareness of method of slaughter



**Chart 10**  
Awareness of method of slaughter



Does your current butcher/supermarket/supplier provide meat that is unstunned?

## Conclusions of the Eblex study (2010):



Our researchers had to probe to extract the views and observations contained in this report, indicating that for Muslims, buying Halal meat is a cultural norm and buying it from Halal suppliers is an accepted part of everyday, normal routine.

Opportunities to develop the market further may lie in appealing to younger Muslim consumers with a wider range of modern Halal products. There would appear to be a latent demand, for example, for convenience products such as ready meals and prepared sandwiches using Halal meats as well as a wider range of cuts.




Such a situation opens up a space for supplying to two halal markets, which is evident in a few retailing company's strategies nowadays:

The supermarket chains *ASDA* and *Tesco* first started selling halal meat from pre-stunned animals in 2000; from 2007 to 2010 respectively they have also sold meat from non-stunned animals in a number of in-store halal butchers and specialist world food outlets.

(Lever and Miele, 2012, p. 4).

# Recent trends in the demand for halal products

A detailed aerial map of Cardiff, showing the city's layout, including the Cardiff Bay area, the city center, and surrounding residential areas. The map is rendered in a light blue and grey color scheme.


Henly (2013) has recently pointed out the lack of choice for the Muslim foodies or ‘**haloodies**’ who seem more interested in the lack of halal ‘fine dining’ options (where absence of pork and alcohol or other forbidden ingredients is guaranteed) or organic certification than in debates about technologies of stunning.

And there are interesting trends that would suggest how the future development of the halal food market will be based on quality segmentation – **organic-halal, sustainable-halal, convenience-halal** (see for example Henly, 2013) – where other aspects of the farming system and processing techniques will be equally if not more relevant than the controversy around stunning.



# Consumer study 2016 in UAE and UK

## Conclusions:

A faint, light-colored aerial map of Cardiff, Wales, is visible in the background on the left side of the slide. It shows the city's layout, including the river, various buildings, and green spaces.

The major difference between the United Arab Emirates (UAE) and the United Kingdom (UK) that emerged from the survey was the **greater range or requirements**/demands of halal consumers in the UK, and the equal lack of demand/ knowledge in the UAE. Indeed as the halal market has expanded over recent decades and become established globally, trust in the ability of the meat industry to produce ‘authentic halal meat’ has declined in the UK while the demands/ requirements of halal consumers have increased significantly (Lever and Miele 2012). In Islamic countries, on the other hand, food and meat in particular is still often taken to be halal at ‘face value’ (Bergeaud-Blackler et al 2015).

# Trust

Generally we could say that there is more trust in halal overall in UAE than there is in the highly politicised UK market, and, also because there is currently less choice and less availability in the UAE than there is in the UK market.

More males than females have an opinion on many issues in the UK than they do in the UAE, perhaps reflecting shopping practices.

For example, while more males would pay a premium for halal products in both countries, the unwilling proportion of females was greater in the UK.





More respondents in all **schools of thought** in the UK **check logos** than don't, but in the UAE this is only the case amongst respondents in Hanfie and Shafi schools. This was similar for cosmetics in the UK, though not in the UAE. This perhaps reflects a greater exposure to halal certification over an extended period of time. This age group (**25-34 years old**) is also the most likely to **check logos for cosmetics**.


Across both countries, more respondents had a preference for **accreditation** overall. Slightly more had a preference for **Muslim only accreditation** in UAE than in the UK, which could be interpreted as a sign that there is demand for more input from Muslim service providers in the UAE.





There were high levels of trust in **halal certification** in both countries. **Non-Muslim certification** is also trusted more across both countries, but more so in the UAE than it is in UK. This perhaps reflects the increasing imports of meat into UAE from countries such as Brazil (Beer 2016). In both UK and UAE the highest levels of trust for **non-Muslim certification** were in the **25-34** age group. A similar pattern is evident for **trust certification; need accreditation** and **Muslim only accreditation**. This age band was also high for willing to a **premium**.

## Slaughter, stunning, labelling and price

A faint, light-colored aerial map of Cardiff, showing the city's layout, including the stadium and surrounding urban areas, serving as a background for the left side of the slide.

