



# Communicate with Confidence

our information toolkit for the community we serve

**South Wales**  
Fire and Rescue Service



Gwasanaeth Tân ac Achub  
**De Cymru**



GWASANAETH Tân ac Achub  
Canolbarth a Gorllewin Cymru  
**Mid and West Wales**  
**FIRE AND RESCUE SERVICE**

# Contents

<b>FOREWORD</b>	<b>3</b>
<b>THE DIVERSITY UNIT</b>	<b>4</b>
Who are we?	4
What we do	4
Why we do it	4
Contact details	5
<b>LEGISLATION AND POLICY OVERVIEW</b>	<b>6</b>
<b>WORKING WITH ETHNIC MINORITY COMMUNITIES</b>	<b>10</b>
Introduction	10
How to refer to people by ethnic origin	10
Cross-cultural communication	12
Afghanistan	13
Arabs	14
The Balkan States	15
The Chinese	20
The Vietnamese	22
People of South Asia	23
People of the Caribbean	25
Africans	27
Somalis	27
Irish/Travellers	29
Polish/Migrant Workers	33
<b>RELIGIOUS AND PHILOSOPHICAL DIVERSITY</b>	<b>35</b>
Bahai'i	35
Buddhism	36
Christianity	39
Hinduism	41
Islam	45
Jainism	46
Judaism	49
Rastafari	52
Shintoism	53
Sikhism	56
Taoism	57
Zoroastrianism	57
Food Laws	59
Death Rites	60

<b>WORKING WITH DISABLED PEOPLE</b>	<b>61</b>
Introduction	61
The social model of disability	61
Meeting a disabled person	62
Attitude and approach to people with a disability	62
Meeting a person who uses a wheel chair or has limited mobility	62
Meeting a deaf, deafened or hard of hearing person	63
Meeting a blind or visually impaired person	64
Meeting a person who has speech difficulties	64
Meeting a person who has facial disfigurement	64
Meeting a person with learning difficulties	64
Meeting a person with mental health issues	65
Disability related language: Good terms to use	66
Disability related language: Terms to avoid	66
<b>WORKING WITH OLDER PEOPLE</b>	<b>69</b>
Introduction	69
Meeting with older people	69
Emergency situations	70
<b>WORKING WITH THE LESBIAN, GAY, BISEXUAL, TRANSGENDER COMMUNITY</b>	<b>71</b>
Introduction	71
Legislation	71
Myths and facts	72
Do's and don'ts	73
Transgender equality	73
Introduction	73
What is gender reassignment?	73
What is the purpose of gender reassignment?	74
What is gender recognition?	75
<b>COMMUNICATION</b>	<b>76</b>
Language Line	76
British Sign Language	77
Welsh Language	78
Events and Meetings Checklist	79
<b>DATA AND STATISTICS</b>	<b>80</b>
<b>INTERNATIONALLY RECOGNISED DAYS</b>	<b>81</b>



# Foreword

Equality isn't a minority interest. A fairer society benefits everyone in terms of economic prosperity, quality of life and good relations within and among communities. The responsibility for building a successful society rests with all of us.

The role of the Fire and Rescue Service has evolved over recent years. No longer do we use the 'one size fits all' service delivery approach. We now tailor our services and working practices to meet the requirements of our communities and our staff.

To help us to do this we have created this resource which will compliment the other tools you use to do your job effectively. It sets out useful information as well as practical tips about people that live, work and visit South Wales. We hope the information will enhance the way we conduct our day to day activity, what ever our role in the Service.

It is important to recognise that people of any strand of diversity are not a homogenous group. We have multiple facets to our identity such as an older, black, disabled female for example. It is also important that whilst taking account of any individual's background and requirements, we should not allow these to define them. A 'wheelchair user' is a person using a wheelchair. A 'gay man' is a man.

With this in mind, when using this resource please always remember that individuals are exactly that. Most people will respond to courtesy and good manners. A large proportion of the information in this document is obvious and common sense, for example shaking a persons hand is perfectly acceptable in most cultures, and you can offer your hand to a blind or visually impaired person. But it would be common sense to say 'may I shake your hand'.

The resource has been put together in such a way that it can be continually updated and revised as new information presents its self and the demographics and dynamics of our South Wales community evolves and changes.

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# The Diversity Unit

## Who we are:

The Diversity Unit is currently comprised of two diversity officers who cover the entire Fire Service.

The skill set and expertise of the Unit enables it to target and respond to the wide variety of equality and diversity issues which present themselves within such a large organisation, and assist colleagues with the creation of applicable solutions.

The team reports to the Chief Fire Officer; however they work across all directorates and all areas as the requirement for compliance and improvement transcends a linear approach.

## What we do:

- We offer in-house advice and guidance on equality and diversity issues to promote legislative compliance
- We advocate for equality and diversity improvements
- We work with key partners to gain, share, and implement best practice
- We enable ownership of diversity by supporting managers and staff
- We promote real and meaningful mainstreaming throughout the business
- We assist the Service in assessing how best to meet the diverse needs of its staff and the communities it serves
- We encourage the organisational and cultural development of the Service
- We empower staff by providing information, awareness sessions, and related support services
- We celebrate improvements, good news, and changes which brings our diversity ethos to life for service users as well as current and future staff
- We act as an equality and diversity contact point for external service users and partners

## Why we do it:

As a service funded by public money, there are clear legal duties and requirements placed upon South Wales Fire and Rescue Service (SWFRS) in relation to equality and diversity.

These are complex and range fully across all sectors of the Service and its business- from how we procure equipment to how we prioritise services.

With the Welsh Assembly Government listing equality and diversity as one of the top three priorities in Wales for Fire and Rescue Services, the momentum to drive forward and embed, real and meaningful changes is increasing.

As well as current legal requirements, the introduction of the New Single Equality Bill will strip public sectors of many ‘get out’ clauses currently allowed, and will put the responsibility squarely on these services to proactively create the improvements needed.

### **Some ways these improvements are being driven:**

- Internal and external facing Equalities and Diversity web pages
- Development of in-house resources available on the intranet
- Supporting key events in the geographical area
- Commissioning an equality audit to benchmark current position
- Advising senior and executive management on risks via consultation processes
- Developing working partnerships on a pan-Wales basis with the other fire services
- Providing multilevelled information to service via high level meetings, induction sessions, station based talks, and team briefings
- Developing a Single Equality Scheme
- Facilitating improvements in line with our Stonewall Diversity Programme
- Implementing a People Ambassador Pilot to ‘up-skill’ awareness across all levels of the organisation
- Feeding into plans, policies, equality impact assessments, and corporate actions
- Highlighting legislative based business risks in regards to equality and diversity
- Creating a multi-disciplinary equalities forum with key internal and external partners
- Establishing staff networks that provide both support and a meaningful mechanism for engagement and consultation
- Facilitating, participation and involvement activities, internal and external
- Commissioning research

The Diversity Unit welcomes feedback and further information that can be added to the resource. The Unit would like to thank Race Equality First, Cardiff and the Vale Coalition of Disabled People, LGBT Excellence Centre, Safer Wales, Age Concern Cymru, Help the Aged Wales, the Minority Support Unit of South Wales Police and Steve O’Connell, for their valuable contributions to this resource.

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A close-up photograph of a red oxygen cylinder. The cylinder has a black valve at the top. A white rectangular tag is attached to the valve assembly, featuring the text "NEXT PRESSURE TEST 2019 TG". The cylinder body shows some embossed markings, including "OXYGEN" and "NABCO".

NEXT PRESSURE  
TEST 2019 TG

# Legislation and Policy Overview

South Wales Fire and Rescue Service has a duty to consider the needs of the community it serves as well as its staff. This document intends assist personnel in the task of engaging and working with communities. Such principles can also be applied to working with all members of staff.

The Welsh Assembly Government requires the public sector to ensure that it engages people in developing people/citizen centred services. Legislation, especially equality legislation relating to gender, race, disability, religion or belief, age, sexual orientation and relating to the Welsh language, are explicit about involving such individuals and groups to enable the development of more inclusive services and employment practices. The Service has been listening to its service users and staff for some time. Its intention is to ensure that everyone has an opportunity to inform the development of their Fire and Rescue Service as a service provider and as an employer. This requires more sophisticated methods of engagement and up to date information about its staff and the community.

## What are Human Rights?

'Human rights' are the basic rights and freedoms that belong to every person in the world.

Ideas about human rights have evolved over many centuries. But they achieved strong international support following the Holocaust and World War II. To protect future generations from a repeat of these horrors, the United Nations adopted the Universal Declaration of Human Rights in 1948.

For the first time, the Universal Declaration set out the fundamental rights and freedoms shared by all human beings. These rights and freedoms - based on core principles like dignity, equality and respect - inspired a range of international and regional human rights treaties. For example, they formed the basis for the European Convention on Human Rights in 1950. The European Convention protects the human rights of people in countries that belong to the Council of Europe. This includes the United Kingdom.

Until recently, people in the United Kingdom had to complain to the European Court of Human Rights in Strasbourg if they felt their rights under the European Convention had been breached.

However, the Human Rights Act 1998 made these human rights part of our domestic law, and now courts here in the United Kingdom can hear human rights cases. Find out more about how human rights work.

## How do human rights help you?

Human rights are based on core principles like dignity, fairness, equality, respect and autonomy. They are relevant to your day-to-day life and protect your freedom to control your own life, effectively take part in decisions made by public authorities which impact upon your rights and get fair and equal services from public authorities.

## They help you to flourish and fulfil your potential through:

- being safe and protected from harm
- being treated fairly and with dignity
- living the life you choose
- taking an active part in your community and wider society

## What is the current situation?

There are currently nine major pieces of discrimination legislation, around 100 statutory instruments setting out rules and regulations and more than 2,500 pages of guidance and statutory codes of practice.

The proposed Equality Act expected to be enforced from 2010 will protect people on the basis of the following characteristics:

- |                      |                      |                                  |
|----------------------|----------------------|----------------------------------|
| • Age                | • Race               | • Gender reassignment            |
| • Disability         | • Sex                | • Marriage and civil partnership |
| • Sexual orientation | • Religion or belief |                                  |

## What is the ethos of the new legislation?

It is about individuals: everyone has the right to be treated fairly and the opportunity to fulfill their potential. To achieve this we must tackle inequality and root out discrimination. It is about the economy: a competitive economy draws on all the talents and ability - it's not blinkered by prejudice; and it is about society: a more equal society is more cohesive and at ease with itself.

## What will change?

The Equality Bill will strengthen equality law by:

1. Introducing a new public sector duty to consider reducing socio-economic inequalities;
2. Putting a new Equality Duty on public bodies;
3. Using public procurement to improve equality;
4. Banning age discrimination outside the workplace;
5. Introducing gender pay reports;
6. Extending the scope to use positive action;
7. Strengthening the powers of employment tribunals;
8. Protecting carers from discrimination;
9. Protecting breastfeeding mothers;
10. Banning discrimination in private clubs; and
11. Strengthening protection from discrimination for disabled people.

## What does the socio-economic duty look like for the FRS?

It only affects strategic decisions. The Audit Commission will check for compliance with this and the other duties through their inspection frameworks.

## What does the Equality Duty look like for the FRS?

It will build on the race equality duty 2000, the disability equality duty 2005 and the gender equality duty 2006 to include age, sexual orientation, religion or belief, pregnancy and maternity explicitly, and gender-reassignment in full. It intends to address multiple discrimination also. In Wales the Welsh Language Act remains separate and distinct from the Equality Duty. The Government will consult on the specific duties during the Summer 2009; a specific duty for procurement is anticipated.

## Addressing inequalities in political life

The Bill intends to extend the permission to use women-only shortlists to 2030. This will help to increase the proportion of women in Parliament.

## What will be the role of procurement?

Guidance from the Office of Government Commerce will be built on to include all equality strands.

## Age

Age discrimination in the workplace was made unlawful in 2006. The Bill intends to extend its scope to outside the workplace, its implementation expected in 2012.

## Addressing the pay gap

It is anticipated that public bodies will be required to publish annual details of:

- their gender pay gap;
- their ethnic minority employment rate; and
- their disability employment rate.

It is also expected that employees' pay and benefits (such as car lease etc) will be readily accessible and available to all employees.

## Positive action

Not just about using positive action to address inequalities in employment profile but evidence of diversity throughout the management structures and decision-making boards. The Equality Bill will expand the way positive action can be used so that employers can pick someone for a job from an under-represented group when they have the choice between two or more candidates who are equally suitable, provided they do not have a general policy of doing so in every case. This needs to be managed effectively in the FRS from the onset and the business reasons for doing so marketed clearly to all. Positive discrimination remains unlawful.

## Positive action beyond employment

Responding to data about the increase of a certain group involved in accidental fires, targeting Community Safety activity to that particular group (we are pretty much doing this already but we have opportunity to tailor Community Safety further).

## Strengthening the powers of the employment tribunal

The Equality Bill will allow employment tribunals to make recommendations in discrimination cases, which benefit the whole workforce and not just the individual who won the claim. This will help to prevent similar types of discrimination occurring in the future. Failure to comply with a recommendation could be used as evidence to support subsequent similar discrimination claims. The role of the trade union equality representatives will also be strengthened.

## Protecting carers (not limited to) from discrimination

The Equality Bill will strengthen the law, protecting people from discrimination when they are associated with someone who is protected themselves, for example, as their carer.

## Breastfeeding mothers

The Bill will make it clear that it is unlawful to force breastfeeding mothers and their babies out of places like coffee shops, public galleries and restaurants.

## Private members' clubs

The Equality Bill will make it unlawful for associations, including private members' clubs, to discriminate against members, or guests of members invited to a club. Improving protection from disability discrimination

The Equality Bill will place a new duty on landlords and managers of residential properties to accommodate the needs of disabled people. The Bill will make it unlawful to knowingly treat a disabled person in a particular way, which amounts to poor treatment, unless the treatment can be justified.

## What next for SWFRS?

The Diversity Unit will continue to provide updates to the senior management team and staff. It will participate in EHRC consultations on the public duties. The Service intends to continue the implementation of its existing equality schemes (which includes a focus on multiple identities) and carry out qualitative and quantitative research positioning us to produce a Single Equality Scheme incorporating all equality strands when specific guidance is issued by EHRC in 2010.

LUKAS

LUKAS

# Working with Ethnic Minority Communities

## Introduction

The Service aims to deliver services that meet the specific needs of our communities. This section looks at the cultural and religious backgrounds of people living in South Wales. Access to services such as ours is a human right. Legislation provides us not only with a moral case but a statutory obligation to take steps to ensure that all communities have access to the services we provide. There are many examples of proactive steps SWFRS has taken to reduce risks for example translating community safety literature for those of whom English is not a first language.

Race Equality First and Information from the Minority Support Unit from South Wales Police has helped us put this section together for you. We hope you find this background information interesting and useful.

In 2000 the Race Relations Act (1976) was amended to place a duty on the service to promote race equality. Our race equality scheme 2008-2011 sets out our servicewide objectives and is available on the intranet and website.

## How to refer to people by ethnic origin

First and foremost, if you are unsure how an individual or group may wish to be identified, then check it out with them. The terms mentioned below can only be general guidelines, and are always subject to an individual's preferences.

**AFRICAN:** This is often used to describe black people from Africa, but again, individuals often prefer to identify with their country of origin and will use Nigerian, Somali, etc.

**AFRICAN-CARIBBEAN:** This is often used as a general term to describe black people from the Caribbean, and as such is not wrong. However, people often prefer to identify with their island of origin, e.g. Jamaican, Barbadian, etc, so if possible, do so.

African-Caribbean is a preferred term to Afro-Caribbean. The term 'West Indian' is an historical term not considered appropriate unless it is in use as the title e.g. West Indies cricket team.

**ASIAN:** This is a general term and not precise. It is usually more acceptable to the persons concerned to be identified in terms of their national origin, e.g. Indian, Pakistani, region of origin, e.g. Bengali, or religion, e.g. Sikh, Hindu.

Also, although terms such as South Asian or South Eastern Asian are also sometimes used, many people may not be clear as to what you mean. Refer to people by their country of origin, such as Vietnamese, Malaysian, etc. when this is known.

**BLACK:** The term 'black' refers to African, African-Caribbean, Asian, Chinese and other ethnic minority people.

**BLACK BRITISH:** Although this is often seen on official documentation, when racial identity is an issue, people in general, particularly young people will refer to themselves as Black. Many people in South Wales will now classify themselves as Black Welsh.

**BRITISH:** This is about citizenship, and does not directly relate to ethnic or racial origin. Nearly everyone born in Britain has British citizenship, regardless of colour or ethnicity.

**COLOURED:** This is not term commonly used today apart from by some older ethnic minority people. Many people find it offensive. Although this term was in common usage some years ago, it is now used less and less often, and has been replaced by the term 'black'.

**NON-WHITE:** Many people may find this term deeply offensive, as its origins relate to apartheid. The term should be avoided.

**HALF-CASTE:** The use of the term half-caste was widely used until recent times. It is now regarded as offensive by many people due to its origins within the Hindu Caste System, in which being half-caste could mean social exclusion for the individual concerned.

**SELF-CLASSIFICATION OF ETHNIC ORIGIN:** When dealing with people from any community their own self-classification of ethnic origin is important and should be recorded in line with their wishes. Where the self-classification may be perceived by others as derogatory, it is recommended that clarification is added in brackets. For example, half-caste (mixed race/ parentage), or coloured (black).

**MINORITY ETHNIC COMMUNITIES/MINORITY ETHNIC GROUPS:** These terms are widely used and generally accepted in the broadest term to encompass all those groups who see themselves as distinct from the majority in terms of cultural or ethnic identity, and not just 'black' or 'visible' minorities.

'Ethnics' as a term on its own is not acceptable. Neither should terms such as 'immigrants' be used generally, unless in its strict technical sense.

**MIXED RACE:** This is generally accepted, but can sometimes have negative connotations. Alternatives, 'dual parentage', or 'mixed parentage'.

The term 'multi-racial' may also be used, for example as in reference to a 'multi-racial household'.

**MIXED CULTURAL HERITAGE:** This is increasingly used in educational circles. Half-caste is not acceptable, and is often considered to be offensive.

## Cross-cultural Communication

Good Practice	Seek advice where possible from the diversity team, colleagues, and voluntary groups representing different cultural backgrounds about how to communicate effectively.
Good Practice	Ask the first language of the person with whom you are dealing.
Good Practice	Be aware that in some communities, a woman will not be comfortable or wish to be in a room with a male who is not related.
Good Practice	Take care to be patient and reassuring when accent or language hinder communication (if necessary contact a translator / or language line).
Good Practice	Consider if there may be implications of using family members/friends to act as interpreters.
Good Practice	Check out what individuals mean when they use the terms 'cousin', 'uncle', 'aunt', etc. These terms may have a different meaning to what you are used to.
Good Practice	Be careful about using jargon or slang when speaking to persons from minority ethnic groups. What you say may have a different meaning to your listener.
Good Practice	Be mindful how you use gestures or body language. Individuals may place different meanings on a gesture you may feel is quite inoffensive.
Good Practice	Be aware that finger pointing can be particularly offensive in certain cultures.
Good Practice	Be sensitive when using colloquialisms or terms of endearment, e.g. my love, my dear, etc.
Good Practice	Consider the implications of using dogs during incidents as they are considered dirty in some cultures and are not normally allowed in a home.
Good Practice	Be aware that in some communities a handshake is not always the custom, especially among women.
Good Practice	Be aware that an act of comfort, e.g. putting an arm around a victim, may cause embarrassment or offence.
Think about	Avoid asking for a 'Christian' or 'surname'. Ask for the 'personal' or 'family' name instead.
Think about	A response to questions in English does not mean that the person fully understands what you are saying.
Think about	References to day or time have your interpretation, e.g. 'afternoon', may mean a period of time other than the one you are used to.
Think about	Not keeping eye contact in conversation means different things to people. Avoiding eye contact often is a sign of respect.
Think about	Just because voices are raised that a person is losing control or becoming aggressive.
Think about	How your own cultural background can affect your perception and behaviour towards others.
Think about	Removing shoes before entering some rooms at home, as well as in a Mosque, etc. If you offer to remove your shoes, you will be told if it is necessary or not, and would not inadvertently cause offence.
Think about	You can't assume someone's religion because of their nationality.

