

Religious slaughter, improving knowledge and expertise through dialogue and debate,  
Taxim Hill hotel, Istanbul, 15th-16th March 2010

# dialrel

Halal and Kosher Consumer Opinions and  
Concerns on Religious Slaughter : results and  
comparisons



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## WP3 : aims and method

### Aims

1. Exploring consumer concerns, knowledge, and information relating to the religious slaughter process as well as halal and kosher products by gathering information and carrying out consumer studies in member and associate countries.
2. Building general hypotheses for future investigation (i.e construction of a quantitative survey) (Dialrel project is a *Specific Support Action* , therefore it does not fund survey but only support exploratory research)

The main following issues have been addressed:

- ❖ Consumer opinion on religious slaughter methods and animal welfare issues
- ❖ Consumer knowledge and acceptance of pre and post-slaughter stunning methods;
- ❖ Consumer attitude to certification; labeling and mislabeling.

### Method

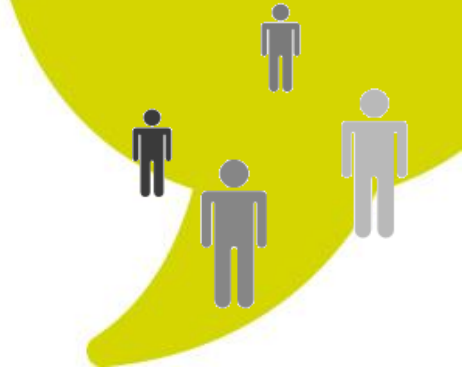
Focus Group : “group of discussion”, method that enable to create the conditions for discursive interactions between the participants. This qualitative method is designed for exploratory investigation, it **does not produce representative opinions** of all the halal/kosher eater in the countries studied. **FG group method allows to identify main issues at stake, how it is argued and the terminology used.**

Analyses were made using a qualitative data analysis software : Nivo 7.





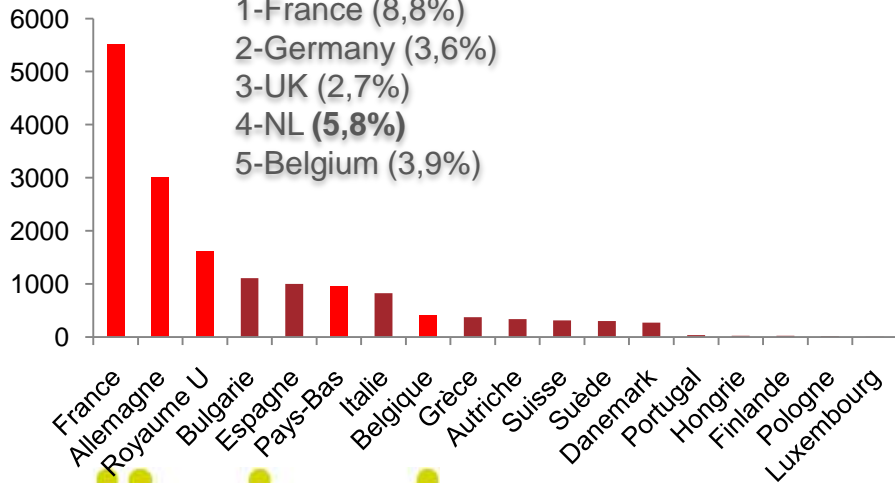
### 5 EU countries + Israël + Turkey



### 16 Millions in the EU

#### MUSLIMS

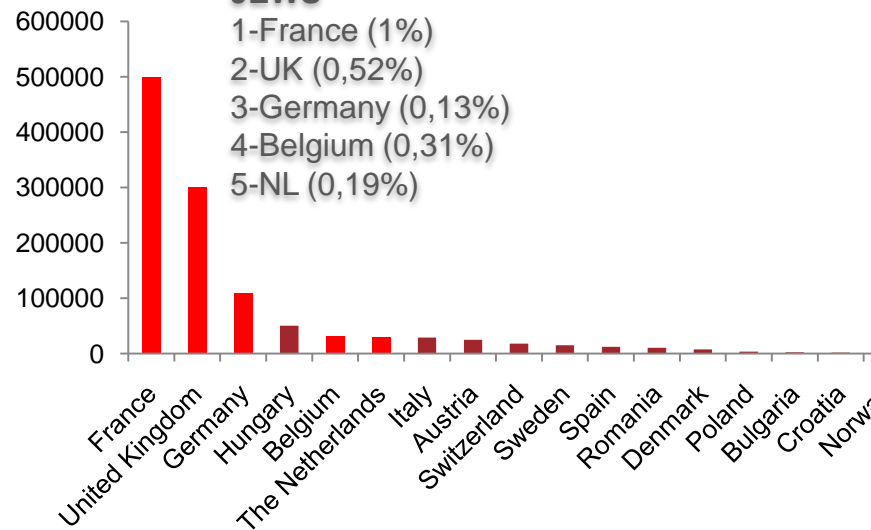
- 1-France (8,8%)
- 2-Germany (3,6%)
- 3-UK (2,7%)
- 4-NL (5,8%)
- 5-Belgium (3,9%)



