

FAITH COMMUNITIES TOOLKIT

for leaders and managers in the
learning and skills sector

prepared by:

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1. Foreword



In the current global, national and local contexts I feel that our sector's leaders need support, advice and information on dealing with faith especially since the recent Employment Equality (Religion or Belief) Regulations 2003 came into force. However, we are not just looking at faith from a legal perspective; we are also looking at faith issues from a diversity perspective.

We want to help you to engage more effectively with our diverse learners, staff and communities for mutual benefit.

I believe that faith issues should have more of a high profile within leadership dialogue in the 21st century and that is why the Centre for Excellence in Leadership (CEL) commissioned Faith Regen UK to develop this toolkit on our behalf. Recent events across the world linked to religions and faith issues support this view. Faith Regen UK have undertaken extensive research across the Learning and Skills

sector, conducting focus groups and telephone surveys, which have helped shape this toolkit specifically for us. CEL endorses Faith Regen UK because they are a well established, experienced and articulate organisation: a specialist in this field, and we are very impressed by what they have produced for us. We offer this toolkit to the sector as support reference materials in recognition of, and with respect for, the diverse communities we serve.

This toolkit is meant to be a practical guide to engaging more effectively with Faith communities and understanding and valuing difference. In order for you to get the optimum use from it we will be offering training workshops into the future.

In the meantime, we welcome your feedback.

Many people have been involved in the production of this toolkit and I would like to thank them all. In particular I would like to thank Saif Ahmad for his inspirational advice and Jenny Morgan, who worked alongside Faith Regen UK to develop this toolkit as part of her Black Leadership Initiative secondment to CEL.



Lynne Sedgmore CBE
Chief Executive, Centre for Excellence in Leadership

2. Executive Summary

This Faith Communities Toolkit for leaders and managers in the learning and skills sector sets out why the sector will benefit from engaging with faith communities. It provides the information and practical guidance needed to encourage the inclusion and understanding of faith communities and draw on the valuable contribution people's beliefs can bring to their work, workplace or learning.

The Toolkit is divided into four sections:

1. **Benefits** – this section sets out the benefits to the sector of engaging with faith communities. Engaging with faith communities will help leaders and managers put into practice the values of the Centre for Excellence in Leadership for the Learning and Skills sector (CEL). These are: learner driven, promoting equality and diversity, outstanding professionalism and performance, innovation in action, and inspiring staff. Material in this section draws on focus groups and survey of learning and skills sector organisations carried out specifically to inform the production of this Toolkit
2. **Information** – this section provides specific information about faith communities, their beliefs and practices. It contains two page descriptions of the key beliefs, practices, diet, dress codes and work related issues for the nine major world religions represented in the UK: Bahá'ís, Buddhists, Christians, Hindus, Jains, Jews, Muslims, Sikhs and Zoroastrians. Additionally, briefer information is also provided on other religious or belief communities represented in the UK;
3. **Guidance** – this section provides practical guidance on faith-related issues that can arise in the context of interviews and meetings, recruitment, staff management, learner delivery, partnership working, and in leadership. Issues covered in this section derive from the focus groups and survey of learning and skills sector organisations carried out specifically to inform the production of this Toolkit; and
4. **Appendices** – this section provides quick access to supplementary information and includes: photocopyable aides-memoires for staff (Interview checklist; Ethnic, Religion and Language identifier; Work Restrictions table), a self assessed Cultural Awareness questionnaire, a detailed Cultural and Religious profile of the UK, guidance on Naming systems, a glossary, and a list of on-line resources.

The Toolkit has been designed to be 'dipped into' as information and ideas are required. It is intended as a guide to this important issue and should be a complement to, and not a replacement for, training in this area.

It should be noted that the information on faiths and cultures provide a generalised view. Observance of cultural norms and religious beliefs is a very personal matter and assumptions can be misleading.

Faith Regen UK, a national organisation which has been active in developing, strengthening and expanding multi-faith partnerships, was commissioned by CEL to prepare this Toolkit. Thanks also go to Barking College, Enfield College, Hackney Community College and Leicester College who each hosted focus groups that contributed towards the production of this Toolkit and to the 48 learning and skills organisations who contributed to a telephone survey.

SECTION 1: BENEFITS

3. Sectoral benefits of engaging with faith communities

3.1 Learner driven

Britain is now home to a very rich and diverse range of faith communities representing almost all the world's religions. In 2001 the Census collected information about religious identity. Even though the question was a voluntary one, over three-quarters of the population reported belonging to a religion. 72% said that their religion was Christianity. The largest minority religion was Islam, with 3% of the population claiming to be Muslims. Sizeable communities of Hindus, Sikhs, Jews, Buddhists and other faiths followed. Each of these groups accounted for less than 1% and together accounted for a total of 3% of UK population. As a result, *religion or belief will be part of the self-definition for many of the sector's learners and workforce and will impact on their learning styles and preferences.*

In addition, research shows that one of the "defining characteristics for some ethnic minorities is their religion" and that religion "is perhaps the key area where the minority groups manifest a cultural dynamic which is at least partly at odds with native British trends"¹. *To effectively engage with ethnic minorities involves engaging with religion or belief.*

This is particularly important because, as 'Ethnic Minorities and the Labour Market: Interim Analytical Report'², noted, "all ethnic minorities remain disadvantaged in terms of employment and occupational attainment" but "the odds of being unemployed ... vary significantly with religion". Sikhs and Indian Muslims are almost twice as likely to be unemployed as Hindus, while Pakistani Muslims are more than three times as likely to be unemployed. *Learning can be one route out of disadvantage and into the equality of opportunity for people in these groups.*

Research findings from within the sector which have informed the development of this Toolkit identified that issues of religion or belief can also feature for learners. This can be in relation to the curriculum studied (or not studied), learning/teaching styles, assessment, provision of support, timetabling, absence, food/diet, and religious obligations. *Understanding of the impact that religion or belief may have in these areas is necessary in order to deal effectively with the issues that arise.*

8% of the learning and skills organisations answering a question on the provision of staff training on issues of religion or belief in our research stated that understanding the impact of religion or belief on learners was the primary reason for providing such training. Some focus group contributors suggested that the approach of their organisation to these issues was reactive rather than proactive. From these discussions it appeared that *more can be done to ensure that full and systematic policies and training related to understanding and meeting the needs of learners and staff from faith communities are introduced.*

¹ T. Modood, R. Berthoud, et al., *Ethnic Minorities In Britain: Diversity and Disadvantage*, London: Policy Studies Institute, 1997, pps. 16 & 356.

² Cabinet Office, 2001.

3.2 Promoting equality and diversity

In the multi-faith culture that is now Britain, *the encouragement, support and celebration of all aspects of diversity must include encouraging, supporting and celebrating people and communities of faith.*

Good practice in recruitment involves seeking not to discriminate on any ground other than the applicants' ability to carry out the tasks and being committed to practicing fair recruitment and selection processes regardless of, among other factors, an applicant's religion or belief. This position is consistent with the Employment Equality (Religion or Belief) Regulations 2003 which came into force on 2 December 2003 and made discrimination on the grounds of religion and belief unlawful in employment and vocational training for the first time in Britain.

Developing an understanding of faith communities, their beliefs and practices is essential in meeting the requirements of this legislation but in our research 44% of those questioned about the provision of staff training on issues of religion or belief said that their organisation did not have such training or that they did not know whether such training was provided. Among those saying that their organisation did provide such training some were thinking of training for learners not staff and others of general Equal Opportunities training rather than specific awareness training on issues of religion or belief. This finding suggests that *many organisations in the sector need to address this issue, either for the first time or in a more systematic and structured fashion.*

The majority of organisations responding to our research indicated that the proportion of black and minority ethnic (BME) staff in their organisation was low or not known. Similarly, the majority indicated that the number of BME staff in senior management positions was low or none. The majority was also confident that this situation mirrored the ethnic breakdown of their area and that ethnic origin did not play any role in salary progression. This confidence did not appear to be based on statistical information which was concerning given the actual proportions of BME staff and senior managers in the organisations. This finding would seem to support CEL's mission to improve the diversity pool of leaders in the sector. Areas for further development identified in our research include: tracking the numbers of staff in training; the inclusion of specific training on issues of religion or belief; ethnic monitoring of staff training courses and of those staff leaving the organisation.

A commitment to equality and diversity fundamentally underpins an ethical approach in employing a workforce that appreciates and or fundamentally reflects the diversity of the community and learners served. To do so, *it is necessary to understand the values of faith community colleagues, learners and suppliers and, wherever possible, demonstrate consensus between their values and our own.* This will enable increased motivation and participation. Among our focus group participants there was a consensus that, while staff generally felt able to discuss issues of belief or more generally of spirituality with their line manager, a significant minority did experience tensions between the values that come from their beliefs and those of their organisation.

3.3 Outstanding professionalism and performance

'The Management Agenda 2003', produced by Roffey Park, claimed that nearly three-quarters of workers are interested in "learning to live the spiritual side of their values". The report also claims that more than 40% of UK managers would value the opportunity to discuss workplace spirituality with their colleagues and 53% are experiencing tensions between "the spiritual side of their values and their work". The Spirituality at Work movement sees spirituality impacting on creativity, ethics and values in the workplace. *Engaging with these issues will assist people of faith in your workplace to strive for high standards with maximum impact and added value.*

As noted above, our focus groups indicated that a significant minority of people working in the learning and skills sector does experience tensions between the values that come from their beliefs and those of their organisation. The majority of participants felt able to discuss issues of spirituality or belief with their line manager but where this was done, when it was done at all, it occurred informally. CEL includes cultural sensitivity in the 'focus to achieve' section of its Leadership Framework and *most leaders have much that can be learnt in this aspect of their work and role*. Religion plays an important part in the lives of people of faith. Religious codes and frameworks can help to sustain customs and habits of everyday life. Therefore, *religions commonly have both a spiritual and a social significance to which effective leaders will show sensitivity.*

Our focus groups identified a wide range of ways in which issues of religion or belief impact on performance in the sector. This was despite some participants initially maintaining that there were no links between religion and their work. Issues were identified in relation to the curriculum studied (or not studied), learning/teaching styles, leadership styles, assessment, provision of support, timetabling, absence, food/diet, and religious obligations. In most cases there were implications for both learners and staff.

3.4 Innovation in action

Collectively, faith communities are the largest group within the voluntary and community sector and generate significant amounts of social capital. Yet, they are often overlooked and not recognised when dealing and working with the voluntary sector. *Some faith communities already run high quality training programmes and many have the potential for doing more.*

Pecan is a Christian charity begun by local churches that helps unemployed people get and hold jobs. Based in Peckham, Elephant and Castle and Roehampton, they train over 1,500 unemployed people in London every year. Pecan helps people overcome their barriers to employment and to find, get and hold satisfying jobs. They aim particularly to reach people missed out or excluded by existing employment and skills training provision.

Source: www.pecan.org.uk/index.htm

Reasons why organisations should work closely with faith communities include:

- **Potential:** *what faith communities could do if they were more involved;*
- **Current involvement:** *faith communities are often involved in social/business initiatives and are important community organisations;*
- **Community position:** *faith community prevalence in areas of disadvantage and their relationship with disadvantaged communities;*
- **People:** *faith communities include many people with significant skills and experiences;*
and

- **Diversity:** to balance the portfolio of initiatives and to demonstrate community commitment³.

“If the information from respondents is a predictor of overall faith-organised social action in London boroughs, then the survey would suggest that faith communities could be running more than 7,000 projects in London, employing 10,000 staff and involving 45,000 volunteers. 2,200 buildings would be available for community use.”

‘Regenerating London: Faith Communities and Social Action’. A report by the London Churches Group for Social Action and Greater London Enterprise

The value of involving faith communities in developing and delivering a variety of Government policy initiatives is now widely recognised and encouraged across the range of local partnership activities including Local Strategic Partnerships and the range of Neighborhood Renewal and Regeneration partnerships. See, for example, ‘Faith and Community’ a guide for local authorities produced by the Local Government Association⁴. *Governance and service provision are two areas within the learning and skills sector where the involvement of faith communities and their representatives could be further developed.*

“Faith groups are an important part of the voluntary and community sector, although they do have distinctive characteristics and potential of their own. As sources of values and commitment, and with substantial constituencies, they have a valuable contribution to make, alongside other organisations and individuals, in building a sense of local community and in renewing civil society.”

‘Faith and Community’, Local Government Association, 2002.

The National Ecumenical Agency in Further Education (NEAFE - www.neafe.org) suggests that the Government’s recent recognition of the importance of faith issues for students in the sector, and of working with faith communities, is not simply a response to the significance of religious differences in a post-9/11 world, but is also a recognition of a changed context, for education and society, in a new century.

NEAFE argues that an era in which the dominant, strongly secularist, culture in which religion was seen as an outmoded relic of a more ‘primitive’ time or as an entirely private matter, has now given way to an acknowledgement that *for a large number of people what they would identify as faith, spirituality or religious affiliation are at the heart of what it means to be human and to be living in community.* Young people in particular, as Learning and Skills Council (LSC) research has shown, seek a sense of meaning and purpose in their lives, either within, or sometimes in reaction to, the faith or non faith traditions in which they have been brought up.

³ J. Evens, Faith In Work: Faith Communities, Employment and Vocational Training, NTMTC, 2001.

⁴ Local Government Association, 2002 - www.lga.gov.uk.

NEAFE is involved in a number of further education sector initiatives which reflect this changed situation:

- Ofsted is increasingly looking for evidence of colleges' provision for 16–19 students' spiritual and moral development, and at 14–16 level, for compliance with legislative requirements. Recent inspection reports have profiled the role of chaplaincy and related provision in this.
- The Department for Education and Skills has recognised NEAFE and the Faiths in FE Forum as the appropriate channels for regular dialogue on faith matters, especially on curriculum issues and spiritual and moral welfare/needs of students.
- The LSC has commissioned NEAFE to produce a Handbook on FE Chaplaincy from a multi-faith perspective, and has also commissioned a feasibility report on College/Faith Community Partnerships at national level, and partnership projects at local level.
- The Association of Colleges (AoC) meets in regular dialogue with NEAFE and is represented on National Council. The Handbook on FE chaplaincy is jointly sponsored by AoC.
- The Learning and Skills Development Agency/Quality Improvement Agency and Qualifications and Curriculum Agency are in dialogue with NEAFE and the Faiths in FE Forum on developing methods and resources for the student as whole person, and on the 'reflective and effective learner' through the common core of the new vocational diploma.

3.5 Inspiring staff

Research indicates that, where organisations help people address their inner values and aspirations, morale is boosted and there are benefits to the bottom line⁵. There is currently a growing "Spirituality at Work" movement producing research and resources for this area of workplace development.

To encourage and empower staff in this way it is necessary to understand the values of colleagues from faith communities and, where possible, demonstrate synergy between their faith values and organisational values. This will enable increased motivation and participation.

CEL also recognises that people may sometimes lack role models to follow. Our telephone survey identified that many organisations in the sector have no BME senior managers and discussion in one of the focus groups identified that while the senior management team was genuinely diverse in terms of faith commitments this was not generally known within the college community. If this is the approach commonly taken within learning communities then, in order to provide people from faith communities with role models, *it will be valuable to highlight the achievements and leadership skills of public leaders with faith commitments for example, Sir Gulam Noon, Ram Gidoomal, the Dalai Lama, and Deepak Chopra. It will also be valuable to highlight examples of faith-based organisations achieving high standards in the delivery of their business.* However, consideration could be given to making learning communities aware of the religious or belief commitments of senior managers or governors, in order to provide local role models.

⁵ N. W. Weiler & S. C. Schoonover, Your Soul at Work, 2001 – www.schoonover.com/prod_serv/career_dev.htm.

Setting an example – The Sheffield College

In 2000, The Sheffield College was criticised for its lack of responsiveness to the needs of local communities, and for its over-complicated management structure. Its response was guided by the thinking outlined by Dr W E Deming, a statistician who believed that “if you can measure it, you can manage it”. This work prompted the college to analyse the participation, retention and achievement of students from the various communities of Sheffield. The college was able to distinguish the performance of students from black and other ethnic minorities by individual curriculum area and by ethnic group.

An effective response required the engagement of other key partners, and for the college to work inter-dependently rather than independently. Consequently, it engaged in early dialogue with the Black Community Forum (BCF) that represented the interests of all ethnic minorities in the city. The discussions included the chief executive and key managers of the college and the senior officers of the BCF and led to three significant initiatives:

One project involved the appointment of workers from each of the four communities with the weakest success rates in order to facilitate discussions with parents and the development of inclusive learning materials.

A second project was designed to support adult attendance and achievement through early, targeted intervention and the development of progression pathways. This included religious advice and support.

The third project created an Asylum Seekers’ Unit, ESOL support services and the development of information packs in ethnic minority languages.

These projects also linked and added to the college’s generic Retention and Achievement intervention programme, and gave momentum to all course teams across the college, through the established quality processes and self-assessment reviews. The results have been outstanding, with overall improvements in long qualifications for black and minority ethnic students well above college and national averages in all three local colleges. The message is that focused intervention works.

The Sheffield College’s approach to this issue was structured through the three distinct projects, each with its own targets and strategies, with appropriate role-model staff drawn from a cross-section of Sheffield’s ethnic communities (including faith communities), working under the supervision of one key senior college manager. Ongoing staff development is moving this to a second phase of integrating these workers into the operational management of each local college. They are taking on roles that involve both retention and achievement support and mainstream teaching, so that their experience and expertise can impact on a wider cohort of beneficiaries and increase the number of lecturers from black and ethnic minority communities in the college workforce.

SECTION 2: INFORMATION

4. Religions and beliefs

4.1 What is religion or belief?

Religions deal with the many basic questions: how life began, and what happens to us when we die? From the beginning, religions have attempted to explain these questions and offer people the opportunity to experience that invisible presence or spirit, sometimes as a sense deep within themselves. Each religion has developed its own ideas, beliefs and rituals on these matters.

Though any given religion will normally claim to have been inspired by God, it is important to remember that all religions began and developed in particular historical, geographical and cultural situations that have influenced and moulded them.

Religion links together individuals and societies who share the same general beliefs, values, codes of behaviour, practices and traditions. Religion links the present day with the customs, stories, folk beliefs and practices of the past. Some cultures have no word for religion. To them, it is not a separate compartment in their lives. It is a way of understanding and of living life itself.

Not all beliefs about these basic questions involve religion however. Atheists or humanists, for example, are not religious and deal with the same basic questions by finding ultimate importance in the natural world, and human beings in particular, rather than in God or gods.

Aspects of religion

Religions generally comprise the following aspects:

- **faith/experience** - what people personally feel, their awe and reverence, a sense of belonging and commitment to something greater than the self;
- **creed/doctrine** - the system of beliefs and ideas held by a religion about God, other divinities, creation and salvation;
- **code/ethics** - the way people behave because of their beliefs, including their taboos, and ideas of sin and holiness;
- **rituals** - all that is involved in practising the beliefs, e.g. forms of worship and other gatherings of the followers, holy songs, prayer and other practices, ceremonies, festivals, and customs relating to food and manner of dress;
- **community** - the social aspect of a religion, e.g. the worshippers at a particular church or temple, the wider denomination or sect, monks, nuns and priests.

Religion today

The 20th century saw many technological discoveries, but science has not answered all the mysteries of existence and millions of people still look to God for guidance about their lives. Science, rather than replacing religious faith, through improving global travel, has aided the establishment of multi-faith societies.

Western Christianity continues to expand in the third world, in Africa, Latin America and the Far East through missionary movements which use modern technology such as computers, television and radio to spread their message. Ironically, the number of adherents of traditional Christian denominations has declined in the hi-tech west. Eastern religions such as Buddhism, Hinduism and Islam, and related movements have gained ground in Europe and North America. Many western people do not regularly attend church but still claim to believe in God. Few have actually left God but are seeking new ways of worshipping Him to suit their contemporary situation. New movements, such as Hare Krishna and Transcendental Meditation, offer alternative practices and are attractive to people who have become disillusioned with existing religions but retain a basic religiosity.

Additionally, there is a large and growing population of ethically concerned but non-religious people living in the UK.

4.2 Spirituality at work

An increasing number of books, consultancies and websites are emerging which deal with some aspect of soul or spirituality within the workplace. These are not necessarily linked to the main world religions and tend to have two main aspects:

- **Values:** The soul or spirit is often defined as being a person's life values. As a result, it is thought that the 'soul' is involved in work when the work that a person does is an expression of their life values. Where work is not an expression of a person's life values, it is thought that that person will be dissatisfied with and unproductive in his/her work. As a result, writers on this theme often claim that being concerned about the 'souls' of employees affects the bottom line in business and should be a concern of employers if they want their workforce to be more productive and more effective. Effective organisations are those which understand and reflect the shared values of their employees and where employees identify with the organisations' values. Individuals are encouraged to identify their life values and to seek work that expresses these values.
- **Creativity:** The soul or spirit is defined as being about the search for a union of opposites. This may be in terms joining spirit and matter, the random and the ordered, the conscious and unconscious or, Intellectual Intelligence (IQ) and Emotional Intelligence (EQ) through Spiritual Intelligence (SQ). This approach suggests that when people think of themselves as whole people within a whole workplace system this perception can enable them to identify and take up a creative and responsible role within the organisation. It is argued that people who look at the whole in this way will be better change managers and will be better able to identify patterns or trends in the organisation and its delivery context which lead to new markets, products, services or strategies. Therefore, this aspect of soul or spirit is seen as being the source of creativity within organisations and individuals and should, so the argument goes, be cultivated for this reason. It may also be argued that for work to be fully efficient it should be structured in terms of whole tasks undertaken within distinct work teams.

Both these aspects of soul or spirit can be seen as concerned with the human search for meaning in life and work.

4.3 Faith communities

Faith communities are groupings of people belonging to the major world religions and of those who follow other forms of religious expression. In the UK, according to Interfaith Network, there are communities of people following nine of the world religious traditions: Bahá'ís, Buddhists, Christians, Hindus, Jains, Jews, Muslims, Sikhs and Zoroastrians.

In each of the next nine sections, we have provided brief summaries of each of the above faith traditions. Information is provided on key beliefs, practices, diet and dress code and a section on work/job related issues. It is not possible to cover the denominational or sectarian differences within each religious tradition within such brief introductions and therefore a health warning is warranted.

The Toolkit provides helpful generalisations provided assumptions are not made in all cases. Further details may be obtained from the contact tool below, *Religions in the UK*.