## Afghanistan

Afghanistan is an Islamic state, located to the north west of Pakistan, sharing additional borders with Iran to the west, Russia to the north and China to the extreme North West.

Two and a half times larger than the UK, with a population of 26 million, the main languages are Pashto and Dari (Persian).

Approximately 85% of the inhabitants are Sunni Muslims, with the bulk of the remainder being Shi'ite (Shia) Muslims. There are a very small number of Sikhs and Hindus living in the cities.

Afghans are predominantly nomadic people of many different tribal backgrounds including Pushtuns, Uzbeks, Turkmen and Tajiks. Pushtuns are the most dominant group, closely followed by Tajiks, between them making up around 63% of the total population.

The official government language of Afghanistan is now Dari (Persian), although the most commonly spoken language is probably Farsi. Pashto is also spoken. There are some 32 different languages and dialects spoken in the region.

Owing to the largely manufactured borders of the country and the predominately nomadic lifestyle of many Afghans there is a huge variation in the tribal traditions and customs. The Pushton code of Pushtunnwali is widely accepted in the addition of the laws of Islam. This code dictates: vengeance against insult or injury to kin; chivalry and hospitality towards the helpless and unarmed; bravery in battle; and integrity within their daily lives.

Afghanistan has long endured conflict, its natural boundaries resulting from the struggle for supremacy by the European imperial powers. More conflict arose with Russian occupation in 1979/80, and on their expulsion in 1992; civil war left Afghanistan one of the poorest nations in the world.

Landlocked and mountainous, Afghanistan has suffered from such chronic instability and conflict during its modern history that its economy and infrastructure are in ruins, and many of its people are refugees. It is also afflicted by natural calamities such as earthquakes and draught.

Its strategic position sandwiched between the Middle East, Central Asia and the Indian subcontinent along the ancient "Silk route" means that Afghanistan has long been fought over – despite its rugged and forbidding terrain.

It was at the centre of the so called "Great Game" in the 19th century when imperial Russia and the British Empire in India vied for influence.

It became a key Cold War battleground after thousands of Soviet troops intervened in 1979 to prop up a pro-communist regime, leading to a major confrontation that drew in the US and Afghanistan's neighbours.

The outside world eventually lost interest after the withdrawal of Soviet forces (1992), while country's protracted civil war dragged on.

A third of the Afghan population has fled abroad - despairing of a future at home. The emergence of the Taliban - originally a group of Islamic scholars - brought at least a measure of stability after nearly two decades of conflict.

Their extreme version of Islam attracted widespread criticism. The Taliban – drawn from the Pashtun majority - were opposed by an alliance of fractions drawn mainly from Afghanistan's minority communities and based in the north. Until recently in control of about 90% of Afghanistan, the Taliban were recognised as the legitimate government by only three countries. They were at loggerheads with the international community over the presence on their soil of Osama Bin Laden, accused by the US of masterminding the bombing of their embassies in Africa in 1998 and the attacks on the US on 11 September 2001.

After the Taliban's refusal to hand over Bin Laden, the US initiated aerial attacks in October, paving the way for opposition groups to drive them from power.

Afghanistan has had an interim administration which was inaugurated on 22 December 2001. It was formed at UN-brokered talks at which Afghan factions came to power-sharing agreement.

This followed the ousting of the Taliban administration after weeks of US-led aerial bombardment and action on the ground by opposition forces.

## ARABS

The term Arab is used to describe people who originate from the Middle East and North Africa, covering an area that includes Morocco, Tunisia and Algeria (the Magrib countries) in the west; the North African countries of Egypt, Libya and Northern Sudan; the Gulf states of the Arabian Peninsula; Syria, Lebanon and Palestine (the Sham countries); Iraq and Jordan.

### Language

Arabic is the written and spoken language of the vast majority of Arabs. There are a number of regional dialects of Arab spoken, however these dialects will generally be understood by Arab speakers.

### Religion

Most (95%) Arabs are Muslims, Sunni Muslims making up 85% whilst Shia Muslims account for 10% largely located in Iraq, Yemen and the Gulf coast. Under 5% of Arabs are Christian and are mainly found in Lebanon, Egypt, Syria, Jordan, Israel and Palestine.

### Dress

Traditional dress for Arab men is loose fitting dress (called a dishdashah or thoub in Gulf countries and a Jalabea which is hooded and worn mainly in North African countries). This allows air to circulate thus keeping the body cool.

Additionally men wear a head cover. This is made up of three pieces; a bottom white cap (thagiyah) to keep the hair in place. A top scarf head cover is worn on top (gutrah in summer, shumag a heavier red and white checked version in the winter). This is held in place by a black band called an ogal.

Both male and female children begin wearing the head covering upon reaching puberty as they enter adulthood.

It should be noted that many Arabs in Britain wear western clothes. People originating from the Sham countries are less likely to wear traditional clothes. Many Arab women dress conservatively and cover their faces (called nigab in the Gulf counties) and hair (hijab). More conservative girls and women will wear face and head covering whilst others wear only a scarf that covers the hair but not the face. A long black garment called an Abayah is worn that covers the body from the shoulders to feet.

### Culture

Privacy is important in Arab culture. When attending at the home of an Arab it would be considered impolite to look inside while at the front door. Upon entering the home of an Arab it is polite to offer to remove your shoes. Arab women generally will not shake hands, so only attempt to shake hands if it is extended to you. The male head of the family will often speak on behalf of the woman particularly during a first encounter.

## THE BALKAN STATES - EASTERN EUROPE

### Peoples of the Balkans

More than 75 million people live on the Balkan Peninsular. The area's ethnic structure with differences in national heritage, language and religion is complex and varied. The majority of the population are Slavs but there are a significant number of other peoples. The main Slavic groups include Serbs, Croats, Slovenes, Bulgars and Macedonians. Other groups include Albanians, Germans, Greeks, Hungarians, Romanians and Turks.

### Language

In the Balkan region, languages fall into two classifications, Indo-European and Ural Altaic. Slavic groups speak in the main Bulgarian, Serbo-Croat, Slovene and Macedonian. Albanians and Greeks use non Slavic languages while Romanian is in the romance language group.

### Religion

Religion is an important identifying feature in the region. Predominantly Serbs, Bulgarians, Macedonians, and Romanians belong to the Eastern Orthodox Church, while the Croats and Slovenes are predominantly Roman Catholic. The occupation of part of the area by the Turks of the Ottoman Empire for over five centuries resulted in the conversion of many Slavs and others to Islam. This applies especially to Yugoslavia, Bosnia and Herzegovina, Albania and Bulgaria.

### Present Day History

After the cessation of hostilities in 1945, the Balkan region came under control of the communist bloc. However during the 1980's, the Balkan countries moved toward democracy. This was the cause of much of the recently reported civil unrest, especially in the former Yugoslavia where Serbia and Montenegro tried prevent Slovenia, Croatia and Bosnia Herzegovina from leaving the group of states that made up the former republic of Yugoslavia under communist control.

## Albania

The Ethnic people of Albania belong to two regional groups. The Ghegs to the North of the Shkumbin river and the Tosk to the south. Minority groups are small and consist mainly of Romany, Vlachs and Greeks in the south.

### Language

Albanian is the chief language, however, there are two dialects of this, as per the regional divide. As to the minority languages, the Romany and Vlachs mainly speak Romanian, while the Greeks use Greek and Macedonian which is closely related to Bulgarian. Due to its geographical position Italian is also widely spoken.

### Religion

Under communist rule religion was discouraged and Albania officially became an Atheistic State.

However, since the end of the Communist rule, religion is emerged as an important facet of Albanian life. Cultural differences remain among the population and the three most widely practised religions are, Eastern orthodox, Islam and Roman Catholicism.

### Dress and Culture

As a result of the area being under Turkish rule for five centuries the Albanians adopted much of the lifestyle of western Asia. This is especially true of the Muslim communities. However latterly the western European influence is coming to the fore.

## Bosnia and Herzegovina

Once a Roman province, this region was settled by Slavs in the seventh century. The Ottoman Turks invaded in the fourteenth century only being driven out in the late nineteenth century. Again due to this occupation many of the population converted to Islam, and at the end of the Turkish rule ethnic tensions between the Muslim population and Ethnic Orthodox and Roman Catholic remainder arose. These tensions have continued to the present day exacerbated by the breaking away of Bosnia-Herzegovina from the former republic of Yugoslavia, which it was forced to join after 1945.

### Language

Due to many influences, the languages mainly spoken are Serbo-Croat, Bulgarian and Turkic.

### Religion

Predominantly three religions are followed by the population of the country. They are Islam, Eastern Orthodox and Roman Catholicism.

### Dress and Culture

Again, due to the influences of its historical occupants, a proportion of the country are still influenced by western Asia, especially those of the Islamic faith while the remainder are more influenced by the western European lifestyle.

## Bulgaria

Bulgaria takes its name from the Bulgars who settled in the region in the seventh century and who were assimilated into the Slavic culture. The population of Bulgaria, which numbers over 9 million, includes some Turks and Romanies. Between 1970 and 1990, under communist rule, ethnic Turks and Muslims were forced to adopt Bulgarian names in an attempt to assimilate ethnic groups into the culture of the country, however since 1990 a law was passed granting these groups the right to use their own ethnic and religious names.

### Language

Bulgarian is one of the chief Slavic languages with over 8.3 million people claiming it as their primary tongue. Bulgarian is also spoken in the states of the former Yugoslavia, and is closely related to the modern Macedonian which is itself spoken by a further 1.5 million people in Macedonia and Greece. Bulgarian is also spoken in Romania.

### Religion

As in most Balkan countries under communist control, Bulgaria was atheist however today there are two main religions being, Eastern Orthodox and Islam.

### Dress and Culture

Again Bulgarian folk culture has been heavily influenced by its period of Ottoman rule and today there is a strong Turkish influence in its music, clothing and architecture.

## Croatia

In the 1991 census ethnic Croatians, a Slavic people, constituted 78% of the population. Of the other ethnic groups in the country, Serbs are by far the largest, constituting 12% of the population with ethnic Muslims only 1%. Croatia along with Slovenia declared independence from the former Yugoslavia. Resistance to independence on the part of the Serbian population of Croatia and Yugoslavia plunged the area into a prolonged civil war.

### Language

Serbo-Croat is the main language of the country; however, there are minorities of Turkic and Italian speakers.

### Religion

Presently there are three main religions practiced in the country, Eastern Orthodox Muslim and Roman Catholicism.

### Dress and Culture

As with most areas of the Balkans, Turkish influence is still strong within the Muslim communities however, western European lifestyle influences the Christian communities.

## Macedonia

Again, Macedonia's ethnic structure is varied. Slavs (Serbs and Bulgars) predominate in the north and Greeks are the majority in the south. There are also groups of Turks, Vlachs, Muslims, Albanians, Jews and Romanies. Constituting the western half of the historic region, Macedonia was formerly a republic of Yugoslavia until 1992.

### Language

Macedonia is closely related to the Bulgarian, which is the chief language of the country, however, due to the differing resident minorities, Turkic, Romanian, Albanian and Italian are also spoken.

### Religion

Macedonians are predominantly Eastern Orthodox, but Islam, Judaism and Roman Catholicism are also practised.

### Dress and Culture

Slavic, Greek and Western Asian influences can clearly be seen in the country with diverse groups of the ethnic minorities usually following their religions leads as to culture.

## Montenegro

Of the six former Yugoslavia republics, Montenegro has the smallest population. Nearly all of the population are ethnic Montenegrins, whose language and religion reinforce their ties to neighbouring Serbia; Montenegro along with Serbia make up the constituent parts of what is today the country of Yugoslavia.

### Language

Serbo-Croat is the main language of the country; however, due to its geographical position Turkic, Albanian and Italian are also spoken.

### Religion

Predominantly Montenegrins follow the Eastern Orthodox religion, however there are sizeable Muslim and Albanian communities present, therefore Islam and roman Catholicism are also practiced.

### Dress and Culture

As for most of the region, the ottoman influence is still very strong and this is reflected in the food, music and architecture, however, the western European lifestyle is now coming to the fore.

## Serbia

Serbia is the other of the two constituent republics of Yugoslavia. It includes the formerly independent provinces of Kosovo and Vojvodina. The majority of the population is Serbian, a south Slavic people. In the province of vojvodina, Serbs maintain a majority, but a large

minority of Hungarians, Romanians, Bulgarians, Slovaks and others exist. In the province of Kosovo, most of the population are Albanian.

### Language

Serbo-Croat is the main language, however, due to the presence of the diverse ethnic minorities, Bulgarian, Albanian, Italian, Turkic and Romanian are spoken.

### Religion

An ethnic tension based on religious divergence has only all too starkly been demonstrated in recent events. The Serbs are in the main of the Eastern Orthodox religion, however Islam is followed by a large percentage of the province of Kosovo.

### Dress and Culture

Due to the prevailing situation, the ethnic variants of lifestyle are not being encouraged and it is only the western European manner of dress and culture that is openly seen.

## Slovenia

A former constituent of Yugoslavia, Slovenia, along with Croatia declared their independence from the former republic in 1991. The Slovenes a south Slav people have lived in the region since the sixth century. Again the majority of the people are ethnic Slovenes but minorities of neighbouring Slavic countries are also in residence.

### Language

Slovenian, is the main language of the country spoken by nearly 2 million. It is also spoken in parts of Italy and Austria.

### Religion

The majority of Slovenes follow the Eastern Orthodox religion; however, Islam is also followed by a minority of ethnic Slovaks.

### Dress and Culture

Slovenes are today influenced by the western European lifestyle although again there is a minority still influenced by western Asia.

## Yugoslavia

The inhabitants of Yugoslavia are of varied ethnic origins. The largest group, Serbs make up 62% of the population. In the southern part of the country, Albanians make up 17% of the population and are the fastest growing ethnic group. Other ethnic groups present are Bosnian, Muslims, Hungarians, Romanians, Slovaks and Bulgarians, who live mostly in the northern province of Vojvodina.

The former Federal Republic of Yugoslavia which encompassed the republics of Bosnia and Herzegovina, Croatia, Macedonia, Montenegro, Serbia and Slovenia, split in 1991. Croatia

and Slovenia declared their independence resulting in Serbian leaders denouncing this action, Federal troops made up mostly of Serbs, invaded Slovenia and Croatia.

The violence spread into nearby Bosnia and Herzegovina. In a 1992 referendum, boycotted by the Serb minority, the republics' Croats and Muslims voted for independence. International recognition came on April 6th 1992 and civil war erupted soon after.

Religious differences added to the ethnic hatred in the region and the consequences of which led to the Croat and Serb Christians turning on their Muslim compatriots. At the present tensions in the area are still at a sensitive level.

## Chinese

There are references to Chinese communities overseas as early as the 13th century. However, migration to Britain did not start until the early 19th century with the arrival of the Chinese seamen who settled in the major ports of Britain. Between 75-80% of the Chinese in Britain are believed to have emigrated from the New Territories of Hong Kong. The Chinese make up approximately a quarter of the world's population (the official figure is 1.3 billion). These, together with people who have migrated from Malaysia, Singapore, and Vietnam, have made the third largest ethnic group in Britain. (First, Asians originating from the Indian sub-continent, second, African-Caribbean's).

## Language

The modern Chinese language is over 2,000 years old compared with the Standard English language being less than 500 years old. The official language in China is Mandarin, however, Cantonese is the most spoken language, Hakka and Mandarin are spoken albeit by a minority. Within each province there are about 100 different dialects. In Britain Cantonese is understood by most Chinese. Cantonese is the most spoken language in the world.

## Religion

The main Chinese religions are Buddhism, Confucianism and Taoism, although ancestor worship is a strong Chinese belief. Other religions are also practised, i.e. Christianity (Catholicism and Protestantism).

## Birth

The Chinese mother will stay at home with the child for the first month after which a celebration meal will be prepared. Family and friends are invited although with settlement in Britain this traditional way may be wavered.

## Naming System

Traditionally the names of Chinese people have consisted of a family name followed by a personal name. The personal name is normally made up of two Chinese written characters (often hyphenated) in English. For British purposes the family name is the surname, e.g.

Male -	Man	Wen-Zhi
	Family Name	Personal Name

Female -	Cheung	Lan-Ying
	Family Name	Personal Name

The most common Chinese names found in Britain are Man, Cheung, Leung, Chang, Lam, Lee and Poon. The spellings can vary, e.g. Cheung which is the Cantonese spelling can be spelt Zhang the Mandarin spelling. There is no necessity for the wife to take the husband's name on marriage, but if they do an example would be Wong May-Lin (pre marriage) to Chang Wong May-Lin (post marriage). Many Chinese residing in Britain are adapting their names to the British system and give their surname last, e.g. Lan-Ying Cheung. If there is any doubt you should check with the individual. A number of the Chinese community are using European names as well as their Chinese names, e.g. Alice Lan-Ying Cheung or even only using the European name and the family name, e.g. Alice Cheung. Again, if in doubt check with the individual.

## Marriage

Although arranged marriages are not common, couples living in Britain may be subject to matchmaking by their families. The tradition of looking at the horoscope is sometimes observed to select the most favourable date for fixing the wedding.

## Death

The colour white is synonymous with mourning for the Chinese. On death, family and friends collect monies which go towards the cost of the funeral. The family will go through a period of mourning, during this time they will not visit other people in the community unless they are invited as some Chinese believe this will bring bad luck on the visited family. The Chinese may be buried or cremated and sometimes the ashes are shipped back home to their ancestors' grave.

## Medical Treatment

This is a personal preference either Chinese or western or a combination of both.

## Visiting a Chinese Home

It is respectful to address a Chinese person by their title and family name, e.g. Mr Cheung. If offered refreshments it is polite to accept.

## Dress

Traditional dress is still worn by some of the Chinese community although the western style of dress is most commonly worn in Britain.

## Festivals

Yuan Tan (Chinese New Year) is the most celebrated festival marking the beginning of the lunar year and the advent of spring. This festival normally falls between mid-January and mid-February. The celebrations can last for longer than three days. Other Chinese festivals include Ching Ming, where respect is paid to ancestors and the Dragon Boat Festival.

## Extended Family

The extended family is an important part of the Chinese life and a number of generations may live in the same house, although, in Britain this is not always possible due to the size of British houses.

## Authority within the Family

The male of the household is usually the only family member receiving a salary and the one who makes the decisions, probably after consultation with other members of the family. Traditionally

all the monies earned are pooled together for the common good of the family. This is likely to be continued by families living in Britain.

## Vietnamese

There are approximately 23,000 Vietnamese in Britain today, mostly made up of politically or religiously persecuted refugees. The majority of Vietnamese refugees in Britain are ethnic Chinese so they have Chinese and Vietnamese cultural backgrounds.

### Language

Vietnamese and Cantonese are spoken in Britain depending upon the person's ethnic origin. Many are conversant in both languages including English. Although they may be able to converse in the language it does not say they literate in it.

### Religion

The dominant religions practised by the Vietnamese are Buddhism, Catholicism and worship of their ancestors. These are practised in Britain as well.

