

Cultural Diversity

Race Equality Reference Material

1. Introduction

- 1.1 Black and minority ethnic communities, including Asylum Seekers, Refugees, Gypsies and Travellers, have historically faced discrimination in all areas of their life. Discrimination has more often than not been on the grounds of colour, race, religion, and national origins, which have led to racist attitudes and practices.
- 1.2 Employees and service users of all ethnic groups have a right to equality of opportunity and respect and dignity. We know that a diverse workforce which represents all groups within the community can offer a better service to all of the community.

2. Definition of Racism

- 2.1 The Trust endorses the definition of racism and a racist incident outlined in the Macpherson report, which investigated the issues surrounding the death of Stephen Lawrence.

A racist incident is *“Any incident which is perceived to be racist by the victim or any other persons and this includes crimes and non-crimes.”*

- 2.2 Institutionalised racism is defined as:

“the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people”.

3. Legislation

- 3.1 The Race Relations Act 1976 (amended 2000) imposes a duty on all public organizations to make appropriate arrangements with a view to securing that their various functions are carried out with due regard to the need to:
 - Eliminate unlawful racial discrimination
 - Promote equality of opportunity
 - Promote good relations between persons of different racial groups.

4. Racial Discrimination

- 4.1 Racist incidents may be in the form of:
 - Assault - physical/sexual
 - Attack
 - Arson
 - Bullying
 - Criminal damage

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

- Graffiti
- Harassment
- Malicious phone calls
- Theft
- Threatening behaviour
- Verbal abuse
- Written/printed material

4.2 Examples of racist incidents

- *A black woman feels herself to be the subject of racial discrimination at work. This should be dealt with in the first instance by her employer under the equal opportunities or indeed racial equality policy. She does have the right to report to another agency if she so wishes.*
- *An asian man calls the police because white youths are hanging around outside his home. He perceives their presence as racist and the police therefore complete a racist incident form. Some time later his windows are smashed. The earlier information about racist incidents may provide useful intelligence to the police in solving crime.*
- *A teacher overhears a white child calling an asian "paki". the teacher records this as a racist incident, even though the abused child does not complain to him, and speaks to the child responsible for the abuse. If a more serious incident occurs later on, the teacher has a written record of a previous incident that would allow the subsequent incident not to be dealt with in isolation.*
- *The car tyres of a chinese woman have been slashed. She does not think the incident is racist, but her white neighbour does and reports the matter to the local racial equality council. They should record the incident as racist based on the perception of the neighbour, even if the victim disagrees.*
- *There is a dispute outside a shop between two groups of youths. One of the young men, of pakistani origin is punched in the face by a young man of indian origin. The victim reports this to the police and tells them that he believes it is a racist incident. The police should record this as a racist incident, since the young man believes that he was attacked because of his ethnic origin.*
- *Two white males from a community of asylum seekers visit a local pub shortly after moving into the areas. The white barman refuses to service them, saying that all asylum-seekers are troublemakers. The two men report this incident to a local support group, who should record it as a racist incident, since it is based on stereotyping of two men according to their ethnic group.*

5. Employment practices within County Durham PCT

- action planning

- 5.1 In line with the Trust's commitment to equality and diversity, a Diversity & Human Rights Scheme has been produced to progress issues in response to the Race Relations Amendment Act 2000.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

- communication and language training for employees

5.2 In order that communications are as effective as possible, the following will be adopted:

- provision of interpretation and translation facilities.
- training for managers and supervisors in the background and culture of racial minority groups.
- signage where appropriate

5.3 The Trust promotes the Language Line Telephone Interpreting Service initiative. The process for using Language Line is as follows:

- positive action

5.4 In order to pursue positive strategies for establishing and maintaining a workforce that is representative of the community within County Durham, an analysis of each level per department will be carried out annually. If under-representation is identified, positive measures are allowed by law which can:

- Ensure recruitment adverts cover the whole of the community including under-represented groups.
- Encourage employees and potential employees from under-represented groups to apply for positions.
- Provide training for employees who are members of particular groups, which have been under-represented.

5.5 Positive selection is not permissible in these circumstances, and is known as positive discrimination, which is unlawful.

5.6 Where there is a genuine requirement for effective personal care or services of a particular racial group, the Trust will take positive action to appoint a member of that racial group. Where the jobholder provides persons of the racial group in question with personal services promoting their welfare and a person of the same racial group can most effectively provide those services. This is classed as a Genuine Occupational Qualification (GOQ section 5(2)(d)).