### 1,2 Million in the EU

#### JEWS

- 1-France (1%)
- 2-UK (0,52%)
- 3-Germany (0,13%)
- 4-Belgium (0,31%)
- 5-NL (0,19%)



# Recruitment criteria

## Imperative

- Resident in the country
- Born in the country or arrived before the age of 7
- Regular halal/kosher eaters (at least once a week.)
- Represent diversity of religious trends in the country (in term of religious practice intensity and in terms of religious identity).

## Ideally

- Each FG should include one non religious participant
- Each FG should include one convert participant
- Fair balance of gender (ideally 4 M and 4 F)
- Fair balance of age
- They should not belong to the same family



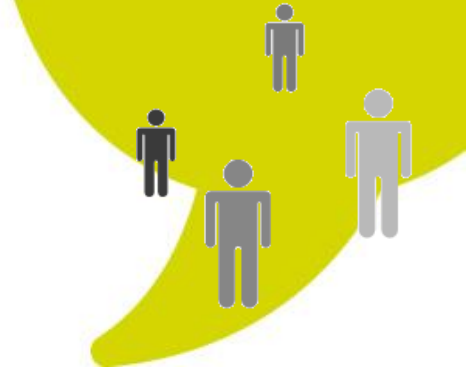
All the focus groups were audio-taped, video-recorded and transcribed verbatim. The transcripts were then entered into NVivo a software designed for the analysis of qualitative research.

# Halal & Kosher FG

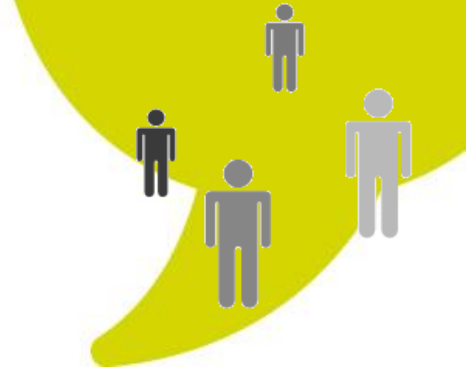
## Halal

## Kosher

Cities	size	Origins	Cities	size	Origins
Amsterdam	Large	NL; Morocco, Egypt	Amsterdam	Medium	NL;
Berlin	Large	D; Turkey; Bosnia; Lebanon	Berlin	Medium	D; Russia
Bordeaux	Med/Large	F; Morocco, Algeria, Syria, Portugal ; Salvador	Bordeaux	Small	F; Morocco,
Cardiff	Small	UK; Pakistan Bangladesh ; Somalia	Cardiff	Small	UK;
Renaix	Rural	5	Brussels	Small	B; Turkey ;



# Issues addressed



**Culinary skills and preference** : Inform on participants culinary skills and preferences. Tell if the participant is cooking his own food or not, measure the degree of culinary acculturation, taste for dishes from culture of origin, taste for meat and what type of meat, how cooked.

**Place of purchase and frequency of consumption** : which place of purchase, feeling of accessibility, place of consumption (eating at home, eating out) , proportion of H/K guaranteed meat in the meat consumption.

**Level of commitment** . How much participant feel committed to eat halal / kosher? How do they respond in a situation where they cannot control their food : invitation (restaurant, friends), canteens.

**Values/qualities attributed to H/K meat** : special focus on meat, what are the qualities spontaneously attributed to ritual meat ?

