



It has given me great pleasure to know that this resource has been of invaluable use to many people both regionally and nationally.

I would like to thank everyone who has contributed to this update and hope that the additional information will be of extra help to all who use it.

I would particularly like to thank Fiona Young and Bob Martin who have always encouraged, advised and supported me.

*Veena Soni*

Veena Soni  
Diversity Advisor  
Government Office Drugs Team



The Government is committed to creating One Nation, a country:

- where every colour is a good colour;
- where every member of every part of society is able to fulfil their potential;
- where racism is unacceptable and counteracted;
- where everyone is treated according to their needs and rights;
- where everyone recognises their responsibilities; and
- where racial diversity is celebrated.

As part of the Spending Review 2000 the Home Office set itself a Public Service Agreement to promote race equality, particularly in the provision of public services such as education, health, law & order, housing and local government, and ensure progress by the annual publication of Race Equality in Public Services, a set of race equality performance indicators across the public sector; and achieve representative workforces in the Home Office and its police, fire, probation and prison services.

One of the Home Office's seven main aims is to **support strong and active communities in which people of all races and backgrounds are valued and participate on equal terms**. We are addressing this by developing social policy to build a society in which everyone has a stake. We are working with other departments, local government agencies and community groups to regenerate neighbourhoods. Supporting families, developing the potential of each individual and building the confidence and capacity of the whole community and promoting good race relations, is also crucial to this process. We are committed to promoting equal opportunities both within the Home Office and more widely and to ensure that active citizenship contributes to the enhancement of democracy and the development of civil society.

I welcome this second edition of, "Ethnicity in the North East - an overview", a practical example of Government agencies based in the North East working in partnership to produce a document which will be of lasting benefit to local communities and the region.

A handwritten signature in blue ink that reads "Fiona Mactaggart".

Fiona Mactaggart MP  
Parliamentary Under Secretary for Race Equality, Community Policy and Civil Renewal

Due to its outstanding success, the original guidance published in 2002 has been reprinted and updated to incorporate data collected in the 2001 Census. Supplies of the original 2000 copies ran out within a few months of publication and many more accessed it via numerous websites.

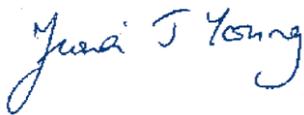
It's success has encouraged strategic agencies around the country to consider producing similar guides for their regions.

Government Offices for the North East has compiled this guide with assistance and support from, One North East (RDA), North East Regional Assembly, Culture North East and others.

As with its predecessor, this publication will serve a number of purposes,

1. As a general introduction to the rich cultural and religious diversity which ethnic communities bring to our region.
2. As a recognition that there are challenges and opportunities both now and in the future in terms of realising the economic and social potential of all our minority communities.
3. As recognition that the North East is an evolving region and that we need to understand and appreciate the nature of our changing environment.
4. With regular updates, will contextualise and map the performance and demographic profiles of the BME communities
5. As guidance for organisations and their employees in working towards meeting the needs of the whole community, including making funding decisions.
6. As guidance to all Drug Action Teams and others working towards ensuring the Government's Drug Strategy reaches all sectors of the population.
7. To raise awareness of government programmes related to regeneration, neighbourhood renewal and crime.

I hope that you will find this publication as useful as the first one.



Fiona J. Young  
(Director Neighbourhood Renewal and Crime Reduction)  
(Government Office for the North East)

*"This approach to mapping the diverse ethnic communities in the North East is holistic, well researched and extremely useful. Saving the rest of us a lot of work. The guidance is an invaluable resource for anyone working with the public."*

*(Equality and Diversity Officer)  
CPS*

*"The Directory is an invaluable tool in helping us and our partners across Tyne and Wear widen participation and extend social inclusion in learning."*

*(Learning Skills Council)*

*"I see it as my Bible to working with the Black and Minority Ethnic community."*

*(University of Northumbria)*

### ORGANISING AN EVENT - SOME GUIDELINES

When organising an event:

- Make sure it is on a day, which most members of the community can attend. (Not a religious celebration or prayer day)
- Make sure it is at a time that members of the community invited can attend eg taxi drivers, restaurant owners etc.
- If an event has to be organised during a period of religious observance make the reasons clear and if necessary provide a quiet room for prayers.
- Use local venues with good access via local transport.
- Contact local religious leaders, community projects, voluntary groups and other community contacts.
- If an open event publicise it in local shops which members of the communities regularly use.
- If an open event invite all family members.
- Develop good relationships with community centres or other centres where community groups meet.
- If invitation only events make sure you invite all the relevant members of the community.
- If lunch is provided make sure it caters for the needs of all the communities attending eg Halal food, Vegetarian etc. Also alongside teas and coffees ensure there is water and juice available.

### TRANSLATING INTO ETHNIC LANGUAGES

There is currently no legal obligation to translate into ethnic languages. However it is now generally accepted that there is a moral obligation and good practical reasons for translating information of general interest and items of specific interest to ethnic groups.

#### Main UK Ethnic Minority Languages

Nationally there are 11 languages, in which information is normally translated.

These are Bengali, Gujarati, Hindi, Punjabi, Urdu, Cantonese, Vietnamese, Greek, Turkish, Arabic and Somali.

However if resources are restricted then the first six are more commonly used.

Regionally it is advisable to identify the community groups in your area before translating materials.

Another alternative to written information is to provide it in mother tongue on audio-tape or where appropriate use videos or c-d roms.

Some emergency services use a multilingual telephone interpretation service Language Line, which is available 24 hours a day and has on line interpreters covering 100 languages. More information available on [www.language-line.co.uk](http://www.language-line.co.uk)

#### Regional Media

Regionally there are radio programmes, which target particular black and ethnic minority communities. Find out from the local radio stations the times of the programme and who to contact.

#### National Media

Nationally there are a number of weekly newspapers and magazines as well as national radio stations. For further information and a list of ethnic minority websites see the CRE website [www.cre.gov.uk/navigate/linksdiversity.html](http://www.cre.gov.uk/navigate/linksdiversity.html)

## DO'S & DON'TS

DO	DON'T
<p>Seek advice where possible from colleagues/other groups about how to communicate effectively with cultural groups.</p> <p>If the person cannot speak English find out the language of the person/group you wish to communicate with. (You may need to have a translator present.)</p> <p>Where accent or language hinders communication take care to speak slowly and clearly and to be patient.</p> <p>Be sensitive and refrain from using jargon or slang.</p> <p>Avoid the use of unacceptable racial or ethnic terms.</p> <p>Avoid using colloquialisms or terms of endearment that may cause offence, eg darling, my dear etc.</p> <p>Be aware that it may not be the custom in some cultures to shake hands especially among women.</p> <p>Appreciate that cultural differences in body language exist and can cause misunderstanding, eg not looking people in the eye.</p> <p>Be aware that in some instances women may not like to be questioned by a man or that men and women may not attend meetings in the same room.</p> <p>Be aware that in some customs some acts can be considered embarrassing or offensive even if they are to comfort victims.</p> <p>Religion plays a major part in many cultures. Try and familiarise yourself with basic information about that group, eg Main festival, Religious book etc.</p>	<p>Don't make generalisations about groups or individuals.</p> <p>Never assume that if a person can speak English they can fully understand everything you are saying.</p> <p>Never assume because they are from a particular country they speak that language.</p> <p>Never assume which is the first name and which is the family name.</p> <p>Don't assume because someone has raised their voice they are becoming aggressive.</p> <p>Don't underestimate the influence of your own cultural background in the way you perceive and behave towards others.</p> <p>Don't enter a house/room unless you are invited. It may be a prayer room and you may be asked to take your shoes off.</p> <p>Don't assume everyone from a particular country has the same cultural background/faith and way of living.</p>

## An Overview of languages spoken and religions by Country of Origin for the main BME/asylum seeking communities

COUNTRY	LANGUAGES SPOKEN	DOMINANT RELIGION
Afganistan	Dari, Farsi, Pashto	Muslim
Albania	Albanian	Muslim
Algeria	Arabic, French	Muslim
Angola	Portugese	Roman Catholic
Armenia	Armenian, Russian	Armenian Orthodox
Azerbejdjan	Azeri, Russian	Muslim
Bangladesh	Bengali	Muslim
Belarus	Russian	Eastern Orthodox
Bolivia	Spanish	Roman Catholic
Bosnia and Herzegovina	Bosnian, Croatian, Serbian	Muslim
Burkina Faso	French	Muslim
Burundi	French, Swahili	Christian
Cameroon	French, English	Christian
Chad	French, Arabic	Muslim
Colombia	Spanish	Roman Catholic
Congo (Dem Rep)	French, Lingala	Christian
Congo (Rep)	French, Lingala	Christian
Croatia	Croatian	Roman Catholic
Cuba	Spanish	Roman Catholic
Czech Republic	Czech, Romani	Roman Catholic
Ecuador	Spanish	Roman Catholic
Eritrea	Tigrinya	Muslim
Estonia	Estonian, Russian	Russian Orthodox
Ethiopia	Amharinya	Muslim
Gambia	English	Muslim
Georgia	Georgian, Russian	Russian Orthodox
Ghana	English	Muslim
Guinea	French	Muslim
India	Hindi, Bengali, English	Hindu
Iran	Farsi, Turkic, Kurdish	Muslim
Iraq	Kurdish, Arabic	Muslim
Israel	Hebrew, Arabic	Jewish

## An Overview of languages spoken and religions by Country of Origin for the main BME/asylum seeking communities

COUNTRY	LANGUAGES SPOKEN	DOMINANT RELIGION
Kazakhstan	Kazakh, Russian	Muslim
Kenya	Swahili, English	Protestant
Kyrgyzstan	Kyrgyz, Russian	Muslim
Latvia	Latvian, Russian	Lutheran Roman Catholic
Lebanon	Arabic, French	Muslim
Liberia	English	Christian
Libya	Arabic, English	Muslim
Lithuania	Lithuanian, Russian	Roman Catholic
Macedonia	Macedonian, Albanian	Macedonian Orthodox
Malawi	English	Protestant
Maldives	Maldivian	Muslims
Moldova	Moldovan, Russian	Eastern Orthodox
Mongolia	Turkic, Russian	Muslim
Nepal	Nepali	Hindu
Nigeria	English	Muslim, Christian
Pakistan	Urdu, Punjabi, Pashto	Muslim
Palestine	Arabic	Muslim
Poland	Polish	Muslim
Romania	Romanian	Romanian Orthodox
Russia	Russian	Russian Orthodox
Rwanda	French	Roman Catholic
Senegal	French	Muslim
Serbia	Serbian	Orthodox
Sierra Leone	English	Muslim
Slovakia	Slovak, Romani	Roman Catholic
Slovenia	Slovanian, Serbo - Croatian, Romani	Roman Catholic
Somalia	Somali	Sunni Muslim
South Africa	English	Christian
Sri Lanka	Sinhala, Tamil, English	Buddhist
Sudan	Arabic	Sunni Muslim
Syria	Arabic, Kurdish, Armenian	Muslim

# Ethnicity in the North East

## An Overview of languages spoken and religions by Country of Origin for the main BME/asylum seeking communities

COUNTRY	LANGUAGES SPOKEN	DOMINANT RELIGION
Tajikistan	Tajik, Russian	Sunni Muslim
Tanzania	Swahili, English	Muslim, Christian
Togo	French	Indigenous Beliefs
Turkey	Turkish, Kurdish, Armenian	Muslim
Uganda	English	Roman Catholic, Protestant
Ukraine	Ukrainian, Russian	Ukrainian Orthodox
Yemen	Arabic	Muslim
Zimbabwe	English	Syncretic

## Introduction

Muslims believe that there is one God (Allah) who is the supreme creator and sustainer of the universe. Islam, as a semitic religion, has some historical roots in common with Judaism and Christianity. Islam's main religious text, the Holy Qur'an, mentions 25 'messengers' of Allah including Abraham, Moses and Jesus. Muhammad, born around 570 A.D. near Mecca, was the last and greatest prophet. There are around one billion Muslims in the world about 1.6 million of whom, according to the 2001 census, live in Britain. Muslims form two distinctive groups, 'Sunni' and Shi'a'. 'Sunni' Muslims make up between 88 and 90% of the total Muslim population.

The majority of the population in the following countries are Muslims:

- Afghanistan
- Albania
- Algeria
- Azerbaijan
- Bahrain
- Bangladesh
- Brunei
- Chechnia
- Comoros
- Dagestan
- Djibouti
- Egypt
- Gambia
- Gaza Strip
- Guinea
- Indonesia
- Iran
- Iraq
- Jordan
- Kuwait
- Kyrgystan
- Libya
- Malaysia
- Mali
- Maldives
- Mauritania
- Mayotte
- Morocco
- Niger
- Pakistan
- Qatar
- Saudi Arabia
- Senegal
- Somalia
- Sudans
- Syria
- Tajikistan
- Tatarstan
- Tunisia
- Turkey
- Turkmenistan
- United Arab Emirates
- Uzbekistan
- West Bank
- Yemen

## Fundamental Beliefs

Islamic beliefs incorporate concepts of Piety, Righteousness, Sin, Freedom, Equality, Brotherhood, Morality and Peace.

## Observances - the 'five pillars'

1. The first pillar is the confession of faith (the '**shahada**') which includes the affirmation that 'There is no God but Allah and Muhammad is his prophet'.
2. The second pillar is prayer ('**salah**'). Five obligatory daily prayers are offered in devotion to Allah. Obligatory prayers also include Friday (noon). Daily prayers must be conducted at dawn, noon, mid afternoon, just after sunset and at night. The following must be observed before prayers:
  - a) Ablutions (washing) of specific parts of the body.
  - b) The call to public prayer (Adhan) and entrance into prayer (Iqamah).

Prayers should be conducted in a mosque, whenever possible, but always at noon on Fridays. Women do not have to attend mosque but must pray at home. If women do attend, they pray separately from men. Shoes are removed in the mosque.

Muslims must face Mecca (South East). After the 'Iqamah' a Muslim stands in reverence and then conducts a series of bows from the waist, together with prostrations, in which the forehead touches the ground.

There are special prayers for religious occasions, such as the 'Eid' prayers. The first 'Eid' prayer (Festival of Fast Breaking) follows Ramadan (the month of fasting in the muslim year). The second 'Eid' prayer (Festival of Sacrifice) is conducted in the last month of the Muslim year.

3. The third pillar is fasting (**Sawm**). During Ramadan, Muslims must abstain from all nourishment, smoking and sexual intercourse from before dawn till sunset. The islamic year is lunar and the timing varies. Children and the sick are permitted to break the fast and make it up later as are those who are on long journeys. Women who are in confinement or menstruating are not allowed to fast until a specified period of time has elapsed.
4. The fourth pillar is the giving of alms (**Zakah**). The Qur'an commands that a minimum of 2.5% of net income is to be given to the poor.
5. The fifth pillar is pilgrimage (**Hajj**). There is a duty upon every Muslim, who is fit and can afford it, to undertake a pilgrimage to Mecca at least once in a lifetime.

## Sacred Writings

There are two sacred writings in Islam. One is the Qur'an and the second the Hadith. Muslims believe that the Qur'an contains the words of Allah and can therefore not be changed in any way. Great respect needs to be shown to it. The Hadith advise Muslims on how to behave.

## Main Festivals

**RAMADAN** Festival of Fasting in the ninth lunar month

**EID-UL-FITR** Festival of Fast Breaking occurs in the month of 'Shawwal' after Ramadan

The festival of Id-ul-Fitr marks the end of the fasting month of Ramadan and the first day of the month of Sawwal.

Muslims measure their months by the cycle of the moon and a new month begins when the new moon is first sighted. On the last night of Ramadan, when the new moon is expected, crowds gather in the streets waiting for the sign that Ramadan is over and Id-ul-Fitr, the festival of fast-breaking can begin.

The end of Ramadan is welcomed with much joy and celebration, not only because it marks the return to normal life, but also because they know that they have succeeded in meeting a difficult personal challenge.

The festival begins with a light early meal followed by a visit to the mosque to pray, give thanks and rejoice at the successful completion of the fast.

Prophet Muhammad said that there would be two rewards for a successful fast - the experience of joy and satisfaction at successfully reaching the end of the fast and also that Allah would reward them on the day of judgement.

After the visit to the mosque, many Muslims visit the cemetery to pay their respects to the dead, (both family and other Muslims). When this solemn duty is completed, the rest of the day is given over to festivals and celebrations. Friends and relatives are visited and gifts of sweets are given. Greetings cards with the message Id Mubarak (joyful festival) are also exchanged. The festival lasts for one day but celebrations may continue for several days and may involve parades, fairs and parties.

Id-ul-Fitr is especially enjoyed by children because they do not attend school during the festival. They are dressed in new clothes and receive gifts of sweets, nuts, honey and toys.