Contact Tool:

Actual contact details for faith communities can be found in the Religions in the UK directory. This directory is published every three years by the Multi-Faith Centre at the University of Derby and contains contact details for each of the nine main religions in the UK plus Inter-Faith organisations. The directory can be obtained from The Multi-Faith Centre, The University of Derby, Mickleover, Derby DE3 5GX. Tel: 01332 622 222 ext 2026. Fax: 01332 514 323. Web: www.multifaithnet.org.

A number of other religions or beliefs including Chinese faiths, Rastafarianism, African tribal religions and Japanese religions have been covered in Section 13.

Health Warning

It should be noted that the information given for each faith and community provides helpful generalisations and may or may not apply to a particular individual. If in doubt, ask. A polite and well-intentioned inquiry about a particular religious belief or a language requirement will not be offensive when prompted by a genuine desire to get it right.

Festivals Tool:

As the dates of many Religious Festivals change annually, detailed information on festivals has not been included in this Toolkit. However, information about Religious Festivals can be found at www.support4learning.org.uk/shap/index.htm

5. Bahá'ís

Key beliefs

The Bahá'í Faith was founded by Husayn Ali, known to Bahá'ís as Bahá'u'lláh (Glory of God), in Persia in 1844. It was declared as a new religion, different from Shia Islam practiced in Iran. Key Bahá'í beliefs are found in various collections of the talks which 'Abdu'l-Bahá gave. These include:

- One god;
- Unity of Mankind;
- Independent investigation of truth;
- The common foundation of all religions;
- The essential harmony of science and religion;
- Equality of opportunity for men and women;
- Elimination of prejudice of all kinds;
- Universal compulsory education;
- A universal auxiliary language;
- Abolition of extremities of poverty and wealth through international legislation;
- The establishment of universal peace by a world government which will have international courts and military; and
- The concept of progressive revelation.

According to Bahá'í belief the basic purpose of human life is to know, understand and worship God. Bahá'ís believe that everyone has a separate rational soul which, though related to the physical existence, persists after death. This world is seen as the place for developing this soul.

Unity is a central theme of Bahá'í faith. Bahá'ís believe that there has only ever been one religion and one God though people have called Him by different names. Moses, Krishna, Zoroaster, Jesus and Muhammad are all seen as messengers of God. All these messengers are also believed to have promised the coming of a great messenger who would bring peace to the world. Bahá'ís believe that Bahá'u'lláh was that messenger.

A person joins the Bahá'í faith by first becoming a member of the Bahá'í local assembly. The assembly accepts them if it is satisfied that they have truly accepted the tenets of the Bahá'í faith.

Key practices

Prayer/worship: There are three obligatory daily prayers, of which one must be said. Bahá'ís turn in the direction of Bahji in Israel, which is the burial place of Bahá'u'lláh. Bahá'ís are required to perform ritual washing before the obligatory prayer. If water is not available or if there is some reason why water cannot be applied to the hands and the face, the believer may refrain from performing the ablutions provided the verse “In the name of God, the Most Pure, the Most Pure” is recited five times. There are no set worship services, or any priests and there are only seven purpose built Houses of Worship across the world. Most Bahá'í meetings take place in homes. These consist of discussion and prayers, known as Firesides. Access to a prayer room will be sufficient to meet the needs of a Bahá'í wishing to pray during their working hours.

Fasting: The Bahá'í month of 'Alá, 2nd – 21st March, is the fasting period. Bahá'ís abstain from food and drink from sunrise to sunset during this period. Diet: There are no specific dietary laws although it is recommended to be vegetarians. Alcohol is strictly prohibited, as are any addictive drugs. Smoking is discouraged.

Greetings and etiquette: The style of greeting would be whatever is considered normal in a given culture. Some Bahá'ís might shake hands, others might bow, others might hug close friends. Often Bahá'ís will greet each other by saying “Allah-u-Abha”.

Work

Bahá'ís consider that material benefits and endeavours cannot be ends in themselves. They call for a new work ethic in which work, as well as providing for humanity's basic needs in food, health care and housing, also equips people and institutions to develop a new social order. Human beings need to express their own latent capacities through work designed to meet their needs and those of others. Provided work is consciously undertaken in a spirit of service to humanity, it is seen as a form of prayer or means of worshipping God.

Bahá'ís promote social and economic development. The European Bahá'í Business Forum (EBBF) is a network of people in business in 50 countries which exists to promote ethical values, personal virtues and moral leadership in businesses and organisations of social change. More details can be found at www.ebbf.org.

Contact

There are about 6,000 Baha'i followers in the UK. The Bahá'í community is organised on the basis of Spiritual Assemblies. Each Spiritual Assembly, whether local or national, has nine members and elects officers to carry out its work. Contact should, therefore, be made with the secretary of the Local Spiritual Assembly.

6. Buddhism

Key beliefs

This is the way of life for the people who follow the teachings of Buddha. He is worshipped not as a God, but as the Founder of a Way of Life. Buddha is believed to have found the middle way between luxuries and asceticism, called the Eightfold Path to enlightenment, thus, the faith symbol of an eight-spoked wheel. The eightfold path comprises:

- Right Understanding;
- Right Aspiration;
- Right Speech;
- Right Action;
- Right Livelihood;
- Right Effort;
- Right Mindfulness; and
- Right Concentration.

The object of following the Eightfold Path is to depart from worldly thinking, which is unwholesome (aksala) and to travel the spiritual road to wholesome thinking and action (kusala). When this happens, craving will cease and the person achieves freedom from the force (karma) that causes rebirth (nirvana). Rebirth happens because craving and desire fuels us to be reborn again and again.

There are also three principles known as the three jewels:

- The Buddha - the historical Buddha and the spiritual ideal of enlightenment;
- The Dharma - the teachings and practices which lead to human enlightenment;
- The Sangha - the spiritual community of the people who are practising the Dharma.

Buddhists believe in reincarnation, and that their actions in this life will affect the quality of the next, they therefore accept all responsibilities for their actions. There is no 'God' to be worshipped, but the act of worship is a way of acknowledging the human ideal.

Key practices

Prayer/worship: Buddhists will worship wherever they can, although they do meet in temples called Viharas, which is often a room in a large house. The room has only a carpet and cushions, and is otherwise bare. Buddhists can worship anywhere, but it is preferable to provide peace and quiet for meditation and chanting. Private family meditations are commonly undertaken on daily basis.

Fasting: On days of fasting, Buddhists do not eat before noon. Local Buddhists are unlikely to practise fasting on a regular basis. In the west, fasting is practised mostly by monks and nuns.

Diet: Many Buddhists tend to be vegetarians due to the emphasis on avoiding intentional killing of a living being. There are different practices with regard to the eating of meat. For example, whilst many Tibetan Buddhists eat meat, Chinese Zen is strictly vegetarian and in Japanese Zen and Thervada Buddhism, monks and nuns are allowed to eat meat if to the best of their knowledge animal has not been specifically killed for them. Meat is never served in monasteries. In Chinese forms of Buddhism garlic and onions are also avoided as they are thought to create heat in the body, thus making meditation more difficult.

Greetings and etiquette: In Buddhist countries the normal form of greeting is to place the hands together in a prayerful manner and bow. Buddhists in Western countries normally adopt the usual styles of greeting found there, like shaking hands. There are no religious requirements for particular forms of everyday dress for lay Buddhists but general etiquette is to dress discreetly, modestly and unobtrusively.

Work

Buddhists are encouraged to work hard and to be industrious but to earn money through righteous means (right livelihood). This means that no ethical or religious principles should be violated through the work done and the work should benefit both the individual and society. Right Livelihood is the fifth aspect of the Eightfold Path and has two main elements. The first is a negative aspect, deriving from the principles of non-violence, of not engaging in work involving weapons, meat, intoxicants (e.g. alcohol), poisons (e.g. drugs) or trade in living beings (animals or human beings). The second is a positive aspect, deriving from principles of simplicity, of using technologies that are in harmony with the natural environment and its resources to produce no more than an adequate range of material goods. The Friends of the Western Buddhist Order work with the Triodos Bank to finance Right Livelihood businesses which provide employment in accordance with Buddhist principles.

Contact

There are between 30,000 and 130,000 Buddhists in the UK. There are 134 Buddhist groups with 55 centres. The Buddhist community can be contacted through Buddhist organisations. These include viharas, where monks live; centres with residential communities and voluntary groups which normally meet in the homes of members or private/public premises hired or obtained free of charge.

7. Christianity

Key beliefs

Christianity begins with the person of Jesus Christ who Christians believe to be both divine and human. Christians understand God as one but revealed in three 'persons': Father, Son, and Holy Spirit. God is thought to have been revealed in Jesus Christ's human life, death and resurrection. Christians believe that human beings are not on their own in the universe but are loved and rescued by the one God revealed in Jesus Christ. Rescue is needed because although God is thought to have created a world characterised by peace and unity, human beings and the world have gone fundamentally wrong. Without God's intervention, Christians believe human beings are locked into a state of self-centredness called sin. Sin in people's lives can be removed by the once-for-all sacrifice of Jesus when he died on the cross on Good Friday. God's spirit, the Holy Spirit, is active in the lives of Christians. The Christian Scriptures, the Bible, teach that the fruits of the Holy Spirit's work in their lives are: love; joy; peace; patience; kindness; goodness; faithfulness; humility; and self-control.

Christians believe that sin and God's rescue impact on every aspect of human life and the world in which humans live. As a result, Christians work actively, as individuals and through the Christian Church, to demonstrate social concern both by serving those who are disadvantaged and by addressing social structures that cause disadvantage and environmental damage. The Church is the community of Christian believers with a mission to spread the message of Jesus Christ learning to follow the example set by him.

Key practices

Prayer/worship: Sunday is the usual day for Christian worship because it is the day of the week on which Jesus is believed to have been raised from death. Many Roman Catholics attend Vigil Sunday Mass on Saturday evening since, following the Biblical tradition, the day is seen as commencing the previous evening. Sabbatarian or Seventh Day Churches believe that the commandment to the Jews to keep the seventh day (Saturday) holy is still binding on Christians after the coming of Jesus. Icons (sacred pictures of Christ, his Mother and the Saints) are extremely important to Orthodox Christians, and many will insist on having some near them. They will sign themselves with the cross many times in prayer.

Fasting: Some Christians prefer to eat no meat on Fridays. Some will abstain from food and drink before taking Holy Communion. During Lent, the 40 days of preparation for Easter, many people choose to observe some kind of fasting.

In the Roman Catholic Church, Ash Wednesday and Good Friday are days when meat is avoided and only one main meal and two lighter snacks are taken. Some Ukrainian Christians are strict with their diet and do not eat meat on Fridays or even throughout the whole of Lent. Some eat nothing from Good Friday night until Easter Sunday and only take a few sips of water in that time. Fasting is a recognised part of an Orthodox Christian's life. Wednesday and Friday each week, and a long period before Easter and Christmas are fasts, when no meat, fish or milk products or alcohol is taken, though there are many days when the fast is relaxed. Orthodox are taught to eat what is put before them, and, in any case, many are not strict about keeping the fasts, except at particular times. Some Christians also fast at other, individually chosen times.

Diet: There are no universally agreed dietary regulations. Some, but by no means all, will not drink alcohol.

Greetings and etiquette: Though some sects may issue guidelines, Christians are not enjoined to dress in a particular way. It is traditional for men to remove headgear when entering and in some places for women to cover their head with a hat, scarf or veil.

Work

Christians believe that God is a worker (the Bible describes his creation of the world as work) who works voluntarily, taking pleasure in his work. Similarly, human beings are thought to have been created for pleasurable and satisfying work. However work, through sin, often becomes a source of frustration and limits are set on the amount of time that humans should work – one day in seven should provide a rest from work. Christians believe that work should be done for God as part of Christian worship and for provision, service, generosity and personal development. Many Christians will be concerned with business ethics and may not consider work in companies that promote pornography, supply armaments, with management practices which are judged unacceptable, or whose business activity/focus is gambling or the supply of tobacco products, alcoholic beverages or non-defensive military equipment.

Contact

Christian community is organised on the basis of Church denominations. There are four main Church groupings:

- **Catholic:** The Catholic Church has its roots in the Western part of the Old Roman Empire and embraces around half the Christians in the world. It understands itself as one united Church, universal in scope and in an unbroken line of transmission of the Christian faith from the earliest Apostles to the present time. Catholics are in communion with the Pope in Rome.
- **Orthodox:** These are Churches with their roots in the Eastern part of the Old Roman Empire. Byzantine Orthodox Churches (including the Greek, Russian and Serbian Orthodox Churches) are in communion with the Ecumenical Patriarch of Constantinople. Oriental Orthodox Churches are found mainly in the Middle East and Africa.
- **Protestant:** Protestant Churches have developed from the sixteenth century Reformation in the West and include: Baptist; Brethren; Congregationalist; Lutheran; Methodist; Moravian; Presbyterian or Reformed; Quakers; and Salvationist Churches. Churches of the Anglican tradition see themselves as both Protestant and Catholic. The Congregational Church in England and Wales, the Congregational Union of Scotland, the Presbyterian Churches of England and the Re-formed Churches of Christ have united to form the United Reformed Church.
- **Pentecostal:** The Pentecostal tradition emerged from the broader Protestant tradition and includes the Apostolic Church, Assemblies of God, many Black-Majority Churches, the Elim Pentecostal Church and the House and Restorationist Church movements.

Within the denominations, churches are generally organised regionally, nationally and internationally. Most contact would be best initiated at the regional level through: Areas (Baptist Union and Congregational Federation); Associations (Unitarian and Free Churches); Dioceses (Anglican and Roman Catholic); Districts (Methodists, Moravians and New Testament Church of God); Divisions (Salvation Army); Regions (Assemblies of God); and Synods (United Reformed). Ecumenical Deans and Industrial Missions provide other useful networks.

Other important points of contact are the Ecumenical Borough Deans Network (representative senior clergy from all the Christian denominations in London), local Churches Together groups where local churches co-operate in Local Ecumenical Partnerships linked to the national Inter-Church organisation Churches Together in Britain and Ireland (CTBI). CTBI Intermediate Bodies operate at a level that approximates to a county and are serviced by a full- or part-time Ecumenical Officer.

8. Hinduism

Key beliefs

Hinduism is the name given to the religion that originated in India. The word Hindu came about as a mispronunciation of the name of an ancient river in India called 'Sindhu'.

Hinduism is often misunderstood to be a polytheist religion. (i.e. believing in many almighty Gods and Goddesses). Hinduism is in fact a 'pluralistic' religion which suggests that God can be thought of and approached in a variety of ways. This teaching is central to Hinduism. It emphasises that, as we are all different, the way we will think of and approach the ultimate reality (God) will necessarily be different.

- Dharma: The name given to religious pursuits. It can mean 'righteous living'; sometimes it is called the 'cohesive force that holds society and civilisation together'. The deeper meaning of the word Dharma is to 'search for the innermost nature of everything - external as well as internal'.
- The concept of God: Hinduism, being a pluralistic religion offers a vast variety of concepts of God. Broadly these can be divided into three categories: God with form and attributes, God without form, and God as a principle beyond all classification. Hinduism does not say that any one approach is better than any other. The choice depends on the individual.
- 'The Sanctity of life': This principle of non-violence, called Ahimsa, is central to Hindu teachings. It teaches respect for living things extending into the animal and plant kingdoms. This teaching arises naturally in Hindu philosophy, which claims that as the underpinning to the whole universe is essentially the spirit, reverence must be extended to the whole of creation.

Hinduism claims many founders. They are called 'Rishis', which literally means the ones who have seen God. Hinduism claims that the message of spirituality is refreshed in all times and in all countries again and again by such seers. Hinduism suggests that as spirituality is a universal phenomenon, the proponents of spirituality cannot be restricted by geographic or historic constraints. The idea is put forward that just as ancient prophets infused spirituality into earlier societies, more recent prophets will continue to infuse spirituality in contemporary times.

There is a vast range of scriptures. Some, like the Vedas, present the spiritual experiences of the Rishis and are considered to have higher authority. Some, like the Puranas or narratives are considered to have lower authority. The scriptures that dictate the codes of conduct continue to evolve to reflect the changing needs of society, hence ancient law books like the Laws of Manu are no longer considered valid by most Hindus. In contrast, the Bhagavad Gita is accepted by most Hindus to be the most authoritative scripture of their religion. The Bhagavad Gita explains the philosophy of Hinduism and how it can be applied to daily life.

Key practices

Prayer/worship: Hinduism teaches that it is the heartfelt love for God that counts more than strict formal codes of ritualistic practice. Hence the rules of worship or prayers can vary a great deal from family to family. The prayer that all Hindus consider to be central is called the 'Gayatri'. The Gayatri translates as: "Let us meditate on the glorious effulgence of that supreme being who has created the universe; may she enlighten our hearts and direct our understanding."

Yoga can also be a part of daily ritual. The word yoga is often associated with postures and physical exercises. However it has a deeper spiritual significance. It is considered to be a pathway or a means of communing with God through meditation. Yoga practised as 'a pause' before starting any activity can be very useful as it is a good way of promoting self-discipline.

Fasting: Taking on vows such as restraint from eating or drinking during certain days is quite a common practice for many Hindus. Fasting times can be particular days of the week or sometimes a special holy month. Hindus may fast to express their devotion to a particular deity and/or for the well-being of themselves and their family.

Diet: Many Hindus who come from Gujarat or Tamil-Nadu may be vegetarian. This means that they do not eat meat, fish or eggs. However cakes or biscuits containing eggs are considered acceptable by many. Nowadays quite a few Hindu families residing in the UK have adopted meat-eating habits; nevertheless Hindus regard the cow to be man's best friend and hence they will avoid eating beef.

Greetings and etiquette: "Namaste" is the common Hindu greeting. It is said with folded hands and means 'Reverence to the God who resides in you.'

Traditionally Hindu men cover themselves from waist to knee. Most wear western clothes for work, but some may wear traditional clothes. Women traditionally wear a Sari or Shalwar-Kameez (loose fitting trousers and long top). Some married women wear a Bindi (red spot) on their forehead, or have a red streak in their hair parting to show that they are married.

Family ties: Hindu teachings promote the idea of extended families and encourage support for all members of the family and community during good or bad times.

Work

In Hindu thought, work excels idleness, and the acquisition of wealth is a proper pursuit in life. However, it should not be allowed to dominate life and should be acquired through honest and appropriate work. Due to the inherent pluralistic teachings of Hinduism, Hindus find it easy to mix with and work with people from all other faiths. They do not feel threatened or unduly worried. There are no special restrictions in dress code either. The range of jobs Hindus will undertake can be as varied as required in any modern society; however some Hindus may not wish to work in the field of meat production, processing or trading.

Contact

There are a wide range of Hindu organisations in the UK, from religious, community, welfare, youth and educational to political, economic and international. Jatis are community organisations, historically representing specific occupations, but in recent times they have turned into benevolent clans. These are good in networking and are concerned with the social welfare of their community. Mandirs (Hindu Temples) are usually managed by lay people. A Hindu priest or Pundit is usually concerned with religious ceremonies and services, therefore the Mandir Secretary will be the best contact for partnerships.

9. Islam

Key beliefs

The literal meaning of the word 'Islam' is Peace and Submission. It implies a peaceful way of life based on Submission to the will of God/Allah. The Islamic faith is followed by many Muslims throughout the world, and contains many schools of thought.

The birthplace of the Prophet Muhammad (Peace and blessings of Allah be upon him) is Makkah (Mecca) in Saudi Arabia. The Holy Qur'an is the Book which they believe to be the Divine Revelation from Almighty Allah, the final testament and source of guidance for mankind. The Arabic text was preserved during the life of Prophet Muhammad. Qur'an covers all aspects of life; from history of nations, prophets and ideas to teachings on international relations, worship, economics, politics and personal hygiene.

Key practices

Prayer/worship: There are five basic practices known as five Pillars:

- Declaration of faith (SHAHADAH). This is made by verbally pronouncing the words: 'I bear witness that there is no god but God (Allah in Arabic) and that Muhammad (Peace and blessings of Allah be upon him), was His prophet and messenger'. Belief in the oneness of God is the most important principle of Islam.
- The mandatory five daily prayers, called Namaz/Salah. Adult Muslims are expected to pray five times each day; before sunrise, at noon, midway between noon and sunset, at sunset and at night. These prayers are obligatory and therefore can be offered anywhere. They are also offered in congregations in all the mosques at set times. Muslims face KABAHA (a cubical building in Makkah built by Prophet Abraham). To ensure the correct direction, Qibla direction finders are available. It is important to offer the facilities for prayer as they may feel that it is too much trouble and not ask. Friday afternoon prayer is the weekly congregational prayer.
- Fasting during Ramadan (one month of abstaining from food and drink from just before dawn to sunset). Ramadan occurs 11 days earlier each year, and is the ninth month of the Islamic lunar calendar. Seriously ill, pregnant or breast feeding mothers, menstruating women, people on a journey and elderly people in poor health are exempt from fasting.
- The giving of alms. (ZAKAT)
- Pilgrimage to Mecca once in life if it is affordable. (HAJJ)

Key practices

Diet: Alcohol, pork and meat of animals not killed in the ritual way are forbidden for Muslims. Animal products such as fat, gelatine and rennet of such animals are also not allowed. Halal (allowed) meat is obtained by slaughtering the animal with the pronouncement of God's name. All vegetarian food is therefore allowed and is the safest and simplest option. Whilst eggs and fish can be eaten, they should not be prepared in an area where pork or other non-Halal meat has been prepared.

Greetings and etiquette: When two Muslims greet each other they might say "Assalamu Alaikum" (peace be upon you). Modesty discourages physical forms of greeting (kissing, hugging etc), especially between members of the opposite sex. In some Islamic countries, such

as Morocco, young men may have close friendships and hold hands in public. You should offer to remove shoes when entering a Muslim home.

Muslims are required to follow some modesty rules in their dress, especially, during public meeting and mixing of sexes. Women are required to cover their head, known as Hijab, and wear loose dress. In some traditions women cover their faces too. Many Muslim men grow beards as a religious requirement and some devout ones also keep their heads covered as part of dressing. However it is an individual choice, although they are often worn during prayer. Since Muslims represent many Eastern and African cultures, a lot of cultural clothing is visible.

Work

Islam encourages Muslims to find honourable employment that is not exploitative, corrupt, or based on cheating and swindling. Earning for the family is still the responsibility of the Muslim man in most Islamic societies, although there is no ruling in Islam to prevent women from going out to honourable work. Islam's prohibition of alcohol, pork, non-Halal meat, gambling and interest would prevent many Muslims to engage in occupations that are related to these prohibitions.

