

## EXTENT OF AND PREFERENCE FOR ANIMALS SLAUGHTERED ON *EID-UL-AZHA*. 2. MODE OF SLAUGHTER, EID MEAT DISTRIBUTION AND SKINS/HIDES DISPOSAL

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A survey was carried out to determine the extent of and preference for animals slaughtered on *Eid-ul-Azha* involving 630 respondents from parts of three districts of the Punjab (Sargodha, Faisalabad and Jhang). Of which 33.33% were from villages, 39.36% from towns and the rest belonged to cities. Among these, percentage of sacrificing respondents was found to be 81.27. Specieswise distribution of slaughtered animals was in the order of 53.80, 32.24 and 13.96% goats, sheep and cattle, respectively. On overall basis, it was observed that about 32.82% respondents preferred to slaughter their animals themselves and the rest (67.18%) acquired the services of butchers. The statistical analysis showed non-significant relationship between localities and methods of slaughter while pattern of meat disposal was found to be significantly correlated. Regarding socioeconomic status, majority of the respondents (59.88%) belonged to high income group and minimum (5.81%) to low income group.

### INTRODUCTION

Being an ideal source of animal protein, meat is considered as one of the most important livestock products. However, its soaring price has made it a prohibited product for a common man especially in the developing countries like Pakistan. Several people may get meat only on special occasions like *Eid-ul-Azha*, when a number of animals of various species are slaughtered to fulfil a religious obligation. Authentic information such as methods of slaughtering animals, pattern of disposal of Eid meat, skins/hides, post-Eid utilization of meat, etc. is lacking (Khan *et al.*, 1992). Thus, the present study was planned to gather information concerning the parameters mentioned above.

### MATERIALS AND METHODS

A survey was conducted in certain urban and rural areas of the districts of Sargodha, Faisalabad and Jhang on the occasion of *Eid-ul-Azha* with the help of a well-designed and pretested questionnaire. From each of these districts, the area around district headquarter, two towns (25-40 km from the district headquarter) and four villages (10-15 km each from the respective towns) selected at random constituted the universe of the study. The respondents in the study were stratified as belonging to villages, towns and cities, respectively.

In all, 630 respondents were interviewed from 12 villages, 6 towns and 3 cities in such a way that 4 villages, 2 towns and 1

city were included from each of the three districts. From five different places in each village, town and city, 15-20, 40-42 and 57-60 respondents respectively were randomly interviewed. The data for the present study were collected in two phases - once eight days before Eid and then three days before the occasion. The data regarding the following aspects were collected, analyzed and expressed in percentages:

1. Method of slaughtering animals
2. Pattern of disposal of Eid meat
3. Post-Eid utilization of meat
4. Methods of meat preservation
5. Pattern of skins/hides disposal
6. Socioeconomic status of the respondents

To find out the possible relationship between localities (villages, towns, cities) and different parameters used in the study, the data were statistically tested by Chi-square ( $X^2$ ) test and Microstat computer programme (M STAT, 1987).

## RESULTS AND DISCUSSION

**Mode of slaughtering animals:** The data given in Table 1 showed that 32.82% respondents preferred to slaughter their animals themselves and the rest about 67.18% acquired the services of butchers. In different categories (villages, towns and cities), the percentage of respondents that hired the services of butchers was 70.30, 64.71 and 67.13, respectively. Higher slaughter charges in towns and cities than in villages may be due to high cost of living in cities. Statistical analysis revealed non-significant differences between localities and method of slaughter. These findings agree with those of Khan *et al.* (1982), Alvi (1984) and Bhat *et al.* (1989).

**Pattern of disposal of Eid meat:** It was found that 92% and 6.45% respondents distributed two-thirds and one-half of the total Eid meat, among the neighbours, friends, relatives and the needy, while 1.55%

**Table 1. Mode of slaughter and charges paid to the butcher**

Arcas	Mode of slaughter		Slaughter charges (Rs.)		
	Butcher	Self service	50-150	150-250	Above 250
Villages	116 (70.30)	49 (29.70)	103 (88.80)	13 (11.20)	-
Towns	132 (64.71)	72 (35.29)	116 (87.88)	6 (4.54)	10 (7.56)
Cities	96 (67.13)	47 (32.87)	51 (53.12)	30 (31.25)	15 (15.62)
Total	344 (67.18)	168 (32.82)	270 (78.49)	49 (14.24)	25 (7.27)

Values given in parentheses indicate percentages.

deviated from this practice. It was also observed that in villages the percentage of respondents who distributed 50% of the total meat was higher as compared to that from towns and cities. A significant association was revealed between localities and the pattern of meat disposal.

meat which could be due to availability of better preservation facilities there than in towns and villages.

Statistical analysis indicated a highly significant relationship between areas and the method of meat preservation. Similar findings were reported by Sheikh (1969) and

**Table 2. Methods of preservation adopted by the respondents**

Areas	Number of respondents	Refrigeration	Drying	No preservation done
Villages	165	70 (42.42)	22 (13.34)	73 (44.24)
Towns	204	82 (40.19)	19 (9.31)	103 (50.50)
Cities	143	82 (57.34)	2 (1.40)	59 (41.26)
Total	512	234 (45.70)	43 (8.40)	235 (45.90)

Values given in parentheses indicate percentages.

**Post-Eid utilization of meat:** The post-Eid meat utilization period was divided into three durations as 1-3 days, 3-7 days and more than 7 days. On overall basis, 52.80% and 30.80% respondents preferred to use Eid meat within 1-3 and 3-7 days respectively, while 16.40% respondents used the Eid meat for more than seven days post-Eid. Statistical analysis showed a significant relationship between localities and the parameter under study.

**Methods of meat preservation:** The data indicated that 45.90% did not prefer to preserve meat for later use but 45.70% and 8.40% respectively preserved the meat by using refrigeration and drying. A higher percentage of respondents from cities preserved

Pirzada and Askery (1990).

**Pattern of skins/hides disposal:** Of the respondents, 68.36% were found to give skins/hides to a *Madrisa* of their choice and 27.73% sold them and provided this amount to poor families/persons, while the rest of the respondents gave skins/hides to any deserving *Imam Masjid*. Statistical analysis showed a highly significant relationship between localities and the parameter under study. Moreover, the trend of giving skins/hides to the *Imam Masjid* by the village respondents was more evident than that in town or city respondents which could be due to poor financial position of *Imam Masjid* and low education level of people.

**Socioeconomic status of respondents:** It was

revealed that on overall basis, 26.21 and 73.79% respondents were engaged in Government and private jobs, respectively. The percentage of respondents from villages, towns and cities engaged in Government service was 22.38, 27.42 and 28.49 respectively, while 77.62, 72.58 and 71.51% were engaged in private sector, respectively. On overall basis, maximum percentage of the respondents belonged to high income group (59.88%) and minimum to low income group (5.81%), while the rest of them belonged to medium income group.

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