### Birth

The Vietnamese mother stays at home with the child for a week or two at the most. There is a special meal provided for family and friends as a tradition although with migration to Britain this may be wavered.

### Naming System

The Vietnamese names are made up of three components: a family name, complementary name and a personal name. Vietnamese in Britain do vary the construction of their name. A common family name is Nguyen, a complementary name of van for men and Thbi for women. In Vietnam the woman does not take the husband's family name but in Britain some do.

The titles such as 'brother', 'sister', 'aunt' or 'uncle' are often a substitute for 'Mr' or 'Mrs' as used in the English language. The age of the person addressed relative to the speaker's age determines whether the older 'aunt' is used or the younger 'sister' appellation.

### Death

When a family member dies the body is kept at the house for between one and three days when friends and relatives call giving money towards the funeral costs. The colour white is worn by the family at the funeral. On each anniversary of the death an offering is made as a sign of respect and to honour the memory of the deceased relative.

### Food

There are no special dietary needs for the Vietnamese although rice is quite common.

### Visiting a Vietnamese Home

If offered refreshments it is polite to accept.

### Dress

Western dress is usually worn, but on special occasions a traditional dress called Ao Dai may be worn.

## Festivals

TET is the Vietnamese New Year, which is celebrated by the extended family. Presents, new clothes, fast meals and money are given. Moon festival is a celebration of the new moon although this is not widely celebrated in Britain.

## People of South Asia

People of South Asian origin are predominantly from Pakistan, India, Bangladesh, East Africa and Sri Lanka. Other areas include Nepal and the semi-independent state of Bhutan. People from South Asia can be divided into two main categories':-

1. From East Africa (originally from the sub-continent) are usually more westernised, this includes Hindus, Sikhs and Muslims.
2. From the sub-continents includes Hindus, Muslims and Sikhs.  
These people may not speak English fluently.

Pakistan is an Islamic state, which means nearly all the Pakistanis are Muslims. Approximately 85% of the Indian population is Hindu, some one tenth is Muslim and the rest consists of Sikhs, Christians, Buddhists, Jains, Jews and Parsis. Bangladesh is approximately 98% Bengali in origin. Approximately 85% of the population is Muslim but there are also Hindus, Buddhists, and Christians. Approximately 70% of the Sri Lankan population is Buddhist (Sinhalese ethnic group), and the rest being Hindus, Muslims, and Christians from the ethnic groups of Sinhalese, Tamils and the people of European descent. Sikhs mainly originate from the Punjab (India). A majority of Hindus and Christians are from the region of Gujarat.

## Pakistan

The national language of Pakistan is Urdu. The other languages are Sindhi, Pashto and Punjabi. Pakistan itself is over three times larger than the United Kingdom and stretches from the Arabian Sea to the former Soviet Union border. The name Pakistan derives from the Urdu words 'Pak' meaning pure and 'Istan' meaning land; translating to 'land of the pure'. Pakistan's population is approximately 130 million. The majority of the population are Muslims.

## Bangladesh

Predominantly Muslim, Bangladesh was formerly known as East Pakistan after Indian independence from the British in 1947. Civil war led to Bangladesh gaining independence from Pakistan in 1971. Located in the north east of the region, with a population of 122 million. One of the most densely populated countries in the world. The national language is Bengali from which the name Bangladesh gained its name, meaning 'land of the people'. Urdu, Gujarati, Punjabi, Hindu, Tamil, Malayalam are also spoken.

The country shares a border with India's state of west Bengal, whose main inhabitants are also Bengali.

## India

The main religion of India is Hindu – some 85% of the population. Other religions include Sikhism, Jainism, Buddhism, Islam, Christianity, Parsis (Zoroastrianism) and Judaism.

India lies between Pakistan and Bangladesh, stretching southwards into a tip to the west of Sri Lanka. It is a massive area, some 13.5 times larger than the UK, with a population of more than 1 billion (16 times greater than the UK's).

The national language in Hindi, although English is as widely spoken and was once classed as the national language. Others include Urdu, Bengali, Punjabi and Gujarati.

Owing to the vast land mass and diversity of cultures within India, it is worth looking at two particular areas of historical conflict within the country that remain relevant today.

### Jammu and Kashmir

Situated in an area on the northern borders of India and Pakistan, Jammu and Kashmir are known for their natural beauty. Nestled between the Himalayas and Pir Panjal mountain range Jammu and Kashmir have been key to disputes between India and Pakistan since the independence of India in 1947. Both countries claim the region as part of their territory. The subsequent conflicts between the two nations have resulted in a ‘line of control’ (cease-fire line) between the eastern and western areas of the region. During partition of India in 1947 the British gave the rulers of the princely states a choice of joining either India or Pakistan. The Maharaja of Jammu and Kashmir decided to accede to India and signed an instrument of accession to this effect on 27 October 1947. This accession has never been accepted by Pakistan and tensions between the two countries continue on several issues.

### The Punjab

This region was divided in 1947 at the time of the Indian independence. One section forms part of Pakistan, the other remains part of India. It is a fertile area and a large amount of India’s natural resources emanate from the Indian Punjab. Crops grow there and water from the irrigation canals feed poorer states such as Rajasthan and Uttar Pradesh. The population of the region is approximately two-thirds Sikh and has experienced some internal conflict over the years. There was a separatist movement to create an independent Sikh state of Khalistan during the 1980’s. This militant movement appears to have declined following political agreement and the wish of the majority not to condone violence. The situation in the Punjab settled during the 1990’s with most of the previously extremist groups participating in the democratic political process.

### Sri Lanka

Sri Lanka has a population of about 18 million and covers an area approximately a quarter the size of the UK. The official language of Sri Lanka is Sinhalese, although Tamil is widely spoken, especially in the North. The country’s residents comprise two main – Sinhalese 74% (mainly

Buddhists) and Tamils 18% (mainly Hindus). Particularly since independence from Britain in 1948 (Ceylon), conflict and allegations of human rights violations have arisen between the two factions. The Tamils are seeking to gain independence from the Sinhalese in order to establish their own state in the north east of Sri Lanka.

## Religion

Some of the more common religion are listed in a later section as there are many.

## Family

Family life throughout South Asia has a common thread. Often a joint or extended family, consisting of a mother, father, sons and sons families. Daughters tend to leave home on marriage to live in the home of their husband. The joint family traditionally lives together and decisions are taken by the head of the family in consultation with other members.

An important general difference compared with European traditions is the role of the family member, for whom family responsibilities and duties are more important than individual wishes. This can sometimes produce a different outlook from that of a society that emphasises individual development, such as Britain. South Asian families living in Britain are more likely to be split up and the joint family may not always be so wide.

## Naming Systems

For naming systems refer to 'religious and philosophical backgrounds'. It is worth noting that many South Asian residents in Britain adopt a European name.

## People of the Caribbean

The original inhabitants of the Caribbean were the Arawaks and the Caribs. Today, a small community of the Caribs survives in Dominica. The majority of the population of the Caribbean islands are African-Caribbean, descending from people brought to the region as slaves.

Approximately 60% of African Caribbeans who have migrated to Britain come from Jamaica. Smaller numbers of people have come from Dominica and Barbados. There are also people from the islands of Trinidad, St Lucia, St Vincent and Guyana.

## Religion

The religions of the islands are mainly those of Europe and North America. Roman Catholicism predominated in those islands formerly under Spanish or French influences and Protestantism prevailed elsewhere. Other religions include Voodoo, Obeah and folk religions such as Pentecostalists, Seventh Day Adventists, Shango, Pocomania, Shouter and Rastafari.

## Language

English, Spanish and French are the three most common languages in use. A local patois is spoken on some of the Caribbean islands, particularly those with a French background. An offshoot patois is Creole, which contains many words of African origin.

## Naming System

As a result of the slave system and influence of Christianity, most African-Caribbeans from the once-named British West Indies will probably follow the British naming pattern. Whilst in most cases the family name is passed from the husband to the children, in some cases the family name may be inherited from the mother. This may reflect women's family status, which has tended to be stronger than in Europe.

Greater diversity in personal names may also be found among African-Caribbean families because of the greater use of biblical names such as Moss, Esther etc and a more recent tendency towards creating novel and more original names.

## Marriage

Marriage is traditionally held in high regard in African-Caribbean communities. From the Caribbean perspective it should only be considered when both personal commitment and economic basis are secure. In Britain, there have tended to be a higher number of formal marriages possibly due to greater economic security, although there are also one parent households.

## Family

Within African-Caribbean families it was common for the grandmother to play a focal family role, sometimes taking major responsibility for the upbringing of the Grandchildren, allowing the mother to work. During the major migration to Britain of the 1950's/1960's many children remained in the Caribbean with their grandparents. When these children came to Britain to join their parents, the absence of the grandparent generation in Britain caused problems for some people. Today some thirty years on, the grandparent generation in Britain is established. The traditional role may have changed and adapted over time but in general the family support system is there.

## Food

The typical Caribbean diet is starchy; locally produced food such as yams, rice, okra, sweet potatoes, breadfruit, cassava and maize are used. Spices are widely used. Pork is an important meat which is produced on most islands. The people of the Caribbean tend to particularly enjoy fish.

## Music and Carnivals

Music, dancing and carnivals are central to the social lives of the Caribbean islands. Carnivals are religious in origin, but will normally have grown up around local events on each island. Music has often served as a vehicle of protest about social and economic deprivation.

## Death

There are no special rituals. However, the family may request a visit from a local pastor. Burial or cremation are equally appropriate.

## Africans

Africa is a huge continent with an enormous variety and diversity of languages, cultures, people and religions. This section briefly outlines the main groups who have migrated from Africa to Britain.

### Main Groups

The Nigerians and people from Ghana are the two significant groups from West Africa. Most are of the Christian faith although the majority of people from northern Nigeria follow the faith of Islam. Smaller numbers of people from Morocco and Algeria (North Africa), Ethiopia, Sudan, Kenya, Uganda and Tanzania follow the Islamic faith. Predominantly, people of east Africa are of the Christian faith, however Somalis are Muslims. Nigerians tend to speak one of three main languages: Yoruba, Ibo and Hausa.

### African Names

Religion and colonialism have transformed traditional African naming practises. Many people across Africa have adopted Christian or Muslim personal names. Administrative requirements have led to the introduction of surnames, usually African style, e.g. Robert Mugabe, Nelson Mandela. Some people will have both African personal and family names, e.g. Jomo Kenyatta. Owing to these influences most African people in Britain will have personal names, followed by a family name.

### West African Names

Two features of West African naming systems are outlined below. Firstly, women are likely to retain their own names on marriage due to their importance in property ownership and trade, and to ancestry and inheritance often following the female line. Husbands and wives may not necessarily have any name in common. Secondly, many west Africans have at least four personal names which may include a Christian or Muslim name, a name given after a relative or friend, a birth order name and a day name.

## Somalis

There is a well established Somali community in Cardiff, this community now numbers in excess of 6,000 and was first established when Cardiff was a thriving seaport.

Somalis have occupied Somalia, a country in the Horn of Africa, for over 1,000 years. More than 95% of the Somali population is composed of a single ethnic group. A common language, culture and Islamic religion unites the Somalis. There are between six and seven million Somalis, four million live within the border of Somalia, some two million in Ethiopia's Ogaden desert, some 240,000 in Kenya, and some 100,000 in Djibouti. Somalis are traditionally nomadic, pastoral people.

Under European and Ethiopian colonisation, the Somalis were divided under British, Italian, French and Ethiopian administrations, each seeking power for economic or strategic reasons. In 1960, British and Italian Somalia became independent, joining together as the new Somali republic. Since 1969 political repression accompanied by tribal and clan persecutions

culminated into civil war (1988) which resulted in the country's disintegration. The former northern region broke away and formed the Republic of Somaliland. The rest of the country, though divided into mini fiefdoms is now referred to as Somalia. Presently the north of Somalia is relatively settled, but fighting continues to erupt in the south.

There are approximately 60,000 Somalis in Britain, who tend to be either the established Somali community of sailors and their families or the more recent asylum seekers and refugees (many of whom have arrived in Britain from refugee camps).

### Religion

Most Somalis are Muslims. See reference under Islam.

### Language

Somali is the national language and the first language of the majority of the population. There are other distinctive dialects. Somalis may also speak English, Arabic, French and Italian. Until 1972 the Somali language had no official written form.

### Naming System

A Somali name will consist of a first name, followed by their father's name, then that of the Grandfather. Usually, a Somali is known by the combination of these three names. The naming system is the same for both genders. Traditionally, women retain their own names on marriage although in Britain a Somali woman may take her husband's family (grandfather's name) on marriage.

### Somali Structure

The social structure is composed of tribes, clans and sub clans that branch out into patrilineal lineage. The main clans comprise: the Isaq, who live in the north; the Dir, in the north-west; the Darod, in the north-east and south-west; the Hawiye, on the east central coast; the Digil and Raxanweyn, on the south hinterland. The clan family system is the basis of Somali society. It provides individual security, but for society as a whole it is an unstable system, characterised at all levels by shifting allegiances. Somalis identify more immediately with the clans into which each clan family is subdivided, e.g. the Isaq (isaag) contains clans such as the Habarawal, Habarjeclu and Haber Gerhais.

### Family

The man is traditionally the head of the family, taking major decisions and with main financial responsibilities, whereas the wife is the nucleus of the family and given great respect. Financial pressures have brought many women (and even children) into the labour market resulting in a shift in responsibilities. Many Somali women who are recent refugees work outside the home.

In Somalia, respect and status are gained through age and therefore Somali parents tend to have unquestioned authority over their children. Families who do not take responsibility for their children are not considered good members of society.

### Death

See reference under Islam.

## Food

See reference under Islam.

## Visiting a Somali Home

See reference under Islam.

Additionally, the following should be noted when dealing with the Somali community:

- To gesture with ones finger as a way of beckoning or asking someone to come to you can be offensive to a Somali. In Somalia this gesture is used only for dogs and not humans.
- Some of the Somali community who are recent refugees and asylum seekers may speak little English and need an interpreter.
- A Somali male may become aggressive or extremely embarrassed if confronted in front of a Somali woman as it may be viewed as loosing face.
- Recent refugees and asylum seekers may be afraid of people in authority / uniform because of the torture and treatment they have received from the police in Somalia.
- Somali people tend to try and sort minor incidents out within their own community.

## Dress

Somali women may wear the Islamic dress (hijab without the veil), the traditional Somali dress or modest western style dress and cover their head with a scarf. Most Somali men tend to wear western style dress.

## Khat

Khat (pronounced Ghat) is a plant based drug imported fresh in bundles, mainly form Kenya, Ethiopia and Yemen. It is currently legal unless in resin form. Somalis are the main consumers of Khat. Khat is normally chewed, acting as a stimulant.

Khat is used for socialising, predominantly among Somali men. There is a concern that Khat is contributing towards mental health problems among Somali refugees, especially when compounded with social and economic deprivation that some Somalis are facing in Britain.

## Irish

The Irish are Britain's largest ethnic minority group. The 2001 census estimates 1.5% of the population in Great Britain were born in Ireland, north and south.

The Commission for Racial Equality (now the Equality and Human Rights Commission) has suggested that there are frequent stereotyped responses to Irish 'customers' by service providers, which can lead to their exclusion from services to which they would otherwise be entitled.

## Language

The language of the Irish is Gaelic, the official state language taught in the Republic, and is becoming increasingly popular in Northern Ireland.

## Religion

The predominant religion is Christianity; either Roman Catholic or Protestant.

## Travellers

The majority of travellers are law-abiding families. Travellers are often very suspicious of any 'authority figures' – Non-Travellers are outsiders and clearly there is an understandable tendency to reject a society that clearly rejects you. (N.B. you are born a traditional Traveller and cannot become one by association).

'Traveller' is an umbrella term that encompasses a rich mosaic of disparate groups with elements in common and includes: Gypsies or Romanies, Irish Travellers, New (Age) Travellers, Occupational Travellers (e.g. circuses and fairgrounds). Some live in trailers (caravans) or similar vehicles on authorised (legal) or unauthorised (illegal roadside) sites, whilst others are housed (N.B. people do not necessarily lose their identity due to change in accommodation). Some are frequently mobile; others travel seasonally, whilst others are mostly sedentary. Distances travelled vary from weekend visits to traditional horse fairs to intercontinental journeys. The size of the Traveller population is difficult to estimate – there may be 80 to 110 thousand in the UK. Action in Liegeios (1987) estimated 9,000 Travellers in Wales and Morgan (1998) estimated 3,000 Traveller children in Wales. All have elements of specific culture and lifestyle with Gypsies being recognised as an ethnic minority (The Race Relations Act 1976). Some are proud to be Travellers but some in housing in particular may fear discrimination and try to hide their identity.

## Language

Gypsies are believed to have originated in Northern India about 1,000 years ago and to have dispersed throughout the world. They arrived in the UK at the beginning of the 16th century. Some may speak Romani. Some families may have lived here for many years whilst other Roma may be newly arrived as refugees. The Woods/Roberts clan are well known Gypsies associated with North Wales.

Irish Travellers may retain a relationship with Eire as 'the Motherland'. Some are new visitors whilst others have been present in Britain for years. They may speak Gammon, Shelta or Cant. Importantly, Travellers consider their language and many of their traditions secret and no business of anyone else.

## Religion

Travellers usually adopt the religion of the country in which they live. Some Gypsies have become born-again Christians and Irish Travellers are predominantly Roman Catholic.

## Naming

Usually children are cherished within the Traveller community. Children are often named after relations. Many nicknames are used. An individual may use either of their parent's surnames depending on the situation. Visitors should be guided by individual's self-description as to how they would like to be known.

## Traveller Families

Traditional Travellers consist of large extended family groups. The family is their central and most important social structures although customs can be generalised and practises may vary even from family to family. Marriages between affiliated groups, often at a young age, can be popular, as are large numbers of children. Each sex has a distinct and closely defined gender role within the community. Children are encouraged to emulate their parents and adopt maturity at a young chronological age. Each family speaks for itself, there are few community leaders therefore, although old age is respected. Travellers place a high value on privacy and confidentiality which should be preserved. There are feuds between some groups. Men gather together for 'men's talk' and women gather together for 'women's things'. Written communication may be problematic. Importantly not all have had an opportunity for schooling so there is a high level of illiteracy. Travellers are adaptable and men are usually self-employed in traditional trades such as scrap dealing and women are wives and mothers and may not often work outside the home.

## Death

There are a number of varying ways respect is shown when an individual dies. Clearly this is a sensitive time and like most rites of passage it is celebrated. Families may mourn for a year and believe it is disrespectful to say the name of the dead.

Customs vary depending upon the age of the individual and which family group he or she come from. It has been known to request a delay before actually writing the death certificate, or delivering the last religious offices until all members of the family or clan have assembled, to enable them to make their last farewells before the official declaration of death.

Often family and friends require the body to be released from the mortuary before the funeral to allow them to 'sit up' with the dead person for at least one or sometimes three to seven nights. The coffin is open, where feasible, the body dressed in their best clothes, not unlike an Irish wake. Items belonging to the deceased may be placed in the coffin; things they were attached to, photographs, jewellery, toys. Some families might fast during this period.

Use of a chapel of rest may not be acceptable to some Gypsies. Some leave a light on in the room until the body is removed. Formalities should be completed as quickly as possible. All procedures should be explained clearly, remember some family members may have problems understanding written information.

## Dress and Food

Travellers mostly adopt the dress of the country they live in. Traveller women prefer to wear clothes that are not figure revealing and older ones may wear aprons. The wearing of gold jewellery is a statement of status.

