

# Animal Killing Practices

Sheena Ames



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Email: [info@wtbooks.com](mailto:info@wtbooks.com)

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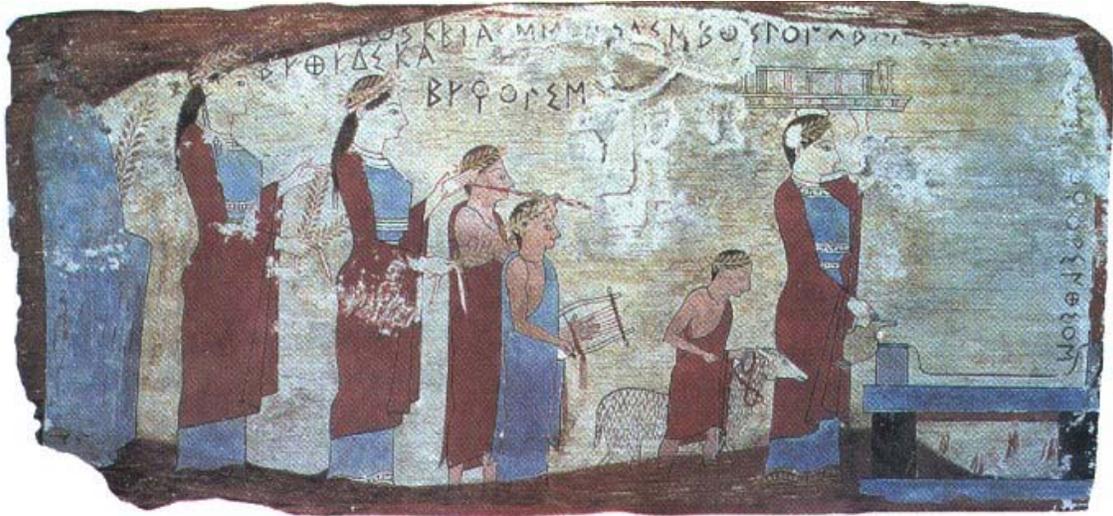
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## Chapter- 1

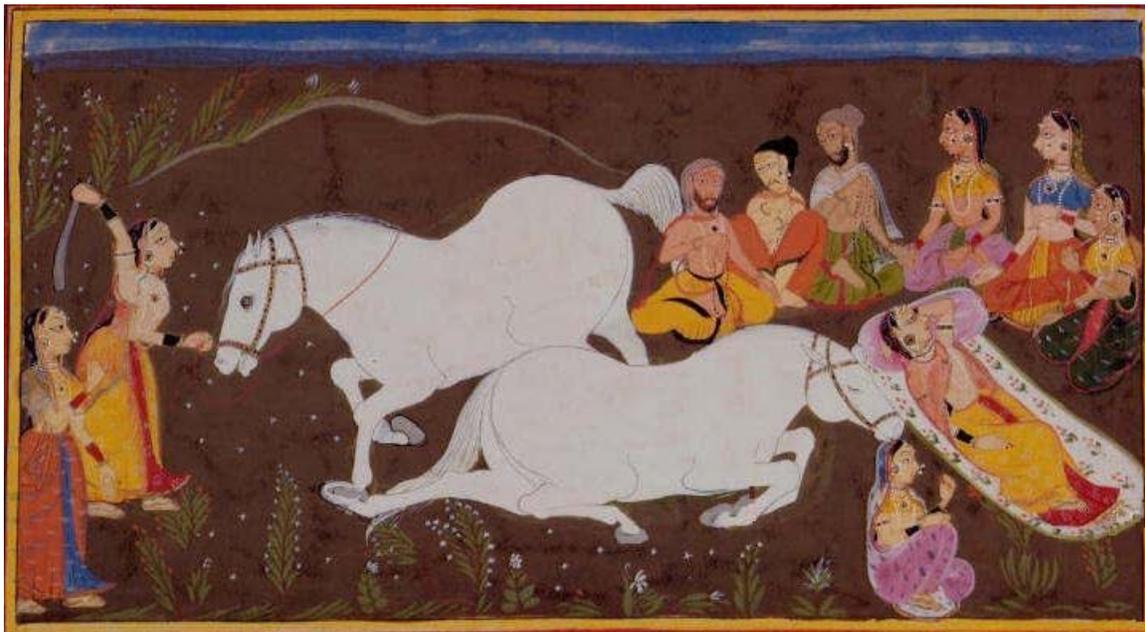
# Animal Sacrifice



Tauroctony of Mithras (British Museum, London)



A sheep is led to the altar, 6th century BC Corinthian fresco



1652 illustration of the Ashvamedha of Kaushalya in the *Ramayana* epic

**Animal sacrifice** is the ritual killing of an animal as part of a religion. It is practiced by many religions as a means of appeasing a god or gods or changing the course of nature. Animal sacrifice has turned up in almost all cultures, from the Hebrews to the Greeks and Romans and from the Aztecs to the Hindus.

Remnants of ancient rituals of animal sacrifice are apparent in many cultures, for example the Spanish bullfights, or kapparos in Judaism, or ritual slaughter procedures like shechita or dabiḥah in Judaism and Islam, respectively.

## ***Ancient world***

Animal sacrifices were common throughout the Ancient Near East and throughout Classical Antiquity.

The Minoan culture of Phaistos on Crete reveals basins for animal sacrifice dating to the period 2000 to 1700 BC.

## **Indo-European cultures**

- Historical Vedic religion: Ashvamedha
- Ancient Roman religion: Equus October, Tauromachy, Taurobolium
- Ancient Greek religion: Holocaust (sacrifice), Hecatomb
- Celtic paganism
- Germanic paganism: Blót

## ***Abrahamic traditions***

### **Judaism**



Stained glass window at Annunciation Melkite Catholic Cathedral depicting Abel's sacrifice of a lamb

Many Jewish sources discuss the deeper meaning behind *korbanot*. For example, Sefer Hachinuch explains that an individual bringing an animal sacrifice for a sin understands that he personally should have been sacrificed as punishment for the rebellion against God inherent in the sin, but God mercifully accepts the sacrifice in his or her place. Furthermore, it is considered fitting that an animal is used as a sacrifice because at the moment of sin, the individual in question disregarded his elevated human soul, effectively acting as an animal.

## Christianity



Matagh of a rooster at the entrance of a monastery church (Alaverdi, Armenia, 2009), with cropped detail of bloody steps

References to animal sacrifice appear in the New Testament, such as the parents of Jesus sacrificing two doves (Luke 2:24) and the Apostle Paul performing a Nazirite vow even after the death of Christ (Acts 21:23-26).

Christ is referred to by his apostles as "the Lamb of God," the one to whom all sacrifices pointed (Hebrews 10), in fulfillment of a, within the Christian context, lacking understanding of such substitution as expressed in Judaism. Some villages in Greece also sacrifice animals to Orthodox saints in a practice known as *kourbània*. Sacrifice of a lamb, or less commonly a rooster, is a common practice in Armenian Church. This tradition, called *matagh*, is believed to stem from pre-Christian pagan rituals.

## **Islam**

Islam makes no general provision for animal sacrifice. However, it is considered to be incumbent upon sufficiently wealthy Muslims to sacrifice a large mammal during *Eid ul-Adha* (the Festival of Sacrifice), which falls during the period of *Hajj* (pilgrimage to Mecca). Typically, a sheep or goat is sacrificed, although some sacrifice cattle or a camel instead. The meat is usually given as charity to the poor, in commemoration of the Sacrifice of Ismail, in which God tested the faith of Abraham (Ibrahim) by ordering him to sacrifice his son Ishmael (Ismail).

## **Hinduism**

Animal sacrifice was common in Vedic religion, the highest or "royal" such sacrifice being the Ashvamedha. The last known performance of the Ashvamedha was that by Jai Singh II of Amber in 1716.

Classical (Puranic, Vedantic) Hinduism as it emerged in the medieval period de-emphasizes animal sacrifice and indeed any meat processing, based on the doctrine of *ahimsa*. Such practices as are still current are mostly associated with either Shaktism or with local tribal traditions.

There are Hindu temples in Assam (India) as well as Nepal where goats and chickens as well as buffaloes are sacrificed. These sacrifices are mainly done at mandirs following the Shakti school of Hinduism where the female nature of Brahman is worshipped in the form of Kali and Durga. There are many village temples in Tamil Nadu where this kind of sacrifice takes place.

In many Shakti shrines of Orissa animals like goat and chicken are sacrificed on Durga Puja in the month of Aswina (September–October) every year. In Sambalpur, this ritual sacrifice is performed in the Samaleswari temple (Pasayat, 2003:67-84).

The three methods used by Hindus to kill an animal are: *Jhatka* (decapitation with a single blow); piercing the heart with a spike; and asphyxiation.

Possibly the largest animal sacrifice in the world occurs during Gadhimai festival in Nepal. In the 3 day long sacrifice in 2009 it was speculated that more than 250,000 animals were killed while 5 million devotees attended the festival.

In India ritual of animal sacrifice is practised in many villages before local deities. For instance, *Kandhen Budhi* is the reigning deity of Kantamal in Boudh district of Orissa, India. She is the presiding deity of Kandha people of this area. She is represented in the natural form of stone under a tree on the bank of the river Tel. Every year, animals like goat and fowl are sacrificed before the deity on the occasion of her annual *Yatra/Jatra* (festival) held in the month of *Aswina* (September–October). The main attraction of *Kandhen Budhi Yatra* is *Ghusuri Puja*. *Ghusuri* means pig, which is sacrificed once in every three years. Kandhen Budhi is also worshipped at Lather village under Mohangiri GP in Kalahandi district of Orissa, India (Pasayat, 2009:20-24).

*Bali Jatra* of Sonepur in Orissa, India is also an annual festival celebrated in the month of *Aswina* (September–October) when animal sacrifice is an integral part of the ritual worship of deities namely *Samaleswari*, *Sureswari* and *Khambeswari*. *Bali* refers to animal sacrifice and hence this annual festival is called *Bali Jatra* (Barik, 2009:160-162).

## **Far East**

Many people, especially Wang Mang and Emperor Wu of Liang, offered animal products in ancestor worship.

Buddhism and Taoism prohibited killing. Animal product offering is accepted in some Taoism factions. Temples Tongyuanwang (通遠王), Mazu (goddess), Fu De Zheng Shen (福德正神 God of the Land), Yo Chang Gong (右昌公) in Kaohsiung may not accept animal products.

## **New religious movements**

### **Lucumi/Santeria**

In Santeria, such animal offerings constitute a portion of what are termed "ebos" – ritual activities that include offerings, prayer and deeds. The blood of the animals is thought to hold "aché," or life force.

### **Strangite Latter Day Saints**

Animal sacrifice was instituted in the Church of Jesus Christ of Latter Day Saints (Strangite), a minor Latter Day Saint faction founded by James J. Strang in 1844. Strang's Book of the Law of the Lord (1851) deals with the topic of animal sacrifice in chapters 7 and 40.

Given the prohibition on sacrifices for sin contained in III Nephi 9:19-20 (Book of Mormon), Strang did not require sin offerings. Rather, he focused on sacrifice as an

element of religious celebrations, especially the commemoration of his own coronation as king over his church, which occurred on July 8, 1850. The head of every house, from the king to his lowest subject, was to offer "a heifer, or a lamb, or a dove. Every man a clean beast, or a clean fowl, according to his household."

While the killing of sacrifices was a prerogative of Strangite priests, female priests were specifically barred from participating in this aspect of the priestly office. "Firstfruits" offerings were also demanded of all Strangite agricultural harvests. Animal sacrifices are no longer practiced by the diminutive Strangite organization, though belief in their correctness is still required.

Neither The Church of Jesus Christ of Latter-day Saints nor the Community of Christ, the two largest Latter Day Saint factions, ever accepted Strang's teachings on this (or any other) subject.

## Chapter- 2

# Animal Slaughter

**Slaughter** is the term used to describe the killing and butchering of animals, usually for food. Commonly it refers to killing and butchering of domestic livestock (*tame animals*).

The animals most commonly slaughtered for food are cattle (for beef and veal), water buffalo, sheep (for lamb and mutton), goats, pigs (for pork), horses (for horse meat) and fowl, largely chickens, turkeys and ducks and increasingly fish from the aquaculture industry (fish farming).

### ***Traditions and laws***



Camel slaughter in Mauritania

## Laws for ritual slaughter

Ritual slaughter of animals is also used for food production. Such slaughter is governed by various laws, most notably:

- Shechita - Jewish laws of slaughtering animals
- Dhabihah - Islamic law of slaughtering animals

## United States



A cow restrained for captive bolt stunning

In the United States, the United States Department of Agriculture (USDA) specifies the approved methods of livestock slaughter:

### Chemical (carbon dioxide)

This method is approved for sheep, calves and swine. The animal is asphyxiated by the use of carbon dioxide gas before being bled.

### Mechanical (captive bolt)

This method is approved for sheep, swine, goats, calves, cattle, horses, mules and other equines. A captive bolt stunner is applied to the livestock so as to produce immediate unconsciousness in the animals before they are bled.

### Mechanical (gunshot)

This method is approved for cattle, calves, sheep, swine, goats, horses, mules and other equines. The gun is used to render the animal immediately unconscious (and presumably dead) before being bled.

### Electrical (stunning or slaughtering with electric current)

This method is approved for swine, sheep, calves, cattle and goats. The current applied is sufficient to ensure surgical anesthesia throughout the "bleeding" of the animal.

Each of these methods is outlined in detail and the regulations require that inspectors identify operations which cause undue "excitement and discomfort" of animals.

## **Great Britain**

The UK is governed under both Its own laws and EU law regarding slaughter. Department for Environment, Food and Rural Affairs (DEFRA) is the main governing body responsible for slaughter in the UK.

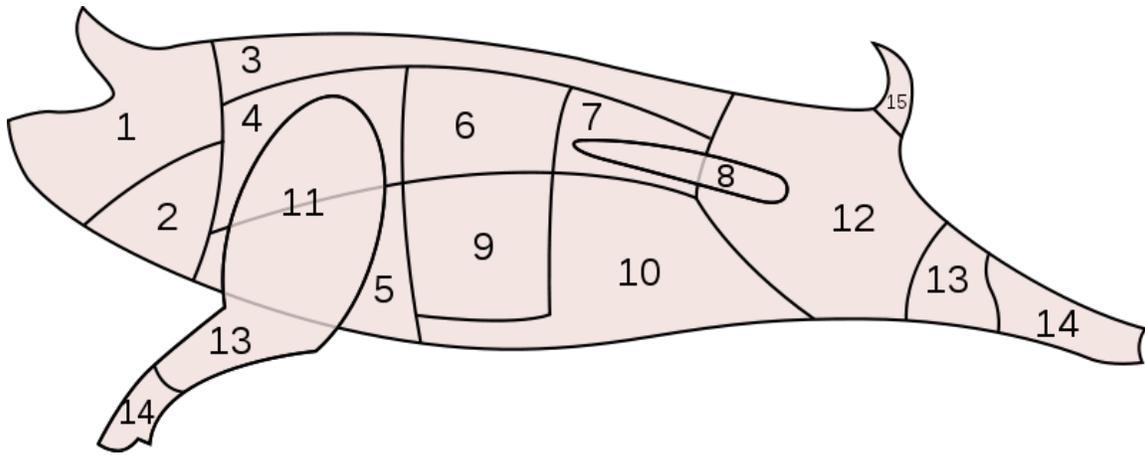
The general principle of the legal non ritual slaughter of animals for consumption in the UK is a two stage process to ensure a humane and rapid death.

1. Stunning; the Animal is 'stunned' – rendering it unconscious
2. Killing; the animal either has its throat cut or has a chest stick (cutting close to the heart) both where main veins and/or arteries are cut)and allowed to bleed causing death by Exsanguination.

In the United Kingdom the methods of slaughter are largely the same as those used in the United States with some differences. The use of captive bolt equipment and electrical stunning are approved methods of stunning sheep, goats, cattle and calves for consumption- with the use of gas reserved for swine. Free bullet slaughter is not an accepted method in the United Kingdom if the animal is intended for consumption.

## Chapter- 3

# Pig Slaughter



Schematic representation of the main pork cuts

**Pig slaughter** is the work of slaughtering domestic pigs which is both a common economic activity as well as a traditional feast in some European countries.

## ***Agriculture***



Two halves of pigs

Pig slaughter is a necessary activity to obtain pig meat - pork. It regularly happens as part of traditional and intensive pig farming.

Pigs are slaughtered at different ages. Generally they can be divided into piglets, which are 1.5 to 3 months old; the fattening pigs, intended for pork and bacon, which are 4 months to one year old; and finally the older pigs, such as sows (female pigs) and boars (uncastrated male pigs). The meat obtained from piglets is subdivided into more meaty or more fatty, determined by the thickness of bacon. Male hogs are usually castrated a month before slaughter. Their meat quality is determined on the mass of halves and the thickness of bacon on the back.