Contact

A variety of Muslim organisations may be found amongst Muslim communities in UK. They include mosques, welfare and relief organisations, schools, trusts, educational and economic bodies. There are large national networks as well as regional and local organisations.

Mosques are run by management committees or boards of trustees. The religious head in a mosque, known as Imam, is responsible for leading the prayer, teaching and advising. The Imams are generally educated in seminaries in Muslim countries and therefore may not speak English fluently. The mosque secretary or president is the best person to contact. For women and youth, community, social and welfare organisations are more appropriate.

10. Jainism

Key beliefs

In Jain philosophy, time consists of infinite millennia that come and go in cycles of several million years. In the current cycle, 24 Tirthankaras (“builders of the ford”, also called Jina) have appeared. Mahavira, a contemporary of the Buddha, was the last Tirthankara or Jina. A Jain is a follower of a Jina.

The principle of Karma, that Jains teach, is that the body inhabited by a soul in its next life is determined primarily by the soul’s present actions. The human state is the only one from which moksha (release from the cycle of birth and death) is possible and the teachings of the tirthankaras, therefore, lead humans to spiritual release.

In Jainism, there are five ideal levels of human development toward which asceticism, prayer and practice are directed:

- At the first level are the Arhats (worthy ones), also known as Jinas (great teachers) or tirthankaras (the ford-makers);
- At the second level are the Siddhas (liberated souls) who have destroyed all eight types of karmas;
- Next are teachers, Sādhvis (nuns) and Sādhus (monks) who are spiritual leaders;
- Then there are teachers, nuns and monks who instruct other monks and nuns;
- The fifth level is that of ordinary monks.

Over many lifetimes, emancipation from destructive karmic matter can be achieved by Arhats and Siddhas. Most Jains, however, are lay people whose lifestyles are influenced by the Five Great Vows of Jain Monastics:

- Ahimsa: non-violence and no taking of life including compassion for all living creatures;
- Satya: truth - the renunciation of secular life;
- Achaurya or Asteya: non-stealing;
- Brahmacharya: celibacy and chastity;
- Aparigraha: non-attachment and non-ownership of material goods - greed and the desire to possess material goods entangles and limits human beings. The absence of material goods enables humans to be free in this world and to eventually become free from the endless cycle of birth and death.

The Three Jewels offer a graduated pathway towards moksha which both lay people and mendicants can follow according to their vows. They are:

- right faith;
- right knowledge; and
- right conduct.

A further principle of Jainism is Anekantvad or multiple viewpoints. Jains think that each person is limited by her/his own perspective and cannot therefore pass judgements or act upon a limited point of view.

Key practices

Prayer/worship: Jains may worship (puja) at home shrines three times a day – before dawn, at sunset, and at night. They may also worship at temples (mandirs) or, where there is no temple, will meet in homes and halls.

Fasting: On occasion, some Jains will voluntarily undertake tapas (practices of austerity) such as eating only one meal a day or fasting from sunrise to sunset, either for a day or for a week.

Diet: Dairy products such as milk, curd and ghee (clarified butter) are permitted but meat, eggs, butter, root vegetables, figs, honey and alcohol are prohibited. Garlic and onions will also be unacceptable to observant Jains. Jain ascetics do not eat after sunset or before sunrise and some laity also observe these restrictions.

Greetings/Etiquette: Similar to Hinduism. However, Non-violence, the cardinal principle of Jainism affects all aspects of day to day living as Jains avoid any form of physical and mental harm.

Work

Employment is restricted to occupations where there is only a minimal likelihood of harm to human or animal life. Therefore, Jains cannot become butchers, farmers or engage in fishing.

Contact

Approximately 30,000 people in the UK follow the Jain religion with most being in and around the Greater London area and in Leicester. Other Jain communities are in Coventry, Luton, Manchester, Northampton and Wellingborough. There are four Jain places of worship in England – three in London (Croydon, Kenton and Potters Bar) and one in Leicester. Most Jains in the UK are Shvetambara (white robed) monks and their followers. There are both national and local Jain organisations in the UK known as mandal (circle, samaj (society) or sangh (group or gathering). Contact is best made with the local group secretary, chair or president.

11. Judaism

Key beliefs

The Jewish people believe that God made a covenant with Abraham, a promise that he would be their God and they would be his people. The three key elements of Judaism are:

- **God:** God exists; God is one; God is not in bodily form; God is eternal; God knows the deeds of human beings; God punishes the evil and rewards the good; God will send a Messiah; and God will resurrect the dead.
- **Torah:** the Torah (Teaching or Direction) is of divine origin; and the Torah is eternally valid.
- **Israel:** Jews must worship God alone; God has communicated through the prophets; and Moses is the greatest of the prophets.

The Torah contains 613 commandments or mitzvot which are seen as the revelation of God and the basis of the covenantal relationship between God and the people. The tradition is seen as a living one, the interpretation and application of which is collected in the Talmud, which is organised into two parts, the Mishnah and the Gemara. The Mishnah contains prayers and laws and the Gemara comments on, and discusses, the Mishnah. The legal material in the Talmud is known as Halakhah, whilst the non-legal materials are known as the Aggadah. Community life is centred on the interpretation and practice of the Halakhah.

Key practices

Prayer/worship: Three daily prayers are stipulated – Shaharit (morning service), Minhah (afternoon prayers) and Maariv (evening prayers). Communal prayer can take place anywhere and does not need a rabbi to officiate but, in the Orthodox tradition, can only be said when a group of ten or more Jewish males have been convened. Tephilin (phylacteries) are worn for morning prayers. These are two strap-on leather boxes containing parchment sections of the scriptures. Tallitot (traditional prayer shawls) may also be worn. The Shabbat begins about half an hour before sunset on the Friday evening and ends at nightfall on the Saturday night. During Shabbat it is forbidden for Jews to engage in any activities which are considered as work. This general rule has been variously interpreted by different Jewish traditions, e.g. Orthodox Jews may not drive their cars on Shabbat as this entails making a spark in the engine. This is seen as synonymous with starting a fire, which is considered to be work. Progressive Jews do not deem this as work and therefore do drive.

Fasting: Yom Kippur is a day of fasting. A 24-hour fast is observed by devoting to prayer and worship and seeking forgiveness.

Diet: Jewish food regulations are known as kashrut (fitness). Food is either kosher (permitted) or trefe (forbidden). Animals with split hooves which chew the cud, like sheep, cows and deer, are permitted as are birds (excluding birds of prey), if there is a tradition of the bird being kosher. Eggs are kosher if they come from kosher fowl. Eggs with blood spots may not be eaten. Fish with both fins and scales are permitted. All fruit and vegetables are acceptable, as long as they are clear of insects. Food which contains, or has been cooked in, products from non-permitted animals is unacceptable. For meat to be kosher it must have been humanely slaughtered by a shochet (a qualified slaughterer) working under the supervision of the Beth Din (religious court). Kosher foods are marked with a seal (hechsher) to show that they are kosher. Jewish law prohibits the mixing of milk foods with meat foods. Separate sets of kitchen utensils are used for the two types of food and a time lapse is observed between one type of food and the other. Glass (but not Pyrex) can be used for both types of food. Fruit and vegetables are

considered parve, neither milk nor meat products, and able to be eaten with both. Generally vegetarian food and disposable plates, cups and cutlery are acceptable. However, Orthodox Jews will require separate meals prepared in a kosher kitchen. There are special food requirements during the festival of Pesach/Passover. A local synagogue should be contacted to obtain details.

Greetings and etiquette: There are no fixed forms of greeting. Orthodox Jews would not expect overly physical displays of affection between those of the opposite sex. A very Orthodox Jew will not touch any woman other than his wife and immediate family. Orthodox Jewish men wear a skull cap all the time. All Jewish men wear one in the synagogue. Orthodox women wear a wig or have their hair covered outside the home. Liberal Jews may not be distinguishable by any dress code but may choose to wear a Star of David.

Work

In Judaism, to earn a livelihood has religious significance as it makes people independent and a partner with God in the work of creation. Poverty is seen as an unmitigated evil as human beings cannot reach stable religious heights without attending to the needs of the body. Jews think that people should work at anything rather than be dependent on others. No one should impoverish her/himself to relieve the poverty of others and the best charity is that which helps the poor dispense with charity. A major religious task in Judaism is to maximise the range of significant choices available to a person regardless of income. Work is not a supreme value in the Jewish tradition, however, because there are inbuilt limits (particularly in the Sabbath) to its practice. For practising Jews, the importance of the family life means clearly defined gender roles, whereby men have the responsibility of earning for the family and the women look after the home.

Contact

The UK's Jewish population is estimated at 300,000 and includes Sephardi and Ashkenazi Jewish communities. The largest concentrations are in the Greater London area, with the largest provincial populations being in Birmingham, Brighton, Liverpool and Southend. Hasidic Jews are concentrated in London and Greater Manchester. Most UK Reform/Liberal Jews live in London, the South of England, Manchester and Leeds. Two-thirds are affiliated to a synagogue, with about 80% belonging to Orthodox synagogues and 20% to Reform and Liberal synagogues. Many synagogues have a committee structure and Committee Secretaries or Executive Directors should be approached as the first point of contact.

12. Sikhism

Key beliefs

Sikhism originated in the State of Punjab in India some 500 years ago, founded by Guru Nanak. Sikhs believe in one God, and in many cycles or rebirth. They respect equality of all people, regardless of caste, colour, creed or sex.

The one God is known by many names including Ram, Mohan, Gobind, Hari, and others. But two names used in worship are Satnam (the recitation of God's name) and Waheguru (Wonderful Lord).

A Sikh Temple is called a Gurdwara, a place for speaking about God and for public worship. It is a place for meditation, divine knowledge, bliss and tranquillity. Its focal point is the HOLY GRANTH SAHIB (the Sikh Holy Book), wrapped in a costly cloth, and placed on a platform under a canopy. Prayers are read five times each day.

Sikhs believe that an individual should make every effort to overcome anger, greed, pride and passion, and should work hard to earn a decent living. Sikhs recognise three levels of service: physical service, which is being of assistance to those who require help; mental service, which involves enlightening others about God and righteousness; material service, in the form of financial contributions to noble causes. Sikhs are very tolerant of the view of others, seeing all as friends.

Key practices

Prayer/worship: Prayers are usually read five times each day. At the Gurdwara, a special sweet (Karah Parshad) is blessed and shared. It is important that if any is brought in for a patient, he/she should be allowed to eat it regardless of any special diet.

As an act of faith, baptised Sikhs wear the five K's:

- **Kesh:** The practice of keeping the hair uncut which is the distinctive sign of Sikh identity. Men tie up their long hair and keep it under a turban. Some women may also choose to wear a turban. Different styles and colours do not have any significance except personal choice. Kesh is treated by Sikhs with utmost respect as it is a symbol of identity and commitment.
- **Kangha:** A small comb, which is worn in the hair at all times. Though it is used to keep the hair organised and clean, it symbolises orderliness.
- **Kara:** This is a steel bracelet or ring, worn on the right wrist. Kara is seen as a reminder of the universality of God and a symbol of allegiance to the brotherhood and the Guru.
- **Khanda:** The double edged sword signifies truth, strength, freedom and justice. The circle at the centre represents the eternal and the two swords on the sides represent political and spiritual sovereignty.
- **Kaccha:** A special type of underwear garment (male shorts made from cotton) which is knee length. It is both a symbol of readiness to be a combatant to protect the weak and oppressed as well as of modesty and moral restraint.
- **Kirpan:** A short sword or dagger which symbolises the readiness to defend oneself and protect the weak and oppressed.

Key practices

Fasting: There are no universal fasting requirements. However, some Sikh women may choose to abstain from salt on the day of the full moon for cultural reasons.

Diet: Many Sikhs tend to be vegetarian, and many will not eat fish or eggs, or any products made with these. Any non-vegetarian Sikhs will not eat beef and some will not eat pork. They do not eat Halal meat. It is important to tell people what meat is contained in the various dishes e.g. shepherds pie. Most Sikhs do not smoke or drink alcohol. Only vegetarian food is served in the gurdwaras.

Greetings and etiquette: When encountering a group of Sikhs it would be normal to begin by greeting the eldest first. Sikhs greet each other by putting their hands together and bowing, in respect for the divine in the other person.

There is no objection to shaking hands. Some Sikhs may hug people of their own gender. Sikh families have strong traditions about modesty. Some women veil their faces in the presence of men who are older than their husbands, but this is a cultural variation and not a Sikh requirement. The home is considered holy and you should offer to remove your shoes.

Work

One of the central principles of Sikh living is kirat karna - earning a living by honest means. No task is considered ignoble but some work is considered unworthy. Occupational areas which may be restricted for a Sikh include gambling, dancing, those related to meat, if beef, halal, kosher meat involved, and the production and sale of tobacco and alcohol.

Contact

Apart from Gurdwaras, there are a whole range of Sikh organisations serving the diverse needs of the community. These include social, cultural, educational, professional and missionary societies, groups and organisations.

The Network of Sikh Organisations is a major umbrella body of the community. There are Councils of Sikh Gurdwaras in a number of towns and cities. Gurdwaras can also be contacted directly. Educational, cultural and welfare organisations offer good potential for partnerships.

13. Zoroastrianism

Key beliefs

The founder of Zoroastrianism was the prophet Zarathushtra who lived in Eastern Iran either around 6,000 BCE (Before Common Era) or 1,200 BCE.

Zoroaster is the Greek form of Zarathushtra's name.

Zarathushtra proclaimed the worship of Ahura Mazda (the Wise Lord or the Lord of Wisdom) who is believed to have created a good world consisting of seven elements of creation: the sky, waters, earth, plants, cattle, humans, and fire. Zarathushtra saw the world as a theatre of conflict between two opposed mainyus (moral spirits). These are Spenta Mainyu (the Spirit of Goodness) and Angre Mainyu (the Spirit of Evil). They stand for mental attitudes in the psychological domain and opposing moral vectors in all of creation. The world, as created by Ahura Mazda is intrinsically good but contaminated by evil.

The ideal form of existence as envisioned by Ahura Mazda is Asha Vahishta (The Highest Truth and Righteousness). Acting in accordance with Asha is the right thing to do. Each human being possesses Vohu-Mana (the quality of the Good-Mind). Vohu-Mana enables human beings to grasp Asha and to see how any aspect of the world deviates from Asha. This is termed good-thought and from this human beings are inspired to perfect the imperfection (good work).

The spirit that inclines human beings to move from right conceptions to right actions is Spenta Armaity (the Spirit of Piety/Devotion or Benevolence/Right-Mindedness). The Zoroastrian trilogy is therefore:

- **humata** - good thoughts;
- **hukhta** - good words; and
- **hvarshta** - good deeds.

Zoroastrians are urged to live life to the full and to enjoy the good creation. Zoroastrians, who believe that Ahura Mazda made the whole of the material world, including plants and animals, have always been very environmentally conscious. Fasting and celibacy are seen as weakening human beings and lessening their power to struggle against evil and as rejecting the divine gift of the good life. Moderation is encouraged. Zoroastrian ethics enjoin an active, industrious, honest and charitable life.

In the social world, the consequence of right actions is Khshathra Vairya (The Ideal Dominion), another divine aspect which means the ideal society or the Kingdom of Heaven. The individual who lives this way of life reaches a state of well-being (of psychic and spiritual integrity) which is called Haurvatat. On dying, such a person enters a state of immortal bliss known as Ameretat. Classical Zoroastrian belief awaited the coming of the Saoshyant (Saviour) to raise the dead for judgement, following which the world would return to its original perfection. This is known as the Frasho-keriti (Making Wonderful) Initiation.

Key practices

Prayer/worship: Zoroastrians will prepare for prayer by washing their hands, face and other uncovered parts of their body. The kushti will be untied and held before a source of light (sun, fire or artificial light). Two prayers, the Ashem Vohu and the Ahunavar, are said. For this, a prayer room will be required. For devotions, Zoroastrians divide the day into five gah (times):

- **Havan:** from sunrise to noon;
- **Rapithwan:** from noon to 3.00 p.m.;
- **Uziren:** from 3.00 p.m. to sunset;
- **Aiwisruthrem:** from sunset to midnight;
- **Ushahen:** from midnight to sunrise.

Diet: There are no dietary requirements for Zoroastrians although, from personal choice or sometimes from deference to the wider religious population of Iran and India, many abstain from pork and beef and some are vegetarian.

Greetings and etiquette: Zoroastrians are meant to wear at all times the sudreh and kushti:

- **Sudreh:** a white sacred shirt made of muslin or cotton which symbolises purity and good deeds; and
- **Kushti:** a sacred cord woven from 72 threads of fine lambs wool (symbolising the 72 chapters of the Yasna or Act of Worship) which is worn over the sudreh.

Work

Zoroastrianism encourages honest and industrious work. Agriculture is particularly praised in Zoroastrianism. Work is equated with righteousness as the Vendidad says, "Who causes corn to be sown, causes righteousness to be practised". Work is seen as encouraging right thoughts, progress and independence. Zoroastrians should work for themselves, their families and for others. Work should be sought which helps alleviate the hardships faced by those in poverty.

Contact

Although there are small numbers of Zoroastrians elsewhere in Britain and Europe, the headquarters and centre of the Zoroastrian Trust Funds of Europe (Incorporated) in London is the focus for most Zoroastrian activity in the country and contains the only Zoroastrian place of worship in the UK. There are also area groups in some parts of the country and the secretary, chair or president of these groups will be the most appropriate contact for partnerships.

14. Other faith communities

Other religions

14.1 African tribal religions

About 15 per cent of African peoples practise only traditional, indigenous religions, which are based on beliefs as old as those of any race of mankind and are deeply rooted in their society. Although these developed locally in independent tribal groups in different environments far apart, some similar beliefs are found across the continent, for example:

- everything on earth was created by the one Supreme Being and Creator God;
- life on earth is basically good, despite human suffering;
- everything in the world has a soul, even inanimate objects;
- total death is against nature and, at death, the soul journeys to a land beyond death or looks for somewhere else to inhabit;
- there are also various subordinate spirits which live among the people, and influence their lives;
- the different powers are not all equal but form a hierarchy of forces, best described as like a triangle.

Ritual occasions include initiation rites, and funerals, celebrated at great length and expense. Other rituals involve good magic and medicine to ensure well-being, good life and health, to ward off the influence of witchcraft and to expel evil spirits. People make offerings at the shrine of an ancestor, dead chief, spirit or god, to honour them and to ask their help. Rituals and ceremonies are conducted by an elder, medium or priest, who may also be a medicine man or doctor and who is required to fast or abstain from certain foods before the rite, wear special clothing and must not be touched. Rituals are often accompanied by music, gongs and drums, singing and dancing. Headdresses and carved and painted masks, which follow centuries-old patterns, play a prominent part in worship. They represent the invisible forces present in everyday life, e.g. patron spirits or ancestors, the evil spirit to be driven out, or animals which have great power and protect the wearer.

14.2 Chinese/Vietnamese religions

Traditionally, there are three major forms of religion practiced by people of Chinese/Vietnamese origin in Britain. These are:

- Confucianism
- Taoism
- Buddhism

Confucianism: In China, Confucianism is known as Juchiaco, the sect of the Jus. The best way to describe it is probably as a code of moral conduct. The two fundamental principles are the worship of ancestors and the belief that present day life will be enhanced by maintaining the morals and cultures of history. Confucian theology suggests that 'fate' controls worldly events and that 'divine will' regulates the order of nature. There are no set services but private or family

devotions are often made. As attracting good fortune is very important, some will do so by burning incense, throwing shen-bei (fortune telling blocks), making offerings to the Gods, and practising feng-shui (making sure that human works are in harmony with the hidden and natural environment).

Taoism: In China, Taoism is known as either Taochia or Taochiao. The Taoist School seeks to remove the mysterious from the old traditions, while the Taoist Church aims to preserve the magical practices and mythology.

The main moral issues of Taoism are based on five prohibitions:

- the killing of living creatures;
- alcohol;
- hypocrisy;
- stealing;
- loose living.

These are based on ten instructions:

- be obedient to parents (respect of the elders is particularly important to Vietnamese);
- be obedient to one's master;
- display kindness to every creature;
- bear evil received;
- settle arguments and not harbour hatred;
- help the poor by one's own sacrifice;
- free captured animals;
- plant trees and construct bridges;
- be useful to your fellow men;
- recite the Taoist book and burn incense in their glorification.

Buddhism: Please refer to paragraph 6

Some Chinese people may come from Christian backgrounds, both Protestant and Catholic. There are also Muslim Chinese. Within the Chinese community, customs associated with ancestral worship are likely to form a common link. However, not all children brought up in this country have followed their parents' beliefs. When greeting each other, many Chinese people will place their hands together in a prayerful attitude and bow. When greeting a Western person they would use local customs. On entering a Chinese home, shoes may be removed.

14.3 New religious movements

In addition to the faith communities described above (primarily, the major world religions represented in the UK), there are many other kinds of formal and informal faith communities. The late nineteenth and the twentieth centuries saw a great growth in New Religious Movements. Those related to the Christian tradition include:

- **Christian Scientists:** Christian Scientists believe that by acknowledging their God-given identity they find redemption from sin and freedom. The movement was formed by Mary Baker Eddy who set out its teachings in the textbook *Science and Health with Key to the Scriptures*. They are organised into branch churches each of which maintains a Reading Room. There are no special dietary considerations. Christian Scientists voluntarily refrain from drinking alcohol or smoking, and would usually prefer an environment free from these.
- **Church of Jesus Christ of Latter-day Saints:** Often popularly known as the Mormons, the Church of Jesus Christ of Latter-day Saints believes itself to be the divinely-inspired restored Church, needed because of the apostasy of the established Church. Beliefs of the Church include the view that God, Christ and the Holy Ghost are separate personages - though united in purpose. The Bible is believed to be the revealed Word of God, with continuing revelations appearing in the Book of Mormon and further texts. The Latter-day Saints believe they have a living prophet - a man who received revelation from God and who directs the Church here on earth from their headquarters in Utah. Latter-day Saints are expected to be totally committed to their faith, often giving up two years of their life to serve as missionaries. They tithe their income. Family life is upheld. Members do not drink alcohol, tea or coffee or use tobacco or other harmful drugs. The usual fast day is the first Sunday of each month; the fast lasts for two meals or twenty-four hours, during which time nothing is taken in the way of food or drink. Latter-day Saints dress modestly. Women usually wear full-length skirts and non-skimpy tops. Well known for its missionary work, it also works with other Churches in social or humanitarian projects. Their regular public worship takes place in chapels.
- **Jehovah's Witnesses:** Jehovah's Witnesses believe that, in the near future, Jehovah will replace all human government with his own and the earth will become like Eden. Charles Taze Russell founded the Jehovah's Witness movement in Pennsylvania in 1879 and it has since become a worldwide movement. Jehovah's Witnesses meet together for instruction and study regularly each week. The celebration of the Lord's Evening Meal is commemorated annually on the equivalent of Nisan 14 in the Jewish calendar. Christmas and birthdays are not observed. Jehovah's Witnesses believe it is important to build up children's trust, to maintain moral standards of truth and integrity and to uphold scripture. No blood or meat of animals from which the blood has not been properly drained should be eaten but there are no other particular dietary needs. Jehovah's Witnesses are organized into congregations meeting in Kingdom Halls. Congregations are linked into circuits and circuits are grouped into districts.
- **Seventh-day Adventists:** The Seventh-day Adventist Church grew up out of a 19th century religious revival in America, known as the Great Advent Awakening. Amongst Adventist doctrines is the Seventh-day Sabbath (sunset Friday to sunset Saturday) the non-immortality of the soul, and the imminent Second Coming of Christ. Adventists avoid secular work on Sabbath. All Seventh-day Adventists are required to abstain from unclean meat. This includes pork in all its forms as well as shellfish and fish without fins and scales. Generally animals regarded as kosher by the Jews would be acceptable, though there is no insistence on the meat being specially prepared. A large number of Adventists are ovo-lacto-vegetarians, (eggs and dairy products but no meat). A few are vegans.