5.7 For the purposes of recording the ethnicity of employees the Trust will adopt the 2001 census categories, which are as follows:

White
British
Irish
Any other white Background (please specify)

Mixed
White and Black Caribbean
White and Black African
White and Asian
Any other mixed Background (please specify)

Asian or Asian British
Indian
Pakistani

Black or Black British
Caribbean
African
Any other Background (please specify)

Chinese or other Ethnic group
Chinese
Any other (please specify)

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

Bangladeshi
Any other Asian Background (please specify)

- recruitment and selection

- 5.8 To avoid indirect discrimination, the Trust will advertise and recruit in various ways to reach all groups in the community.
- 5.9 Selection criteria and tests should be reviewed on a regular basis, to ensure they relate to job requirements and are not unlawfully discriminatory.
- 5.10 Staff responsible for shortlisting, interviewing and selecting candidates will be:
- clearly informed of selection criteria and of the need for consistent application
 - guided or trained on the effects which generalised assumptions and prejudices about race have on selection decisions
 - aware of possible misunderstandings that can occur in interviews between persons of different cultural backgrounds
- 5.11 All job applications will be monitored to record individual ethnic origin and to ensure no unlawful discrimination takes place.
- 5.12 Interview panels must first receive equal opportunity training including race equality awareness before commencing recruitment responsibilities.

- representative workforce

- 5.13 The Trust is committed to developing a representative workforce, which reflects the local community. A representative workforce including the talents and abilities of all sections of the community is central to the delivery of quality services that are sensitive to the needs of the whole community.

- training & raising awareness

- 5.14 Corporate training provision will include racial equality within its diversity training programme.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

6. Service Delivery practices within County Durham PCT

- 6.1 The Trust is committed to ensuring that it provides equality in how its services are delivered. Specific attention will be given to ensuring that services are accessible to Black and minority ethnic communities and are delivered in the most appropriate and culturally sensitive way. In effect ensuring that no person or group of people living, working or visiting the County of Durham will be directly or indirectly discriminated against because of their race, colour, nationality, ethnic origin or religious beliefs.
- 6.2 The Trust makes it a condition of service that all employees follow the corporate Human Resource Equal Opportunities policies. Service departments will make suitable provision in contracts with outside agencies to ensure that the terms and conditions of the contract will meet best practice for equal opportunities.
- 6.3 Durham County is made up of many communities each representing a rich variety of cultural traditions to be acknowledged and celebrated. Minority ethnic communities in County Durham account for only a small proportion of total residents (0% - 2001 Census), but are equally as important as the rest of the community and should be treated accordingly. Our services must answer the needs of the whole community and therefore be accessible by everyone.
- 6.4 This profile is intended for staff to gain a greater understanding of the cultural differences of the various communities, so that we can respond in a positive and confident way, to requests from everyone within the community.
- 6.5 Generalisations about cultural, social and religious backgrounds can be very misleading and it is therefore important to bear in mind that individuals may differ, in terms of their degree of religious observance or cultural traditions they choose to uphold.
- 6.6 The following information is for general guidance only rather than strict interpretation and includes:
- Language and Behaviour
 - Naming Systems
 - Dress & Diet
 - Festivals
 - Overview of Chinese, Hindu, Jewish, Muslim and Sikh communities.
- 6.7 Some homes will have religious objects and perhaps part of the house set aside as a place of worship. It will cause offence if these places are entered without an invitation and you will be expected to observe the same rules as apply in public places of worship.
- 6.8 Understanding the differences, which may exist between individuals, should benefit Trust employees when dealing with people from a variety of backgrounds. Above all, people should be treated with respect, courtesy and sensitivity.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

7. Language and behaviour

- 7.1 The struggle for racial equality is also about language. Language is an important issue in promoting equal opportunity because of its power to shape thought and social interaction. Using jargon or bureaucratic language inappropriately is confusing and inhibiting even for people who have English as a first language. It can become completely excluding, where English is not the person's first language. The Race Relations Act 1976 (amended 2000) defines the use of abusive language, regarding race as less favourable treatment and therefore potentially unlawful direct discrimination.
- 7.2 Language is naturally dynamic, constantly evolving and changing. Words can go in or out of fashion, leaving people unsure about "what is right." Negative images about people or groups are often conveyed through humour. While poking fun at particular groups may not be intended to be offensive, it does little to help promote a positive image and needs to be considered carefully. Take care when using the latest term, as it may not always be acceptable to the people being referred to. Make sure any new term is validated, with representative external sources before recommendation/adoption.

Descriptions	
BLACK & ETHNIC MINORITIES	CRE recommend these collective terms to refer to people other than white. Ethnic suggests that only some groups are "ethnic" – inaccurate because all people everywhere have an ethnic identity based on shared geographic origin, cultural tradition, language or religion - depending on where in the world you are.
ETHNIC MINORITY COMMUNITIES	The idea can lead to misunderstanding. Making assumptions about individual/family needs & requirements on the basis of their ethnic and cultural background can cause problems. Not always acceptable to "lump" people together in groups. Asia covers from Turkey to China – and therefore the term "Asian" is not very specific.
COMMUNITY LEADERS	Likely to hold high status in their communities but may not lead in terms of taking action. Ensure that an appropriate range of representative voices are consulted on any issues, for example men and women, old and young.
BLACK	Not acceptable to all people because of political connotations but usually preferred by most Black people.
MIXED RACE /PARENTAGE	Preferable to half-caste but not always acceptable. Some people prefer to be known as Black or White according to cultural or ethnic origins. Where unavoidable use "dual heritage" "dual ethnic background" or "multi-ethnic background".
IMMIGRANTS	Only correctly described if they have moved from another country - not people who have been born here.
NON-WHITE	CRE recommends that this term be avoided. Reference suggests exclusion from the "white" group.
COLOURED	Unacceptable
HALF-CASTE	Unacceptable