Before slaughter, pigs are first rendered unconscious using one of the following means: stunning using electric current applied with electrodes, or stunning using captive bolt pistol, or inhalation of CO2. They are then hoisted on a rail, after which they are exsanguinated, usually via the carotid artery and the jugular vein. After the blood is gone, the carcass is drenched in hot water in a device called a pig scalder which helps in the removal of hair, which is subsequently completed by using scissor-like devices and then if necessary with a torch.

The pig is then eviscerated, the head is usually removed and the body is cut into two halves. The remaining halves are washed to remove any remaining blood, bacteria or remains of bone and then cooled down in order to help with the process of cutting and deboning.

### **Tradition**



The process of making a sausage in a traditional Hungarian household

Pig slaughter is a tradition known in numerous European countries: Croatia (*see below*), Serbia (*see below*), Hungary (*disznóvágás*), the Czech Republic (*zabijačka*), Slovakia (*zabijačka*), Greece, Italy (*maialata*), Moldova, Romania (*tăiatul porcului, Ignat*), Slovenia (*koline*), Portugal (*matança*), Spain (*matanza*), Ukraine and others.

The family hog pens have also existed in the United States on small family farms up to and including the early 1900's, but in modern times it's practically obsolete.

### **Traditional autumn activity**

The slaughter traditionally takes place in the autumn and early winter and the timing has several practical considerations. It can start as soon as it gets cold, as the cold is required as a natural method of preserving the relatively large quantities of meat during the butchering. Yet, because people often do the work in the open, it is preferable that the temperatures aren't too much below freezing during this time, hence the slaughter rarely extends into winter. Also, slaughter activities typically need to produce results before the Christmas season, to provide for the festive cuisine.

In the past, this was also the only time of the year when people could afford to eat larger amounts of meat. In modern times, almost any family in Europe that is so inclined can afford to slaughter, yet there is also an abundance of pre-processed meat in the shops, so the traditional method of slaughtering is becoming more and more of a folk custom rather than a necessity.

The slaughter requires numerous preparations, including troughs, large quantities of boiling water, large wooden barrels for storing meat, pots, sharp knives and in modern times also artificial intestines (hoses for various sausages).

Historically, butchering was a trade passed from father to son. Today the initial slaughter is normally performed by a professional butcher. After that, the meat is butchered by laymen and the process is accompanied by various local rituals.

## Act of slaughter and the butchering of carcass



Stirring of blood in order to prevent its coagulation. Collected blood will be further used. (Moravia, Czech republic)

Traditionally, the pig is slaughtered with a knife and then put in a wooden or a metal trough and showered with boiling water to remove the hair. The pig is then removed from the trough and any remaining hair is removed with a knife or a razor and then it is again washed with boiling water.

Today, a captive bolt pistol, electrical stunning or carbon dioxide is used as stunning before the actual killing of the animal. When the pig is unconscious the animal get killed by bleeding when cutting the throat.

Then, the pig's intestines are removed. These days, the pig can also be obtained as a half (Croatian: *polovica* or *polutka*), without intestines or blood.

In modern times, because of the danger of Trichinosis, people are required to have critical parts of the fresh meat tested by a veterinarian before any further contact with potentially infected meat.

Very sharp knives and a cleaver are required for butchering. The carcass is cut into hams, shoulders, bacon sides, pork bellies, ham hocks, loins, pork chops and other cuts of lesser importance.

## **Processing of animal parts**

After it's cut into pieces, the meat from the animal is then processed further into edible products.

The buttocks are salted and pressed in order to eventually produce ham. The ribcage meat is salted and smoked in order to get bacon. Salt is rubbed thoroughly into each piece of meat and all surfaces are covered. Some formulas also include lots of black pepper. The bulk of the meat is cut and ground to produce various sausages, which are traditionally wrapped into the intestines of various sizes.

The bulk of the fat is cut into small pieces. Some of it is stewed to produce cracklings. Lard is made by rendering - heating fragments of fat in a large iron pot over a fire until it is reduced to simmering grease which congeals when cooled. Lard is then stored in lard tins with tin covers. The typical tins in the US are five gallons.

The intestines are stripped by drawing them through a clenched fist. They are then washed, cut into short pieces and fried to make chitlins.

The various "leftovers" are put into various forms of headcheese jelly, etc. Most parts of the pig are used in this traditional process, even parts of the skin that would normally be thrown away are preserved to be cooked with beans.

## **The smoke house**

The smoke house is essential for the preservation and long term storage of hams, shoulders, bacon sides and pork bellies.

The meat is hung on racks and hooks in the smokehouse; and later smoked. Fragrant hardwood, such as hickory, beech, or cherry is allowed to smolder slowly in a pit below the hanging meat. This gives added flavor and color to the meat as well as serving to dry cure the pork.

## **Country-specific customs**

### **United States**

In the family hog pen of yesteryear, the "pièce de résistance" was the pork loin which was often eaten the first night. For days after fresh sage-flavored sausage graces the breakfast table.

## Serbia and Croatia

The traditional method of slaughtering pigs in Serbia and Croatia is variously called *kolinje*, *prašćina*, *svinjokolj*, *svinjokolja* or *svinjokolje* or *posjek*. The names literally mean "pig-slaughtering" (*svinja*=pig, n., *klanje*=slaughter, n.). The event takes place every autumn and includes slaughter and butchering of pig meat. It is a custom specific to the parts of the countries in the Pannonian plain.

After WWII, in Yugoslavia, a state holiday fell on November 29, with that and next day being non-working, so most slaughters were held on that occasion.

The entire duration of the slaughter can be as long as three days. Because people were traditionally stocking up on supplies before winter, it became customary to slaughter more than one pig, which increased the amount of time necessary for the meat to be processed. Some families visit their relatives (often grandparents) and friends at that time of the year, in order to help. Also, little mechanization is used, with meat being cut manually. Any grinding is done with relatively small manually operated, mechanical grinding machines.

The traditionally produced ham (*šunka*), bacon (*slanina*), the sausages (*kobasica*) such as blood sausage (*krvavica*) and kulen are well-known as delicacies. Some of them, notably kulen, are classified under the laws of protected designation of origin. The non-meat products such as cracklings (*čvarci*) or švargl and hladetina are also respected as parts of traditional cuisine.

To complement the activities, rakija or wine is drunk by participants during the butchering.

The pig liver is customarily roasted the same day of the slaughter.

The meat can then be salted and stored in a cellar, to be taken out after ten days, when the blood is squeezed out. The meat is then stored again and left until May of the next year.

Men and women were traditionally assigned different jobs during the slaughter. It was commonly the men who were doing the actual slaughter, the larger part of butchering and the grinding of meat. Because the society is traditionally patriarchal, the women were in charge of a relatively menial tasks, such as waiting and cooking for the whole crew throughout the event, keeping the environment clean (washing and scrubbing), as well as the emptying the pigs' bowels in order to make them suitable for holding sausage meat.

## Problems

### Cruelty



In recent times, pig slaughter is perceived by many to be a cruel activity

Recently, animal rights protesters in Croatia have complained about the slaughtering process arguing that it is cruel and causes unnecessary suffering to the livestock.

The recommended practice of dazing pigs by shooting them with a bolt pistol to the forehead prior to killing has both a practical and a humane rationale - it reduces the animal stress which helps meat quality and it prevents the situations where the animal is first wounded and then brutally put down.

## Hygiene

There are worries that the entry of Croatia into the EU may see stricter legislation governing the treatment of animals and food hygiene come into force. This could mean that the practices around svinjokolja will be made illegal with all butchery moving to controlled, inspected facilities.

The standard of hygiene long recommended by veterinarians has included various requirements for the people, tools and space used in the process. All people involved in the slaughter and butchering must be healthy, dressed with a hat, apron and boots and clean hands. The tools (knives, axes, saws etc.) are sharpened, cleaned and disinfected before use and they should be kept in a clean place throughout the process, preferably in a clean toolbox around the butcher's belt. The location of the killing needs to be a clean concrete surface with a sewer canal, meaning that the space can be easily cleaned. The trough used should have a zinc surface which is easy to clean and disinfect; the wooden troughs absorb water and microorganisms which makes them unsuitable.

## Chapter- 4

# Horse Slaughter

**Horse slaughter** is the practice of slaughtering horses for meat. These animals come from auctions, private sellers and from wild herds. Sometimes these horses are sick and injured but they can also be for sale by their owners. Most are brought to the slaughterhouses by contract buyers who collect horses from all across the country, also known as *kill buyers*. Horses that are killed for reasons other than human consumption go to the renderer's(US) or the knacker's yard (UK) to make food for pets, carnivorous animals in zoos, etc.

Slaughter of horses is sometimes disapproved of, horses being perceived as companion animals like cats and dogs, or deserving special status like sacred cows in religions such as Hinduism. Horse meat is often praised for its relative low cholesterol content and high iron content, low fat content, even suggested as red meat for people with heart problems. Horse meat is a quite dry meat to cook, it is common to add some extra fat from other animals (like bacon) to increase its softness when roasted.

If horses are slaughtered, alternatives to meat packing for human consumption would include rendering, burial and cremation.

### ***Slaughtering***

In 2009, a British agriculture industry website reported the following horse meat production levels in various countries:

Horse Meat Production Levels  
as of 2009

<b>Country</b>	<b>Tons per year</b>
Mexico	78,000
Argentina	57,000
Kazakhstan	55,000
Mongolia	38,000
Kyrgyzstan	25,000
Australia	24,000
Brazil	21,000

Canada	18,000
Poland	18,000
Italy	16,000*
Romania	14,000
Chile	10,000
France	7,500
Uruguay	8,000
Senegal	9,500
Colombia	6,000
Spain	5,000*

\* Including donkeys.

In most countries where horses are slaughtered for food, they are processed in a similar fashion to cattle, i.e., in large-scale factory slaughterhouses (abattoirs). The animals are rendered unconscious by being shot in the brain with a metal rod, using a captive bolt stunner - pneumatically or cartridge driven. In the UK a captive bolt is rarely used. They are usually killed using a free bullet from a bell gun. The skull is too hard to use a captive bolt the bell end to the gun prevents the bullet ricocheting and injuring the slaughterman. They are then killed by being exsanguinated ("bled out") by severing the jugular vein or carotid artery while suspended by the rear leg by a heavy chain shackle. Horse slaughter is similar to beef slaughter except for the fact that the overhead rail that the dressed horse carcasses ride on during process is two feet higher than a feedlot beef dressing line to suit the varying sizes of the carcasses. These are then butchered, cut into smaller pieces for easier handling. The residue may be rendered to make the fats usable.

*Blood of the Beasts (Le Sang des bêtes)* is a 1949 short French documentary film written and directed by Georges Franju featuring the slaughter of a horse (and other animals).

In Kazakhstan villages, horses are still slaughtered by local butchers in a pre-industrial way.

## ***United States***

Sale and consumption of horse meat is illegal in California and Illinois. Horse meat supplied by three abattoirs in the U.S. was sold to zoos to feed their carnivores and was exported to Europe and Japan for human consumption. In 2007 two horse meat abattoirs in Texas were ordered closed. Later that year, an abattoir in Illinois, reported to be the last horse meat abattoir in the U.S., was closed.

There is an effort in the United States to create a law, the *American Horse Slaughter Prevention Act*, designed to stop the slaughter of horses for human consumption. On September 8, 2006, the House of Representatives passed a bill which, had it also passed the Senate and been signed by the President, would have made killing horses for human consumption an illegal practice in the United States.

Most people in the US are not aware that horses are slaughtered there for human consumption in other countries. According to some of these polls, in New York, 64% of people polled believed that slaughtering horses for meat was illegal, while in Indiana, 91% believe that horse slaughter should be banned. In Texas 89% of voters are unaware that horse slaughter was then going on in their own state.

Prior to 2007, three major equine slaughterhouses operated in the United States: Dallas Crown, Inc. in Kaufman, Texas; Beltex Corporation in Fort Worth, Texas; and Cavel International, Inc. in DeKalb, Illinois. All with Belgian ownership, although Multimeat NW has also been listed as French and Dutch owned. Velda NV owns Cavel, Multimeat NV owns Beltex and Chevideco owns Dallas Crown.

The slaughterhouses exported approximately 42 million dollars worth of horse meat per year. Since the human consumption of horse meat is generally considered unacceptable by the majority of the United States populace and is illegal in several states, most of the horses slaughtered for this purpose in the United States were exported to other countries, such as France, Belgium and Japan, where the meat is considered a delicacy. As prominently stated on their website, Dallas Crown "provides Carnivore Diet for zoos and wildlife centers across the United States".

The Department of Transportation have officers at the enforcement points to ensure proper transportation of the horses, but has no jurisdiction beyond transportation matters. Horses that are severely lame or disabled are not accepted at the plants. Haulers are fined for horses that arrive with any sign of abuse. A 1998 survey commissioned by the USDA/APHIS to determine where welfare problems occur during horse transport to slaughter found severe welfare problems in 7.7% of the transported horses, with a majority from conditions caused by owner neglect or abuse rather than transportation.

Most Americans oppose the slaughtering of horses for meat consumption.

## **The underlying issue in the United States**

### **Legislation in the United States**

There are US Department of Agriculture (USDA) laws governing the transportation of horses to processing plants.

Two bills, H.R. 503 in the House and S. 1915 in the Senate, were introduced last session to prevent the slaughter of horses for human consumption in the United States. H.R. 503 was passed in the House on September 7, 2006. The bill was anonymously blocked from a vote in the Senate, so both bills died at the end of the session. H.R. 503 and S. 311 were introduced January 17, 2007. The text of the bill reads:

A bill to amend the Horse Protection Act to prohibit the shipping, transporting, moving, delivering, receiving, possessing, purchasing, selling, or donation of horses and other equines to be slaughtered for human consumption and for other purposes.

A separate bill ensures that none of America's wild mustangs are sent to slaughter.

On February 22, 2007, Rep. Robert Molaro introduced a bill, HB1711, to the Illinois General Assembly to prohibit the transportation of horses into the State for the sole purpose of slaughter for human consumption.

On March 28, 2007, the U.S. District Court for the District of Columbia ruled that it was illegal for horse slaughterhouses to pay the USDA for their own health inspections. The next day USDA pulled their inspectors from Cavel, effectively ending slaughter of horses for human consumption in the United States.

### **Judicial Ruling in the United States**

On January 19, 2007, the 5th U.S. Circuit Court of Appeals in New Orleans overturned a lower court's 2006 ruling on a 1949 Texas law that banned horse slaughter for the purpose of selling the meat for food on grounds that the Texas law was invalid because it had been repealed by another statute and was pre-empted by federal law. However, a panel of three judges on the 5th Circuit disagreed, saying the law still stood and was still enforceable. On March 6, 2007, without comment or dissent, the 19 judges of United States Court of Appeals for the Fifth Circuit rejected a petition by three foreign-owned slaughter plants seeking full court review of a three-judge panel's January 19, 2007 decision.

In June 2007, a federal judge refused a request from the nation's last operating horse slaughterhouse, located in Illinois, to remain open. As of July 2007, a legal dispute over an Illinois state ban on killing horses for food remains unresolved.

The last remaining horse slaughter plant in the country was effectively shut down September 21 when a three-judge panel on the U.S. Court of Appeals for the Seventh Circuit ruled an Illinois law banning horse slaughter for human consumption is constitutional.

The ruling comes four months after Gov. Rod Blagojevich signed the law, overwhelmingly passed by the Illinois State Senate earlier this year.

Belgian-owned Cavel International immediately filed a federal lawsuit contesting the ban. While the lawsuit was pending, the slaughter plant was allowed to operate, rendering hundreds of horses a week.

Cavel has the option to appeal to the United States Supreme Court, but it is likely that the justices will refuse to hear the case, as they did earlier this year when two Texas slaughter facilities appealed their respective closures.

As of September 2007, bills introduced in the U.S. Congress (H.R.503 and S.311), known informally as the "American Horse Slaughter Prevention Act", are being considered by congressional committees. The description of these bills is "To amend the Horse

Protection Act to prohibit the shipping, transporting, moving, delivering, receiving, possessing, purchasing, selling, or donation of horses and other equines to be slaughtered for human consumption and for other purposes." These bills can be viewed and their status tracked via a Library of Congress to follow *Legislation in Current Congress*.

According to the AVMA, banning slaughter will require an additional 2700 rescue facilities to care for the between 90,000 and 100,000 unwanted horses that will no longer be able to be slaughtered, the first year alone. With the current policy, horses must also travel outside the protection of national regulations to be slaughtered. Such travel can happen without food or water for days and packed tightly in large trailers places enormous levels of stress on the horse.