More respondents eat meat from **non-Muslim** sources in the UAE than they do in the UK, and more also eat **mechanically slaughtered** poultry meat. In the more politicised UK market the preference for **manually slaughtered** poultry meat is far greater, perhaps reflecting greater choice and availability. While more indicated that they eat **stunned meat** of all types in the UAE than they do in the UK (where more respondents didn't eat stunned meat than did), there were far less 'depends' in the UK than there were in the UAE, perhaps reflecting the lack of choice/a need to more?



Across both countries a strong willingness to **pay more for halal** was evident, more so in the UAE than the UK, again perhaps reflecting a willingness/ need to know more.

### Non-halal, GMO additives and alcohol:

Non-halal, GMO and alcohol additives are all more questioned in UK than they are in the UAE, though there was a slight anomaly for cleaning products in UAE.

### Knowledge of DAC:

Only a minority, and very few could say why.

# Ramadan: how a new generation of British Muslims are becoming more green (May 17, 2019)

An environmental demonstration by the MADE charity. William Barylo,





‘In the UK, an increasing number of Muslims are becoming aware that consumer culture is hijacking Ramadan.

In 2018, brands unashamedly turned the sacred time of suhoor – the meal before dawn – into a party, and called for Ramadan to become the equivalent of the Christmas season in terms of its commercialism.

Similarly, playing on the recommendation for people to wear their best clothes for Eid, the festival marking the end of Ramadan, Muslim social media “influencers” use this opportunity to showcase sponsored cosmetics, some of which have scored poorly in ethical consumer rankings.’ (William Barylo, *The Conversation*, 2019).

# Extinction rebellion protest in London

<https://rebellion.earth/2019/04/20/updates-5-police-turn-pirates-the-pink-boat-is-lost/>



# The first ECO MOSQUE in Cambridge



March, 15<sup>th</sup> 2019

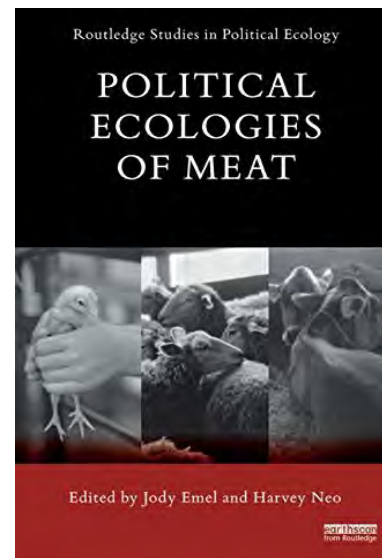
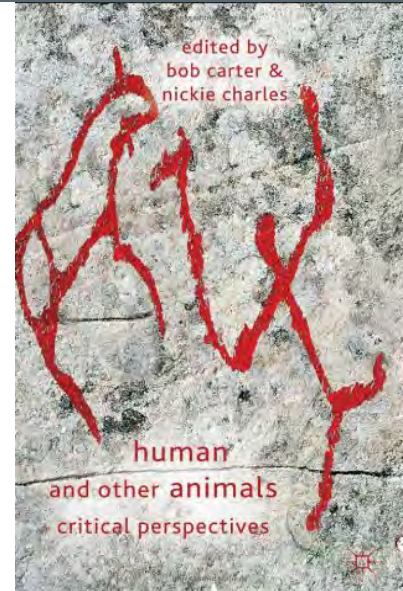
**Higgin, M., Evans, A., Miele, M. (2011)** 'A Good Kill' in Charles, N. and Carter, B. (eds.) *Humans and Other Animals: Critical Perspectives*, London: Palgrave MacMillan, pp 173-195.

**Lever, J. and Miele, M. (2012)** 'The growth of the halal meat markets in Europe: an exploration of the supply side theory of religion', *Journal of Rural Studies* 28 (4) pp. 528-537

**Miele, M. (2013)** 'Religious Slaughter: promoting a dialogue about the welfare of animals at time of killing', Theme issue Religious Slaughter edited by Mara Miele, *Society & Animals*, 21(5):421-424.

**Bergeaud-Blackler, F., Zivotofsky, Z. A. and Miele, M. (2013)** 'Knowledge and Attitudes of the European Kosher Consumers as Revealed Through Focus Groups' *Society & Animals*, 21 (5):425-442

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Any questions?