## Visiting Travellers

Visitors should wait to be invited into a trailer by the occupant; some may prefer to talk outside the family home. Visitors of the opposite sex to the occupant should be sensitive that Travellers prefer to talk with someone from the same sex. Visitors should avoid any mention to anything at all sexual or related to reproduction or bodily functions. If tea is offered it should be accepted

as it is a sign of acknowledgement of the family's cleanliness and also acceptance of the visitor. There are no sinks or toilets in trailers, several bowls are kept for different functions. Cups should not be put on the floor. Dogs are usually kept out of trailers, they should not be touched, not only may they bite but are considered unclean. Some travellers do not tell the time, and due to the transient nature of their culture, documentation (such as birth certificates) may not be readily available.

Overall, keep reminding yourself that Travellers often believe people who are not Travellers do not trust them and history (including their suffering at the Holocaust) makes them very cautious in relationships with outsiders. However, once accepted Travellers will make you welcome, they are an interesting, challenging and friendly community, a modern worldwide people that deserve our recognition and respect.

## Polish

Ethnic make-up of Polish people today is pretty much homogenous, with small, regional differences. In the recent years Poland is experiencing more migration from Eastern countries, like Ukraine or Vietnam, however in most places it is very rare to meet someone who is not Polish or is of different race. There is a small Silesian community in west of Poland. Some members of this community do not consider themselves Polish and speak a distinct language. There is also a distinct Roma community, the community is settled and most of them speak Romani language as their first language.

## Migration to UK

Majority of Polish people coming to UK, come here short-term, usually for a year, or two, in order to save money and take it back to Poland. They usually work in low-paid and low-skilled jobs, which is due to the lack of knowledge of English and of the job market. Majority of Polish migrants are young, they pay taxes and rarely make use of public services. Polish people are said to have a very strong work ethic and indeed often do work long hours. Recently, with the job market in UK declining and the exchange rates going down, many Polish migrants went back to their homeland.

Majority of Polish people in UK live in Houses of Multiple Occupation, in order to save on living costs. It is very rare for people to know about the legal requirements and facilities of an HMO.

In Cardiff, many Polish people live in areas near town, like Roath, Cathays and Splott. Less so Adamsdown and Grangetown.

## Language and Communication

The official language used in Poland is Polish. With regards to foreign languages, most of the younger generation do speak English nowadays, whilst the older generation tends to speak Russian or German as an additional language. There is very little variation in accents in Poland.

Polish people (similar to other Eastern Europeans) tend to be very straightforward when expressing their thoughts, which in UK may sometimes be perceived as rude, but in fact it constitutes a cultural difference. In comparison to English, Polish language rarely makes use of words like "thank you", "please" and other phrases, which in English mean politeness. This is rather expressed by using a different tone of voice. This may again be perceived as being "rude" before a person from Eastern Europe manages to "adjust" to the new language rules.

It is not normal for Polish people to ask how people are etc, if they don't know them (even if they are colleagues from work). Also it is not commonplace to smile at people that one does not know, e.g. in the street, or in a shop. This often changes as people stay in UK for a while.

## Religion

Catholicism is a majority religion in Poland, with over 90% of people declaring to be Catholic. The religion is still widely practiced, although younger generation tends not to practice as much as the older.

## History

Poland as a country has existed for over 1000 years. After World War II, Poland became a communist country and came under control of the Soviet Union (however was not part of it). Poland was the first country in Eastern Bloc to abolish communism in 1989, with the famous Lech Walesa as the leader of the opposition.

## Economy

Since the abolition of communism the country has experienced a very rapid economic growth. However, the economic situation in Poland varies from place to place, with big cities at the top of the scale and countryside at the bottom. Unemployment rates are pretty high, although declining. Competition in the job market is also very high. To give an example, graduates in the country are expected to speak at least one (sometimes two) foreign languages and there is a very large number of people educated to a degree level and above. In comparison to UK, statistically Polish salaries are much lower, although this is changing quite rapidly.

The currency in Poland is currently Zloty (PLN) and the country plans to switch to EURO in 2012.

## Dress and Culture

Polish people dress in a Western fashion and lead a largely similar lifestyle to their counterparts in Western Europe. Going out is popular with the younger generation. However, it is not so common for people in late 30s and 40s to go out and they usually stick to socialising at home or at family celebrations. Although a popular opinion about Polish people is that they like drinking (probably coming from the times of communism), binge drinking is rather unpopular in Poland.

## Contacts

Young people from Polish community in Cardiff have set up an organisation, CEEA (Central and Eastern European Association). Majority of their activities are cultural and the group runs a Polish school for children on Saturdays in the Polish House (Dom Polski) in 174 Newport Road. The chairman of the association and main contact is Dawid Wawrzyniak (who also runs a Polish language information website for Poles in Cardiff). Email: cardiff@infolinia.org and the website is [www.cardiff.infolinia.org](http://www.cardiff.infolinia.org).

There are also Polish masses in Nazareth House in Colum Road, Cathays, at 11.00 every Sunday and a lot of Polish community attend those. There are 3 Polish shops in Cardiff: Kaczuszka (in Macintosh Place), Ziomek (in City Road) and Mis (in Penarth Road). There is also a Polish internet cafe in City Road and a Polish hairdresser's in Clifton Street.



# Religious and Philosophical Diversity

This section gives an introductory insight into some of the religious cultures. It should be emphasised that peoples commitment to their culture and religion may vary considerably.

## Bahai'i

Baha'i's follow the teachings of Baha'u'llah, who lived in Iran in the 19th Century. He taught his followers that God has provided successive revelations to mankind through a series of Divine Messengers to bring humankind to spiritual maturity. Each of these messengers has been the founder of one of the world's greatest religions, and Baha'u'llah taught that he was the last of these. The central message of his teachings was the unity of all people. The Baha'u'llah faith is summed up in the words of Baha'u'llah, 'The Earth is but one country and mankind its citizens'.

The Baha'i teachings are based on the principles of economic justice, equal rights for women and men, education for all people, and the breaking down of traditional barriers of race, class and creed.

The interlocking triangles or 'Nine Pointed Star' represent the interdependence of all people in one essential unity. The number nine is has particular significance for Baha'i's, being known as "the number of Bah". The Arabic letters of the word "Bah", the first part of the title of the founder of the Baha'i faith, Baha'u'llah, add up to nine in the Abjad notation.

## World-wide Numbers

There are 5 million Baha'i's worldwide in more than 175 countries, with the largest concentrations in Africa (about 1 million) and the USA (about 300,000).

## Holy Places

Baha'i's meet in local assemblies but their administrative and spiritual centre is in Haifa, Israel. The two most holy places are the tomb of Baha'u'llah and the shrine of the Bab, both in Israel.

## Holy Writings

All the writings of Baha'u'llah are revered and studied, especially the Kitab-i-Aqdas - 'The Most Holy Book'. He wrote in both Arabic and Persian, and his works have been translated into many languages.

## Buddhism

The Buddha spoke of an Eightfold Path to enlightenment. This is traditionally represented as an eight spoke wheel. The path is a guide to living life compassionately and non-violently.

Buddhism originated in India. It is a religion based on the teachings of a man called the Buddha, "the Enlightened One", "The One Who Knows". The starting point for Buddhism is mankind and the way in which people suffer (whether physical pains, dissatisfaction with life, wanting more, fear of change, death etc). Buddhism seeks to give a person peace of mind and develop loving compassion towards all living things. The goal of the Buddhist religion is enlightenment which means to be fully awake to the reality of life – to have an understanding of why there is suffering in the world and how it can be overcome. Buddha did not claim to be a god or a saviour but simply a teacher who could show men the true way of life to follow.

Today, there are about 330 million Buddhists worldwide, the majority living in the Far East, with an estimated 130,000 in Britain. There are three main branches of Buddhism Theravada, Mahayana and Vajrayana. Buddhism has developed in contrasting ways in different countries to reflect the varying cultures and religions it has encountered. There is, however, a common basis to all Buddhism known as the Triple Jewel, the Buddha, the Dharma (teaching) and the Sangha (community of monks and nuns).

## Beliefs

Siddhartha Gautama, later known as the Buddha, was born in about 560 BC in the foothills of the Himalayas. He was the son of a Hindu Prince. Gautama lived a life of luxury, seeing nothing of the outside world until he was a young man. Then he saw The Four Passing Sights; death, old age, poverty and sickness. He wanted to find a way to end suffering by finding its cause, how to cure it and discover the true meaning of life. For six years he sought different spiritual paths including asceticism (extreme self-denial to the extent of nearly killing himself). Finally through meditation and religious trance, he found enlightenment and an end to suffering (Nirvana). It is at this point that he became the Buddha. He travelled as a missionary for about 45 years with a community of monks and nuns, spreading the teaching.

The Dharma offers a way of self-improvement. The Buddha taught the Middle Way between the extremes of luxury and complete austerity as a means of understanding and overcoming suffering. The problem of suffering and his answer to it are set out in the Four Noble Truths:

- All life involves suffering
- The origin of suffering is desire
- When desire ceases, suffering will also cease. There are six hindrances – greed, hatred, laziness, restlessness, indecision and lack of trust.
- The Middle Way is the path that can lead to Nirvana (the final state of holiness in which all greed, hate and illusion have banished). The Middle Way has eight steps known as the Noble Eightfold Path: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Contemplation.

By learning to think, behave and meditate in a new way, a person can learn to control desire. Buddhists do not believe in a divine being or creator. Buddhism can be described as a system of thought consisting of practical advice.

## Visiting a Buddhist Home

It is best not to shake hands with a Buddhist unless a handshake is offered, as it may not be their custom. Normally in the home there will be a statue of Buddha (a title given to an "enlightened" or "awakened" being) which is usually in a central position. There may be an incense holder at the front and flowers and candles by the statue's side.

## Visiting a Buddhist Temple

Buddhist temples vary in design from one country to another. They are usually built to symbolise the five elements; wisdom, water, fire, air and earth. Buddhist temples in Britain have common features. A temple (vihara) has a state of Buddha; it is where teaching and meditation takes place and has accommodation for resident monks and nuns. Buddhists remove their shoes as a sign of respect when entering a vihara. Visitors should do the same.

## Dress

Buddhist monks wear robes of an orange yellow colour called saffron and go barefoot. They shave their heads and carry bowls, known as begging bowls, in which they carry the gifts that other Buddhists give them.

## Food

Buddhism emphasises the avoidance of intentional killing. Many Buddhists are vegetarian.

## Birth

No particular ceremonies are performed at birth although monks may be invited into the home to chant texts from Buddhist scriptures. The baby may also be taken to the temple for a naming ceremony.

## Marriage

Traditionally parents help their children find a suitable partner. The marriage is not a religious occasion. After the ceremony the couple may either invite the monks into their home or go to the temple to be blessed and be given the sermon of the Buddha's teaching on married life. After the blessing a gift of food is given to the monks. Divorce and remarriage is rare among Chinese Buddhists.

## Death

After death, the body of the deceased may be handled by non-Buddhists, but a monk from the same school of Buddhism as the deceased should be informed promptly, in order that prayers may be recited as soon as possible after death. There are no religious objections to autopsies. Buddhist funerals vary a great deal from one country to another. Buddhists see death as natural and inevitable, and this is the main theme of Buddhist funerals. The dead may either be cremated or buried. Organ donation is an act of generosity, which may contribute towards the achievement of Nirvana.

## Festivals

Vaisakha Puja is a festival celebrated in the month of Vesak on the full moon (usually May) and commemorates the birth, enlightenment and passing of Buddha. On this day captive birds and fish are released as a symbol of Buddha's love and compassion of living things. In many countries Buddhists hang up paper lanterns and flowers in their homes and light candles and burn incense in the temple in front of Buddha's statue.

## Christianity

Jesus died on the cross, the normal method of execution in the Roman Empire at the time. It was a shameful and painful death, but showed Christians believe that through it God showed his power over shame, pain and death. This is the world's most widespread religion, with about a billion followers worldwide.

Christians believe in one God, and that His Son Jesus Christ was sent into the world. The Bible is the Christian holy book, the Old Testament section being also the Hebrew Bible i.e. that used by followers of Judaism. Much of what is spoken about in the Old Testament also features in the Qur'an, the Islamic holy book.

Therefore, Christians, Jews, and Muslims are sometimes referred to as 'The People of The Book', as they have this common reference in their religious beliefs.

The four major Christian groups are Roman, Catholic, Anglican, Protestant and Eastern Orthodox, but there is a diversity of tradition and practice under the broad umbrella of Christianity, whether 'conformist' or 'nonconformist'.

Individuals and families from ethnic minority communities may well be Christian, so never assume what a person or families' religion may be, merely from their ethnic origin. If it is relevant to your enquiries, asking politely will cause no offence.

When dealing with Christians, as with any other religious group, always be sensitive as to your own actions and words. Whatever their denomination, Christians have respect and reverence for the name of God, and careless use of language e.g. 'Jesus' or 'Christ' as an expression of surprise, may cause offence.

Most denominations have Sunday as the special day for public worship. There are many major festivals in the Christian calendar, but the most widely celebrated are Christmas celebrating the birth of Jesus, Easter commemorating Jesus' death and resurrection and the Pentecost (Whitsun) celebrating the gift of the Holy Spirit.

## Death

After death, the body of the deceased may be handled by non-Christians, but should be treated with as much respect as if it were still alive. There are no religious objections to autopsies.

Christians generally support organ donation from both the living and the dead and believe that doctors are the best people to diagnose physical death. The body must be treated with respect. Donation of organs is considered a generous and charitable act. This is true for both Roman Catholic and Protestant churches.

## Hinduism

This is the written form of the sacred sound 'Aum', (sometimes spelt 'Om'). According to the Hindu scriptures, Aum was the first sound, out of which the rest of the universe was created.

There are approximately 650 million Hindus worldwide with some 300,000 living in Britain, mainly originating from Northern India, in particular, the areas of Gujarat and the Punjab. Major languages are Hindu, Urdu, Punjab and Gujarati; English is also widely spoken.

### Birth

When a child is born a brief ceremony takes place where a priest whispers prayers into a baby's ear, and honey and ghee are then placed on the tongue of the child. The naming ceremony takes place shortly after birth.

### Marriage

Arranged marriages are common with the consent of the couple. The ceremony is performed in Sanskrit an ancient Indian language. The couple's clothes are tied together and they walk around the sacred fire. The marriage ceremony usually takes place in the bride's house. Divorce is allowed, though is very uncommon and considered shameful especially for women.

### Death

The eldest son or other senior male relative should be consulted in all arrangements. A priest will conduct a ceremony of Last Rites.

The final samskara is carried out for the departed soul. Where possible, just before the soul leaves the body, a few drops of Ganges water, the leaves of the sacred tulsi plant and a piece of gold are placed in the mouth of the dying person. The body is cremated, since it is only the continuation of the atman, or soul that is needed for reincarnation. The body is bathed (by persons of the same sex), dressed, wrapped in a piece of new cloth and laid on a stretcher, which is carried in procession to the funeral pyre. In places where it is not possible to build a funeral pyre, the body is taken in a coffin to the crematorium. At this time a mantra is chanted. When the pyre or furnace is lit, prayers from the Hindu scriptures are recited to give the soul peace. After the cremation the ashes, flowers and bones are collected and, if possible, some are scattered on the River Ganges or on another river or sea.

For a non-Hindu to touch or wash the body may cause much distress. Jewellery, sacred threads and other religious objects should not be removed. Only men attend the funeral. There are no religious objections to autopsies.

There is no specific ruling regarding organ donation, so scholars believe that there is nothing to prevent this happening. It is a matter for the individuals conscience.

### Family

Hindu families like Muslim families are traditionally extended with many generations living together. The man, as head of the family, takes care of providing for everyone, whilst the women take care of the home. In Britain today, many Hindu women work.

## Beliefs

Hinduism or Hindu Dharma, is an ancient religion being over 4000 years old and originated in the Indus Valley in the Indian sub-continent.

There are a wide variety of beliefs but there are six classic schools of thought. Hindu teaching is built around the belief of an eternal soul. The soul must then travel to the creator Brahman, but the soul must be clean and purification is difficult to achieve in one lifetime. Thus, the soul is reborn over and over again until the point where it can return to the creator. This point is called Moksha or release and is the basis of belief in reincarnation.

Hindus also believe that any present circumstances are due to actions in a previous life (Karma). The path of conduct through this life (Dharma) affects the position of the next life.

The main principles of Hinduism are:

- Belief in God (Pararneshwal)
- Prayer (Prathana) is the way of reaching and establishing unity with God
- Rebirth or reincarnation (Punerjanma)
- The law of action (Puzushartha), which says that we can decide our destiny by our past deeds, whether good or bad
- Compassion for all living thing (Pranu Daya) it is a sin to bring suffering to any living thing

Brahman is the supreme spirit of creation, neither male nor female, and is the creator of all the Gods, of whom there are hundreds but Brahman stands above all the others.

There are three principles deities which are honoured by all Hindus: Brahma the creator of life; Vishnu the preserver of life and Shiva the destroyer of life.

Reverence to the sacred books, the Vedas (Rig Veda, Yajura Veda, Sama Veda and Athava Veda) the Smritis or Books of Law and Agamas.

There are many hindu festivals and these include: Holi (March) is the spring festival where ranks and caste are forgotten. Raksha Bandhan (August) the festival of protection. Dussehra (Sept/Oct) means 10 nights and symbolises the triumphs of good over evil. Diwali (Oct/Nov) the Festival of Lights. Small lamps (divas) are lit to guide the God, Rama on his return to his kingdom. The new financial and commercial year also begins with Diwali.

The Caste system is based on position in society. There are four varna or social classes:

1. Brahmins: - traditionally went into the priesthood, now more recently into government and big business.
2. Katriyas: - traditionally rulers and police and warriors.
3. Vaishyas:- money matters, merchants, farmers and businessmen
4. Shudras:- manual workers and servants
5. Harrijans:- the outcasts or untouchables are outside of the caste system and take no part in Hindu rites, the outcasts would do jobs that no other person would do. Caste rules are generally less rigid in Britain.

## Food and Drink

Hindus do not eat beef and consider the cow a sacred animal. Vegetarianism is very common amongst Hindus due to their compassion for living things.

## Dress

Hinduism does not require any particular type of dress. In Britain Hindus may wear either Western or Indian style dress. Young Hindus in particular may wear Western dress. Some Hindu women may prefer to wear saris (normally worn by Gujarati women) or shalwar khameez (normally worn by Punjabi women). The end of the sari may be used to cover their heads whenever they go out of the house as a gesture of modesty. Hindus may have a red powder spot (bindi) on their forehead, or if married, in the parting of their hair just above their forehead. Bangles are also popular with women of any age. At home men may wear a dhoti (a knee length piece of cloth tied around the waist) or pair of loose cotton trousers.

## Islam

Muslims say that Islam guides a person's life just as the moon and stars guide a traveler in the desert. The symbol on a country's flag often indicates a Muslim state.

Islam – “submission to the will of God” – is the name given to the religion preached by the Prophet Mohammed about 1,400 years ago. Mohammed preached that there is only one God (Allah) and that he, Muhammad, was God’s messenger. Those who believe in one God and accept Mohammed as His messenger are called Muslims. Within Islam (as within Christianity) there are different branches, the two main branches being the Sunnis and Shi’ites.

Today, there are about two million Muslims in Britain. The main communities are based in inner-city areas. Within Britain Muslims have originated from Pakistan, Bangladesh, India, East Africa, the Middle East, Sudan, Egypt, North Africa and Kurdistan. They mainly speak Punjab/Urdu, Bengali with some Pashto, Farsi, Arabic, Kurdish and Somali.

