



Buckeye Meat Goat Newsletter



Volume 2, Issue 3

July 2004

An educational publication of the Southern Ohio Meat Goat Task Force

Our Mission: To enhance the production and marketing of meat goats through educational and practical experiences.

INDEX:

Ohio Moslem Consumers Meat Purchase and Consumption Patterns
Contagious Foot Rot
Coyote Control Options
Farm Tour Features Parasite Monitoring Project

ENCLOSURES:

Fence and Forages for Meat Goats
Meat Goat Farm Tour

All educational programs conducted by Ohio State University Extension are available to clientele on a nondiscriminatory basis without regard to race, color, creed, religion, sexual orientation, national origin, gender, age, disability or Vietnam-era veteran status.

Keith L. Smith, Associate Vice President for Ag. Admin. and Director, OSU Extension TDD No. 800-589-8292 (Ohio only) or 614-292-1868

Ohio Moslem Consumers Meat Purchase and Consumption Patterns

Dr. Richard Stock of the Business Research Group at the University of Dayton conducted six focus groups with people who attend Islamic Centers in Ohio.

The objective of the focus groups was to understand in general, halal meat purchase and consumption patterns of the Moslem population in Ohio with special attention to goat.

In what follows, a summary of the groups is provided based on the discussion guide used in each of the groups. The question initiating the discussion is shown in *italics*

Participant Views of what Constitutes Halal Meat

We are going to be speaking of Halal Meat, so I want to make sure that when we use the term, I understand what it means to you. So...what does the term Halal meat mean to you? Is there a continuum here...or is it a very discrete thing. For example, would you view some meat as preferable to other meat if it had been butchered in an appropriate way but not by a certified Halal meat butcher?

There were essentially two camps among the participants with respect to what constituted Halal meat. At one level, participants noted that Halal meat simply referred to all meats that it was acceptable for a Moslem to eat. This included any meat (excluding pork) as long as the blood had drained from the animal before it died.

Participants then used the term “zabiha” to refer to Halal meat that had been slaughtered in the appropriate fashion. The elements of an appropriate slaughter included:

1. A quick and merciful slaughter that allowed the blood to drain from the animal.
2. A prayer to God “When you slaughter an animal it should be slaughtered in the Name of God (Allah).”

Participants noted that in general “Halal” often gets used for “Zabiha.” In several of the groups there was active discussion as to whether only the prayer is important or the appropriate slaughter technique

is also important. Participants noted that “Some people take the position that any meat you buy at Krogers, for example, is Halal because it was Christians or Jews doing the slaughtering so we don’t have to worry in this country” [in contrast to India where Hinduism dominates]. Some noted there had been specific statements in the Quran that eating the meat of the People of the Book (Christians and Jews) was acceptable. Others quickly retorted there were too many people in America who were not Christians or Jews anymore so you were not safe. In several of the groups, there was a mention that kosher meat was OK. One participant noted that kosher requirements were actually stricter than zabiha requirements since they required not just cleaning of surfaces and equipment where pork had been, but totally separate equipment. Despite the discussions about whether regular supermarket “Halal” meat was alright to eat, a vocal majority felt that it was very important to eat Halal zabiha meat where it could be verified that the slaughtering was done so that the gushing blood was drained and the appropriate prayer was said.

Participants also discussed in this context that the zabiha approach to slaughtering was the most merciful and caused the animal the least pain. One participant noted that it was important that the goat or lamb never see the knife and that the knife should be very sharp.

Finally, participants often brought up at this time their initial concerns that animals were being “fed animals or pig by products.” They were as much concerned about this for the zabiha Halal meat they eat as for meat from a supermarket. As many participants noted, they had no way of knowing where the animal slaughtered came from and this was of tremendous concern.

This may be the most important point learned in the discussion from the viewpoint of Ohio meat producers. The Moslem population interviewed is extremely worried about the provenance of the animals they consume. They would like to know that the animal had not been fed any animal by-products and that none of the meat was adulterated with pork.

