

Religious slaughter: Evaluation of current practices in selected countries

A. Velarde^a, P. Rodriguez^a, A. Dalmau^a, C. Fuentes^a, P. Llonch^a, K. von Holleben^b, H. Anil^c, B. Lambooij^e, H. Pleiter^f, T. Yesildere^g, B. Cenci Goga^d,  

^a IRTA, Spain

^b BSI Schwarzenbek, Germany

^c University of Cardiff, UK

^d University of Perugia, Italy

^e ASG Veehouderij, Netherlands

^f Meat and Livestock, Australia

^g Istanbul Veteriner Hekimler Odasi, Turkey

<http://dx.doi.org/10.1016/j.meatsci.2013.07.013>, How to Cite or Link Using DOI

 Permissions & Reprints

[View full text](#)



Purchase \$31.50

Highlights

- First attempt to analyze the methods of religious slaughter in selected abattoirs
- Evaluation of current practice during Halal and Shechita slaughter
- Experience gathered by DIALREL partners during spot visits in different abattoirs
- Effect of the current methods of Halal and Shechita slaughter on animal welfare

Abstract

As part of the project “*Religious slaughter (DIALREL): improving knowledge and expertise through dialogue and debate on issues of welfare, legislation and socio-economic aspects*”, this paper discusses an evaluation of current practices during Halal and Shechita slaughter in cattle, sheep, goats and poultry. During religious slaughter, animals are killed with and without stunning, by a transverse incision across the neck that is cutting the skin, muscles (brachiocephalic, sternocephalic, sternohyoid, and sternothyroid), trachea, oesophagus, carotid arteries, jugular veins and the major, superficial and deep nerves of the cervical plexus. In this report, the restraint methods, stunning, neck cutting, exsanguination, slaughter techniques and post cut handling in the abattoir were assessed for religious slaughter. The information about the procedures used during religious slaughter in Belgium, Germany, Italy, the Netherlands, Spain, the UK, Turkey and Australia was collected by means of spot visits to abattoirs. To standardize the information gathered during the spot visits three guidelines were designed, one for each species, and translated into the national languages of the countries involved. The document included questions on the handling and restraint methods (stunning, neck cutting/exsanguination/slaughter techniques and post cut handling performed under religious practices) and for pain and distress of the animal during the restraint, neck cutting and induction to death in each abattoir. Results showed differences in the time from restraining to stun and to cut, in the neck cutting procedures and in the time from cut to death.