## **Controversy in the United States**

There are 200 organizations that oppose the proposed ban on horse slaughter. Included in this group are the American Quarter Horse Association (AQHA), the largest breed association in the world; the American Association of Equine Practitioners (AAEP); the American Veterinary Medical Association (AVMA); and numerous animal agriculture groups. Included in the animal agriculture groups are organizations representing the interests of traditional food animal industries, such as cattle, sheep and pork, who are concerned that banning any animal for slaughter will lead to endangering their industries.

An argument is that abuse would multiply if the horses were not slaughtered. According to a report from UC Davis referenced in a 2002 issue of *Horse Illustrated*, there was no increase in cases of horse abuse in California when horse slaughter was banned. However, the director of Equine Protection for the Humane Society of the US subsequently reported in the *LA Times* seizing large numbers of horses and the horse rescues were taking in more horses than ever before, despite the record number of horses shipped to Mexico for slaughter. This leads into another argument that banning horse slaughter in the US will result in that the horses instead have to endure a long trip to either Canada or Mexico to be slaughtered.

There are many organizations such as the Animal Welfare Institute and Sterling Silver Farm Equine Rescue that support the abolition of horse slaughter. The Thoroughbred and Standardbred racing industry strongly oppose horse slaughter. Other equine organizations in favor of the slaughter ban are the National Show Horse Registry, National Steeplechase Association, Palomino Horse Association, Int. and United States Eventing Association. Many equine adoption and rescue groups also oppose slaughter for human consumption.

Horses in the United States are not raised or treated as meat. Almost all equine medications and treatments are labeled "not for horses intended for human consumption." In the European Union, horses intended for slaughter cannot be treated with many medications commonly used for U.S. horses. For horses going to slaughter, there is no period of withdrawal between the time it leaves home and the time it is butchered. Because of this higher risk of contamination horses that go to American Slaughter

facilities are stringently monitored by the USDA for drug residues and disease and are held to the same quality standards as any other food animal.

Since the closure of the USA's facilities, more horses are now sent to Canada and Mexico. While some local slaughterhouses in Mexico are only subject to local regulation, those that ship to the European Union meet EU regulations.

## **Lobbying Efforts to Stop Horse Slaughter in the United States**

American Oilman T. Boone Pickens is a strong opponent of the slaughter of horses for human consumption. Pickens lobbied for the American Horse Slaughter Prevention Act (HR 503) which would prohibit the slaughter for human consumption and the trade and transport of horseflesh and live horses intended for human consumption. NBC5 reported on November 9, 2006 that Pickens was among those who opposed the slaughter of horses. "The whole thing, it's a boondoggle on the American people", said Pickens. "People that are for the slaughter should be forced to go down on that kill floor." Equestrian Magazine reported on July 24, 2006 that Pickens would be testifying on July 25, 2006 to support the American Horse Slaughter Prevention Act (H.R. 503). "The brutal slaughter of horses for consumption by wealthy diners in Europe and Japan cuts against our moral and cultural fiber -- it's just plain un-American", said Pickens. During his testimony before Congress Pickens criticized Texas for being home to two horse slaughter plants. "This is a black eye on our state and nation that demands action", Pickens said. Pickens added that nearly all the horses sent to the plants are healthy young horses that the USDA has classified in "good to excellent" condition.

Time Magazine reported in its July 25, 2006 issue that Pickens was pushing for passage of the bill to bar the slaughter of horses for human consumption and that he was being opposed by many of his friends in the cattle business. "I don't like it", says Pickens, "and I'm going to do everything I can to stop it." Pickens says that many horse sellers have no idea that their horses are going to be slaughtered after they are sold. "They're thinking their horse will go to some nice family. But those killer buyers, when they buy at auction, it's just a matter of hours before the horse is slaughtered", Pickens says. "You know they are killing a lot of stolen horses." Pickens finds it even more outrageous that the three horse slaughterhouses in the United States are all owned by a Belgian businessman. "We don't eat horsemeat here, so it does seem peculiar that someone from Belgium owns the kill plant and the meat is sent to Europe", Pickens says. "Why not in their own countries? Why come to America to do the dirty deal?" Pickens also notes that the USDA spends millions of dollars supervising the slaughterhouses. "Paula Bacon (the mayor of Kaufman, Texas) told me the kill plant had \$12 million in gross revenues and only pays \$5 in taxes but it clogs the sewage system up."

## **Unintended Consequences**

As of 2010, horse values have dropped significantly since 2007, when the ban went into effect. Some people attribute this to the ban on slaughter, but it also coincides with the drop in the overall economy in 2008-2009. There is also a correlation to a continued

practice of breeding too many horses for a declining market. In addition, a drop in the economic status of horse owners can result in the inability to provide their horse an appropriate standard of care. Eventually, there may be a need to sell a horse which has become a financial hardship. If unable to sell, these owners may not have the financial resources required to have their horses retrained for an alternative use and might not be financially able or willing to bear the cost of euthanasia and disposal of the horse. The cost on average is \$500 to humanely euthanise a horse and have it buried. This situation has also led to an increase in the number of horse abandonment and cruelty cases.

In order to put things into perspective for the idea that the ban of slaughter results in unwanted horses: Currently there are 9.2 million horses in the U.S. Each year, less than 100,000 go to slaughter (which is about 1 percent.) This number has remained stable for many years.

### ***United Kingdom***

According to *The Daily Mail*, up to 5,000 horses are slaughtered annually in the United Kingdom — not, they report, for domestic consumption but rather for export, mostly to France. UK law effectively forbids the export of live animals for slaughter.

### ***Rest of European Union***

*The Daily Mail* reports that 100,000 horses are transported annually into and around the European Union, for human consumption in France, Italy, Belgium and other countries, where horse meat is commonly accepted.

### ***History***

Horse meat traditionally has been an important source of food in wartime. Before the advent of motorized warfare, campaigns usually resulted in many tens of thousands of equestrian kills and both troops and civilians gorged on the carcasses, since troop logistics were often unreliable. Composer Ludwig van Beethoven survived the siege of Vienna during the Napoleonic wars by eating a horse leg and liver he salvaged from a shrapnel-stricken artillery horse.

Troops of Napoleon Bonaparte's Grande Armée killed almost all of their horses while retreating from Moscow to be able to feed themselves.

During World War II the less-motorized Axis troops lost thousands of logistic train horses due to combat and the unusually cold Russian winter. Malnourished soldiers devoured the animals, often going as far as shooting the weaker horses and eating them right away.

## Chapter- 5

# Slaughterhouse



Workers and cattle in a slaughterhouse

A **slaughterhouse** or **abattoir** is a facility where animals are processed for consumption as food products.

Approximately 45-50% of the animal can be turned into edible products (meat). About 15% are waste and the remaining 40-45% of the animal are turned into byproducts such as leather, soaps, candles (tallow) and adhesives. In the United States, around nine billion animals are slaughtered every year (this includes about 150.4 million cattle, bison, sheep, hogs and goats and 8.9 billion chickens, turkeys and ducks) in 5,700 slaughterhouses and processing plants employing 527,000 workers; in 2007, 28.1 billion pounds of beef were consumed in the U.S. alone. In Canada, 650 million animals are killed annually. In the European Union, the annual figure is 300 million cattle, sheep and pigs and four billion chickens.

Slaughterhouses which process meat unfit for human consumption are sometimes referred to as Knacker's yards or Knackereries.

Slaughtering animals on a large scale poses significant logistical problems and public health concerns, with public aversion to meat packing in many cultures influencing the location of slaughterhouses. In addition, some religions stipulate certain conditions for the slaughter of animals so that practices within slaughterhouses vary.

There has been criticism of the methods of preparation, herding and killing within some slaughterhouses and in particular of the speed with which the slaughter is sometimes conducted. Investigations by animal welfare and animal rights groups have indicated that a proportion of these animals are being skinned or gutted while apparently still alive and conscious. There has also been criticism of the methods of transport of the animals, who are driven for hundreds of miles to slaughterhouses in conditions that often result in crush injuries and death en route. Slaughtering animals is opposed by most vegetarians and animal rights groups on ethical grounds.

## ***History***



In the slaughterhouse, Lovis Corinth, 1893

Slaughterhouses act as the starting point of the meat industry, where stock come from farms/market to enter the food chain. They have existed as long as there have been settlements too large for individuals to rear their own stock for personal consumption.

Early maps of London show numerous stockyards in the periphery of the city, where slaughter occurred in the open air. A term for such open-air slaughterhouse is a

**shambles.** There are streets named "The Shambles" in some English towns (e.g. Worcester, York) which got their name from having been the site on which butchers killed and prepared animals for consumption.

## ***Design***



Curved cattle corrals designed by Temple Grandin are intended to reduce stress in animals being led to slaughter.

In the latter part of the 20th century, the layout and design of most US slaughterhouses has been significantly influenced by the work of Dr. Temple Grandin. It was her fascination with patterns and flow that first led her to redesign the layout of cattle holding pens.

While Grandin's primary objective is to help slaughterhouse operators improve efficiency and profit, she suggested that reducing the stress and suffering of animals being led to slaughter may help achieve this aim. In particular she applied an intuitive understanding of animal psychology to design pens and corrals which funnel a herd of animals arriving at a slaughterhouse into a single file ready for slaughter. Her corrals employ long sweeping curves so that each animal is prevented from seeing what lies ahead and just concentrates on the hind quarters of the animal in front of it. This design also attempts to override the animals' survival instincts and prevent them from reversing direction.

Grandin now claims to have designed over 54% of the slaughterhouses in the United States as well as many other slaughterhouses around the world.

## Process



A steer restrained for stunning just prior to slaughter

The slaughterhouse process differs by species and region and may be controlled by civil law as well as religious laws such as Kosher and Halal laws. A typical procedure follows:

1. Cattle (mostly steers and heifers, some cows and even fewer bulls) are received by truck or rail from a ranch, farm, or feedlot.
2. Cattle are herded into holding pens.
3. Cattle are rendered unconscious by applying an electric shock of 300 volts and 2 amps to the back of the head, effectively stunning the animal, or by use of a captive bolt pistol to the front of the cow's head (a pneumatic or cartridge-fired captive bolt). Swine can be rendered unconscious by CO<sub>2</sub>/inert gas stunning. (This step is prohibited under strict application of Halal and Kashrut codes.)
4. Animals are hung upside down by both of their hind legs on the processing line.
5. The carotid artery and jugular vein are severed with a knife, blood drains, causing death through exsanguination.
6. The head is removed, as well as front and rear feet. Prior to hide removal, care is taken to cut around the digestive tract to prevent fecal contamination later in the process.
7. The hide/skin is removed by down pullers, side pullers and fisting off the pelt (sheep and goats). Hides can also be removed by laying the carcass on a cradle and skinning with a knife.
8. The internal organs are removed and inspected for internal parasites and signs of disease. The viscera are separated for inspection from the heart and lungs, referred to as the "pluck." Livers are separated for inspection, tongues are dropped or removed from the head and the head is sent down the line on the head hooks or head racks for inspection of the lymph nodes for signs of systemic disease.
9. The carcass is inspected by a government inspector for safety. (This inspection is performed by the Food Safety Inspection Service in the U.S. and Canadian Food Inspection Agency in Canada.)

10. Carcasses are subjected to intervention to reduce levels of bacteria. Common interventions are steam, hot water and organic acids.
11. Carcasses (typically cattle and sheep only) can be electrically stimulated to improve meat tenderness.
12. Carcasses are chilled to prevent the growth of microorganisms and to reduce meat deterioration while the meat awaits distribution.
13. The chilled carcass is broken down into primal cuts and subprimals for boxed meat unless customer specifies for intact sides of meat. Beef and horse carcasses are always split in half and then quartered, pork is split into sides only and goat/veal/mutton and lamb is left whole
14. The remaining carcass may be further processed to extract any residual traces of meat, usually termed advanced meat recovery or mechanically recovered meat, which may be used for human or animal consumption.
15. Waste materials such as bone, lard or tallow, are sent to a rendering plant. Also, lard and tallow can be used for the production of biodiesel or heating oil.
16. The waste water, consisting of blood and fecal matter, generated by the slaughtering process is sent to a waste water treatment plant.
17. The meat is transported to distribution centers that then distribute to retail markets.

### ***International variations***

The standards and regulations governing slaughterhouses vary considerably around the world. In many countries the slaughter of animals is regulated by custom and tradition rather than by law. In the non-Western world, including the Arab world, the Indian sub-continent, etc., both forms of meat are available: one which is produced in modern mechanized slaughterhouses and the other from local butcher shops.

In some communities animal slaughter may be controlled by religious laws, most notably halal for Muslims and kashrut for Jewish communities. These both require that the animals being slaughtered should be conscious at the point of death and as such animals cannot be stunned prior to killing. This can cause conflicts with national regulations when a slaughterhouse adhering to the rules of kosher preparation is located in some Western countries. In Islamic and Jewish law, captive bolts and other methods of pre-slaughter paralysis are generally not permissible, due to it being forbidden for an animal to be killed prior to slaughter. Various halal food authorities have more recently permitted the use of a recently developed fail-safe system of head-only stunning where the shock is less painful and non-fatal and where it is possible to reverse the procedure and revive the animal after the shock.

In many societies, traditional cultural and religious aversion to slaughter led to prejudice against the people involved. In Japan, where the ban on slaughter of livestock for food was lifted only in the late 19th century, the newly found slaughter industry drew workers primarily from villages of *burakumin*, who traditionally worked in occupations relating to death (such as executioners and undertakers). In some parts of western Japan, prejudice faced by current and former residents of such areas (*burakumin* "hamlet people") is still a

sensitive issue. Because of this, even the Japanese word for "slaughter" (屠殺 *tosatsu*) is deemed politically incorrect by some pressure groups as its inclusion of the kanji for "kill" (殺) supposedly portrays those who practice it in a negative manner.

Some countries have laws that exclude specific animal species or grades of animal from being slaughtered for human consumption, especially those that are taboo food. The former Indian Prime Minister Atal Behari Vajpayee suggested in 2004 introducing legislation banning the slaughter of cows throughout India, as Hinduism holds cows as sacred and considers their slaughter unthinkable and offensive. This was often opposed on grounds of religious freedom. The slaughter of cows and the importation of beef into the nation of Nepal are strictly forbidden. Several U.S. states have banned the slaughter and consumption of dogs. The sale and consumption of horse meat is illegal in The United States, although horses are slaughtered for meat export to Europe and Japan for human consumption and for the U.S. pet food market.

### **Law**



USDA inspection of pig

Most countries have laws in regard to the treatment of animals at slaughterhouses. In the United States, there is the Humane Slaughter Act of 1958, a law requiring that all swine, sheep, cattle and horses be stunned unconscious with just one application of a stunning device by a trained person before being shackled and hoisted up on the line (chickens are exempt from this Act). The United States Department of Agriculture (USDA) is opposed to the Humane Slaughter Act and violations of the Act carry no penalties. Since stopping the line to re-knock conscious animals causes "down time" and results in lower profits, the Humane Slaughter Act is usually bypassed and ignored by USDA supervisors (Eiznitz 1997). There is some debate over the enforcement of this act. This act, like those in many countries, exempts slaughter in accordance to religious law, such as kosher shechita and dhabíha halal. Most strict interpretations of kashrut require that the animal be fully sensible when its carotid artery is cut.

The novel *The Jungle* detailed unsanitary conditions in slaughterhouses and the meatpacking industry during the 1800s. This led directly to an investigation commissioned directly by the President and to the passage of the Meat Inspection Act and the Pure Food and Drug Act of 1906, which established the Food and Drug Administration. A much larger body of regulation deals with the public health and worker safety regulation and inspection.

### ***Animal welfare concerns***

For her book *Slaughterhouse*, Gail Eisnitz, chief investigator for the Humane Farming Association (HFA), interviewed slaughterhouse workers in the U.S. who say that, because of the speed with which they are required to work, animals are routinely skinned while apparently alive and still blinking, kicking and shrieking. Eisnitz argues that this is not only cruel to the animals, but also dangerous for the human workers, as cows weighing several thousands of pounds thrashing around in pain are likely to kick out and debilitate anyone working near them.

According to the HFA, Eisnitz interviewed slaughterhouse workers representing over two million hours of experience, who, without exception, told her that they have beaten, strangled, boiled and dismembered animals alive, or have failed to report those who do. The workers described the effects the violence has had on their personal lives, with several admitting to being physically abusive or taking to alcohol and other drugs.