Groups related to traditions of the other world religions include: Brahma Kumaris; Namdhari Sikh Community; Ravidassia; Sant Nirankaris; Sathya Sai Service Organisation; and the Valmikis. Other newer groups include the Church of Scientology, the Family Federation for World Peace and Unification (popularly known as the “Moonies”) and various forms of “New Age” spiritualities.

14.4 Paganism

Pagans understand their faith to be an indigenous religious outlook which recognises many deities and is nature-venerating. Because divinity is honoured as both God and Goddess, pagans are likely to treat gender equality as an assumption. Pagans may believe in personal energy fields such as the Chinese concept of chi and may use positive thinking and visualisation techniques.

Religious ceremonies are celebrated with small groups on an astronomical cycle. Most pagans observe the beginning and midpoint of each season as major holidays (Sabbats) while some also celebrate on Full Moons (Esbats). A symbol of paganism, such as a pentangle, Celtic knotwork, Thor’s hammer, the Yin-Yang, or an ankh among others, may be worn. Pagan ethics allow personal freedom within a framework of personal responsibility and are based on the understanding that:

- everything is interconnected;
- nothing exists alone; and
- every action has a consequence.

Pagan traditions include: Asatru, Druidry, Men’s spirituality groups, Neo-Paganism, Odinism, Paganism, Shamanism, Wicca, and Women’s spirituality groups. There are major differences between each of these traditions but most share ecological concerns. Some traditions are organized into local groups such as Wicca Covens or the 20 Pagan Druid Orders but some pagans also practice their faith alone.

14.5 Rastafarianism

The Rastafarian Movement began in the 1930s in the West Indies, and is linked to the roots of resistance to slavery among descendants of the black African slave families. Therefore a strong bond with Africa is central to the movement.

Haile Selassie (Ras Tafari), who became emperor of Ethiopia in 1930, is seen as the new Messiah. He was seen as the person to lead all black people to freedom. Whilst accepting the Old and New Testaments as Scriptures,

Rastafarians do not see themselves as Christians, as Christ was reborn in the new Messiah - Ras Tafari. Haile Selassie is accepted as the living God (Ras Tafari). They basically follow the moral principles of the Ten Commandments, but follow the ancient laws of Ethiopia. It is believed that they will eventually return to Ethiopia (some see this as the whole of Africa), leaving Babylon (the Western World).

There are no churches, official clergy or pre-set services, as Rastafarianism is considered a personal religion. The practice of Rastafarianism can vary widely and a precise definition is difficult to provide. Rastafarians are usually recognisable by their dreadlocks. This is a sign of pride and faith and some Orthodox members may not permit them to be cut. They may also be unwilling to remove their hats. Rastafarians emphasise self-employment particularly in craft or other creative cultural activities. The principles of collective work are also important.

Marijuana (Ganja) is seen as the holy herb, justified by Genesis I, vs. 12, 'And the earth brought forth grass and herbs yielding seed after his kind, and god saw that it was good.', and Proverbs 15, vs. 17 'Better is a dinner of herb where love is, than a stalled ox and hatred therewith', Psalm 104, vs. 14 'He causeth the grass to grow for the cattle and the herb for the service of man'. Pork and pork products are banned. Some Rastafarians are strict vegetarians and eat no meat at all. Fish must have fins and scales. Alcohol must be drunk in moderation, but is not prohibited. Rastafarians have no set 'fasting' days, although they are required to fast. It is important to consult the individual to assess their fasting habits. July 23 is the birthday of Haile Selassie, which has the importance of Christmas. November 2 is Haile Selassie's Coronation celebration. During October the Organisation of African Unity celebrates African Culture.

There is a range of Rastafarian organisations and groups in the UK and the Rastafarian Society can provide details and information.

14.6 Shinto/Japanese religions

Shinto has been Japan's religion for over 2,000 years. It is more concerned with this world and life than with the afterlife, with the good of the community than of the individual, and with performing rituals than with doctrines and believing. Death and other pollutions are deemed to be defiling. Moral and physical purity is a basic law. People's ethical behaviour in this life does not affect their fate in the next. Shintoists must show devotion and sincerity, but aberrations can be erased by purificatory rituals.

Shintoists live to venerate the natural world and to establish communion, harmony and peace with its spirits and deities through prayer and ritual. Shintoists:

- owe loyalty to the Emperor as a descendant of the Sun Goddess;
- participate in traditional seasonal festivals;
- worship at a shrine with prayers and offerings of food and saké (rice wine).

Japan has about 80,000 shrines mostly located in areas of great natural beauty, such as on wooded hills. Worshippers pass through a torii, a ceremonial gateway consisting of two wooden columns crossed by two beams often painted red, which divides the sacred precincts from the secular world. All holy areas are marked off by plaited straw ropes, symbols of the divine presence. Inside they rinse their mouth and wash hands at a ritual water trough to purify themselves for entering the kami's presence.

Other Beliefs

14.7 Agnosticism

Agnosticism is a concept, not a religion. It is a belief related to the existence or non-existence of God. The term 'agnosticism' was coined by Professor T.H. Huxley at a meeting of the Metaphysical Society in 1876. He defined an agnostic as someone who disclaimed both atheism and theism, and who believed that the question of whether a higher power existed was unsolved and insoluble.

An agnostic is a person who feels that God's existence can neither be proved nor disproved, on the basis of current evidence. Agnostics note that theologians and philosophers have tried to prove, for millennia, either that God exists or that God does not exist. None have convincingly succeeded. An agnostic usually holds the question of the existence of God open, pending the arrival of more evidence. They are willing to change their belief if some solid evidence or logical proof is found in the future. However, some have taken the position that there is no logical way in which the existence or the non-existence of a deity can be proven.

14.8 Atheism

Atheism is confined to one factor: the existence or non-existence of a deity. Atheism can be the positive belief that there is no deity or it can be the absence of a belief that there is a deity. This absence of belief generally comes about either through deliberate choice or from an inherent inability to believe religious teachings. It is not a lack of belief born out of simple ignorance of religious teachings. Some atheists go beyond a mere absence of belief in gods: they actively believe that particular gods, or all gods, do not exist. Just lacking belief in God or gods is often referred to as the "weak atheist" position; whereas believing that gods do not (or cannot) exist is known as "strong atheism".

An Atheist will have a personal moral code. However, it is generally derived from secular considerations, and not from a "revealed" religious text. Most atheists follow many of the same "moral rules" as theists, but for different reasons. Atheists view morality as something created by humans, according to the way humans feel the world 'ought' to work, rather than seeing it as a set of rules decreed by a supernatural being. Many atheists behave in a "moral" or "compassionate" way simply because they feel a natural tendency to empathize with other humans. Many atheists live a purposeful life. They decide what they think gives meaning to life, and they pursue those goals. They try to make their lives count, not by wishing for eternal life, but by having an influence on other people who will live on. For example, an atheist may dedicate his/her life to political reform, in the hope of leaving her/his mark on history.

Ideas that atheists may promote include:

- There is more to moral behaviour than simply following rules.
- Be especially sceptical of positive claims.
- If you want your life to have some sort of meaning, it's up to you to find it.
- Search for what is true, even if it makes you uncomfortable.
- Make the most of your life, as it's probably the only one you'll have.
- It's no good relying on some external power to change you; you must change yourself.

- Just because something's popular doesn't mean it's good.
- If you must assume something, assume something easy to test.
- Don't believe things just because you want them to be true.
- All beliefs should be open to question.

14.9 Humanism

Humanist thought found particular expression during the Renaissance and the Enlightenment, and in the scientific, social and political revolutions of the modern age. It is the name given to a type of lifescape, an individual's or community's relationship with that which is ultimately important to them and the commitments, theory and practice of working this out in living. The values inherent in this relationship define morality. Humanism finds ultimate importance in the natural world and human being in particular, and derives its morality accordingly.

Humanism is not a set of doctrines but humanists are people who (broadly) hold views that are naturalistic, eschewing religious beliefs, rational, eschewing superstition and dogma, and humane, with a morality based on the avoidance of pain and the enhancement of human values.

Humanists think that:

- this world and this life are all we have;
- we should try to live full and happy lives ourselves and, as part of this, make it easier for other people to do the same;
- all situations and people deserve to be judged on their merits by standards of reason and humanity;
- individuality and social cooperation are equally important.

Humanists are committed to science as the rational and successful method of explaining life and the universe, and to the 'open society' – a community in which respect for individual freedoms including those of belief and speech sits alongside a high valuation of co-operation, shared values and endeavors. People can (and in fact do) lead humanist lives without necessarily ever knowing of the word, let alone of any organisation that seeks to represent them. Few humanists feel any need to join an organisation: there is no ritual, nor any required forms or ceremonies. In their voluntary work, humanists join mainstream organisations without any religious affiliation rather than found their own. They cannot, therefore, offer to link up with partnerships local staff in the same way that local worship centres may. However, some humanists join local humanist groups, and those conscious of a commitment to the lifescape and determined to promote its values are often members of the British Humanist Association (BHA).

The BHA is the principal organisation representing the interests of humanists. It exists to support and represent people who seek to live good and responsible lives without religious or superstitious beliefs. It is committed to human rights and democracy, and has a history of engagement in work for an open and inclusive society.

SECTION 3: GUIDANCE

15. Guidance for interviews and meetings

15.1 General guidance

- Encourage people to define their own religious identity.
- Develop a general understanding of the faiths and faith communities - reading this Toolkit will be a good starting point. Become aware of the issues that affect people from minority ethnic communities. Understand their backgrounds, aspirations and cultural practices.
- Acknowledge and reduce your own personal prejudices.
- Some people perceive minority ethnic groups as 'the problem'. However, 'the problem' may lie in those people's perception of the culture and traditions of minority ethnic groups.
- Be colour conscious, not colour blind. Fair treatment involves taking account of the differences.
- Treat all people with dignity and respect. Treat people as you would like to be treated.
- Treating everyone in the same way is not necessarily the same thing as treating everyone fairly. For example, holding a meeting at a particular time may cause difficulties for members of some faiths who may practise a ritual prayer at that time.
- Don't project cultural stereotypes. In some communities lack of eye contact is a sign of respect but don't assume, for example, that all young black people avoid eye contact for that reason. Many young black and Asian people are second and third generation British born citizens and may be no different from any other teenager when faced with authority figures.
- Ritual prayer is an essential part of the cultural and religious practices of some minority ethnic communities. Employers have the opportunity to motivate employees by meeting their needs e.g. through the provision of a multi-faith prayer room.
- If in doubt, ask. A polite and well-intentioned inquiry a particular religious belief or a language requirement will not be offensive when prompted by a genuine desire to get it right.
- It is important that names are recorded correctly. Establish which name is personal and which is family.

15.2 General contact guidance

- Allow sufficient time for getting hold of your contact and arranging a time to speak or meet.
- Be prepared to persevere in making contact as contact people are often volunteers and may have very busy schedules.

- If phoning, be aware that the phone may be answered by someone who is not fluent in your first language and that you may need to phone back later or ask for an alternative contact number.
- Having made an appointment, check on the day before to confirm whether the person is still available.
- Avoid clashes with religious festivals. Check dates against an up-to-date calendar of Religious Festivals, for example, by using the information which can be found at www.support4learning.org.uk/shap/index.htm
- If arranging a meeting involving representatives of several faith communities look for a 'neutral' venue; that is, don't use the premises of one faith community.
- If catering for a meeting involving representatives of several faith communities, the simplest approach is to make it vegetarian only and not to provide alcohol. However, account should always be taken of the specific guidance given in the earlier sections of this Toolkit before booking catering.
- If visiting a place of worship ask the host if any particular requirement needs to be observed in terms of dress, conduct or timings. Generally, all places of worship are quite open, welcoming and apart from certain times of daily and weekly worship are available.

15.3 Specific contact tools

A useful first point of contact in many areas will be the local inter-faith group or Forum of Faiths. Such groups enable people of different religious traditions to come together to share their views or work together on different projects.

Religions in the UK list nearly 100 such groups across the UK. Many of these groups are members of the Inter Faith Network for the UK (www.interfaith.org.uk). If there is such a group in your area, it may be your best first point of contact as the group's members should be able to open up networks within their own faith community.

In some areas a local directory of faith communities will have been produced. Such directories may have been produced by:

- a local authority
(e.g. Cindex at cindex.camden.gov.uk/inform/cgi/Search.cgi)
- a local project
(e.g. Aston Community Involvement Unit in Newham, www.astoncharities.org.uk/research/faith.shtml)
- an inter-faith group
(e.g. Waltham Forest Faith Communities Project - www.faithcommunities.org.uk)

Such directories are often updated every three years. Contact your local library service to find out if there is a directory for your area.

15.4 Language guidance

When communicating with members of faith communities, particularly those from ethnic minority backgrounds, special care has to be taken with respect to the use of language. Even when using English language, as would be the case most often, the following basic guidelines should be followed:

- Treat everyone as individuals. Always refer to people by their name and not by status, faith or ethnic group to which they belong.
- Use plain and straightforward language. Consider the background and needs of a person or group and be ready to explain the terms specific to your area of work.
- Cut down the jargon – if possible avoid it completely. At workplace we are used to a large amount of jargon in every day work related conversations. This jargon makes no sense to the outside world and when used it creates barriers and hinders trust and progress.

Useful Phrases

Greetings:

- Arabic - Assalamu alaikum (common for Muslims)
- Bahá'ís - Allah-u-Abha
- Bengali - Assalamu alaikum
- Chinese - Jo sun
- Hindi - Nameste
- Punjabi - Sat siri akal (Sikhs) and Assalamu alaikum (Muslims)
- Somali - Assalamu alaikum
- Urdu - Assalamu alaikum

Thank you

- Arabic - Shookran
- Bengali - Dhannvad
- Chinese - Door tse
- Hindi - Dhannyavad
- Punjabi - Dhannvad
- Somali - Mahadsanid
- Urdu – Shukrya

Contact Tool:

Actual contact details for faith communities can be found in the Religions in the UK directory. This directory is published every three years by the Multi-Faith Centre at the University of Derby and contains contact details for each of the nine main religions in the UK plus Inter-Faith organisations. The directory can be obtained from The Multi-Faith Centre, The University of Derby, Mickleover, Derby DE3 5GX. Tel: 01332 622 222 ext 2026. Fax: 01332 514 323. Web: www.multifaithnet.org.

Festivals Tool:

As the dates of many Religious Festivals change annually, detailed information on festivals has not been included in this Toolkit. However, information about Religious Festivals can be found at www.support4learning.org.uk/shap/index.htm

15.5 Etiquette and customs guidance

Working with people across cultures can be a major source of misunderstanding and conflict. It is very easy to cause unnecessary offence or be offended due to not knowing people's etiquette, customs or codes of behaviour. We have highlighted some of the specific points within the descriptions of faiths and communities as well as under the practical issues in this section. Below are some general points with regards to cross cultural communication:

- Treat everyone as individuals. Always refer to people by their name and not by status, faith or ethnic group they belong to.
- Celebrate difference by recognising it as strength and not a weakness or a problem.
- Not every member of a cultural group is an expert of their group. There are differences in all groups. Always take time to find out.
- If in doubt ask. Do not assume anything, especially about body language or gestures. It is better to give benefit of doubt than assume wrongly. It is best to confirm the fact.
- Very different meanings can be attributed to people's behaviour in culturally diverse environments. Apart from the need to understand the cultural context in which other person is operating, we need to be sensitive and give benefit of doubt.
- We are also products of our own particular cultures which have conditioned our attitudes and behaviour towards others. For example, in some cultures, it is seen as disrespectful to look directly at an elder person or someone in authority, whereas in western cultures this can be interpreted as shifty or untrustworthy.
- The best way to reduce the risk of misunderstandings is to talk to each other, genuinely explore and try to understand cultural contexts and preferences.

16. Recruitment

16.1 Prompt questions

- Where can I find information on the ethnic and religious profile of my learning centre's locality? See 16.2.
- How could I use information on the ethnic and religious profile of my learning centre's locality? See 16.2.
- How can I ensure that interview days/times do not clash with applicant's religious obligations? See 16.4.
- What is the appropriate etiquette when greeting a colleague from a faith community? See 16.5.
- How do I ensure that I have correctly noted and can pronounce the applicant's name? See 16.5.
- What questions could I ask at interview about a person's religion or belief? See 16.6.
- How should I respond when an applicant says s/he has religious obligations, which affect employment? See 16.6.
- How could I respond if the applicant's values seem to clash with those of our organisation? See 16.6.

16.2 Ethnic and religious profiling

The Neighbourhood section of the National Statistics website (www.statistics.gov.uk) can provide you with an ethnic and religious profile of your area. Simply enter your learning centre's postcode. You will be able to view a profile of the area in which your learning centre is located which includes information on Ethnicity and Religion.

You could compare the proportions of ethnic and faith communities in your locality with the proportions among your applicants and/or staff team and use this as a baseline for monitoring the effectiveness of your diversity and equality policies. You could also use this information in order to set EDIM targets covering this issue.

You could consider targeting larger ethnic and faith communities in your locality with specific publicity campaigns. You could consider translating information and signage into the languages used by the main ethnic and faith communities in your locality. You could find out about festivals and community events within the main ethnic and faith communities and consider supporting these events.

16.3 Marketing/presentation

Ensure that your publicity materials feature a diverse range of images which reflect your local community. Try, where possible, to avoid stereotypical ethnic or religious images.

16.4 Interview dates/times

Check your planned interview dates against an up-to-date calendar of Religious Festivals (see the information that can be found at www.support4learning.org.uk/shap/index.htm) to ensure that they do not clash with the religious obligations of applicants.

Remember that public worship and prayer normally takes place on the following days for the following faiths:

Christians	Sunday
Jews	Friday to Saturday (from sunset to 1 hour after sunset)
Muslims	Friday;
Seventh Day Adventists	Friday to Saturday (from sunset to 1 hour after sunset);
Sikhs	Sunday

16.5 Greetings and introductions

The following are appropriate greetings:

- **Bahá'ís:** The style of greeting would be whatever is considered normal in a given culture.
- **Buddhists:** Buddhists in Western countries normally adopt the usual styles of greeting found there, like shaking hands.
- **Christians:** There are no fixed forms of greeting.
- **Hindus:** "Namaste" is the common Hindu greeting. Hindus traditionally do not shake hands when greeting but do not object to doing so.
- **Muslims:** When two Muslims greet each other they might say "Assalamu Alaikum" (peace be upon you). Modesty discourages physical forms of greeting (kissing, hugging etc), especially between members of the opposite sex.
- **Jains:** Similar to Hinduism.
- **Jews:** There are no fixed forms of greeting. Orthodox Jews would not expect overly physical displays of affection between those of the opposite sex.
- **Sikhs:** When encountering a group of Sikhs it would be normal to begin by greeting the eldest first. Sikhs greet each other by putting their hands together and bowing, in respect for the divine in the other person. There is no objection to shaking hands.

When asking people for their names, it is advisable to:

- Establish the correct order of the names;
- Make sure you know exactly how to spell the names;
- Make every effort to pronounce the names as the person does; and
- Check that any papers held use the spelling and order you have established.
- Some people, when asked for their names, may give their personal name first and not, as is commonly supposed, their surname. Always obtain the full name and ask what are the personal name and the surname.

16.6 Interview questions and responses

Encourage the person to tell you what their religion has to say about work. If the person is an active member of a faith community ask about their voluntary work experiences, which can highlight valuable skills. Ask if the person thinks s/he faces barriers to work because of their faith community and discuss ways of addressing these barriers. You could ask how the applicant or other members of her/his faith community have overcome these barriers in the past.

If an applicant mentions religious obligations show sensitivity to faith communities' needs during festivals and times of prayer. Prayers, for some faith communities e.g. Muslims, need to be performed at certain prescribed times. This can be easily accommodated in most cases during breaks or by adjusting breaks, depending on the time of the year.

Managers may offer staff other time away from their workstation where it is considered necessary or operationally desirable balancing the needs of the staff and business, for example to smoke or to pray. The prayers do not in any way restrict an applicant's ability to do a job. However, employers need to show understanding and arrange for the facilities.

The Employment Equality (Religion or Belief) Regulations 2003 which came into force on 2 December 2003 make discrimination on the grounds of religion and belief unlawful in employment and vocational training in Britain. The legislation does not require employers to automatically grant all requests for leave for religious observance but they must avoid having rules that discriminate directly or indirectly against staff on the ground of religion or belief. A similar approach should also be taken with issues such as diet and dress.

If the applicant's values seem to clash with those of your organisation, suggest that the employee prioritises her/his life values and looks at ways in which their work could achieve those priorities. For example, many expectations are cultural and not requirements of faith. Cultures are constantly changing - particularly minority cultures in Britain. Indicate your willingness as an employer to develop an understanding of faith values and utilise them to motivate their workforce toward goals that are consistent with those of the organisation. Also to recognise the rights of your employees.