7.3 Current language clusters of refugees/asylum seekers in the north east

DARLINGTON	Arabic – Kurdish – Romanian – Farsi – Punjabi – Servo/Croat – French
GATESHEAD	Albanian – Servo/Croat – Farsi – Slovak – Russian – Kurdish – Arabic – Czech & Romanian
HARTLEPOOL	Lithuanian – Polish – Russian – Servo/Croat
MIDDELSBROUGH	Ahmaric – Albanian – Tamil – Farsi – Urdu – Kurdish – Czech – Slovak – Afghani
NEWCASTLE	Major – Farsi – Kurdish – Afghani – Albanian – French – Russian – Czech – Turkish – Somali – Arabic

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

	Minor – Yugoslavian – Spanish – Turkic – Gujerati – Sinhalese – Tamil – Servo/Croat
NORTH TYNESIDE	Albanian – Czech – Farsi – Persian - Russian
REDCAR AND CLEVELAND	Albanian – Romanian – Tamil – Afghani – Kurdish – Arabic – Turkish – Urdu – Punjabi
SOUTH TYNESIDE	Turkish – Polish – Tamil – French – Kosovan
STOCKTON-ON-TEES	Punjabi – Urdu – Mandarin
SUNDERLAND	Albanian – Czech – Romanian – Russian – Farsi – Arabic – Somali - Kurdish

8. Naming systems

- 8.1 Names and addressing individuals wrongly can be a sensitive area for everyone. In Britain we are used to the convention whereby a first name is followed by a surname, this is far from universal. It is therefore useful to remember that Chinese, Jewish, Muslims, Sikhs and Hindus have different naming systems and regional variations may also exist.
- 8.2 The following document is provided, as a guide to naming systems within the different communities however, where confusion arises it is better to ask the individual for their preferred method of address rather than recording or pronouncing names incorrectly. It is also important to remember to always ask for a first name or forename by NOT a Christian name.

9. Dress and diet

- 9.1 Observance of dress and diet may vary enormously between individuals, as rules regarding food and dress are open to personal interpretation. Information is therefore given purely as a guide, though the rules relating to the Orthodox Jewish community are strictly adhered to.

Table of permitted foods

RELIGION	CANNOIT EAT	MAY EAT	WILL EAT
ISLAM (MUSLIM)	Pork Alcohol Lard	Beef Chicken Mutton or other meat (Halal only) Cheese	Vegetables Butter Eggs Fish Fruit Yoghurt Milk Bread
HINDUISM	Beef Pork Mutton Chicken Fish Eggs Lard Alcohol	Cheese	Vegetables Fruit Milk Butter Yoghurt Bread
SIKHISM	Beef Any meat killed in the halal or kosher manner Alcohol	Pork Chicken Mutton or other meat (provided not halal or kosher) Cheese Eggs Fish	Vegetables Fruit Butter Yoghurt Milk Bread
JEWISH	<i>Treif</i> foods - Pork Shellfish Eels Wild Fowl (e.g. pheasant) Eggs of non-kosher birds Fruit or vegetables which have been infected by insects or foods not prepared to Jewish dietary laws		<i>Kosher</i> foods – animals with split hooves and chew the cud, e.g. cows and sheep provided slaughtered according to <i>schechita</i> (ritually by kosher butcher) all fish with scales, domestic fowl & their eggs, Milk and milk products (but not with meat) Bread Vegetables and Fruit

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

- 9.2 Kosher – prepared in accordance with Jewish customs (obtained from specialist shops).
- 9.3 Halal –means permitted.
- 9.4 These guidelines refer to those with strict religious beliefs. Individuals may adhere more strictly to these rules than others. For example Sikhs and Hindus follow a vegetarian diet. Many foods may contain by-products of prohibited foods such as gelatine, which is a beef by-product and therefore could not be eaten by Sikhs or Hindus. Care must be taken to check additives and other ingredients. It is very important to note that the Jewish community do not eat or prepare meat and milk products together. This means, for example, that they cannot eat butter in a meat sandwich. Separate utensils are used in preparing meat and milk and a time gap between consuming either of at least 3 hours must occur.

10. Major religious festivals

- 10.1 All of the communities celebrate holy days and other festivals and consideration of these important dates should be taken when planning events or arranging meetings with members of the communities. The dates of festivals vary from year to year and guidance should be sought if the precise date is unknown.