The HFA alleges that workers are required to kill up to 1,100 hogs an hour and end up taking their frustration out on the animals. Eisnitz interviewed one worker, who had worked in ten slaughterhouses, about pig production. He told her:

“ Hogs get stressed out pretty easy. If you prod them too much, they have heart attacks. If you get a hog in the chute that's had the shit prodded out of him and has a heart attack or refuses to move, you take a meat hook and hook it into his bunghole. You try to do this by clipping the hipbone. Then you drag him backwards. You're dragging these hogs alive and a lot of times the meat ”

hook rips out of the bunghole. I've seen hams — thighs — completely ripped open. I've also seen intestines come out. If the hog collapses near the front of the chute, you shove the meat hook into his cheek and drag him forward.

It is observed that animals lose weight when stressed and meat loses taste quality. This does motivate companies to try to control the stress levels of animals as much as possible.

Over the last few decades, some research has been done toward making slaughterhouses more humane; one well-known scientist in this field is Temple Grandin.

## **Fish**

It used to be that pain and suffering in fish during slaughter was not an issue since it was not known whether they could experience pain. However, laboratory experiments have shown that fish do react to painful stimuli (e.g. injections of bee venom) in a similar way to mammals. The expansion of fish farming as well as animal welfare concerns in society has led to research into more humane and faster ways of killing fish. In large-scale operations like fish farms, stunning fish with electricity or putting them into water saturated with nitrogen so that they cannot breathe, results in death more rapidly than just taking them out of the water. For sport fishing, it is recommended that fish be killed soon after catching them by hitting them on the head followed by bleeding out, or by stabbing the brain with a sharp object (called pithing or ike jime in Japanese).

## ***Major slaughterhouses***

The largest slaughterhouse in the world is operated by the Smithfield Packing Company in Tar Heel, North Carolina. It is capable of butchering over 32,000 pigs a day. In the US, the majority of major meat packing plants are located in the Midwestern and High Plains regions.

## ***In vitro meat***

A 2009 article in *h+* magazine (published by Humanity+) predicts that as a result of the introduction of *in vitro* meat, the slaughterhouse will eventually become an unneeded institution when animal meat is created from the DNA of the animal instead of its dead carcass. Only sentimental values will keep the butcher stores and slaughter houses open as people switch to *in vitro* meat.

## Chapter- 6

# Ritual Slaughter

**Ritual slaughter** is the practice of slaughtering livestock for meat in a ritual manner.

Ritual slaughter involves a prescribed method of slaughtering an animal for food production purposes. Animal sacrifice by contrast involves motives beyond mere food production.

The current term in use that includes Jewish and Muslim slaughter together is *Religious slaughter*

### **History**

Walter Burkert in *Homo Necans* discusses animal sacrifice as arising from the anthropological transition to hunting. With the domestication of livestock, the hunt was gradually replaced by the slaughter of livestock and hunting rituals were consequently transformed to the context of slaughter.

In antiquity, ritual slaughter and animal sacrifice was one and the same. Thus, as argued by Detienne et al. (1989), for the Greeks, consumption of meat not slaughtered ritually was unthinkable, so that beyond being a tribute to the gods, Greek animal sacrifice marked a cultural boundary, separating "Hellenes" from "barbarians". Greek animal sacrifice was Christianized into slaughter ceremonies involving Greek Orthodox Christian ritual, known as *kourbania*.

Ancient Egyptian slaughter rituals are frequently depicted in tombs and temples from the Old Kingdom onwards. The standard iconography of the ritual involves a bull lying fettered on the ground with the butcher standing over it cutting its foreleg. The scene is attended by a woman and two priests.

### **Jewish and Islamic ritual slaughter**

#### **Jewish Shechita**

*Shechita* (Hebrew: שחיטה) is the Jewish ritual slaughter for poultry and cattle for food according to Halakha. Talmud - Tractate *Hulin* Shulkhan Arukh *Yore De'ah*. The method of slaughter of animals for food is the same as was used for Temple sacrifices, but since

the destruction of the Jewish Temple in Jerusalem, sacrifices are prohibited. The biblical verse explains that animals not sacrificed must be slaughtered by the same method and today *Shechita*, kosher slaughtering does not include any religious ceremony, although the slaughtering method may not be deviated from, if the meat is to be consumed by Jews.

The current term to include Jewish and Muslim slaughter together is *Religious slaughter*.

The act is performed by drawing a very sharp knife back and forth rapidly across the animal's throat making a single incision incising the main structures of the neck and allowing the blood to drain out. Islamic dietary laws require a similar procedure.

The animal must be killed by a "shochet" (religious slaughterer also known in Hebrew as *shochet ubodek* (slaughterer and inspector). An inspection is mandatory and the animal is rejected for Jewish consumption if certain imperfections are discovered. A *shochet* must be a God fearing Jew of consistent religious practice. The training period for a shochet is from three to five years, although to qualify as a slaughterer of chickens only can be achieved with a shorter period of study)

Regarding cattle, the animal can be in a number of positions; when the animal is lying on its back, this is referred to as *shechita munachat* in a standing position it is known as "shechita me'umedet".

## Islamic **Dabīḥah**

**Dabīḥah** (دَبِيْحَة) is the prescribed method of slaughtering all animals excluding fish and most sea-life per Islamic law. This method of slaughtering animals consists of a swift, deep incision with a sharp knife on the neck, cutting the jugular veins and carotid arteries of both sides but leaving the spinal cord intact. The objective of this technique is to more effectively drain the body of the animal's blood, resulting in more hygienic meat and to minimize the pain and agony for the animal.

## Modern bans

Bans on ritual slaughter have been proposed or enacted in a number of European countries, from the 1840s onward. Most of them have been removed. Although ostensibly introduced for reasons of animal welfare, the consistent involvement of antisemites in the campaigns from the outset in the 1840s lead to the conclusion that the purpose of the campaigns was to impose restrictions on Jews at a time when they were just beginning to achieve enfranchisement.

## ***Ethnic and regional traditions***

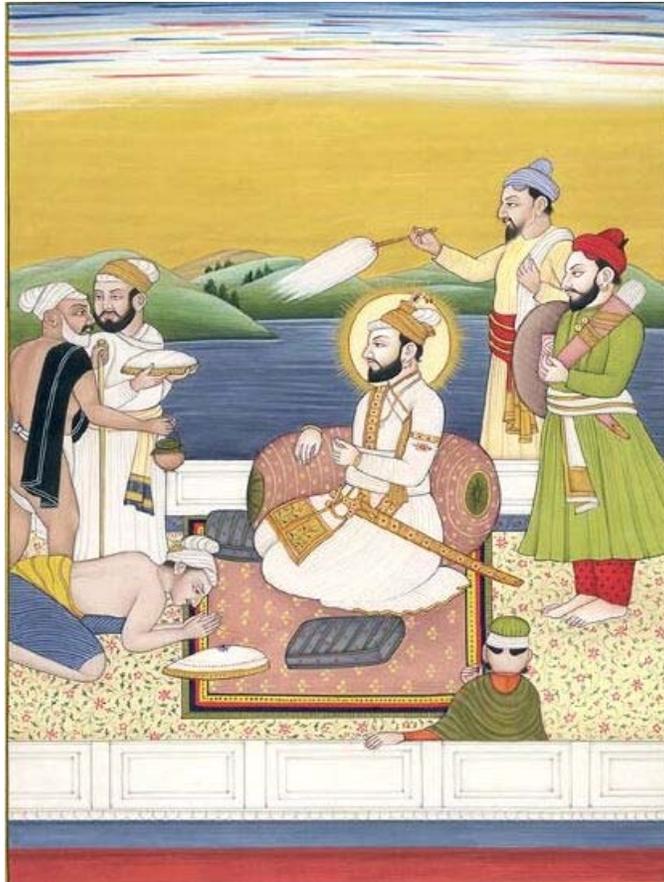
### **Tauromachy**

*Bullfighting* and Running of the Bulls is still widely practiced in Spain and many Spanish influenced areas of the Northern Mediterranean and Latin America. It is a modern adaptation of ancient ritual slaughter supposedly imported by Roman soldiers who worshiped Mithras.

### **Bali**

Bali (pronounced Bal-ee) or Bali Sacrifice (sometimes known as Jhatka Bali) is the ritual killing of an animal in Hinduism. Jhatka is the proscribed method for Hindu Ritual sacrifice, however other methods such as strangulation and the use of a wooden spile (sphyra) driven into the heart is used. The reason for this is that priest saw the animal making a noise as a bad omen. Jhatka requires the instant killing of the animal in a single decapitating blow with an axe or sword. Those Hindus who do eat meat prescribe jhatka.

### **Chatka or Jhatka goat sacrifice**



Guru Hargobind depicted on a mid-nineteenth century miniature. Nihang Singhs and Hazuri Sikhs believe that the tradition of Tilak comes directly from the 6th Sikh master

**Ritual slaughter** of animals (mostly goats) which employs technique of Jhatka is practiced by certain sects within Sikhism on certain religious events. This sacrifice is now only popular among Nihangs and Hazuri Sikhs who sacrifice goats on the festivals of Dussehra, Diwali and Hola Mohalla and distribute it as *Mahaprashad* among the congregants as part of Langar.

### ***Origin of sacrament***

The introduction of this religious rite is traced by Hazuri Sikhs to Guru Hargobind. It is said that this sacrifice was also performed by Guru Gobind Singh on the founding day of the Khalsa. It should be kept in mind certain sections of modern Sikhs do not approve of this sacrificial ritual.

### ***Tilak sacrament at Hazur Sahib***

“ *When performing Jhatka on a goat, first the goat is bathed, then Japji Sahib and Chandi di Var are read. One Singh stands by the head of the goat and upon the final lines of Chandi di Var being read, ‘Those who sing this divine ballad will be liberated from the realm of life and death’, at this moment the goat is decapitated with one blow and the soul of the goat is liberated. The goat itself lowers its head to receive salvation. ”* ”

The ritual begins with bathing the sacrificial goat with water. While the water is being poured on the goat, liturgical recitations from the Sikh scriptures of Japji Sahib and Chandi di Var are practiced. Thereafter, the goat is taken in the middle of the Gurudwara compound. One Nihang Singh holds the hind legs of the goat while the other slaughters it using Jhatka technique. After this the head of the goat is taken in a saucer and its blood is applied to the weapons of Guru Gobind Singh, which are placed in front of Guru Granth Sahib.

### ***Debate within community***

There exists a debate within this community whether or this ritual is part of *Gurmat*, i.e., within scriptural sanction of Sikh teachings. Some scholars say that this ritual is misunderstood and do not equate it with sacrificial slaughter found in some other religions. There are yet others who regard this ritual to be entirely outside Sikhism. Others, Nihangs and Hazuri Sikhs in particular, however argue the opposite and consider it *Manmat*, or product of self-willed minds, to regard Tilak sacrament not to have come directly from Sri Hargobind Sahib.

## Chapter- 7

# Legal Aspects of Ritual Slaughter

The **legal aspects of ritual slaughter** include the regulation of slaughterhouses, butchers and religious personnel involved with traditional shechita (Jewish) and dhabiĥa (Islamic). Regulations also may extend to butchery products sold in accordance with kashrut and halal religious law. Governments regulate ritual slaughter, primarily through legislation and administrative law. In addition, compliance with oversight of ritual slaughter is monitored by governmental agencies and, on occasion, contested in litigation.

### ***Scope of regulations***

In Western countries, law reaches into every stage of ritual slaughter, from the slaughtering of livestock to the sale of kosher or halal meat.

In the United States, for example, courts have ruled that kosher butchers may be excluded from collective bargaining units, a Jewish beit din (court) may forbid trade with disapproved butchers, retail sellers implicitly stipulate their compliance with rabbinic courts, a state law (NY) may incorporate a rabbinical ruling on kosher labeling and kashrut symbols may be subject to trade infringement laws.

Due to differences between ritual and mainstream slaughtering practices, kosher slaughter may be exempted from animal welfare laws. For instance, in the United States, the Humane Slaughter Act (7 U.S.C. section 1901) exempts ritual slaughter and this exemption has been upheld as constitutional.

The kosher food industry has challenged regulations as an infringement on religious freedom.

Secular governments also have sought to restrict ritual slaughter not intended for food consumption. In the U.S., the most prominent such case is *Church of Lukumi Babalu Aye v. City of Hialeah*. In this case, the Supreme Court of the United States ruled unconstitutional a local Florida ban on Santeria ritual animal sacrifice.

## ***Ritual slaughter practice***

According to Jewish law and to Muslim law, animals must be slaughtered by a single cut to the throat while the animal is still conscious.

## ***Public Debates in the 1880s***

In the 1880s anti-Semites joined forces with Animal Protection Societies to campaign for anti-shechita legislation to be passed in Switzerland Germany and Scandinavia. Isaac Dembo, a Russian physician and a member of the St Petersburg Animal Protection decided to discover for himself the truth of various allegations made concerning the best way to modify slaughtering procedures to minimise suffering. He made trips to various slaughterhouses in Europe to study the methods then in use and came to the conclusion that the Jewish method of slaughtering animals (Shechita) was, in fact, the most painless method of all. He refuted a number of fallacious arguments put forward in the public debates with clear explanations based on anatomy and physiology. These arguments and their refutations still surface in the objections made to shechita today. One is that as the vertebral arteries of bovines cannot be severed because of the animal's anatomy, oxygenated blood continues to be transported to the brain prolonging consciousness. Dembo's refutation runs as follows:

"Many persons who are not sufficiently versed in physiology and who are unacquainted with the important part which the pressure of the blood plays in regulating the functions of the brain and in maintaining the life of animals, are likely to make here the objection that, after severance of the vessels of the neck, two of them, the vertebral arteries, which branch off below the point of section and run more deeply, still remain entire and can carry blood to the brain. It is not difficult to show the worthlessness of this argument. The bloodvessels of the body constitute a system of elastic tubes or pipes, the walls of which are always more or less stretched according to the amount of pressure which is brought to bear upon them by the greater or lesser bulk of blood contained in them. The system is closed from without, but within forms a complete circle for the flow of the blood. If now an opening is made in one of the parts of the system e.g., in a vein for bleeding, the pressure in the whole system immediately falls and sinks lower and lower in proportion to the quantity of blood which is allowed to escape. If such large bloodvessels as the arteries of the neck are cut, whereby the blood is thrown out in a mighty jet as from a fountain, it is clear that the blood pressure within the arteries and consequently also within the brain, must fall very considerably. The small amount of blood which is still carried onward to the brain by the vertebral arteries runs immediately to the place of least resistance that is, to the gaping ends of the cut arteries and there escapes. Thus, the vertebral arteries, although not severed themselves, have no power whatever once the chief arteries of the neck are cut through."

## ***Bans in the Buddhist world against animal slaughter***

Some rulers banned all killing on their land for some period each year, included ritual slaughter.

After conquering Bago in 1559, King Bayinnaung prohibited the practice of halal, specifically, killing food animals in the name of God. The halal was also forbidden by King Alaungpaya in the 18th century.

According to the White History of the Tenfold Virtuous Dharma (Arban Buyantu Nom-un Caġan Teūke), Altan Khan ordered the religious code Arban Buyantu Nom-un Cagaja prohibited human and animal sacrifice.

### ***Effective bans on religious slaughter***

In Switzerland shechitah was forbidden throughout the whole country in 1893 after having been banned in the cantons of Aargau and St Gallen in 1867 after plebiscites and later a ban was introduced in the whole of Switzerland after a plebiscite at Federal level. The system of voting on individual policies using referendums (plebiscites) had only recently been introduced.

Norway banned shechita in 1930. Germany banned shechita three months after Hitler came to power in 1933, Sweden banned it in 1937 and a ban was enforced in Poland with the Nazi invasion in 1939.

Bans introduced by the German Third Reich and by Mussolini were removed by Allied Command when the Allies liberated Europe.

Opponents of ritual slaughter bans argue that the practice is humane, that no scientific evidence exists to prove that ritual slaughter causes more suffering to animals than other methods. Ritual slaughter is one of two methods of slaughter defined as humane by the federal Humane Slaughter Act in the USA.

The issue is complicated by allegations of antisemitism and xenophobia. Additionally, Spain, in its recent enactment of a ban, has drawn criticism and accusations of veiled antisemitism for focusing on religious ritual slaughter for alleged animal welfare concerns in the apparent systematic absence of concern for other similar animal welfare issues. Lastly, recent debate in Switzerland has been contentious, in part, because of comparisons by a prominent activist between kosher slaughter and the methods used by Nazis in concentration camps.

### **Nazi Germany**

"One of the first enactments of the Nazis in 1933 was to outlaw the Jewish method of slaughter," warned Rabbi Yehuda Brodie, registrar of the Manchester Beth Din.

The Nazi propaganda film *Der ewige Jude* (The Eternal Jew), designed to sow hatred for Jews, contains one scene that utterly distorts the way animals are killed in accordance with Jewish law, depicting Jews as rejoicing in the suffering of animals.