17. Staffing

17.1 Prompt questions

- What should I do to cater for the needs of people from different cultural and religious communities employed in my organisation? See 17.2.
- What issues should I bear in mind about the clothes that people from faith communities may want to wear? See 17.3.
- What issues should I bear in mind when organising leave for religious festivals? See 17.4.
- What issues should I bear in mind when accommodating people's religious obligations? See 17.5.
- What issues should I bear in mind about modesty codes? See 17.6.
- What should I do if a staff member from a faith community is bereaved? See 17.7.

17.2 Religion or belief staffing issues

The following are the main issues that need to be considered:

- Cultural etiquette;
- Dress code or uniform;
- Quiet/prayer rooms;
- Religious obligations;
- Modesty codes;
- Bereavement;
- Personal development

17.3 Dress

Any advice sought regarding colleagues' dress and the need to balance religious observations with your brand identity should be directed to the HR department in your organisation. Religious observations as regards dress should not override Health and Safety rules.

The following is useful background information:

- It is not acceptable for a Hindu woman or girl to have uncovered legs. Women wear a Sari and Shalwar-Kameez (loose fitting trousers and long top). Some married women wear a Bindi (red spot) on their forehead, or have a red streak in their hair parting as a sign of being married.
- Orthodox Jewish men wear a skullcap all the time. All Jewish men wear one in the synagogue. Orthodox women wear a wig or have their hair covered outside the home.

- For Muslim men, modest dress should cover, at a minimum, the area from the navel to the knees. Many Muslim men grow a beard and some wear a small cap as religious requirement. For women, modesty involves covering the full body and this is interpreted variously. Traditionally, in most Islamic Societies this has involved the wearing of a Hijab (veil) of varying kinds.
- As an act of faith, baptised Sikhs wear the five K's:
 - **Kesh:** The practice of keeping the hair uncut which is the distinctive sign of Sikh identity. Men tie up their long hair and keep it under a turban. Some women may also choose to wear a turban. Different styles and colours do not have any significance except personal choice. Kesh is treated by Sikhs with utmost respect as it is a symbol of identity and commitment.
 - **Kangha:** A small comb, which is worn in the hair at all times. Though it is used to keep the hair organised and clean, it symbolises orderliness.
 - **Kara:** This is a steel bracelet or ring, worn on the right wrist. Kara is seen as a reminder of the universality of God and a symbol of allegiance to the brotherhood and the Guru.
 - **Kaccha:** A special type of underwear garment (male shorts made from cotton) that is knee length. It is both a symbol of readiness to be a combatant to protect the weak and oppressed as well as of modesty and moral restraint.
 - **Kirpan:** A short sword or dagger, which symbolises the readiness to defend oneself and protect the weak and oppressed.
- Zoroastrians are meant to wear at all times the sudreh and kushti:
 - **Sudreh:** a white sacred shirt made of muslin or cotton which symbolises purity and good deeds; and
 - **Kushti:** a sacred cord woven from 72 threads of fine lambs wool (symbolising the 72 chapters of the Yasna or Act of Worship), which is worn over the sudreh.

17.4 Religious festivals and leave

Show sensitivity to faith communities' needs during festivals. If you employ a large number of people from a particular faith community you will need to plan ahead (e.g. arranging for cover, setting up a rota system for allocating leave fairly etc.) as many people from that faith community will ask for leave at the same time. Where the ability to deliver services is potentially severely impacted by a high number of colleagues requesting leave at the same time, it may be appropriate to grant requests on a 'first come, first serve basis'. Any requests that are declined must be justified objectively as they may be open to legal challenge. Where the granting of leave for religious festivals causes resentment among other staff, the issue should be openly discussed in team meetings and the way in which the organisation's leave policy is being applied fairly highlighted.

17.5 Religious obligations

Prayers for some faith communities (e.g. Muslims) need to be performed at certain prescribed times. This can be accommodated in most cases during breaks or by adjusting breaks, depending on the time of the year. It is necessary to show understanding and arrange for the appropriate facilities. As part of this, consider whether a room can be designated as either a quiet room or prayer room. Some staff in our focus groups suggested also giving consideration to separate prayer and washing facilities for men and women. Similar considerations should also be made during staff training courses. Consideration of the dates of religious festivals should also be taken into account when arranging training courses.

17.6 Modesty codes

For Muslim men, modest dress should cover, at a minimum, the area from the navel to the knees. For women, it involves covering the full body and this is interpreted variously. Traditionally, in most Islamic societies this has involved wearing the Hijab (headscarf).

17.7 Bereavement

Show sensitivity to the person's faith by bearing in mind the following when supporting a staff member who has been bereaved:

- **Bahá'ís:** no cremation or embalming and must be buried within an hour's journey from the place of death;
- **Buddhists:** may wait between three and seven days before disposing of the body because of the belief that consciousness remains in the body for a short while after death;
- **Chinese:** rituals may last up to a week; white is the colour of mourning;
- **Christians:** a funeral service will be held; Greek Orthodox Christians may hold a second service for their family after 40 days;
- **Hindus:** after death the body should be left covered and will always be cremated;
- **Jains:** similar to Hinduism;
- **Jews:** the funeral must take place as soon as possible following the death, often on the day of the death. After the funeral the immediate family mourn for seven days. This is the Shiva and during this time the immediate family stay at home;
- **Muslims:** the body should be buried as soon as possible; cremation is forbidden;
- **Sikhs:** the five K's should not be removed from the body; the body is cremated;
- **Zoroastrians:** cremation is usual in the West and will be carried out as soon as possible.

17.8 Awareness training

Feedback from several of the focus groups indicated that they were the first occasions in that organisation when religious diversity had been formally discussed by the staff. People in the focus groups indicated a need to develop a greater understanding of the different faith communities. This can be achieved through awareness training that specifically covers religion or belief. Different staff will have different needs e.g. caretaking staff will need information about everyday interactions; a careers adviser may need more detailed background information about faith communities in order to understand his/her learners; nursery/crèche workers may need information about religious festivals and guidance regarding which, if any, to celebrate.

17.9 Personal development

Research indicates that, where organisations help people address their inner values and aspirations, morale is boosted and there are benefits to the bottom line⁶. To encourage and empower staff in this way it is necessary to understand the values of colleagues from faith communities and, where possible, demonstrate synergy between their faith values and organisational values. This will enable increased motivation and participation.

One of our focus groups said that people should be encouraged to stretch themselves by applying for jobs at higher grades and that they should be given access to careers advice, mentoring and role models to enable this to happen. However, our telephone survey identified that many organisations in the sector have no BME senior managers and discussion in another of the focus groups identified that while the senior management team was genuinely diverse in terms of faith commitments this was not generally known within the college community. Therefore, it will be valuable to highlight the achievements and leadership skills of public leaders with faith commitments.

⁶ N. W. Weiler & S. C. Schoonover, *Your Soul at Work*, 2001 – www.schoonover.com/prod_serv/career_dev.htm.

18. Learners

18.1 Prompt questions

- What should I do if a learner tells me s/he belongs to a particular faith community? See 18.2.
- What should I do if I think a learner's beliefs are affecting their study? See 18.2.
- What should I do at the end of vocational training if a learner says their scriptures discourage them from seeking work? See 18.2.
- What should I do when a learner tells me s/he has religious obligations which affect their study? See 18.3.
- What should I take into account when speaking to an older person from a faith community? See 18.4.
- How should I deal with the situation where a learner has career expectations which, because of their religion, may be difficult to meet? See 18.5.
- What should I do when a learner will only consider study or work in their own community? See 18.6.
- What should I do when a learner is unwilling to travel outside his/her own locality to study or seek work? See 18.7.
- What should I do if a female Muslim learner says that a male family member must make course-related decisions for her? See 18.8.
- What should I do at the end of vocational training if an older female learner says that her family expects her to stay at home and be cared for by younger family members? See 18.8.
- What should I do at the end of vocational training if a disabled learner says his/her family expects her/him to stay at home and be cared for by the family? See 18.9.
- What should I do if a learner lacks literacy in both their mother tongue and English? See 18.10.

18.2 Learners and faith

Young people, as Learning and Skills Council research has shown, seek a sense of meaning and purpose in their lives, either within, or sometimes in reaction to, the faith or non faith traditions in which they have been brought up.

If a learner raises issues of spirituality or belief, encourage the person to tell you what their religion or belief has to say about study and careers. Refer to this Toolkit for background information on the person's faith. Suggest that the person identifies their life values in order to discuss career opportunities that would allow the achievement of these values. See section 4.2 for more information on 'Spirituality at Work'. If the person is an active member of a faith community ask about their voluntary work experiences which can highlight valuable skills. Ask if the person thinks s/he faces barriers to work because of their faith community and discuss ways of addressing these barriers.

If you think that a learner's beliefs are affecting their study you may wish to ask the following questions:

- What does your faith community teach about study and careers?
- Have you faced any barriers in studying because of your faith?
- How have you or others members of your faith community overcome these barriers in the past?

All major scriptures have encouragement to hard work and earning livelihood in a fair and just way. If appropriate ask the person to tell you about their religion: "Tell me about your religion" and "What does your religion say about work?" Refrain from quoting from scriptures yourself. If required, faith or community organisations should be requested to promote positive teachings about seeking work.

18.3 Religious obligations

Show sensitivity to faith communities' needs during festivals and times of prayer, for example by scheduling course structures/open evenings etc. to fit around religious obligations, within reason.

Prayers, for some faith communities e.g. Muslims, need to be performed at certain prescribed times. This can be easily accommodated in most cases during breaks or by adjusting breaks, depending on the time of the year.

Tutors may offer learners other time away from their workstation where it is considered necessary or operationally desirable balancing the needs of the learners and the course requirements, for example to smoke or to pray. Tutors need to show understanding and arrange for the facilities.

The Employment Equality (Religion or Belief) Regulations 2003 which came into force on 2 December 2003 make discrimination on the grounds of religion and belief unlawful in employment and vocational training in Britain.

The legislation does not require organisations to automatically grant all requests for leave for religious observance but they must avoid having rules that discriminate directly or indirectly against people on the ground of religion or belief. A similar approach should also be taken with issues such as diet and dress.

18.4 Food

Use the information contained in Sections 4 - 13 to ensure that cafes, canteens and restaurants serve food appropriate to the religious profile of your learners and staff.

18.5 Mature learners

Some communities do show particular respect to older people but showing respect to all your learners will ensure that older people from such communities feel respected. Consider and recognise life experiences that could be promoted and transferred to study or the workplace.

18.6 Unrealistic career expectations

Suggest that the person prioritises her/his life values and looks at career opportunities that would achieve the priorities in order to broaden job search. Explain the 'work for those who can' ethos of the benefits system. Suggest that the person finds out about ethical businesses and looks into business start-up in order to identify work that would express his/her values.

18.7 Learners limited to their own community

Build trust with the communities by providing courses on an outreach basis within these communities before looking to expand horizons. Consider outreach work where Advisers work with the community to create work within the community through self-employment and by starting small businesses or social enterprises. Such an approach could build on the work that women from faith communities often do in fundraising for charities. Job tasters/work trials can also be a means of gradually expanding horizons. Provide travel training/route rehearsal with clients for interviews and/or jobs by using mentoring services. Where appropriate, pay for taxis to collect clients.

18.8 Gender issues

If a female learner says that a male family member must make course-related decisions for her, understand that this is a cultural expectation of a few or some families/individuals and not a religious one. Islam does not prohibit women from learning or working. Set a date for a second interview and ask that a male family member also comes. Check whether there is a female Muslim member of staff who can provide support during the interview. Explore whether there are language/ESOL/modesty issues and whether a greater understanding of the course structure and options is required. Have details to hand of female-only courses, if these are available.

At the end of vocational training, an older female learner may say that her family expects her to stay at home and be cared for by younger family members. This may arise due to some faiths and cultures emphasising the gender role difference and caring for the elder members of the family. Though, earning for the family is still the responsibility of the man in many faith cultures like Muslim, Jewish and some Indian cultures too, women are not barred from going out to honourable work. It may be helpful to discuss statistics about the aging nature of working population in the UK. Are there local women's organisations with which this person could discuss the issue? Are there workshops specifically aimed at women in this position which encourage discussion of needs and issues? Could she begin with low levels of part-time work and gradually increase the hours? Are there advisers/consultants who could provide support in job search or highlight alternative benefits available.

18.9 Disability issues

At the end of vocational training a disabled learner may say his/her family expects her/him to stay at home and be cared for by the family. This may be the cultural expectation in some communities. A major reason for this is the fact that there were never any suitable opportunities or prospect of work for the disabled people to work in many of the countries.

Faith cultures do often emphasise the duty upon individuals and society to care and provide for the disabled. However, this spirit should be used to create more job opportunities and disabled friendly workplaces rather than seeking to make disabled people dependent on their families.

Explain the 'work for those who can' ethos of the UK benefits system and encourage use of the programmes and services available to disabled people. Are there jobsearch/training programmes or services provided or used by people from this community in your area? Suggest the person contacts the Disability Employment Adviser in Jobcentre Plus. Ask the learner to bring a member of their family to the next appointment and explain the 'work for those who can' ethos of the UK benefits system.

18.10 Literacy issues

Provide an interpreter or use language line services. Run training courses in the main language of the faith community. Run courses in which people explore, in groups, how they communicate when they go to the shops, with neighbours etc. and which then look to build confidence in using existing language skills more frequently and more publicly. Enable community organisations to organise courses such as ESOL and GCSE support classes at faith institutions.

18.11 Learners and internet chat rooms

State clearly in your policy on the use of internet chat rooms on the organisation's site that these are not to be used for religious proselytisation. Within these parameters, encourage debate that shows respect for each others views and beliefs. Consider using an adaptation of The Inter Faith Network for the UK's Code of Conduct for interfaith dialogue⁷. Where debate becomes offensive, take disciplinary action.

⁷ www.interfaith.co.uk/code.htm

19. Providers and partners

19.1 Prompt questions

- How do I go about contacting a faith community for the first time? See 19.2.
- How should I respond if the faith-based organisation, where I want to do outreach work, will only accept someone from their faith on their premises? See 19.3.
- What should I do if my team, which happens to be either all female or all male, needs to contact a Muslim organisation? See 19.4.

19.2 First time contacts

Find the appropriate contact person by looking under the particular faith community and 'Contact' in Section 3. Is there a local contact (i.e. member of staff, partner, learner etc.), known and respected in that community, who can introduce you to them?

19.3 Own faith only

If you have a member of staff from that faith community who can take on that role with the faith-based organisation taking this position, use them. If you can recruit or second a member of staff (or use an external consultant) from that faith community, do that.

Is there a local contact (i.e. member of staff, partner etc.), known and respected in that community, who can encourage the organisation to accept your people on their premises? Is there a community need, which your organisation could meet, that would help to overcome this reluctance e.g. Hindu and Jewish communities may need jobsearch help for their members who don't have academic or professional qualifications or for members wanting to start their own businesses/become self-employed? Is there another way of solving the issue – could the organisation send their people to your site or another outreach centre instead of your people going to them?

19.4 Single sex meetings

For Muslims, modesty is an important concept and for some this means a preference for single sex events/meetings.

For Muslim men, modest dress should cover, at a minimum, the area from the navel to the knees. For women, it involves covering the full body and this is interpreted variously. Traditionally, in most Islamic Societies this has involved the wearing of a *hijab* (veil) of varying kinds.

In some Islamic societies, including a number from which people have come to the UK, there may be an expectation that women will cover their faces from the sight of men other than their husbands and family members and avoid the company of such men by remaining primarily within the home and in female company. This practice is referred to as *purdah*. In mixed contexts it can take the form of the two sexes sitting separately and avoiding unnecessary conversations.

20. Leadership

20.1 Introduction

The Management Agenda 2003, produced by Roffey Park, claimed that nearly three-quarters of workers are interested in "learning to live the spiritual side of their values". The report also claims that more than 40% of UK managers would value the opportunity to discuss workplace spirituality with their colleagues and 53% are experiencing tensions between "the spiritual side of their values and their work."

George Starcher has argued that a new paradigm of management is emerging which involves:

- the formulation and communication of purpose, vision, and process (leadership);
- the balancing of economic and material goals with spiritual and human values; and
- the recognition by growing numbers of organisations of a social responsibility as well as an economic mission.⁸

Such a paradigm must inevitably reflect the spiritual values and teachings of the faith communities, all of which contain resources for leadership. Sometimes these come through the teaching of these communities and sometimes through the examples of past or current leaders within the communities. In recent years such teaching and examples have been increasingly applied to the realm of work with the result that a broadly-based Spirituality at Work movement has emerged in this country to provide additional resources relating to leadership.

This section of the Toolkit tries to summarise and signpost people to some of the resources for leadership that the faith communities and the Spirituality at Work movement contain. The range of resources now available for aspects of management and leadership from these sources is vast and this section can do no more than dip a toe into the ocean. The fact that each heading does not contain resources from each faith group is not an indication that those faith groups not mentioned have no resources in that area.

20.2 Equality in leadership

Guru Nanak taught Sikhs "the unity of all existence, the equality of all human beings, the diversity of life and opinions, the acceptance of pluralism and the sanctity of human life."⁹ Sikhs have followed the Guru's teaching by emphasising that we are all learners, students and seekers of truth. Sikhs have also attempted to destroy the system of hierarchical orders by "making every human being equal in power and dignity."

Similarly, Bahá'ís seek to work towards:

- equality of opportunity for men and women;
- elimination of prejudice of all kinds;
- universal compulsory education;

⁸ George Starcher, 'Towards a New Paradigm of Management', European Bahá'í Business Forum - www.ebbf.org/

⁹ State Policy and Legislation Affecting Sikhs, Sikh Human Rights Group, 2001

- a universal auxiliary language;
- abolition of extremities of poverty and wealth through international legislation; and
- the establishment of universal peace by a world government which will have international courts and military.

As a result, Sikhs and Bahá'ís, in common with people of other faiths, are often opposed to authoritarian and hierarchical styles of leadership. Feedback from one of our focus groups indicated that there could be issues here for some organisations in the sector which are perceived as hierarchies with little scope for two-way or bottom-up dialogues/consultations.

20.3 Humility in leadership

Islam discourages the practice of seeking leadership; if a person desires it for power and glory rather than serving the people by implementing the divine laws, he is not fit to occupy it. In a well-known Hadith, the Prophet has said that he who seeks leadership is not fit to assume it.

A Muslim leader should restrain from behaving unjustly — whether to community members, to customers, to suppliers or to anybody else. Muslims believe that a leader with a firm faith (*iman*) will not get out of responsibility for his actions, and will continuously emphasize good deeds.

In Islam a leader must be kind, compassionate and forgiving towards those whom he leads. A leader must also consult the people before taking a decision but once a decision has been made no weakness is shown and the policy be pursued with single-mindedness of purpose, determination and courage. The leader, however, must first articulate the vision and demonstrate the ability to turn it into action by aligning performance with vision to create a climate of success for the realization of the stated goal.

In summary the qualities for leadership in Islam are: knowledge and *hikmah* (wisdom, insight); *taqwa* (love and fear of Allah); *adl* (justice) and *rahmah* (compassion); courage and bravery; *shura* (mutual consultation); decisiveness and being resolute; eloquence; a spirit of self-sacrifice; and *sabr* (patience).

20.4 Moral leadership

The idea of leadership by moral force is widespread in many religions, but is particularly central to the Confucian ideal of government. Leaders should be honest, moral, and virtuous people, who will not take bribes or act corruptly. Because people look up to leaders as role models, they should set a good example for others.

An example of a faith-based organisation applying this approach in their mission statement is the MATS School of Business and IT (a Post Graduate School of Excellence of the Jain Group of Institutions - jgi.ac.in/) which strives to “foster an intellectual and ethical environment in which both spirit and skill will thrive so as to impart high quality education, training and consultancy services, with a global outlook and human values.”

The Jewish Association for Business Ethics (JABE - www.jabe.org/) exists to encourage high standards of integrity in business and professional conduct by promoting and teaching the Jewish ethical approach to business and to contribute to the debate in wider society. JABE also aims to promote awareness and understanding in the Jewish Community of Jewish teachings and traditions in business.

The European Bahá'í Business Forum (EBBF) plays a similar role for the Bahá'í community by being an association of women and men involved in business and management who are exploring ways and means of applying Bahá'í ethical and social teachings to issues arising out of their business activities. EBBF aims promote the following core Bahá'í values and principles:

- ethical business practices;
- the social responsibility of business;
- stewardship of the earth's resources;
- partnership of women and men in all fields of endeavour;
- the need for a new paradigm of work;
- non-adversarial decision making based on consultation; and
- application of spiritual principles to economic problems.

Buddhists are encouraged to work hard and to be industrious but to earn money through righteous means (right livelihood). This means that no ethical or religious principles should be violated through the work done and the work should benefit both the individual and society. Right Livelihood is the fifth aspect of the Eightfold Path and has two main elements. The first is a negative aspect, deriving from the principles of non-violence, of not engaging in work involving weapons, meat, intoxicants (e.g. alcohol), poisons (e.g. drugs) or trade in living beings (animals or human beings). The second is a positive aspect, deriving from principles of simplicity, of using technologies that are in harmony with the natural environment and its resources to produce no more than an adequate range of material goods.

Islamic moral character requires that leaders emphasize the following five key parameters of Islamic behaviour: justice; trust; righteousness; the struggle towards self-improvement; and promise keeping. A Muslim leader is expected to be just, behave righteously, strive towards self improvement, and never break his word. He is to consult with others, especially in areas where he is not competent. Islam stresses consultation in all affairs. A leader is expected to bear adversity patiently, and remain forever humble.

20.5 Servant leadership

A servant style of leadership is fundamental to Christian teaching because of the example understood to be set by Jesus Christ in washing the feet of his disciples and in laying down his life for humanity. A servant style of leadership reverses the pyramid of hierarchy in an organisation by suggesting that frontline staff are those who are most important in the organisation ("the first shall be last and the last first") because they are the people who actually deal with customers and that the role of managers/leaders is to serve these people by properly resourcing them for their work.

For Christians, the primary reason for adopting this style of leadership is that it was the approach of Jesus, the pattern for both his life and death: "The Son of Man came not to be served but to serve and to give his life as a ransom for many."¹⁰ As a result, for Christians there should be a radical rejection of hierarchical power that creates dependence and patronage in favour of a servant style of leadership.

¹⁰ Mark 10: 45

Servant styles of leadership are found in other faith traditions too. From the Buddhist tradition comes the example of the Emperor Aśoka, a great ruler of the Maurya dynasty who lived about 200 years after the Buddha. Initially, like his father before him, Aśoka expanded his kingdom but his sorrow at the slaughter involved in conquest led him, through his understanding of Buddhist beliefs, to turn towards the service of those he governed and to the upholding of their welfare. H.G. Wells wrote, in *The Outline of History*, that:

“Amidst the tens of thousands of names of monarchs that crowd the pages of history ... their majesties and graciousnesses and serenities and royal highnesses and the like, the name Aśoka shines, and shines almost alone, a star.”