**EID-UL-ADHA** Festival of Sacrifice on the tenth day of the twelfth month. Most Muslims make their pilgrimage to Mecca during this festival as part of Hajj.

Muslims celebrate the end of the Hajj with a festival known as Id-ul-Adah. The festival commemorates the trial that the hadrat Ibrahim underwent when Allah asked him to sacrifice his son. He took Ismail, his son to Arafat to perform this duty. As he was poised to sacrifice his son he received the revelation that he had fulfilled his covenant and proved that his love for Allah was greater than that for his son. The angels brought a ram for him to sacrifice in place of Ismail. Id-ul-Adha urges all Muslims to follow the example of Hadrat Ibrahim and to show perfect submission to Allah.

The animals to be sacrificed must be free from all physical defects and should be fully grown. A sheep or a goat is sufficient sacrifice for one person whereas a larger animal, such as a cow or a camel can be shared by up to seven people. A third of the meat is kept for the use for the household and the remainder is distributed among the poor and sent as gifts to friends and relatives.

Id-ul-Adha is also marked by family gatherings and much feasting. New clothes are worn and Muslims attend special prayers at the mosque known as 'Id Gah'. The celebration for the festival lasts three days.

**MUHARRAM** The beginning of the Islamic year

## Forms of Address

Standard forms of address are acceptable (i.e. Mr, Miss, Mrs or Madam). Many Muslims do not have a family name. Some may adopt a religious name, such as "Abdu'l" which means 'servant of the....' which is followed by the Names of which God has named Himself in the Qur'an. This can be followed by a personal name, the father's name and then the grandfather's name, either of which may be considered the family name. Members of the same family may have different names. Some Muslims have adopted the British custom of using two names. If in doubt ask for the personal and family names. Remember **not** to ask for the Christian name.

## Social Life/Marriage

Marriage is taken very seriously and considered as a permanent bond. Most marriages are arranged, but not without consent. The final decision is left with the woman. Traditionally, women were offered security within polygamous marriage in societies where they outnumbered men. Monogamy is usually practised in Britain. Muslim women are allowed to earn their own living and inherit or own property.

Divorce is permitted as a final resort, but only after there have been persistent attempts at reconciliation. Before marriage, gifts are exchanged between families and the dowry (mahar) is offered. The dowry is paid by the husband to the wife as a personal gift. Once the civil ceremony is over a religious ceremony is held at the mosque or in the bride's home. The religious leader (the 'Iman') will normally conduct the wedding. Usually the marriage will not have been consummated until after the religious ceremony. During the ceremony the bride and groom remain in separate rooms. The bride's presence is not essential, just her consent. The groom signs the marriage contract.

## Death

The body is positioned and washed three times (a man by men and a woman by women) and wrapped in three white unused sheets. If the person had made a pilgrimage to Makkah, the ihram sheets will be used. In this country the body is then placed in a coffin.

Muslims are always buried, never cremated. The body is taken to the mosque or burial place and funeral prayers are said. Burial outside this country is usually without a coffin so that the body is in contact with the earth. The body is placed so that the head is facing towards Makkah. No tombstone or other monument is permitted.

If possible the burial takes place immediately after the day of death, although this is not the common practise in Britain. The burial is usually only attended by men although women usually visit the grave after the burial has taken place.

All Muslims give more importance to the next life than the life in this world.

## Diet, Taboos and Social Etiquette

Alcohol and drugs are forbidden and blasphemy is offensive. Pork is prohibited and any meat eaten must have been slaughtered in accordance with the Qur'an and must be 'Halal'. Food cooked in non-Halal fat is also forbidden. The left hand must not be used for giving, pointing, shaking or eating. Women should be covered and avoid physical contact with men to whom they are not related. It is best to speak to Muslim women whilst another woman or a family member is present. Do **not** offer to shake hands. A Muslim woman is expected to lower her gaze when speaking to a strange man.

The Qur'an is considered sacred and should not be touched casually. If, when making a home visit, obligatory prayers are interrupted, it is essential that time is given for the person(s) to finish.

## Muslims in Britain

Muslims form the largest religious minority in Britain with a population of over 1.5 million, approximately 10% of these are white converts. Britain's Muslim population has grown markedly since the end of World War II beginning with a demand for labour which was largely met by people from Commonwealth countries including Pakistan and India.

The pre-partition killings in the Punjab and Bengal also caused some people to come to Britain and in 1971 there was a further migration from East Pakistan (now Bangla-Desh) because of war. Other Muslims came from East Africa and in the late 1960s, many being refugees of war or ethnic conflict.

Initially most of the immigrants were male, but as they established themselves in Britain and found work and housing, their wives and families joined them. For many of these people, and in particular for second and third generation Muslims born in Britain, this country is now home, but settling into another country and culture has created tensions within many Muslim families and communities.

The older members generally strive to retain family and religious traditions and bring up children in the faith, whilst the youngsters have more easily adapted to the prevailing culture and imbibed it. Issues such as, for example, greater freedom for young people, equality/parity of treatment for girls/women, attitudes to older family and community members have all created problems which are ongoing.

However, many of our common perceptions about Muslim communities and culture are inaccurate. For example, it is only a minority of British Muslims (usually those most recently arrived from rural backgrounds in Pakistan and Bangla-Desh) who stick rigidly to the culture they have brought from elsewhere.

Stereotypes about arranged marriage are increasingly invalid and Muslim women are much less secluded than once imagined - up to 20% are in full or part-time employment.

The Muslim community is far from monolithic. Divisions exist along ethnic, cultural, linguistic, country-of-origin and doctrinal lines. Consequently, traditionalist and fundamentalist Muslims may regard the secular and liberal/modernists with suspicion and vice-versa. Such differences are particularly apparent in such matters as, for example, the publication of Salmon Rushdie's book 'The Satanic Verses', which offended all shades of Muslims, but only a minority endorse the fatwa sanctioning his death, and some question the authority of the Ayatollahs to issue one.

Similarly, there are sharp differences of opinion on the issue of Muslim schools. Supporters of these fear cultural dilution, opponents fear isolation from British mainstream life.

In any study of Islam, it is important to recognise that in its beliefs, rituals and practices, it is a religion not far removed from Christianity.

## Glossary

<b>Adhan</b>	Call to prayer
<b>Akhlaq</b>	Behaviour, conduct, attitude and ethics
<b>Al-Madinah (Medina)</b>	The City of the Prophet where he lived for some time
<b>Allah</b>	Islamic name for the One True God
<b>Hajj</b>	Annual pilgrimage to Makkah to be undertaken at least once during lifetime
<b>Haji</b>	Muslim male who has completed Hajj
<b>Hajjah</b>	Muslim female who has completed Hajj
<b>Halal</b>	Any action which is permitted or lawful - used also for permitted food/meat
<b>Haram</b>	Anything unlawful or forbidden
<b>Id</b>	'Recurring happiness' - religious holiday, feast, festival, celebration, thanks to Allah
<b>Id ul-Adha</b>	Festival of the Sacrifice - commemorating Ibrahim's willingness to sacrifice Isma'il
<b>Id ul-Fitr</b>	Day after Ramadan ends - first day of Sawal - 10th Islamic month
<b>Imam</b>	'Leader' - person who leads communal prayer
<b>Isa</b>	Jesus - prophet of Allah to whom Gospel (Injil) was revealed
<b>Islam</b>	'Peace through willing obedience to Allah's divine guidance'
<b>Ka'bah</b>	Cube shaped structure in the centre of the grand mosque in Makkah
<b>Makkah</b>	City where the prophet Muhammad was born
<b>Masjid</b>	Mosque - 'place of prostration' - Islamic place of worship
<b>Muhammad</b>	'Praised' - name of the final prophet
<b>Muslim</b>	One who claims to have accepted Islam
<b>PBUH (Peace Be Upon Him)</b>	Is always used by Muslims when Prophet Muhammad's and all other Prophet's names are mentioned
<b>Qur'an</b>	'Read or recited' - Holy book of Islam revealed to Muhammad
<b>Ramadan</b>	Month of daylight fasting
<b>Salat</b>	Prayer - 5 times daily - performed under specific conditions
<b>Sawm</b>	Act of fasting during Ramadan
<b>Shahadah</b>	Faith declaration - There is no God except Allah, Muhammad is the messenger of Allah
<b>Tawhid</b>	Oneness of Allah - absolute monotheism
<b>Ummah</b>	Community - world wide Muslim Community Education Department
<b>Wudu</b>	Absolution before Salat
<b>Zakat</b>	Annual welfare payment
<b>Zakat ul-fitr</b>	Welfare payment at the end of Ramadan

# Hinduism

## Introduction

Hinduism is a very ancient religion dating back over 3,000 years. Hindus believe in 'Brahma' the creator of the world. 'Vishnu' the preserver and 'Shiva' the renewer. The Hindu gods have many personifications including thousands of locally-worshipped deities. Hinduism has a strong cultural and historical affiliation to India. There are around 500 million Hindus in the world about 550,000 of whom, according to the 2001 census, live in Britain. The main religious texts are the 'Vedas', 'Upanishads' and the 'Bhagavad Gita' (part of the 'Mahabharata' epic).

Although Hinduism is the world's third largest religion it makes up the majority of the population of only three nations:

- Nepal
- India
- Mauritius

## Fundamental Beliefs

Hindu beliefs and customs vary widely. Diverse belief can be best summarised by a faith in the one great spirit (the 'Atman'). Brahma is the head of the godhead or pantheon. The main incarnations of Vishnu are 'Rama' and 'Krishna'. Worship of Krishna is most commonly associated in the western world with the 'Hare Krishna' movement.

Religious life is centred on five principles:

1. God Parmeshwar
2. Prayer Prarthana
3. Re-incarnation Punarjanma
4. Law of good and bad actions Purushartha
5. Compassion for all living things Prani Daya

## Rites and Observances

Astrology is central to Hindu belief and the timings and movements of the stars are linked to the roles of different deities. Some Hindus keep their own astrological charts. Each day of the week is dedicated to a deity and Hindus choose those whom they worship.

'Vratas' are days of fasting and prayer. Main fasting is linked to the Indian monsoon period and to Vishnu 'sleeping'. Daily worship at home is predominant, but temple worship takes place regularly. Before entering the temple, shoes are removed and hands washed. During the ceremony, money and flowers are offered to the deities. An important part of worship is the lighting of the 'sacred' fire. The 'Aarti' ceremony, performed twice daily, involves offering light to the deities and then to the worshippers. Prayers are said and 'mantras' recited, as well as singing.

There are many important festivals in Hinduism, some celebrated locally and some throughout India and the Hindu community globally. The same festival might have a different name and even a different emphasis in different areas.

## Main Festivals

**NAVARATRI** Also called Norata Durga Puja usually takes place in October. This festival is in honour of the mother goddess. It consists of nine nights of dancing and commemorates Rama's victory over Ravana, the demon king of Sri Lanka, who had kidnapped Sita.

**DIWALI or DEEPAVALI** An Autumn, usually November, festival which remembers Rama's victorious return to his kingdom when his path was lit by thousands of lights. It is the beginning of the financial year so special praise is offered to Lakshmi, the goddess of prosperity. This is the most popular and widely celebrated Hindu festival.

**HOLI** The Spring festival particularly associated with Krishna usually occurs in March.

**RAKSHA BANDHAN** Celebrated around July/August time and is a popular family festival. Sisters tie red and gold amulets around their brothers' wrists. This is one symbol of the strong bonds in Hindu families.

A number of festivals celebrate particular gods and goddesses.

# Hinduism

<b>SARAWATI PUJA</b>	Occurs early in the year and commemorates the beginning of Spring but is also dedicated to Saraswati the consort of Brahma who is the goddess of learning and the arts.
<b>MAHASHIVRATRI</b>	Dedicated to Shiva.
<b>RAMA NAVAMI</b>	Celebrates the birthday of Rama.
<b>RATHA YATRA</b>	A celebration of Krishna in the form of Jugannatha, Lord of the Universe. Images are carried on huge wagons with many wheels, hence the English word 'juggernaut'.
<b>JANAMASHTAMI</b>	Celebrates Krishna's birthday. Images of the baby Krishna are often displayed in homes and temples.
<b>GANESH-CHATURTHI</b>	Dedicated to the god of good fortune and the remover of obstacles. Ganesh is the elephant-headed son of Shiva and Parvati, and a favourite god in Hinduism.

## Sacred Writing

The main sacred text found in homes are the Ramayana - an epic poem about Prince Rama. The Mahabharata - and the Bhagavad Gita which gives guidance on religious duty and humankind's relationship with God.

## Social Life/Marriage

The caste system is still important to Hindu custom and it restricts inter-marriage for some people, who may also object to socialising with caste groups other than their own. However, many Hindus consider that the caste system is outdated and do not adhere to its requirements. The principal castes are 'Brahmans' (priests), 'Kshatriyas' (warriors), 'Vaishyas' (professionals), 'Shudras' (artisans) and the untouchables. Marriage is often arranged with a dowry offered. Astrology frequently dominates the choice of wedding date. Hindu women are subject to their father's husbands and sons respectively. However, this is changing and in many families women and men play an equal part.

In Hinduism as in other Asian religions it is customary for the parents to arrange their children's marriage. Caste is an important factor when choosing a marriage partner. Endogamy is practised widely, though migration to cities and other countries has led to some breakdown of ancient traditions. The precise ceremonies for betrothal and marriage will vary according to region and caste but some common factors can be identified:

- The girl's parents would seek a husband for their daughter and only when senior members of both families have given their consent can the marriage take place.
- The consultation of an astrologer to make sure they are compatible and to pick the most auspicious date and time for the ceremony.
- An engagement ceremony at the boy's house.
- The fathers and priest perform a ceremony bonding the two families together. A Hindu marriage joins families, not just the couple.
- Worship, often of Ganesh, the bestower of good fortune and success.
- Symbols like Aum and swastika are made. Garlands made of flowers are worn and rice is scattered.
- Fire, (Havan or Homa) is made in a hearth and grains, herbs, incense and ghee are poured into it. The couple walk around the fire four times, each has a symbolic meaning.
- The seven steps are the final essential ritual and when taken the marriage is binding. The seven steps are taken in a northerly direction and at each new step a vow is made - to follow the vows, power, prosperity, happiness, children, enjoyment, close union, and lifelong friendship.

After marriage a woman becomes a member of her husband's family and it is to them that she has duties and responsibilities. Her parents will be the responsibility of her brothers and their wives.

## Death

Elaborate rituals surround death and the disposal of corpses and ashes. Some families observe special ceremonies on the anniversaries of deaths. The common element is cremation, with the eldest son and the local priest participating in the rituals.

There is chanting from the Vedas and the Bhagavad Gita. Often ashes are taken or sent to Benares on the holy river Ganges. It is auspicious to die in Benares if this is possible.

## Diet, Taboos and Social Etiquette

Beef is prohibited. Some Hindus are entirely vegetarian, avoiding all meat and eggs. Many people avoid alcohol and smoking.

Upon entering a traditional Hindu home, do not offer to shake hands with the female members. An acceptable greeting is the 'Namaste' (hands raised palm to palm and a slight bow of the head). Shoes must be removed in the area of the house which accommodates a shrine. When Hindu women are addressed by a man, another family member should be present.

## Dress

Married women may adopt the 'Tika' (red spot) on the forehead. Women may wear Saris or a Shalwar and Khameez. Others wear western style clothes.

## Forms of Address

There is no direct equivalent to Mr, Mrs or Miss but Kanwar, Shri, Shrimati or Sushai can be used. Hindu names can be complicated. The family name traditionally relates to caste status and may not be the same for members of the same family. 'Devi', 'Kumari' or 'Wati' may be adopted in place of a family surname by some Hindu women. In records, it may be preferable to use either the family surname or both the personal and middle names.

## Gujarati Names

Males may adopt the personal name, followed by the father's personal name and then the family name. Females often use the personal name. Suffixes such as 'Bhai' or 'Ji' for males and 'Bain' or 'Mai' for females are common. In records, the family name is used. Use of a father's personal name as a middle name can be confusing.

## Hinduism In Britain Today

According to the 2001 census, just over 550,000 Hindu's are living in Britain. Hindu temples and community centres are thriving in Britain providing a social as well as a religious focus for Hindu families.

Hindus from Gujerat and the Punjab have strong religious, cultural and linguistic links, and many Hindus from these regions formed an early wave of Hindu migration to Britain in the 1950s and 1960s. A second wave of immigration came later, from East Africa, where Asians were expelled from countries such as Uganda.

Sometimes cultural and geographical links are more important than religious. As a result, marriage between a Sikh and a Hindu is not uncommon. A shared caste and ethnic background might take precedence over religious identity. Because Hinduism is such a tolerant, eclectic religion, it is happy to associate closely with many faith commitments such as Sikhism, Buddhism and Jainism. Such variety and diversity means that dividing lines between religions can become blurred, for example groups such as the Ravi Dasis and Valmikis can be seen to lie somewhere between these Hinduism and Sikhism.

