

# **The Needs of Faith Communities in Major Emergencies: Some Guidelines**



FOREWORD

People of many different faith backgrounds and belief systems live in the United Kingdom. We have a rich mixture of beliefs and ethnicities in this country and that is something to be proud of as a source of economic strength and cultural vitality. However, natural and man made disasters and terrorist incidents do not differentiate between people of different beliefs and backgrounds. The Asian tsunami disaster of December 2004 proved that: Muslims, Buddhists, Christians and Hindus from the region and visitors were all affected. The terrorist outrages of 7 July 2005 in London were directed indiscriminately against the travelling public, resident and tourist, black and white, young and old, people of every faith and denomination.

It makes sense, therefore, for our emergency planners and emergency services to be prepared to deal appropriately with casualties and their families from all sorts of faith backgrounds. It is, of course, terrible and shocking to discover that a close family member or friend has been killed or badly injured in an incident. We know, however, that this shock and grief is made a little more bearable if it is clear that those responding to the situation on the ground have dealt with the victim in a sensitive and thoughtful way that honours the requirements of his or her faith, and that they continue to display this sensitivity in working with the affected families.

These guidelines are not new. They build upon and update previous advice to the emergency services. They have been re-written to ensure that emergency responders have the best and most contemporary information to enable them to go about their vital work with proper sensitivity and consideration and we strongly commend them.



A handwritten signature in black ink that reads "Hazel Blears".

HAZEL BLEARS



A handwritten signature in black ink that reads "Paul Goggins".

PAUL GOGGINS

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## INTRODUCTION

1. Between 1990 and 1996, conferences were held by faith communities to examine ways in which the responses of the faith communities to major emergencies might be co-ordinated and how such responses could be combined with those of other agencies, both statutory and voluntary.
2. Based on discussions at these conferences, the Government published Guidelines for Faith Communities when Dealing with Disasters in 1997. Work to develop these guidelines, which dealt with the specific requirements of members of such communities in the aftermath of disaster, was led by national officers of the Christian Churches, with expertise in disaster response.
3. Details of the Government's programme of work to enhance key generic capabilities necessary to allow the country to respond to the most demanding of emergencies was announced in Parliament on 3 March 2003. Responsibility for this programme lies with the Civil Contingencies Secretariat in the Cabinet Office.
4. The Home Office Cohesion and Faiths Unit has developed this revised edition (originally commissioned by the Civil Contingencies Secretariat) to help local emergency planners and responders to understand the needs of individuals from faith communities in the event of a major incident.
5. This revised edition is designed to provide a basic guide to be used by those responding to major incidents in order that those affected may be dealt with as sensitively as the circumstances allow. It should be read in conjunction with Dealing with Disaster – Revised Third Edition and subsequent emergency planning guidance available from the Cabinet Office Civil Contingencies Secretariat at [www.ukresilience.info/](http://www.ukresilience.info/).
6. Whilst consultation with representatives of the key faith groups was an integral part of producing these revised guidelines, emergency planners are strongly encouraged to liaise with local faith groups (via local places of worship in the first instance) to establish what support is available to them from the different faith communities. Emergency planners will also be aware of the need for a flexible approach: not all disaster situations will affect all faith communities in the same way.
7. The authors would like to thank Tony Thompson, Peter Streets and Gerald Moule for their assistance in producing the revised guidelines.

## GLOSSARY – AN EXPLANATION OF TERMS

While often taken as synonymous, “culture”, “ethnicity” and “religion” express different concepts. It is helpful to define such terms, and the following is adapted from advice given in the Cabinet Office publication *Outreach – Building Links with Ethnic Minority Communities*.

### Culture

An evolving mix of values, lifestyles and customs derived from social heritage. The culture of ethnic minority groups will be affected by the social, economic and political situation in the part of the country in which they live – it is not just about ethnic origin and religious beliefs. Day to day social, economic and political life will have a greater impact on some ethnic groups than on others for whom religion may be almost an all-embracing influence. Culture often includes language or dialect.

### Ethnicity

Members of the same ethnic group have a sense of shared past and origins; they perceive themselves as distinct from others; and these complementary aspects of common origin and distinctness are enhanced when different groups come into contact with each other. Members of the same ethnic group may often be followers of different religions.

### Religion or belief

A religion or belief is a world-view or ‘life stance’- a set of answers to so-called ‘ultimate questions’ involving values - spiritual and moral – and beliefs about the nature of life and the world. Religions usually but not always involve belief in a god (or gods). People of many different cultures and ethnic groups may adhere to the same religion or belief. We need only consider how Christianity and Islam in particular have spread throughout the world to realise that culture and religion are far from synonymous.

## CHAPTER 1

### SPECIFIC FEATURES AND REQUIREMENTS OF FAITH GROUPS AND BELIEFS

1. To understand the needs of the different faith and belief communities in the event of a major incident it is important to take into consideration specific features and requirements of the main faith and belief groups in relation to:
  - Language
  - Diet including fasting
  - Dress
  - Physical contact, medical treatment, hospital stays, rest centres
  - Daily acts of faith and major annual events<sup>1</sup>
  - Dying and death customs
  - Resources (e.g. important texts, facilities communities can offer)
  - Names
2. Fact sheets have been compiled on each of seventeen faith groups represented in the United Kingdom, as well as on non-religious humanist belief. Details have been agreed with the groups listed below and can be found at Annex A.

#### Faith and Belief Groups

- Bahá'ís
- Buddhists
- Chinese (Confucian, Taoist and Astrology, Chinese Christian)
- Christians
- Christian Scientists
- Church of Jesus Christ of Latter-day Saints (Mormons)
- Hindus
- Humanists
- Jain
- Japanese (Shinto)
- Jehovah's Witnesses
- Jews
- Muslims
- Pagans
- Rastafarians
- Seventh Day Adventists
- Sikhs
- Zoroastrians (Parsees)

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<sup>1</sup> Exact dates for religious festivals often depend on phenomena such as the phases of the moon, and planners may wish to purchase a religious calendar every year to obtain specific information. A comprehensive yearly calendar of religious festivals is also available on the website of the organisation Suffolk Inter Faith Resource ([www.sifre.org.uk/index2.htm](http://www.sifre.org.uk/index2.htm)).

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3. It must be remembered that it will not only be survivors, casualties, deceased victims and bereaved families who will be affected by a major incident: the needs of workers, responders and affected communities should also be taken into account. It is likely that a major incident will involve people from differing faith, religious and cultural backgrounds. Responsible agencies must ensure, wherever it is possible to do so, that due consideration is given to the specific associated needs at the time.
4. Emergency planners and responders should avoid making assumptions about religion and ethnicity. For instance, not all Asian people will be Muslim, Hindu or Sikh and not all black African people will be Christian.
5. Consideration must also be given to the possibility that any major incident may involve fatalities. Every care should be given to cater for the needs of bereaved families at the time when they will be seeking to come to terms with their loss. One simple example may be the use of interpreters where language difficulties exist.
6. Where it is possible to do so, attention should be given to concerns of those individuals and communities for whom post mortem investigations are unwelcome and when there is a requirement for a prompt burial. However, it needs to be acknowledged that there will be some incidents where such considerations will not be assisted by the condition of the bodies of deceased victims.
7. Background material on the beliefs and practices of the faith communities featured in Annex A may be obtained from the Home Office Cohesion and Faiths Unit (contact details at Annex B).
8. Each county and unitary authority should develop its own emergency plan and point of contact with the Churches and other faith communities. This plan should embrace the likely needs of survivors, casualties, deceased victims and bereaved families, workers and responders, as well as affected communities.
9. In many instances the contact person may be the local Church of England Archdeacon (in England) who is the representative of the faith communities and who will pass information on to others. In some circumstances it may be the local Ecumenical Borough Dean (in London) or Salvation Army representative who acts for the faith communities.
10. Different arrangements may apply in Scotland, Wales and Northern Ireland. It is important that each plan should have clear contact details, and that those details should be regularly updated and the responsibilities of the contact person reviewed so that they are mutually understood.

### *Catering and resources*

11. The needs of faith communities should be kept in mind if the provision of food is a consideration. As the individual sections in Annex A make clear, planners will be prudent to advise caterers in emergency situations to provide alternatives to animal and dairy products, and to tea and coffee. All Vegetarian, Halal, Kosher and other meat products should be prepared and served in separate areas.