### Beliefs

Islam is not just a religion but a complete way of life. Muslims believe the Qur'an (holy book written in Arabic) is the word of God, spoken to Muhammad by the angel Gabriel. The Qur'an has been the guiding light for Muslims all over the world for the past 1,400 years and has been translated into many languages. The five pillars of Islam (this is the familiar term used to describe the basic obligations of worship laid down to all Muslims):-

1. Shahadah: - The Declaration of Faith. Shahadah comes from the Arabic word Ash-hadu meaning “I declare” or “I bear witness”. It consists of the affirmation of faith in the creed of Islam: “There is no god but God, Mohammed is the messenger of God”.
2. Salat: - Prayer. Muslims are required to perform five obligatory daily prayers: Fajr:- offered in the period from dawn until just before sunrise, Zuhr: - after midday until afternoon, Asr: - from late afternoon until just before sunset, Maghrib: - after sunset until daylight ends and Isha: - at night until midnight or dawn.
3. Zakat – The welfare contribution each Muslim is obliged to pay once a year (2-5% of savings is given to charity).

4. Sawm – Fasting during the month of Ramadan (the ninth lunar month). Muslims should abstain from eating, drinking, smoking and sexual intercourse from sunrise to sunset. Fasting is obligatory to all Muslims from puberty. Exceptions include nursing mothers, those who are pregnant or menstruating, the sick and Muslims travelling long distances. Days missed should be made up at a later stage.
5. Hajj – The pilgrimage to Mecca, once in a lifetime, if one is physically and financially able.

## The family and the role of women

Muslim families are traditionally extended or joint families living together or in close proximity of each other. Within Islam, men and women are treated as equals except greater emphasis is placed on the women to be a wife and a mother. The man has a responsibility to provide financially. Muslim women are allowed the right to an education and career. Muslim women also have the right to independent ownership of property and income, this right does not change with marriage.

## Birth

After birth the new born is washed and the Imam (local prayer leader) recites sacred words over the baby. Males are sometime circumcised.

## Naming System

The Muslim naming system varies considerably; all Muslims have a personal name. Muslims names are usually constructed of Arabic words e.g. Mohammed Akbar (religious names) Choudhury (hereditary) the personal name may come first or second. Other examples of religious names that can also be personal names are Akbar, Amin, Aziz, Mohammed.

Muslims believe that God sent many prophets throughout history including the Old Testament prophets and Jesus.

All prophets preached faith in one God, life after death and one moral code. Muslims believe Mohammed was the last of the prophets and the perfect model of how people are to live. To say or do anything which shows lack of respect to God, to the Prophet Mohammed, or to any of the prophets is considered blasphemous and deeply hurtful to Muslims.

Examples of hereditary names are Bhatti, Khan and Shah. The traditional polite way to address a Muslim is by his personal and religious name. A Muslim should not be addressed by his religious name only, especially if this name is one of the most sacred names such as Mohammed. Hereditary names are clan or regional names so when taking a Muslims name it is important to record the full name so as not to miss any parts. The female names are usually made up of a personal name and a religious name e.g. Amina Ayesha, Fatima and Fauzia. The second name is known as the title name examples are-Begum, Bibi, Khanum and Khatoon. Female Muslims do not traditionally have any name equivalent to the British surname but some do take the husband's name after marriage.

In Britain Muslims use their hereditary name as the family name and this is adopted by the family e.g. If Mohammed Rahman Khan married Amina Bibi she may call herself Amina Bibi Khan. However a muslim woman may keep her own family name. Many Muslims in Britain

have ceased to use their title name and/or their religious name and may only use their personal name and family name. It is advisable to check how they wished to be addressed.

### Marriage

Islam encourages marriage and in certain communities arranged marriages are common. The Muslim man may take up to four wives although in Britain only one is allowed. The Muslim wedding can take place anywhere although a registrar must be present.

### Divorce

Divorce is met with disapproval although, on grounds of adultery, incompatibility, impotence or wilful neglect in maintaining ones family, is accepted.

### Death

A dying Muslim should be turned to face Mecca in the South-East.

One of the articles of faith of a Muslim is that there will be a Day of Judgement on which all the dead will be raised and judged by god. Those whose good outweighs their bad will go to Paradise and the others to the Fire.

After death only Muslims should handle the body. Next of kin or the local Muslim community will make arrangements to prepare the body for burial. The body will be washed will remain covered with a white sheet and buried as soon as possible (normally within 24 hours). Therefore, all formalities should be completed as quickly as possible. A light will remain on the body until it is moved. As there will be a bodily resurrection, bodies are not cremated. Autopsies are acceptable only where necessary for the issue of a death certificate or for coronial purposes. If it is required for the body to be touched by a non-Muslim disposable gloves must be worn. Person of same sex only should handle the body. Muslim graves are raised between 4 and 12 inches to prevent people walking or sitting on them.

Excessive grief is discouraged as it is presumed that someone who dies as an observant Muslim will go to Paradise. To overdo mourning seems to show mistrust in God's love and mercy.

Most Muslims generally support organ donation from both the living and the dead and believe that doctors are the best people to diagnose physical death. Altruism and generosity to others are an essential part of the faith and organ donation is seen as a demonstration of this. The Muslim Law (Shariah) Council stated in 1995 that it is acceptable for Muslims to donate organs after their death and to accept organs if needed. It is felt that not all Muslims would be fully familiar with Islamic teaching in this area.

### Food

The Qur'an forbids the eating of pork or any pork products. Any utensils or containers that have touched pork are considered unclean. Muslims may eat meat which is halal (permitted) and has been slaughtered in accordance with the law of Islam, also kosher meat slaughtered the same way in certain circumstances. Alcohol, food or drink which contains alcohol, is forbidden, as is drug abuse.

## Visiting a Muslims home

Inside a Muslims home you are likely to see a copy of the Qur'an sometimes covered with a white cloth, pictures of Mecca and quotes from the Qur'an around the walls. Many Muslim women may feel uncomfortable in mixed company and tend to avoid being in a room with a man who is not a relative. If you need to speak to a Muslim woman it is better if family members (including children) or relatives are present, it is more appropriate if another woman is present. Do not shake hands with a Muslim woman unless a handshake is offered. It is polite to accept refreshments if offered.

## Visiting a Mosque

You are expected to remove your shoes. A typical Mosque has a mihrab that points towards Mecca, a pulpit for teaching and a lectern for the Qur'an. Some Mosques have a minaret which is a tower for calling the faithful to prayer. Friday midday is the busiest time, as all male Muslims should congregate at the Mosques for prayer. Outside of the prayer room there will be running water for people to wash before prayer, there may be separate entrances for men and women.

Muslim men tend to cover their heads for prayer, women should cover their head, arms and legs. Within some Mosques, there may be a school to teach young scholars to learn and read the Qur'an.

## Dress

Islam teaches modesty in dress, the minimum part of a man to be covered is from the navel to the knees, for women from their head to their feet (exposing only their hands and face). Muslim men mostly wear western dress. Most Muslim women in Britain tend to dress according to their county of origin. Women from Pakistan, India, and Bangladesh wear Shalwar kharneez or saris and cover their heads. Women from the Arabian Gulf may wear black cloaks covering themselves completely and a veil covering all or part of the face (hijab). Iranian and some Somali women may wear the same but without the veil. Muslim women from other countries may wear modest western dress with long sleeves and cover their heads.

## Festivals

Eid al-Adha – This is the festival marking the final stage of the pilgrimage to Mecca, it lasts for the maximum of three days and is celebrated with communal prayers and the exchanging of gifts. The special feature is the sacrifice of an animal in commemoration of the story of Ibrahim (Abraham) and his son Ismail (Isaac).

Eid al Fitr – means the festival of breaking the fast and it immediately follows the end of Ramadan. It is a family and community celebration and weather permitting communal prayers are said outside in the open. After prayers, parties and the exchange of gifts takes place.

## Medical Treatment

Modesty is extremely important, Muslims prefer to be treated by persons of the same sex. Post mortems are permitted if legally required (refer to entry under DEATH).

## Janism

The upright hand represents non-violence and reassurance and is a reminder of the responsibility of every individual to act with wisdom and peace. The word 'asimsa' appears on the palm of the hand.

The word Jain refers to a follower of the Jinas – 'those who overcome'-conquering their inner feelings of hate, greed and selfishness: overcoming desires is the chief principle of Jainism. Jains believe that all individuals are bound to this world by deeds done in previous lives – karma - and it is only by renouncing materialistic desires that these bonds can be broken and the soul achieve the blissful state of moksha.

Altogether there are 24 Jinas, who are also called Tirthankaras (bridge-makers). They are regarded by the Jains as great teachers. The last of them was Mahavira, who lived in India in the 5th Century BC. The Jains continue to be regarded as teachers whose example helps others to escape the cycles of birth and death, and to achieve freedom from reincarnation. The belief in non-violence, ahimsa, is central to the Jain tradition, and Jains try to avoid violence toward humans and toward life in any other form, including animals and plants.

Jains believe that all life is closely bound up in a web of interdependence, and that all aspects of life belong together and support each other.

## Worldwide Numbers

More than 98% of the 8 million Jains in the world today live in India. The two largest Jain Communities outside India are the UK and USA.

## Holy Places

There are many Jain holy sites in India connected with the lives of the Tirthankaras. The most important sites are often places where different Tirthankaras achieved enlightenment.

## Holy Writings

Sources of Jain teaching include early scriptures called the Siddhanta and Anuyoga. The core Jain teaching of non-violence has had a powerful effect on Indian culture and was highlighted by the teaching of Mahatma Gandhi.

## The 5 Principles

Ahimsa: this is the complete avoidance of harm and is essential to the pursuit of moksha. All living beings are equal and none of them should be harmed, for in doing so one will only harm oneself.

Truthfulness (satya), this does not mean tactlessness, but includes deliberation before any speech and avoidance of saying anything painful to others.

Non-stealing (Asteya); this also includes avoidance of greed and exploitation.

Chastity (Brahmacharya); monks and nuns are celibate, and for Jain lay people monogamy and faithfulness are important.

Detachment from material things (Aparigraha); material pleasures are transitory illusions, and Jains try to limit their acquisition of wealth contributing instead to humanitarian causes.

## Organ Donation

There are no religious restrictions and many people believe that donation from the living or the dead is the most charitable act that one person can perform for another.

## Judaism

The menorah a seven-branched candlestick, stood in the Temple in Jerusalem in ancient times, and its design is described in the Torah. The central branch is said to represent the Sabbath, the day when God rested after creating the world. Judaism is a religion dating back over 4000 years and originated in the Middle East. There are Jewish communities spread all over the globe today with major Jewish communities in London, Manchester and Leeds.

South Wales has a relatively small Jewish community approximately 75% of the Jewish people in South Wales are of the Ashkenazi Community and 25% of the Sephardi Community.

The Ashkenazi Community originates from Central and Eastern Europe as opposed to the Sephardi Community. The Ashkenazi Community originate from Central and Eastern Europe as opposed to the Sephardi Community who were predominantly from North Africa, Spain and Arab regions.

## Religious groups in Britain follow a number of lines:-

### 1. ORTHODOX

Orthodox Jewish people believe that the laws and teaching In the Torah the Jewish Religious Book must be followed today Exactly as they were passed down by God in the time of Moses.

### 2. NON ORTHODOX

Non Orthodox Jewish people believe that some of the Torah's Teachings can be adapted to be more relevant to the needs of Living in a modern society.

Depending on the movement they follow they may be known as Progressive, Reform Liberal or Conservative Jews.

## Language

In South Wales Jewish people generally speak English and Hebrew is used for religious services. Other languages used are Yiddish and Ladino. Over the past few years the South Wales area has been visited by communities of Orthodox Jews from the London and Manchester areas who use the Yiddish language.

## Birth

Male Jews are circumcised on the eighth day after birth (if healthy and has regained his birth weight) at this time it should be the optimum clotting period of blood, regardless on which day this falls. This ceremony is called Brit Mila. This is carried out by a Jewish Medical Practitioner known as the Mohel.

There is no equivalent ceremony for females but there may be a naming ceremony at the Synagogue. At the time of the Brit Mila the boy would be given his Hebrew name. The Ashkenazi Community give their children the name of a deceased relative.

## Initiation

At the age of 13 years a Jewish male becomes a man in the eyes of his community and on the nearest Sabbath to the boy's birthday his Bar Mitzvah takes place. The Bar Mitzvah is not a ceremony but the person. This term means "Son of the Commandment". At the celebration the boy will read a portion of the Torah in Hebrew.

Non Orthodox/Progressive Jews may hold a Bat Mitzvah, for a twelve year old Orthodox Jews may also celebrate a Bat Chayil or Bat Mitzvah for a 12 year old girl. Bat Mitzvah means "Daughter of the Commandment".

## Marriage

Under Jewish law a marriage is entered into by the free choice of both partners.

The wedding takes place under a canopy known as a Huppah, the bride joins the groom under the canopy and circles him, a blessing is given and the groom places the wedding ring on the bride's index finger. The marriage contract setting out what the groom must do for the wife is signed and then repeated by the groom (a bride makes no vows on the wedding day) it is handed to the bride who reads it. There are then seven blessings sung and the groom stamps on a glass as a reminder of the fragility of much of human life and the destruction of the temple. The surrounding witnesses and guests shout Mazel Tof (Good luck) and the wedding feast then follows.

## Death

This faith has specific ways in dealing with the deceased. It is preferable but sometimes unavoidable that people not of the Jewish faith should not touch the body. The 'Chevra Kadisha' (Holy Brotherhood) should be notified immediately after the death, and they will then take charge of all arrangements for the burial procedures, but will not move the body on the Sabbath. Autopsies, unless ordered by civil authorities, are forbidden in Jewish law. The body must be buried as soon as possible after death, usually within twenty-four hours (except on the Sabbath), in Jewish consecrated ground. The body is washed anointed with spices and wrapped in a white sheet.

Jewish funerals should be before sunset on the day of the death of the person. Funerals do not take place on the Sabbath or on major Jewish festival dates. It is Jewish practice to bury the deceased in just a simple white shroud but due to the laws in this country they are forced to use a coffin. The coffin used will be of the simplest materials with no embellishments. The handles would be of rope not metal and there would be no name plate or other coffin furniture. These simple arrangements would stand regardless if the deceased was rich or poor, had family or was alone in life.

There are four stages of mourning lasting until 11 months after the death during which the mourners can grieve and slowly resume a normal life. A person in custody may require facilities to pray regarding the death of a family member. Please bear this in mind and seek advice!!!!

Jews believe in the resurrection of the dead, but there are different beliefs about what happens to the body, and consequently about burial or cremation. Orthodox Jews do not cremate their dead, seeing this as a denial of belief in bodily resurrection, but non-orthodox Jews sometimes do so. The rituals of mourning help the bereaved to come to terms with their loss. For a week after the death close relatives sit at home wearing a torn or cut upper garment, taking no part in ordinary life. This period is known as shiva.

### Organ Donation

It is stated in Jewish law that organs can be donated in order to save life, but different branches of Judaism interpret these laws differently. Reform and Liberal Jews generally support organ donation from both the living and the dead and believe that doctors are the best people to diagnose physical death.

Orthodox Jews take a more conservative line on organ donation. All denominations believe that the body must be treated with respect and all that remains must be buried. Death should not be hastened but the moral obligation to save life means that some Jews now feel obliged to donate their organs. Many people choose not to carry a card as they fear that people who are ignorant about the Jewish faith will not show appropriate respect for their remains.

### Beliefs

The Jewish faith believes there is one God who is everlasting they do not believe in Jesus as the Son of God but believe there will be a Messiah in the future. The greatest principle of Jewish life is the belief that loving God means loving your neighbour.

The central belief in God is contained in the statement of belief called the Shema which is recited twice a day using the words "hear o Israel, the Lord our God, the Lord in One"

The holy Book the Torah contains the first five books of the Bible and sets out the Ten Commandments.

The Talmud is a written collection of interpretations of the Bible and instructs on the Jewish way of life.

### Food Permitted

The faith of Judaism lays out as part of its rules for life strict dietary laws known as the Kashrut. Depending on the religious beliefs, communities follow these rules to different degrees. Certain animals, birds and fish are either Kosher (permitted/regular/in order) or Treif (Forbidden). As long as the following are prepared according to Jewish Law the following are Kosher, animals that chew the cud and have cloven hoof such as cows sheep and goats. All fowl with the exception of birds of prey. Fish with fins and scales.

Pork is forbidden, and Jewish people cannot eat certain things together such as milk and meat products. Foods that contain or have been cooked in forbidden products are also prohibited. Great care is taken to ensure cooking utensils used for cooking and eating meat and dairy dishes are kept separate.

## Visiting the Synagogue

If fire service personnel wish to visit a synagogue it is best to contact a community member prior to attending for security reasons. This is so that the caretaker will be aware of a visitor from outside. When attending a synagogue males should cover their heads.

A Jewish person can pray anywhere. There is no need for a formal place of worship, there are places where the Jewish faith can gather to pray and study and where they can gather as a community such as synagogues. Prayers are held three times a day. Men and women share these prayer times, but are in separate parts of the same room during the service.

The main prayer hall has the Ark which contains the Holy Torah Scrolls which is the central feature of the synagogue. It is placed at the eastern wall facing the Holy City of Jerusalem. Above the Ark is a light which is permanently illuminated and symbolises the constant presence of God. This is known as the Ner Tamid. At the front of the room is the dais called a Birnah from which the scrolls are read. Many synagogues have a Rabbi (Teacher) who teaches the community about interpretation of Torah and Talmud.

All men MUST cover their heads whilst in the synagogue. Many Orthodox Jewish men will wear a prayer shawl and Phylacteries (small leather containers holding biblical texts) fixed on their upper left arm and foreheads while at prayer. These prayers must be said before noon.

## Dress

Some Orthodox Jews keep their heads covered at all times, the males will wear a Kippah (Skull Cap). Some married women of Orthodox Communities will always keep their heads covered when in public, and may not wear sleeveless tops or trousers.

Ultra Orthodox Sects known as Haredic Jews can often be recognised by their dark clothing, long coats, wide brimmed hats, side locks and beards.

Orthodox female Jews may be reluctant to shake hands with men and likewise Orthodox male Jews may not welcome physical contact with women. In domestic and child welfare issues the safety, health and well being of the person over rides any religious observance.

## Rastafari

Rastafarians have a deep love of God, and believe that wherever people are, God is present and that the temple itself is within each individual. Rastafari is a way of life rather than a religion, and is guided by the concept of peace and love. It is named after Ras (prince) Tafari (a direct descendent of Kings Solomon and David) who became Emperor Haile Selassie I of Ethiopia in 1930, he is recognised as Jah the living manifestation of God. The Rastafari movement which originated in Jamaica in the 1930s rose from the teachings of Marcus Garvey, a prominent Jamaican who foretold that the day of deliverance would be near when a black King was crowned in Africa.

In Britain, there are main groups within London, Birmingham, Leicester, Luton and Bristol. Most Rastafari are of African Caribbean descent and identify with the struggle of reclaiming their African ancestry. The majority of Rastafari are not affiliated to a particular group, however,

Rastafari organisations include; Ethiopian Orthodox Church, Ethiopian World Federation, the Universal Rastafari Improvement Organisation, the Twelve Tribes of Israel and the Rastafarian Universal Zion.

### Language

Rastafari communicate in their own lyrical manner based on Jamaican patois using the first person singular (I) extensively.

### Birth

The elders and congregation in the house of Nyabingi bless Rastafari children with drumming chanting and prayers.

### Marriage

There is no formal marriage. A man and a woman who co-habit are automatically viewed as husband and wife, not only by themselves but by the community.