11. The Chinese community

- 11.1 Many families in the region come from Hong Kong or Tai Pur or Ap Chau (Duck Island) and fishing was traditionally the major occupation. Many Chinese families have come to the UK to work in the catering industry. The Chinese work very hard and may be reluctant to request services as they have a tradition of self-reliance.
- 11.2 In China the family name always comes first and would be given if someone were asked his or her name. The personal name has two separate parts, which are always used together.
- 11.3 Chinese residents of the UK have often westernised their traditional naming system – family name given last and an English calling name adopted as a first name. Names are important to the Chinese community and many residents would rather be known by a western name than have their personal name distorted and mispronounced.
- 11.4 **Language** - the two main languages spoken are Mandarin (China) and Cantonese (Hong Kong). The mother tongue of a family is not always the official language of the country from which they originate or their language of literacy. Both Mandarin and Cantonese are, very difficult to read and write.
- 11.5 **The Family** - is very important in Chinese culture. Ancestors are held in great respect. The father is the head of the family and sons are seen as being the link with ancestors. Daughters are considered to have joined their husband's families on marriage. Arranged marriages may still be practiced with parents and grandparents often choosing a man's prospective wife. However, individual choice is now more widely accepted. Divorce is rare.
- 11.6 **Dress** – there are no specific dress requirements within the Chinese community and most families wear western clothes.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

- 11.7 **Diet** – there are no strict dietary requirements.
- 11.8 **Religion** - religion and belief is a very personal matter for the Chinese who may not appear strongly religious. Religion is often practiced in the home by the family and families may state they are non-religious or evangelical Christian.
- 11.9 Elements of the three ancient religions of China – BUDDHISM, CONFUCIANISM and TAOISM form the basis for many aspects of the way of life followed by Britain’s Chinese communities.
- Buddhism has a view of morality, which prohibits killing, lying, theft, sexual misconduct and the use of intoxicating substances.
 - Confucianism promotes the worship of ancestors and the view that the morals and cultures of past generations must be maintained in the present.
 - Taoism has a reputation for mysticism. It emphasises the importance of living in a harmonious balanced way by promoting the qualities of gentleness and unassertiveness.
- 11.10 **Worship** - some families prefer to worship at home and may have a shrine. Respect should be shown to these places by observing the same rules as apply in public places of worship.
- 11.11 **Funeral rites** - when dead, an individual becomes an ancestor to be respected. The Chinese bury their dead close to the family home and as quickly as possible. The funeral is a time to celebrate the wealth and strength of the family and offerings are given so that the spirit can continue to give guidance to the family left behind.
- 11.12 **Chinese festivals** - the celebration of traditional Chinese festivals are important means of maintaining their distinctive cultural identity for Britain’s Chinese communities. The main celebration is the New Year festival.

Time of Year	Festival	Details of celebrations
Jan/Feb	Chinese New Year	Tso Kuan, the family god, returns to heaven to report the family’s behaviour from previous year. Celebrated with Lion dance to bring good luck and special food in honour of Tso Kuan. Traditionally lasted 20 days, though now usually shorter.
April	Ching-Ming Spring Festival	Remembrance of deceased relatives, marked by visiting graves of ancestors and the practice of kite-flying.
June	Dragon Boat Festival	Commemorates the poet Ch’u Yuan who drowned himself in protest against a powerful Emperor’s treatment of his people 2000 years ago. Special food prepared.
September	Mid-Autumn Festival	Surrounded by many legends. Special food prepared.
October	Chung Yung	Dedicated to remembrance of ancestors.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

12. The Hindu community

12.1 Hinduism is defined as a way of life rather than a religion, covering a vast range of human activity outside the scope of religion. Hindus believe in an eternal soul, which desires to return to the *Supreme Spirit*. Each soul must be born a number of times, improving and purifying itself to enable return to the *Supreme Spirit*. The Hindu's path through life (*DHARMA*) depends upon their actions (*KARMA*) in previous lives. Belief in reincarnation is therefore central to their worship.

There are up to four parts to Hindu names.		Examples	Use
1	First name	Lalita (female)	used by family and friends
		Naresh (male)	used by family and friends
2	Complimentary name	Rami (female)	used only with first name
		Kumar (male)	used only with first name
3	Father's personal name	Mohan	differentiates between large numbers of people with same family name.
4	Family name	Patel	used as a surname. Taken by women on marriage and by children.

12.2 So a man might be called Naresh Kumar Mohan Patel (the first two names are often written together as Nareshkumar). Among close friends *bhai* meaning brother and *ben* for sister is often and *ji* may be added as a term of respect.

12.3 **Language** - the official language of India is Hindi. Variations may exist between dialects, the written and spoken word and care is therefore needed when seeking to provide translation or interpretation.

12.4 **The Family** - is of great importance to Hindu's who worship together and live in a joint or extended family. Family responsibilities and duties are given priority over the wishes of the individual.

12.5 Many Hindu marriages are arranged by the families and are regarded as a linking of families rather than individuals. Hindu marriages are important social occasions, often involving the family in great expense. The ceremonies are highly symbolic and crowned by a feast.