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12. Faith communities themselves may be able to assist with catering. For example, Sikh gurdwaras (places of worship) are accustomed to providing large quantities of vegetarian meals, acceptable to all religions, though the practice of *langar* (hospitality to all).
13. Faith communities of all kinds are normally able to call on volunteers to assist with many practical tasks, and may well offer premises from which emergency services can work. Planners and responders more generally will be aware of the implications of involving the voluntary sector - for example local branches of the Round Table or the Women's Institute.

### *The Salvation Army*

14. The Salvation Army are often the first point of contact for emergency responders and are routinely approached for help and back-up by the Fire and Rescue Service and the Police Service. They have access to facilities in their Citadels such as large halls, sleeping accommodation and catering facilities, and can often supply food and drink and sleeping bags to large numbers of people in locations throughout the country. Furthermore they are able to offer befriending services to deceased victims' families at the scene of disasters. This help is undertaken by specially trained Salvation Army Officers and volunteers.

## CHAPTER 2

### GRIEVING AND HEALING PROCESS FOLLOWING A MAJOR DISASTER

#### Introduction

1. As the emphasis moves in time from the immediate response to an incident to the recovery phase, the local authority will take on the lead role in the rehabilitation and reconstruction of the community. The transition is likely to be formalised through the multi-agency strategic co-ordination group and may occur within hours, days or even weeks of an incident.

#### Memorial ceremonies, services and anniversaries

2. Experience gained from disasters in the United Kingdom has shown that memorial services are an essential part of the grieving and healing process after a major disaster. Services will take many forms and a number may be held, depending on the scale of the incident and the places from which the victims (deceased and survivors) came.
3. A major incident is likely to create a sense of unity that stretches across different beliefs, including those who are not religious. The inclusiveness of the memorial service and the grieving process generally is therefore most important, it should be accessible to people of all faiths and none.
4. As a general guide the sequence is likely to be:

#### *At the scene*

- There will usually be a requirement for some form of simple observance at the scene of the major incident, particularly when there is loss of life. This will usually take place some days after the date the incident occurred and once the identity of the deceased has been established. Where possible, and subject to both police advice and safety considerations, such a service may be held either close to the scene – within the inner cordon – or actually at the point where death occurred, or is believed to have occurred.
- Such a service is usually arranged quite hastily and is for the benefit of the victims and their families only, not the wider public. It is therefore important that all families of the deceased are informed of the intention to hold a service and are given the opportunity to attend. Notification to hold a service may be best given by the police family liaison officers that are allocated to deceased victims' families.
- In the case of some faiths there may be a requirement to hold a specific ceremony at the crash site or scene of death. Where it is safe and practical for such a ceremony to be held, every effort must be made to enable it to take place. There may be a need for particular symbols or types of flower to be used at the ceremony and early consultation with the families of the victims is essential.
- Responsibility for making arrangements for services or ceremonies at the scene should ideally fall to faith leaders or clergy who have been actively involved at the scene. Co-operation and agreement will be required from the police incident

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commander (if the site is still within a cordoned off area) and the owner of the land or property affected by the incident.

### *The Local Community*

5. It is usual for a local community to recognise a major incident with fatalities with an early service. This may take the form of acknowledging the disaster in regular weekly services or a specific memorial service for the disaster. In the event of a specific memorial service soon after the incident, the following points should be considered:
  - Where identification has been confirmed, families of the deceased and survivors, along with responding organisations and emergency services, should be invited. This is a challenging task in the early days because not all facts will be known and some may have to travel some distance, perhaps from other countries.
  - Funerals of some of the victims may not have taken place and an early memorial service may either conflict with a funeral or be very difficult for a family to cope with so close to a funeral. Some people may feel an obligation to attend such a public event whereas they may prefer it to take place later – perhaps on the first anniversary of the incident.
  - The media may wish to cover the service. Appropriate media coverage may take time to arrange, and excluding the media may be viewed as heavy-handed and denying others who could not attend the service an opportunity to see it.
  - A formal memorial service should be planned properly, with full consultation with the families concerned. It is advisable therefore not to describe locally held services specifically as 'memorial'.

### *The Memorial Service*

6. There are a number of key issues to consider when planning a memorial service:
  - **Planning team** - this should include representatives of the bereaved and survivors.
  - **Order of Service** - ideally should reflect the variety of faiths involved in the disaster, with perhaps a non-religious song. When a large number of people have died it may be appropriate to list their names here.
  - **Personal reflections** - there should be opportunity for at least one representative of a deceased victim, one survivor, and (ideally) a member of the responding emergency services to speak.
  - **Communications** - all families of the deceased and survivors should be kept informed of the planning progress in writing.
  - **Venue** - should be large enough to allow as many people as possible to attend.
  - **Personal tribute leaflet** - to accompany the Order of Service. This can contain photographs of the deceased, subject to family agreement and short personal tributes to each of those who died.

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- **Candles** - if practical, one for each of those who died, plus perhaps one to represent the survivors; each to be lit by a member of the deceased's family. It is more sensitive to add a label with the name of the deceased on each candle and the candle can be given to the families when the service is over.
  - **Filming** - experience has demonstrated the value of filming the memorial service for the families and survivors; this needs prior agreement with the owners of the venue. Planners should also consider the possibility of relaying the service via television to other venues nearby, for example community centres and cinemas.
  - **Catering** - ideally there should be a nearby facility for light refreshments after the service for people to meet and relax after what will be a difficult and emotional occasion. Vegetarian, vegan, halal and/or kosher food should be provided, depending on the faith composition of the congregation.
  - **National Service** - there may also be a call for a national service or mark of respect to be held after a major incident. This may involve senior members of the royal family and government. The same considerations of timing and consultation with those affected by the incident described above should take place. In the event of a disaster in the United Kingdom with victims from other countries, early consultation with representatives from that country will be essential.
7. Memorial Services take a substantial amount of planning, organising and funding. It may therefore be more appropriate for the service to be held some time later. This will allow sensitive, consultative and inclusive planning to take place.

### *Anniversaries*

- 8 The first anniversary is perhaps the most significant and is likely to be recognised in a formal way. It may be appropriate for a formal memorial service to be held. However, the first anniversary may well occur whilst a public inquiry into the disaster is underway or whilst a criminal investigation is still in progress, consequences of which should be taken into consideration.
9. If there is a perceived expression of interest in holding a formal memorial service or commemoration on the first anniversary, the need for setting this up should be explored. The most important issue to consider is whether or not the families of those who died want such a formal service or occasion. Consultation with all those involved should be approached with great sensitivity but it is vital to obtain the views of all families as to the time, location and nature of the service or event.
10. It is probable that families and friends of those who died or were injured will keep returning to the disaster site on every anniversary. Some anniversary dates may have more significance than others, for example the fifth, tenth, fifteenth, twentieth and so on. There may be other important dates such as the unveiling of a memorial plaque or opening of a memorial garden.

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11. Further guidance on the planning of national memorial Church services is contained in Chapter Four of *Working Together: Co-operation between Government and Faith Communities* (2004). This is the final report of a Steering Group, including Government Ministers and senior representatives of the faith communities, which between June 2003 and February 2004 carried out a major review of the patterns of engagement between Government and the faith communities in the UK. Officials planning national services are strongly recommended to read this guidance, which is available at [www.homeoffice.gov.uk/docs3/workingtog\\_faith040329\[1\].pdf](http://www.homeoffice.gov.uk/docs3/workingtog_faith040329[1].pdf)

### Floral tributes and messages of condolence

12. It has been a feature of recent major incidents and disasters that many people attending a disaster site or a subsequent memorial service will bring floral tributes, messages, cards and other items to leave. It is important that multi-agency group of local organisations responding to the incident identify suitable, safe locations where these may be placed and remain for some time.
13. Experience has shown that it is helpful to identify early in the incident two possible locations, one within the inner cordon for the bereaved and another for members of the public, outside the outer cordon. Prior consultation with the police incident officer should enable early agreement as to the locations.
14. Thought should be given as to how and when floral tributes should be removed for ultimate disposal. It may be best to remove them when the majority of activity at the scene has been completed, perhaps several weeks after the incident, and during the hours of darkness. For example, the local authority may have a memorial garden where the flowers may be taken, or it may be able to arrange for them to be mulched and spread in a local park or gardens.
15. Tributes and messages need to be handled with sensitivity. It is worthwhile considering how families of the deceased, survivors and others closely affected by the disaster may subsequently gain access to these messages. Written messages can be removed from floral tributes and can be later copied or incorporated into books of tribute or condolence, which are often opened in public places, churches and other locations.