### Death

Rastafari believe in reincarnation; life is eternal, moving from one generation to the next through spiritual and genealogical inheritance. There are no special arrangements/ceremonies following death,

N.B. Rastafarians are opposed to blood transfusions.

### Beliefs

Rastafari believe that Haile Selassie 1, Ras Tafari, is the true and living God (Jah) regarded as fully incarnate. They believe that salvation can come to black people only through repatriation to Africa (the Black Zion) after liberation from the evils of the (white) western world (sometimes referred to as Babylon). The culture and traditions of Africa guide Rastafari; their faith teaches peace, love, truth and right.

The Rastafari faith is derived from a very detailed reading of the Christian Bible, especially the Old Testament and the Book of Revelations in the New Testament.

### Worship and Music

Music is important to Rastafari, Reggae music has often expressed their struggle for liberation and is an important medium through which black pride is projected. Music drumming (the instrument rooted in African traditional music) and dancing form part of the worship and a ritual aid for meditation. Ganja, seen as natural and as God's gift, plays an important part in many cultures. It is also used in cooking, medicine, etc. The shape of the hands when praying is a symbol for both peace and war. It represents a heart and a spear.

### Food

The concept of natural/organic (tal) food means many will be vegetarian. Those who eat meat are unlikely to eat pork or shellfish (Biblical reference).

### Visiting a Rastafari Place of Worship

Meetings are normally held weekly in a community centre or at someone's home and include

worship and the discussion of community matters as well as chants, prayers and singing, to the rhythm of the drums. Some meetings known as Nyabingi are almost entirely given over to music and are a gathering of Rastafari for inspiration, exhortation, feasting, and social contact. Women must cover their heads during a meeting particularly when the congregation is praying.

## Festivals

The Rastafari year is based on the Ethiopian calendar. All of the aforementioned may vary from individual to individual and may be influenced by locality or affiliation to a particular group.

## Dress

Rastafari often keep their heads covered. Men (brethren's) may wear knitted, leather or cloth tamms. The women (sistrens) normally cover their heads with a cloth wrap or scarf.

Their hair often remains uncut and uncombed (Biblical reference) thus forming dreadlocks. The colours red, gold, green and black may be reflected in clothes or accessories.

## The Rastafarian Community

### Size

There are about one million Rastafarians worldwide. No figures have been collected on the total number of followers in the UK but community leaders estimate that there are approximately 5,000 people.

### Area

The parents of the majority of Rastafarians in the UK came originally from Jamaica, Trinidad and Tobago and Barbados. Trinidad and Tobago is said to have the largest number of Caribbean Rastafarians outside Jamaica. The most popular areas for Jamaican born people are the London boroughs of Lambeth, Brent, Lewisham, Haringay, Southwark and Hackney. Outside London Birmingham has the largest individual population of Jamaican born people. People are much more thinly spread around the rest of the country but there are Jamaican communities based in Wolverhampton, Manchester, Nottingham and Sandwell. The largest pockets of people from Trinidad can be found in Haringey, Brent, Ealing, Enfield and Hackney. Very few people who were born in Barbados live outside London; although there are small communities in Birmingham and Reading.

### Religion

There is no overarching Rastafarian Church with a universally accepted doctrine. There are four main groups within Rastafarianism. The two largest and most structured in organisation are the Twelve Tribes of Israel and the Bobo-Ashanti. The other two less formally organised groups are the Ethiopian World Federation and the House of Nyabinghi. Rastafarians accept much of the teaching of the Old Testament of the Bible so share some beliefs with Christianity and Judaism.

### Language

Most Rastafarians are comfortable with spoken and written English but many prefer to speak in the Jamaican/Rastafarian dialect, which is based on Jamaican patois.

## Important time of Year

Most festival days are linked either to events in the life of Haile Selassie or to days that are important to the Ethiopian Orthodox religion. The main celebrations are Grounation Day on April 21, Ethiopian Constitution Day on July 16, the birthday of Haile Selassie on July 23, Marcus Garvey's birthday on August 17, Ethiopian New Year's Day on September 11 and the anniversary of the coronation of Haile Selassie on November 2. Rastafarians do not celebrate the Western Christmas festival; they do however celebrate Ethiopian Orthodox Christmas on January 7 but in honour of Ethiopian culture rather than Christianity. Some people celebrate some or all of the elements of Kwanzaa the black diaspora festival that runs from December 26 to January 1.

## Background

Rastafarians have been held not to constitute a racial or ethnic group and are therefore not entitled to specific protection under The Race Relations Act. Perhaps surprisingly, they do not receive much official recognition in Jamaica either; none of Jamaica's public holidays are linked to Rastafarianism.

The movement began in the West Indies and was broadly based on the ideas of Marcus Garvey. The first Rastafarians came to Britain in tiny numbers in the 1950s and 60s. The vast majority of people who came from the West Indies were Christians not Rastafarians; many Rastas came because at that time they were a minority in conflict with the government in Jamaica. The religion began to gain more popularity in the UK in the 1970s, when young black people who found it hard to see themselves as British or Caribbean, could identify with much of its political Black Nationalist agenda. In addition, the popularity of Reggae music coupled with the outward emblems of Rastafarianism, such as dreadlocks, speech patterns and clothing helped provide a sense of community. However not everyone who looks like a Rasta actually adopts Rastafarian beliefs, dietary habits or lifestyles. This has resulted in occasional misrepresentation or confusion about what actually constitutes Rastafarian culture. Although equality is one of the tenets of Rastafarianism the community has traditionally been male dominated both in terms of numbers of people and in the fact that women were expected to show deference to men. This is changing and nowadays women take much more of a role both in terms of family and community decisions.

## Shintoism

Shinto is the traditional religion of Japan. The name means 'the way of the Gods'. Shinto religion is closely involved with the landscape of Japan, and with the ancestors of believers. Shinto ceremonies appeal to Kami the mysterious powers of nature, for protection and benevolent treatment. Kami are associated with natural features such as caves, rocks, streams, trees, and particularly mountains.

At fixed times during the year believers gather to celebrate community ceremonies in Shinto shrines, but individuals often visit shrines to mark important stages or events in their lives. Some shrines are linked to particular Kami, for example there are fox shrines, horse shrines and wolf shrines. There are also certain kami which are associated with areas, groups of people, or with different aspects of life such as youth or old age.

All Shinto shrines have a large gate called a tori, consisting of two upright bars and two crossbars. The tori can be seen standing alone in lakes, mountains or trees and other places associated with these mysterious powers in nature.

### Worldwide Numbers

Shinto worship is found only among the Japanese. Many Japanese follow both Buddhist and Shinto beliefs, and hold ceremonies in the different traditions, depending on the occasion, so numbers are hard to estimate.

### Holy Places

The whole Japanese landscape is central to Shintoism, but Mount Fuji is regarded as the supreme home of the gods. Pilgrims usually ascend this snow-capped mountain on foot.

### Holy Writings

Shinto literature explains Shinto mythology and describes the laws governing the religion, the administration of the shrines, and the order and detail of the ceremonies.

### Home Altars

Before 1945 many homes used to have a kami altar and a Buddha altar. Today these altars are less common although some rural households still maintain them.

Offerings are made to domestic kami for the health and well-being of the family and the productivity of the land. The offerings made at the Buddha altar for the ancestral spirits and for those who are about to become ancestors.

### Organ Donation (Japanese)

More complicated than most, in that although people prefer Buddhist funeral rites., the Shinto religion has an influence on Japanese thought in this area. In Shintoism, the dead body is considered impure and there are no rites for handling it. In addition the remains of one's soul is linked to those left behind, this is called 'itai' and there should not be an injury to that relationship. This has meant that for both spiritual and practical reasons, organ donation is often refused.

### Sikhism

In the centre of this symbol is the two-edged sword used to prepare a sweet food during Sikh services. The circle symbolises one God with no beginning or end. The two swords on the outside show Sikh readiness to defend truth and justice.

The Sikh faith began in the Punjab in India in the 15th Century. Northern India at that time was ruled by the Muslim Mughal empire, but the majority of the population was Hindu. It was a time of tension between the two faiths, but also of a great deal of cross-fertilization.

Guru Nanak, the founder of Sikhism, taught a new faith which was different from both, and which rejected religious and social practices of the time. The Punjabi word Sikh means 'follower' or 'disciple'. Guru Nanak was succeeded by nine further Gurus, or teachers, before the collection of Sikh writings was instituted in 1708 as the Guru for all time to some. Sikhs revere their scripture, the Guru Granth Sahib, as they would a living teacher.

In 1947 when the partition between India and Pakistan split the India sub-continent, many Sikhs emigrated to the Punjab from the Muslim dominated Pakistan. Since this time the Punjab has become the "Bread Basket" of India. There has been a long history of conflict between the Sikhs and the Hindu majority of India.

The religious roots lay in the Hindu, cult devoted to Vishnu and practices of the Sufis (Muslim Mystics).

Sikhs are expected to join the Khalsa (Punjabi for Pure), a religious and military order. Upon initiation males take the name Singh (Lion) and females take the name Kaur meaning Princess. At this time the Sikh people vow to avoid alcohol, tobacco and drugs and to devote themselves to prayer.

Khalsa members are expected to observe the Five K's. They must wear the four symbols of the Sikh faith.

KACHA	The soldiers short trousers - symbolising sexual restraint.
KARA	An iron bangle - worn on the right wrist to show god is one.
KIRPAN	A steel sword - to remind Sikhs of their duty to fight evil.
KHANGA	A small wooden comb - to cleanse their hair. Keeping clean is part of the religion.
KESH	They must not cut their hair.

## Birth

As soon as a baby is born the beginning of the Guru Granth Sahib is recited. This is known as the Mool Mantar, this highlights the most important Sikh beliefs. The naming ceremony takes place several weeks later at the Sikh place of worship the Gurdwara. Traditional gifts are presented and hymns sung.

## Marriage

In Britain arranged marriages are still common and are ideally based on persons being from a similar background.

Any Sikh person can perform the religious marriage which is generally held at the Gurdwara, (as long as he was selected by the family). The highlight of the wedding is the four verses from the Guru Granth Sahib spoken and sung as the bride and groom walk four times around the Holy Book in a clockwise direction, the groom walking in front of the bride. When they have completed four circles they are considered married.

## Divorce

Although divorce is accepted, it's against the religious beliefs as marriage is regarded as a sacrament. Divorcees are allowed to re-marry in the holy place of worship.

## Death

The body is washed, dressed and wrapped in white sheet of cloth by relatives of the same gender. After death the body of the deceased may be handled by non-Sikhs, but it is essential to make sure that the five Sikh symbols are in place. A turban should not be removed. There are no religious objections to post mortems, organ transplant or blood transfusion. However, post mortems are disliked, but accepted if it is legally necessary. The cremation ceremony will be very

simple with no memorials allowed and a deliberate outward show of grief is forbidden. It will be carried out as soon as possible after death. The body is accompanied to the crematorium by a male-member of the family who will assist in placing the body in the incinerator.

Women may wear white as a sign of mourning. After the ceremony the ashes can be taken back to the Punjab or scattered over flowing water in accordance with the family's wishes. There is a service at the gurdwara and a meal is served in the langar. It is customary for the family to give gifts to charity. For 10 days after the funeral the Guru Granth Sahib (the Holy Book) will be read in the house and friends will call to help the family through this time.

## Organ Donation

There is no specific ruling in this area, so scholars, believe that there is nothing to prevent this happening. It is a matter for the individual's conscience.

## Beliefs

Basic beliefs and influences in the Sikh faith are:-

- There is one God who is almighty and eternal.
- All human beings are equal and brethren.
- Earning one's living by honest means and hard work.
- Giving to charity by donating an amount of ones' income to charity.
- SEWA selfless service to God and others.

## Food

Dietary restrictions are a matter of conscience and religious belief for each individual Sikh. However, no Sikh's permitted to eat halal meat (meat that has been killed in the Muslim way) and consumption of beef is forbidden, since the cow is a sacred animal. The majority of Sikhs are vegetarian.

Sikhs who are initiated as members of the Khalsa are not allowed to partake in the use of alcohol, tobacco, drugs, or other intoxicants and should not eat any meat, fish or eggs. However they are permitted to eat dairy products.

When a ceremony is held in the gurdwara the food which is always vegetarian, is prepared in the communal kitchen, the langer, and served to anyone who wishes to eat.

## Visiting a Gurdwara

The Sikh place of worship is the Gurdwara. It can be recognised from the outside by a yellow flag bearing the Sikh symbol (Khanda) made up of crossed swords depicting wisdom and a single sword through the centre representing protection. These are contained within a circular structure representing peace. The temple has a number of rooms including a room for worship containing the Guru Granth Sahib, which is situated on a throne (Takht). On entering the Gurdwara Sikhs will remove their shoes, and wash their hands and feet. (separate rooms allow males and females carry out their cleansing). Inside the room where worship is carried out the men and women sit on opposite sides. The worshipper will go to the front and bow or kneel before the Guru Granth Sahib. An offering may be made, with a short prayer, and then they back away from this position.

Main services are held on a Sunday but there is no specific day for worship, the temple will be open from dawn to dusk.

### When visiting a Gurdwara:-

- Before entering the worship room, cover the head and remove shoes
- Female visitors should dress modestly and cover arms and legs.
- It will be appreciated if you come forward and bow to the scriptures. Offerings can be made but are not obligatory.
- If invited to eat at the Gurdwara you should NOT offer payment for food, but you could make a donation to the Gurdwara prior to departure. If you do eat, your head must remain covered.

### Dress

Not all turban wearers are Sikhs, some Hindus also wear turbans, although it has become an important symbol of the Sikh faith. Most Sikh men will wear turbans as will some Sikh women. Sikh women may wear Shalwar and Kameeze these are loose trousers with a long top and scarf or western dress.

When visiting a Sikh home matters of great importance may have to be discussed in the presence of the whole family. A Sikh woman may feel more comfortable if spoken to by a man if family members are present.

Touching the turban of a Sikh is likely to cause offence.

If you enter a Sikh home you should enquire if you should remove your shoes and cover your head. Some families will only require this if you enter a room set aside for prayer. Although prayer can take place at anytime try to avoid visiting the home at dawn, early evening or last thing at night.

### Taoism

Taoism emerged around the first century AD and takes its name from the Chinese character Tao, which means the 'way' or 'path' and refers to the Way of the Universe. The Tao is a natural force which guides all life throughout the universe. It is the deep source of everything. 'It is nothing and yet in everything' (Tao Te Ching 4).

Taoists believe that distress and suffering arise when people struggle against the Way of Nature, but that if they travel with the Tao their lives will be in harmony with the order of the universe.

This order is kept in balance by the opposing forces of yin and yang-forces that are continually changing and interacting with each other, giving order to all life. Many Taoists believe that if they withdraw from the world to remote mountains or other secluded places they are much closer to nature and can discover the true meaning of the Tao. This symbol represents the interaction and balance of yin and yang. Yin is a cool dark force that is seen in rain, clouds, winter and snow; yang is a hot bright force that is seen in thunder, the Earth, summer, and the Sun.

## Worldwide Numbers

There are 15,000 Taoist priests, both male and female, in China, with numbers growing rapidly. Taoist traditions are followed by Chinese communities. All over the world and Taoist thought, literature, and philosophy is becoming increasingly popular with non-Chinese followers.

## Holy Places

There are many temples and shrines in China which are centres of local pilgrimage. The major pilgrimage sites, however, are the five Taoist mountains.

## Holy Writings

There are hundreds of sacred Taoist texts. One of the most influential writers is the great sage Lao Tzu, author of the Tao Te Ching. This book of poetry and philosophy explains the Way of the Tao and is also widely read by non-Taoists.

## Feng Shui

Feng Shui is used to establish or restore the balance of yin and yang in the landscape. This ancient art is also a way of determining the flow of Ch'i in and around buildings or over natural features. Feng Shui works on the basis that the world is alive with forces which shape the land and all life on it. When people build a house, dig a tomb or make a road they should be in harmony with the flow of energy around them so that buildings will enhance, rather than dominate, their surroundings.

## Zoroastrianism

Zoroastrianism is one of the smallest mainstream religions; worldwide there are thought to be around 140,000 people. According to the 2000/2001 UK Christian Handbook there are about 5-10,000 people in Britain; of these 2,500 are active members.

## Area

The main Zoroastrian centre is in London and it is believed that the majority of Zoroastrians live in and around the capital. There is a Zoroastrian cemetery in Surrey. There are also community centres in Newcastle, Manchester, Birmingham, Coventry, Cheshire, Lancashire, and County Durham. It is also likely that some live in the Gujarati heartland of Leicester. The most popular areas for Iranians in the 1991 census were the London boroughs of Barnet, Westminster, Ealing, Kensington and Chelsea.

## Religion

Zoroastrians in the UK are split into two main groups dependent on their country of origin, Indian Zoroastrians are also known as Parsis; so called because they fled from religious persecution in Persia to Gujarat around the time of the first millennium. They are believed to constitute the vast majority of Zoroastrians in Britain. Other Zoroastrians are from Iran where Zoroastrianism was the dominant religion before Islam.

## Language

The community language used by most Parsis is Parsi Gujarati. (There is a traditional story that Jadi Rana, the Gujarati ruler who originally allowed them to settle in India would only allow them in the country if they learnt to speak Gujarati on the grounds that they would become isolated and second class citizens if they did not do so). Iranian Zoroastrians speak Farsi, which is written using a modified version of the Arabic alphabet. All Zoroastrians are extremely highly educated and it is very unlikely that anyone would have any problem with spoken or written English.

## Important times of Year

There are three Zoroastrian calendars. The two that are probably most commonly used in Britain are the Fasil and Shenshai calendars. There are no hard and fast rules as to which of the two communities follow which calendar; traditionally Parsis used Shenshai and Iranians adopted the Fasil calendar but the final decision will vary by individual. Whichever calendar is followed, there are seven major festivals. The six Gahambar festivals are fairly evenly spaced throughout the year. Of these the sixth Gahambar that leads up to New Year is the most important New Year/Naw Ruz/No Ruz is celebrated on March 21 on the Fasil calendar and around August 22 on the Shenshai calendar.

## Background

The first known Zoroastrian came to the UK nearly three hundred years ago. Parsis have been in the country the longest of all the South Asian groups; their first commercial enterprises were started in the mid 1800s. One of their employees, Dadabhai Naoroji, went on to become Britain's first Asian MP when he won Finsbury Central for the Liberals in 1892. The next two Asian MPs were also Parsis.

The next major waves of immigration came after Indian independence and the troubles in East Africa. Most of the Iranian Zoroastrians came after the fall of the Shah of Persia in 1979. Those Parsis who did not come via East Africa mostly came from Bombay. Traditionally they have always been a successful community, their adaptability meant that they had close relationships with the British and Indian rule in India and were therefore heavily involved in commercial life and public service. Their success has meant that they are able to fulfil one of the basic tenets of Zoroastrianism, which is philanthropy; traditionally people favour charities to do with the environment and social justice.

Zoroastrianism dictates that believers must respect the religious beliefs and culture of others and obey the laws of the country they live in. The two communities in the UK are therefore broadly very supportive of each other although there are some ideological differences. In India, Zoroastrians enjoy good relations with their Hindu neighbours and happily celebrate many of the customs associated with some of the Hindu festivals. Zoroastrian homes in the UK will usually be lit on the night of Diwali.

The religion is declining, as traditionally one can only be a Parsi if one's parents are Parsi; most of the elders based in India are agreed that it is not possible to convert. Some Zoroastrians living outside India believe that converts should be allowed or the religion will disappear but the community is split on this. The Zoroastrian religion does not encourage celibacy in anyone so people are expected to marry and to have children. As the total number of Zoroastrians has fallen dramatically in recent years, it has become very common for first cousins to marry. This has caused some health problems within the community.