## **European Union**

The European Union directive, "European Convention for the Protection of Animals for Slaughter", generally requires stunning before slaughter, but allows member states to allow exemptions for religious slaughter: "Each Contracting Party may authorize derogations from the provisions concerning prior stunning in the following cases: – slaughtering in accordance with religious rituals ...". The only member of the European Union to ban shehitah is Sweden. Switzerland, Norway and Iceland (not EU members) are the only other countries to ban shehitah in Europe.

Article 9 of the European Convention on Human Rights provides for a right to freedom of thought, conscience and religion which includes the freedom to manifest a religion or belief in, *inter alia*, practice and observance, subject only to such restrictions as are "in accordance with law" and "necessary in a democratic society."

In May 2009 the European Parliament voted in favour of allowing ritual slaughter in member states.

## **France**

In *Jewish Liturgical Association Cha'are Shalom Ve Tsedek v. France*, 27 June 2000, (App No. 27417/95) the Grand Chamber of the European Court of Human Rights interpreted Article 9 of the European Convention on Human Rights in a case involving a lawsuit by Glatt kosher slaughterers against a French law recognizing a non-Glatt association (the ACIP) as having the exclusive right to conduct Jewish ritual slaughter in France. The Court stated that ritual slaughter is a practice covered by the Article 9's guarantee of the right to manifest religious observance:

"It is not contested that ritual slaughter, as indeed its name indicates, constitutes a rite or "rite"...whose purpose is to provide Jews with meat from animals slaughtered in accordance with religious prescriptions, which is an essential aspect of practice of the Jewish religion...It follows that the applicant association can rely on Article 9 of the Convention with regard to the French authorities' refusal to approve it, since ritual slaughter must be considered to be covered by a right guaranteed by the Convention, namely the right to manifest one's religion in observance, within the meaning of Article 9."

The Court then clarified the scope of Article 9, holding that it applies only to restrictions which would prevent consumers from being able to obtain ritually slaughtered meat:

"In the Court's opinion, there would be interference with the freedom to manifest one's religion only if the illegality of performing ritual slaughter made it impossible for ultra-orthodox Jews to eat meat from animals slaughtered in accordance with the religious prescriptions they considered applicable. But that is not the case. It is not contested that the applicant association can easily obtain supplies of "glatt" meat in Belgium. Furthermore, it is apparent from the written depositions and bailiffs' official reports

produced by the interveners that a number of butcher's shops operating under the control of the ACIP make meat certified "glatt" by the Beth Din available to Jews."

Thus, under the Court of Human Rights' interpretation (not unanimous) of the European Convention on Human Rights in the Cha'are Shalom case, restrictions on ritual slaughter are permissible, but only if they do not prevent religious adherents from obtaining religiously slaughtered meat.

## **Germany**

On January 15, 2002 the German Federal Constitutional Court held that the Basic Law for the Federal Republic of Germany provides a broader guarantee of human rights in the area of religious freedom than the European Convention on Human Rights. In an appeal by a Turkish citizen who practiced Islamic ritual slaughter, the German court struck down Germany's former ban on ritual slaughter, holding that the German Basic Law's guarantee of religious freedom prohibited the German government from applying a law requiring stunning prior to slaughter to observant Moslems who practice ritual slaughter for religious reasons and that the Basic Law's guarantee of religious freedom applies to slaughterers as well as consumers of meat.

The German court held that under Article 2.1 of the German Basic Law, religious slaughterers have a distinct fundamental right to practice a religiously-recognized vocation. It also explained that merely permitting importation of ritually slaughtered meat is inadequate to protect the religious rights of individuals under Articles 4.1 and 4.2 of the German Basic Law (Constitution) because personal contact is important to ensuring compliance with religious requirements. It held that an exemption from laws that conflicted with this was therefore mandated:

It is true that the consumption of imported meat makes such renunciation [of meat-eating] dispensable; however, due to the fact that in this case, the personal contact to the butcher and the confidence that goes with such contact do not exist, the consumption of imported meat is fraught with the insecurity whether the meat really complies with the commandments of Islam....Under these circumstances, an exemption from the mandatory stunning of warm-blooded animals before their blood is drained cannot be precluded if the intention connected with this exemption is to facilitate, on the one hand, the practice of a profession with a religious character, which is protected by fundamental rights and, on the other hand, the observation of religious dietary laws by the customers of the person who practices the occupation in question. Without such exemptions, the fundamental rights of those who want to perform slaughter without stunning as their occupation would be unreasonably restricted and the interests of the protection of animals would, without a sufficient constitutional justification, be given priority in a one-sided manner.

## **Sweden**

All animals except fish must be stunned before slaughter.

While the kosher and halal slaughter of poultry in Sweden is prohibited commercially, for private household purposes it is permitted under a law that permits the slaughter of animals for household purposes.

Fredrik Malm, a member of the Swedish parliament, stated in 2006, in an unsuccessful motion to allow religious slaughter in Sweden, "In 1933 shehitah was banned in Germany, just after Adolf Hitler had come to power. Shehitah was banned in Sweden in 1937. In all the areas the Nazis controlled shehitah was banned. Therefore it cannot be disregarded that Swedish legislation was powerfully influenced by Hitler's Germany and the Nazi regime. Shehitah is only forbidden in Norway, Switzerland and Sweden. According to a EU directive, all forms of religious slaughter should be permitted. Therefore it is my view that Sweden, which is a member of the EU, should follow this directive."

The Swedish law governing slaughter is worded exactly the same as the Swiss law – "that the animal must be stunned before exsanguination".

### ***Other countries***

In the rest of Europe the legal situation of ritual slaughter differs from country to country. While countries that had Nazis and antisemites in parliament and in military dictatorships in occupied Europe in the 1930s and during the war introduced bans, democratic countries: the US, the United Kingdom, Ireland, the Netherlands) introduced legislation protecting shehitah. when it was seen that an international racist campaign was afoot.

Prior to the rise of National Socialism in Germany, bans only existed in Switzerland, Norway and Saxony. When Hitler came to power, the German National Socialist government introduced a ban in the whole of Germany in 1933 and in Poland when it invaded in 1936. Bans were introduced in all the countries which the Nazis occupied, as well as in the countries of the Axis allies, Italy and Hungary. These were removed by order of the Allied Military authorities by a special order and the European Convention for the Protection of Human Rights and Fundamental Freedoms included sections on Religious Freedom that in the preliminary discussions, referred specifically to religious ritual slaughter bans.

- Countries in which animals must be stunned right after the cut include Denmark, Finland, the Lower Austria province.
- Countries that impose stunning before slaughter comprise Norway, Iceland, Switzerland and Sweden.
- In the Netherlands, halal slaughter includes some pre-mortem stunning. The Netherlands is one of the countries that introduced legislative protection for shehitah.
- Spain allows ritual slaughter for sheep and goats but not for cattle.

Complete information up to 1946 on every ban introduced in every country in Europe in the original languages and in English translation is to be found in *Religious Freedom: The Right to Practice Shehitah* Munk, Berman together with references to the original debates and an analysis that claims that up until the rise of Hitler in 1933, the international campaign to introduce ritual slaughter/ shehitah bans had failed because the vast majority of countries where legislation had been proposed rejected the legislation realising the involvement of antisemites in the campaign and enacted legislation to protect Jewish and Muslim slaughter. The League of Nations supported the Jewish Community of Upper Silesia against Hitler in rejecting the attempts by German officials to confiscate shehitah knives and ban Jewish slaughter.

The European Convention for the Protection of Human Rights and Fundamental Freedoms has sections on Religious Freedom. The preparatory discussions for these dealt specifically with bans imposed by Hitler on Jewish and Muslim religious slaughter and those countries that are signatories to the Convention and have bans today are not abiding by the convention.

## **Finland**

Finland's law on slaughter dates from the 1930s and allows post-stunning thereby providing legislative protection for Jewish and Muslim slaughter. Dhabhiha (halal slaughter) is practised in Finland, but there are not sufficient resources for Jewish slaughter and all kosher meat is imported.

## **The Netherlands**

The Netherlands do not have a ban, but allow some forms of ritual slaughter due to freedom of religion. The Netherlands (who in the Netherlands?) like Switzerland, have considered extending the ban in order to prohibit importing kosher products. Rabbi Melchior, who was serving as Israeli deputy foreign minister at the time of the Dutch debate, said "they simply don't want foreigners and they don't want Jews."

## **Norway**

Norway copied the Swiss campaign to ban ritual slaughter. The same arguments were presented as in the Swiss campaign and an appeal was made by the Jewish community to the Norwegian parliament not to introduce the legislation. After the ban was introduced, Norwegian Jews imported kosher meat from Sweden.

In the 1890s, protests were raised in the Norwegian press against the practice of shechita. The Jewish community responded to these objections by assuring the public that the method was in fact humane. Efforts to ban shechita put sincere humane society activists in league with antisemitic individuals. In particular, Jonas Sørh used the cause as a means to attack not just the slaughter methods of the small Jewish community in Norway, but also the community itself. Those opposing the ban included Fridtjof Nansen, but the

division on the issue crossed party lines in all mainstream parties, except the Farmer's Party, which was principled in its opposition to shechita.

The Food Health regulations were controversial, especially the stunning requirement, as they would lead to a fundamental change in the meat producing market. A committee was commissioned on February 11, 1927 that consulted numerous experts and visited a slaughterhouse in Copenhagen. Its majority favored the changes and found support in the Department of Agriculture and the parliamentary agriculture committee. Those who opposed a ban spoke of religious tolerance and also found that shechita was no more inhumane than other slaughter methods. C J Hambro was one of those most appalled by the antisemitic invective, noting that "where animal rights are protected to an exaggerated extent, it usually is done with the help of human sacrifice"

The former chief rabbi of Norway, Michael Melchior, argues that antisemitism is one motive for the bans "I won't say this is the only motivation, but it's certainly no coincidence that one of the first things Nazi Germany forbade was kosher slaughter. I also know that during the original debate on this issue in Norway, where shechita has been banned since 1930, one of the parliamentarians said straight out, 'If they don't like it, let them go live somewhere else.'"

## **Spain**

"While Scandinavian countries that have adopted or maintained the ban have strong records of upholding animal welfare, Switzerland and Spain do not. Spain has yet to adopt a national animal welfare law. And such practices as bull fighting and the summer fiestas where goats and donkeys are thrown from the tops of towers have earned Spain fierce condemnation from animal protection groups worldwide. Where some see animal protection, Rabbi Jeremy Rosen sees nothing of the kind."

## **Switzerland**

The Swiss banned kosher slaughter in 1893.

"In Switzerland, a ban on kosher slaughter has been enforced since 1897, when the people supported this measure through a referendum with clear anti-Semitic undertones. At the time, Jews had recently been granted full civil rights and some Swiss citizens feared an invasion of Jewish migrants from Eastern Europe, who they considered to be unassimilable, foreign and unreliable. By banning the performance of a core Jewish ritual, the Swiss people found a disguised way to limit the immigration of Jews into Switzerland."

According to the US Bureau of Democracy, Human Rights and Labour "Ritual slaughter (the bleeding to death of animals that have not first been stunned) was made illegal in the country in 1893; however, a 1978 Law on the Protection of Animals explicitly allows for the importation of kosher and halal meat. Imported from France and Germany, this meat is available in the country at comparable prices. In 2003, a popular initiative to protect

animal rights and prohibit the import of meat from animals bled without stunning was filed; in December 2005, however, the sponsors withdrew their initiative before it had been submitted to a national vote after Parliament adopted a revision of the Law on the Protection of Animals."

There was a backlash against a proposal to lift the ban in 2002. "In 2002, when the Swiss government attempted to lift the century-old ban, animal rights activists, political groups (on the left and the right) and unaffiliated citizens expressed strong opposition. They called shechita practice a "barbaric" and "sanguinary," an "archaic tradition from the time of the ghettos," and asked Jews to either become vegetarian or leave the country."

### **Proposals to extend ban to imports**

Switzerland have considered extending the ban in order to prohibit importing kosher products. The Swiss Animal Association called for a referendum on banning kosher imports. Christopher Blocher, a cabinet minister for the Swiss People's Party, has supported calls to ban the import of kosher and halal meat.

"A recent survey showed more than three-quarters of the population said they would like to see their government ban even the import of kosher meat. Erwin Kessler, an animal rights activist, has been campaigning vigorously for this. He's 40,000 short of the 100,000 signatures needed to trigger a referendum to completely ban kosher and halal meat entering Switzerland. Kessler has inflamed the controversy by publicly comparing kosher slaughter to the methods used by Nazis in concentration camps, but denies that his motives are, in fact, anti-semitic."

"Should a proposed ban on the import of kosher meat be accepted by the Swiss people in 2006, it will effectively force Jews who observe kashrut to abstain from the consumption of meat. Muslims will also be affected by this move."

### ***United States***

The United States is one of the countries that has legislation for protection of Shechita (Jewish) and Dhabihah (Muslim) ritual slaughter. The Humane Slaughter Act defines ritual slaughter as one of two humane methods of slaughter.

Since 1958 the United States has prohibited the shackling and hoisting of cattle without stunning them first.

In *Church of Lukumi Babalu Aye v. City of Hialeah* 508 U.S. 520 (1993), the United States Supreme Court struck down a ban imposed by the City of Hialeah, Florida, on Santeria religious animal sacrifices practiced by the Church as contravening the religious freedoms guaranteed by the Free Exercise Clause of the Constitution of the United States. While the City of Hialeah claimed that its ban on ritual slaughter "not for the primary purpose of food consumption" was motivated by concerns for animal welfare and public

health, the Supreme Court held that ample evidence showed that it was in fact motivated by animosity to the Santeria religion and a desire to suppress it:

That the ordinances were enacted " `because of,' not merely `in spite of,' " their suppression of Santeria religious practice is revealed by the events preceding enactment of the ordinances. The minutes and taped excerpts of the June 9 session, both of which are in the record, evidence significant hostility exhibited by residents, members of the city council and other city officials toward the Santeria religion and its practice of animal sacrifice. The public crowd that attended the June 9 meetings interrupted statements by council members critical of Santeria with cheers and the brief comments of Pichardo with taunts. When Councilman Martinez, a supporter of the ordinances, stated that in prerevolution Cuba "people were put in jail for practicing this religion," the audience applauded. Other statements by members of the city council were in a similar vein. For example, Councilman Martinez, after noting his belief that Santeria was outlawed in Cuba, questioned, "if we could not practice this [religion] in our homeland [Cuba], why bring it to this country?" Councilman Cardoso said that Santeria devotees at the Church "are in violation of everything this country stands for."...Various Hialeah city officials made comparable comments. The chaplain of the Hialeah Police Department told the city council that Santeria was a sin, "foolishness," "an abomination to the Lord," and the worship of "demons." He advised the city council that "We need to be helping people and sharing with them the truth that is found in Jesus Christ." He concluded: "I would exhort you . . . not to permit this Church to exist." The city attorney commented that Resolution 87-66 indicated that "This community will not tolerate religious practices which are abhorrent to its citizens . . . ." Similar comments were made by the deputy city attorney. This history discloses the object of the ordinances to target animal sacrifice by Santeria worshippers because of its religious motivation.

In sum, the neutrality inquiry leads to one conclusion: The ordinances had as their object the suppression of religion. The pattern we have recited discloses animosity to Santeria adherents and their religious practices; the ordinances by their own terms target this religious exercise; the texts of the ordinances were gerrymandered with care to proscribe religious killings of animals but to exclude almost all secular killings; and the ordinances suppress much more religious conduct than is necessary in order to achieve the legitimate ends asserted in their defense. These ordinances are not neutral and the court below committed clear error in failing to reach this conclusion

The Court also found that the city's proffered reasons for its ban simply did not explain or justify it.

Respondent claims that [the ordinances] advance two interests: protecting the public health and preventing cruelty to animals. The ordinances are underinclusive for those ends. They fail to prohibit non religious conduct that endangers these interests in a similar or greater degree than Santeria sacrifice does. The underinclusion is substantial, not inconsequential. Despite the city's proffered interest in preventing cruelty to animals, the ordinances are drafted with care to forbid few killings but those occasioned by religious sacrifice. Many types of animal deaths or kills for nonreligious reasons are either not prohibited or approved by express provision.

The United States Supreme Court held that animal sacrifice and ritual slaughter were practices protected by the First Amendment's guarantee of religious liberty and that government could not enact targeted legislation suppressing religious practices under a guise of protecting animal welfare or promoting public health.