The Hindu community is evolving and establishing itself in Britain. Communal worship on Sunday is an increasingly common occurrence. Special literature is produced for Hindu children and classes are held in the temple to teach religion, culture and language. Videos from India have been popular for years and are an important means of the transmission of culture to children born and brought up in Britain.

Locally, the first Hindu families appear to have settled in the west end of Newcastle in 1929-30. On Sundays, many Hindus may gather in the mandir (temple) to pray, especially on holy days and festival times such as Diwali. The present mandir serves a community which stretches from north Northumberland to mid County Durham.

<b>Ahimsa</b>	'Not killing'. Non- violence; respect for life
<b>Artha</b>	Economic development - the second aim of life
<b>Arti</b>	Welcoming ceremony in which auspicious articles are offered to the deity
<b>Aryan</b>	'Noble' - those who know the spiritual values of life; also original inhabitants of Sindhu region in India
<b>Ashram</b>	A place established for spiritual development
<b>Ashrama</b>	One of 4 stages of life adapted to material considerations but ultimately a means of spiritual realisation
<b>Atman</b>	'Self'. Can refer to body, mind or soul but ultimately refers to the real self - the soul
<b>Aum/Om</b>	Sacred symbol and sound representing the ultimate - the most sacred of Hindu words
<b>Avatar</b>	One who descends - a deity - usually Vishnu. 'Incarnation' (inaccurate, but best English word)
<b>Bhagavad Gita</b>	The song of the Lord. Spoken by Krishna - most important scripture for most Hindus
<b>Brahma</b>	A deity - one of the Trimurti and in charge of creative power
<b>Brahman</b>	The Ultimate Reality or the all-pervading Reality
<b>Brahmin</b>	First of the four Varnas (colours) - the social groupings from which most priests come
<b>Dharma</b>	Intrinsic quality of the self/that which sustains one's existence. English - religion/duty
<b>Diwali</b>	Festival of Lights at the end of one year and beginning of another
<b>Durga</b>	Female deity. A form of the goddess Parvati, wife of Shiva
<b>Ganesha</b>	Deity portrayed with an elephant's head - sign of strength - remover of obstacles
<b>Ganga/Ganges</b>	Most famous of all sacred rivers in India
<b>Guru</b>	Spiritual teacher, perceptor or enlightener
<b>Hanuman</b>	Monkey warrior deity who faithfully served Rama and Sita
<b>Havan</b>	Act of worship at many ceremonies - offerings of ghee and grains are made into fire
<b>Holi</b>	Festival of colours celebrated in Spring
<b>ISKCON</b>	International Society for Krishna Consciousness
<b>Jati</b>	Caste - occupational kinship group
<b>Kali</b>	That power of God which delivers justice - often represented by the goddess Kali
<b>Karma</b>	Action - used of work to refer to the law of cause and effect
<b>Krishna</b>	An avatar of Vishnu - one of the most popular deities
<b>Lakshmi</b>	Goddess of fortune
<b>Mahabharata</b>	Epic Hindu writing that relates the story of the five Pandava princes
<b>Mala</b>	Circle of stringed beads of wood or wool used in meditation
<b>Mandala</b>	A circle, area or community
<b>Mandir</b>	Temple
<b>Mantra</b>	That which delivers the mind - a short sacred text or prayer often recited repetitiously

## Glossary

<b>Moksha</b>	Ultimate liberation from the process of transmigration - the continuous cycle of birth and death
<b>Murti</b>	Form - the image or deity used as a focus of worship. NB - do not use idol or 'statue'
<b>Navaratri</b>	Nine Nights Festival preceding Dassahra - held in honour of goddess Durga
<b>Nirvana</b>	Cessation of material existence
<b>Panchatantra</b>	Part of the supplementary Vedic scriptures - composed of animal stories with a moral
<b>Prashad</b>	Sacred or sanctified food
<b>Puja</b>	Worship - referring to a variety of practises in the home or temple
<b>Raja Yoga</b>	Path of self-control and meditation to realise God
<b>Raksha Bandhan</b>	Festival - a feature is women tying a decorative bracelet on their brothers' wrists
<b>Rama</b>	Incarnation of the Lord - hero of the Ramayana
<b>Ramayana</b>	Epic relating the story of Rama and Sita
<b>Ramnavami</b>	Birthday festival of Rama
<b>Rig Veda</b>	First scripture of Hinduism - contains spiritual and scientific knowledge
<b>Rishi</b>	A spiritually wise person - or one of the 7 seers who received the divine wisdom
<b>Samsara</b>	The world - place where transmigration of souls occurs
<b>Sanatan Dharma</b>	The Eternal or Imperishable religion - preferred name for Hinduism by followers
<b>Sanskrit</b>	Sacred language of the Hindu scriptures
<b>Saraswati</b>	Power of knowledge - often represented by Saraswati - goddess of learning
<b>Shaivism</b>	Religion of Hindus devoted to Shiva
<b>Shiva</b>	Hindu god - name means kindly or auspicious
<b>Shivaratri</b>	Annual festival in honour of Shiva - February or March
<b>Shruti</b>	That which is remembered - applied to Hindu scriptures other than the Vedas
<b>Sita</b>	Divine consort of Rama
<b>Smriti</b>	That which is heard- applied to the four Vedas, including the Upanishads
<b>Swami</b>	Controller - eg of one's senses. Title given to religious teacher or holy person
<b>Swastika</b>	Sanskrit for well-being; a mark of good fortune. The four arms signify the four directions (space); the four Vedas (knowledge); the four stages (time) in the life cycle
<b>Trimurti</b>	The three deities - referring to Brahma, Vishnu and Shiva
<b>Upanishad</b>	To sit down near - sacred text based on the teaching of a guru to a disciple. The Upanishads explain the teachings of the Vedas
<b>Vaishnavism</b>	Religion of those Hindus devoted to the god Vishnu
<b>Varna</b>	Colour - the four principal divisions of Hindu society - Castes are sub-divisions of these
<b>Veda</b>	Knowledge - specifically refers to the four Vedas
<b>Vishnu</b>	Hindu god who with Brahma and Shiva forms the Trimurti
<b>Yatra</b>	Pilgrimage - usually to sacred sites in India eg Benares
<b>Yoga</b>	Communion - union of soul with the Supreme or process promoting that relationship

## Introduction

Sikhism was started by Guru Nanak in the Punjab area of India in the 16th century. Sikhs have ten gurus and believe in one God who is present in all people. World-wide there are about 20 million adherents, of whom around 340,000 according to the 2001 census, live in the United Kingdom. The main religious text is 'Guru Granth Sahib'.

Sikhism does not make up the majority of the population of any nation. It makes up the majority of the population of only one Indian Province: Punjab.

## Fundamental Beliefs

Guru Nanak was the first of 10 Gurus who established the Sikh religion. God is believed to be 'nirankar' (formless) and 'akal' (eternal). God is present in all creation and enlightenment is achieved through meditation and truthful living. Attachment to the world causes bondage. Liberation from reincarnation is achieved through God's grace. The Sikh community is called the 'Khalsa', the temple 'Gurdwara'. Amritsar, in India is where the Golden Temple, the holiest of the Sikh shrines, is situated and is the world religious focus point.

## Rites and Observances

The Gurdwara is open to all and everyone is welcome to eat in the 'Langar' (communal kitchen). The main service or worship are held on Sundays. Before entering the Gurdwara, shoes are removed, hands washed and heads covered. The Guru Granth Sahib is central to worship with Sikhs offering food and money to the enshrined scripture, after bowing as a sign of reverence. Singing is important to worship, as is the reciting of the 'Ardas' or prayers. Young Sikhs are initiated into the community around the age of fourteen.

## The Five Ks

The five 'Ks' denote devoutness

- |                      |               |
|----------------------|---------------|
| 1. Uncut hair        | <b>Kesh</b>   |
| 2. Comb to hold hair | <b>Kangha</b> |
| 3. Sword             | <b>Kirpan</b> |
| 4. Steel Bangle      | <b>Kara</b>   |
| 5. Breeches          | <b>Kachh</b>  |

A baptised Sikh **must** wear the five Ks and a turban. The carrying of a 3' sword is a redundant practice in Britain, reserved for special religious occasions. It is sometimes replaced by the carrying of a 9" sword beneath the outer clothing. Regular worship takes place at home, including daily personal and family recitation of passages from scripture.

## Main Festivals

Most Sikh festivals are related to the lunar year therefore the date on which they are celebrated changes each year.

**BAISAKHI (April)** Baisakhi is the most important Sikh festival. It commemorates the day that the Kalsa came into being and is usually celebrated on the 13th April. Baisakhi is traditionally a harvest festival and is celebrated by prayers and thanksgiving as well as dance and music.

**DIWALI (October/November)** Sikhs celebrate Diwali by lighting candles and exchanging sweets and presents.

**BIRTHDAY OF GURU NANAK (October/November)** This is celebrated by an "Akhand Path" a complete reading of the Guru Granth Sahib. This is started in a gurdwara two days before the festival and will finish on the morning of the birthday. Sikhs try to attend the gurdwara as often as possible during the reading.

## Social Life

Arranged marriages are common. Some Sikh families follow the practice of dowries. Extended families are usual. Women have full equality.

## Anand Karaj (Ceremony of bliss - Wedding ceremony)

Sikh marriages are usually arranged marriages and follow a standard pattern. The elders of both families negotiate the marriage between their children with a third party acting as mediator. The task of mediator was traditionally performed by a priest, but today family friends or relations are usually chosen for this role, although it is not uncommon for parents to use the services of marriage bureaux to find a suitable partner for their son or daughter. In most cases a time will be arranged when the boy and girl will be able to meet each other, though in some instances children will completely accept the decisions being made on their behalf and will not wish to see one another until their wedding day.

The ceremony is always performed in the presence of the Guru Granth Sahib. The priests and senior members of the community explain to the couple the social and religious bond that they are making, and the bride and groom pledge to be faithful to each other in times of both adversity and happiness. The marriage is then solemnised by the couple walking around the scriptures four times, whilst the four divine verses of the Anand karaj, known as the 'Lavan' are sung.

Dowry is strictly forbidden by the Sikh religion although it is customary for the bride to be given gifts either for her new home or herself (jewellery, clothes etc.).

## Death

When a Sikh dies, the body is dressed in white and the 'Sohila' (bedtime prayer) and the 'Anand Sahib' are said. The body is placed in a coffin and if the person was amritdhari (a member of the Khalsa), the 5 Ks are not removed but remain with the body until its end. The body is cremated and the ashes cast into a river. It is preferable for the ashes to be cast into the holy river Kirat Pur Sahib, but if this is not possible, any other river will suffice. After the cremation, prayers for the dead person and the family are said in the gurdwara and an 'Akhand Path' is performed. The mourning period ends when the Akhand Path is completed. No memorials such as tombstones are erected and Sikhs do not keep the anniversaries of deaths. This is largely because Sikhs believe in life after death and death is not seen as an absolute end but as a moving on, perhaps to something greater.

## Diet, Taboos and Social Etiquette

Most Sikhs are vegetarian and abstain from alcohol and smoking. If they eat meat, it will normally be chicken, lamb or pork. The meat must not be 'halal'. Dairy products are permissible. Some Sikh homes have a room set aside for devotion. Upon entering, shoes must be removed and heads should be kept covered.

## Dress

Some Sikh women wear a 'Shalwar' and 'Khameez' (loose trousers with a top and scarf).

## Forms of Address

Sikh names are usually 'Singh' (lion) for males and 'Kaur' (princess) for females. The personal name is first, the middle name is the religious name and the family name is last. Family names are not necessarily used as they denote caste, which Sikhs prefer to avoid. 'Kaur' and 'Singh' may often be used as surnames. Upon marriage, a woman may take the husband's name and call themselves 'Singh'. Sikhs may be prepared to use the family name, where authorities prefer not to have extensive lists of people with the same name.

Mr, Mrs and Miss are equivalent to Sirdar, Sirdani and Bibi.

## Sikhs in Britain

Sikhism remains a significant but minority faith tradition, numbering approximately 17 million worldwide with about 340,000 Sikhs resident in the U.K.

The origins of the relationship between Sikhs and Britain dates back to the days of the Raj and the British Empire. Today there are Sikh communities in most of the countries which were formerly part of the British Empire and Great Britain itself has the largest Sikh population of any country except India.

The majority of members of the Sikh community in Newcastle arrived following political upheavals in Kenya (Zimbabwe) and Uganda.

## Glossary

<b>Akat Purakh</b>	The Eternal One. A designation frequently used of God by Guru Nanak
<b>Akal Takht</b>	Throne of the Eternal; throne of the Timeless One. Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes
<b>Akhand Path</b>	Continuous reading of the Guru Granth Sahib from beginning to end
<b>Amrit</b>	Nectar. Sanctified liquid made of sugar and water, used in initiation ceremonies
<b>Amrit Ceremonies</b>	The Sikh rite of initiation into the Khalsa. 'Baptism' should not be used. The ceremony is also known as Amrit Sanskar; Amrit Pahul; Khande di Pahul and sometimes just 'Amrit' or 'Taking Amrit' ('Amrit Chhakna')
<b>Anand karaj</b>	Ceremony of bliss. Wedding ceremony
<b>Ardas</b>	Prayer. The formal prayer offered at most religious acts
<b>Baisakhi</b>	A major Sikh festival celebrating the formation of the Khalsa, 1699 CE
<b>Bangla Sahib</b>	The site of the martyrdom of Guru Har Krishan (Delhi)
<b>Bhai Lalo</b>	A humble carpenter who opens his house to Guru Nanak. The Guru preferred Bhai Lalo's simple food to the offerings of a local rich merchant
<b>Chanani</b>	Canopy over the scriptures, used as a mark of respect.
<b>Chauri</b>	Symbol of the authority of the Guru Granth Sahib. Fan waved over scriptures, made of yak hairs or nylon. It should not be called a 'fly whisk'
<b>Dasam Granth</b>	Collection of compositions, some of which are attributed to the tenth Sikh Guru, compiled some years after his death
<b>Giani</b>	A person learned in the Sikh scriptures
<b>Granthi</b>	Reader of the Guru Granth Sahib, who officiates at ceremonies
<b>Gurbani</b>	Divine word revealed by the Gurus. The Shabads contained in the Guru Granth Sahib
<b>Gurdwara</b>	Sikh place of worship. Literally the 'doorway to the Guru'
<b>Gurmat</b>	The Guru's guidance
<b>Gurmukh</b>	One who lives by the Guru's teaching
<b>Gurmukhi</b>	From the Guru's mouth. Name given to the script in which the scriptures and the Punjabi language are written
<b>Gurpurb</b>	A Guru's anniversary (birth or death). Also used for other anniversaries, eg of the installation of the Adi Granth, 1604 CE
<b>Guru</b>	Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib
<b>Guru Arjan</b>	The fifth Guru who was the first Sikh martyr (1563-1606)
<b>Guru Gobind Singh</b>	Tenth Sikh Guru. Note that the title 'Guru' must be used with all the Guru's names. Sikhs usually use further terms of respect, eg Guru Gobind Singh Ji or Guru Nanak Dev Ji
<b>Guru Granth Sahib</b>	Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh
<b>Guru Har Gobind</b>	Sixth Sikh Guru
<b>Guru Har Krishan (Guru Harkishan)</b>	Eighth Sikh Guru