12.6 **Dress** – Hindus tend to be more liberal in their attitude towards western dress than Muslims. Women usually wear a sari and men tend to wear western clothes. Hindu women may wear glass bangles when they get married and it is considered to be bad luck to remove or break them. Some Hindus wear a sacred thread around their bodies and this should not be removed. Hindu married women may wear a coloured spot on the forehead. Removal of these spots without permission can cause great distress.

12.7 **Diet** – Hindus regard the cow as a sacred animal and therefore they do not slaughter cows or eat their meat. Many Hindus, particularly those from Gujarat are vegetarian and do not eat eggs. Alcohol is not permitted and the most devout Hindus do not smoke.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

- 12.8 **Religion** - there is no single founder, holy book or organised hierarchy of spiritual leaders or church. Their worship is centered on the home where there is a shrine, this should be given the same respect as other places of worship and only entered on invitation. Religious and ceremonial rights are performed by the eldest member when all the family members are together. Certain social customs and modes of behaviour may be observed by Hindus and these need to be understood and respected. Principal among these are an emphasis on personal hygiene and methods of cooking and eating food.
- 12.9 **Worship** - Temple worship is important on special occasions. Hindus pray at least once a day and must purify themselves by showering or washing before prayer. Hindus worship one God, who has many manifestations. People will ally themselves to one particular manifestation of God to worship.
- 12.10 **Funeral rites** - Hindus carry out specific funeral rights. In the case of sudden death the following should be observed:
- do not remove jewellery, sacred threads and other religious objects.
 - cover the body with a plain sheet without any religious markings.
 - avoid washing the body as this is done by relatives.
- 12.11 All adult Hindus must be cremated, not buried, but infants and young children may be buried and it is usual for this to be done as soon as possible, preferably the same day. Post-mortem examinations may be distasteful to many Hindus.
- 12.12 **Hindu festivals** - there are numerous Hindu festivals. the two most important ones are Holi and Diwali (new year) which are marked in India with the kind of celebrations we have in Britain at Christmas time.

Month	Festival	Details of celebrations
March	Holi	One of the most important festivals celebrated (like Christmas) with bonfires and dancing.
March	Mahashshivratri	Birthday of Shriya.
April	Ram Naumi	Birthday of Shriya.
August	Raksha Bandham	Celebration of bond between brothers and sisters.
Aug/Sep	Jan Mash Tami	Birthday of Krishna.
October	Navrati	Festival of the Goddess Ambaji.
October	Dussehra	Celebrates Rama.
Oct/Nov	Diwali	Another important festival celebrated much like Christmas but marking the beginning of the Hindu New Year. Homes are decorated with candles and lamps to mark Rama's return from exile.
Oct/Nov	Bestuvarash/Nutanvars h	New Years Day (day after Diwali).

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

13. The Jewish community

- 13.1 The Jewish community in the North East of England grew up during the 19th century from Eastern European refugees from persecution, who took advantage of cheap passage on colliers returning empty from Europe.
- 13.2 The Gateshead Jewish community is unique in being the only Jewish community outside Israel all of whose members are fully observant and which has a single communal structure.
- 13.3 Education is very important to Jewish people. Boys and girls are taught separately. Jewish men will study Jewish teachings throughout their life. Gateshead is one of the main centres for Jewish learning and Jewish people from throughout the world come to Gateshead to be educated.
- 13.4 Jewish children are given a Hebrew Name or names followed by *ben* (son of) or *bas* (daughter of) and the father's name. The name which appears on the civil birth certificate will not necessarily be the child's Hebrew name as, until recently, most parents registered their children under an English name and they may often use their legally registered name rather than their Hebrew name when dealing with non-Jewish world.
- 13.5 **Language** - the traditional language of the Jewish community is Hebrew and many differences may exist in transliteration and pronunciation. Historically, the everyday language of Eastern European Jews is Yiddish, which originated in Germany and many western Jews are familiar with at least a few words of the language. the majority of the Jewish community in Gateshead is fluent in English.
- 13.6 **The Family** - the family is central to Jewish life as raising a family is a religious obligation, as is respect for one's elders. Festivals and Sabbath celebrations take place within the home and the family meal is an essential part of these celebrations.
- 13.7 Judaism forbids sexual relationships outside marriage and is therefore accepted practice in observant circles for men and women not to mix at ceremonies, social events, worship and for education (other than within their own family circle). Physical contact between members of the opposite sex is avoided as much as possible and for this reason, Jewish people do not shake hands in greeting.
- 13.8 Introductions of potential marriage partners are usually arranged by the parents. If the couple are interested, further meetings are arranged. Jewish people marry in their late teens or early 20s and often have large families. Divorce is possible in the event of a complete breakdown of marriage but is very much the last resort.
- 13.9 **Dress** – The Jewish community dress modestly according to Jewish law and traditions. men and boys must cover their heads at all times and wear a skullcap (known as a *kipa* in Hebrew, *kappel* or *yarmulka* in Yiddish) to serve as a tangible reminder that there is a Power above. It is traditional for Jewish men to have beards. Jewish teachings emphasis modesty in dress and behaviour and most men wear dark suits with white shirts, while women wear non-revealing clothes that extend below the elbow and knees and which do not have low necklines. Women do not wear trousers. It is a biblical requirement to place fringes on the corners of garments and a prayer shawl (tallis) is worn by men during morning prayers and a smaller fringed garment (tzitzis) is worn under their clothes at other times.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