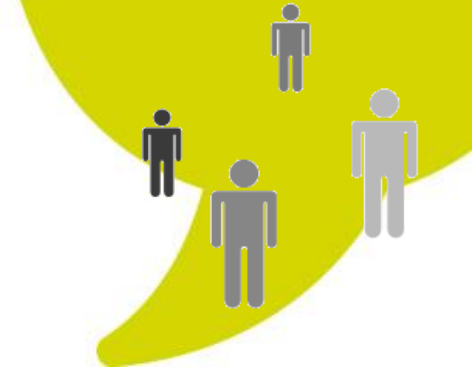
**Control, trust and responsibilities** : how do participant trust the H/K guarantees ? If they do, to what extent do they feel responsible in the control process ? What are their responses to insufficient guarantees ?

**Religious references** : Who is legitimate to tell about halal/kosher? Whom do they refer to when it comes to religious and H/K knowledge in particular ?

**Level of knowledge of ritual slaughter** (for ordinary consumption and for halal at the time of festival): How much do they know about H/K slaughter intended for ordinary consumption ; and for muslim consumers, during aid el Kebir/Kurban el bayrama,/Tabaski ?

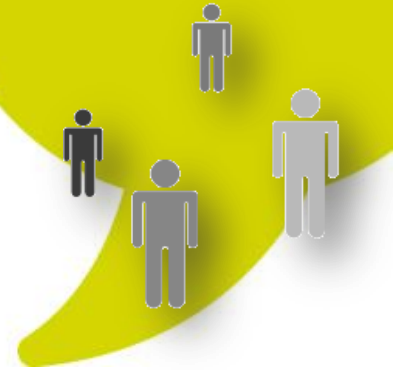
**Attitude towards animal and animal welfare** : participants are invited to talk about animal and welfare, to tell us which meaning they attribute to animal welfare, to what they refer their opinions and concerns.

**Participant's feeling of social acceptance** towards religious slaughter methods and H/K consumption. Tell how much participants feel comfortable to consume H/K in a secularised society, if they feel discriminate or not and why.



## Results

1. **Consumer's opinions on meat (un)availability**
2. **Level of commitment**
3. **Control, Trust and Responsibilities**
4. **Opinions and concerns towards animal welfare at the time of religious slaughter**
5. **Opinions and concerns on “stunning”**



## 1. Consumer's opinions on K/H meat (un)availability

**KOSHER** ↘

### Low demand and low availability

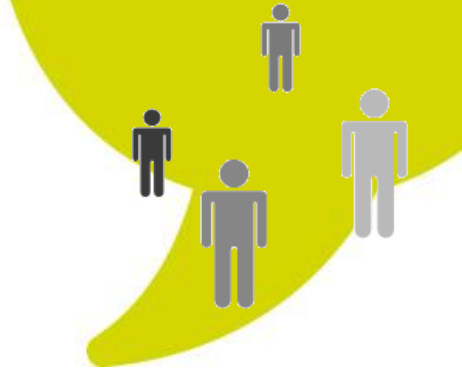
- Secularization
- Meat market :
  - Low supply in most areas
  - Monopolies
  - Prices perceived as “too high”
- K Certification market :
  - Multiplication but no competition
  - Segmentation in religious trends
  - Inadequation in supply/demand
- Slow change in consumer habits
- Deception and giving up  
(could be different in large market size cities ! )

**HALAL** ↗

### Growing demand and increasing availability

- Tension Secularization - Politicisation of Islam
- Meat market :
  - Medium to high supply, easy access
  - High competition
  - Great variations of qualities and prices
- H Certification market :
  - Increasingly competitive
  - No segmentation – no link with religious trends
  - Lack of transparency
- Change in consumer habits
- Market dynamic and attractive in urban areas





## 2. Level of commitment

### KOSHER

#### Variable commitment level

- Religious knowledge and affiliation
- Change through life (age, family situation)

#### Reasons for high commitment

Religious obligation

#### Reasons for low commitment

Availability (low)

Prices

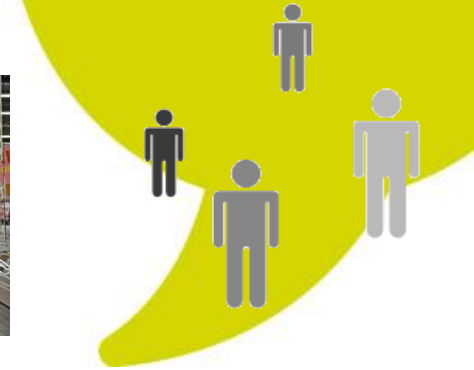
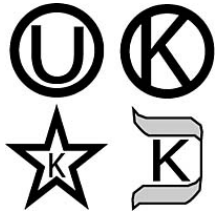
Social pressure within the Jewish community  
'give it up'