**ANNEX A**

FAITH AND BELIEF GROUPS

<b>Bahá'í</b>	
<b>Language</b>	Main language is English, but elderly (from Iran) may not speak much.
<b>Diet</b>	Bahá'ís abstain from alcohol, but can take it in Medicine.
<b>Fasting</b>	They fast from sunrise (approx. 6.30am) to sunset (approx. 5.45pm) on 2 to 20 March. This fast is only practised by people aged 15 years and over and who are not ill, pregnant, breast-feeding, menstruating or who have been travelling substantial distances.
<b>Dress</b>	There are no special requirements other than moderation and modesty.
<b>Physical contact,</b>	Bahá'ís believe in the healing power of modern medicine for both physical and mental ills, while recognizing the role of the spirit, of prayer and of turning to God. There is no objection to being touched or treated by members of the opposite sex.
<b>Medical treatment</b>	Blood transfusions, organ donations, the administration of prescription drugs and the like are all perfectly acceptable.
<b>Hospital stays, rest centres</b>	There is no objection to mixed wards, but older Bahá'ís may prefer single-sex wards. Bahá'í patients will be ministered to by friends, by family and by those appointed as spiritual caregivers by the community. Because the Bahá'í faith has no sacraments, these spiritual care givers do not have a sacramental or priestly/ministerial role nor do they have any authority over the patient.
<b>Daily acts of faith &amp; major annual events</b>	Every Bahá'í aged 15 years and over must recite daily one of three obligatory prayers each day, as well as reading a passage from the Bahá'í scriptures each morning and evening. Prayers are said privately and facing the 'Point of Adoration' (the Shrine of Bahá'u'lláh, roughly south east from the UK). Before reciting the prayers, Bahá'ís wash their hands and face, but ablutions do not require special facilities. Timing of the Bahá'í day starts at the sunset of the previous day (e.g. Naw-Ruz begins at sunset on 20 March and finishes at sunset on 21 March, but the date is always shown as 21 March). Bahá'í holy days always fall on the same dates each year and are: <ul style="list-style-type: none"> <li>◆ <i>Naw Ruz: New Year (21 March)</i></li> <li>◆ <i>1<sup>st</sup> day of Ridvan (21 April)</i></li> <li>◆ <i>9<sup>th</sup> day of Ridvan (29 April)</i></li> <li>◆ <i>12<sup>th</sup> day of Ridvan (2 May)</i></li> <li>◆ <i>Anniversary of the Declaration of the Bab (23 May)</i></li> <li>◆ <i>Anniversary of the Ascension of Baha'u'llah (29 May)</i></li> <li>◆ <i>Anniversary of the Martyrdom of the Bab (9 July)</i></li> <li>◆ <i>Anniversary of the Birth of the Bab (20 October)</i></li> <li>◆ <i>Anniversary of the Birth of Baha'u'llah (12 November)</i></li> </ul>

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<p><b>Dying</b></p> <p><b>Death customs</b></p>	<p>There are no special religious requirements for Bahá'ís who are dying, but They may wish to have a family member or friend to pray and read the Bahá'í scriptures with them.</p> <p>While there is no concept of ritual purity or defilement relating to the Treatment of the body of a deceased person, there are a few simple and specific requirements relating to Bahá'í burial and the Bahá'í funeral service, which the family will wish to arrange:</p> <ul style="list-style-type: none"> <li>* the body is carefully washed and wrapped in white silk or cotton - this may be done by family members or by others, according to the family's preference; the family may choose to allow others to observe the preparation of the body;</li> <li>* a special burial ring may be placed on the finger of a Bahá'í aged 15 or over;</li> <li>* the body is not cremated but is buried within an hour's travelling time from the place of death;</li> <li>* unless required by law, the body should not be embalmed;</li> <li>* it is buried in a coffin of as durable a material as possible; and</li> <li>* at some time before interment a special prayer for the dead, the only specific requirement of a Bahá'í funeral service, is recited for Bahá'í deceased aged 15 or over.</li> </ul> <p>While it is preferable that the body should be buried with the head pointing towards the Point of Adoration, this is not an absolute requirement, and may be impossible in some cemeteries without using two burial plots. This is a matter for the family.</p>
<p><b>Resources (texts, community facilities etc)</b></p>	<p>The Bahá'í scriptures comprise the Writings of Bahá'u'lláh, Founder of the Faith, and of his forerunner, the Báb. The Writings of 'Abdu'l-Bahá, Bahá'u'lláh's eldest son and successor, are also included in the Bahá'í Canon. Bahá'ís may read the scriptures in any language, so it is preferable In the UK to provide English-language editions. The Bahá'í scriptures belong to all and there are no restrictions on who may touch or handle the books, provided they are treated with respect. Larger Bahá'í communities may have a Bahá'í centre, but most Bahá'í Communities currently have no such facilities.</p>
<p><b>Names</b></p>	<p>Bahá'ís follow the practice of the wider community in naming. There are no Specific religious names. It is very important to check the spelling of the Names of Iranians, which may be transliterated in different ways. For Example, the name Masoud may also be spelt Massoud or Masood.</p>

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<b>Buddhist</b>	
<b>Language</b>	Members in the UK may speak several languages other than English, including Tibetan, Cantonese, Hakka, Japanese, Thai and Sinhalese.
<b>Diet</b>	Often vegetarian, salads, rice, vegetables and fruit are usually acceptable foods to offer. Some Buddhists do not eat onions or garlic, but this is more a matter of personal choice or cultural habit, rather than religious restriction. Buddhists who are vegetarian may eat fish and eggs.
<b>Fasting</b>	Full moon days & new moon days are often fast days for many Buddhists, as are some festival days for various schools of Buddhism. On days of fasting, a Buddhist may eat before noon, but not afterwards.
<b>Dress</b>	Generally, no religious requirements for forms of every-day dress for lay Buddhists. Buddhist monks or nuns of the Theravada school shave their heads and wear orange or ochre-coloured robes.
<b>Physical contact</b>	In the case of medical examination and treatment and comforting by strangers, a Buddhist may be touched by a person of either sex.
<b>Medical treatment</b>	There are no religious objections to blood transfusions, or transplants.
<b>Hospital stays, rest centres</b>	In cases of hospital stays, the use of either a bath or a shower is a personal matter. Provision of a quiet space set aside in a hospital or rest centre is not a necessity, but if available it can be used for silent reflection and meditation.
<b>Daily acts of faith &amp; major annual events</b>	<p>Buddhists do not pray in the generally-accepted sense, but meditate regularly.</p> <p>Other than in Zen Buddhism, the Buddhist calendar is lunar; the dates will therefore vary from year to year. Traditional observance days are the full moon, new moon and quarter days. There are different special events during the year, but those celebrated by all schools of Buddhism are:</p> <ul style="list-style-type: none"> <li>◆ <i>Wesak</i></li> <li>◆ <i>Full moon days</i></li> </ul> <p>The calendar observed by Buddhists is not standardised and different traditions within Buddhism may observe the same Festival on significantly different dates. It is therefore wise to ask about the practice within the tradition involved, rather than making an assumption that for instance, <i>Wesak</i>, is observed on the same date by all Buddhists.</p>
<b>Dying</b>	Many Buddhists wish to maintain a clear mind when dying. There is respect for the doctors' views on medical treatment, but there may sometimes be a refusal of pain-relieving drugs if these impair mental alertness. This is a matter of individual choice. It is helpful for someone who is dying to have some quiet, and it is customary to summon a monk to perform some chanting of sacred texts in order to engender wholesome thoughts in the mind of the dying person.
<b>Death customs</b>	After death, the body of the deceased may be handled by non-Buddhists. In some cases a monk may perform some additional chanting, but this is not a universal practice. There are no objections to post-mortems. Preparation of the body for the funeral is generally left to the undertaker, but in some instances relatives may also wish to be involved. The body may be put in a coffin, or wrapped in cloth (sometimes white), or dressed in the deceased's own clothes. It may be surrounded by candles, flowers, incense, photographs and coloured lights, but this is a matter of individual choice and there are no hard-and-fast rules. The body is usually cremated, at a time dependent upon the undertaker and the availability of the crematorium's facilities.