## Glossary

<b>Guru Nanak</b>	The first Guru and the founder of the Sikh faith (1469-1539)
<b>Guru Tegh Bahadur</b>	The ninth Guru who was martyred for the principle of religious tolerance (1622-1675)
<b>Haumai</b>	Egoism. The major spiritual defect
<b>Hukam</b>	God's will
<b>Hukam</b>	Random reading taken from guidance from the Guru Granth Sahib
<b>Ik Onkar</b>	There is only One God. The first phrase of the Mool Mantar. It is also used as a symbol to decorate Sikh objects
<b>Janamsakhi</b>	Birth stories. Hagiographic life stories of a Guru, especially Guru Nanak
<b>Japji Sahib</b>	A morning prayer, composed by Guru Nanak, which forms the first chapter of the Guru Granth Sahib
<b>Jivan Mukht</b>	Enlightened while in the material body, a spiritually enlightened person, freed from worldly bonds
<b>Kachera</b>	Traditional; underwear/shorts. One of the five Ks (see panj kakke)
<b>Kakka</b>	Singular of the Punjabi (see panj kakke) Letter K (plural 'Kakke')
<b>Kangha</b>	Comb worn in the hair. One of the five Ks (see panj kakke)
<b>Kara</b>	Steel band worn on the right wrist. One of the five Ks (see panj kakke)
<b>Karah parshad</b>	Sanctified food distributed at Sikh ceremonies
<b>Kaur</b>	Princess. Name given to all Sikh females by Guru Gobind Singh (see Singh)
<b>Kesh</b>	Uncut hair. One of the five Ks (see panj kakke)
<b>Khalsa</b>	The community of the pure. The Sikh Community
<b>Khanda</b>	Double-edged sword used in the initiation ceremony, also used as the emblem of the Sikh flag
<b>Kirat karna</b>	Earning one's livelihood by one's own efforts
<b>Kirpan</b>	Sword. One of the five Ks (see panj kakke) ('Dagger' should be avoided)
<b>Kirtan</b>	Devotional singing of the compositions found in the Guru Granth Sahib
<b>Kirtan Sohila</b>	A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the Guru Granth Sahib is laid to rest
<b>Kurahit</b>	Prohibitions, eg intoxicants
<b>Langar</b>	Guru's kitchen. The gurdwara kitchen and the food served in it
<b>Mela</b>	Fair. Used of Sikh festivals which are not gurpurbs
<b>Manji</b>	Small platform on which the scripture is placed
<b>Manmukh</b>	Self-orientated (as opposed to gurmukh)
<b>Mool Mantar</b>	Basic, essential teaching. Basic statement of belief at the beginning of the Guru Granth Sahib
<b>Nam Simran</b>	Meditation on the divine name, using passages of scripture
<b>Nankana Sahib</b>	Birthplace of Guru Nanak. Now in Pakistan
<b>Nishan Sahib</b>	Sikh flag flown at gurdwaras
<b>Nit nem</b>	The recitation of specified daily prayers
<b>Panj kakke</b>	The five K's. The symbols of Sikhism worn by Sikhs

## Glossary

<b>Panj piare</b>	The five beloved ones. Those first initiated into the Khalsa; those who perform the rite today
<b>Panth</b>	The Sikh community
<b>Patases</b>	Sugar bubbles or crystals used to prepare amrit
<b>Punjab</b>	Land of five rivers. The area of India in which Sikhism originated
<b>Ragi</b>	Sikh musician who sings compositions from the Guru Granth Sahib
<b>Raheguru</b>	Wonderful Lord. A Sikh name for God
<b>Rahit</b>	Sikh obligations, eg to meditate on God
<b>Rahit Maryada</b>	Sikh code of discipline
<b>Sadhsangat</b>	Congregation or assembly of Sikhs
<b>Sewa</b>	Service directed at the sadhsangat and gurdwara, but also to humanity in general
<b>Shabad</b>	Word. Hymn from the Guru Granth Sahib; the divine word
<b>Sikh</b>	Learner; disciple. A believer in the ten Gurus and the Guru Granth Sahib.
<b>Singh</b>	Lion. Name adopted by Sikh males (see kaur)
<b>Sis Ganj Sahib</b>	The site of the martyrdom of Guru Tegh Bahadur (Delhi)
<b>Vak</b>	A random reading taken for guidance from the Guru Granth Sahib
<b>Vand chhakna</b>	Sharing one's time, talents and earnings with the less fortunate

## Introduction

The religion of the Jewish people originated in the Middle East. Although there is no single founder, the traditions can be traced back over 3,500 years. Its beginnings are associated with the Fathers or Patriarchs: Abraham, Isaac and Jacob. The Jewish people are called "The Children of Israel". Israel means he who struggled with God.

## Contemporary Judaism

There are a number of different ways of identifying groups within the Jewish community, one of which is based on geography.

The Sephardic Jews once lived, or still live, in Spain, Portugal, the Ottoman Empire and the Arab Middle East. Ashkenazi Jews originate from Central and Eastern Europe, including Russia.

Other differences relate to religious belief and practice and it is in this sense that we think of 'Orthodox' (traditional) Jews and 'Progressive' Jews. Progressive Jews can be further sub-divided into Conservative, Reform and Liberal communities.

Orthodox Jews stress the unchanging nature of the Jewish religion and practice. Progressive Jews believe that Jewish practice must adapt to changing circumstances and this outlook stems mainly from the experience of Jews living in different non-Jewish social and cultural situations in the 19th and 20th centuries.

## Some Orthodox Jewish beliefs and practices include:

- all 613 commandments or 'laws' of the Torah must be obeyed
- men and women worship separately
- singing in worship is unaccompanied
- the service is in the sacred language which is Hebrew

## Some Liberal Jewish beliefs and practices include:

- the Torah contains 'teachings' which may be reinterpreted and altered according to circumstances
- both sexes sit together during worship
- singing in worship is accompanied
- the service is in the indigenous language i.e. English in Britain
- a sermon is a central feature of the service

## Reform Jews believe that the Liberals went too far with their adaptations. Consequently their beliefs and practices include:

- the Torah is open to reinterpretation
- families may sit together in the synagogue
- organs provide musical accompaniment in worship
- the service is conducted mainly in Hebrew

Jews make up the **majority (83%)** in one country: **Israel**.

A large number of Israel's Jews are secular - nonobservant and either philosophically nonreligious or even agnostic or atheist. Religious Jews are in the minority in Israel.

Interestingly enough, **a larger group of Jews live in the United States** than in Israel, and a higher proportion of American Jews are religious (i.e., practice Judaism or profess some form of belief in Judaism).

## Fundamental Beliefs

Orthodox Jews believe the 'Torah' (the five books of Moses) was revealed, word for word, by God and accord the Bible and rabbinical interpretations full authority in determining law, life and religious practice. Progressive and Reform Jews believe the 'Torah' was inspired by God but regard it as open to challenge and revision. Conservative Jews maintain traditional religious practice whilst recognising the influence of history on the development of Judaism.

The Torah contains 613 commandments ('mitzvot'), which deal with questions about ethics, spirituality, sabbaths, festivals, dietary rules and other matters. Study of the Torah and practice of its commandments is central to religious life. Jews look forward to the coming of the 'Messiah' or the dawning of a 'messianic' age.

## Religious Rites and Observances

Jews believe that God entered into a covenant with them through Abraham and Moses. This imposes a duty upon Jewish believers to live morally and in accordance with the Jewish Law. The importance of the land of Israel 'Eretz Yisrael' - the concept of Zionism is found in both a religious and political sense.

In progressive Judaism, men and women play an equal part in religious ceremonies including becoming 'rabbis' (spiritual leaders of the community). In orthodox Judaism, women do not have a similar role. Hebrew is the main language of worship and many children learn it in cheder (synagogue based classes) or denominational schools.

Circumcision is required of all male babies on the 8th day of life. According to 'Halacha' (Jewish law based on the Talmud) a Jew is a person born of a mother who was born Jewish or has converted to Judaism.

## Barmitzvah Batmitvah

At age 13 a young male (or female in progressive sects), takes part in a ceremony which confirms their new responsibilities. It involves reading from the Torah and presents are given.

## Worship

The Sabbath ('Shabbat') is central to Jewish life. Shabbat begins about an hour before dusk on Friday evening and ends at nightfall on Saturday night. It is a day of worship and rest, with special synagogue services, special meals and time for the whole family. The general rule is that Jews are forbidden from engaging in activities considered as work (which includes activities such as travelling or writing) on Shabbat. In practice, this is variously interpreted by different groupings. The exception to the Shabbat rules (as in all areas of Jewish life) is where there is a danger to life.

## Major Festivals

The Jewish year is both lunar and solar, in a 19 year cycle, so timings vary. Each month is the equivalent of 29 or 30 days and a year is 354 days. 1994 is the Jewish year 5754/5. The Jewish day goes from evening to evening. All festivals begin in the evening.

### SHABBAT or SABBATH

Shabbat is the main celebration of each week in a Jewish home. It is a celebration of the Sabbath.

### ROSH HASHANA- (September/October)

Jewish New Year commemorating the creation of the world. New Year traditions in Jewish homes include eating a slice of apple dipped in honey to symbolise a 'sweet' new year.

### SUKKOT (September/October)

(Feast of Tabernacles). This is the third harvest festival of the year and one of the three occasions when Jews travelled to the Temple in Jerusalem. It is also a reminder of their journey through the desert.

**SHAVOUT**  
(November/December)

Shavout is the feast of weeks or Pentecost. It particularly remembers the receiving of the Ten Commandments by Moses on Mount Sinai.

**HANNUKA** (May/June)

The Jewish festival of lights celebrates the miracle of light. On this day the chanukiyah is lit, prayers are said and children are given coins as presents.

**PURIM** (February/March)

Purim celebrates the events recorded in the biblical Book of Esther. During this festival, in addition to the reading of the 'Megillah'. Presents are sent to friends often in the form of little pastries, known as 'Hamantaschen' (Haman's Pockets). Also gifts are given to the poor and there is a festive meal.

## Diet, Taboos and Social Etiquette

The Jewish dietary rules are known as 'kashrut'. The extent to which kashrut is observed varies from person to person. Animals, birds and fish are either 'kosher' (permitted) or 'treif' (forbidden). Kosher meat must be slaughtered and prepared in a prescribed manner. Milk and meat products must not be prepared or eaten together. Utensils must be kept separate.

Men and boys cover their heads when in synagogue with a hat or skullcap but devout men always keep their heads covered. Devout men also wear a fringed undergarment 'tzitzit' at all times. Men and women sit separately in orthodox synagogues. Traditionally, married women cover their hair in synagogue. Devout married women cover their hair at all times, often with a wig. They do not wear sleeveless garments or trousers.

'Hasidic' men are distinguishable by their dark clothes, wide brimmed hats, long coats, beards and sidelocks. They are members of ultra-orthodox sects.

Women, especially mothers, are very important in Jewish life because of their role in the family and home, which are central to Jewish continuity and values and, in particular, to many of its festivals and celebrations.

## Marriage

Marriage ceremonies usually take place in the synagogue. The wedding party stands under a chuppah (canopy) which symbolises their future home. The bride and groom drink wine together and promise to follow the Jewish religion. The groom gives the bride a ring and makes a vow in Hebrew. The Ketubah, a solemn and binding legal contract is read aloud and signed by both bride and groom. Finally the groom crushes a glass beneath his foot.

Judaism encourages Jews to marry within the Jewish community as they believe that the greatest chance of happiness lies within a shared heritage.

Divorce is permitted. The religious divorce (get) has to be given by the husband and be accepted by the wife.

## Death

Burial is expected to take place within twenty-four hours of death. The funeral service is simple. Only a basic coffin is allowed and there are no flowers. In death the Jews expect all people to be equal. Orthodox Jews are not cremated but cremation is quite common among progressive Jews. Male Jews are buried in their tallit (prayer shawl).

Prayers should be said three times a day, at home or in the synagogue. Communal worship can take place anywhere eg. in a mourner's home during the 'Shiva' week (a week of mourning following the funeral when mourners stay at home to receive visitors). It is not necessary for a rabbi to lead the communal prayers.

## Jews in Britain Today

In Britain, Jews constitute a very small percentage of the population, with 260,000 people accounting for less than 1% of the total. Nevertheless they make a huge contribution to almost every aspect of British life.

All Jewish groups are found in Britain but Orthodox communities form the majority. The Jewish community in Gateshead is an example of an ultra-Orthodox tradition.

## Glossary

<b>Bar Mitzvah</b>	'Son of Commandment' : initiation ceremony for 13 year old boys
<b>Bat Mitzvah</b>	'Daughter of Commandment' : initiation ceremony for 12 year old girls
<b>Brit Milah</b>	'Covenant of Cutting' : circumcision
<b>Circumcision</b>	Religious rite of Brit Milah - performed usually 8 days after birth
<b>Hagadah</b>	'Telling' - Seder (Passover) book - recounts Israelites liberation from slavery
<b>Hanukiah</b>	8-branched candelabrum used at festival of Hanukkah
<b>Havdalah</b>	'Separation' : service held in the home to bid farewell to the Sabbath
<b>Hebrew</b>	Ancient Semitic language and language of the Bible
<b>Kasher (Kosher)</b>	'Fit; 'proper' - foods permitted by Jewish dietary laws
<b>Matzah (pl. Matzot)</b>	Unleavened bread
<b>Menorah</b>	7-branched candelabrum originally used in the ancient temple
<b>Mezuzah</b>	Container on doorposts of Jewish homes containing verses from the Torah
<b>Mitzvah</b>	Commandment or duty
<b>Pesach</b>	Passover
<b>Rabbi</b>	'My Master' - Jewish teacher - Religious leader of a community
<b>Rosh Hashanah</b>	'Head of the Year' - New Year festival - autumn
<b>Seder</b>	'Order' - order of service at the Passover meal
<b>Sefer Torah</b>	Torah scroll
<b>Shabbat</b>	Sabbath
<b>Shema</b>	Verse re the unity of the Lord from Deuteronomy Ch.6 vv 4 & 5
<b>Sukkah (Sukkot)</b>	'Tabernacle' or 'Booth' - temporary shelter used for meals during Feast of Tabernacles
<b>Synagogue</b>	Jewish place of worship and centre of community life
<b>Tallit</b>	Prayer shawl
<b>Tephilin</b>	Boxes worn on forehead and arm at weekday morning prayers - contain Torah verses
<b>Torah</b>	'Law/Teaching' - the 5 Books of Moses - first 5 books of the Old Testament
<b>Yamulkah (Capel)</b>	Skull cap worn for prayers and Torah study etc.
<b>Yom Kippur</b>	'Day of Atonement' - day of fasting/prayer for forgiveness 9 days after Rosh Hashanah

# Christianity

## Introduction

Christianity dates back about 2,000 years and is the main religion of the UK. Christians believe in the divine incarnation of Jesus, born by 'virgin birth' and sent as God's son to redeem humanity from sin and death. It is believed that Jesus died by crucifixion between 29 and 33 A.D. and that He was raised from the dead and ascended back to God.

World-wide, there are around one billion Christians, about 37 million of whom, according to the 2001 census, live in the United Kingdom. The largest denomination is Roman Catholic and there are many Protestant (Reformed) groups. The bible is the main religious text incorporating the Old and New Testaments. Interpretation and belief vary widely between different denominations.

## Fundamental Beliefs

Christians believe that salvation is possible through faith in Jesus Christ and in the sacraments and teachings of the church. Jesus will return before the 'Last Judgement'.

Most Christians believe in showing responsibility for social action and relief of the poor.

## Rites and Observances

Emphasis is placed upon the celebration of the 'Last Supper' Jesus held with his disciples before his death. This is known as the 'Eucharist', 'Holy Communion' or 'Mass'. Baptismal, marriage and funeral rites are common to all traditions. Confirmation, confession to a priest and absolution of sins are common to the non-reformed churches.

Sunday, the day of the Resurrection, is when most worship services are held.

## Major Festivals

Christmas	25 December
Easter	March/April
Pentecost	May/June

## Diet, Taboos and Social Etiquette

There are no dietary laws for Christians. Many Christians object to abortion and all to euthanasia. Alcohol, smoking and pornography are offensive to some groups. Blasphemy is also offensive.

## Rites of Passage

Christians think of life and their lives as a journey. They see events in their Christian life as being part of a journey which will end with their being with God for eternity.

These include:	Birth and Baptism symbolising joining the faith and making an adult commitment to the faith
	Marriage
	Death

These rites of passage each have a variety of rituals and symbolism associated with them. These are sometimes very elaborate, involving drama and dress and music and sometimes very simple and quiet. Most cultures have secular celebrations which frequently merge with the religious celebration for example a stag party before a wedding. Some churches have made the rites of passage into sacraments symbolising deep spiritual moments in the Christian pilgrimage eg baptism and confirmation.

# Christianity

## Christianity in the Twenty First Century

Since the latter part of the nineteenth century there has been much debate within the Christian church about Christian beliefs. Modern theology and philosophy, scientific theories, secularisation and rapid social change have all exerted a considerable influence on Christian thinkers. The spread of Christianity across the world, in the wake of the expanding British Empire, resulted in the establishment of Christian communities who brought to their faith a widely differing cultural background from that of the West, and this has challenged the whole Christian community to re-examine its beliefs. Biblical criticism, examination of the process of faith development and a greater understanding of human development generally have also caused much rethinking.

There are three broad courses of authority to which Christians look for guidance. These are:

**Scripture**

**Tradition and**

**The Holy Spirit**

Churches might give particular emphasis to one or more of these. For example Pentecostal Christians might place most emphasis on guidance from the Holy Spirit, while Orthodox Christians emphasise the place of Tradition. The buildings used by different church communities reflect very clearly the different Christian life styles, different Christian theologies and styles of worship.

The nineteenth and twentieth centuries saw a high upsurge in theological debate to which Christians have responded in a variety of ways. Forms of radical thought have been developed, including concepts like 'religionless Christianity', 'secular Christianity' and 'the death of God'.

Christians are very involved in caring and relief organisations, eg. Christian Aid, CAFOD and in social, moral and political concerns. Examples of theologically-led political involvement include the liberation theology of Christians working in South America and the involvement of the Church in the struggle against apartheid in South Africa.