- 13.10 **Diet** – According to Jewish dietary law, food has to be kosher (meaning ritually acceptable) as laid down in the Bible. Kosher foods include animals, which have split hooves, and chew the cud e.g. cows and sheep and fish which have scales. Either preparing, cooking or eating meat and milk or milk products together is forbidden and separate utensils are kept for each. Milk should be produced under religious supervision and products containing milk are only acceptable if they come from Jewish suppliers or are supervised. There should also be a time gap of at least three hours between eating something containing milk and something containing meat. Jews are permitted to drink alcohol but there is a strong tradition against drinking to excess. Drinking of alcohol is usually linked to festive or religious celebrations.
- 13.11 The strict dietary laws mean many products with acceptable ingredients may be forbidden due to additives or the way they have been prepared.
- 13.12 **Religion** - Jewish people believe that God made an agreement or covenant with their ancestors that the Jewish people would bear particular responsibility for upholding laws, the Mitavot, the Ten Commandments being part of these.
- 13.13 Judaism does not recognise the need for a messenger between man and God and there is no priesthood. The Rabbi is a title given to the spiritual leader of a Jewish community and he fulfils several roles:-
- leading prayers, delivery of sermons and readings from the Torah in the synagogue.
 - conducting weddings and funerals.
 - visiting the sick and those who cannot visit the synagogue.
 - instructing members of the Jewish community in the beliefs and traditions of the Jewish faith, and acting as an ambassador for Judaism in the community at large.
- 13.14 The Sabbath is the Jewish day of rest. Jews consider that each day starts at sunset so the Sabbath actually starts at sunset on Friday and lasts until Saturday night. This means during the winter the Sabbath and other festivals start late in the afternoon. The Sabbath may include a service in the synagogue or alternatively it is celebrated in the home where the family assembles. During the Sabbath work is forbidden. Work would include things like writing, travelling in a car, cooking or even switching a light on.
- 13.15 Every Jewish household has a Mezuzah which is a small parchment scroll on which is written two passages from the Bible, usually an inside a protective case, fixed to the right hand front door post and also in most other rooms. These are holy objects and should be respected as such if invited into a Jewish home.
- 13.16 **Worship** - Worship may take place in the synagogue or in the home. As work is forbidden on the Sabbath it is necessary for the Jewish community to live near the synagogue. The Gateshead community have a synagogue **in Bensham**.
- 13.17 **Funeral rites** - The last rites and funeral arrangements are carried out by a group of members drawn from the synagogue. Their responsibilities include washing the body and preparing it for burial. Jewish law does not permit **cremation**. **It is** considered disrespectful to delay burials, they should take place within 24 hours of

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

death. Someone will stay with the dead person until the funeral. Formal mourning lasts for 12 months.

13.18 **Jewish festivals** - There are many Jewish festivals and special days, some being major occasions marked by celebrations. the Jewish calendar is based on lunar months and therefore the dates of festivals vary from year to year. Jews consider that each day starts at sunset on Friday. This means that in winter the Sabbath and other festivals start late in the afternoon.

Month	Festival	Details of celebrations
Jan/Feb	Tu B'Shvat - New Year for Trees.	Marks the end of the rainy season in Israel. Celebrate by planting trees or collecting money for tree planting in Israel. Lasts 1 day.
Feb/Mar	Purim - The feast of Lots.	Celebrates the failure of a plan to destroy the Jews in Persia. Readings from the book of Esther and special food in the synagogue. Gifts made to charity. Lasts 1 day.
April	Pesach. Feast of Passover.	Celebrates the exodus from Egypt. Lasts for 8 days and involves reading of story of exodus and eating unleavened bread.
Apr/May	Days of Remembrance.	Holocaust Day - Israeli Independence Day - Jerusalem Day.
May/June	Shavuot - Pentecost.	50 th day after Pesach celebrating God's revelation to Moses on mount Sinai and the gift of the Torah. Lasts 1 day.
July/Aug	Tisha B'Av.	A 3 week period marked by fasting and prayer. Very sad occasion commemorating the destruction of the temple in Jerusalem by the Babylonians.
Sep/Oct	Rosh Hashanah - Jewish New Year.	Lasts 2 days and is a very serious occasion when Jews are expected to repent for past misdeeds.
Sep/Oct	Yom Kippur - Day of Atonement.	Holiest day of Jewish year, marked by fasting and prayer. Lasts 1 day.
Sep/Oct	Succot - Feast of Tabernacles.	Commemorates journey out of Egypt. Lasts 1 week.
October	Simchat Torah - Rejoicing of the Torah.	Begins after Succot. Happiest religious day celebrated in synagogue where Torah scrolls are paraded amongst singing and dancing.
December	Chanukah - Festival of Lights.	Lasts 8 days with 8 branches of candelabra being lit each day. A special time for children with games and presents.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