Meat Shopping Patterns and Attitudes

Where do you shop for meat?

In each of the six groups, most participants indicated they shopped at a Halal market/grocery

that typically would have other ethnic spices and foods as well. In the Cincinnati area, participants were aware of three or four halal meat markets. In Cleveland there were far more noted.

While most participants volunteered they did all their meat shopping at the halal markets, there were other outlets mentioned. In Cincinnati, some noted they would periodically go to Detroit because there was a slaughter house in Detroit. Others acknowledged buying meat from large grocery chains although this would typically only occur when the group was asked directed if they ever purchased meat at one of the large grocery chains. There seemed to be something of a cultural split with those from India and Pakistani far more likely to stay firm that they did all their meat shopping at a halal market.

The cultural sensitivity about not buying from a recognized halal source was illustrated in one group. When asked directly if anyone went to the regular grocery store, one woman said she wanted to be honest in a holy place, she did go to the grocery store but when she got home she cleaned it and said a prayer over it. There was an immediate buzz around the table from people who appeared embarrassed that she would say it. She then went on to say that it was a money thing because the halal meat is very expensive. In seemed an excuse for the other woman of the group, to note that there was a disagreement about whether the prayer has to be said at the time of slaughter or can be said at preparation. "And you know it [zabiha meat] is expensive." The first woman reiterated "I know my budget..." "I know my family...I wash it as well as I can." At this point, there was some discussion of price with one participant noting cost is an issue for Halal purchases but "not that much different and there is less fat and the quality is excellent."

In order to remove the need for personal confession, the groups were asked what percent of the Moslems they were aware of who shopped at regular grocery stores for their meat. Estimates varied from 30% to 50%. Participants also noted that this had started to decrease with respect to beef consumption since a story on "60 Minutes" had revealed that up to 30% of ground beef was from other meat including pork. As a consequence, those who still purchased from regular grocers described picking out a roast themselves and asking the butcher to grind it for them. Typically, some would indicate they might buy chicken at a grocery. One noted she would

purchase an Amish brand that is more cleanly. In part, the Amish brand purchase was linked to the idea that you could know that a practicing Christian or Jew had conducted the slaughter rather than an unbeliever.

In both Cleveland and Cincinnati, participants had some experience in purchasing direct from a farmer. In both cases, participants said that practice had been more frequent several years ago when there were not as many halal meat outlets as there are now. In many cases, the trips to the farmers are associated with the practice of Hajj of sacrificing an animal. Typically, the participants noted they would conduct the slaughter and ask the farmer to do the rest of the butchering. Farmers were mostly found through word of mouth.

None of the participants appeared to go to specialty retail butchers who were not halal because of concerns about contamination with pork. Almost no participants had ordered halal meat on the internet. They noted they had concerns about freshness and not being about to see the meat.

Of all these establishments we've discussed, where would you prefer to shop for your meat?

The immediate response in every group to this question was "the regular grocery store" whether that regular grocery store was Kroger or Meijer or Giant Eagle or some other.

Almost all participants experienced their current meat buying process of going to the halal store as extremely inconvenient. As one commented "Convenience is such a thing that as soon as you have it you'll forget about that other thing." In part, this almost universal first response was tied to participant descriptions of going once or twice a month to the halal market (in some cases a lengthy trip), buying many pounds of meat and cutting and freezing it when they got home. Several participants in each group have a large freezer at home in order to accommodate this practice. Several expressed an active dislike of going to the Halal store.

Beyond the inconvenience of the Halal market, participants often felt that a regular supermarket would tend to be more hygienic, have better packaging and provide a broader array of cuts.

In each focus group there were one or two participants who indicated they preferred the halal

meat market because they liked getting the other spices or liked purchasing from other Moslem. Others noted that knowledge of their preferences was important "Plus the way the meat is cut is very important. We like the meat cut in a particular way."

What are the characteristics of the place you prefer to shop for meat that are important to you?