20.6 Shared leadership

A key aspect of shared leadership is dialogue. Good conversation involves us in co-operating, thinking of each other's feelings and experiences, and giving each room to talk. This is an area where faith communities hold considerable resources.

The Inter Faith Network for the UK, for example, has published a Code of Conduct for interfaith dialogue that contains useful lessons for all leaders. Their Code suggests that when “we talk about matters of faith with one another, we need to do so with sensitivity, honesty and straightforwardness. This means:

- Recognising that listening as well as speaking is necessary for a genuine conversation
- Being honest about our beliefs and religious allegiances
- Not misrepresenting or disparaging other people's beliefs and practices
- Correcting misunderstanding or misrepresentations not only of our own but also of other faiths whenever we come across them
- Being straightforward about our intentions
- Accepting that in formal inter faith meetings there is a particular responsibility to ensure that the religious commitment of all those who are present will be respected.”¹¹

Jonathan Sacks, the Chief Rabbi, has written of the way in which the “wisest is not one who knows himself wiser than others: he is one who knows all men have some share of wisdom and is willing to learn from them, for none of us knows all the truth and each of us knows some of it.”¹²

Sacks has written about argument, debate and conversation as being a fundamental aspect of Judaism. He argues that this is because Judaism is “an attempt to do justice to the fact that there is more than one point of view; more than one truth.”¹³ He says that we must learn the art of conversation as it is only as we allow our world to be enlarged by others who think and act in radically different ways from us that truth emerges.

¹¹ www.interfaith.co.uk/code.htm

¹² J. Sacks, *The Dignity of Difference*, Continuum, 2002, p. 64 & 65

¹³ ‘What is Faith?’, 2000, www.chief Rabbi.org/

The Hindu understanding of pluralism holds similar potential for peaceful coexistence between those holding differing views. Because each of us are different we all approach reality in different ways. Therefore none of us can claim to know absolute truth. On this basis we can simply say, “your ideas and belief suit you and are best for you, mine are fine for my purposes so why threaten or feel threatened by each other?” True leadership therefore involves the humble recognition of the necessary limitations of what we perceive as absolute.¹⁴

20.7 Spiritual intelligence

Spiritual Intelligence (SQ) is our access to and use of meaning, vision and value in the way that we think and the decisions that we make. As such, it is the intelligence that makes us whole and that gives us integrity. SQ is about integrating, understanding and always adapting to new perspectives, Danah Zohar suggests that the following generate a high SQ:

- being flexible – the world is a place of multiple realities, so live in it;
- being self-aware – look inward and don’t be afraid of what you’ll find;;
- have a vision and be led by your values;
- use adversity – learn from death, failure and the things you fear;
- be holistic – see the big picture;
- be open to diversity – enjoy difference, like flexibility;
- be your own person – find true faith in your own convictions;
- ask “Why?” – it works for kids!
- reframe – step back and find the broader context;
- practice servant leadership; and
- create conditions for change.

Zohar argues that it is when we are a little uncomfortable that learning and innovation is most likely to occur.¹⁵

20.8 Spiritual leadership

Deepak Chopra has become recognised as one of the top motivational speakers internationally by seeking to bridge the “technological miracles of the west with the wisdom of the east”, principally Hinduism. Chopra argues that leaders are the symbolic soul of an organisation or group. At different times, groups need a parent, protector, ruler, muse or visionary. Successful leaders embody the values for which their group or organisation hungers. Leaders are born as they sense the felt need of the group or organisation.

¹⁴ ‘Pluralism – a salvation from religious strife, a “genuine” interfaith dialogue’, www.hinducounciluk.org/

¹⁵ Danah Zohar, *SQ: The Ultimate Intelligence*, Bloomsbury, 2000

Great leaders understand lower needs, like the need to feel safe, and meet these but also respond from the higher levels of spirit by understanding that their followers yearn for freedom, love, and spiritual worth. Great leaders, Chopra argues, are in touch with every level of human experience.

Others have argued that 'soul' represents our ability to hold onto the whole and create coherence through relationships with others. An ancient Sufi teaching says, "You think because you understand one you must understand two, because one and one make two. But you must also understand *and*." The *and* is the point of overlap that unites in relationship. Caring for the soul involves an appreciation for *and*.¹⁶

Spiritual leadership is, therefore, about making a collective change whereby, as individuals, companies and organisations, we relate to one another and to the world, not from greed, power or control, but from empathy and caring.

20.9 Team working

The development of teams is a feature of most religions deriving from the common practice of followers gathering around a teacher. Within the Gospels, for example, Christ is seen gathering around him a team of people who learn both from his example and from his public and private teachings. When he leaves them they are equipped with his Spirit in order to take forward the mission that he has begun. From this example, a leader should aim to work her/himself out of a job through facilitation and resourcing of others leading to the delegation of responsibilities.

Drawing on his Christian understandings of God as Trinity and of the Church as the body of Christ, Christian Schumacher has identified seven principles for the structuring of team working¹⁷:

- Teams and their leaders must be able to plan and organise as much of their own work as possible. This reflects the work of God the Father in originating human work.
- Work must be organised around basic transformations to form 'whole' tasks. This reflects the work of God the Son in death and rebirth;
- Teams should be able evaluate their own performance against agreed performance measures. This reflects the work of God the Spirit in bringing work to its fitting end.
- Team working should be encouraged in order to reflect the nature of the Church.
- Each team member should be able to plan, do and evaluate at least one transformation in their team's processes. This reflects the nature of the Church as a body.
- Each team should have a designated leader in order to reflect Christ's leadership of the Church.
- Each team should contain between four and twenty people in order that everyone can communicate fully with each other.

¹⁶ Alan Briskin, *The Stirring of Soul in the Workplace*, Jossey-Bass Inc., 1996.

¹⁷ *God in Work*, Lion, 1998.

20.10 Conclusion

It is not necessary to accept the belief systems underpinning these leadership models and practices in order to see that there is much that can be learnt from them and much that can usefully be applied in day-to-day leadership and management by any leader or manager.

But, for those with a faith commitment, exploring the belief systems that do underpin these leadership models and practices is likely to enrich understanding of them and increase motivation in utilising them at work.

21. Ideas for partnership activities

Examples of possible partnership activities are given below. A recommended approach to setting up partnerships is as follows:

- identify key contacts;
- visit key contacts and discuss a range of possible partnership activities;
- agree a small number of quickly achievable partnership activities to build links and confidence with the faith community;
- build longer-term partnership activities onto the foundation of initial partnership activities.

The importance of building trust and understanding with faith communities by agreeing smaller readily achievable partnership activities first and then developing larger-scale, longer-term partnerships, needs to be emphasised.

21.1 Faith-based training providers

There are many faith-based training providers in existence with which your organisation could consider partnering. Here are four examples:

- **Dale Education & Training Centre (DETC)** is a Luton-based project developed by the Church of God in Christ which provides training in Accounting, Counselling, ESOL, First Aid, Food Hygiene, Hairdressing, Health and Safety, Health and Social Care, IT, Literacy, Numeracy, Tailoring, and Teaching. Source: DETC publicity
- **The Employment Resource Centre (ERC)** is a service for the Jewish community which based in East Finchley, North London. The ERC provides advice, training and job search facilities for Jewish people who are unemployed and looking for work. Membership is free and confidential. Since it opened in 1992, the ERC has helped nearly 6,000 people in their search for employment. The ERC helps people from every occupational background and level of experience. All members have a personal advisor to help guide and support them through the job search process. Source: www.ercentre.org/index.cfm
- **Khidmat** is a Muslim voluntary organisation providing services to the Asian communities in Luton. They deliver training in Asian Beauty techniques, Childcare, English, Health and Social Care, and IT. Sources: DETC Prospectus and Khidmat publicity. Source: Khidmat publicity
- **Quaker Social Action (QSA)** is a Christian voluntary organisation working with the people of East London to develop positive responses to poverty. Through *housing* and *resettlement* projects for homeless people, *furniture and household goods* for people reliant on benefits, skills training in niche industries for the *unemployed*, the promotion of *micro-enterprises* and the management of a local *community centre*, they help over 3,000 people each year. In 1996 they launched New Life Training, a course for unemployed people for careers as either vending operators (who clean and stock the machines) or engineers (who fix them when they break down). Since then they have trained over 240 people and have successfully placed 94% of their trainees with vending companies. Source: www.quakersocialaction.com.

Faith communities could also be supported in encouraging, signposting and supporting business start-ups by their members. There is evidence in the faith and cultural descriptions that many communities have religious and cultural aspiration to be self-employed or independent.

Business Start-Up/Self Employment

Buddhist businesses and communities have flourished around the London Buddhist Centre in Bethnal Green, creating a 'Buddhist village'. These businesses enable people to work and live ethically with others who share their values. There are several 'right livelihood' businesses, which follow the Buddha's exhortation to earn a living in an ethical manner:

Friends Organic is a health food shop with mostly organic products in natural health, wholefoods, natural remedies, herbal remedies and body care.

Evolution Gift Shop stocks thousands of gifts from around the world.

The Gallery Cafe serves cakes, sandwiches, pasta, mezze and coffee.

The Bodywise natural health centre offers a very wide range of yoga classes, alternative treatments and therapies.

Sudana is the famous little curio shop on the corner of the Buddhist Centre, used by just about everyone in Bethnal Green.

For healthy vegetarian dishes, Wild Cherry is hard to beat.

Artists studios and rehearsal spaces can be found at the Arts Centre.

The Jambala Bookshop stocks a range of books on Buddhism, covering all the major Buddhist traditions plus meditation cushions, stools and incense.

Sources: www.lbc.org.uk and www.triodos.co.uk/dharma.htm

21.2 Programmes

- Suggest that faith community buildings/worship centres are used as outreach locations for delivery of programmes by your training providers.
- Provide information to faith communities so that they can consider tendering to become training providers.

Lifeline Community Projects

Lifeline Community Projects is a church-based training provider in East London which has rapidly grown from making its premises available for the delivery of training by other providers to its current position as a major provider of training within its catchment area. Lifeline now provides a range of opportunities which are designed to meet people where they are at including a range of employment and training programmes, citizenship and vocational training for 14-19 year olds and parents skills programmes.

Source: www.lifelinecommunityprojects.org/index.htm

- Explore whether faith communities can provide funding for employment/ training projects or for training courses needed by unemployed individuals.
- Explore if the faith centres could organise/host training or personal development programmes for the unemployed members of their congregations. This may include CV writing services.
- Run women-only training courses for women in communities where modesty codes apply.

Life Skills

In addition to its regular education and training programmes, Muslim Welfare House organises special training courses which are particularly designed to address the current needs of the community. These special courses are mostly work-related and are focused on equipping people with key skills to boost their employability and self-employment prospects.

Amongst the courses that have been implemented successfully is a Life Skills Course. This is women-only personal development programme organized to build up the confidence of BME women and their motivation to integrate into the wider community and thus improving their living standard. This programme includes IT training, Flower Arranging, Cake Decoration and English classes.

Source: www.mwht.org.uk/

- Run Basic Skills/ESOL courses in which people explore, in groups, how they communicate when they go to the shops, with neighbours etc. and which then look to build confidence in using existing language skills more frequently and more publicly.
- Ask faith communities to provide work placements for learners.

Work Placements

Quaker Social Action's Home Store project in Newham is an example of a faith-based provider of work placements. HomeStore is a service to help people on benefits and low income purchase second hand furniture and electrical goods at prices they can afford. Goods donated are displayed at two depots and people on placements work on: collections and deliveries, customer service at the depots, and office administration.

Source: www.quakersocialaction.com

- Run training courses in the main language of a particular faith community.

Jobcentre Plus Providers in Batley

Jobcentre Plus has worked with the Indian Muslim Welfare Society, Asian Voice and the Pakistan and Kashmir Welfare Association in a project, which helped people into work and offered support. As well as having the use of a modern IT centre, multi-lingual staff were also on hand to encourage non-English speakers to take up the services. "This is a real opportunity for ethnic minorities to access the help they need and to find the work they want," said Programme Manager, Mohammed Suleman. "The team will provide assistance on all kinds of issues related to getting people back to work and advice on benefits." Batley News, 1/8/02

Source: 'Plus', October 2002

21.3 Outreach

- Ensure that the local office has a good contact list for all the faith communities and that the communities themselves are provided the necessary contact list of named members of staff.
- Ask faith communities to provide voluntary work opportunities.
- Use faith community buildings/worship centres as locations for outreach interviews. A useful contact could be a local council of faiths. Providing support to the community by arranging for playgroups and crèche would be helpful.

Community Outreach

Barking College has developed a partnership with churches in the Barking Parish and with two church-initiated Advice Centres (Barking Advice and Support Information Services and Thames Side Community Support) to deliver ESOL and IT courses in the community. The churches provide the premises for courses, the Advice Centres recruit learners and the College provides tutors, equipment and materials.

Source: www.saintmargarets.org.uk

- Explore the possibility of organising careers fairs for young people in faith centres.
- Keep faith community leaders informed by posting them the relevant leaflets and information packs regularly. In brief, cultivating a close relationship of mutual trust is a prerequisite for partnership activities.
- Work with faith communities to develop faith-led employment/training projects/services which can form part of tenders to funding bodies.
- Ask faith communities to advise on contacting hard-to-engage groups within the community.
- Ask faith communities to work towards cultural change within their communities in order to bring more of their members into learning and the labour market.
- Arrange to give talks, hold seminars and surgeries about your programmes and services at faith community worship centres. Try to involve parents and guardians to ensure wider family support and greater understanding.
- Invite faith community representatives to become stakeholders in your organisation by sitting on the Corporation, Governing body or becoming a Trustee.

Community Ambassador Project

Faith in London (FiL) ran a Community Ambassadors Project with South Bank University whereby postgraduate students were trained to visit faith centres to promote education and higher education in particular among young people. This is a very effective way of using role models in the promotion of education, training and employment.

FiL also provide a range of programmes delivering ESOL (Skills for Life), Basic Skills, Key Skills, ICT, employability skills and vocational training. An essential part of their training is building the confidence of people and to build on small successes through celebration and encouragement. FiL also work with employers to help them provide a positive and encouraging environment for those entering the workforce for the first time, particularly those from a different faith and cultural background to the employer.

In these ways faith action for employment and training supports people from disadvantaged communities, helping them to extend their levels of education and skills so that they can improve their employment and career prospects.

Source: www.faithregenuk.org

21.4 Marketing

- Ask if course information can be displayed at larger worship centres.
- Faith communities have a large network of buildings that could be used for mobile information road shows. This will help to pick up people from local unemployment hotspots who would not otherwise travel to a central unknown official facility. When holding such events ensure that effective publicity has been done. This may require multi-lingual flyers.
- Provide multi-lingual benefit advice sessions on the local media radio.
- Send newsletters to the local minority ethnic press who can translate and publish articles.
- Use large faith community events or festival celebrations, such as Melas, to publicise your courses and services.

Marketing at Melas

Jobcentre Plus has marketed its services at Melas in Luton, Manchester and Newcastle. Mela means meeting people at a festival or celebration (the word Mela originates from the Urdu/Hindi word 'Milan' which means meeting). Over 100,000 people attended the Manchester Mega Mela 2002, which was held at Platt Fields Park in the city during July. And among the musicians, dancers, stalls, fashion shows and fun fair, the Jobcentre Plus marquee presented a mini-jobsfair that was visited by more than 2,500 people. "The Mela festival brings together many of the local residents and employers, both local and national," explained Hazel Blackwood, Communications and Publicity Manager for Manchester District. "It was an excellent event, one of the first we have attended as a new Department and District. Just some of the employers that attended under the Jobcentre Plus logo included BUPA, Greater Manchester Police and Greater Manchester Ambulance Service." See www.carnivalnet.org.uk/ for details of forthcoming Melas.

Sources: DWP Intranet and Diversity with Purpose leaflet

- Use faith community mailings to distribute course information.

Hindu Mandir Mailing

Information about the Jobcentre Plus Faith Communities Toolkit project was provided to over 700 Hindu's across Bedfordshire through an article in the mailing of the Shree Sanatan Seva Samaj - Luton Hindu Mandir/Community Centre.

- Arrange for course publicity materials and leaflets to be made available at faith communities' buildings/worship centres.
- Arrange marketing events at faith community buildings (e.g. Buddhist Arts Centre, Islamic Cultural Centre etc.) or worship centres. Include an awareness session from the host faith community and a tour of the Mosque/Temple/Synagogue etc. Ensure that good publicity is done. If it is a large event then consider a series of smaller build up events. If the target group is multi faith then avoid using a faith building and opt for neutral premises.
- Set up a Jobsfair or Training Information event at a worship centre.

Ways into Work

Jobcentre Plus' City and East London District organised a 'Ways into Work' event at the East London Mosque at which jobsearch and training information was provided by the Action Team, Employment Zone, faith-based providers, Jobcentre, and training providers.

21.5 Information and advice

- Invite faith communities to join Information, Advice and Guidance partnerships.
- Invite faith communities to form an advisory group on faith-related equality and diversity issues.
- Suggest that faith communities deliver sessions on faith and work and promote a faith-based work ethic to their members.
- Invite faith communities to provide cultural awareness sessions for your staff.
- Suggest that faith communities host/run information sessions on benefits, employment, job search, self-employment and vocational training for their members.
- Regular liaison with external organisations including faith communities. This could consist of regular meetings, telephone contact and information provision via regular mail shots.
- Set up a joint project with other statutory organisations and community/ voluntary organisations.
- Encourage faith communities to organise training provider/employer events covering Cultural Awareness, Religious Discrimination and Spirituality at Work.
- Encourage faith communities to provide teaching to their members on work and work-related issues such as discrimination legislation, ethics, spirituality at work, and values.

The Vivekananda Centre

The Vivekananda Centre co-ordinates many classes throughout the UK teaching Hinduism at GCSE and Advanced levels. The Centre also provides Resources such as Revision notes, Teachers guide notes and can also help with arrangements for school trips to temples and monasteries. A textbook, 'Hinduism for Schools', has been published covering the syllabus material for full GCSE on Hinduism as well as part of Philosophy of Religion Module at A/S level. The Centre conducts assemblies in many schools and contributes at seminars on religious education at many colleges and teacher training centres.

Source: www.vivekananda.btinternet.co.uk

SECTION 4: APPENDICES

22. Appendix 1: Aides-memoires

22.1 Interview checklist

This checklist provides a list of issues and questions that may need to be addressed when interviewing learners from faith communities. Advisers should not assume that all these issues and questions will need to be addressed in all interviews.

Questions about a learner's faith once the person has identified him/herself as having a religion or belief?

- Tell me about your religion/belief.
- What does your faith community teach about education/work?
- Have you faced any barriers to education/training/work because of your faith?
- How have you or others members of your faith community overcome these barriers in the past?
- Suggest that the person identifies their life values in order to discuss career opportunities that would allow for the achievement of these values.

Faith-related issues

See the Guidance section of the Faith Communities Toolkit for advice if issues arise.

- Does the customer have any faith-related learning/job search restrictions?
- Does the person have experience or expectations of religious discrimination?
- Are there religious obligations which the customer must meet?
- Does the learner want to restrict learning/job search to his/her own community?
- Are there gender-related cultural issues?
- Are there language-related issues?

22.2 Ethnic, religion and language identifier

This table gives general links between ethnicity, religion and language.

Place of origin	Majority Religion	First language	Known as
Bangladesh [80% from Sylhet District]	Muslim	Bengali	Bangladeshis
Bosnia	Muslim Christian	Serbo-Croat	Bosnians Bosnian Serbs
Ethiopia	Ethiopian Orthodox Church Muslim	Amharic English	Ethiopians
Greece/Cyprus	Greek Orthodox Christians	Modern Greek	Greek/Cypriot
Gujarat	Hindus Muslims	Gujarati	Gujaratis
Hong Kong	Buddhism Confucianism Taoism Roman Catholic	Cantonese Hakka	Chinese
India	Hindus and Sikhs Muslims Christians	Hindi Punjabi Gujarati Tamil Some Bengali	Sikh Punjabi Gujarati Hindu Muslim Indian
Pakistan	Muslim	Urdu Punjabi Pushto	Pakistanis
Poland	Roman Catholic Jews	Polish	Polish
Punjab State (India)	Sikhs (mainly) Hindus Few Muslims	Punjabi	Punjabi Sikh Punjabi Hindu
Punjab (Pakistan)	Muslims	Punjabi Some Urdu (written)	Pakistanis Muslims
Somalia	Muslims (Sunni)	Somali (some Arabic, English and Italian) Hamito-Semetic	Somalis
Turkey/Cyprus	Muslim (Sunni)	Turkish Some Kurdish and Arabic	Turkish Turkish/Cypriot Kurdish
Vietnam	Buddhist Christian	Vietnamese	Vietnamese
West Indies Countries include Dominica, Barbados, Trinidad and Tobago, Jamaica, Guyana, St. Lucia	Anglican, Roman Catholic and Rastafarianism	English, although other languages are spoken, e.g. Spanish, French, Dutch	Afro Caribbeans

22.3 Work restrictions table

Work involving ...	May be restricted in ...
Dance: may be seen as linked to prostitution	Sikhism
Gambling	Christianity, Islam, Sikhism
Interest: covers making interest on loaned money	Islam
Intoxicants: for example, alcohol, drugs or tobacco – could cover production or sale of	Buddhism, Christianity, Islam, Sikhism, Taoism
Living beings: could cover trade in animals (e.g. butchery, farming, fishing etc.) and/or human beings	Buddhism, Jainism, Taoism, Hinduism
Meat: could cover production and/or sale of	Buddhism, Hinduism (may only affect Brahmins), Islam (non-Halal meat only), Jainism, Judaism (non-Kosher only), Sikhism (Halal and possibly Beef)
Weapons: could cover production or sale of	Buddhism, Christianity, Hinduism

23. Appendix 2: Cultural awareness questionnaire (self-assessment)

When you have completed this questionnaire consider whether you would benefit from cultural awareness training and discuss any needs with your line manager.

1. How would you describe your culture?

2. What are the main parts of your culture? (Sport, Religion, Heritage, Arts etc.)

3. What changes have you seen in your culture?

4. Do you feel confident in asking people about their faith or culture?

- Yes
 No

If No, why not? _____

5. Some of the minority communities are disadvantaged in the labour market. Do you feel that lack of awareness/understanding on part of the public service providers in general is a factor contributing to this?