Complexity of buying preparing cooking kosher  
foods

### HALAL

#### High commitment level

- Variable interpretation (family, own experience, islamic institution )
- Change through life (age, family situation)
- Reason for high commitment
  - Availability
  - Prices sometimes low
  - High social pressure 'eating halal is to be a muslim'
  - Highly valued commitment
- Reason for low commitment
  - Complexity of food chain – distrust
  - Lack of transparency
  - Certification process inexistent or unreliable



### 3. Control, trust and responsibilities

#### KOSHER

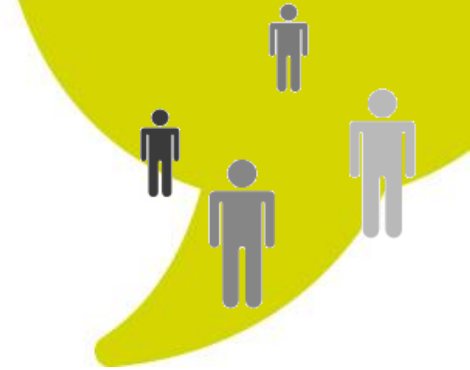
**High** trust placed in certification, **low** confidence in own skill

- **High trust in kosher guarantees :**
  - Link between certification and rabbinat
  - No scandal
  - Internet lists of non kosher products
  - Comfortable with the transference of responsibility to religious experts
- **Low confidence in own skill**
  - Kosherisation
  - Require several set of dishes
  - Knowledge on kosherout felt insufficient
- **High individual responsibility**

#### HALAL

**Low** trust placed in certification, but **high** confidence in own choice

- **Low trust in halal guarantees :**
  - High distrust towards certification and written guarantees
  - 'False halal' scandals through media (in F)
  - Halal and Haram mixture in supermarket (in the UK)
  - Lack of transparency
  - Unclear division of responsibility between religious institutions and meat market operators
  - Uncomfortable with the transference of responsibility to specialists and experts for control
- **Medium to high confidence in own decision**
  - Direct and personal relation with butcher
  - Tasmিয়া* at the time of eating
  - No preparation needed (such as kosherisation)
- **Low (but increasing) individual responsibility**



## 4. Opinions and concerns towards animal welfare at the time of religious slaughter

### KOSHER

- Knowledge on Shekhita process, variable
- No direct experience
- Three interpretations / shechita :
  - 1) Shechita is intended to reduce the pain of the animal.
  - 2) The essential meaning behind shechita is that a human is taking an animal life and the permission to kill.
  - 3) The motivation behind shechita is not for the sake of the animal but for the sake of the human

### HALAL

- Knowledge on Halal slaughter process in industrial context : low
- Some had direct experience as actor or witness of religious slaughter at the time of festivals (sacrifice of Eid el Kabir; Kurban)
- Religious slaughter seen as a more “natural” and opposed to industrialized conventional slaughter .



## 5. Opinions and concerns on “stunning”

### KOSHER

#### NO stunning

The incoity of stunning is questioned

Stunning is not “traditional”

Why changing ? Why now ? Motivations behind the introducing of stunning is questioned.



### HALAL

#### Stunning BUT...

The incoity of stunning is questioned

Stunning is not “natural”

Stunning why not, if it is effective.





# Thank you for your attention

- The **Kosher** focus groups were organised with the collaboration of: in Belgium and the Netherlands Dr. Karijn Bonne (University of Ghent), in Cardiff Dr. Mara Miele and Dr. Adrian Evans (Cardiff University), in Bordeaux Isabelle Téchoueyres (Université de Bordeaux), in Berlin Maria Biedermann (Freie Universität Berlin), in Tel Aviv Dr. Ari Zivotofsky (Bar Ilan University).
- Guidelines and analyses by Florence Bergeaud-Blackler , with the participation of Dr. Karijn Bonne.
- The **Halal** focus groups were organised with the collaboration of: in Belgium and the Netherlands Dr.Karijn Bonne (University of Ghent), in Cardiff Dr.Mara Miele and Dr.Adrian Evans (Cardiff University), in Bordeaux Isabelle Téchoueyres (Université de Bordeaux), in Berlin Maria Biedermann (Freie Universität Berlin), in Istanbul Ali Tas from the veterinary public health and social activities association .