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<b>Resources (texts, community facilities etc)</b>	The Pali Canon contains the teachings of the Buddha and his disciples and is used in the Theravada school of Buddhism. Mahayana schools use texts either in Sanskrit or their own languages, such as Chinese, Korean, Japanese and Tibetan. Books of Scripture, liturgy etc should, at all times, be handled with the utmost respect. In many traditions it is considered disrespectful to place them on the ground or to cover them.
<b>Names</b>	Buddhists usually have two or more names. The last name is the family name, and the preceding name(s) is/are given at the time of birth.

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<b>Chinese (Confucianism, Taoism, Astrology, Christianity)</b>	
<p>Half the Chinese in the UK do not profess any religious belief. 1 in 4 are Christians and worship in Chinese language churches, and 1 in 5 observe Buddhist/Taoist/Confucian ceremonies and practices. Belief in astrology is widespread. Some 200 Chinese Christian churches exist in cities and towns, each having congregations worshipping in Cantonese, English and Mandarin to cater for linguistic preferences. Some are denominational but most are non-denominational and evangelical. Pastors are bilingual in English and Cantonese or Mandarin. More than half of the UK's Chinese churches have fraternal links with the Chinese Overseas Christian Mission (COCM) that runs a Bible College (in Mandarin) in Milton Keynes. The COCM has long-standing links with the Overseas Missionary Fellowship, formerly the China Inland Mission. The COCM also has links with some 200 congregations of Chinese Christian churches in continental Europe.</p>	
<b>Language</b>	Cantonese, Mandarin, Hakka, Hokkien, English
<b>Diet</b>	Southern Chinese (Cantonese and Fujian): seafood, fish, pork, poultry, green vegetables, soup, rice, rice noodles and fresh fruit. Northern Chinese: bread, wheat dumplings, meat dumplings, noodles, pork, lamb, chicken, cabbage, green vegetables. Beef and cheese are least preferred food. Drink: Soya milk is preferred to cow's milk as some Chinese are allergic to cow's milk. China tea (without milk and sugar).
<b>Fasting</b>	Buddhist/Taoist Chinese will eat a vegetarian diet before major festivals.
<b>Dress</b>	Men and women prefer shirt/blouse and trousers/slacks.
<b>Physical contact</b>	Although there is no gender barrier, women prefer to be medically examined by women health professionals. Single gender wards are preferred. Showers are preferred as Chinese people are not accustomed to bathtubs. Washing is done personally or by a spouse, parent or offspring of the same gender as the patient.
<b>Medical treatment,</b>	Injections are preferred in the belief that they are more effective than pills.
<b>Hospital stays, rest centres</b>	Chinese food should be offered to patients. Family units stay together and do not like being separated in emergencies, and this includes extended family members.
<b>Daily acts of faith &amp; major annual events</b>	<p>Buddhists and Christian Chinese will pray or meditate in similar ways to their co-religionists. In addition to the two main Christian festivals of Christmas and Easter, Chinese Christians celebrate the Chinese New Year.</p> <ul style="list-style-type: none"> <li>◆ <i>Lunar New Year</i>: The biggest family occasion and honour/reverence is paid to ancestors and parents. A time for family reunions, visiting friends and relatives and exchanging monetary gifts in red envelopes.</li> <li>◆ <i>Teng Chieh</i> (Lantern Festival at first full moon of the year)</li> <li>◆ <i>Ching Ming</i>: A public holiday in China and Hong Kong - a time for people to visit their ancestral graves (April)</li> <li>◆ <i>Dragon Boat Festival</i> (June)</li> <li>▲ <i>Mid Autumn Festival</i> (September)</li> </ul>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<p><b>Dying</b></p> <p><b>Death customs</b></p>	<p>All family members gather at the bedside. A Chinese Christian pastor is called to pray for and to counsel the dying person. In the UK this practice is also common among Chinese with no religious convictions or who are traditional Confucian/Taoist. Buddhists call for a priest/monk from a Buddhist association or temple with links to Taiwan or Hong Kong.</p> <p>After death, undertakers handle the deceased. Some undertakers in areas with long established Chinese populations (e.g. Merseyside) are accustomed to Chinese needs such as embalming and the deceased being fully dressed in best clothes including shoes and jewellery. In such areas some cemeteries have a Chinese section.</p> <p>Burial or cremation may take place a week after the person has died. Friends and relatives visit the bereaved family, usually in the evenings prior to the funeral when gifts of money or flowers are given and help offered. Sweets are offered to visitors when they leave.</p> <p>If the deceased is the head of the family, all children and their families are expected to observe a period of mourning for about a month. Headstones may have a picture of the deceased. If the deceased is a child, parents usually do not want to visit the mortuary. A sibling or close relative would be asked to identify the body in the mortuary.</p>
<p><b>Resources (texts, community facilities etc)</b></p>	<p>Chinese Christians read bilingual bibles printed in English and Chinese. Bibles printed in the traditional script are preferred by Chinese from Hong Kong and Taiwan whilst the simplified script is read by people from China and Singapore. Buddhist scriptures are available in traditional script.</p> <p>At least one Chinese community association, community centre or church exists in every town and city in the UK. Local Councils should have the names, addresses and telephone numbers. Religious bodies in the Chinese community are usually found in local telephone directories.</p>
<p><b>Names</b></p>	<p>Chinese names start with the family name first, followed by the generation name and the personal name. Chinese Christians usually have Christian names in addition. Always ask the person how (s)he would like to be addressed.</p>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<p><b>Christian</b></p> <p>Christians belong to a number of denominations and some groups which run across denominations. The most numerous in the UK are Anglicans (Church of England, Church in Wales, Church of Ireland, Scottish Episcopal Church); Roman Catholics, Church of Scotland and Free Church (including Baptist, Methodists, United Reformed, Pentecostal, Presbyterians, etc) and Quakers. Independent churches; in large cities especially there are communities of Orthodox Christians (from the historic churches of Greece, Russia, etc. Seventh-day Adventists are part of the Christian tradition but differ in some key respects from mainstream Churches and so have a separate section - see below. See the Chinese Christian section for specific needs of Chinese Christians.</p>	
<b>Language</b>	Christians in the UK may be from any ethnic group. Church services usually take place in English, ( or in Welsh and Gaelic).
<b>Diet</b>	In general, Christians are not religiously forbidden to eat any foods, but this must be checked with the individual. Some will not consume alcohol.
<b>Fasting</b>	Roman Catholics may abstain from meat on Fridays; Orthodox will abstain from meat in the fasting seasons of Advent and Lent. Those of African and African Caribbean origin may fast at other times.
<b>Dress</b>	No special code of dress for Christians except for clergy and members of religious orders.
<b>Physical contact</b>	Most would have no objections to being touched by members of the opposite sex for medical purposes.
<b>Medical treatment</b>	Treatment such as blood transfusions, surgery, organ transplants or the administration of drugs is permissible. Jehovah's Witnesses (not regarded as Christians by most Christian organisations) are forbidden to receive blood transfusions and transplants – see below.
<b>Hospital stays, rest centres</b>	If a person is terminally ill, or dying, they may wish to keep a copy of the Bible close at hand. Survivors, their families and friends, should be allocated a quiet place at survivor and reception centres, which can be used for private prayer or to talk to a priest or minister.
<b>Daily acts of faith &amp; major annual events</b>	<p>Many Christians pray daily, and often use the Lord's Prayer. Daily reading from the Bible, and/or other aids to prayer such as a Cross or Crucifix (a Cross with the figure of Christ), a hymnbook or prayer book, a rosary (prayer beads with a small crucifix), or an icon of Christ or the Virgin Mary are all widely used, though preferences should be checked with the individual. All of these could helpfully be provided in a chapel or quiet place. Sunday is the special day, set apart for prayer, reflection, and church attendance. Christians pray in congregations, small groups or individually. The most important event for most congregations is the Eucharist (the Mass, Communion Service, Lord's Supper), when Christians share bread and wine. The most widely celebrated Christian festivals are: -</p> <ul style="list-style-type: none"> <li>◆ <i>Christmas</i></li> <li>◆ <i>Holy Week and Easter</i> (including Palm Sunday, Maundy Thursday, Good Friday and Easter Sunday)</li> <li>◆ <i>Pentecost/Whitsun</i></li> <li>◆ <i>Ascension Day</i></li> <li>◆ The seasons of <i>Advent</i> (leading up to Christmas) and <i>Lent</i> (leading up to Easter)</li> <li>◆ Remembrance Sunday</li> </ul>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<p><b>Dying</b></p> <p><b>Death customs</b></p>	<p>Christians involved in a disaster will value prayers being said for them, or with them, and short readings from scripture, such as the Lord's Prayer and the 23<sup>rd</sup> Psalm. Those who are injured or distressed may wish to receive Holy Communion and/or the Sacrament of the Sick (which used to be called Extreme Unction). The Sacrament of the Sick is not limited to those who are dying, but is part of the healing ministry of the Church. Other Christians may ask for prayer for healing with the laying on of hands.</p> <p>The choice between cremation and burial can either be a matter of personal choice or a denominational requirement. In all cases, the wishes of the deceased's family, or friends, should be sought if possible. If this cannot be done, then Christians should be buried.</p>
<p><b>Resources (texts, community facilities etc)</b></p>	<p>The sacred text is the Bible, which for Christians consists of the Old Testament (or Hebrew Scriptures), and the New Testament, bound as a single book. Of the translations of the Bible, the New Revised Standard Version, the Authorised version and the Jerusalem Bible are recognised by Catholics, Protestants and Orthodox Christians. Other versions are favoured by evangelical Christians.</p> <p>Emergency Planners should discuss with church authorities the possible use of church facilities in a major emergency.</p>
<p><b>Names</b></p>	<p>Christians have one or more given names, usually called Christian names because for most Christians these were given historically at the service of baptism, which for most happened when the infant was a few weeks old. These names are followed by the surname or family name, which is constant for men. Many women change to their husband's surname on marriage, though this custom is changing.</p> <p>Individuals may not be known by their first Christian name, so it is always wise to ask, "What should I call you?" or for a funeral "What name should I use?"</p>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<p><b>Christian Science</b></p> <p>Christian Science is a prayer-based system of healing that is fully explained in Mary Baker Eddy's book <i>Science and Health with Key to the Scriptures</i>, currently published in 17 languages. Some people who follow the practices of Christian Science choose to become members of the Church of Christ, Scientist, the organisation Eddy established to make these teachings available and accessible, but others do not.</p>	
<b>Language</b>	Christian Science has been practised around the world for over a century by individuals of various faith traditions, as well as by those with no formal faith tradition. Consequently, people of diverse cultures and languages practise Christian Science.
<b>Diet</b>	Individuals make their own decisions regarding diet.
<b>Fasting</b>	Individuals make their own decisions regarding fasting.
<b>Dress</b>	No particular requirements.
<b>Physical contact</b>	In the practise of Christian Science, respect for individual choice in questions of healthcare or any other aspect of daily life is paramount. Many Christian Scientists rely on their own prayer for healing of adverse health conditions. Some may also ask for help from a Christian Science practitioner - a professional spiritual healer who employs the Christian Science method of healing. (There is a world-wide directory of practitioners in each issue of <i>The Christian Science Journal</i> , a monthly magazine.) However, individuals are always free to choose conventional medical treatment or other complementary and alternative therapies.
<b>Medical treatment</b>	If a Christian Scientist were taken to a hospital because of an accident, for example, and chose to decline conventional medical treatment, this would ordinarily mean that the individual was choosing instead, as a competent adult, to rely on prayer for healing (individually or with the help of a Christian Science practitioner). Such an individual would co-operate with authorities to take appropriate actions, such as quarantine, which may be considered necessary to protect others.
<b>Hospital stays, rest centres</b>	<p>Individuals relying on Christian Science may ask to be re-tested, or to have a pending procedure re-evaluated after having had time to pray for healing. If a Christian Scientist entered a hospital voluntarily, the individual would probably accept conventional medical treatment. He/she might ask that drugs/therapy be kept to a minimum.</p> <p>Individuals make their own decisions about blood transfusions and organ/tissue donation.</p> <p>Doctors, nurses, mental health professionals and chaplains will find that there are many meaningful ways they can show support for patients relying on Christian Science. Where possible, the best way to ascertain what would be most helpful in any circumstance is to ask the individual patient. Some of the following might be requested by a patient, or could be offered by the healthcare worker:</p> <ul style="list-style-type: none"> <li>◆ Providing the patient time and a quiet space to pray, during the various stages of diagnosis and treatment.</li> <li>◆ Facilitating the patient's contact with a Christian Science practitioner.</li> <li>◆ Making sure that the patient has access to the Bible and <i>Science and Health</i>.</li> <li>◆ Reading aloud to the patient requested passages from these books (or other Christian Science literature).</li> </ul>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Daily acts of faith &amp; major annual events</b>	There are no prescribed holy days. Members would normally attend services and meetings at Church on Sundays and Wednesday evenings. Christian Scientists study a weekly Bible Lesson, a collection of topic-specific passages from the Bible and <i>Science and Health</i> .
<b>Dying</b>  <b>Death customs</b>	There are no specified last rites. Such issues are an individual/family decision.  Questions relating to care of the body should be answered by the individual's partner/ family. In general, Christian Scientists request that, whenever possible, the body of a female should be prepared for burial by a female. The individual's family should answer questions relating to post mortem examinations.