There was a remarkable uniformity across the groups in the initial responses to this questions. Almost the first word out of everyone's mouth was "cleanliness" or "trust."

The trust issue often involved trusting that the Halal meat being purchased really was slaughtered in the appropriate manner with the proper prayers said at the time of slaughter. "There are some stores that sell Halal meat but I don't really trust them so I don't buy from them." "Trust that it is really halal zabiha." "I know the person...that gives me more confidence...that he is religiously practicing." Others noted that how they were treated was very important "How do they treat you? If they treat me wrong I won't come back... We can do that in Lorain now. We have a choice of stores [halal] is if you treat me wrong I won't come back." In this regard of trust, one participant noted "I know people here (looking around table) who have been going to the same butcher for the last 25 years." Others noted that trust also involved knowing that the Halal market would not be selling pork and would know how they wanted their cuts made for particular dishes. Other participants discussed being able to call their meat provided up and check on their delivery dates and make orders in advance.

There were some concerns about health issues at Halal markets with some participants noting they felt it was important to know "Health-wise it's inspected." Another participant felt packaging was an important characteristic "sometimes when you buy at a halal meat place it's not packaged well, the juice leaks out. Too flimsy a package."

As a follow-up, participants were asked: *Must it be owned by a Moslem?* While participants indicated ownership by a Moslem was not important as long as the meat was zabiha, they felt it was easier to trust that it was zabiha if the owner was a Moslem.

One final desired characteristic was noted by one participant. "If I could find somebody who would do their own slaughtering then I'm all over that place."

Funding assistance for this study was provided by the Southern Ohio Agricultural and Community Development Foundation

Contagious Foot Rot

Foot rot is caused by the interaction of two species of bacteria that grow in locations of the foot where oxygen is excluded. *Dichelobacter nodosus* is the one necessary for transmission and can be eradicated from the flock if the carriers are identified and eliminated. If *D. nodosus* is eliminated, foot rot will not occur. The second organism, *Fusobacterium necrophorum*, causes much of the inflammation, lameness and odor associated with tissue destruction. It is a normal inhabitant of soil and manure.

The disease is most commonly introduced into a clean herd by the purchase of infected animals. They may develop clinical foot rot when housed under muddy conditions. Pockets of infection may be evident when their feet are trimmed. Other modes of transmission include mixing with an infected herd, infected strays entering the flock, or by using corrals or trucks within a few days following an infected stock.

Ideal environmental conditions for transmission occur when the soil temperature is 40 to 70 degrees F., and soil or bedding stays wet. Any factor which causes injuries to the feet will increase the likelihood of infection. The *D. nodosus* organism does not survive longer than two weeks in the soil. However, it may remain in the hooves of carriers for extended periods of time.

Treatment efforts may be directed toward temporary control of the disease or toward complete eradication of it from the herd. Under certain circumstances and/or during certain times of the year, temporary control maybe the only realistic solution. Thorough treatment necessary for eliminating the disease in affected herds requires a strong commitment to strict treatment practices. Dedication required for such an effort ultimately determines the success of foot rot control.

The best control of this disease can be obtained through the use of the combinations of treatments. For example, vaccination, foot-bathing of the entire flock at five- to seven-day intervals during times of spread, separation of limping animals for trimming,

and 15-minute foot soaks would be an excellent combination.

***Trimming:** Before anything is applied, the foot must be thoroughly trimmed to expose all infected tissue. Nothing will work if it can't reach the infection. Adequate trimming is absolutely necessary for enhancing treatment effectiveness. All diseased, dead and undermined hoof areas must be pared away to allow medication and air to reach causative organisms. Topical medication should be sprayed on immediately after trimming and animals should then be foot bathed. Foot trimmers should be cleaned thoroughly and dipped in disinfectant after trimming an infected hoof.

***Footbathing:** Use of walk-through footbaths of 10-percent zinc sulfate, 10-percent copper sulfate or 5-percent formalin every fifth to seventh day will greatly reduce the spread of foot rot to normal animals. Daily footbathing with 10% zinc sulfate will help most animals to recover, the footbath should be situated so contact is made for a minimum of six seconds.