An excellent education is considered extremely important and Zoroastrians are probably the most highly qualified of all minority ethnic communities in the UK. They do not believe in the caste system; women have equal status in and outside the home and are positively encouraged to have a career and economic independence.

## Food Laws of some Religions

	BUDDHISM	CHRISTIANITY	HINDUISM	JUDAISM	ISLAM	SIKHISM
<b>Eggs</b>	Some people	Yes	Some people	Yes, but not with blood spots	Yes, but not with blood spots	Yes
<b>Dairy food: milk, butter, cheese, etc</b>	Yes	Yes	Not if made with rennet and not within three hours of eating meat	Not if made with rennet	Not if made with rennet	Yes
<b>Chicken</b>	No	During Lent some people do not eat meat	Some people	Kosher	Halal	Yes but not if Kosher or Halal
<b>Lamb</b>	No	Some do not eat meat on Fridays. But do eat fish instead	Some people	Kosher	Halal	Yes, but not if Kosher or Halal
<b>Beef</b>	No	Yes	No	Kosher	Halal	No
<b>Pork</b>	No	Most	Rarely	No	No	Personal choice
<b>Fish</b>	Some people	Yes	With fins/scales	With Fins/scales and backbone	Yes	Personal choice
<b>Shellfish</b>	No	Yes	Some people	No	Yes	Personal choice
<b>Animal fats</b>	No	Yes	Some people	Kosher	No	Some people
<b>Alcohol</b>	No	Some people	No	Yes, but wine should be Kosher	No	Some people
<b>Tea and Coffee</b>	Yes	Yes	Yes	Yes	Yes	Yes
<b>Nuts, Vegetables pulses etc</b>	Yes	Yes	Yes	Yes	Yes	Yes
<b>Fruit</b>	Yes	Yes	Yes	Yes	Yes	Yes
<b>Fasting</b>	Some people	Some people	Some people	Yes, during Yon Kippur	Yes during Ramadan	No

## Religious practices, death and dying – a guide to general principles

As death approaches	When death is imminent	Immediately after death
<b>Buddhism</b>  Dying person needs peace and quiet to allow for meditation. A monk or religious teacher should be invited to talk to the dying person and chant passages of scripture.	The ideal is to die in a full conscious and calm state of mind. If a monk is not available a fellow Buddhist may chant to encourage a peaceful state of mind.	No special requirements relating to the care of the body. Buddhists from different countries will have their own traditions regarding care of the body. If a monk or religious teacher is not present inform the monks of the appropriate school.
<b>Christianity</b>  Some Christians may wish for prayers and anointing with oil by a minister or priest.  Other contact with priest/minister-especially If Roman Catholic.	Where appropriate, a priest or minister might be notified.  Many Christians will wish to receive Communion (which will include some form of repentance and forgiveness) prayers of commendations may also be said.	No special requirements.
<b>Islam</b>  Other Muslims usually family members join the dying person in prayer and recite verses from the Qu'ran. Dying person may wish to have face towards Mecca.	The Declaration of Faith (Shahada) is said and, if possible, the dying person responds 'I bear witness that there is no God but Allah and Muhammed is His Messenger.'	Non-Muslim workers should ask permission to touch body, by same sex Muslims. Post-mortems are disliked.
<b>Judaism</b>  A rabbi may be called to join the dying Jew in prayer and facilitate the recitation of the confession on a death bed.	The dying person should not be left alone. Jews present should recite psalms and when death occurs the Declaration of Faith (Sharma).	FRS staff should handle body as little as possible and cover with a white sheet. The Jewish community will collect the body and perform a ritual wash before burial. Post-Mortems are disliked.
<b>Hinduism</b>  Hindus may receive comfort from hymns and readings from the Hindu holy books.  Some may wish to lie on the floor. The family should be present.	The family may wish to call a Hindu priest to perform holy rites. A dying Hindu should be given Ganges water and the sacred Tulsi leaf in the mouth by the relatives. A person should die with the name of God being recited. Hindus often wish to die at home.	The family will usually want to wash the body themselves. If no family is available health workers should wear disposable gloves, close the eyes, and straighten the limbs. Jewellery and religious objects should not be removed.
<b>Sikhism</b>  A dying Sikh may receive comfort from reciting hymns from the Sikh holy book.  A relative or any practising Sikh may do so instead.	A Sikh should die with the name of God, Waheguru (wonderful Lord) being recited. Some Sikhs may want to have Amit, holy water, in the mouth.	Health workers should not trim hair or beard. The body should be covered in a plain white cloth. The 5Ks should remain on the body. Family members may wish to bathe the body themselves.



# Working with Disabled People

## Introduction

In December 2005 The Disability Discrimination Act (DDA) 1995 was amended to place a duty on the Service to promote disability equality. The Act sets out what is known as the General Duty to have due regard to the need to;

- eliminate unlawful discrimination and promote equal opportunities for disabled people.

They will also need to consider the;

- elimination of harassment of disabled people,
- promotion of positive attitudes and the need to encourage the participation of disabled people in public life.

The Specific Duty defines a framework to use to meet the General Duty. The main element is to produce a Disability Equality Scheme. The purpose of developing a scheme is to identify ways in which unlawful discrimination can be eliminated and be proactive in promoting disability equality.

Our Disability Equality Scheme sets out our Service wide equality objectives which have resulted from a variety of involvement activities during 2006. From discussions with disabled people, their organisations we feel confident that by working together we can make significant progress in dismantling barriers to inclusion and developing our Service to meet the needs of disabled people.

Much of the Disability equality scheme is focused upon service delivery. With this in mind the following advice is intended to assist personnel when working with disabled people.

## The Social Model of Disability

SWFRS has adopted the social model of disability. This model goes beyond the person and their impairment, whether physical, mental, sensory or intellectual and takes into account all the relevant factors that affect the person's ability to be a full and equal participant in society.

The social model asserts that the problem is not the individual or the impairment, but the way in which society fails to make allowances for the differences between people. The social model emphasizes that everyone is equal and demonstrates that it is society which has erected barriers in its social structures in which little account is taken of people who have impairments, and these

barriers put them at a disadvantage and excludes them by restricting their opportunities and preventing them from participating in the mainstream of social activity. The barriers disabled people encounter are economic, cultural and environmental.

The aim of the social model is thus to enable and empower disabled people by challenging society to remove those barriers, rather than relying on curing all the people who have impairments.

### Meeting a disabled person

Firstly remember the advice from the forward. Introduce yourself, explain why you are there and who you represent.

Avoid making assumptions about a disabled person's health issue or impairment. Some disabled people have 'hidden' health issues or impairments, such as, for example, mental health issues. This can lead onto people assuming the person is non-disabled. For visible health issues or impairments do not assume what the person can and can not do. Only if you need to know, ask the person.

Only ask a disabled person about their health or impairment if it is relevant, in other words, if something will be gained from this and you need to know due to the nature of your work. In other non-work situations many disabled people would consider personal questions about their health or impairment to be rude and intrusive. The exception to this may be some older people who may volunteer such information even when you don't need to know.

Always speak to a disabled person directly - not anyone accompanying a disabled person or a BSL/English interpreter.

Do not automatically offer to help someone for example, getting in and out of chair, carrying a bag unless you know the person or it is obvious they need help. Some people will be delighted to accept your assistance but do not be offended if the offer is declined.

### Attitude and approach to people with a disability

As you meet people with various physical disabilities, you will likely find that you are apprehensive about how you should behave towards that individual. Every person is different and some will find it easy to work with such individuals, whereas others will find it difficult adjusting to working with people with physical disabilities. Always remember that a person with a disability is a person. He or she is like anyone else, except for the special limitations of their disability.

The most important thing is to be honest. If you do not understand someone because they have difficulty with their speech, or they use some form of communication aid, please do not assume that they do not understand. If you have difficulty understanding them, then admit it, and try to get someone to translate for you. People in such situations will not get upset if you are honest, and in time, you will learn to understand what they are saying to you.

### Meeting a person who uses a wheelchair or has limited mobility

Never lean on the back of a wheelchair.

Never push a wheelchair without a wheelchair user's permission.

Try not stoop or kneel, in other words, lower your body, when communicating with a wheelchair user or a small person. Though if a chair is available use it.

Ensure that public areas are free from obstructions, are well lit and well sign-posted.

Offer to help - heavy doors and deep-pile carpets are just some of the hazards for wheelchair user.

Be patient. Most disabled people like to do things for themselves but maybe slower. Offer to carry things for anyone who has a walking difficulty and make sure they have somewhere to sit if needed.

If refreshments are being offered, ask the person if they require assistance to be served.

### **Meeting a deaf, deafened or hard of hearing person**

Deaf people communicate in different ways. Some people use BSL (British Sign Language), others may lip read. Some people use both!

Ensure the person has a clear view of your face, avoid touching your mouth, eating, smoking when talking and do not turn your back and continue talking.

Speak at a normal pace, though if you tend to speak quickly then slow down but not to an exaggerated speed and do not shout.

***"Shouting and over exaggerating your speech makes you look silly and doesn't help me at all!"***

Make sure your face is in the light and not in front of a window.

If the person does not understand you, try re-phrasing what you said. Not all patterns of speech are easily lip-readable.

There may be occasions where you might need to write a few words down to aid understanding.

Remember that it requires a lot of energy and concentration for a Deaf person to deal with a hearing community; they may get tired, and the need to 'switch off' sometimes should be acknowledged. A Deaf person should be asked to say when they need a break, or when they have had enough.

If you are organising a meeting, ask the person to tell you how they prefer to communicate - signing, lip reading, loop system or through palantype. Ask a Deaf person if they would like to suggest the name of an interpreter they would like to use. Use qualified sign language interpreters - not someone who just knows a little sign language. Some Deaf people, who have BSL as their first language may require written English to be interpreted into Sign Language.

## Meeting a blind or visually impaired person

Always introduce yourself and other people clearly, indicating where people are in relation to a blind person.

When you start talking or want to attract the attention of a blind person do not rely on visual clues, state the persons name first.

Do not pet an assistance dog, if the dog is working for a blind or a deaf person. Never feed a dog though you could offer to provide a bowl of water. If the dog is not working you could ask if it okay for you to touch the dog.

Always ask a blind or visually impaired person what assistance, if any, is needed in getting around. If you are asked to assist - guide rather than lead. Allow the person to take your arm and let them know when you are approaching steps or obstacles. Be ready to give a brief description of the 'geography' (shape, size and windows) and contents (furniture and people) of a room. Warn a blind person about possible dangers in a new environment, for example, very hot radiators. Tell a person where a chair or object is, and place their hand on the chair back or object. Do not push them down into it.

Always read out any written information to a blind person, this could include, for example, slides in a PowerPoint™ presentation.

## Meeting a person who has speech difficulties

Feeling ill, stressed, tired, upset or excited may cause an individual to stammer. Speak normally. Converse in a natural, relaxed manner and maintain natural eye contact.

Listen carefully and do not interrupt or pre-empt the end of the sentence. Allow the individual time to speak and do not appear embarrassed by the stammer.

Do not equate hesitant speech with uncertainty or say you have understood when you have not. If it seems appropriate, ask the person how best to respond when they stammer.

## Meeting a person who has a facial disfigurement

If you are surprised, or feel uncomfortable, by someone's appearance, try not to show it. Make eye contact, as you would with anyone else and avoid staring.

When you are speaking to an individual with a facial disfigurement listen carefully and do not let the person's appearance distract you.

No matter how curious you are do not ask "what happened to you?"

## Meeting a person who has learning difficulties

Assume that the person understands you but also be prepared to explain things more than once in different ways if necessary.

Consider putting information in writing, include your name and phone number; perhaps offer to tape a conversation so that the person can consider it later and keep a record. Avoid covering too much ground at a time. Break down complicated information into chunks to give one piece at a time. Keep the language simple and logical.

Keep distractions, such as background noise, to a minimum.

## Meeting a person who has mental health issues

Be patient and non-judgmental; give the person time to make decisions.

Be supportive and open. Respect confidentiality.

Be aware that the person may be taking medication requiring frequent fluids and that they may occasionally need a quiet room to assist with problems of concentration.

## Disability-related language: good terms to use

### Disabled Person

Using this term demonstrates that you recognise that a person is disabled by inequalities and barriers in society.

### Blind or Visually Impairment

There are many people who have a visual impairment and less who are totally blind. So try to use both terms accurately.

### Sensory Impairment

This refers to both visual and hearing impairments.

### Deaf, deafened or Hard of Hearing

The term Deaf, if used with a capital 'D', refers to more than just hearing loss, it also refers to a cultural identity based around the use of British Sign Language. Hard of hearing or deafened is often used by older people to describe some acquired loss of hearing. Hearing impaired is also used to describe some hearing loss.

### Learning Difficulties

This term is favoured by People First [<http://www.cardiffpeoplefirst.org.uk/>], a national disabled people's organisation run by, and for, people with learning difficulties.

### Mental Health Issue

Having a mental health issue does not necessarily indicate mental illness. Mental health issues can be successfully managed. It is true that some people have episodes of mental illness, but it is not for us to label someone as mentally ill, so this is a better term to use.

### Mental Health System Survivor

This is a label that some people who have mental health issues identify with but is not generally in mainstream usage. People who identify as 'survivors' see themselves as survivors not of their mental health issues, but rather a survivor of the mental health system itself. They identify this system as the problem and not the solution. Throughout the UK there is a large Survivors Network.

### Assistance Dog, Guide Dog and Hearing Dog

Assistance dog is a general term used to describe dogs who work for disabled people. Guide dogs are used by people who are blind and hearing dogs are used by Deaf people.

## Personal Assistant, Support Worker or Companion

Personal Assistant is used by disabled people to describe people who they directly employ to provide assistance. A Support Worker usually implies someone who is working on a voluntary basis or for a Local Authority to provide assistance. A Personal Assistant or Support Worker should provide professional assistance, carrying out tasks as requested and in line with their contract. Emotional detachment, on the part of the disabled person and the assistant has its advantages, as people change jobs and people get fired. If you are unsure regarding the relationship then use the term 'companion'. These are all correct terms and very much preferred to the term 'carer'.

## Disability-related Language: terms to avoid

### Person with Disabilities

Using this suggests that you understand disability from a medical model approach. Disability means barriers not medical issues. Use disabled person instead.

### Handicapped

This comes from the saying 'cap-in-hand', referring to a time when disabled people survived by begging on the streets of Britain.

### Invalid

This comes from 'in-valid', meaning 'unacceptable', 'unsound' and 'worthless'.

### Retarded and Spastic

These are both used as terms of abuse.

### Victim of... or suffering from...

These both reinforce negative stereotypes. It is not for us to label people as 'suffering' and certainly not to label someone as a 'victim'. It is not our impairments that cause suffering but barriers in society, lack of services, and being excluded etc.

### Less Able or Differently-abled

This is loaded with an assumption that a disabled person is less able than a non-disabled person. It implies that our skills and knowledge are not valued by society. The term differently-abled is a totally useless term.

### Dwarf or Midget

Use instead 'person of small stature' or 'short person'.

### An Epileptic, an Arthritic, a Diabetic

A person is not an impairment. Don't de-humanise people by implying their medical condition is the most significant fact about someone. If it is relevant to refer to a person's medical condition you should say a person who has epilepsy, diabetes or arthritis.

### The Disabled, The Blind or The Deaf

This infers that we are one big group, not recognising our individuality and diversity. We would not label black people as 'the blacks' because it would be seen as insulting, not because there

is anything wrong with being black, but rather because it would be lumping a very diverse group of people into one and not recognising differences. You should use the terms disabled people, people who are blind or have visual impairments and people who are Deaf or have hearing impairments.

### Deaf and Dumb

It is wrong to assume that someone who is deaf has no speech. The person may be a sign language user. The correct term is Deaf person.

### Psychotic or Paranoid Schizophrenic

Mental health terms tend to be applied randomly, regardless of whether or not they fit the illness. Very few people with mental health issues such as Schizophrenia are in any way dangerous to others, but the impression from the media is that they are 'mad, bad and dangerous'. Diagnostic terms should only be used by medical professionals. Because of the stigma surrounding mental health issues, strict confidentiality must be always observed.

### Manic Depression

In recent years the preferred term to describe this condition is Bi-polar because it describes people who are not always ill but instead a condition that can be managed.

### Siamese Twins

Yes if they were from Siam, otherwise no. Conjoined twins is the accurate description.

### Courageous, Tragic or Brave

These terms are commonly used by the media to describe us but they create stereotypes and are inaccurate. It infers that life as a disabled person must be hell and that living this life must make us tragic, brave or courageous. Most disabled people do not want to be perceived in these ways.

### What is your Problem?

The questioner is making the assumption that the person's impairment must be a problem. Many disabled people do not see their impairment as a problem but rather see the problem lying in the inaccessible environment, poor services and other people's attitudes.

### Afflicted

This implies that a person's health condition or impairment causes misery and distress. It is not for us to make this judgement.

### Special Needs

This is used to such an extent, that it is no longer helpful. Asking if someone has special needs does not provide any useful information regarding access requirements. Anyway, what is so special about needing access to buildings or information in large fonts? Many of us perceive accessibility as a civil and human rights issue. Using the term special implies separate service provision rather than making all services accessible to all. In other words, there should be no need to provide special education or special transport services; public services should be accessible to all of the general public. The correct term is access requirements.

## Disabled Parking or Disabled Toilets

These terms are in common usage but think about what is actually being said, that the facility is ‘disabled’ or non-functioning! The correct terms are accessible parking and accessible toilets.

## Wheelchair-bound

This implies that the wheelchair is the problem, but in reality, many disabled people view their wheelchair as the device that helps them become independent, in the same way non-disabled people might view their car. What stops wheelchair users from being fully independent is not the wheelchair but rather the inaccessible environment. The correct term is wheelchair user.

## Signer

The correct term is Sign Language Interpreter. They translate English to sign language for deaf people who understand sign language. Interpreters may also ‘voice-over’, that is, interpret sign language to speech.

## Service User or Patient

These are okay if used correctly but misuse can offend. A service user is someone who uses a service. Patient is okay if referring to someone who is receiving medical treatment at hospital. However, most disabled people do not receive ongoing medical treatment and it is wrong to assume that all disabled people have an illness and that it can be treated. Client or customers are better terms to use.



# Working with Older People

## Introduction

The Service aims to deliver services that meet the specific needs of our communities. This section looks at working with older people and things we should consider. Access to services such as ours is a human right. Legislation will soon be in place making it a legal requirement but SWFRS has long recognised that older people are often at more risk because of issues around mobility as well as visual and hearing impairments and have already, in many cases, taken proactive steps to ensure this group of people are safe and risks are minimised.

Help the Aged Cymru has helped us put this section together for you. Most of us have older relatives and friends so the information set out here will probably be obvious and common sense, but we hope that it will raise your awareness. For example to ensure that we correctly evaluate and do not assume an individual's hearing ability, we need to ensure that the individual receives the correct smoke alarm for their needs. Another important consideration is when escorting an older person from a fire who is in turn transferred to hospital, to remember to identify and retrieve their medication which would minimise any trauma or disruption they would subsequently suffer.

The following information offers some simple tips and information about working with older people.

## Meeting with older people

Treat older people with respect. Older people often pride themselves on having high levels of dignity. They will appreciate high standards of courtesy and respect being shown to them. Non-emergency encounters maybe a formal affair and will be more productive and enjoyable if we take steps such as waiting to be invited into a room or to take a seat, and addressing them by title rather than forename. Working with older people may require a greater level of patience and understanding. Issues to be encountered may include;

- Mobility issues
- Visual or hearing impairments
- Mental health and psychological well being

Take account of all the strands of diversity when dealing with older people, for example race, religion, same sex couples. With this in mind we must always remember that in the course of our work we are given trusted access into people's lives. Being gay in today's society is much more widely accepted than 50 years ago. An elderly gay couple may have learned to conceal their lifestyle, and be quite comfortable living the same way today. It would be a massive breach of trust if, following a home visit, we then revealed this to other community members.