Temple Grandin, who is both an animal welfare activist and the leading American designer of commercial slaughterhouses, has outlined techniques for humane ritual slaughter. She considers shackling and hoisting of animals for slaughter to be inhumane and has developed alternative approaches usable in production plants. Grandin has coordinated this with the Committee on Jewish Law and Standards of the Conservative movement in the United States and in 2000 the Committee voted to accept her approach, ruling that "Now that kosher, humane slaughter using upright pens is both possible and widespread, we find shackling and hoisting to be a violation of Jewish laws forbidding cruelty to animals and requiring that we avoid unnecessary dangers to human life. As the CJLS, then, we rule that shackling and hoisting should be stopped."

In an investigation by People for the Ethical Treatment of Animals, undercover video was obtained of Kosher slaughtering practices at a major Kosher slaughterhouse run by Agriprocessors in Postville, Iowa. The methods used there involved clamping the animals into a box which is then inverted for slaughter, followed by partial dismemberment of the animal before it was dead. Those methods have been condemned as unnecessarily cruel by PETA and others, including Grandin and the Committee on Jewish Law and Standards, but are endorsed by the Orthodox Union, which supervises the slaughterhouse. An investigation by the USDA resulted in some minor operational changes. A lawsuit under Iowa law is pending. Grandin's comment was "I thought it was the most disgusting thing I'd ever seen. I couldn't believe it. I've been in at least 30 other kosher slaughter plants and I had never ever seen that kind of procedure done before. ... I've seen kosher slaughter really done right, so the problem here is not kosher slaughter. The problem here is a plant that is doing everything wrong they can do wrong". In 2006 the Orthodox Union, Temple Grandin and Agriprocessors had reportedly resolved their problems. In 2008, though, Grandin reported that Agriprocessors had again become "sloppy" in their slaughter operation and was "in the bottom 10%" of slaughterhouses.

### **Consistent support of bans from antisemitic and anti-Islamic groups**

The far-right National Front (NF) party, via offering support to the animal welfare groups in their opposition to the ritual slaughter of animals, was able to target Jews and Muslims. An official NF publication at the time announced:

"All the Jews have to do is stop this barbaric and torturous murder of defenceless animals. When they cease the slaughter the NF will cease its campaign. Until then the NF campaign for animal welfare will continue."

Similar support was offered to animal welfare groups in the mid-1990s by the successor to the National Front, the British National Party (BNP). A report on antisemitism in the

United Kingdom from the Israel-based Stephen Roth Institute detailed the familiar tactics of the BNP:

"On the far right [...] the move by some activists into so-called animal rights and farmers' campaigns against central government, has led to a small but growing movement against shechita (Jewish ritual slaughter). In March 1998 [...] copies of a new BNP journal, *British Countryman*, were distributed. This contained an article entitled 'Stop the Real Cruelty,' which stated: 'Hundreds of thousands of animals die in terror and agony by having their throats slashed open without humane stunning. Halal and kosher ritual slaughter of fully conscious animals is a barbaric affront to the British tradition of livestock [...] Ritual slaughter is a deliberate torture!'"

*Searchlight*, an anti-fascist magazine, wrote in February 2003, describing that the BNP again renewed its opposition to Jewish and Islamic ritual slaughter in the wake of the September 11, 2001 attacks. *Searchlight* gave this description of the party: "Today's BNP is as Islamophobic as it is antisemitic."

## Chapter- 8

# Hunting



Boar hunting, *tacuinum sanitatis casanatensis* (14th century)

**Hunting** is the practice of pursuing living animals (usually wildlife) for food, recreation, or trade. In present-day use, the term refers to lawful hunting, as distinguished from poaching, which is the killing, trapping or capture of the hunted species contrary to

applicable law. The species which are hunted are referred to as game and are usually mammals and migratory or non-migratory gamebirds.

Hunting can also involve the elimination of vermin, as a means of pest control to prevent diseases caused by overpopulation. Hunting advocates state that hunting can be a necessary component of modern wildlife management, for example to help maintain a population of healthy animals within an environment's ecological carrying capacity when natural checks such as predators are absent. In the United States, wildlife managers are frequently part of hunting regulatory and licensing bodies, where they help to set rules on the number, manner and conditions in which game may be hunted.

The pursuit, capture and release, or capture for food of fish is called fishing, which is not commonly categorized as a form of hunting. Trapping is also usually considered a separate activity. Neither is it considered hunting to pursue animals without intent to kill them, as in wildlife photography or birdwatching. The practice of *hunting* for plants or mushrooms is a colloquial term for foraging or gathering.

Skillful tracking and acquisition of an elusive target have caused the word hunting to be used in the vernacular as a metaphor, as in "bargain hunting" or "hunting down corruption and waste".

## ***History***

### **Paleolithic**

Hunting has a long history and may well pre-date the rise of species *Homo sapiens*. While our earliest Hominid ancestors were probably frugivore or omnivore, there is evidence that early Homo and possibly already Australopithecine species have used larger animals for subsistence and that hunting may have been one of the multiple environmental factors leading to replacement of holocene megafauna by smaller herbivores.

Of the closest surviving relatives of the human species, *Pan*, the Common Chimpanzee has an omnivorous diet including troop hunting behavior based on beta males led by an alpha male, while the less violent Bonobos, have a mostly frugivorous diet.

While it is undisputed that early humans were hunters, the importance of this fact for the final steps in the emergence of the *Homo* genus out of earlier Australopithecines, with its bipedalism and production of stone tools and eventually also control of fire, are emphasized in the "hunting hypothesis" and de-emphasized in scenarios that stress the omnivore status of humans as their recipe for success and social interaction, including mating behaviour as essential in the emergence of behavioral modernity.

With the establishment of language, culture and religion, hunting became a theme of stories and myths, besides rituals such as dance and animal sacrifice. Hunting was a crucial component of hunter-gatherer societies before the domestication of livestock and

the dawn of agriculture, beginning about 11,000 years ago. By the Mesolithic, hunting strategies had diversified with the development of the bow (by 18,000 years ago) and the domestication of the dog (about 15,000 years ago).

There is fossil evidence for spear use in Asian hunting dating from approximately 16,200 years ago. The North American megafauna extinction was coincidental with the Younger Dryas impact event, making hunting a less critical factor in prehistoric species loss than had been previously thought.

Many species of animals have been hunted and caribou/wild reindeer "may well be the species of single greatest importance in the entire anthropological literature on hunting".

Hunter-gathering lifestyles remained prevalent in some parts of the New World, Sub-Saharan Africa and Siberia as well as all of Australia until the European Age of Discovery and they persist in some tribal societies, albeit in rapid decline. Peoples that preserved paleolithic hunting-gathering until the recent past include some indigenous peoples of the Amazonas (Aché), some Central and Southern African Bushmen (Hadza people, Khoisan), some peoples of New Guinea (Fayu), the Mlabri of Thailand and Laos, the Vedda people of Sri Lanka and a handful of uncontacted peoples.

## **Criticism**

Archaeologist Louis Binford criticized the idea that early hominids and early humans were hunters. On the basis of the analysis of the skeletal remains of the consumed animals he concluded that hominids and early humans were mostly scavengers, not hunters. This idea is gaining popularity among archaeologists and paleoanthropologists. Robert Blumenschine proposed the idea of *confrontational scavenging* which could have been the leading method of obtaining protein rich meat by our ancestors.

## Antiquity



*Artemis with a Hind*, a Roman copy of an Ancient Greek sculpture, circa 325 BC, by Leochares



Ancient Greek black-figure pottery depicting the return of a hunter and his dog. Made in Athens between 550-530 BCE, found in Rhodes.

Even as animal domestication became relatively widespread, hunting was usually a significant contributor to the human food supply, even after the development of agriculture. The supplementary meat and materials from hunting included protein, bone for implements, sinew for cordage, fur, feathers, rawhide and leather used in clothing. The earliest hunting tools would have included rocks, spears, the atlatl, bow and arrows.

On ancient reliefs, especially from Mesopotamia, kings are often depicted as hunters of big game such as lions, especially from a war chariot. The cultural and psychological importance of hunting in ancient societies is represented by deities such as the horned god Cernunnos, or lunar goddesses of classical antiquity, Greek Artemis or Roman Diana. Taboos are often related to hunting and mythological association of prey species with a divinity could be reflected in hunting restrictions such as a 'reserve' surrounding a temple. Euripides' tale of Artemis and Actaeon, for example, may be seen as a caution against disrespect of prey or impudent boasting.

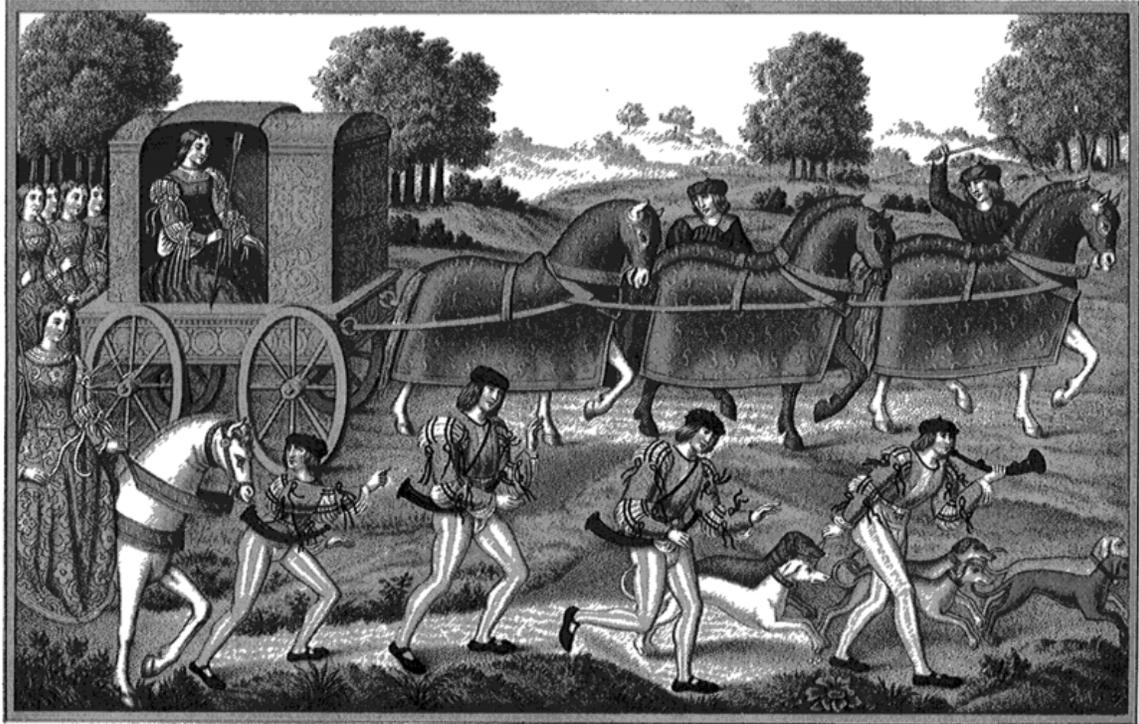
Hunting is still vital in marginal climates, especially those unsuited for pastoral uses or agriculture. Inuit peoples in the Arctic trap and hunt animals for clothing. From the skins of sea mammals, they may make kayaks, clothing and footwear.

With domestication of the dog, birds of prey and the ferret, various forms of animal-aided hunting developed including ventry (scent hound hunting, such as fox hunting), coursing (sight hound hunting), falconry and ferreting. These are all associated with medieval hunting; in time various dog breeds were selected for very precise tasks during the hunt, reflected in such names as pointer and setter.

### **Pastoral and agricultural societies**



Moche Deer hunting scene. Larco Museum Collection. Lima-Peru



LADIES HUNTING.

Costumes of the fifteenth century. From a miniature in a ms. copy of *Ovid's Epistles*. N° 7231 bis. Bibl. nat<sup>le</sup> de Paris.

*Ladies Hunting, Costumes of the fifteenth century, from a miniature in a ms. copy of Ovid's Epistles. No 7231 bis. Bibl. nat<sup>le</sup> de Paris*



An example of a Goguryeo tomb mural of hunting



Fig. 27.—Nobleman in Hunting Costume, preceded by his Servant, trying to find the Scent of a Stag.—From a Miniature in the Book of Gaston Phœbus (“Des Deduits de la Chasse des Bestes Sauvages”).—Manuscript of the Fourteenth Century (National Library of Paris).

*Nobleman in Hunting Costume, preceded by his servant, trying to find the scent of a stag, from a manuscript of the 14th century*

Even as agriculture and animal husbandry became more prevalent, hunting often remained as a part of human culture where the environment and social conditions allowed. Hunting may be used to kill animals which prey upon domestic animals or to attempt to extirpate animals seen by humans as competition for resources such as water or forage.

As hunting moved from a subsistence activity to a social one, two trends emerged. One was that of the specialist hunter with special training and equipment. The other was the emergence of hunting as a sport for those of an upper social class. The meaning of the word "**game**" in middle English evolved to include an animal which is hunted.

As game became more of a luxury than a necessity, the stylized pursuit of it also became a luxury. Dangerous hunting, as for lions or wild boars, usually on horseback (or from a chariot) had a function similar to tournaments and manly sports. Hunting was considered to be an honourable, somewhat competitive pastime to help the aristocracy practice skills of war in times of peace.

In most parts of medieval Europe, the upper class obtained the sole rights to hunt in certain areas of a feudal territory. Game in these areas was certainly used as a source of food and furs, often provided via professional huntsmen; but it was also expected to provide a form of recreation for the aristocracy. The importance of this proprietary view of game can be seen in the Robin Hood legends, in which one of the primary charges against the outlaws is that they "hunt the King's deer". In the European medieval period, hunting was considered part of the set of *seven mechanical arts*.

### Use of dogs



Hunting dogs with pheasants

Although various animals have been used to aid the hunter, none has been as important as the dog. The domestication of the dog has led to a symbiotic relationship in which the dog has lost its evolutionary independence from humans in exchange for support.

Dogs today are used to find, chase and retrieve game and sometimes to kill it. Hunting dogs allow humans to pursue and kill prey that would otherwise be very difficult or dangerous to hunt.

## **Religion**

Many prehistoric (often zoomorph) deities are either predators or prey of humans, perhaps alluding to the importance of hunting for most Paleolithic cultures. In many pagan religions, specific rituals are conducted before or after a hunt; the rituals done may vary according to the species hunted or the season the hunt is taking place.

Often a hunting ground, or the hunt for one or more species, was reserved or prohibited in the context of a temple cult.

## **Indian and Eastern religions**

Hindu Scriptures describe hunting as an acceptable occupation as well as a sport of the kingly. Even figures considered godly are described to have engaged in hunting. One of the names of the god Shiva is "*Mrigavyadha*", the deer hunter ("*mriga*" means deer, "*vyadha*" means hunter). In the epic Ramayana, Dasharatha, the father of Rama, is said to have the ability to hunt in the dark. During one of his hunting expedition he accidentally killed Shravana, mistaking him for game. During Rama's exile in the forest, Ravana kidnapped his wife Sita from their hut while Rama was hunting a golden deer and his brother Lakshman went after him. According to the Mahabharat, Pandu, the father of the Pandavas, accidentally killed the sage Kindama and his wife with an arrow mistaking them for a deer. Krishna is said to have died after being accidentally wounded by an arrow of a hunter.

Jainism teaches to have tremendous respect for all of life. Prohibitions for hunting and meat eating are the fundamental conditions for being a Jain.

The first Precept of Buddhism is the respect for all sentient life. The general approach by all Buddhists is to avoid killing any living animals. The Buddha explained the issue by saying "all fear death; comparing others with oneself, one should neither kill nor cause to kill".

## **Christianity and Judaism**

From early Christian times, hunting has been forbidden to Roman Catholic Church clerics. Thus the "Corpus Juris Canonici" (C. ii, X, De cleric. venat.) says "We forbid to all servants of God hunting and expeditions through the woods with hounds; and we also forbid them to keep hawks or falcons." The Fourth Council of the Lateran, held under Pope Innocent III, decreed (canon xv): "We interdict hunting or hawking to all clerics." The decree of the Council of Trent is worded more mildly: "Let clerics abstain from illicit hunting and hawking" (Sess. XXIV, De reform., c. xii), which seems to imply that not all

hunting is illicit and canonists generally make a distinction declaring noisy (*clamorosa*) hunting unlawful but not quiet (*quieta*) hunting.

Ferraris (s.v. "Clericus", art. 6) gives it as the general sense of canonists that hunting is allowed to clerics if it be indulged in rarely and for sufficient cause, as necessity, utility or "honest" recreation and with that moderation which is becoming to the ecclesiastical state. Ziegler, however (De episc., l. IV, c. xix), thinks that the interpretation of the canonists is not in accordance with the letter or spirit of the laws of the Church.