14. The Muslim communities

- 14.1 A person who believes in Islam is a Muslim. To a Muslim, Islam is a way of life governing not only religious practice and morality but social relationships, marriage, divorce, kinship, economic and political relations among Muslims. Pakistan is an Islamic state and therefore most Pakistani residents are Muslim. Many Bangladeshi people are also Muslims resulting in similarities in the way the communities live.
- 14.2 In Muslim countries, there is no equivalent of the family surname since women rarely use the hereditary male title. Muslim names include a religious name, such as Muhammed, Ahmed, Syed for a man or Fatima, Amina, Qawar for a woman. The religious name could be before or after the other “personal” names. For women, Begum or Bibi is usually added to denote female status. A Muslim should never be addressed by their religious name alone, nor should a woman be addressed as Mrs Begum or Miss Bibi.
- 14.3 Different adaptations have been made by families resident here and individuals may use and offer a recognisable agreed family name.
- 14.4 **Language** - the official language of Pakistan is Urdu, while the spoken vernacular is Punjabi. Urdu has considerable resemblance to Qu’ranic Arabic and is considered a holy language by many Muslims.
- 14.5 The official language of Bangladesh is Bengali. It is esteemed by all Bangladeshis. Many variations exist both in Urdu and Bengali in terms of dialect and writing, which may cause difficulties when providing translation or interpretation.
- 14.6 **The Family** - is extremely important to Muslims and is, in general a joint or extended family consisting of mother, father, sons and son’s families. Daughters leave home on marriage to live in the home of the husband. The joint family traditionally live together and decisions are taken by the head of the family in consultation with all members. Family responsibilities and duties are more important than individual’s wishes making a quite different outlook from the “British” way of life.
- 14.7 Marriage is often regarded as the linking of families rather than individuals and many are arranged. Parents choose partners for their children from families, which are known to them and are approved. The arranged marriage takes place against a cultural context of a society, which emphasizes religious duty and family life and where social activities outside the family circle may not be very wide for young people.
- 14.8 Devout Muslim girls and ladies will be embarrassed to shake hands with men as Islamic law forbids physical contact between a woman and a man other her husband. Some Muslim women may only be prepared to accept male callers if another male family member is present and may request that a caller returns later, such a request should be courteously accepted and steps taken to arrange another more convenient appointment.
- 14.9 **Dress** – Modesty in dress is very important. Muslim women must keep their bodies covered even when taking part in leisure pursuits such as swimming. Those from Pakistan and Gujarat wear a kamise or kameez (long sleeved tunic) over loose-

Appendix 4 SINGLE EQUALITY SCHEME

(including the statutory Race, Disability & Gender Equality Schemes)

fitting trousers (shalwar). A scarf may also be worn. Bangladeshi women may wear a sari. Men may also wear the shalwar-kameez but many also wear western clothes.

14.10 **Diet** – Muslims must not eat pork, or anything containing pork. All other meat is acceptable provided that it has been killed in accordance with Islamic law (halal). Drinking alcohol is forbidden.

14.11 **Religion** - Muslims follow the religion of Islam. The principle of the “Five Pillars” of Islam are:

FAITH (<i>The Kalima</i>)	The declaration of faith that there is no deity except Allah (God) and Muhammed p.b.u.h. is His last prophet and messenger.
WORSHIP (<i>Salah</i>)	Five daily prayers at appointed times facing Mecca (south-east). Friday is the holy day when Muslims attend mosque to worship as a group.
CHARITY (<i>Zakat</i>)	Compulsory aims giving to the poor each year (2.5% per annum)
FASTING (<i>Swam</i>)	Fasting from dawn to dusk during the month of Ramadan (don't eat, drink, smoke and may not take medicine except in extreme circumstances)
PILGRIMAGE (<i>Haj</i>)	Making a pilgrimage to Mecca.

14.12 Before the five daily prayers Muslims must ritually wash (Ghusal) hands are washed first, mouth rinsed, nose rinsed, face washed, arms washed, wet hands pressed over their head, ears and neck and finally feet are washed.

14.13 The name of the Prophet Muhammed (p.b.u.h.) should always be followed by the letters p.b.u.h., which represents the words “Praise be unto him”.

14.14 **Worship** - The Mosque is the centre of religious and community life where the Islamic holy book, the Koran is read and taught. Anyone entering a Mosque must remove their shoes and cover their heads. Women and men worship separately within the Mosque. Regionally the community uses Mosques in Newcastle, South Shields or Sunderland.

14.15 **Funeral Rites** - Islam places a great deal of significance on death and the funeral rites of deceased Muslims. Muslims believe that the soul leaves the body at the point of death and that the body must be buried within 24 hours of death or the soul will be unable to progress to heaven. Muslims must not be cremated and the grave should be orientated to face towards Mecca.

14.16 **Muslim festivals** - The Muslim year is based on lunar months so the actual dates of festivals vary from year to year. Most diaries give details of the exact dates of each festival in any specific year.