Christians are currently debating issues like population and birth control, women priests, abortion, marriage and divorce and medical ethics and the Church is becoming increasingly involved in political affairs, as a series of political decisions have had a significantly negative impact on the lives of certain individuals and groups in society.

<b>Absolution</b>	The pronouncement by a priest of the forgiveness of sins
<b>AD</b>	Anno Domini. In the Year of our Lord. The Christian calendar dates from the estimated date of the birth of Jesus Christ
<b>Advent</b>	Coming. The period beginning on the fourth Sunday before Christmas (40 days before Christmas in the Eastern Orthodox tradition). A time of spiritual preparation for Christmas
<b>Agape</b>	The love of God. New Testament word used for the common meal of Christians; a Love Feast
<b>Altar</b>	Table used for Eucharist, Mass, Lord's Supper. Some denominations refer to it as the Holy Table or Communion Table
<b>Anglican</b>	Churches in full communion with the See of Canterbury. Their origins and traditions are linked to the Church of England, and are part of the Anglican Communion
<b>Apocalyptic</b>	(i) Revelatory, of God's present purposes and of the world (ii) Used of a literary genre, eg the Book of Revelation
<b>Apocrypha</b>	Books of the Old Testament that are in the Greek but not the Hebrew Canon. Some Churches recognise the Apocrypha as part of the Old Testament Canon
<b>Apocryphal New Testament</b>	A modern title for various early Christian books which are non-canonical
<b>Apostle</b>	One who was sent out by Jesus Christ to preach the Gospel
<b>Ascension</b>	Event, 40 days after the Resurrection, when Jesus 'ascended into heaven' (Luke 24; Acts 1)
<b>Ash Wednesday</b>	The first day of Lent. In some Churches, penitents receive the sign of the cross in ashes on their foreheads
<b>Atonement</b>	Reconciliation between God and humanity; restoring a relationship broken by sin
<b>Baptism</b>	Rite of initiation involving immersion in, or sprinkling or pouring of, water
<b>Baptist</b>	(i) A member of the Baptist Church, which grew out of the Anabaptist movement during the 16th century Reformation (ii) A Christian who practises Believer's Baptism
<b>Baptistry</b>	(i) Building or pool used for baptism, particularly by immersion (ii) Part of a church, where baptism takes place
<b>BC</b>	Before Christ. Period of history before the estimated birth of Jesus Christ
<b>Believer's Baptism</b>	The baptism of people who are old enough to understand the meaning of the rite
<b>Benediction</b>	Blessing at the end of worship. Also, late afternoon or evening service including the blessing of the congregation with the consecrate host (usually in Roman Catholic context)
<b>Blessed Sacrament</b>	Bread and wine which have been consecrated and set aside for future use (usually in the Roman Catholic Church)
<b>Canon</b>	Scripture. The accepted books of the Bible. The list varies between denominations
<b>Catholic</b>	(i) Universal (ii) Often used as an abbreviation for Roman Catholic

# Christianity

## Glossary

<b>Charismatic</b>	A modern movement within the Church, emphasising spiritual gifts, such as speaking with tongues
<b>Chrismation</b>	(i) The Orthodox second sacrament of initiation by anointing with chrism (a special oil). Performed at the same time as baptism (ii) Anointing with oil, eg healing or coronation
<b>Christ/Messiah</b>	The anointed one. Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity
<b>Christmas</b>	Festival commemorating the birth of Jesus Christ (25 December, in most Churches)
<b>Church</b>	(i) The whole community of Christians (ii) The building in which Christians worship (iii) A particular denomination
<b>Confession</b>	Contrition; penance, (i) One of seven sacraments observed by some Churches whose priest confidentially hears a person's confession (ii) An admission, by a Christian, of wrong-doing (iii) A particular official statement (or profession) of faith
<b>Congregationalist</b>	Member of a Christian body which believes that each local church should be independent and self-governing under the authority of Christ
<b>Consubstantiation</b>	Doctrine of the Eucharist associated with Luther, which holds that after consecration the substances of the Body and Blood of Jesus Christ and the bread and wine co-exist in union with each other
<b>Creed</b>	Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds
<b>Crucifixion</b>	Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of Jesus Christ and many who opposed the Romans
<b>Easter</b>	Central Christian festival which celebrates the resurrection of Jesus Christ from the dead
<b>Ecumenism</b>	(Oikoumene). Movement within the Church towards co-operation and eventual unity
<b>Episcopacy</b>	System of Church government by bishops
<b>Epistle</b>	From the Greek word for letter. Several such letters or epistles, from Christian leaders to Christian Churches or individuals, are included in the New Testament
<b>Eucharist</b>	Thanksgiving. A service celebrating the sacrificial death and resurrection of Jesus Christ, using elements of bread and wine (see Holy Communion)
<b>Evangelical</b>	Group, or church, placing particular emphasis on the Gospel and the scriptures as the sole authority in all matters of faith and conduct
<b>Evangelist</b>	A writer of one of the four New Testament Gospels
<b>Font</b>	Receptacle to hold water used in baptism
<b>Free Churches</b>	Non conformist denominations, free from state control (used of 20 Churches)
<b>Good Friday</b>	The Friday in Holy Week. Commemorates the day Jesus died on the cross

<b>Gospel</b>	(i) Good news (of salvation in Jesus Christ) (ii) An account of Jesus' life and work
<b>Grace</b>	(i) The freely given and unmerited favour of God's love for humanity (ii) Blessing (iii) Prayer of thanks before or after meals
<b>Heaven</b>	The place, or state, in which souls will be united with God after Death
<b>Hell</b>	The place, or state, in which souls will be separated from God after Death
<b>Holy Communion</b>	Central liturgical service observed by most Churches (see Eucharist, Mass, Lord's Supper, Liturgy). Recalls the last meal of Jesus, and celebrates his sacrificial and saving death
<b>Holy Spirit</b>	The third person of the Holy Trinity. Active as divine presence and power in the world, and in-dwelling in believers to make them like Christ and empower them to do God's will
<b>Holy Week</b>	The week before Easter, when Christians recall the last week of Jesus' life on Earth
<b>Icon/Ikon</b>	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
<b>Iconostasis</b>	Screen, covered with icons, used in Eastern Orthodox churches to separate the sanctuary from the nave
<b>Incarnation</b>	The doctrine that God took human form in Jesus Christ. It is also the belief that God in Christ is active in the Church and in the world
<b>Jesus Christ</b>	The central figure of Christian history and devotion. The second person of the Trinity
<b>Justification by Faith</b>	The doctrine that God forgives ('treats as just') those who repent and believe in Jesus Christ
<b>Kerygma</b>	The central message about Jesus proclaimed by the early Christians
<b>Kyrie (Greek)</b>	<i>O Lord</i> Addressed to Jesus, in 'Kyrie eleison' (Lord have mercy)
<b>Lectern</b>	Stand supporting the Bible, often in the shape of an eagle
<b>Lectionary</b>	List of scriptural passages for systematic reading throughout the year
<b>Lent</b>	Penitential season. The 40 days leading up to Easter
<b>Liturgy</b>	(i) Service of worship according to a prescribed ritual such as Evensong or Eucharist (ii) Term used in the Orthodox Church for the Eucharist
<b>Logos</b>	Word. Pre-existent Word of God incarnate as Jesus Christ
<b>Lord</b>	Title used for Jesus to express his divine lordship over people, time and space
<b>Lord's Supper</b>	Alternative term for Eucharist in some Churches (predominantly Non-conformist)
<b>Lutheran</b>	A major Protestant Church that receives its name from the 16 <sup>th</sup> Century German reformer, Martin Luther
<b>Mass</b>	Term for the Eucharist, used by the Roman Catholic and other churches
<b>Maundy Thursday</b>	The Thursday in Holy Week. Commemorates the Last Supper
<b>Methodist</b>	A Christian who belongs to the Methodist Church which came into existence through the work of John Wesley in the 18th century
<b>Missal</b>	Book containing words and ceremonial directions for saying Mass

<b>Mother of God</b>	The title given to the Virgin Mary, mainly in the Orthodox and Roman Catholic Churches to underline the Trinitarian belief that Jesus was truly God (in this context, God refers to God incarnate as seen in Jesus Christ)
<b>New Testament</b>	Collection of 27 books forming the second section of the Canon of Christian Scriptures
<b>Non-conformist</b>	Protestant Christian bodies which become separated from the established Church of England in the 17th century
<b>Old Testament</b>	That part of the Canon of Christian Scriptures which the Church shares with Judaism, comprising 39 books covering Hebrew Canon, and in the case of certain denominations, some books of the Apocrypha
<b>Ordination</b>	In episcopal Churches, the 'laying on of hands' on priests and deacons by a bishop. In non-episcopal Churches, the 'laying on of hands' on ministers by other representatives of the Church
<b>Orthodox</b>	(i) Eastern Orthodox Church consisting of national Churches (mainly Greek or Slav), including the ancient Eastern Patriarchates. They hold the common Orthodox faith, and are in communion with the Patriarchate of Constantinople such as Evensong or Eucharist (ii) Conforming to the creeds sanctioned by the Ecumenical councils, eg Nicaea, Chalcedon
<b>Palm Sunday</b>	The Sunday before Easter, commemorating the entry of Jesus into Jerusalem when he was acknowledged by crowds waving palm branches
<b>Paraclete</b>	Advocate. Term used for the Holy Spirit
<b>Parousia</b>	Presence. The second Coming or return of Jesus Christ
<b>Passion</b>	The sufferings of Jesus Christ, especially in the time leading up to his crucifixion
<b>Patriarch</b>	Title for principal Eastern Orthodox bishops. Also used for early Israelite leaders such as Abraham, Issac and Jacob
<b>Pentecost</b>	Whitsun. The Greek name for the Jewish Festival of Weeks, or Shavout, which comes seven weeks ('fifty days') after Passover. On the day of this feast, the followers of Jesus received the gift of the Holy Spirit
<b>Pentecostalist</b>	A Christian who belongs to a Church that emphasises certain gifts which were granted to the first believers on the Day of Pentecost (such as the power to heal the sick and speak in tongues)
<b>Pope</b>	The Bishop of Rome, head of the Roman Catholic Church
<b>Presbyterian</b>	A member of a Church that is governed by elders or 'presbyters'; the national Church of Scotland
<b>Protestant</b>	That part of the church which became distinct from the Roman Catholic and Orthodox Churches when their members professed (or 'protested' hence Protestant) the centrality of the Bible and other beliefs. Members affirm that the Bible, under the guidance of the Holy Spirit, the ultimate authority for Christian teaching
<b>Pulpit</b>	An elevated platform from which sermons are preached
<b>Purgatory</b>	In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for heaven
<b>Quaker</b>	A member of the Religious Society of Friends, established through the work of George Fox in the 17th century

<b>Reconciliation</b>	<ul style="list-style-type: none"><li>(i) Sacrament of the (Roman) Catholic Church, consisting of Contrition, Confession of sins, and Absolution</li><li>(ii) The human process of reconciling Christians with one another</li></ul>
<b>Redemption</b>	Derived from the practice of paying the price of a slave's freedom; and so, the work of Jesus Christ in setting people free through his death
<b>Reformation</b>	A 16th century reform movement that led to the formation of Protestant Churches. It emphasised the need to recover the initial beliefs and practices of the Church
<b>Resurrection</b>	<ul style="list-style-type: none"><li>(i) The rising from the dead of Jesus Christ on the third day after crucifixion</li><li>(ii) The rising from the dead of believers at the Last Day</li><li>(iii) The new, or risen, life of Christians</li></ul>
<b>Roman Catholic</b>	That part of the Church owing loyalty to the Bishop of Rome, as distinct from Orthodox and Protestant Churches
<b>Sacrament</b>	An outward sign of an inward blessing, as in baptism or the Eucharist
<b>Salvationist</b>	A member of the Salvation Army founded by William and Catherine Booth in the 19th century
<b>Sanctification</b>	The process by which a believer is made holy, to become like Jesus Christ
<b>Sin</b>	<ul style="list-style-type: none"><li>(i) Act of rebellion or disobedience against the known will Of God</li><li>(ii) An assessment of the human condition as disordered and in need of transformation</li></ul>
<b>Synoptic</b>	Having a common viewpoint. It is applied to the presentation of Jesus' life in the first three gospels of Matthew, Mark and Luke in contrast with that given in the Gospel of John
<b>Tabernacle</b>	<ul style="list-style-type: none"><li>(i) A receptacle for the Blessed Sacrament, not immediately consumed but set aside or 'reserved' (mainly in Roman Catholic and Eastern Orthodox Churches). The presence of the consecrated elements is usually signalled by a continuously burning light.</li><li>(ii) Term used by some denominations of their building</li></ul>
<b>Transubstantiation</b>	Roman Catholic doctrine concerning the Mass, defined at the Lateran Council of 1215, and confirmed at the Council of Trent in 1551. It states that in the Eucharist, at the words of consecration, the substance of the bread and wine becomes the substance of the Body and Blood of Jesus Christ and that he is thus present on the altar
<b>Trinity</b>	Doctrine of the threefold nature of God - Father, Son and Holy Spirit
<b>Unction</b>	Sacrament of the Sick. The anointing with oil of a sick or dying person
<b>United Reformed Church</b>	A church formed by the union of English Congregationalists with the Presbyterian Church of England, and subsequently the Reformed Association of the Churches of Christ
<b>Vatican</b>	The residence of the Pope in Rome, and the administrative centre of the Roman Catholic Church. The chief building of the Vatican is St Peter's Basilica, built on the traditional site of St Peter's tomb
<b>Virgin Birth</b>	The doctrine of the miraculous conception of Jesus Christ by the Virgin Mary through the power of the Holy Spirit and without the agency of a human father

# Buddhism

## Introduction

Buddhism originated about 2,500 years ago in Nepal. It stems from the enlightenment and teachings of Prince Siddhartha Gautama, who lived around 480 B.C., thereafter known as the Buddha. An extensive collection of religious writings exists which includes the earliest the 'Pali Canon' as well as the 'Mahayana'. Buddhism is a major religion which is mainly found amongst people who originate from South East Asia and the Far East. There are around 300 million Buddhists in the world. Buddhism has existed as a belief in Britain since the turn of society and is a growing movement, with 350 organisations known to the Buddhist Society. These are composed of indigenous Buddhists as well as adherents from the Sri Lankan, Thai, Chinese, Burmese and Malaysian communities. Various Buddhist traditions exist including 'Theravada' and 'Vajrayana' as well as a range contained within the 'Mahayana'. Buddhism is multi-faceted and is both a philosophy and a way of life.

Buddhism is the world's fourth largest organised religion. It is the religion of the majority of the population in:

- Thailand
- Myanmar
- Bhutan
- Laos
- Japan
- Cambodia
- Tibet
- Sri Lanka
- Vietnam
- Dagestan

It is also very strong in China, Mongolia, North Korea and Taiwan.

## Fundamental Beliefs

There are four 'noble' truths:

1. Suffering (dukkha)
2. Cause of suffering and desire (samodaya)
3. Cessation of desire and suffering (nirodha)
4. Way to cessation of suffering by attaining nirvana (magga)

Buddhists believe they may attain 'Nirvana' or enlightenment by following the 'Eightfold Path'. Suffering can be overcome by letting go of desire. There is general belief in rebirth with the status of the next life being dependent on right action in the present one. This is the law of 'Karma'. Emphasis is placed upon self responsibility, compassion, the one-ness of humanity and life.

## Eightfold Path

This consists of right understanding, thought, action, livelihood, speech, effort, mindfulness and concentration.

## Main Festivals

There are many Buddhist festivals of which the most important are the following:

<b>VASAK (May)</b>	Full moon, celebrates the enlightenment of Buddha.
<b>OBON (July to September)</b>	Celebrates the passing on of Buddha.
<b>BUDDHIST NEW YEAR</b>	Varies from country to country

## Diet, Taboos and Social Etiquette

There are no particular taboos although, for monks and nuns, lying, stealing and the taking of intoxicants is prohibited. Monks and nuns should also remain celibate. A strong vegetarianism tradition is predominant.

No special dress is required except for religious communities. Buddhists undertake to live according to five precepts which are:

1. To refrain from injury to living things
2. To refrain from taking things which are not given
3. To refrain from using one's body to hurt or harm oneself or others
4. To refrain from falsehood, prejudice and anything less than the truth
5. To refrain from the abuse of elements which cloud the mind

## Rites of Passage

In Buddhism, rites of passage are of less significance than in most other religions. At birth or marriage a family might do Dana, (generosity, giving gifts), for example by offering food for monks for that day, and might ask for blessings to be chanted but the ceremonies are simple. Marriage is regarded as a secular rather than religious ritual. The rite of initiation is equally simple. To be accepted as a Buddhist, one takes the Refuge (I take Refuge in the Buddha, the Dhamma and the Sangha) and the precepts repeating them after a monk in Pali. This can be done individually or in a gathering, for example, at a festival.