The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Church of Jesus Christ of Latter - day Saints (Mormons)</b>	
<b>Language</b>	Usually English
<b>Dress</b>	Those who have been endowed in a Temple of the Church of Jesus Christ of Latter-day Saints wear a special undergarment next to the skin. Mormons are always soberly dressed.
<b>Physical contact, medical treatment, hospital stays, rest centres</b>	Necessary medical treatment can be carried out without delay and surgery and blood transfusions may be carried out as necessary. Transplants and organ donation are an individual and family matter; there are no religious objections.
<b>Daily acts of faith &amp; major annual events</b>	Scripture reading is considered an important part of daily life. The Sabbath is observed on Sundays, with services conducted by lay leaders called bishops. Christmas and Easter are important celebrations in the Church.
<b>Dying</b>	Members may request a priesthood blessing. A quiet private place is appropriate for the blessing
<b>Death customs</b>	The Church takes no position on post mortem examinations. Church or family members will usually arrange for the body to be clothed for burial. Burial rather than cremation is recommended by the Church, but the final decision is left for the family of the deceased.
<b>Resources (texts, community facilities etc)</b>	The Bible and the <i>Book of Mormon: Another Testament of Jesus Christ</i> – are regarded as the word of God. Although Mormon individuals and families are advised to be prepared spiritually and temporally to meet both problems of everyday life and emergencies that may arise, local Church leaders have the responsibility to organise proper responses to assist individuals and families in an emergency. Church branches are encouraged to prepare detailed <i>Emergency Preparedness and Response Plans</i> , based on principles contained in <i>Providing in the Lord's Way</i> . Branch Welfare Committees are identified as the co-ordinators if disaster strikes.



## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Hindu</b>	
<b>Language</b>	In addition to English, Hindus in the UK generally speak Gujarati (most common), Hindi, Punjabi, Bengali or Tamil.
<b>Diet</b>	Hindus regard the cow as sacred and do not eat beef. Orthodox Hindus are strictly vegetarian, which also excludes fish, eggs and animal fat for cooking. Some may also prefer to refrain from alcohol, and some very orthodox Hindus may refrain from garlic and in extreme cases onion. Salt-free salads, rice, vegetables, yoghurt and milk products and fruit are quite acceptable foods to offer.
<b>Fasting</b>	Fasting is commonplace and frequent but fasts generally last just one day or one day a week (e.g. Lord Shiva's fasting every Monday for 17 weeks, where yoghurt at lunch with water or fruit juice and a normal light meal in the evening is permitted). Hindu women keeping the <i>Karvachauth</i> fast in Autumn cannot even drink water until the moon is seen at night.
<b>Dress</b>	Generally, modesty and decency are considered essential factors in dress code. The sari is a one-piece female garment wound around the lower body in different styles to suit the occasion and the tradition from which the person comes. (NB Older Bangladeshi and Indian Muslim women also wear saris. Women also wear a dress and baggy trousers ( <i>shalwar</i> ). Men may sometimes wear a loose shirt ( <i>Kurta</i> ) and baggy trousers but generally they wear Western clothes.
<b>Physical contact</b>	A Hindu would prefer to be comforted by a person of the same sex. There is no stated preference in respect of medical examination and treatment.
<b>Medical treatment</b>	Blood transfusions, organ transplants, and all types of medicine for the purpose of saving life are permitted.
<b>Hospital stays, rest centres</b>	Hindus traditionally live in extended families, so information or requests (e.g. for organ donation) should be made by the authorities to the head of the family to be passed on without delay to the rest of the family unit, where this is practicable. Some groupings within the Hindu community are men only or women-only and the authorities should always appoint a person of the appropriate sex to liaise with such a grouping.
<b>Daily acts of faith &amp; major annual events</b>	Hindus will generally perform a daily act of personal devotion at home, either alone or with others. Ritual washing normally accompanies prayer. The most widely celebrated Hindu festivals are: <ul style="list-style-type: none"> <li>◆ <i>Holi</i>: A celebration at the start of spring, with much use of colour</li> <li>◆ <i>Rama Navami</i></li> <li>◆ <i>Janamashanti</i>: there is fasting until midnight</li> <li>◆ <i>Diwali</i>: the festival of lights</li> <li>◆ <i>Shivaratri</i>: the night is spent in prayer, fasting and meditation.</li> </ul>
<b>Dying</b>	Most fatally ill Hindus would prefer to pray with a <i>mala</i> (rosary). A Hindu will appreciate being with someone, preferably of the same sex.
<b>Death customs</b>	It is preferred if all Hindu bodies can be kept together after death. A dead body should be placed with the head facing north and the feet south. Cleanliness is important and the body can be undressed and cleaned, but the family should be consulted where possible. The arms should be placed to the sides and the legs should be straightened. The face should be pointed upward with eyes closed and the whole body must be covered with white cloth. Any detached body parts must be treated with respect as if they were a complete body. Post mortems are permitted, usually with prior agreement of the immediate family. The bereavement in the family lasts a minimum of two weeks during which several rituals are followed. Hindus believe in cremating the body so that the soul is completely free of any attachment to the past physical matter.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Resources (texts, community facilities etc)</b>	The Hindu ancient scriptures are called the Vedas and contain, amongst other texts, the <i>Upanishads</i> , philosophical works discussing the purpose of life, and the <i>Brahmanas</i> , which contain advice on ritual. The <i>Bhagawad Gita</i> is a prominent holy book with condensed spiritual teachings, and the <i>Ramayana</i> sets the highest ideals.
<b>Names</b>	<p>Members of Hindu families may have three or four names, depending on cultural background and tradition. Suffixes to the first name are used, e.g., 'Bhai' or 'Ji' for males and 'Ben' for females. In some traditions the father's first name is one of the middle names. Other middle names, which may be used as surnames are Kumar, Pal or Paul, Dev, Lal etc. Sometimes the surname is clan based as Patel or in case of Rajputs, Singh. Some Hindu women may adopt 'Devi', 'Kumari' or 'Wati' in place of a family surname. For records, it is advisable to ask the individual's family name and use that as surname.</p> <p>Hindu equivalents to Mr and Mrs are Shri and Shrimati, commonly used, but for Miss one can use Sushai/Kumari/Devi but rarely used. In written records and invitations the practice is to say Shrimati and Shri (surname), i.e. Mrs and Mr (surname).</p>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Humanists</b>	
Humanism is not a faith. It is the belief that people can live good lives without religious or superstitious beliefs. Most humanists would describe their beliefs as either atheist or agnostic, and humanists reject the idea of any god or other supernatural agency and do not believe in an afterlife. However, Humanism is more than a simple rejection of religious beliefs. Humanists believe that moral values are founded on human nature and experience, and base their moral principles on reason, shared human values and respect for others. They believe that people can and will continue to solve problems, and should work together to improve the quality of life and make it more equitable.	
<b>Language</b>	English, or any other language depending on the individual's background.
<b>Diet</b>	No particular requirements. Some humanists are vegetarian or vegan, and many who do eat meat would refuse meat that has been slaughtered by methods they consider inhumane (Halal or Kosher meat).
<b>Fasting</b>	None
<b>Dress</b>	No special requirements
<b>Physical contact, medical treatment, hospital stays, rest centres</b>	No specific restrictions on physical contact, or on medical treatments.
<b>Daily acts of faith &amp; major annual events</b>	No daily acts of faith or worship, and no annual festivals.
<b>Dying</b>	Many humanists will want to have family or a close friend with them if they are dying, or the support of another caring individual. Some may appreciate the support of a secular counsellor or a fellow humanist. Humanists may refuse treatment that they see simply as prolonging suffering. Some may strongly resent prayers being said for them or any reassurances based on belief in god or an afterlife.
<b>Death customs</b>	No specific requirements. The choice between cremation and burial is a personal one, although cremation is more common. Most will want a humanist funeral, and crosses and other religious emblems should be avoided. However, since many humanists believe that when someone dies the needs of the bereaved are more important than their own beliefs, some may wish decisions about their funeral and related matters to be left to their closest relatives.
<b>Resources (texts, community facilities etc)</b>	There are no humanist scriptures or religious texts.
<b>Names</b>	No particular traditions: names may vary according to ethnic or cultural background.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Jain</b>	
<b>Language</b>	Apart from some of the elderly, Jains speak and understand English. The majority in the UK are Gujarati speaking, but a minority speaks Hindi, Rajasthani, Tamil, or Punjabi.
<b>Diet</b>	Jains are pure vegetarians, and do not consume meat, fish, seafood, poultry or eggs. In addition, those Jains who adhere to the stricter code of conduct do not eat any root vegetables, particularly onions and garlic but also potatoes, carrots, beets, etc. Jains do not consume alcohol. Salads, fruits, cooked grain of all types, cooked vegetables, bread or biscuits made without the use of eggs and dairy products are generally acceptable.
<b>Fasting</b>	<p>There are fasts with (a) no meal (b) one meal (c) two meals within 24 hours. Water, if used in a fast, must be boiled. Some Jains observe fasts without any intake of food or water. Abstention from fruit and vegetables is practised on many days.</p> <p>Fasts are undertaken on various days throughout the lunar month. They are more popular during the festival of <i>Paryushana</i> during August or September, which lasts for 8 or 10 days. Two special 9-day periods called <i>Ayambil</i> are observed during June and December during which only one meal is taken. This meal is prepared using only grain, flour, water, rock salt and pepper. Use of dairy products, fruits, vegetables, nuts, oils and fats, and any raw food is forbidden.</p>
<b>Dress</b>	Jain males have adapted the western dress code for everyday use whereas females may be orthodox or modern. The elderly usually wear Indian dresses such as saris and kurta-pyjama, whilst the younger generation wear all sorts of dresses.
<b>Physical contact</b>	Ideally, same-sex contact and separate male and female wards are preferred but there is no taboo where medical and/or specialist personnel are involved.
<b>Medical treatment</b>	Blood transfusions and organ transplants are acceptable if these are not obtained at the expense of another life. Medication for the purpose of saving life is usually accepted without question.
<b>Hospital stays, rest centres</b>	If the toilet and bathroom are separate, a water supply and beaker should be provided in the toilet for cleaning purposes. Diet restrictions should be observed during stays in hospital or rest centre.
<b>Daily acts of faith &amp; Major annual events</b>	<p>The <i>Namokkara</i> mantra is recited on waking up, going to bed and at meal times. Jains may observe the ritual of <i>pratikramana</i> once or twice a day, and meditate as often as desired. Festivals (based on the lunar calendar):</p> <ul style="list-style-type: none"> <li>◆ <i>Paryushana</i>: 8 or 10 days during August or September. The most significant Jain event. Prayers are recited with confession of sins, forgiveness is sought from all living beings and penances are undertaken.</li> <li>◆ <i>Mahavira Jayanti</i>: the Birthday of Lord Mahavira, the last Tirthankara (One who re-establishes the ford), in 599 BCE. Celebrated during April. This is a joyous occasion and the experiences of Lord Mahavira's mother before and after his birth are recounted.</li> <li>◆ <i>Mahavira Nirvana</i>: Liberation of Lord Mahavira. Most Jains celebrate the eve of the Hindu New Year with Deepavali, the festival of lights. However, some observe this day as the day of liberation of Lord Mahavira followed by the day of enlightenment of his first disciple Gautam Svami around October.</li> <li>◆ <i>Ayambil</i> : Two periods are observed. (see Fasting section)</li> </ul>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<p><b>Dying</b></p> <p><b>Death customs</b></p>	<p>If death is certain and there is nothing to benefit by staying in the hospital, the Jain would prefer to spend the last moments at home. Ideally, the subject would wish for mental detachment of all desires and concentrate on the inner self. Family members or others would assist by reciting text or chanting verses from the canon. As much peace and quiet should be maintained as possible.</p> <p>There are no specific rituals in Jain philosophy for this event. Bodies are always cremated and never buried except for infants. Cremation must be performed as soon as practicable, even within hours if possible, without any pomp. Many Jains still pursue Hindu customs as a family preference. All normal practises of UK undertakers are acceptable if handled with respect. The family normally provide the dress and accessories for the preparation and final placement in the coffin.</p>
<p><b>Resources (texts, community facilities, etc.)</b></p>	<p>The Jain scriptures are called Agamas and although the texts vary according to sects, the basic philosophy is the same. The Jains believe that the mission of the human birth is to achieve liberation from mundane life, and the cycle of death and rebirth. This is achieved through the practise of non-violence and equanimity as preached by Lord Mahavira in the Agamas.</p>
<p><b>Names</b></p>	<p>All names are made up of 3 or 4 words in a definite sequence: the person's given name comes first. Sometimes this is appended with a gloss such as -Kumar, -ray, -lal, -chandra, -bhai, -kumari, -bhen etc. which is usually written with the given name but sometimes becomes the second name. The following name (usually the middle) is the father's first name for males and the husband's first name for the females. The last name is the surname or family name, which is usually common to all members of the family.</p>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Japanese (Shinto)</b>	
Shinto is Japan's indigenous religion: a complex of ancient folk belief and rituals which perceive the presence of gods or of the sacred in animals, in plants, and even in things which have no life, such as stones and waterfalls. As well as Shinto, individuals of Japanese origin may adhere to Buddhism - see separate Buddhist section.	
<b>Language</b>	Generally Shintonists in the UK speak Japanese and English as a second language.
<b>Diet</b>	Generally Japanese people prefer to eat rice.
<b>Fasting</b>	Japanese people do not have a custom of fasting.
<b>Dress</b>	There are no religious requirements for the form of every-day dress. For particular annual events such as New Year's Day and the Bon Festival (and for local shrine festivals in Japan) some wear traditional dress ( <i>kimono</i> ).
<b>Physical contact,</b>	When undergoing medical examination and treatment or being comforted by strangers, Japanese people would prefer to be touched by a person of the same sex.
<b>Medical treatment,</b>	There are no religious objections to blood transfusions or transplants.
<b>Hospital stays, rest centres</b>	During hospital stays, baths are considered preferable to showers and the bathroom should be separated from the toilet.
<b>Daily acts of faith &amp; major annual events</b>	Shinto has little theology and no congregational worship. Its unifying concept is <i>Kami</i> , inadequately translated as "god". There are no Shinto prayers as such but many Japanese will follow Buddhist meditative practices. In addition to Buddhist festivals, Shintonists will celebrate: <ul style="list-style-type: none"> <li>◆ <i>New Year</i>: 1 January</li> <li>◆ <i>Bon Festival</i>: respect to ancestors (13-16 August)</li> </ul>
<b>Dying</b>	Dying Japanese will wish to meditate.
<b>Death customs</b>	Generally Japanese would prefer cremation to burial. Funeral services are administered according to Buddhist rites.
<b>Resources (texts, community facilities etc)</b>	No specific Shinto texts. See Buddhism. Those requiring further information on Shinto should contact the Japanese Embassy or the International Shinto Foundation ( <a href="http://www.shinto.org">www.shinto.org</a> ).
<b>Names</b>	It is usual for Japanese people to have two names. The first may be the family name and the second may be the given name. When names are required for record purposes it is advisable to ask first for the family name and to use this as the surname.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Jehovah's Witnesses</b>	
<b>Language</b>	Usually English.
<b>Diet</b>	While Jehovah's Witnesses believe that Christians are required to abstain from blood and the meat of animals from which blood has not been properly drained, there are no religious restrictions on what they can eat. Use of alcohol is a personal matter.
<b>Fasting</b>	No religious requirement.
<b>Dress</b>	No special religious dress.
<b>Physical contact, medical treatment, hospital stays, rest centres</b>	<p>For deeply-held reasons of religious faith there are basically only two medical interventions that Jehovah's Witnesses object to: elective termination of pregnancy and allogeneic blood transfusion.</p> <p>Baptised Jehovah's Witnesses usually carry on their person an <i>Advance Medical Directive/Release</i> document directing that no blood transfusions be given under any circumstances, and this document is renewed annually. A more detailed <i>Health-Care Advance Directive</i> form outlining their personal treatment choices may also be carried.</p> <p>Jehovah's Witness are happy to sign hospital forms that direct that no allogeneic blood transfusion or primary blood components be administered under any circumstances, while releasing doctors, medical personnel and hospitals from liability for any damages that might result from such refusal despite otherwise competent care.</p> <p>They understand the challenge that their decisions can sometimes pose for doctors and nurses. In an effort to alleviate these situations they have established a network of Hospital Liaison Committees throughout Britain. Members of these groups are trained to facilitate communication between medical staff and Jehovah's Witness patients and are available at any time, night or day, to assist with difficulties either at the request of the treating team or the patient.</p>
<b>Daily acts of faith &amp; major annual events</b>	<p>Reading the Bible daily.</p> <p>Witnesses commemorate the death of Jesus according to the Hebrew calendar (late March/April). They do not celebrate other traditional festivals, nor do they celebrate birthdays.</p>
<b>Dying</b>	There are no special rituals to perform for those who are dying, nor last rites to be administered to those <i>in extremis</i> . Pastoral visits from elders will be welcomed.
<b>Death customs</b>	<p>An appropriate relative can decide if a limited post mortem is acceptable to determine cause of death.</p> <p>The dead may be buried or cremated, depending on personal or family preferences and local circumstances.</p>
<b>Resources (texts, community facilities etc)</b>	The Bible.
<b>Names</b>	No particular tradition.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Jewish</b>	
<b>Language</b>	English is generally used although Hebrew or Yiddish are also spoken.
<b>Diet</b>	Observant Jews are required to uphold the <i>Kashrut</i> , a series of dietary laws. Jews do not eat pork in any form. Fish must have both fins and scales: shellfish is not permitted. Red meat and poultry must comply with <i>kosher</i> standards of slaughter. Meat and milk products must not be cooked together, and separate dishes must be kept. Milk products must not be eaten during or after a meat meal, and most observant Jews will wait three to six hours before dairy products are eaten or drunk. A vegetarian meal is often acceptable, since this ensures no doubt over the utensils used for its preparation, with dairy-free dressings or sauces if available.
<b>Fasting</b>	<i>Yom Kippur</i> is a major annual 25-hour fast observed by the majority of Jews. There are other fast days during the year which are less widely observed. Jews are not permitted to eat or drink on fast days. Additionally, no leavened bread is eaten during the period of Passover, when unleavened bread known as <i>matzah</i> may be consumed instead.
<b>Dress</b>	Devout Jewish men and women will keep their heads covered at all times. Men wear a hat or skull-cap (the <i>yarmulka</i> or <i>kippa</i> ). Orthodox women will wear a hat, scarf or wig. Orthodox women and girls are required to keep the body and limbs covered with modest clothing. Strictly Orthodox men are likely to wear black clothes (sometimes 18 <sup>th</sup> century dress) and may have ringlets and beards.
<b>Physical contact</b>	Strictly Orthodox men and women actively avoid physical contact with people of the opposite sex and will not welcome being comforted by someone touching or putting an arm around them.
<b>Medical treatment</b>	All laws normally applying on the Sabbath or festival can be overruled for the purpose of saving life or safeguarding health. Blood transfusion is permitted and is a matter of personal choice. Transplants and organ donation are usually permissible, but may require advice from a Rabbi.
<b>Hospital stays, rest centres</b>	A quiet area for prayer should be provided if possible.
<b>Daily acts of faith &amp; major annual events</b>	All practising Jews say prayers three times a day. The Sabbath ( <i>Shabbat</i> ) is observed from sunset on Friday evening until sunset on Saturday evening. Prayers and a family meal are part of the observance. The observance of festivals is very important. The major ones are: <ul style="list-style-type: none"> <li>◆ <i>Days of Awe: Rosh Hashanah</i> (New Year) and <i>Yom Kippur</i> (Day of Atonement)</li> <li>◆ <i>The Three Foot Festivals: Sukkot, Pesach</i> and <i>Shavuot</i></li> <li>◆ <i>Chanukah</i></li> <li>◆ <i>Purim</i></li> <li>◆ <i>Tishah B'Av</i></li> </ul>



## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Dying</b>	It is usual for a companion to remain with a dying Jewish person until death, reading or saying prayers. The dying person should not be touched or moved, since it is considered that such action will hasten death, which is not permitted in any circumstances. He or she may wish to recite the <i>Shema</i> .
<b>Death customs</b>	<p>The prompt and accurate identification of the dead is particularly important for the position of a widow in Jewish law. Post mortems are forbidden unless ordered by the civil authorities. Body parts must be treated with respect and remain with the corpse if possible.</p> <p>When a person dies, eyes should be closed and the jaws tied; fingers should be straight. The body is washed and wrapped in a plain white sheet, and placed with the feet towards the doorway. If possible it should not be left unattended. For men a prayer shawl, <i>tallit</i>, is placed around the body and the fringes on the four corners cut off.</p> <p>The <i>Chevra Kadisha</i> (Holy Brotherhood) should be notified immediately after death. They will arrange the funeral, if possible before sunset on the day of death, but will not move the body on the Sabbath. Coffins are plain and wooden (without a Christian cross). Someone remains with the body constantly until the funeral. It is not usual to have floral tributes. Orthodox Jews require burial but Reform and Liberal Jews permit cremation.</p>
<b>Resources (texts, community facilities etc)</b>	The Jewish scriptures are known as the <i>Tanakh</i> and include the <i>Torah</i> , the <i>Nevi'im</i> and the <i>Ketuvim</i> .
<b>Names</b>	Individuals usually have one or more Hebrew names, often taken from Biblical sources, followed by the Hebrew name(s) of their father.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Muslim</b>	
<b>Language</b>	Muslims may speak several languages other than English; the most common are Punjabi, Urdu, Gujarati, Arabic and Turkish.
<b>Diet</b>	Muslims do not eat pork in any form, and foods and utensils that have come into contact with pork should not touch any food to be eaten by a Muslim. Consumption of alcohol in any form (e.g. desserts) is strictly forbidden. Muslims may eat fish, they can eat poultry, mutton and beef, providing the meat is <i>halal</i> , i.e. killed and prepared according to Islamic law. <i>Halal</i> food and drink should be clearly labelled where other food is being served. Vegetarian meals and fresh fruit/vegetables are acceptable. Food is eaten with the right hand only.
<b>Fasting</b>	Muslims fast from dawn to sunset to mark the month of <i>Ramadan</i> , and some will fast at other times during the year. Fasting during <i>Ramadan</i> is compulsory for all except menstruating, pregnant or lactating women, pre-pubertal children and the infirm.
<b>Dress</b>	Observant Muslim women usually have at least a head covering ( <i>Hijab</i> ), and are often covered from head to toe when in public or in the presence of men who are not family members. Covering the area between the navel and knees is a requirement for Muslim men and some devout male Muslims may prefer to keep their heads covered at all times.
<b>Physical contact</b>	Treatment by medical staff of any religion is permissible, but men and women prefer to be treated by staff of the same sex where possible.
<b>Medical treatment</b>	The views of the family/Imam on whether organ donation, transplants and blood transfusions are acceptable should be sought in each case.
<b>Hospital stays, rest centres</b>	In hospital, a shower is preferred to a bath. Muslims ritually wash after using the toilet, so a tap or container of water for washing should be provided whenever the toilet area is separate from the bathroom. In a rest centre, suitable facilities for pre-prayer washing, time to conduct prayer, and a clean prayer room with a prayer mat and a compass or sign pointing to Makkah (Mecca) - south-east in the United Kingdom - are appreciated.
<b>Daily acts of faith &amp; major annual events</b>	Muslims pray five times a day, facing Makkah: before dawn, around midday, late afternoon, after sunset and late evening. Sunrise and sunset determine the exact timings. Ritual washing ( <i>Wudu</i> ) is performed before praying. Men and women will not usually pray together, though in emergencies this is acceptable if a temporary partition is erected. Major events in the Muslim 12 month lunar-based calendar are: <ul style="list-style-type: none"> <li>◆ <i>The First of Muharram</i>: Begins the Islamic New Year</li> <li>◆ <i>Milad-un-Nabi</i> (not celebrated by orthodox Sunni)</li> <li>◆ <i>Lail-ul-Qadr</i>: A time of fasting and all-night prayer during Ramadan</li> <li>◆ <i>Eid-ul-Fitr</i>: The end of the month of Ramadan. A day of celebration</li> <li>◆ <i>Eid-ul-Adha</i>: The end of the time of the annual <i>Hajj</i> pilgrimage</li> </ul>