Festival	Details of celebrations
Ramadan	Celebrating Mohammed's first revelation from Allah. The ninth month in the Islamic calendar – this period lasts one lunar month. Muslims fast from dusk till dawn during Ramadan.
Id-ul-Fitr	One of the main religious festivals marking the end of Ramadan.
Id-ul-Adha	Marks the end of the twelfth month in the Islamic calendar. It is during this month that the pilgrimage (Haj) is performed and celebrates the end of Haj.

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

15. The Sikh community

- 15.1 Sikhism originated in the Punjab region of India and the first Sikh leader, Guru Nanak Dev Ji, envisaged universal unity in worship and led a group of followers with ideals transcending both Hindu and Muslim practices of the time. He was followed by nine successors, all called Gurus, the last of which died in 1708.
- 15.2 The Sikh naming system is similar to the Hindu with personal, complementary and family names. However:
- all baptised or Khalsa Sikhs have the complementary name SINGH, meaning lion.
 - all baptised female Sikhs have the complementary name KAUR, meaning princess.
 - some Sikhs have dropped the caste name because of the Sikh objection to the caste system, but this is not usually the case with British Sikhs.
- 15.3 An example of a Sikh name is Indarjit Kaur Gill. The polite form of address uses the first two names together but in Britain it is usually acceptable for the final name to be used as a surname, in this case – Mrs Gill.
- 15.4 **Language** - the official and heritage language of all Sikhs is Punjabi. This is widely spoken in Pakistan and North West India but only Sikhs read and write the traditional Punjabi script. Instruction in Punjabi is available for all Sikh children at the Newcastle Gurdwara on Sundays. The language is highly esteemed and carefully maintained. Britain has the largest Sikh community outside of India.
- 15.5 **The Family** - is important to the Sikh community who tend to live in a joint or extended family. Sikhism accepts the equality and brotherhood of man and gives women equal status and rights with men. Arranged marriages is still widely favoured through increasing young people expect their wishes to be taken into account.
- 15.6 **Dress** – Variation may exist in terms of dress within the Sikh community though modesty is important. Khalsa Sikhs must always carry the “five K’s” which includes the wearing of a turban for men (for further details of the “five K’s” see section on the Sikh Community).
- 15.7 **Diet** – Guru Nanak is reputed to have said “Salvation is not incompatible with laughing, eating, playing and dressing well”. However, Sikhs do not eat beef or animals slaughtered in the halal or kosher manner.
- 15.8 **Religion** - There are two categories of Sikhs, Sahajdharies and Amritdharis. The former are termed “apprentices” and are not required to be very orthodox in their approach to worship. The latter have been formally baptised and must keep rigidly to the disciplines and code of conduct enjoined upon them at the time of baptism. These Sikhs are called the Khals, which is a brotherhood of baptised Sikhs founded by Guru Gobind Singh.
- 15.9 Khalsa Sikhs keep the following “five K’s”:-

KESH	long hair, kept in a knot at the top of the head and covered by a turban to symbolise holiness.
------	---

Appendix 4 SINGLE EQUALITY SCHEME
(including the statutory Race, Disability & Gender Equality Schemes)

KANGH A	a comb to symbolise purity.
KARA	a steel bracelet on the right wrist to symbolise eternity.
KIRPAN	a small sword symbolising readiness to fight oppression.
KACHA	shorts worn as an undergarment to symbolise modesty.

15.10 **Worship** - the Sikh temple is the centre of Sikh social life as well as being a spiritual centre. Every temple has a kitchen and communal dining area where food is served to all regardless of race, social status, religion or gender, symbolising the equality that is the basis of Sikhism. On entering a temple shoes should be removed and everyone should cover their heads. On Tyneside, Sikhs meet at Newcastle Gurdwara on Sundays where worship involving music and reading will be followed by a communal meal provided by the community.

15.11 **Funeral rites** - Sikhs are usually cremated rather than buried and the ceremony should take place as soon as possible after death. Special care and consideration should be given to the 5 holy "K's" which should not be removed.

15.12 **Sikh festivals** - Sikhs keep some of the same festivals as Hindus and their calendar is based on lunar months, which means the dates may vary from year to year.

Time of Year	Festival	Details of celebrations
Jan/Feb	Birth of Guru Gobind Singh	Celebrated in temple (Gurdwara) with readings from Holy Book and special food.
Feb/March	Hola Mohalla	Celebration of Sikh military power.
13 April	Baisakhi	Celebrates the formation of the Khalsa in 1699 with readings from holy book.
May/June	Martyrdom of Guru Arjan	Remembrance of Guru Arjan who compiled the Holy Book and died in 1606.
October	Diwali	Celebrated with lights in the temple and fireworks. Also a Hindu festival.
Oct/Nov	Birth of Guru Nanak	Celebrated by complete reading of the Holy Book, hymns, poetry & stories in the temple.
Dec/Jan	Martyrdom of Tegh Bahadur	Celebrated with hymns and readings in the temple.