Death is a more religious event and it is customary for monks to be present to chant the scriptures in the hope that the rebirth will be as favourable as the person's Kamma (previous actions affecting one's circumstances in future lives) will allow. In the new Kadampa tradition of Tibetan Mahayana, a special puja of rituals and prayers is chanted to force the consciousness of the dead person into a fortunate rebirth.

The most important ceremony is ordination into the Sangha. In Theravada countries, this can be from the age of seven. There are two forms of ordination:

As a **Samanera** - a novice monk

As a **Bhikkhu** - a fully ordained Buddhist monk

Bhikkhu ordination is only for men over twenty who are free from debt, disease and responsibility and whose parents give permission. Ordination is not necessarily for life. Disrobing is a common phenomenon which might cause sadness but it is not condemned. Despite knowing that what they opt for is clearly going to be quite a difficult life, many men and some women offer themselves for ordination.

Ordinands are questioned as to their suitability. If accepted and ordained they receive robes and requisites from the laity, agree to live by monastic rules and are given a new name and meditation practice. They also take the ten precepts which are the basic rules by which they must live. The first five are identical to those for lay people except that they promise to have no physical contact with a woman.

**The additional five are:**

1. Not eating after midday
2. Not having a luxurious bed
3. Not wearing ornaments and perfumes
4. Not witnessing unseemly shows/dancing
5. Not having money

## Buddhism in Britain

From small beginnings in 1907, Buddhism has developed into quite a strong minority faith in Britain and is said to be the fastest growing religion in the country. Theravada Buddhists were the first group but all branches of Buddhism are now represented. There are more than 200 groups of Buddhists with an estimate of over 140,000 followers, according to the 2001 census.

There are Sri Lankan and Burmese centres and a beautiful Thai temple in Wimbledon, the Buddhapida temple. There are five Thai Forest monasteries, the largest of which is at Harnham near Belsay, Northumberland. Tibetan Buddhism has large centres in Scotland (Samye Ling), Cumbria (the Manjushri Institute) and York (Madhyamika Centre), an example of the New Kadampa Tradition and one of 200 Dhamma centres world-wide. The best known Soto Zen centre is at Throssel Hole in Northumberland. The Friends of the Western Buddhist Order have a large centre in Bethnal Green. The Order is among the most practical and tries to apply Buddhist teaching to present day living. One emphasis is on Right Livelihood which is demonstrated in commercial ventures such as health food shops and in the establishment of the educational publishers and distributors the Clear Vision Trust.

Details of many Buddhist groups can be found in the 'Buddhist Directory' available from the Buddhist Society.

# Buddhism

## Glossary

<b>Abhidhamma</b>	Further or higher teaching. The philosophy and psychology of Buddhism in abstract, systematic form
<b>Abhidhamma Pitaka</b>	Third of the three principal sections of the canon of basic scripture. A systematic philosophical and psychological treatment of the teaching given in the Sutta Pitaka
<b>Anapanasati</b>	Mindfulness of the breath. The practice most usually associated with the development of concentration and calm, but also used in the training of Vipassana (insight)
<b>Anatta</b>	No self, no soul. Insubstantiality; denial of real or permanent self
<b>Anicca</b>	Impermanence; transience. Instability of all things, including the self
<b>Arahat or Arahant</b>	Enlightened disciple. The fourth and highest stage of Realisation recognised by the Theravada tradition. One whose mind is free from all greed, hatred and ignorance
<b>Atta</b>	Self, soul
<b>Bhikkhu</b>	Fully ordained Buddhist monk
<b>Bhikkhuni</b>	Fully ordained Buddhist nun
<b>Bodhi Tree</b>	The tree under which the Buddha realised Enlightenment - the Tree of Wisdom
<b>Bodhisatta</b>	A Wisdom Being. One intent on becoming, or destined to become, a Buddha. Also Gotama, before his Enlightenment as the historical Buddha
<b>Brahma Viharas</b>	Four sublime states: loving kindness, compassion, sympathetic joy, evenness of mind
<b>Buddha</b>	Awakened or Enlightened One
<b>Dalai Lama</b>	Great Ocean. Spiritual and temporal leader of the Tibetan people
<b>Dana</b>	Generosity, giving, gift
<b>Dhamma</b>	Universal law, ultimate truth. The teachings of the Buddha. A key Buddhist term
<b>Dhammapada</b>	Famous scripture of 423 verses
<b>Dukkha</b>	Suffering; ill; unsatisfactoriness; imperfection. The nature of existence according to the first Noble Truth
<b>Gotama</b>	Family name of the Buddha
<b>Jataka</b>	Birth story. Accounts of the previous lives of the Buddha
<b>Jhana</b>	Advanced meditation
<b>Kamma</b>	Action. Intentional actions that affects one's circumstances in this and future lives
<b>Karuna</b>	Compassion
<b>Khandha</b>	Heap; aggregate. The Five Khandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness)
<b>Khanti</b>	Patience; forbearance
<b>Kilesa</b>	Mental defilement or fire, such as greed, hatred or ignorance
<b>Koan (Japanese)</b>	Zen Buddhist term referring to enigmatic or paradoxical questions used to develop intuition. Also refers to religious problems encountered in daily life.
<b>Lama (Tibetan)</b>	Teacher, or one who is revered
<b>Lotus Sutra</b>	A scripture of major importance to various schools within the Mahayana tradition

<b>Magga</b>	Path, leading to cessation of suffering. The forth Noble Truth
<b>Mahayana</b>	Grand Way or Vehicle. Teachings that spread from India characterised by the Bodhisattva Ideal, and the prominence given to the development of both compassion and wisdom
<b>Mala</b>	String of 108 beads used in Buddhist practice (like a rosary)
<b>Metta</b>	Loving kindness. A pure love which is neither grasping nor possessive
<b>Metta Sutta</b>	Buddhist scripture which describes the nature of loving kindness
<b>Metteya</b>	One who has the nature of loving kindness. Name of the future Buddha
<b>Mudda</b>	Ritual gesture, as illustrated by the hands of Buddha images
<b>Mudita</b>	Sympathetic joy. Welcoming the good fortune of others
<b>Nirvana</b>	Blowing out of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows. A key Buddhist term
<b>Nirodha</b>	Cessation (of suffering). The third Noble Truth
<b>Panna</b>	Wisdom. Understanding the true nature of things
<b>Parami</b>	A perfection or virtue. One of the 6 or 10 perfections necessary for attainment of Buddhahood.
<b>Parinibbana</b>	The training rules of a monk or nun - 227 in the case of a Theravada monk
<b>Pitaka</b>	Basket. Collection of scriptures (see Tipitaka)
<b>Rupa</b>	Form. Used of an image of the Buddha; also, the first of the Five Khandhas
<b>Sakyamuni</b>	Sage of the Shakyas (the tribe of the Buddha). Title of the historical Buddha
<b>Samadhi</b>	Meditative absorption. A state of deep meditation
<b>Samatha</b>	A state of concentrated calmness; meditation (see Vipassana)
<b>Samsara</b>	Everyday life. The continual round of birth, sickness, old age and death which can be transcended by following the Eightfold Path and Buddhist teaching
<b>Samudaya</b>	Arising; origin (of suffering). The second Noble Truth
<b>Sangha</b>	Community, assembly. Often used for the order of bhikkhus and bhikkunis in Theravadin countries. In the Mahayana countries, the Sangha includes lay devotees and priests, eg in Japan
<b>Sankhara</b>	Mental/karmic formation. The fourth of the five Khandhas
<b>Sanna</b>	Perception. Third of the five Khandhas
<b>Satori</b>	Awakening. A term used in Zen Buddhism
<b>Siddattha</b>	Wish-fulfilled. The personal name of the historical Buddha
<b>Sila</b>	Morality
<b>Sutta</b>	Text. The word of the Buddha
<b>Sutta Pitaka</b>	Second of the three collections - principally of teachings - that comprise the canon of basic scripture
<b>Tanha</b>	Thirst; craving, desire (rooted in ignorance). Desire as the cause of suffering. The second Noble Truth
<b>Tathagata</b>	Another epithet of the Buddha
<b>Theravada</b>	Way of the elders. A principal school of Buddhism, established in Sri Lanka and South East Asia. Also found in the West.

<b>Thupa/Cetiya</b>	Reliquary (including pagodas).
<b>Tipitaka</b>	Three baskets. A threefold collection of texts (Vinaya, Sutta, Abhidamma)
<b>Tiratana</b>	The triple refuge. Buddha, the Dharamma and the Sangha. Another way of referring to the three jewels
<b>Tuiku (Tibetan)</b>	Reincarnated Lama
<b>Upaya</b>	Any skilful means, eg meditation on loving kindness, to overcome anger
<b>Upekkha</b>	Equanimity; evenness of mind
<b>Vajrayana</b>	Thunderbolt; Diamond Way. Teachings promulgated later, mainly in India and Tibet. Another term for esoteric Buddhism
<b>Vedana</b>	Feeling. The second of the Five Khandhas
<b>Vihara</b>	Dwelling place; monastery
<b>Vinaya</b>	The rules of discipline of monastic life
<b>Vinaya Pitaka</b>	The first of the three collections of the canon of basic scripture, containing mostly the discipline for monks and nuns, with many stories and some teachings
<b>Vinnana</b>	Consciousness. The fifth of the Five Khandhas
<b>Vipassana</b>	Insight into the true nature of things. A particular form of meditation (see Samatha)
<b>Viriya</b>	Energy; exertion
<b>Wesak</b>	Buddha Day. Name of the festival and a month. On the full moon of Wesak (in May or June), the birth, Enlightenment and passing away of the Buddha took place, although some schools celebrate only the birth at this time, eg Zen
<b>Zen (Japanese)</b>	Meditation. A school of Mahayana Buddhism that developed in China and Japan

# Chinese Traditions

## TAOISM

Taoism is based on the teachings of Lao-Tzu and is literally the concept of life 'the way'. It shares much of its philosophies with other Eastern religions-particularly Buddhism and Hinduism.

The main moral issues are based on five prohibitions.

- The killing of living creatures
- Alcoholism
- Hypocrisy
- Stealing
- Loose living

and ten instructions

- Be obedient to parents
- 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 Taoist books and burn incense in glorification of Taoism and its principles.

## CONFUCIANISM

Confucius was a teacher of social and moral studies. He established a practical philosophy to meet the needs of those who did not understand the teachings of Lao Tzu. The majority of followers live in China or the rest of Asia.

There are six schools of Confucianism, Neo Confucianism, Contemporary Neo Confucianism, Korean Confucianism, Japanese Confucianism and Singapore Confucianism.

### Sacred Texts

- The Si Shu or Four Books
- The Wu Jing or Five Classics

### Beliefs

Li : includes ritual, property, etiquette, etc

Hsiao : love within the family ; love of parents for their children and of children for their parents

Yi : righteousness

Xin : honesty and trustworthiness

Jen : benevolence, humaneness towards others: the highest Confucian virtue

Chung : loyalty to the state, etc.

Confucianism basically says 'What you do not want done to yourself do not do to others.'

### Practices

Confucianism is primarily an ethical system to which rituals at important times during one's lifetime have been added.

# Chinese Traditions

## Introduction

Chinese people living in the UK may be Buddhists, Catholics, Christians and Taoists a few may practice Confucianism.

## Language and Diet

The official language of China is Mandarin but the mother tongue of most Chinese living in Britain is Cantonese. There are no dietary restrictions however the Chinese community prefer to eat Chinese food.

## Main Festivals

- LUNAR NEW YEAR** The biggest family occasion and reverence is paid to ancestors and parents. A time for family reunions, visiting friends and relatives and exchanging gifts.
- TENG CHIEH** The lantern festival which marks the first full moon of the year and the lengthening of the days. Strings of lanterns in various designs are hung out as decoration.
- CHING MING** A public holiday in China and Hong Kong - a time for people to visit their ancestral graves.
- DRAGON BOAT FESTIVAL** Celebrated with dumplings (wrapped in lotus leaves) and boat races to commemorate the tragic death of a patriotic poet who jumped in the river in order to convince his Emperor to change the style of his administration. Dumplings symbolised people's wish that big fishes in the river would not eat the body of the poet while dragon boat races with drums and other noises would have the same effect.
- MID AUTUMN FESTIVAL** Historically a festival for the celebration of the harvest and the full moon.

## Birth

Traditionally in the Chinese culture the mother and newborn baby stay at home for the first month. After this a special meal is prepared and all friends and relations invited.

## Marriage

In Britain arranged marriages as such are not common however often the family and friends introduce young people to one another. Families then follow the traditional custom of matching the couple's horoscope and using this to fix the date of marriage.

## Death

Traditionally the colour white represents mourning however in some families they prefer to wear black. Friends, relatives and members of the community collect money in white envelopes for the family of the bereaved. This then goes towards the cost of the funeral. Chinese may be buried or cremated and ashes taken back to their ancestors' grave. After bereavement for a time people do not visit anyone's home without being invited in case they bring bad luck.

# Rastafarianism

## Introduction

Rastafarianism dates back to the early 1930s when the Prince Regent, Ras('Prince') Tafari, was crowned as Emperor Haile Selassie I of Ethiopia (1930-74). Indeed, it is from Ras Tafari that this Revivalist Movement gained its name. Rastafarians believe in one God (Jah) and that they and all Africans who have migrated are but exiles in 'Babylon'. They are destined to be delivered out of captivity by a return to Zion or Africa - the land of their ancestors. There are believed to be about 250,000 adherents to this religion world-wide, of whom approximately 5,000 live in the United Kingdom.

## Fundamental Beliefs

The modern characteristics of the Rastafarian movement include a loosely defined belief system, due to its lack of a single authoritative voice. Some consider the Rastafarian movement to be influenced by Marcus Garvey's own set of beliefs. He established the Universal Negro Improvement Association in 1914 in both the United States and Jamaica. This organisation was the vehicle for Garvey's aim to return Black to Africa. His teaching remains the key influence upon this Black religion. Garvey was thought to have predicted the coronation of Emperor Haile Selassie with his alleged phrase 'Look to Africa when a Black king shall be crowned, for the day of deliverance is near'.

## Tenets of Faith

Despite the lack of central authority, Rastafarianism is guided by key tenets of faith. The Bible is the main religious text of Rastafarianism. The African race is one of God's chosen races, one of the twelve Tribes of Israel. Jamaica is the biblical 'Babylon', although all the places to which Africans have been exiled are also included. 'Babylon' is the place which will never see spiritual reform and liberation. 'Jah' is believed to reside in each person and there is 'Oneness' between the individual and God. Revivalism, the belief that they are destined to be delivered out of captivity by a return to Zion or Africa, is the key tenet of faith held by the adherents to Rastafarianism.

## Rites and Observances

Worship takes place at various times depending upon each Rastafarian commune. Nevertheless, a service is conducted at least once a week. Central to the service is music and, sometimes I-TAL (vegetarian, organic and natural food prepared in the colours red, green and gold). Fasting is observed, sometimes as often as twice each week or simply on the first Saturday of every month. On these days, nothing whatever is consumed from noon until evening. Adherents to Rastafarianism consider Saturday to be the Sabbath day. Cutting of hair is prohibited. Dreadlocks symbolise the 'mane of the Lion of Judah' (reference to the divine title of Emperor Haile Selassie).

## Main Religious Festivals

BIRTHDAY OF EMPEROR HAILE SELASSIE	23rd July
ETHIOPIAN CHRISTMAS	7th January

## Social Life and the Role of Women

Within Rastafarian communities, men and women play distinct roles and have different status. Traditional Rastafarianism, in its attitude and expectations of women (womyn), is very similar to traditional Judaism and Islam. Just as women's equality has become a serious issue in other faiths, Rastafarianism is adopting more open-minded and progressive ideas about women. It is accepted that women, within the Rastafarian religion, may become educated. Abortion and birth control are opposed. Women undergo certain restrictions during menstruation, a time perceived as being 'impure'.

# Rastafarianism

## Language, Culture and Diet

Since the Second World War, the influence of Rastafarianism on Jamaican society has been very significant. Music, language and cultural styles of dress have become symbolic of both Jamaica and Rastafarianism. As a consequence, it is difficult to ascertain where Rastafarianism ends and Jamaican culture begins. It would be a mistake to assume that everybody wearing their hair in dreadlocks or even the 'Tam' (a woollen hat used by 'Dreads' to cover their locks) is an adherent of Rastafarianism. Nevertheless, some adherents choose to express themselves in music rather than religious observance. Furthermore, the vocabulary of Rastafarianism is largely that of Jamaican Patois. Rastafarianism has, in the past, played a significant role in the politics of Jamaica. Indeed, Rastafarians remain very critical of many aspects of Jamaican politics and way of life.