***Foot Soaks:** 10-percent zinc sulfate can be used for prolonged soaking of feet for a more effective treatment. Addition of a wetting agent such as laundry detergent or other wetting materials will aid in the penetration of the chemical into the hoof. A holding pen or facility should be designed with vertical bars or solid sides so goats are unable to climb and must stand in the solution.

***Topical Medications**

- 10% zinc sulfate in water
- 10% copper sulfate in vinegar
- 2 parts copper sulfate to 1 part pine tar
- 10% formalin

Apply at 5-10 ml per infected foot and hold animals in a dry area.

***Dry Pens:** Prolonged exposure of feet to moisture is necessary for foot rot to develop. The drier and less confined the goat, the slower will be the spread of foot rot. If infected goats can be placed in a dry area (which has been free of goats for two weeks) after treatment, the treatment will be considerably more effective.

***Antibiotics:** Research has shown that antibiotics can be useful for treatment of clinical disease and maybe useful in cases where a high proportion of the herd is infected but foot soaking will be difficult because of facility or labor restraints. However,

they will not result in a 100 percent cure rate and the disease may reappear. In addition, the dosages and products that have been used are extra label and should be used under the supervision of the herd veterinarian.

***Vaccination:** Use of vaccines can significantly decrease the spread of foot rot in herds where the causative organism(s) are of the same serotypes as those contained in the vaccine. Vaccines also may be helpful as a treatment. The usual dosage schedule calls for two doses given subcutaneously behind the ear, four to six weeks apart. The first dose should be given two weeks or so before a seasonal outbreak is anticipated. Vaccination can be useful during an outbreak.

These vaccines are not always effective in the U.S. as many serotypes of *D. nodosus* occur. Tissue reaction and abscesses can be common with the vaccines.

***Culling:** If, after employing vaccination, trimming, footbathing or soaking, an animal still shows signs of foot rot, it should definitely be culled. Recent studies in the United States have shown the incidence of foot rot can be reduced through selection. This genetic vulnerability of the disease further supports the culling of animals that fail to respond to successive treatments.

Information provided by Woody Joslin: Shelby County Extension and referenced from the Sheep Production Handbook.

Coyote Control Options - Dr. Stan Gehrt, OSU Extension Wildlife Specialist

The coyote is the largest carnivore in Ohio found throughout the state. Although not an original native, this predator has shown its adaptability to different landscapes and is now found in every county in the state. Its arrival has also brought livestock losses. Coyotes, along with feral domestic dogs, are responsible for more sheep losses than any other predator.

Producers have two basic options to reduce predator kills: nonlethal and lethal control. Nonlethal control often entails measures to prevent losses before they occur. These include guard animals such as trained dogs, llamas, and burros. The effectiveness of each of these guardians has been mixed, and may vary based on training level. Other alternatives are electric fencing, putting

flagging on fencing (called fladry), or electronic noise devices. Each of these techniques may have short term success in specific areas.

Lethal control includes trapping with legholds and snares and shooting coyotes either before or following losses. Predator calling, in which a call such as a squealing rabbit or pups, is an effective method for bringing in and shooting coyotes. In addition to these traditional forms of control, trained professionals can also use M-44's or 'coyote getters'. M-44's consist of a modified cartridge placed in the ground, with a bait cap. When the cap is pulled, the animal is shot with a lethal compound of sodium cyanide. In the near future, livestock protection collars may be available to Ohio producers although they are not now licensed for use. LPC's are collars with pouches of 1080 compound that are placed on an animal, and as a coyote attacks, it bites the pouch and ingests the 1080, which is lethal. The advantage to this technique is it removes only guilty coyotes. None of these techniques will work all the time, and the most successful strategy is to integrate a variety of these methods as specific situations warrant.