Whatever we discover about people when we enter private properties should be of no concern to us, unless an issue of fire safety. We should not discuss details of individual's private lives with our friends, families or colleagues. The only exception to this rule would be if we encountered illegal activities e.g. if we had reservations about a child's welfare.

### Emergency situations

To ensure an emergency situation is as stress-reduced as possible it will be worth remembering that older people may suffer from higher levels of anxiety. It will be necessary to take extra time to reassure and explain any situation calmly and clearly. Remaining calm will keep the blood pressure down, and can help lessen the impact of an emergency.

Consideration should be given to any medication / assistance individuals may be receiving. Some elderly people may depend heavily on medication. This may be stored in a variety of places though will often be in the fridge in a tray, and labelled with days of the week.

Other items such as hearing or walking aids, or personnel effects of importance can also minimise distress and reduce the potential impact caused by an incident.

The use of oxygen cylinders should also be taking in to account when performing a risk assessment at a fire in the residence of an older person.

Communicating properly is important when dealing with everyone. Some older people may not be able to understand what you are trying to say, and may be confused as to what is going on. While many older people are fit and healthy, some may have some difficulty seeing, and may not be able to hear very well. When you communicate, be sure to do so in a calm, clear voice. Ensure your face and mouth is clearly visible when talking. In most cases older people appreciate eye contact but consider cultural issues too, when eye contact is sometimes considered disrespectful. Explain what you are going to do before you do it to avoid startling them. If they repeatedly ask what is going on, repeatedly answer them in a patient and caring manner. Try to learn their name and use it when you are speaking to them. If the person normally wears glasses and does not have them on, try to find them and help put them on. This way, the person can see you better and may be less confused as a result. The same applies to a hearing aid. If the elderly person wears a hearing aid and does not have it in, it could be helpful to find it for them.

It is important to understand that an older person who lives at home may be afraid of having to go into a nursing home. They may fear losing their independence and, as a result, will often try to play down an emergency situation by saying things like, "Oh, it's nothing", or "I'm fine, just give me a minute." Other times, an elderly person just may not recognize that what they are experiencing is an emergency situation.

As people age they can become more susceptible to broken bones and head injuries from falls in particular. This should be taking into account when attending incidents and considering movement of casualties.



# Working with the Lesbian, Gay, Bisexual and Transgender Community

## Introduction

Lesbians, gay men, bisexuals and transgender people are found in all occupations and professions, all cultural groups, all social classes, can be of any age and live in all areas of the country.

It is estimated that one in 10 of the population are lesbian or gay. But society assumes heterosexuality is the only natural and acceptable lifestyle. Many lesbians, gay, bisexual and trans people are forced to hide their identity at work because by openly coming out they risk isolation, victimisation, bullying, or even dismissal.

Very often stigma is attached to homosexuality, which results in gay people experiencing a variety of social and economic sanctions. These range from hurtful anti-gay jokes, to outright physical attack.

Homophobia is the term used to describe a fear of same sex relationships, or a fear of those who love the same sex.

## Legislation

Positive legislation to protect LGBT people was first introduced in 1999. Until then LGBT people were left with trying to resolve issues around discrimination, harassment in the workplace or society, using existing legislation and or workplace policies, which generally made assumptions about relationships being heterosexual.

The following legislation, mainly relates to employment and social discrimination:

- 1999 Sex Discrimination Act (Gender Reassignment) Regulations
- 2003 Employment Equality (Sexual Orientation) Regulations
- 2003 Gender Recognition Act, and the
- 2004 Civil Partnership Act (CPA)

The Equality Act 2006 provides additional protection against discrimination on the grounds of sexual orientation in the provision of goods and services.

## So how do we adjust our behaviour when we meet an LGBT person during our work?

We don't. The sexual status of our staff and service users should have no reflection on the way we deliver our service.

### Myths and facts about LGBT people

It's important to remember that most of the negative stereotypes of gay, lesbian, bisexual and transgender people are based on erroneous or inadequate information. Here are some myths and facts to help you understand what's what:

#### Is it a choice?

Sexual orientation and gender identity are not choices, any more than being left-handed or having brown eyes or being heterosexual are choices. The choice is in deciding whether or not to live your life openly and honestly with yourself and others.

#### Is it a lifestyle?

It's sometimes said that LGBT people live a gay 'lifestyle'. The problem with that word is that it can trivialise LGBT people and the struggles they face. Being LGBT is no more a lifestyle than being heterosexual - it's a life, just like anyone else's.

#### Do same-sex relationships last?

Same-sex couples can, and do, form lasting, lifelong, committed relationships - just like any other couple. And just like any other couple, sometimes same-sex relationships end. The primary difference is marital status, civil or domestic partnerships.

#### Can LGBT people have families?

Thousands of children are being raised by same-sex couples nationwide. Major medical and scientific researchers have stated that children of gay and lesbian parents are as mentally healthy as children raised by heterosexual parents.

#### Are LGBT people happy?

Most of the emotional disturbance experienced by gay men and lesbians around their sexual identity is not based on physiological causes, but is due more to a sense of alienation in an unaccepting environment. This means that the discrimination LGBT people face is the root cause of torment for many of them. This pain can be alleviated by knowing that there is a vibrant, growing community of LGBT and supportive British people who know and care about LGBT people and the issues they face.

## Can LGBT people change or be 'cured'?

No valid evidence exists that shows that people can change their sexual orientation, although some people do repress it. The most reputable medical and psychotherapeutic groups say you should not try to change your sexual orientation as the process can be damaging.

### Do's and don'ts

**Don't:** Assume that everyone is either homosexual or heterosexual. So terms like 'partner' are more suitable than ones like 'boyfriend' or 'girlfriend'.

**Do:** Assume everyone is a sexual person who may be attracted to and/or sexually or romantically involved with a partner of the same or opposite sex.

**Don't:** Assume that a lesbian, gay, or bisexual person's sexuality is the most important aspect of that person.

**Do:** Assume that everyone is a multi-faceted individual for whom sexuality is one aspect of his/her life among many.

**Don't:** Assume that gay, lesbian, or bisexual is the cause of a problem in the person's life. "He's depressed all the time because he's gay."

**Do:** Assume that gay, lesbian, and bisexual people have the same problems as everyone else. They are just as likely to be well adjusted, and just as likely to have difficulty coping with stresses in their lives. Because of discrimination, they have to deal with particular stresses.

**Don't:** Assume that being gay in our society is so hard and presents so many problems that you should feel sorry for lesbian, gay, and bisexual people and/or assume that they would all really rather be heterosexual.

**Do:** Assume that a same-sex erotic and romantic orientation is as legitimate as an opposite-sex orientation.

**Don't:** Assume that being gay, lesbian, or bisexual "doesn't matter": "They are the same as everybody else, and I treat everyone the same."

**Do:** Assume the experience of being gay, lesbian, or bisexual in a homophobic and heterosexist society has a profound effect on how that person views him/herself and how she/he experiences the world.

## Transgender Equality

### Introduction

There about 5000 people in the UK whose gender identity does not match their appearance and/or anatomy. People who decide to adopt the opposite gender to the one assigned at birth are known as transsexual people, the process by which transsexual people alter their bodies to match their identity is known as gender reassignment.

There are many things to consider if a person decides to undergo gender reassignment. There are both sensitive and practical issues to address when a person changes their gender and appearance. The individual should be supported throughout the reassignment, from the moment their line manager is informed, through to recovery. Managers must ensure that when the individual returns to work they are valued and respected and that colleagues are fully informed about transsexualism and gender reassignment. As an employer we must ensure that steps have been taken to avoid unlawful discrimination.

Employer and individual responsibilities. Legislation that ensures the fair treatment of a transsexual employee and legal obligations of an employer include:

- Gender Recognition Act 2004
- Sex Discrimination Act 1975
- Data Protection Act 1998
- Asylum and Immigration Act 1996
- Criminal Records Bureau

The gender recognition process ensures that transsexual employees are afforded all the rights and responsibilities appropriate to that gender.

There are other issues to address such as at what point the person changes their name, dresses as appropriately to their new gender, uses different sex facilities such as toilets, changing rooms, or sleeping requirements.

There are further human resource and pension implications for transsexual employees or potential transsexual employees.

Gender re-assignment means:

A process which is undertaken under medical supervision for the purposes of reassigning a person's sex by changing physiological or other characteristics of sex, and includes any part of that process'. S.82 of the Sex Discrimination Act 1975 (SDA)

## What is gender reassignment?

People who decide to adopt the opposite gender to the one assigned at birth are known as transsexual people. Medical treatment to enable transsexual people to alter their bodies to match their identity is highly successful. This process is known as 'gender reassignment'. The term includes persons living in their new gender, but have elected for persona reasons not to undergo surgical treatment. This can be for personal reasons connected with their age, health, or finances

## What is the purpose of gender reassignment?

Diagnosis of transsexualism may take a matter of months or a period of years. Preliminary diagnosis is followed by hormone therapy, and typically after about six months the individual's physical appearance begins to change. Transsexuals will often change their social gender around this stage, although not necessarily their gender role at work.

At some point the individual will want to start to live full time in their 'new' gender, and their name and other records (such as their driving license or passport) may be formally changed.

If there are no extraneous delays (for example waiting lists or funding problems), the individual usually proceeds to one or more reassignment surgeries after one or two years of hormone therapy, although some individuals never undergo surgery.

The individual is expected to live and work in their new gender role for a period of one year prior to any irreversible surgical intervention. This period is often referred to as the 'real life experience' or 'real life test'.

Some people may opt for early surgical procedures. The extent of these will vary according to the needs of the individual. A few require less than two week's absence from work, whilst many require a number of months. It would be unlawful to dismiss an individual for reasons of impending gender reassignment treatment.

Many transsexual people wish to keep their transsexual status private, whilst others are willing to discuss it confidentially or even openly. When a person is at work while undergoing gender reassignment, it is important for employers to discuss procedures for disclosure and other practical matters such as the use of single sex facilities.

Employers must not breach the personal privacy of employees, recognising that the right to disclose or discuss their medical history is the prerogative of the individual.

Transsexualism is not the same as, and should not be confused with, 'cross-dressing', transvestism, or sexual orientation.

## [What is gender recognition?](#)

The Gender Recognition Act 2004 allows transsexual people (who are able to satisfy the necessary evidential requirements) to apply for full legal recognition in their acquired gender. Following a successful application, the law regards the transsexual person, for all purposes, as being of their acquired gender.



MODEL 508 SERIES

C5  
C6  
C7  
C8

# Communication

## Language Line

### When to use language line

Language line should be used as a complement to any other professional language services you may have. It is ideal for:

- Emergencies.
- First contact situations.
- Enquiries/referrals.
- Confirming and making appointments.
- Giving and receiving information.
- Short interviews.
- Contacting people abroad.

All you need is a telephone.

You have instant access to language line wherever you are; there is no need to book a call. If you are face to face with your customer, or on the other phone, you can use language line to resolve the situation. No special equipment is needed, however you may prefer to:

- Plug two telephones into one line.
- Use a hands free telephone.

### Getting the best out of the interpretation

- Before contacting language line think about what you will need to ask your customer.
- Brief the interpreter thoroughly on the situation. Before asking any questions.
- Always ask the interpreter to introduce you and himself or herself to your customer.
- Behave as you would in normal conversation: observed the normal courtesies, e.g. maintain eye-contact: if face-to-face with the client.
- Use direct speech, avoid jargon and technical terms.
- Only ask one question at a time.
- Always check that both the interpreter and the client have understood you.
- Ensure that your client has no more questions for you before ending the call.
- Remember you are in control of the conversation, not the client or the interpreter.
- Interpreters cannot give advice or opinions and must remain neutral throughout.

## How to use the language line

When the client is with you.

- In order to ascertain their language, show them the Language identification card (Point Card).
- Call language line on '0845 310 99 00'
- Give the language line operator the following information:
  - Your client ID number.
  - Your name (initial and surname) and collar number.
  - Confirm your organisation.
  - State the Language that your require.
  - When appropriate, state if you require a male or female Interpreter.
  - If the call is an emergency, please state so.

## You will be put on hold - don't hang up

- The operator will connect you to the interpreter.  
Ask for their ID number. Brief the interpreter about the purpose of the call and the type of telephone being used, (e.g. one handset, two handsets or hands-free telephone).  
Ask the interpreter to introduce you and himself or herself to your client.
- Conduct the interview using the direct speech. Before finishing the call, check that the client understands what has been discussed and has no further questions.

## Create an incident on captor

- If no incident has been opened, create an incident to record your use of the Language Line facility.
- Include the ID number of your interpreter.

## British sign language and lip speaking

Sign language is a visual means of communicating using gestures, facial expression and body language. Sign language is used mainly by people who are Deaf or have hearing impairments. Within Britain the most common form of sign language is British Sign Language (BSL). BSL has its own grammatical structure and syntax, as a language it is not dependent or strongly related to spoken English. BSL is the preferred language of between 50,000 to 70,000 people in the UK.

For a list of approved BSL signers visit the Equality and Diversity intranet page or contact the Diversity Unit or Business Support Unit.

## Welsh Speakers and Learners in our Communities

There are Welsh speakers and learners in all parts of Wales and beyond! In Wales, we are legally obliged to provide our services in Welsh as well as English, and to the same high standard. Often Welsh speakers are not aware that we can offer our services in Welsh so it's our responsibility to tell them. Even if you are not a Welsh speaker or learner yourself, there are some important ways in which you can help Welsh speakers access Welsh language services:

- When offering non-emergency face to face services ask if the client would prefer delivery in Welsh or English - don't assume that just because they are speaking to you in English that English is their preferred language.
- Find out what other services your organisation can offer in Welsh outside your own service area.
- Ensure that any printed materials e.g. leaflets, posters, flyers etc that you distribute are bilingual Welsh and English. If you are producing the leaflet or information yourself, make sure that you allow enough time for translation.
- Find out if there are any Welsh speakers on your team.
- If you're planning a new service or initiative, think about how that service or initiative will be delivered in Welsh? Who will deliver it? How?
- If you're planning an event that will involve members of your local community, make sure that you consider all the Welsh language "angles", e.g. invitations, signage, someone to meet and greet or answer questions in Welsh, handouts etc.
- Make contact with the Welsh language organisations in your area e.g. Menteriau Iaith ([www.mentrau-iaith.com](http://www.mentrau-iaith.com)), Mudiad Ysgolion Meithrin ([www.mym.co.uk](http://www.mym.co.uk)), Welsh medium schools, Urdd Gobaith Cymru ([www.urdd.org](http://www.urdd.org)), Merched y Wawr ([www.merchedywawr.co.uk](http://www.merchedywawr.co.uk)). Your local Menter Iaith will be able to put you in touch with the Welsh lanaguage organisations in your area.

Most important of all, don't assume that language choice isn't important to people that we deal with - it is!

# Events and Meetings Checklist

Event Name:	
Venue:	
Date:	

Please complete Expenses Form to claim on the day

Your Name:			
Your Contact Number:		E-mail Address:	
Your Address:			

Will you be attending? - Please Tick Box

- I will be attending
- I am unable to attend but would like to be invited to future events
- I will not be attending and do not wish to be involved

Please indicate if you require any of the following:

Braille	<input type="checkbox"/>	Tape	<input type="checkbox"/>	Large Print (specify font size) ..... pt
Lip Speaker	<input type="checkbox"/>	BSL Interpretation	<input type="checkbox"/>	Welsh/Other Language Interpretation <input type="checkbox"/>
Personal assistance	<input type="checkbox"/>	Wheelchair access	<input type="checkbox"/>	Induction Loop System <input type="checkbox"/>
Reserved car parking space for Blue Badge Holder <input type="checkbox"/>				
Will you be bringing your own PA or would you like assistance provided? <input type="checkbox"/>				
Dietary requirements, please specify .....		<input type="checkbox"/> Prayer Room/Quiet Space <input type="checkbox"/>		
I will require transport (please specify) .....		Other requirements (please specify) .....		



# Data and Statistics

For up to date research, data and statistics follow the following links and consult FSEC.

National Census Data	<a href="http://www.ons.gov.uk">www.ons.gov.uk</a>
National Statistics	<a href="http://www.statistics.gov.uk">www.statistics.gov.uk</a>
Stonewall (lesbian, gay, bisexual, transgender)	<a href="http://www.stonewall.org.uk">www.stonewall.org.uk</a>
Lesbian, Gay, Bisexual, transgender (LGBT) Excellence Centre Wales	<a href="http://www.lgbtexcellencecentre.org.uk">www.lgbtexcellencecentre.org.uk</a>
National Health Service data Co-ordinators	
South Wales Police	<a href="http://www.south-wales.police.uk">www.south-wales.police.uk</a>
Gwent Police	<a href="http://www.gwent.police.uk">www.gwent.police.uk</a>
Equality and Human Rights Commission	<a href="http://www.equalityhumanrights.com">www.equalityhumanrights.com</a>
Communities and Local Government	<a href="http://www.communities.gov.uk">www.communities.gov.uk</a>



# Internationally Recognised Days

Dates taken from [www.tigweb.org/understand/intdays](http://www.tigweb.org/understand/intdays)

The Link to this website can be found on our Intranet page under Equality and Diversity - Useful links - List of International Days.

<b>Month</b>	<b>Date</b>	<b>International Day</b>
FEBRUARY	February 21	International Mother Language Day
MARCH	March 8	International Women's Day
APRIL	April 7	World Health Day
	April 22	Earth Day
MAY	May 3	World Press Freedom Day
	May 10	World Fair Trade Day
	May 15	International Day of Families
	May 17	World Information Society Day
	May 21	World Day of Cultural Diversity for Dialogue and Development
	May 22	International Day for Biological Diversity
	May 31	World No Tobacco Day
JUNE	June 1	International Children's Day
	June 4	International Day of Innocent Children Victims of Aggression
	June 5	World Environment Day
	June 12	World Day Against Child Labour
	June 14	World Blood Donor Day
	June 17	World Day to Combat Desertification and Drought
	June 20	World Refugee Day
	June 21	World Music Day
	June 26	International Day against Drug Abuse and Illicit Trafficking International Day in Support of Victims of Torture
JULY	July 11	World Population Day
AUGUST	August 9	International Day of the World's Indigenous People
	August 12	International Youth Day
	August 23	International Day for the Remembrance of the Slave Trade and Its Abolition

SEPTEMBER	September 8	International Literacy Day
	September 16	International Day for the Preservation of the Ozone Layer
	September 21	International Day of Peace
	September 22	World Car Free Day
	September 26	European Day of Languages
	September 27	World Tourism Day
OCTOBER	October 1	World Vegetarian Day
		International Day of Older Persons
	October 5	World Teacher's Day
	October 6	World Habitat Day
	October 10	World Mental Health Day
	October 16	World Food Day
	October 17	International Day for the Eradication of Poverty
	October 24	United Nations Day
NOVEMBER	November 9	World Inventor's Day
	November 16	International Day for Tolerance
	November 17	International Students' Day
	November 20	Universal Children's Day
	November 25	International Day for the Elimination of Violence against Women
DECEMBER	December 1	World AIDS Day
	December 2	International Day for the Abolition of Slavery
	December 3	International Day of Disabled Persons
	December 5	International Volunteer Day for Economic and Social Development
	December 10	Human Rights Day
	December 18	International Migrant's Day