Most adherents of Rastafarianism are vegetarian and avoid stimulants such as alcohol, tea and coffee. However, marijuana (ganja) is consumed and plays a significant role within Rastafarianism.

# Community Profiles

## Introduction

The following maps and tables have been compiled using information taken from the 2001 Census. The sections that follow include:

- **Ethnic Groups**

These maps provide a geographical spread of the distribution of BME groups in the North East Region.

- **Demographics**

These tables provide the number of people within each BME group broken down by ward for each area.

- **Profiles**

This section provides an overview of each BME group by ward.

## Preamble

This section provides a snapshot of the demographic profile of the region extracted from the 2001 Census. That Census introduced changes in categories of a number of ethnic groups thereby rendering direct comparison with the 1991 impossible. Two of those categories, ie Irish and "Other White", whilst significant, have been deemed in this section not to be BME groups.

Further information, including detailed Census data and maps to Ward level can be obtained from:-

[www.neighbourhood.statistics.gov.uk/default.asp?nsid=false&CE=True&SE=True](http://www.neighbourhood.statistics.gov.uk/default.asp?nsid=false&CE=True&SE=True)

## Summary

- Black and Minority Ethnic (BME) groups make up 2.4% of the population of the North East, compared to 9.1% of England as a whole.
- Asians are the largest BME group in the North East (1.3% of the population). Pakistanis represent nearly half of this group (0.6% of the population).
- Over half of Asians in the North East (52.2%) live in the urban areas of Newcastle upon Tyne (33.9%) and Middlesbrough (18.3%).

## Ethnic Groups

There are lower concentrations of every BME group in the North East compared to England as a whole. In all 97.6% of residents in the North East are white, compared to the 90.9% average for England. The Local Authorities with the highest concentration of BME groups are Newcastle upon Tyne (6.9%) and Middlesbrough (6.3%).

The largest BME group in England is Indian, representing 2.1% of the population. In the North East this figure falls to just 0.4%. The region's highest proportion of Indians is found in Newcastle upon Tyne (1.2%).

Pakistanis represent 0.6% of the North East population, compared to 1.4% of England's population, which is the largest BME group in the region. Middlesbrough has the highest concentration in the North East (3.6%) followed by Newcastle upon Tyne (1.9%).

Caribbean groups represent 0.04% of the population of the North East compared to 1.1% of England's population.

	Resident population (%)	
	North East	England
White	97.6	90.9
Mixed	0.5	1.3
Asian or Asian British	1.3	4.6
Indian	0.4	2.1
Pakistani	0.6	1.4
Bangladeshi	0.3	0.6
Other Asian	0.1	0.5
Black or Black British	0.2	2.1
Caribbean	0.04	1.1
African	0.1	1.0
Other Black	0.02	0.2
Chinese or Other Ethnic Group	0.4	0.9

Source: 2001 Census, ONS

## Religion

80.1% of people in the North East claim to be Christian compared to the national average of 71.7%. This makes the North East the region with the highest proportion of Christians in England.

The highest proportion of Christians in the North East is in Easington (85.2%). Newcastle upon Tyne has the lowest proportion in the region (70.6%) and is the only local authority in the North East to be below the national average.

In the North East there is a lower percentage of people who claim to have no religion (11.0%) compared to the average for England (14.6%). There is also a slightly lower percentage of people who did not state a religion (7.1% compared to 7.7%).

Middlesbrough has the highest proportion of Muslims in the region (4.2%) followed by Newcastle upon Tyne (3.6%). These two Authorities are the only ones in the North East to have a higher proportion of Muslims than the England average. Excluding Middlesbrough and Newcastle upon Tyne, the level of Muslims in the North East falls from 1.1% to just 0.4%.

The North East's Jewish residents make up 0.1% of the population compared to the national average of 0.5%. The greatest concentration of Jews in the North East is in Gateshead (0.8%).

### Resident population (%)

	North East	England
Christian	80.1	71.7
Buddhist	0.1	0.3
Hindu	0.2	1.1
Jewish	0.1	0.5
Muslim	1.1	3.1
Sikh	0.2	0.7
Other religions	0.2	0.3
No religion	11.0	14.6
Religion not stated	7.1	7.7

Source: 2001 Census, ONS

## Asylum Seekers

Figures released from the Home Office show that at June 2003 the number of asylum seekers dispersed to the region by the National Asylum Support Service (NASS) accounted for over 100 different nationalities. In all the numbers relate to 0.2% of the region's population compared to 0.09% for England as a whole.

The regional proportion of asylum seekers is broadly replicated at Local Authority level. The proportions asylum seekers resident in Local Authority areas that are NASS supported cases range from 0.6% to 0.1% of the relevant Authorities population. The North East Consortium for Asylum Support Services (NECASS) will be able to provide more details should it be required.

# Overview

## North East wards with the highest Black and Minority Ethnic populations

Sub-region	Authority	Wards with highest BME population	% of ward population	Largest BME group within ward	% of ward population
Tees Valley	Hartlepool	Grange	2.63	Pakistani	1.20
		Jackson	2.44	Bangladeshi	0.73
		Throston	1.48	Indian	0.43
Tees Valley	Middlesbrough	University	36.40	Pakistani	27.81
		Middlehaven	22.60	Pakistani	15.28
		Gresham	15.65	Pakistani	10.10
Tees Valley	Redcar & Cleveland	South Bank	5.27	Pakistani	2.45
		Newcomen	1.68	Other Asian	0.45
		Kirkleatham	1.61	Mixed: White & Asian	0.31
Tees Valley	Stockton on Tees	Parkfield	16.53	Pakistani	11.99
		Victoria	10.43	Pakistani	6.46
		Ingleby Barwick	3.56	Indian	1.07
Tees Valley	Darlington	Northgate	9.54	Bangladeshi	5.13
		Central	3.85	Indian	1.08
		Park East	3.40	Black Caribbean	0.76
Durham County	Chester le Street	North Lodge	1.62	Indian	0.41
		Edmondsley & Waldrige Sacriston	1.51 1.04	Other Asian Chinese Chinese	0.41 0.69 0.34
Durham County	Derwentside	Ebchester & Medomsley	1.01	Mixed: White & Asian	0.27
		Annfield Plain	0.81	Pakistani	0.29
		Consett North	0.81	Mixed: Other Mixed	0.20
Durham County	Durham City	Elvet	9.70	Chinese or Other: Other	3.24
		St Nicholas	8.04	Chinese or Other: Other	1.82
		Framwellgate Moor	3.64	Other Asian	0.53
Durham County	Easington	Deneside	1.48	Indian	0.34
		Passfield	1.47	Bangladeshi	0.34
		Dawdon	0.91	Indian	0.59 0.46
Durham County	Sedgefield	Greenfield Middridge	1.43	Chinese	0.40
		Woodham	1.19	Mixed: White & Asian	0.26
		Middlestone	0.85	Chinese	0.24
Durham County	Teesdale	Barnard Castle East	3.84	Chinese	2.74
		Startforth	1.60	Mixed: White & Black Caribbean	0.53
		Etherley	1.03	Indian	0.62
Durham County	Wear Valley	Cockton Hill	1.80	Indian	0.76
		Crook South	1.27	Chinese	0.69
		Escomb	1.23	Other Asian	0.30
Tyne & Wear	Gateshead	Saltwell	5.60	Pakistani	2.04
		Bede	3.78	Chinese	0.81
		Bensham	3.39	Chinese or Other: Other	0.81
Tyne & Wear	Newcastle	Elswick	25.48	Bangladeshi	11.72
		Wingrove	24.68	Pakistani	13.09
		Moorside	16.22	Chinese	2.76
Tyne & Wear	North Tyneside	Whitley Bay	4.37	Bangladeshi	1.69
		Northumberland	3.09	Chinese	1.91
		Seatonville	2.79	Bangladeshi	0.94
Tyne & Wear	South Tyneside	Beacon and Bents	11.40	Bangladeshi	6.84
		Rekandyke	9.52	Indian	2.62
		Westoe	4.09	Indian	1.44
Tyne & Wear	Sunderland	Thornholme	10.61	Bangladeshi	6.06
		Central	6.65	Bangladeshi	1.81
		Hendon	3.43	Bangladeshi	0.96
Northumberland	Alnwick	Alnwick Clayport	0.77	Chinese	0.32
		Alnmouth & Lesbury	0.76	Mixed: White & Asian	0.59
		Longhoughton with Craster & Rennington	0.67	Mixed: White & Asian Indian	0.19 0.19
Northumberland	Berwick upon Tweed	Elizabeth	0.93	Chinese	0.33
		Norhamshire	0.83	Chinese	0.44
		Seton	0.72	None specific	0.18
Northumberland	Blyth Valley	Croft	2.63	Bangladeshi	0.55
		Newsham & New Delaval	1.33	Bangladeshi	0.63
		Cramlington North	1.25	Chinese Indian	0.23 0.23
Northumberland	Castle Morpeth	Ponteland South	5.98	Indian	3.41
		Ponteland West	5.58	Indian	3.10
		Pegswood	2.71	Chinese	1.21
Northumberland	Tynedale	Hexham Leazes	0.96	Chinese	0.32
		Hexham Hencotes	0.95	Mixed: Other Mixed	0.32
		Hexham Priestpopple	0.90	Mixed: Other Mixed	0.25
Northumberland	Wansbeck	Hirst	1.96	Bangladeshi	0.59
		Newbiggin East	1.58	Pakistani	0.39
		Bedlington West	1.47	Indian	0.65

Source: 2001 Census Table KS06; Ethnic Groupings. Excludes all White categories.

# Index of Community Contacts

Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
Abu-Baker Mosque		9 Park Road North	Middlesbrough		
African Community Association		12 Blenheim, High Fields, Killingworth,	Newcastle	NE12 6QG	0191 268 2757
Afro Caribbean Peoples Club		2 Elm Grove, Killingworth Village	North Tyneside	NE12 0AN	
Al Hazar Mosque		Laygate, South Shields	South Tyneside		0191 454 9064
Angelou Centre	Fazeelat Iqbal	2 Brighton Grove	Newcastle	NE4 5NR	0191 2260394
Anglo Italian Association	Mr A Gibbon	7 Cottonwood, Thorntree	Middlesbrough		
Apna Ghar Ethnic Minority Women's Centre	Vilma Storey	124 Ocean Road, South Shields	South Tyneside	NE33 2JF	0191 4564147
Arab Muslim Community	Yusef Abdullah	Al-Azhar Mosque, Laygate	South Shields		
Arthurs Hill Community Project	Jacqui Gilchrist	41 Tamworth Road	Newcastle	NE4 5AJ	0191 272 1885
Asian Cultural Association	Mohinder Singh	30-32 Brighton Parade	Hebburn	NE31 2AZ	0191 4890111
Asian Social Centre		143 Canning Street	Newcastle	NE4 8UJ	
Asian Womens Group	Najma Parven	Bensham Grove Community Centre, Bensham Rd	Gateshead	NE8 2XD	0191 477 2263
Asian Youths Volleyball Association		20 Falmouth Street	Middlesbrough		
Bangladesh Association		The Station House, Station Road Corbridge	Northumberland	NE45 5AY	
Bangladesh Muslim Welfare Association		52 Middlesbrough Road, South Bank	Middlesbrough		
Bangladesh Womens Association		19 Whinfell Close, Nunthorpe	Middlesbrough		
Bangladeshi Aqua Aid Project		c/o 180 High Street West	Wallsend	NE28 8HZ	
Bangladeshi Association Gateshead	Mr A R Choudhury	55 Coatsworth Road	Gateshead	NE8	0191 477 2644
Bangladeshi Community Association		c/o Romna Restaurant, Esplanade	Whitley Bay		
Bangladeshi Health Project	Carole Elliott	The Linds, 137 The Broadway	Sunderland	SR4 8HE	
Bangladeshi Muslim Cultural Association		3-5 Baring Street	South Shields		
Bangladeshi Youth Organisation	Abbey Musqith	79 Fowler Street	South Shields	NE33 1RF	0191 455 7778
Bazme Urdu Adab Cleveland (Urdu Literacy)		44 Wellesley Road	Middlesbrough		

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
BECON	Beverley Goldstein	8 Jesmond Road West	Newcastle	NE2 4PQ	0191 245 3850
Bentick Community House		100 Durham Street, Elswick	Newcastle		0191 272 5131
Black Family Health Project		1 Gosforth High Street	Newcastle	NE3 1JL	0191 246 1379
Black Mental Health Forum	Shamshad Iqbal	HIV Prevention Project, 17 St. James's Street	Newcastle	NE1	
Bosnia & Herzegovia Club Ljiljan		Heaton Library, Heaton Park View, Heaton	Newcastle	NE6 5AH	0191 276 5179
BOW Community Projects	Freda Din	North Sands Business Centre, Liberty Way	Sunderland	SR6 0QA	0191 5679856
Brunswick Young People's Project		Brunswick Methodist Church, Brunswick Place	Newcastle	NE1 7BJ	0191 2324323
Central Mosque		Southfield Road	Middlesbrough		
Centre for Multi-Cultural Education		Worcester Street	Middlesbrough	TS1 4NU	
Chinese Association North East Region	David Chow	1 The Forge, Pity Me	Durham	DH1 5RU	0191 3869818
Chinese Association Stockton		66 Dovecot Street	Stockton	TS18 1LI	
Chinese Community Association		51 Bridgemere Drive, Framwellgate Moor	Durham	DH1 5FG	
Chinese Youth Forum	John Chan	c/o Differentia, 4th Floor, Cathedral Buildings, Dean Str.	Newcastle	NE1 1PG	0191 241 0211
Citizen's Advice Bureau	Jabrial Aziz	2nd Floor, Edinburgh Buildings, 2 Station Approach	South Shields	NE33 1HR	0191 455 7958
Cleveland Asian Sports Association		88 Parliament Road	Middlesbrough		
Cleveland Asian Womens Association	Mrs Hussain	42 Gore Sands, Acklam	Middlesbrough		
Cleveland Bangladesh Society		89 Wheatlands Park	Redcar		
Cleveland Council of Churches		81 The Slayde	Yarm		
Cleveland Indian Association		c/o Hindu Temple, 56 Westbourne Grove, North Ormesby	Middlesbrough		
Cleveland Pakistan Women's Association		149 Ayresome Street	Middlesbrough		
Cleveland Review Bilingual Magazine		13 Clifton Street	Middlesbrough		
Community Chinese Centre		25-27 Stowell Street	Newcastle	NE4	
Community Resource Team		41 Tamworth Road, Arthur's Hill	Newcastle	NE4 5AJ	0191 272 1885

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
Corner House Youth Project	Lesley Makin	98 Dovecot Street	Stockton	TS18 1HA	01642 868331
Council for Racial Equality	Mehdi Hussain	42 Gore Sands, Acklam	Middlesbrough		
CSV Traveller Youth Project	Lewis Stokes	CSV, 3rd floor, MEA House, Ellison Place	Newcastle	NE1 8XS	0191 232 6616
Darlington Panjabi School Association		61 Cockton Hill Road, Bishop Auckland	Durham	DL14 6HS	
Darlington Sikh Temple		14 A Bridge Road	Darlington	DL3 8IJ	
Dekh Bhal Asian Carers Projects	Bhavana Griffin	4 Callerton Place, Fenham	Newcastle	NE4 5NQ	0191 272 2877
Denton Sikh Assoc. for Women		62 Teal Road	Darlington	DL1 1DF	
DIVA	Pummi Mattu	c/o St John Ambulance, St John House, Westgate Road	Newcastle	NE4 9PQ	0191 272 7233
Durham and Darlington REC	Tony Lindsay	CVS Buildings, Church Row	Darlington	DL1 5QD	01325 283900
Elswick Health Centre	Tajul Hussain/Lucy Hall	Sceptre Street, Elswick	Newcastle	NE4 6SH	0191 219 5251
Elswick Support Group		71 Mill Lane, Elswick	Newcastle		
Employment Services Working Links (Employment Ltd)	Mark Gilbert	Training & Enterprise House, 2-4 Queen's Square	Middlesbrough	TS2 1AA	01642 341500
English as Additional Language Service	Claire Copeland	Whitehouse Primary School, Whitehouse Lane	North Shields	NE29 8PE	0191 200 6384
Ethnic Minority Achievement Service PHEDC	Dr Hasnain Farahat	Pendower Hall Education Centre	Newcastle		0191 274 7595
Families First	Sabana Ahmed	Bond Street, Benwell	Newcastle	NE4 8BA	0191 272 4990
First Step	Sandra Morland	435 Westgate Road, Arther's Hill	Newcastle	NE4 8RU	0191 226 1213
Gateshead Asian Parents Association		c/o 250 Windsor Avenue	Gateshead	NE8 4PA	0191 477 0583
Gateshead Ethnic Minority Arts	Vikas Kumar	42/44 Bensham Avenue	Gateshead	NE8 1XT	0191 443 4605
Gateshead Hebrew Congregation		Bewick Road	Gateshead		0191 477 2373
Gateshead Law Centre		1 Walker Terrace	Gateshead	NE8 1EB	0191 440 8585
Gateshead Muslim Society	Mr Younas Malik	6 Avondale Terrace	Gateshead	NE8 4NE	0191 477 0411
Gateshead Visible Ethnic Minorities Support Group		42/44 Bensham Avenue	Gateshead	NE8 1XT	0191 487 6065