Farm Tour Features Parasite Monitoring Project

Misty Oaks Farm in Holmes County will host one of the Innovative Farmers of Ohio's (www.ifoh.org) Summer Farm Tours featuring a parasite monitoring project in sheep. On Saturday, August 14, 2004, from 10:00 a.m. - 12:00 p.m. producers are invited to learn about parasite monitoring. Misty Oaks Farm is owned and operated by Jeff and Kathy Bielek and located at 4472, County Road 52, in Holmes County, which is approximately 4 miles South of Nashville and 1.5 miles North of Glenmont.

This spring, the Bielek's received a grant through the Paul C. and Edna H. Warner Endowment Fund for Sustainable Agriculture with Dr. William Shulaw, Ohio State University Extension Veterinarian, and Deborah Stinner, of OSU/OARDC's Organic Food and Farming Education and Research (OFFER) Program to work on a parasite monitoring project for their sheep flock.

For years, producers have relied almost totally on the routine use of chemical dewormers for control of internal parasites. However, many sheep and goat producers are now facing a serious problem

with parasites that are resistant to these chemicals. The Bielek's long term goals include reducing the use of and need for chemicals to control internal parasites and to develop sustainable approaches to their control that could be adapted by most farmers. With Dr. Shulaw, they will demonstrate the use of an eye color chart (FAMACHA) to measure levels of anemia for determination of those animals to be treated. Dr. Shulaw will present data collected this summer that will document their results using this system, pasture rotation, fecal egg counting techniques, and body condition scoring for the control of internal parasites on their farm.

Editor, Jeff Fisher fisher.7@osu.edu

<http://south.osu.edu/cle/news.htm>
(newsletter archive)



MEAT GOAT FARM TOUR

Where: *The Chris and Kathryn Cooper Farm
12840 Cowan Road (near Shade off SR 33)*

When: *Thursday Evening July 29
Registration 6:00 pm., Tour begins at 6:30 pm.*

Evening Program:

- ***Goat Browse Study including forage and browse species, nutrient value of browse, fencing challenges, moving/handling of goats***
- ***Spring kidding and general herd management***
- ***Marketing trends and options for meat goats***
- ***Dealing with foot rot***

Special Thanks To:

Premier Fencing and Athens Landmark for their contributions to the browse study The Ohio State University Extension Meat Goat Task Force

To help us plan for the tour, please rsvp to the Athens County Extension office at 740-593-8555 by Friday, July 23

Directions to the Cooper farm: From the North and West: Take US highway 33 south out of Athens for about 7.0 miles to Shade. Look for the Junior High School on your left. Take the first road to the right past the high school, which is Cowan Road. Stay on Cowan Road for approximately 1.4 miles to the Cooper farm on the right hand side of the road. From the South: Take US highway 33 north into Athens County. Watch for Cowan road after Rainbow Lake Road. Cowan road will be a left turn as you enter Shade.



The Ohio Meat Goat Task Force Presents:

Fence and Forages For Meat Goats

Saturday, July 31, 2004

9 A.M. Registration - 10 A.M. to 3 P.M.

at the site of

MACREM FARMS – Mark Brooker & Family
1455 N. Webb Rd, Wilmington, Ohio

Program:

- * Introduction: Farm Tour and Discussions
- * Fencing Strategies
 - Cross Paddock Fencing w/Electric
 - Portable Fencing
 - Restructured & Converted Barb Wire
 - Electric Net
- * Forage Types and Forage Utilization
- * Winter Supplementation Program for Does

* Goat BBQ meal served at Noon *

Cost is \$5.00 per person – (children 12 & under are free)

RSVP is required! Call Clinton Co. Extension: 937/382-0901

Sponsors include:

- | | | |
|-------------------------------------|---|-------------------------------|
| The Ohio State University Extension | * | Wilmington College |
| The Ohio Meat Goat Task Force | * | United Producers Assn. |
| Southwest Landmark/Land-O-Lakes | * | Buckley Bros./SweetLix/Purina |
| Gallagher Fence | * | PBS Livestock Health |



Kencove Fence