- Yes
 No

If Yes, then would you regard it as:

- A major/critical factor
 Worth considering
 A small and non-critical factor

6. Have any initiatives been taken to identify the specific cultural/faith needs of your clients?

- Yes
- No

If Yes, what methods were used and what were the key findings. If possible, please enclose or give reference to any published report/material that may be available.

If No, what may be the reasons?

- Already aware
- Not important
- Lack of resource
- Any other

7. What special provisions do you have to cater for the needs of the various cultural and religious communities using your service?

8. Do you feel that your organisation's services are being equally utilised or accessed by all the client groups identified above:

Fairly/equally

Could be better

No

9. Do you believe/feel that your organisation could do more to provide for the cultural needs of your client groups?

- Yes
- No

10. What help do you feel your organisation can give you to increase the take up of services by clients from disadvantaged groups

11. In your experience, do you feel that faith plays an active role in the life of minority communities?

- Yes
 The same as the rest of the society
 No

12. Do you believe that people, who practise their religion, face discrimination in society?

- Yes
 Not sure
 No

13. Have you dealt/worked with the faith/community organisations of the ethnic minority groups identified above?

- Yes
 No

If Yes, was that

- Helpful
 Not very useful
 Difficult/problematic

If difficult, what were the issues?

14. Compared with the national averages, do you feel that learners from the ethnic minority communities are:

- More likely to be employed
 As likely
 Less likely

15. What monitoring/records are kept to check the incidence of discrimination and ensure equal opportunities:

16. Do you feel that there is discrimination on part of the employers against the clients from the ethnic minorities?

- Yes
 Not sure
 No

If Yes, what could be done to prevent it?

17. Do you need cultural and religious awareness training in your culture?

- Yes
 Not sure
 No

If Yes, please tick two most important areas the training should focus on:

- Religious rites
 Family traditions/values
 Employment barriers/sensitivities
 Language barriers
 Diet/food/dress
 Gender roles
 Other:

18. Please feel free to expand on or add to any area you feel would be of use to determining the cultural awareness training needs.

24. Appendix 3: Cultural and religious profile of the UK

24.1 Faith and ethnic communities

Britain is a multi-faith and multi-cultural society. This is not in any sense a new phenomenon – as people have been migrating to the British Isles throughout history; “Migration between countries and continents has been part of the world’s development for centuries. People tend to migrate for a variety of economic, political or religious reasons but mainly in search of a better life.”¹⁸

The idea of the United Kingdom is in itself an expression of the enduring identities of the people who have come to these islands over many thousand of years. Nonetheless, it is the migrations of the post-war years, which are the focus of most peoples’ attention, and the main reason for the need of this Toolkit:

- the nineteenth century saw a large flow of Irish immigrants leading to the presence of a strong Catholic community in the UK;
- there have been small communities of Chinese migrants in Britain for over a century notably in London and Liverpool;
- Jews from Eastern Europe and Russia started coming into Britain towards the end of 19th Century. The years leading up to and following the Second World War also saw an influx of Jewish refugees fleeing the turmoil of central Europe;
- to meet the labour shortage in Britain in the immediate post-war period, workers were attracted from Eastern European countries such as Poland and also from Italy, further strengthening the Catholic community in the UK;
- in the mid-1950s to late 1960s workers were attracted from the former colonies in the New Commonwealth countries, mostly the West Indies and Guyana, India, Pakistan and Bangladesh. During this period, large numbers of migrant workers also arrived from Ireland in search of work;
- a sizeable Chinese community developed in Manchester with the majority coming from Hong Kong in the 1960s and 1970s; and
- since the 1980s, worsening economic and political situations around the world have given rise to the number of refugees and asylum seekers. These have formed new communities such as Bosnians, Somalis, Nigerians, Kurds, and Afghans.

Primary immigration, i.e. men accepted here for settlement on arrival and on removal of time limit, having peaked in 1972 at nearly 18,000 fell to 6,400 by 1983 – and is now confined to people with those job skills still in short supply in this country, refugees and asylum seekers. Secondary immigration, i.e. family reunification - of dependent women and children has been more than halved from about 50,000 in 1972 to about 21,000 in 1983. A similar trend is visible in relation to the total immigration from the New Commonwealth countries and Pakistan, which has now declined sharply from the peak of 68,000 in 1972 to 27,000 in 1983.

¹⁸ Ethnic Minorities in Britain, CRE Publication.

It is worth noting that between 1971 and 1983, more people had left Britain than had come in. Overall, the net loss of population during this period was 465,000, mainly as a result of migration to Australia, Canada and New Zealand; also to the United States, South Africa, and the EEC countries¹⁹.

The 2001 Census showed that about 9% of the UK population belong to ethnic minorities as compared to 5.5% in the 1991 Census. This shows that Britain's ethnic minority population increased by about two thirds between 1991 – 2001. London has the highest proportion of ethnic minorities, just under 50%. The great majority of this increase was from births - over half the total ethnic minority population in 1991 was born in the U.K. The great majority under 16 were born in the U.K. and increasingly children born into ethnic minority communities have parents who were themselves born in this country.

In terms of religions and cultures, we can obtain a reasonable picture by a process of extrapolation. Various studies have shown that almost 97-98% of Pakistanis²⁰, 90% of Bangladeshis (country statistics) and about 8-10% people of Indian origin tend to be of Muslim faith. Similarly, some of the Black African and a good proportion of 'Others' would also be of Muslim faith. For example, 'Others' quite often include people of Middle Eastern, Malaysian, Somali, Iranian, Turkish, Kurdish and Iraqi, Moroccan (North African) origin, all of whom are traditionally followers of the Muslim faith.

Indians are predominantly Hindus and Sikhs but there are Muslims, Buddhists and Christians amongst them too. Afro-Caribbeans are primarily Christians but would also include a significant minority of Rastafarians. There are always exceptions to these trends. The chief places of origin of Asian immigrants are Kashmir in Pakistan, Punjab in India and Pakistan, Gujarat in India and Sylhet in Bangladesh. It should be noted that these are predominantly rural and agricultural areas and this aspect very much reflects in the outlook, aspirations and values of these communities.

The employment rate for minority ethnic groups in UK is 17% lower than for white people, with a ratio of 58.2 % to 75.7%, according to the Labour Force Survey for 2002. Also, the Performance and Innovation Unit report, *Ethnic Minorities and the Labour Market: Interim Analytical Report*²¹, notes that "all ethnic minorities remain disadvantaged in terms of employment and occupational attainment" but "that the odds of being unemployed ... vary significantly with religion". Sikhs and Indian Muslims are almost twice as likely to be unemployed as Hindus, while Pakistani Muslims are more than three times as likely to be unemployed.

Our aim is that this Toolkit, by increasing understanding of the faith communities and providing information for closer working, will lead to more jobs for people from faith communities.

¹⁹ Ethnic Minorities in Britain, CRE Publication.

²⁰ Patten Smith, *Ethnic Minorities in Scotland*, Central Research Unit, Scottish Office, 1991

²¹ Cabinet Office, 2001.

24.2 Main communities in the UK

Afro-Caribbean communities

African-Caribbean migration started in the 1950s and preceded that of people of Asian origin. When there were family ties in the West Indies, men often migrated first. The highest concentration of African-Caribbeans is in London and the West Midlands.

The great majority of the population of the Caribbean islands is the descendants of people brought from Africa. Today these African-descended peoples of the Caribbean formerly referred to as West Indians, prefer to be called Afro-Caribbeans. People accept being identified as West Indian but like to be identified with their country of origin, for example Jamaicans.

The languages of the original Amerind people have long since vanished, and as the slaves were forced to speak the language of their rulers so the original African tribal languages have also passed out of use. Thus the lingua franca in each island is the language of the European power which ruled longest with Spanish, French and English being the most common languages in use. In the islands with a British background there has grown up a marked difference between the kind of English spoken by the black and the whites and this 'patois' has many dialects and is now a language in its own right.

Christianity is the main religion of the Caribbean. However, although Afro-Caribbean people adopted the religion of the colonial powers, they gradually introduced many features of their own, such as religious parades and festivals that evolved into masquerade and carnival, and uninhibited singing and dancing. Roman Catholicism predominated in territories formerly under the influence of the Spanish or French, and Protestantism prevailed elsewhere. According to some estimates there are more churches per square mile in Jamaica than anywhere else indicating the importance of religion in the island. In Trinidad the Roman Catholics, Protestants, Hindus and Muslims roughly balance each other in number. There are also many "folk" religions in the Caribbean which add a colourful dimension to religious life. Old African practices such as voodoo and obeah are seen as cults/witchcrafts. Hindu and Islamic faiths are practised mainly by the East Indians of Trinidad.

African communities

This category covers a diverse continent of over 40 countries. In each country, there are different ethnic groups and nations. It is therefore impossible to summarise such vast diversity. The majority of Africans in the UK come from West Africa with Nigeria as the largest single group. The migration is as a result of colonial links with Britain with consequent pre-independence migration for higher education, which continued post independence. About 40% of African immigrants migrated in the 1980s.

Most Africans migrated to the UK as students or undergraduates; this is especially true of Nigerians and Ghanians. The Somali group migrated in the main in the 1980s as political refugees and seamen linking with families. In recent years there has been the advent of political refugees amongst this group. Africans are one of the fastest growing groups among the ethnic minority population. This group has the highest post 'A' Level qualification of any ethnic group in the UK.

Two main religions represented by African communities are Christianity and Islam. Many of the African Christians belong to the evangelical tradition and have active organisations in UK.

Chinese communities

The Chinese population grew from the 1960s onwards with the migration of ethnic Chinese from Singapore, Malaysia and Hong Kong. The main areas of settlement are in Liverpool, London, Cardiff, Manchester, Leeds, Southampton, Birmingham and Glasgow. Although with expanding commercial interests, Chinese people have established themselves in every town.

The family is important and it is the duty of each member to contribute towards maintaining the stability and well-being of it. The parents' roles and functions are well defined: the father is the breadwinner and the mother is in charge of the domestic chores. However, both parents act as the disciplinarian and the decision-maker in the family. Also, if the parents run a business of their own, each contributes to establishing and running the business on equal terms. Older relatives are respected and their work is highly regarded. It is usual for them to be living with their son's family, who care for and support them.

Children are required to help and support the family. This is both as a duty and to show respect for their parents. Sons are important to the family as they can continue the parents' line of business and are a sign of prosperity and luck to the family. The parents' concerns over their daughters are that they should be married to a respectable and financially independent husband.

Another important concern for parents is that their children should be protected from Western behaviour, or else there is the possibility that the family would 'lose face' within the Chinese community, and particularly among their relatives.

Young Chinese people, who are products of Western education, are seeking careers that do not reflect the usual catering business of their parents. The consequent internal conflict is more than just a generation gap, for it has its roots in two distinct cultures coming to terms with each other. In coming to terms with the complexities of the two cultures, the older generation has tried to find solutions within the community. To go outside Chinese culture would be seen as losing face.

Mandarin is the official language of China but it has many dialects, including Wu, Xiang, Hakka and Cantonese. Although some recent migrants may speak Mandarin, most will be Cantonese speakers.

Chinese people are likely to be influenced by a variety of beliefs primarily, Buddhism, Christianity, Confucianism, Islam and Taoism. Modern Chinese religion combines Buddhism, Confucianism and Taoism (refer to 13.2)

Chinese society involves little emotional display or physical contact. Expressions of loyalty or affection are likely to be practical, e.g. gifts. Gifts are also given when visiting socially. Respect for elders is widely shown, e.g. a daughter would address her mother's friends as 'aunt' or 'uncle' instead of using their names.

Communities from the Indian sub-continent

The modern countries of the Indian Sub-Continent are Pakistan, India, Bangladesh, Sri Lanka (Ceylon). They cover a very large area - India alone is about the size of Europe - and whilst there are many similarities of lifestyle, culture, diet and so on, there are also great differences. This means that there are dangers in generalising about any cultural aspect of these societies.

The chief places of origin of Asian immigrants are shown below, namely, Kashmir in Pakistan, Punjab in India and Pakistan, Gujarat in India and Sylhet in Bangladesh. It should be noted that

these are predominantly rural and agricultural areas and this aspect very much reflects in the outlook, aspirations and values of these communities.

Pakistan's population is estimated to be around 130 million. The bulk of this population still lives in the rural areas, with an estimated 28.3% in the towns.

Pakistanis are predominantly Muslim and their national language is Urdu.

The region known as Punjab was divided between India and Pakistan at Partition, and each country has a state or province of that name. Over half of the Indians and Pakistanis who came to Britain are Punjabis, and though religious adherence is a divisive factor, a similar underlying social structure is shared by Muslims, Sikhs and Hindus.

India is the seventh largest country in the world with almost 1 billion people. 85% of the Indian population is Hindu, one tenth is Muslim and the other 5% include Sikhs, Christians, Buddhists, Jains, Jews and Parsees. It presents even greater extremes of nature and differences in life styles than Europe.

Fifteen major languages and 544 'dialects' are spoken throughout the country, and the most commonly used are Hindi, Urdu, Punjabi and Gujarati. English is widely spoken, and is still often the language of government. Since Independence the Indian government has been making efforts to promote Hindi as the national language.

The Gujarat region of India, and its people, the Gujaratis, deserve special attention as the majority of the Asian population of East Midlands is originally from Gujarat, although many migrated to East Africa before coming to Britain.

The Gujaratis are divided into two main religious groups - Hindus and Muslims. Gujaratis tend to be enterprising and inclined towards self-employment. Many Gujaratis have the surname Patel, which means landowner, and originally the Patels were farmers.

Unlike India and Pakistan with their mixed populations, the population of Bangladesh is 98% Bengali in origin, and Bengali is the only major language. About 85% of the population is Muslim, but there are also Hindus, Buddhists and Christians. Bangladesh differs little from the Indian state of Bengal, except in religion, with a common language, history, culture and outlook on life. Because of this, most of the general information given about the Indian Sub-Continent applies equally to Bangladesh. Almost all the migrants from Bangladesh into UK come from Sylhet. Sylhet is a district and the reasons for such localised migration seem to be the vulnerability of the region to flooding as well as historical connection with British shipping.

Most Punjabi women, Muslim, Sikh or Hindu, wear Shalwar-Kamees. Shalwar is the baggy trousers with narrowed ankles tied around the waist using a waist lace. Kamees is the long top or shirt. Shalwar Kamees is also the everyday dress for Pakistani men. However, it is more common among men from the Indian sub-continent to wear western clothing than for women. Girls often wear traditional clothes as casual clothing at home and western clothing outside.

Asian women also wear what is known as the Dupatta or Chunni, which is two and a half yards of material draped around the top half of the body in a variety of ways, sometimes covering the head and sometimes not. For Muslim women covering the head is not only a cultural but also a religious requirement. In India and Bangladesh the sari (a piece of cloth about six yards in length worn with a short blouse and petticoat) is the most common form of dress for women, and is worn in many different ways depending on the region.

Jewellery in the Indian Sub-Continent plays a very important part in women's lives. Jewellery is more than a means of adornment. It is an asset, even something sacred, particularly for Hindus, and quite often sentimental as it is passed from generation to generation.

In Asian society greetings tend to be very elaborate compared with European customs. Men always shake hands with one-another and may embrace, as do women. Often as a gesture of friendship the hand is retained for some time after a handshake. However, it is not usual for a male to greet women with a handshake, kiss or an embrace, as often occurs in the west, and to do so may cause offence. Indeed, any intimate display of affection between men and women in public is rare.

When Indians greet each other they do it with folded palms raised to the level of the chin, saying “namaste” which stands for good morning, good afternoon, good evening etc. Muslims say “Assalamu alaikum” which means “peace be with you”. The reply to this greeting is “wa alaikum assalam” which translated is “peace be with you too”. There are other greetings and these are included in 15.4.

There is a joint-family system within the Asian community, which institutionalises life for them. A joint-family has married brothers and their families, and also, unmarried brothers and sisters. All live under the guidance of the eldest male member, which means either the father or grandfather. When the male child reaches adulthood, he does not leave the family and become independent, but maintains his allegiance and consideration to the joint-family.

The father and mother both contribute significantly within the family, although there are clear designated roles and functions for them: the father is the head, breadwinner, strict teacher and main decision-maker; the mother takes care of the domestic duties and looks after the children.

The role of Asian women has developed. They have been allowed to attend further education and have a wage-earning role in the family. Different elements are brought together to establish and reinforce an enduring and secure family system.

Religion plays an important part in Asian people’s lives. The rules of religion help to sustain customs and habits of everyday life. Thus, religion has a spiritual and personal significance. It establishes the culture and traditions, within which it sustained and established the laws which it monitors.

Advisers should be aware of the following traditions, which generally apply to all Asian cultures:

- avoid eye to eye contact while speaking because it is regarded as a sign of disrespect;
- try to maintain a formal approach during the conversation or interview;
- while dealing with a couple, maintain conversation with the male member only or continue speaking to whoever takes the lead in the discussion;
- avoid calling the wife a ‘partner’;
- avoid visiting on festival days;
- do not be condescending as this can be offensive. The fact that the learner is Asian or Indian should not affect the way you speak to them while speaking or dealing with the learner, do not ask ‘What is your Christian name’, because they may not be a Christian. Ask for a forename, or an initial or first name;
- marriages are normally arranged by parents and it is a bond of relationship between two families. They believe this system has many advantages as it is set to be a stable relationship with high expectations. The breakdown of such a marriage may have serious embarrassment and other consequences to both families; and

- shaking hands, hug or embrace between the sexes is avoided when meeting members of public but very common within the same sex.

Turkish/Turkish Cypriot communities

The migration of Turkish and Turkish Cypriot people to Britain started after the Second World War, reaching its peak in 1960 and 1961. They mostly settled in London, though there are small settlements in Birmingham and Manchester. In recent times, many Kurdish people have migrated from Turkey who are often confused with the Turkish people.

There is much diversity within the Kurdish community, with different dialects and countries of origin (Turkey, Iran, Iraq). South-East Turkey is inhabited by ethnic Kurds, who have their own language and traditional Islamic culture.

The Kurdish community are often grouped together with the Turkish people. In fact, the Kurdish people have a slightly different culture to the Turkish people and have a distinct identity of their own. The refugee status attached to the Kurdish people in Britain means their situation and rights are different from those of the Turkish speakers from Cyprus. Kurdish refugees generally feel their community is discriminated against, as they face hostility when they tell authorities they are political refugees.

Advisers should be aware of the following traditions:

- don't point your finger directly towards a Turkish person;
- Turkish people say 'yes' by nodding the head forward and down;
- when Turkish people seem to be giving you an arch look, they are only saying 'no'. They may also make the sound 'tsk', which also means 'no';
- to say 'no', nod your head up and back, lifting your eyebrows at the same time, or just raise your eyebrows;
- shaking your head from side to side doesn't mean 'no' to a Turkish person; it means 'I don't know'; and
- like Greek people, when Turkish people define themselves as Muslim, they are saying more about what they see as contributing to their main identity than the extent of the religious faith. Although they are Muslims, they are not as conservative as those from other Muslim countries.

Somali communities

There are Somali communities in Liverpool, Cardiff, Teesside, Sheffield, Manchester and London. In areas such as Liverpool and London, the Somali community is long-established. Somali men make up most of the community.

Many of the older men were seamen for the British Merchant Navy in World War I, while others arrived on ships crossing waters teeming with U-boats in 1939-45. They stayed in Britain during the full employment years of the 1950s and 1960s, establishing themselves in close-knit communities, often sending money to their families while saving up for the long trip back to Somalia.

Since 1988, the civil war in Somalia has seen Somalis in Britain bringing their families and friends away from the fighting. Many of the refugees are trained doctors, engineers and civil servants.

The main issues affecting the Somali refugees are:

- housing: they are more likely to be housed in the worst council estates, which are in bad condition and overcrowded;
- language difficulties: their inability to communicate properly in English can cause major problems, for example: isolation and poor take-up of statutory services;
- psychological and emotional strain caused by separation from family members;
- society's ignorance of their well-being and events in Somalia, no-one to counsel and treat them on the psychological effects of war;
- traumatism on them and their children, caused by experience of war; and
- diseases from refugee camps and war-inflicted wounds.

A few self-help Somali refugee organisations and community groups have been established since 1990, with many run by volunteers and students. This has increased the understanding of refugee problems. However, because of an insufficient office base, Somali refugees have sometimes been unable to gain access to these groups' advice, information and interpreting services.

Vietnamese communities

The Vietnamese families who came to the UK as refugees are mostly from North Vietnam and are Chinese in origin. Their background is roughly 80% Buddhist, and 20% Catholic, but after 30 years of communist domination a whole generation has missed out on the traditional formation of religious practices and devotion. The elderly may wish to hold on to their traditional practices and may not speak English; they greet with a slight bow rather than a handshake. The Vietnamese are not given to much touching; hugging and kissing is reserved for the privacy of families.

Vietnamese people eat a lot of fresh fruits and salads. Some do not include dairy products in their meals. They prefer noodles and rice to potatoes. Those who are Catholics may refuse to eat meat on Fridays. The Catholic Vietnamese normally observe Lenten and Good Friday fasts. It is usual to remove the shoes on entering the home.

Eastern European communities

People from Eastern Europe have come and settled in UK from a whole range of countries and in different periods. Large number of Polish, Armenian and Ukraine came during and after the wars. Since Eastern Europe was very much closed during the last few decades of communist rule there was no immigration as such from this part during the post war general immigration phase. However, since the dismantling of the communist rules in 1989 and opening of the Eastern Europe many people have arrived from various countries including Romania and Russia. The crisis in the Balkan countries during early 90's led to refugees coming from the former Yugoslavia and Albania.

In addition, a number of Eastern European countries have Association Agreements with the European Community. These agreements allow nationals of these countries to establish themselves in business on a preferential basis. The countries involved are Bulgaria, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Romania, Slovakia and Slovenia. Nationals of all these countries may establish enterprises as companies. All except nationals of Slovenia may choose to be self-employed or enter into partnerships.

After growing from six to 15 members, the European Union has recently had its biggest enlargement yet in terms of scope and diversity. 13 countries applied to become new members and 10 of these countries - Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, the Slovak Republic and Slovenia - joined on 1 May 2004. Bulgaria and Romania hope to do so by 2007, while Turkey is not currently negotiating its membership.