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
Gateshead Voluntary Organisations Council (GVOC)	Mr Colin Roberts	John Haswell House, 8/9 Gladstone Terrace	Gateshead	NE8 4DY	0191 478 4103
GMB-Regional Race Advisory Committee	Rehana Azam	Cleveland House, 7 Woodlands Road	Middlesbrough	TS1 3BH	01642 241751
Health Development Service	Lucy Hall	Elswick Health Service, Sceptre Court	Newcastle	NE4 6SH	0191 219 5248
Heaton Bangladeshi Muslim Child Association		1 Rothbury Terrace, Heaton	Newcastle	NE6 5XH	
Heaton Mosque		1 Rothbury Terrace, Heaton	Newcastle		
Hindu Cultural Society		21 Acle Burn, Newton Aycliffe	Durham	DL3 4XB	
Hindu Nari Sangh	Dr Shobha Srivastava	35 St George's Avenue	South Shields	NE33 4UR	0191 455 8146
Hindu Temple Middlesbrough		56 Westbourne Grove, North Ormesby	Middlesbrough		
Hindu Temple Newcastle		West Road/Corner of Baxter Avenue	Newcastle	NE4 9QP	
Hindu Womens Association		49 Cleveland Terrace	Darlington	DL3 2NE	
Indian Association of Cleveland		23 Runnymede, Nunthorpe	Middlesbrough		
Indian Ladies Association of Cleveland		3 Woodlands Drive	Yarm		
International Centre, Management Committee	The Secretary	7 Abingdon Road	Middlesbrough	TS1 2DP	
International Student Centre	Margaret Wingfield	Brunswick Methodist Church, Brunswick Place	Newcastle	NE1 7BJ	0191 232 2592
Iranian Centre North East		Callerton House, 4 Callerton Place, Fenham	Newcastle		
Iraqi Community Association	A Alnakash	3 Newham Grange Avenue	Middlesbrough		
Islamic Central Mosque		Malvern Street	Newcastle	NE4 6SU	0191 2260562
Islamic Cultural Association South Bank		62 Redcar Road, South Bank	Middlesbrough		
Islamic Society		133A Waterloo Road	Middlesbrough		
Islamic Society of Darlington	Dr M A Quader	22 Wilton Drive	Darlington	DL3 9PS	
J & K Muslim Mosque Community		28 Clifton Street	Middlesbrough		
Jamia Mosque		133 Waterloo Road	Middlesbrough	TS1 3JB	

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
Jewish Community Council		43 Whitehall Road	Gateshead	NE8 1EB	
Jewish Community Services		Lionel Jacobson House, Graham Park Road, Gosforth	Newcastle		0191 285 1968
Jewish Welfare Society		Graham Park Road, Gosforth	Newcastle		0191 284 0959
Kemet		4A Callerton Place, Fenham	Newcastle	NE4 0LY	0191 272 2574
Kooch Cinema Project	Tina Gharavi	Bridge+Tunnel Productions, Waygood Gallery, 39 High Bridge	Newcastle	NE4 6EB	07970 176 732
Langbaugh Islamics Qusonic Cultural Association		51 South Terrace, South Bank	Middlesbrough		
Langbaugh Multi-Cultural Association		10 Ann Street, South Bank	Middlesbrough		
Madrisa Sia ul Quran		2a Bowes Street	Middlesbrough	TS1 4BT	
Maren Project		Aker McNulty Ltd., Commercial Road	South Shields	NE33 1RZ	
MECSS	Shumil Choudhury	4 Callerton House, Callerton Place, Fenham	Newcastle	NE4 5NQ	0191 273 3264
Metz Bridge Gypsies & Travelling Community	Emily Clark	Plot 10, Metz Bridge Caravan Site, Riverside Park Road	Middlesbrough		
Middlesbrough Law Centre		St Mary's Centre, Corporation Road	Middlesbrough		
Middlesbrough MELA	Christine Harforth	c/o Cultural services, PO Box 134, Civic Centre	Middlesbrough	TS1 2YB	01642 729138
Mill Lane Youth Club	Habib Rahman	Mill Lane Youth Club	Elswick	NE4 6PR	0191 256 7195
Millin Centre	Imran Hussain	160-162 Ellesmere Road, North Benwell	Newcastle	NE4 8TR	0191 272 5115
Minority Ethnic Community Support Service	Anita Bedi	4 Callerton House, Fenham	Newcastle	NE4 5NQ	0191 273 3264
Minority Ethnic Project	Jabrail Aziz	South Tyneside CAB, 2nd Floor, Edinburgh Buildings, 2 Station Approach	South Shields	NE33 1HR	0191 4274109
Mobex North East	Pete Barrett	141 Newbridge Street	Newcastle	NE1 2SY	0191 230 2830
Multi-Cultural Information Centre	Lesley Carson	Room 314, North Tyneside College, Embleton Ave.	Wallsend		0191 229 5227
Muslim Association		94 Milton Road	Hartlepool		
N.Tyneside Ethnic Minorities Traveller Achievement Service		Whitehouse Primary School, Whitehouse Lane	North Shields	NE29 8PE	0191 200 6384

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
Naam		Mill Lane Youth Centre, Sceptre Street	Newcastle	NE1 8XS	
NACRO Northumbria Services		29 Wellbeck Road, Byker Village	Newcastle	NE6 2HU	
Nartington Road Mosque Community		7 Eggleston Terrace	Stockton		
NERS		27 Borough Road	Middlesbrough		
Newcastle Bangladesh Association		3 Cliftonville Avenue	Newcastle	NE4 8RT	
Newcastle City Council Asylum Seekers Unit	Vin Totton	4 Jesmond Road West	Newcastle	NE2 4PQ	0191 211 6702
Newcastle CVS		Mea House, Ellison Place	Newcastle	NE1 8XJ	
Newcastle Ethnic Minorities Team		4 Callerton Place, Fenham	Newcastle	NE4 5NQ	0191 273 3264
Newcastle Reform Synagogue	Rabbi Dr Robert Ash	The Croft, off Kenton Road, Gosforth	Newcastle	NE3	0191 284 8621
NISAA Project	Salma Castle	Centre for Social Policy and Research, University of Teesside, Borough Road	Middlesbrough	TS1 3BA	01642 384 476
North Benwell Black Residents Support Group	Imran Hussain	160-162 Ellesmere Road, North Benwell	Newcastle	NE4 8TR	0191 272 5115
North East Centre for Diversity & Racial Equality	Jamiel Bux	2nd Floor, Mea House, Ellison Place	Newcastle	NE1 8XS	0191 256 7195
North East Chinese Association	Tony Chu	11 Melmersby Close, Whitebridge Park, Gosforth	Newcastle	NE3 5JA	
North East Gujarati Association		82 Hillhead Parkway, Chapel House	Newcastle		0191 2433620
North East Hindu Cultural Trust	Munjula Dhariwal	48 Mitchell Avenue, Jesmond	Newcastle		0191 281 4523
North East Refugee Service	Daoud Zaaroura	19 Bigg Market	Newcastle		0191 2220390
North Eastern Chinese Association		North Shields Peoples Centre, 51	North Tyneside	NE29 0AT	0191 248 7411
North Northumberland Voluntary Action	Sandi Downing	22 Bondgate Without	Alnwick	NE66 1PN	01665 605772
North of England Chinese Association	Peter Lee	8 Woodlands Road	Middlesbrough	TS1 3BHY	
North of England Refugee Service	Mohamed Nasredin	3rd floor, Forim House, The Forum	Wallsend	NE28 8LX	0191 2001199
North of England Refugee Service	Nadeem Ahmad	2 Jesmond Road	Newcastle	NE2 4PQ	0191 2457311

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
North Shields Town Training Centre	Mary Glindon	51 Bedford Street	North Shields	NE29 0AB	0191 201254
Northern Initiative on Women & Eating	Nazia Ul-Haq	2nd Floor, 1 Pink Lane	Newcastle	NE1 5DW	0191 221 2669
Northumberland TEC	Heather Mills	2 Craster Court	Cramlington	NE23 6XX	
Pakistan Cultural Society	Irum Ashraf	C/o Live Theatre, 7-8 Trinity Street, Quayside	Newcastle	NE1 3DF	0191 2693498
Pakistan Muslim Association		15 Shipley Avenue, Fenham	Newcastle	NE4 8QY	
Pakistan Welfare Association of Cleveland		2 Muirfield, Nunthorpe	Middlesbrough		
Panah Black Womens Refuge	H Nisar	PO Box 27	Newcastle	NE3 1UP	0191 284 6998
Panjab Hindi Association	Mr Onkar Singh Rana	29 Killinghall Street	Darlington	DL1 2NE	
Participation in Leisure		The Acadamy, MacDonald Road, Benwell	Newcastle	NE4 8XU	0191 273 6599
Play & Youth Service (East)	Ian Pike	Heaton Complex, Trewitt Road, Heaton	Newcastle	NE6 5DY	0191 2764264
Play & Youth Service (North)	Mary Mac Phersson	West Denton Community Assoc., Hill Heads Rd.	Newcastle	NE5 1DN	0191 2290648
Positive Health	Denise Burke	Health Promotion Centre, Hospital Drive East View	Hebburn	NE31 2TH	0191 451 6600
Positive Images	Andrew Tinkler	Millennium House, 207 Coatsworth Road, Bensham	Gateshead	NE8 1SR	0191 420 3540
President Heaton Mosque		1 Rothbury Terrace, Heaton	Newcastle		
PROUD		The Old School, Church St. East, Hendon	Sunderland		
Race Relations department, Northumbria Police		Race Relation Dep., Block 37, Northumbria Police HQ, Ponteland	Newcastle	NE20 0BL	01661 868468
Racial Equality Development Initiative	Yasmin Khan	New Exchange Buildings, Queen's Square	Middlesbrough	TS2 1AA	01642 211165
Racial Harassment Support Group West	Desmond Hill	71 Mill Lane, Elswick	Newcastle	NE4 6TB	0191 2733250
Regeneration Exchange		c/o Regeneration Scheme, PO Box 100, Civic Centre	Sunderland	SR2 7DN	
Riverside Community Health Project	Sarah Hunter	Riverside Centre, Benwell Library, Atkinson Road	Newcastle	NE4 8XS	0191 226 0754
Roshni Asian Womens Association	Sapna Hussain	10 Dilston Road, Fenham	Newcastle	NE4 5NP	0191 273 0972
S.C.A.F.R.O.	Bart Caulker	The Great House, 474 Durham Road, Low Fell	Gateshead	NE9 4AQ	

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
Saheli	Justine King	4a Callerton Place, Fenham	Newcastle	NE4 4NQ	0191 272 2574
SAKHI		c/o N'tle City Health Project, 14 Greta North Rd.	Newcastle	NE2 4PS	0191 232 3357
Sathi Project	Zakia Chaudhry	14 - 18 Portland Street, Elswick	Newcastle	NE4 6TE	
Save the Children		Unit 3, Dispensary lane,Blackfriars	Newcastle	NE1 4XN	0191 222 1816
Scotswood Family Drug Support Group	Anne Carlile	221 Woodstock Road, Scotswood	Newcastle	NE15 6HE	0191 228 0642
Search Project		74 Adelaide Tce., Benwell	Newcastle	NE4 9JN	0191 273 7443
Senior Black Boys Group	Habib Rehman	Mill Lane Youth Centre, Sceptre Street, Elswick	Newcastle	NE4 6PR	0191 273 9127
Shena Project		95 Anson Court, off Anson Street, Arthur's Hill	Newcastle	NE4 5JG	0191 2733250
Show Racism the Red Card	Ged Grebby	PO Box 141	Whitley Bay	NE26 3YH	0191 291 0160
Sikh Community Welfare Association		126 Clifton Road	Darlington	DL1 5QY	
Sikh Cultural Society		87/89 Commercial Street, Crook	Durham	DL15 0AA	
Sikh Gurdwara		20 Lorne Street	Middlesbrough		
Sikh Gurdwara Sports Club		69 Brignallmoor Crescent	Darlington	DL1 4SQ	
Singh Sabha		Tynedale Close, Fenham	Newcastle	NE4 5RJ	
Sino-Anglo Cultural Exchange Association	Florence Qiu	86/88 Wingrove Road	Newcastle	NE4 9BR	0191 2722424
Sitara	Sahana Majid	Multicultural Centre, Harcourt Road, Southbank	Middlesbrough		
South Tyneside Arab Yemeni Association		Welfare Association, 19 New Green St	South Tyneside	NE33 5DL	0191 456 2554
South Tyneside Bangladesh Muslim Cultural Association	Mr. Syed Faruk Hussain	5 Baring Street	South Shields	NE33 2DR	0191 427 1442
South Tyneside Multicultural Project	Sue Copeland	Stanhope Complex, Gresford Street	South Shields	NE33 4SZ	0191 454 0306
South Tyneside Sheba Association	Raif Abdullah	Wvestow Lodge, 2 Sunderland Road	South Shields	NE33 4UR	0191 455 6680
Special Investigation Unit		Sunderland City Area Command, Gillbridge Avenue	Sunderland	SR1 3AW	0191 454 755
Stanley Youth Centre	Gillie Littlemore	Tyne Road, Stanley	Durham	DH9 6PZ	01207 232 186

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Organisation	Contact Name	Number and Street	Town	Post Code	Telephone
Stockton International Family Centre	Sacha Bedding	66 Dovecot Street	Stockton	TS11 1LL	
Streetwise	Iram Shah	35-37 Groat Market	Newcastle	NE1 1UQ	0191 230 5400
Sunderland Mosque	Mr S J Miah	75 Chester Road	Sunderland	SR2 7PN	0191 565 8708
Sunderlands Youth & Community Service	Abdul Amin	Havelock Towers, 270 Hylton Road	Sunderland	SR4 7XJ	
Sure Start	Nick Strong	159 Southfield Street	Middlesbrough	TS1 3HF	01642 249595
Teesside Awaaz Federation	Habib Rehman	PO Box 16, St Mary's Centre, 82-90	Middlesbrough	TS1 2RW	07773 089892
Teesside Bangladeshi Association	Zafar Uddin	28 Eastbourne Road, Lynthorpe	Middlesbrough	TS5 6QW	
Teesside Bengali Institute	Mr Sinha Roy	c/o International Centre, 7 Abingdon Road	Middlesbrough		
The Refugee Council	Maureen McCann	2 Jesmond Road West	Newcastle	NE2 4PQ	0191 245 7315
Turkish Community Centre		25 Grainger Park Road	Newcastle	NE4 8SA	
Tyne & Wear Black Housing Project	Muhammad Arshad	Room 248 Civic Centre	Newcastle		0191 211 6754
United Black Youth Assoc (Boys)	Habib Rahman	Mill Lane Youth Centre, Sceptre Street, Elswick	Newcastle	NE4 6PR	0191 256 7195
United Black Youth Assoc (Girls)	Fhamshad Iqbal	10 Dilston Road, Fenham	Newcastle	NE4 5NP	0191 273 9127
United Hebrew Congregation of Newcastle upon Tyne	Mrs Deanna Van der Velde	Lional Jacobson House, Culzeon Park, Graham Park Road	Newcastle	NE3 4BH	0191 284 0959
Unity Organisation (Multicultural)	Mr. Tahri Khan	29 Whitehall Terrace, Hylton Road	Sunderland	SR4 7SR	0191 565 9990
VONNE	Gillian Role	Tower Buildings, 9 Old Gate Morpeth	Northumberland	NE61	
Washington Asylum Seekers Project	Rodney Thomas	Albert Place, Columbia	Washington	NE38 7BP	0191 418 7600
West End Health Resource Centre		Adelaide Terrace, Benwell	Newcastle	NE4 8BE	0191 272 4244
West End Refugee Service	Lindsay Cross	St Philip's Vicarage, St. Philip's Close, Arther's Hill	Newcastle	NE4 9LD	0191 273 7482
West End Youth Enquiry Service	Tracy Leach	4 Grangerville North, West Road	Newcastle	NE4 6UJ	0191 273 3997
West Indian Association NE	Amanda Main	C/o 2 Elm Grove, Forest Hall	Newcastle	NE12 7AN	0191 2682629
Young Asian Voices	Suki Shergill	The Old School, Church St East, Hendon	Sunderland	SR1 2BB	0191 553 7837