Nevertheless, although a distinction between lawful and unlawful hunting is undoubtedly permissible, it is certain that a bishop can absolutely prohibit all hunting to the clerics of his diocese, as was done by synods at Milan, Avignon, Liège, Cologne and elsewhere. Benedict XIV (De synodo diœces., l. II, c. x) declared that such synodal decrees are not too severe, as an absolute prohibition of hunting is more conformable to the ecclesiastical law. In practice, therefore, the synodal statutes of various localities must be consulted to discover whether they allow quiet hunting or prohibit it altogether.

It is important to note that the Bible places no such restrictions on any Christian, as most do not observe Kosher dietary laws. Hence Protestant clerics, Catholic lay parishioners and Protestants have no religious restrictions on hunting. This is in accord with what is found in the Bible book of Acts 15:28-29 and 1 Timothy 4:4.

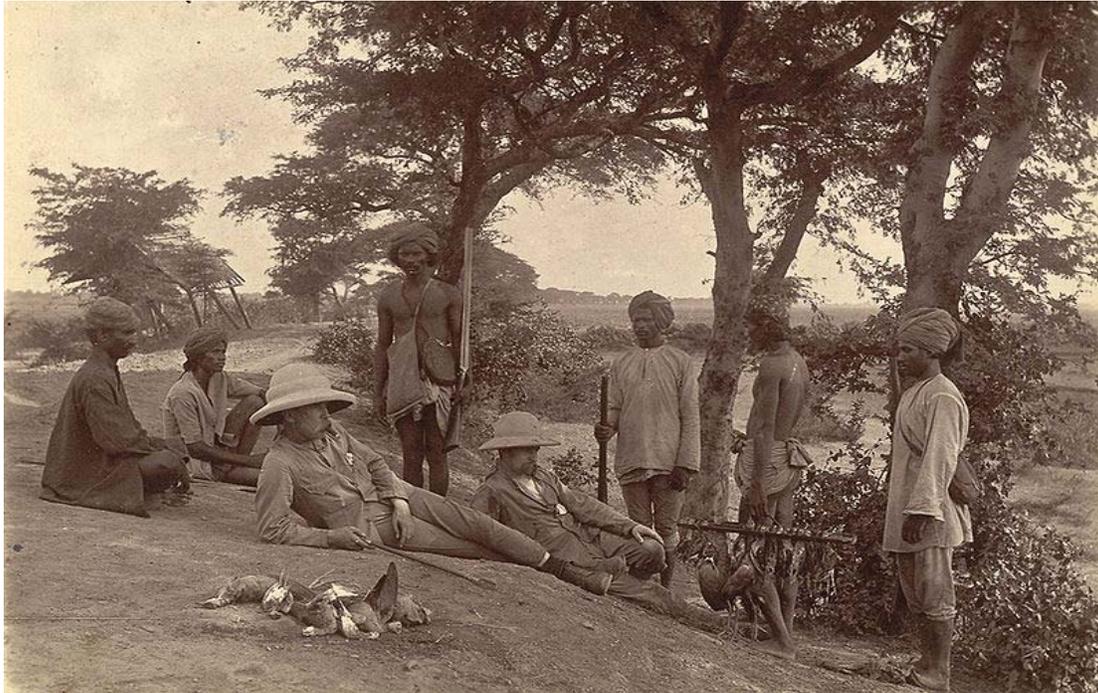
Jewish hunting law, based on the Torah, is similar, permitting hunting of non-preying animals that are additionally considered Kosher for food, although hunting preying animals for food is strictly prohibited under Rabbinic law. Hence birds of prey are specifically prohibited and non-Kosher. Hunting for sport and not for food is also forbidden in Rabbinical Law.

## ***National traditions***

### **New Zealand**

New Zealand has a strong hunting culture. The islands making up New Zealand originally had no land mammals apart from bats. However, once Europeans arrived game animals were introduced by acclimatisation societies to provide New Zealanders with sport and a hunting resource. Deer, pigs, goats, rabbits, Tahr and Chamois all adapted well to the New Zealand terrain and with no natural predators their population exploded. Government agencies view the animals as pests due to their effects on the natural environment and on agricultural production, but hunters view them as a resource.

## Shikar (India)



A *Shikar* party in Mandalay, Burma, soon after the conclusion of the Third Anglo-Burmese War in 1886 when Burma was annexed to British India.

During the feudal and colonial epoch on the Indian continent, hunting was a true 'regal sport' in the numerous princely states, as many (Maha)rajahs, Nawabs, as well as British officers maintained a whole corps of *shikaris*, who were native professional hunters. They would be headed by a master of the hunt, who might be styled *Mir-shikar*. Often these were recruited from the normally low-ranking local tribes because of their traditional knowledge of environment and hunting techniques. Big game, such as Bengal tigers, might be hunted from the back of an elephant.

Indian social norms are generally antagonistic to hunting, while a few sects like the Bishnoi lay special emphasis on the conservation of particular species like the antelope. India's Wildlife Protection Act of 1972 bans the killing of all wild animals. However, Chief Wildlife Warden may, if he is satisfied that any wild animal from a specified list has become dangerous to human life or is so disabled or diseased as to be beyond recovery, permit any person to hunt such animal. In such a case, the body of any wild animal killed or wounded becomes government property.

## Safari

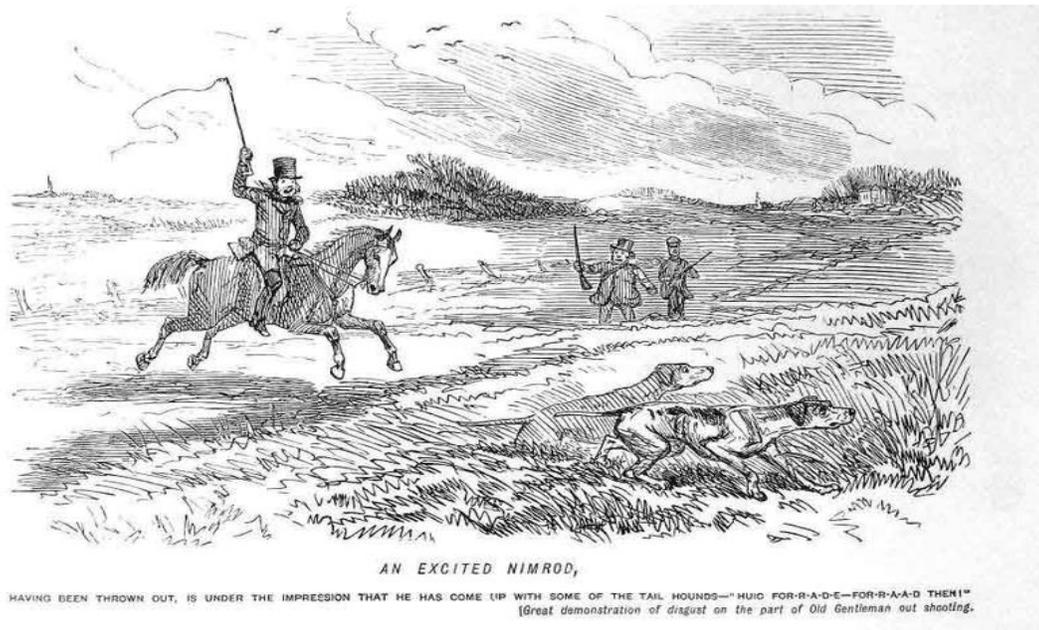
A safari, from a Swahili word meaning a long journey, is an overland journey (especially in Africa).

Safari as a distinctive way of hunting was popularized by US author Ernest Hemingway and president Theodore Roosevelt. A safari may consist of several days or even weeks-long journey and camping in the bush or jungle, while pursuing big game. Nowadays, it's often used to describe tours through African national parks to watch or hunt wildlife.

Hunters are usually tourists, accompanied by (licensed and highly regulated) professional hunters ("PH"), local guides, skimmers and porters in more difficult terrains. A special safari type is the *solo-safari* where all the license acquiring, stalking, preparation and outfitting is done by the hunter himself.

Photo-safaris were popular even before the advent of ecotourism. The synonym "bloodless hunt" for hunting with the use of film and a still photo camera was first used by the Polish photographer Włodzimierz Puchalski.

## United Kingdom



### Fox hunting in 1850s England

Fox hunting is the type of hunting most closely associated with the United Kingdom. Originally a form of vermin control to protect livestock, it became a popular social activity for newly wealthy upper classes in Victorian times and a traditional rural activity for riders and foot followers alike. Similar to fox hunting in many ways is the chasing of hare with hounds. Sight hounds such as greyhounds may be used to run down hare in coursing with scent hounds such as beagles. Other sorts of foxhounds may also be used for hunting deer or mink. Hunting deer on foot using stealth without hounds or horses is called deer stalking.

These forms of hunting have been controversial in the UK. Animal welfare supporters believe that hunting causes unnecessary suffering to foxes, horses and hounds.

Proponents argue that it is culturally and perhaps economically important. Using dogs to chase wild mammals was made illegal in February 2005 by the Hunting Act 2004. The issues involved are addressed in the article **fox hunting legislation**.

## Shooting traditions

The **shooting** of game birds, especially pheasants still exists in the UK, with the British Association for Shooting and Conservation saying that over a million people per year participate in shooting, although this figure includes game shooting, clay pigeon shooting and target shooting. Shooting, as opposed to traditional hunting, requires little questing for game - around 35 million birds are released onto shooting estates every year, some having been factory farmed. Shoots can be elaborate affairs with guns placed in assigned positions with assistants to help load shotguns. When in position, "beaters" move through the areas of cover swinging sticks or flags to drive the game out. Such events are often called "drives". The open season for grouse in the UK begins on August 12, the so-called *Glorious Twelfth*. The definition of game in the United Kingdom is governed by the Game Act 1831.

## United States



Carrying a bear trophy head at the Kodiak Archipelago

North American hunting predates the United States by thousands of years and was an important part of many pre-Columbian Native American cultures. Native Americans retain some hunting rights and are exempt from some laws as part of Indian treaties and otherwise under federal law—examples include eagle feather laws and exemptions in the Marine Mammal Protection Act. This is considered particularly important in Alaska Native communities.

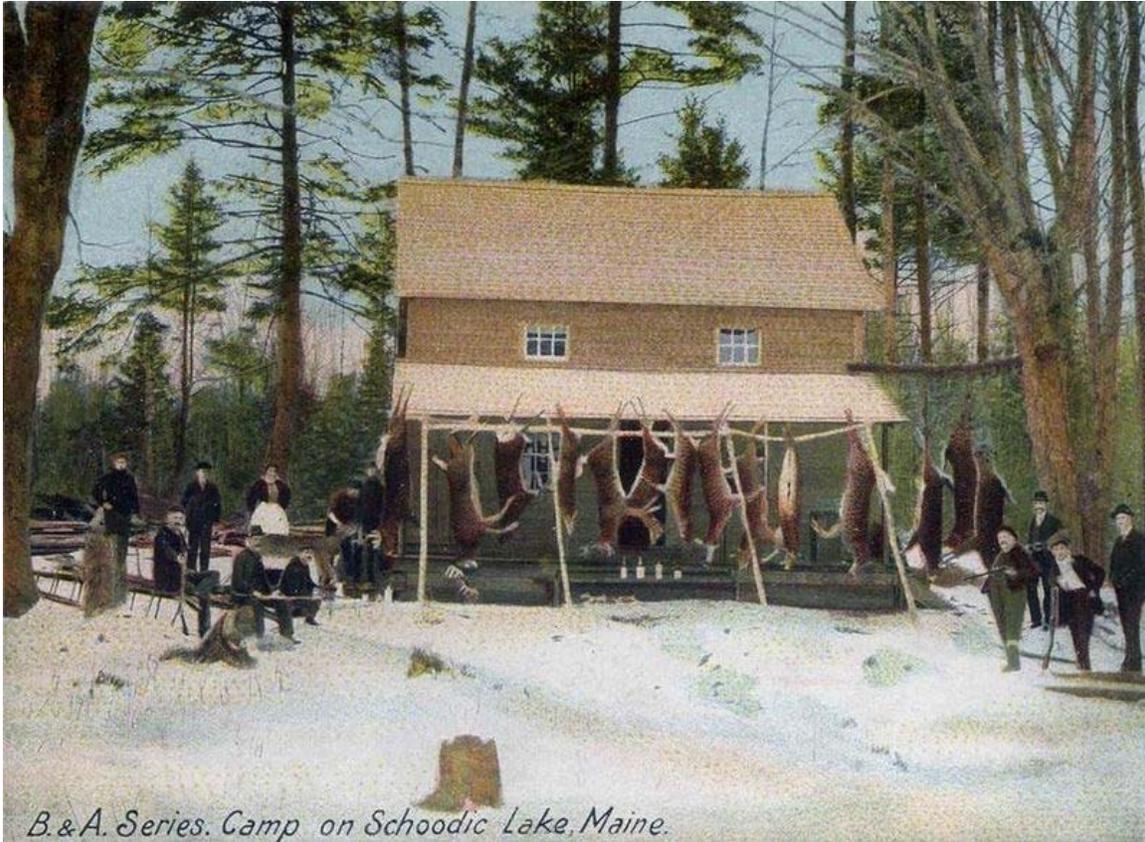
Regulation of hunting is primarily regulated by state law; additional regulations are imposed through United States environmental law in the case of migratory birds and endangered species.

Regulations vary widely from state to state and govern the areas, time periods, techniques and methods by which specific game animals may be hunted. Some states make a distinction between protected species and unprotected species (often vermin or varmints) for which there are no hunting regulations. Hunters of protected species require a hunting license in all states, for which completion of a hunting safety course is sometimes a prerequisite.

Typically game animals are divided into several categories for regulatory purposes. Typical categories, along with example species, are as follows:

- Big game: white-tailed deer, mule deer, moose, elk, caribou, bighorn sheep, pronghorn, boar, javelina
- Small Game: rabbit, hare, squirrel, opossum, raccoon, porcupine, skunk, ring-tailed cat, armadillo
- Furbearers: beaver, red fox, mink, pine martin, musk rat, otter, bobcat
- Predators: cougar (mountain lion/panther), bear, coyote
- Upland game bird: grouse, turkey, chukar, pheasant, quail, dove
- Waterfowl: duck, teal, merganser, geese, swan

Hunting big game typically requires a "tag" for each animal harvested. Tags must be purchased in addition to the hunting license and the number of tags issued to an individual is typically limited. In cases where there are more prospective hunters than the quota for that species, tags are usually assigned by lottery. Tags may be further restricted to a specific area or "wildlife management unit." Hunting migratory waterfowl requires a "duck stamp" from the Fish and Wildlife Service.



Hunting camp with dressed deer at Schoodic Lake, Maine in 1905

Harvest of animals other than big game is typically restricted by a "bag limit" and a "possession limit." A bag limit is a maximum number of a specific animal species that an individual can harvest in a single day. A possession limit is a maximum number of a specific animal species that can be in an individual's possession at any time.

Guns usage in hunting is also typically regulated by game category, area within the state and time period. Regulations for big game hunting often specify a minimum caliber or muzzle energy for firearms. The use of rifles is often banned for safety reasons in areas with high population density or limited topographic relief. Regulations may also limit or ban the use of lead in ammunition because of environmental concerns. Specific seasons for bow hunting or muzzle-loading black powder guns are often established to limit competition with hunters using more effective weapons. Hunting in the United States is not associated with any particular class or culture. In fact, 78% of Americans support legal hunting, but relatively few Americans actually hunt. At the beginning of the 21st century, 6% of Americans hunted. Southerners in states along the eastern seaboard hunted at a rate slightly below the national average (5%) and while hunting was more common in other parts of the South (9%), these rates did not surpass those of the Plains states, where 12% of Midwesterners hunted. Hunting in other areas of the country fell below the national average. Overall in the 1996–2006 period, the number of hunters over

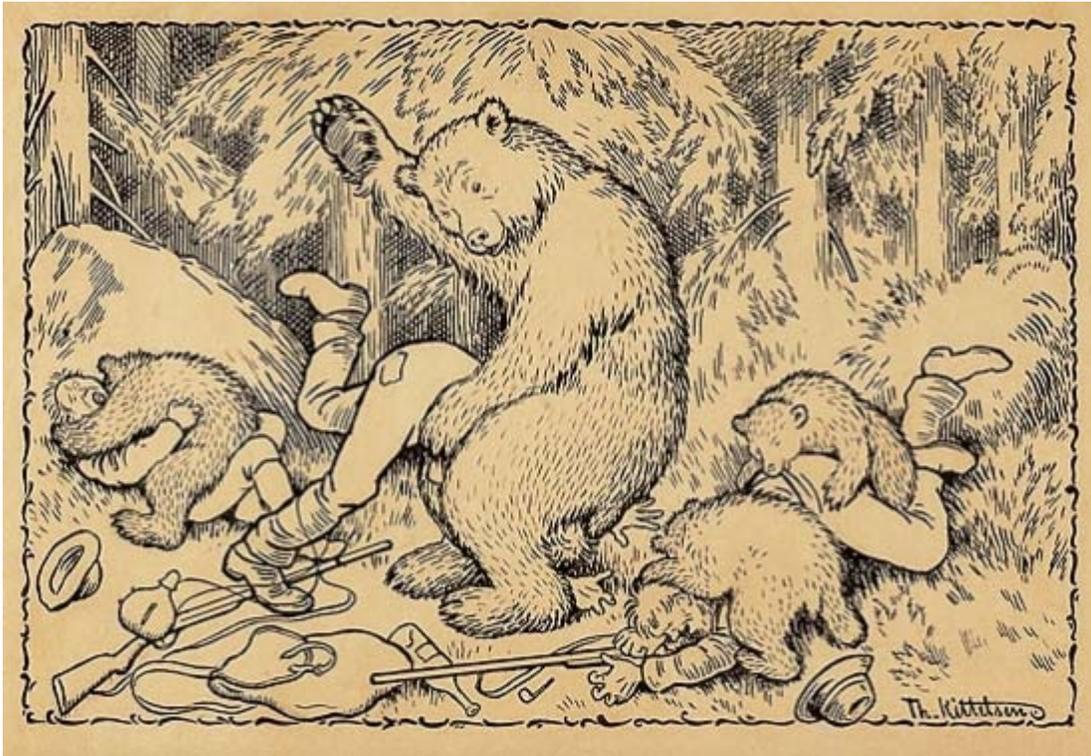
the age of 16 declined by 10%, a drop attributable to a number of factors including habitat loss and changes in recreation habits.