Following this enlargement of the EU, European citizens from the current member states and from the new members enjoy the freedom to move around the EU on presentation of a valid passport or identity card. However, in order to allow for concerns in existing member states the EU negotiated transitional arrangements of a flexible nature with the Central and East European Countries, to allow the existing member states to limit movements of workers from the new member states for a period of up to seven years after enlargement. Members wishing to allow free movement sooner may do so, and some like the UK have already announced their intention to do so.

Religiously speaking the majority of the people from Eastern Europe are Catholic or Orthodox Christians, with the exception of the communities from Bosnia, Kosovo and Albania who tend to be Muslims.

25. Appendix 4: Naming systems

When communicating with learners, you must use the right name and method of address, to avoid confusion or offence. Names are very important for people. It tells a great deal about their identity – names have meanings and sometimes history. Problems may not only arise because of the unfamiliarity of names, but also because of incorrect assumptions about relationships. For example:

- people who refer to themselves as ‘husband’ or ‘wife’ may not be married in the legal sense;
- people who are married may not always take the same surname; and
- children do not necessarily have the same surname as either or both of their parents, regardless of whether the parents are married.

Obtaining naming information from learners

When asking learners for their names, it is advisable to ask them:

- what surname and personal name they use for official purposes in the UK;
- how they would like to be addressed when talking informally.

In obtaining this information you must:

- establish the correct order of the names;
- make sure you know exactly how to spell the names;
- make every effort to pronounce the names as the learner does; and
- check any papers held use the spelling and order you have established.

Some people, when asked for their names, may give their personal name first and not, as is commonly supposed, their surname. Always obtain the full name and ask what are the personal name and the surname.

Some Commonwealth immigrants have passports which do not show the name they use, for example:

- when High Commissions have made arbitrary decisions about their name;
- many people permanently settled in the UK have decided to use names which fit into UK official naming systems, for simplicity.

Chinese names

In Chinese names, the surname comes first, followed by a personal name which may consist of one or two 'characters'. In English, these appear as two separate words.

When women marry, they may:

- keep their surname; or
- adopt their husband's surname.

Sometimes, a husband and wife may adopt both their pre-marriage surnames as a joint surname. In this case, the husband's surname generally comes first, but the wife's surname comes first if it sounds better or they agree otherwise.

Children have:

- their father's surname; or
- a joint surname, if their parents use one.

Some Chinese people have adopted the UK system and put their surname last.

Wives may sometimes give their name as 'Mrs [husband's name]', although they might in other contexts use their own maiden name.

Greek and Greek Cypriot names

The traditional Greek system of naming is for the person to use a personal name, with their father's or grandfather's personal name as their surname. The endings of these surnames change when used as surnames and differ when applied to men and women.

On marriage:

- a man does not change his name;
- a woman takes:
 - her husband's personal name as her middle name; and
 - generally, his father's personal name as her surname. She could, unusually, use his grandfather's personal name as her surname.

If a man who is using his grandfather's personal name as a surname marries, his wife sometimes has a different surname.

Many Greeks and Greek Cypriots permanently settled in the UK have adopted a static surname system. In that case, the father's personal name is included as the middle name.

Hindu names

These are, like the UK system, for example, when women marry, they add their husband's first name and surname to their personal name.

In familiar use, the suffix:

- 'bhai' (brother) may be added to men's personal names used alone; and
- 'bai' or 'ben' to women's names.

These suffixes may be included in the name on the passport.

Muslim names

Because Islam is the religion of people from very many countries and different cultures there are names and name patterns which, although basically Muslim, also reflect other local, sometimes pre-Islamic, cultures:

- when Muslims marry, the women do not usually change their names;
- children do not necessarily have their father's name;
- a surname or family name may not necessarily exist; and
- people of all origins may add certain titles to names to show respect, for example:
 - Bibi and Begum for women;
 - men who are especially devout may have extra religious titles added.
- one of the most important differences is that the last name is not a shared family surname. Therefore, in most Muslim families each member has a different name, for example:
 - husband: Mohammed Hafiz;
 - wife: Jameela Khatoon;
 - sons: Mohammed Sharif and Liaquat Ali; and
 - daughter: Fatima Jan.

This can cause difficulties, for example:

- as most records are recorded under the husband's name, you will usually have to ask for the husband's name, irrespective of which partner you are addressing;
- you cannot assume Liaquat Ali's father is also called Ali; and
- some families settled in the UK have adopted a surname, but this may not appear on a passport or an official document. The 'surname' used in British records is often the husband's personal name.

Female Muslims also have a two-part name, though neither has any religious significance:

- the first name is always a personal name, as in the British system;

- the second name can either be a title, for example Bano, Begum, Bi, Bibi, Khanum, Khatoon, Sultana, or another personal name, for example Akhtar, Jan, Nesa, Kausar.

Accept the second name as a 'surname' for recording purposes. Remember, it is quite normal for the husband's name to be different, so cross referencing may be needed.

Sikh names

The basic pattern is that there are three parts, like the UK system, for example:

- first name (personal) Baljit, Ravinder;
- middle name (religious) Kaur, Singh;
- surname (family) Gill, Sahota.

For religious reasons many Sikhs do not use the family name.

First (personal) names

Family and friends use the first name on its own in the same way as the British first or Christian name(s). Normally, the first and middle names are used together, for example Baljit Kaur or Ravinder Singh. This is the traditional form of address.

Most Sikh names do not indicate sex, so they can be both male and female. The middle name SINGH meaning lion (male) or KAUR meaning princess (female) is a religious name indicating the person is a Sikh.

On marriage, a woman takes her husband's surname only if he uses it, otherwise she calls herself Mrs Kaur. There are also some married Sikh women in the UK who call themselves Mrs Singh. Therefore, Mrs Kaur may be married to Mr Singh.

Some Sikh families may have reverted to using a family name. Their original records may be recorded under the name SINGH or KAUR.

When calling or addressing a Sikh always use their title, first and middle names, for example Mrs Baljit Kaur or Harbajan Singh.

26. Appendix 5

26.1 Glossary

Advent	The period beginning on the 4th Sunday before Christmas (40 days before Christmas in the Eastern Orthodox tradition). A period of spiritual preparation for Christmas.
Ahura Mazda	Zoroastrian word for God meaning the Wise Lord
Akhand Path	A continuous reading of the Sikh holy book, Guru Granth Sahib lasting approximately 48 hours. A family grieving may do so in memory the departed soul
All Saints'	A day to offer thanks for the work and witness of all Christian saints.
All Souls'	A day for Christians to remember the departed and to offer prayers on their behalf.
Anglo-Catholics	Anglican Christians who emphasise the Catholic inheritance of the Anglican tradition.
Asr	The mid afternoon prayer for the Muslims
Arti	A welcoming or invocation ceremony performed by gently waving a lamp in front of the deity.
Assalamu alaikum	The Muslim greeting meaning 'Peace be upon you'
Atonement	Reconciliation between God and humanity in Christian belief; restoring a relationship broken by sin.
Aum	A sacred symbol and sound representing God in Hinduism
Baba	An honourable title used for religious and pious people in the Indian subcontinent, mainly in Hindu and Sikh tradition
Bahá'u'lláh	The title for the founder of Bahá'í faith
Baptism	Rite of initiation into the Christian Church involving immersion in, or sprinkling or pouring of, water.
Baptist	A member of any of various Christian sects that affirm the necessity of baptism, usually of adults and by complete immersion in water.
Bhagvad Gita	The central scripture of authority for Hindus
Bhai	A suffix often used in Asian culture with a male name, meaning 'brother'
Bharat	The original name for 'India'

Bible	The holy book for Christians, consisting of the Old and New Testaments.
Black-majority	Churches led by, and with a membership that is predominantly, Black African or Black Caribbean Christians.
Bodhi Tree	The place in North India where Guatama (Buddha's) spiritual search culminated in enlightenment.
Brahma Samaj	A Gujarati Brahmin association
Brahamins	Highest class of people. Technically meaning those who lead a God centered life.
Buddha	The enlightened one according to the Buddhist tradition
Caliph	Title of the Muslim rulers
Cantor	A singer who leads the synagogue services, also known as an Hazzan
Catholic	Primary meaning is universal but is often also used as an abbreviation for Roman Catholic.
Chinese Ch'an	The Buddhist tradition prevalent in China.
Charismatic	A branch of Christianity characterised by an emphasis on the direct experience of the Holy Spirit.
Christian	Follower of Jesus Christ.
Christmas	Festival commemorating the birth of Jesus Christ.
Church	The community of Christian believers.
Coptic	The Egyptian Orthodox Church.
Creeds	Summary statements of religious beliefs, often recited in worship.
Darbar sahib	The holiest Sikh shrine in commonly known as the Golden Temple
Darul Uloom	A Muslim seminary meaning the House of Knowledge
Dastur	A Zoroaster high priest
Dawah	Muslim duty of inviting to the message of Islam
Dharma	The teachings of the Buddha – the way to enlightenment In Hinduism it means leading a righteous life
Diwali	Hindu festival celebrating the return of Sri Rama from exile
Easter	The most important festival of the Christian year, when Christians celebrate the death and resurrection of Jesus.

Ecumenism	Movement within the Church towards co-operation and eventual unity.
Eid ('Id)	Muslim festivals - There are two Eids every year
Epiphany	Celebrates the coming of the magi/wise men to the baby Jesus. It is the Twelfth Day of Christmas.
Eucharist	A service celebrating the sacrificial death and resurrection of Jesus Christ using elements of bread and wine. Also called Holy Communion, Mass, Lord's Supper.
Evangelical	Christians who view the Christian Scriptures as without human error or distortion and as the supreme authority for Christian life.
Faqih	A Muslim Jurist or expert on Muslim law
Fajr	Early morning prayer for the Muslims
Firesides	Small gatherings of Bahá'ís normally held at homes
Five K's	5 Sikh practices – see the section on Sikhism
Font	Receptacle to hold water used in baptism.
Good Friday	The Friday in Holy Week commemorating the day Jesus died on the cross.
Gospel	Good News of salvation in Jesus Christ and an account of Jesus' life and work.
Gurdwara	Sikh temple
Guru	A religious leader in Hindu and Sikh traditions as well as other Indian traditions
Gurbani	The sayings of Guru Nanak, founder of Sikh faith
Hadith	The sayings of Prophet Muhammad
Hajj	Muslim pilgrimage to Makkah/Mecca
Halal	Permissible according to Muslim law – but normally heard in the context of meat/food that fulfils the requirements of Muslim law
Hanukah	A major Jewish festival (December) commemorating the rededication of the Second Temple in Jerusalem
Haram	Prohibited in Muslim law
Harvest	Displays of various foods are made in churches and Sunday schools and services are held to give thanks for the goodness of God's gifts in nature.

Holi	Hindu festival celebrating the arrival of spring.
Holy Spirit	The third person of the Holy Trinity who indwells Christians to make them like Christ.
Holy Week	The most solemn week of the Christian year, in which Christians recall the final week of the life of Jesus.
Icon	Painting or mosaic of Jesus Christ, the Virgin Mary, a saint or a church feast. Used as an aid to devotion, usually in the Orthodox tradition.
Imam	Title for the Muslim leader/priest who leads the prayers.
Immaculate Conception	The (mainly Roman Catholic) doctrine that Mary herself was born free from Original Sin, leaving her sinless for the conception and bearing of Jesus.
Ismailis	A sect of Shia Islam, led by Prince Agha Khan
Israel	One who struggles with God, a name given to Jacob, now describing the state.
Jamaat	Means 'organisation' or 'group' in Arabic, often found in the names of Muslim organisations.
Jesus Christ	The central figure of Christian history and devotion. The second person of the Trinity.
Kaabah/Kabah	The black cubical building in Makkah, which Muslims face when praying
Kabbalat	Jewish mystical philosophy
Kami	Any of the sacred beings worshiped in Shintoism, conceived as spirits abiding in natural phenomena and sometimes in people with extraordinary qualities.
Khalifa	Title of a Muslim ruler of an Islamic state, meaning Vicegerent.
Khalisa	The pure ones – Sikh order
Krishna	One of the most popular Hindu deities. God descends to earth to re-establish religion.
Lakshmi	Hindu goddess of wealth
Lama	Buddhist leader
Lent	Penitential season. The 40 days leading up to Easter.
Liberal	Christians who emphasise the necessity for a contextualised understanding and practice of Christianity
Madina	City of the Prophet Muhammad, second holy place for Muslims

Maghrib	Sunset prayer for Muslims – also the time for breaking fast
Mahabharata	Epic poem of the Hindu tradition
Makkah	A city in Saudi Arabia Muslims face when praying
Mandir	Hindu temple
Masjid	Proper and preferable name for mosques
Mass	Term for the Eucharist used by Roman Catholic and other Churches
Maulana	Title for a Muslim priest or Imam.
Maundy Thursday	The Thursday in Holy Week which commemorates the Last Supper
Mazda	Lord/God for Zoroastrians
Mela	An open air fair in Asian communities
Methodist	A Christian belonging to the Methodist Church, formed through the work of John Wesley in the 18th century
Mohan	One of the many names of God in Sikh and Hindu religions
Mufti	Muslim jurist
Namaz	The name for 5 daily prayers Muslims perform, used by Asian/Turkish
Nankana Sahib	The birth place of Guru Nanak Dev, the founder of Sikh religion
New Testament	Collection of 27 books forming the second section of the Canon of Christian Scriptures.
Nirvana	The transcendent state of being quenched in Buddhist religion - having extinguished the fires of greed, hatred and ignorance
Non-conformist	Protestant Christian bodies which became separated from the established Church of England in the 17th century
Old Testament	That part of the Canon of Christian Scriptures which the Church shares with Judaism, comprising 39 books covering the Hebrew Canon, and in the case of some denominations, some books of the Apocrypha
Orthodox	Churches (including the Ethiopian, Greek and Russian Orthodox) with traditions and practices that derive from before the separation of Eastern and Western Christendom
Pentecost	The Greek name for the Jewish Festival of Weeks. On the day of this feast, the followers of Jesus received the gift of the Holy Spirit.

Pentecostal	Churches emphasising experience of the spiritual gifts of God through baptism in the Holy Spirit.
Pirs	Title for leaders of Muslim Sufi orders
Prasad	Sanctified food that has been offered to a deity in Hindu religion
Protestant	Churches which separated from the Western Church in the 16th and 17th centuries as a result of the Reformation
Puja	Hindu and Jain worship
Pundit	A person who has mastered the scriptures. A Hindu priest.
Purdah	The practice of wearing scarf/veil by Muslim women.
Qibla	Direction for prayer – Makkah
Quaker	A member of the Religious Society of Friends, established through the work of George Fox in the 17th century
Qur'an	Also Koran – Muslim book believed to be word of God
Rama	Hero of the epic Ramayana. God descended to earth to re-establish religion.
Resurrection	The rising from the dead of Jesus Christ on the 3rd day after the crucifixion and the new, or risen, life of Christians
Roman Catholic	That part of the Church owing loyalty to the Bishop of Rome (the Pope), as distinct from Orthodox and Protestant Churches
Rosary	A cycle of prayers consisting of the Lord's Prayer, the Hail Mary and the Gloria. Often rosary beads are used to aid concentration and to count the prayers
Sabbath/Shabbat	The weekly day of worship, rest and peace for the Jews, beginning about half an hour prior to sunset on the Friday evening and ending on Saturday night
Sadhu	A Jain or Hindu who leads a celibate and pure life based on very strict vows
Sahib	A suffix used with male names meaning 'Mr.'
Salat	Name for the daily prayers in Arabic
Salvation Army	Protestant Church founded by William Booth in the 19th century
Shahadah	The Muslim act of witnessing
Sri	A title of respect

State Church	The Church of the State or Established Church. In England, this is the Church of England
Sufis	Muslim orders who concentrate on spirituality
Sunday	A special day for Christians to celebrate the resurrection of Jesus Christ
Sunni	The majority sect of Muslims
Swami	Title reserved for a monk or a Hindu religious teacher
Trinity	Three persons in One God; the Christian doctrine of the threefold nature of God as Father, Son and Holy Spirit
Unitarian	Non-credal Church which emphasises the oneness of God and affirms the unity of humankind and creation
United Reformed	Church formed through the uniting in 1972 of the Presbyterian Church of England and the Congregational Church. Now also includes the Reformed Churches of Christ and the Congregational Union of Scotland
Vaisakhi	Sikh festival. The day Guru Gobind Singh founded the order of the Khalsa. Celebrated nearly always on 13th April and very rarely on 14th April
Vedas	The most ancient sacred texts of Hindus. Vedas, meaning knowledge, are believed to be eternal. They promote the idea of spirituality as a principle.
Vihara	A place where Buddhist monks live
Vishnu	God viewed in the role of preserver of the universe.
Waheguru	One of the many names of God used by the Sikhs. It means "Wonderful Lord" in Punjabi language.
Wudu	The ritual washing prior to Muslim prayers
Zakat	Muslim charity
Zen	Japanese Buddhism
Zoroaster	Greek form of the name Zarathushtra, the founder of the Zoroastrian religion
Zuhur	Early afternoon prayer for Muslims

26.2 Online resources

Guidance

Faith and Community:

www.lga.gov.uk/Publication.asp?lSection=0&id=SX102F-A7806AE2

Involving faith communities:

www.neighbourhood.gov.uk/publications.asp?did=177

Religious Discrimination:

www.dti.gov.uk/er/equality

www.homeoffice.gov.uk/comrace/faith/index.html

Information

The Bahá'í World:

www.bahai.org.uk/

Building Good Relations with People of Different Faiths and Beliefs:

www.interfaith.co.uk/code.htm

Community Cohesion:

www.homeoffice.gov.uk/comrace/cohesion/index.html

Guide to the Religions of the World:

www.bbc.co.uk/worldservice/people/features/world_religions/

Hindu Net:

www.hindunet.org/

Hinduism for Schools

www.hinduism.fsnet.co.uk

Islam On-Line:

www.islamonline.net/english/index.shtml

Jain World:

jainworld.com/JWNew/jainworld/index.asp

The Multi-Faith Centre:

www.multifaithnet.org/

Zoroastrian Net:

www.zoroastrian.net/

Organisations

BAPS Swaminarayan Hindu temple Neasden

www.mandir.org/

The Buddhist Society:

www.thebuddhistsociety.org/

The Church of England:
www.cofe.anglican.org/

Churches Together in Britain and Ireland:
www.ctbi.org.uk/

Church Urban Fund:
www.cuf.org.uk/

Commission for Racial Equality:
www.cre.gov.uk/

Council of Christians and Jews:
www.ccj.org.uk/

Evangelical Alliance UK:
www.eauk.org/index.html

European Bahá'í Business Forum:
www.ebbf.org/

The Faithworks Campaign:
www.faithworkscampaign.org/

Friends of the Western Buddhist Order:
www.fwbo.org/

Hindu Council (UK)
<http://www.hinduCounciluk.org>

Inner Cities Religious Council:
www.neighbourhood.gov.uk/page.asp?id=524

Inter Faith Network for the UK:
www.interfaith.co.uk/

Islamic Cultural Centre:
www.ramadan.co.uk/

The Islamic Foundation:
www.islamic-foundation.org.uk/

Jewish Association for Business Ethics:
www.jabe.org/

The Jewish Board of Deputies:
uk-org-bod.supplehost.org/bod/

Muslim Council of Britain:
www.mcb.org.uk/

Muslim Directory:
www.muslimdirectory.co.uk/

The Office of the Chief Rabbi:
www.chief Rabbi.org/

Pecan Limited:
www.pecan.org.uk/

The Relationships Foundation:
www.relationshipsfoundation.org/

The Religious Society of Friends:
www.quaker.org.uk/

The Salvation Army:
www1.salvationarmy.org.uk/uki/www_uki.nsf

The Shaftesbury Society:
www.shaftesburysociety.org/website.asp?page=home%20page

Sikhs in England:
www.sikhs.org/

The Three Faiths Forum:
www.threefaithsforum.org.uk/

The Triodos Bank:
www.triodos.co.uk/

United Reformed Church:
www.urc.org.uk/

Vivekananda Centre
www.vivekananda.co.uk

Zoroastrian Trust Funds of Europe:
www.ztfe.com/

Research

Ethnic Minorities and the Labour Market:
www.number-10.gov.uk/su/ethnic%20minorities/report/index.htm

Faith Makes Communities Work:
users.xalt.co.uk/faithandcommunity/

Faith, voluntary action and social policy:
www.ivr.org.uk/faith.htm

Organised Religion in East London:
www.astoncharities.org.uk/research/religion/

Religious Discrimination in England and Wales:
www.homeoffice.gov.uk/rds/racerelate7.html

Spirituality at work:
www.leedsinitiative.org/initiativeDocuments/2003623_24840945.pdf

User-Led Research Project into Mosque:
www.mentalhealth.org.uk/html/content/pressmh23.cfm

Spirituality at Work

Centre for Spirituality at Work:
www.spiritualityatwork.org/

Christians at Work:
www.christiansatwork.org.uk/cgi-bin/caw.cgi

The Faith and Work Project:
users.aol.com/faithwork

The Grubb Institute:
www.grubb.org.uk/

The SlaM Network:
www.slam.net.au/

Spirit at Work programme:
www.dominoperspectives.co.uk/

Spirituality at Work:
www.spiritualityatwork.com/

Workplace Spirituality:
www.workplacespirituality.info/

Work Structuring:
www.work-structuring.com/

Your Soul at Work:
www.schoonover.com/prodserv/career_dev.htm

26.3 Local contacts

If you are responsible for developing partnership with local communities then make regular contact with the nearest branches of all the ethnic, cultural and religious, communities present in your area. You may use the table below to prepare your contact list. It is important to use these local points of reference for advice and assistance. It will also help establish how far local practice diverges from the general outlines herein.

Where you are unable to identify a contact point, the Commission for Racial Equality (CRE), or local affiliated and supported racial equality agencies, may be able to help advise you. Also refer to the Contact Tool on page 9. It is recommended that you add contact information about local Faith Forums, Borough Deans networks, and Local Strategic Partnerships with representatives who are likely to be willing to co-operate with partnerships. Some areas have local directories of faith groups/organisations e.g. CANDL's Tower Hamlets and Hackney directories (services.barnardos.org.uk/candl/). These are also useful for local contacts and social/economic activities of faith groups.

Use this space to enter the addresses and telephone numbers of local community and religious leaders, and other local contacts.

Name	
Address	
Telephone	
Notes: Faith/community represented Size Partnership ideas	

Name	
Address	
Telephone	
Notes: Faith/community represented Size Partnership ideas	

Name	
Address	
Telephone	
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