Regulation of hunting within the United States dates from the 19th century. Some modern hunters see themselves as conservationists and sportsmen in the mode of Theodore Roosevelt and the Boone and Crockett Club. Local hunting clubs and national organizations provide hunter education and help protect the future of the sport by buying land for future hunting use. Some groups represent a specific hunting interest, such as Ducks Unlimited, Pheasants Forever or Delta Waterfowl Foundation. Many hunting groups also participate in lobbying the federal government and state government.

Each year, nearly \$200 million in hunters' federal excise taxes are distributed to state agencies to support wildlife management programs, the purchase of lands open to hunters and hunter education and safety classes. Since 1934 the sale of Federal Duck Stamps, a required purchase for migratory waterfowl hunters over 16 years old, has raised over \$700 million to help purchase more than 5.2 million acres (8,100 sq mi/20,000 km<sup>2</sup>) of habitat for the National Wildlife Refuge System lands that support waterfowl and many other wildlife species and are often open to hunting. States also collect monies from hunting licenses to assist with management of game animals, as designated by law. A key task of Federal and state park rangers and game wardens is to enforce laws and regulations related to hunting, including species protection, hunting seasons and hunting bans.

**Varmint hunting** is an American phrase for the selective killing of non-game animals seen as pests. While not always an efficient form of pest control, varmint hunting achieves selective control of pests while providing recreation and is much less regulated. Varmint species are often responsible for detrimental effects on crops, livestock, landscaping, infrastructure and pets. Some animals (such as wild rabbits or squirrels) may be utilized for fur or meat, but often no use is made of the carcass. Which species are "varmints" depends on the circumstance and area. Common varmints may include various rodents, coyotes, crows, foxes, feral cats and feral hogs. Some animals once considered varmints are now protected, such as wolves. In the US state of Louisiana, a non-native rodent known as a nutria have become so destructive to the local ecosystem that the state has initiated a bounty program to help control the population. Feral dogs and cats, rats, starlings, English sparrows and pigeons may be hunted without a hunting license in the United States.

## Fair chase



*En uheldig bjørnejakt* (An Unfortunate Bear Hunt) by Theodor Kittelsen

The principles of the *Fair Chase* have been a part of the American hunting tradition for over 100 years. The role of the hunter-conservationist, popularized by Theodore Roosevelt, has been central to the development of the modern Fair Chase tradition. When internet hunting was introduced in 2005, allowing people to hunt over the internet using remotely controlled guns, the practice was widely criticized by hunters as violating the principles of fair chase. As a representative of the NRA explained, "[t]he NRA has always maintained that fair chase, being in the field with your firearm or bow, is an important element of hunting tradition.

## Ranches

Indian Blackbuck, Nilgai, Axis Deer, Fallow Deer and Barasingha can now be found on hunting ranches in Texas, USA where they are shot for sport hunting. Hunters can pay upwards of \$4000 as fees for hunting a Barasingha.

## Russia

The Russian imperial hunts evolved from hunting traditions of early Russian rulers (Grand Princes and Tsars), under the influence of hunting customs of European royal courts. The imperial hunts were organized mainly in Peterhof, Tsarskoye Selo and Gatchina.

## ***Wildlife management***

Hunting gives resource managers an important tool in managing populations that might exceed the carrying capacity of their habitat and threaten the well-being of other species or, in some instances, damage human health or safety. Hunting reduces intraspecific competition for food and shelter, reducing mortality among the remaining animals. Some environmentalists assert that (re)introducing predators would achieve the same end with greater efficiency and less negative effect such as introducing significant amounts of free lead into the environment and food chain. Hunters often disagree, arguing that hunting is more selective, removing fewer old, sick, or young animals than natural predation. Aldo Leopold, an early environmentalist and hunter, also believed hunting could be used to manage animal populations.

Management agencies sometimes rely on hunting to control specific animal populations, as has been the case with deer in North America. These hunts may sometimes be carried out by professional shooters although others may include amateur hunters. Many U.S. city and local governments hire professional and amateur hunters each year to reduce populations of animals that are becoming hazardous, like deer, in a restricted area, such as neighborhood parks and metropolitan open spaces.

A large part of managing populations involves managing the number and, sometimes, the size or age of animals harvested so as to ensure the sustainability of the population. Tools which are frequently used to control harvest are bag limits and season closures, although gear restrictions such as archery-only seasons are becoming increasingly popular in an effort to reduce hunter success rates.

### **Bag limits**

**Bag limits** are provisions under the law which control how many animals of a given species or group of species can be killed, although there are often species for which bag limits do not apply. There are also jurisdictions where bag limits are not applied at all or are not applied under certain circumstances. Where bag limits are used, however, there can be daily or seasonal bag limits. For example, ducks can often be harvested at a rate of six per hunter per day. Big game, like moose, most often have a seasonal bag limit of one animal per hunter. Bag limits may also regulate the size, sex or age of animal that a hunter can kill. In many cases, bag limits are designed to more equitably allocate harvest among the hunting population rather than to protect animal populations. The phrase "bag limits" comes from the custom among hunters of small game to carry successful kills in a small basket, similar to a fishing creel.

### **Closed season**

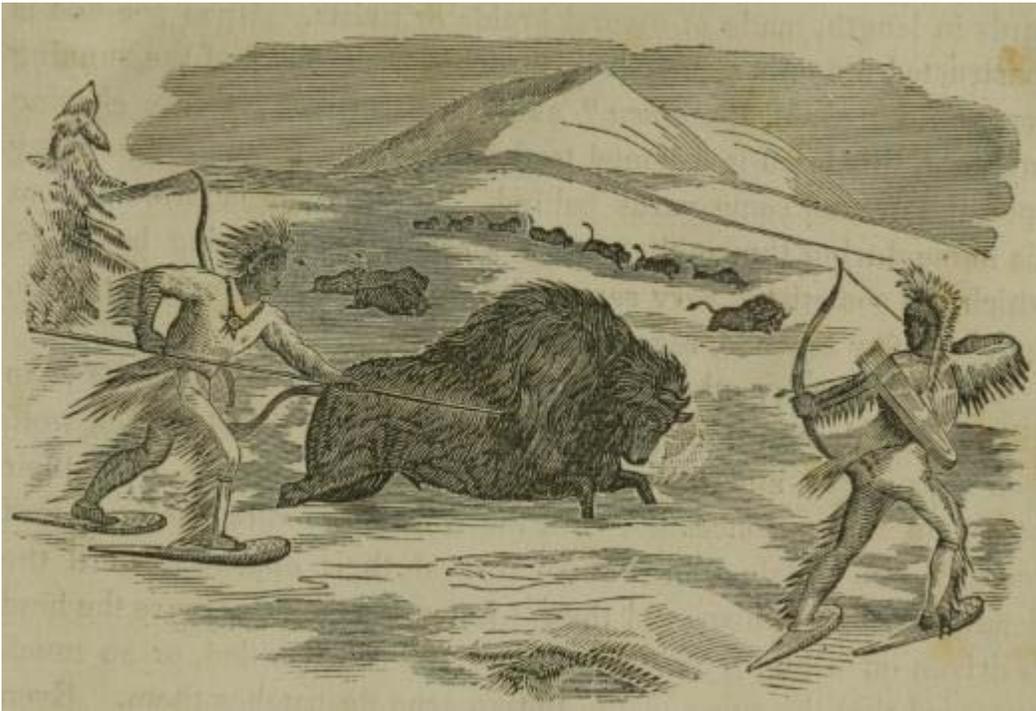
A **closed season** is a "hunting" term used to describe a time during which hunting an animal of a given species is contrary to law. Typically, closed seasons are designed to protect a species when they are most vulnerable or, sometimes, to protect them during

their breeding season. By extension, the period that is not the closed season is known as the **open season**.

## **Laws**

Illegal hunting and harvesting of wild species contrary to local and international conservation and wildlife management laws is termed as "**Poaching**". Violations of hunting laws and regulations are normally punishable by law and, collectively, such violations are known as poaching.

## **Methods**



Native Americans hunting bison, from an 1855 illustration

Historical, subsistence and sport hunting techniques can differ radically, with modern hunting regulations often addressing issues of where, when and how hunts are conducted. Techniques may vary depending on government regulations, a hunter's personal ethics, local custom, hunting-equipment and the animal being hunted. Often a hunter will use a combination of more than one technique. Laws may forbid sport hunters from using some methods used primarily in poaching and wildlife management.

- **Baiting** is the use of **decoys**, lures, scent.
- **Battue** involves beating animals into a killing-zone or ambush
- **Beagling** is the use of beagles in hunting rabbits and sometimes in hunting foxes
- **Beating** uses beaters to flush out game and/or drive it into position
- **Blind** or **stand hunting** is waiting for animals from a concealed or elevated position

- **Calling** is the use of animal noises to attract or drive animals
- **Camouflage** is the use of visual concealment (or scent) to blend with the environment
- **Dogs** may be used to course or to help flush, herd, drive, track, point at, pursue or retrieve prey
- **Driving** is the herding of animals in a particular direction, usually toward another hunter in the group
- **Flushing** is the practice of scaring animals from concealed areas
- **Glassing** is the use of optics (such as binoculars) to more easily locate animals
- **Glue** is an indiscriminate passive form to kill birds
- **Internet hunting** is a method of hunting over the internet using webcams and remotely controlled guns
- **Netting**, including active netting with the use of cannon nets and rocket nets
- **Persistence hunting** is the use of running and tracking to pursue the prey to exhaustion.
- **Scouting** includes a variety of tasks and techniques for finding animals to hunt
- **Spotlighting** or **shining** is the use of artificial light to find or blind animals before killing
- **Stalking** or **still hunting** is the practice of walking quietly, in search of animals or in pursuit of an individual animal
- **Tracking** is the practice of reading physical evidence in pursuing animals
- **Trapping** is the use of devices (snares, pits, deadfalls) to capture or kill an animal

## ***Trophy hunting***



Royal Liechtenstein trophy collection at Úsov Château, the Czech Republic

Trophy hunting is the selective seeking of wild game. It may also include the controversial hunting of captive or semi-captive animals expressly bred and raised under controlled or semi-controlled conditions so as to attain trophy characteristics (canned hunts).

### **History**

In the 19th century, southern and central European sport hunters often pursued game only for a trophy, usually the head or pelt of an animal, which was then displayed as a sign of

proWess. The rest of the animal was typically discarded. Some cultures, however, disapprove of such waste. In Nordic countries, hunting for trophies was—and still is—frowned upon. Hunting in North America in the 19th century was done primarily as a way to supplement food supplies, although it is now undertaken mainly for sport. The safari method of hunting was a development of sport hunting that saw elaborate travel in Africa, India and other places in pursuit of trophies. In modern times, trophy hunting persists and is a significant industry in some areas.

## **Controversy**

Trophy hunting is most often criticized when it involves rare or endangered animals. Opponents may also see trophy hunting as an issue of morality or animal cruelty, criticising the killing of living creatures for recreation. Victorian era dramatist W. S. Gilbert remarked, "Deer-stalking would be a very fine sport if only the deer had guns."

There is also debate about the extent to which trophy hunting benefits the local economy. Hunters argue that fees paid contribute to the local economy and provide value to animals that would otherwise be seen as competition for grazing, livestock and crops. This analysis is disputed by opponents of trophy hunting. Some argue that the animals are worth more to the community for ecotourism, than hunting.

## **Economics**



Chatelherault, built by William Adam in 1743 as the Duke of Hamilton's hunting lodge

A variety of industries benefit from hunting and support hunting on economic grounds. In Tanzania, it is estimated that a safari hunter spends 50-100 times that of the average eco-tourist. The average photo tourist may demand luxury accommodations. In contrast, the average safari hunter stays in tented camps. Safari hunters are also more likely to use remote areas, uninviting to the average eco-tourist. Advocates argue that these hunters allow for anti-poaching activities and revenue for local communities.

In the United Kingdom, the game hunting of birds as an industry is said to be extremely important to the rural economy: The Cobham Report of 1997 suggested it to be worth around £700 million and hunting and shooting lobby groups now claim it to be worth over a billion.

Hunting also has a significant financial impact in the United States, with many companies specializing in hunting equipment or specialty tourism. Today's hunters come from a broad range of economic, social and cultural backgrounds. In 2001, over 13 million hunters averaged eighteen days hunting and spent over \$20.5 billion on their sport. In the U.S., proceeds from hunting licenses contribute to state game management programs including preservation of wildlife habitat.

## **Conservation**

Hunters have been driving forces throughout history in the movement to ensure long-term sustainability of natural resources and wildlife habitats. Some hunters feel that the honor once bestowed upon their sport has diminished over the years, claiming that mainstream media sometimes ignores the connection between hunting and conservation and often publishes claims that hunting *endangers* wildlife. Of greater concern to endangered wildlife is the loss of habitat, brought on by overpopulation and urban development. Because of their connection with the land and vested interest in increasing wildlife populations, hunters have been influential in implementing and financing various programs geared towards habitat restoration and conservation.

## **Lobbying**

Hunters have worked closely with local and federal governments to enact legislation to protect wildlife habitats. The following examples represent hunter-advocated legislation enacted to generate funds for preserving and establishing habitats. (Hunters Rule)

The Ontario Federation of Anglers and Hunters successfully lobbied to prevent cuts in funding for the Community Fisheries and Wildlife Involvement Program by 50%.

## **Pittman-Robertson Wildlife Restoration Act of 1937**

In 1937, hunters successfully lobbied Congress to pass the Pittman-Robertson Wildlife Restoration Act, which placed an 11% tax on all hunting equipment. This self-imposed tax now generates over \$700 million each year and is used exclusively to establish,

restore and protect wildlife habitats. It is named for Nevada Senator Key Pittman and Virginia Congressman Absalom Willis Robertson.

### **Federal Duck Stamp program**

On March 16, 1934 President Roosevelt signed the Migratory Bird Hunting Stamp Act, which requires an annual stamp purchase by all hunters over the age of sixteen. The stamps are created on behalf of the program by the U.S. Postal Service and depict wildlife artwork chosen through an annual contest. They play an important role in habitat conservation because 98% of all funds generated by their sale go directly toward the purchase or lease of wetland habitat for protection in the National Wildlife Refuge System. In addition to waterfowl, it is estimated that one third of the nation's endangered species seek food and shelter in areas protected using Duck Stamp funds. Since 1934, the sale of Federal Duck Stamps has generated \$670M and helped to purchase or lease 5.2 million acres (21,000 km<sup>2</sup>) of habitat. The stamps serve as a license to hunt migratory birds, an entrance pass for all National Wildlife Refuge areas and are also considered collectors items often purchased for aesthetic reasons outside of the hunting and birding communities. Although non-hunters buy a significant number of Duck Stamps, 87% of their sales are contributed to hunters. Distribution of funds is managed by The Migratory Bird Conservation Commission (MBCC).

### **Conservation organizations**

There are a number of organizations founded by hunters and by those interested in preserving wildlife populations and habitats. One of the oldest and most well-known organizations is Ducks Unlimited. Another internationally recognized hunters' conservation organization is Safari Club International.