**The Needs of Faith Communities in Major Emergencies: Some Guidelines**

<p><b>Dying</b></p> <p><b>Death customs</b></p>	<p>If a Muslim is terminally ill or dying, the face should be turned towards Makkah. The patient's head should be above the rest of the body. The dying person will try and say the <i>Shahadah</i> prayer (the testimony of faith).</p> <p>Muslim dead should be placed in body-holding areas or temporary mortuaries, and ideally be kept together in a designated area (with male and female bodies separated). Post mortems are acceptable only where necessary for the issue of a death certificate or if required by the coroner. Ideally only male Muslims should handle a male body, and female Muslims a female body. The body should be laid on a clean surface and covered with a plain cloth, three pieces for a man and five for a woman. The head should be turned on the right shoulder and the face positioned towards Makkah. Detached body parts must be treated with respect. Next of kin or the local Muslim community will make arrangements to prepare the body for burial. Muslims believe in burying their dead and would never cremate a body. Burial takes place quickly, preferably within 24 hours.</p>
<p><b>Resources (texts, community facilities etc)</b></p>	<p>The Qur'an is a source of guidance for life. If in the original Arabic it should not be touched by non-Muslims except with a cloth (translations may be handled by all, with respect), or by menstruating women. Many mosques have private mortuaries which may be available in an emergency.</p>
<p><b>Names</b></p>	<p>Muslims usually have several personal or religious names. The name of the family into which someone has been born is not necessarily used. Where names are required for record purposes, it is advisable to register the most used personal name as a surname, followed by the lesser used names.</p>

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Pagans</b>	
<b>Language</b>	Mainly English.
<b>Diet</b>	Dietary practice varies but many Pagans are vegetarian and some may be vegan. Dietary choices are, however, a matter for the individual who should be consulted on their preferences.
<b>Fasting</b>	None.
<b>Dress</b>	In everyday life, Pagans do not usually wear special forms of dress. Ritual jewellery is however very common and may have deep personal religious significance. In some traditions, the wearing of a ring, which symbolises the person's adherence to Paganism or a particular Pagan path, is common. The removal of such a ring may cause considerable distress.
<b>Physical contact, medical treatment, hospital stays, rest centres</b>	There are no specific restraints on types of physical contact and no religious objections to blood transfusion and organ transplants.
<b>Daily acts of faith &amp; major annual events</b>	<p>Private practice: Most Pagans will keep an altar, shrine or a devotional room (often called a temple) in their own homes. Private devotions take place whenever the individual wishes and may include prayer, meditation, chanting, reading of religious texts and ritual. Ritual practice and items used on the Altar in Pagan worship are described below.</p> <p>Group practice: This often occurs on the lunar observance days and on the seasonal festivals celebrated by most Pagans. Many Pagans will celebrate these on the most convenient date rather than on the exact date, although the latter is preferred.</p> <p>Festivals:</p> <ul style="list-style-type: none"> <li>◆ <i>Samhain</i>: 31st October</li> <li>◆ <i>Yule (Midwinter)</i>: 21st December</li> <li>◆ <i>Imbolc</i>: 1st February</li> <li>◆ <i>Spring Equinox</i>: 21st March</li> <li>◆ <i>Beltane</i>: 30th April</li> <li>◆ <i>Midsummer</i>: 21st June:</li> <li>◆ <i>Lammas or Lughnasadh</i>: 1st August</li> <li>◆ <i>Autumn Equinox</i>: 21 September</li> </ul>
<b>Death customs</b>	Most Pagans believe in reincarnation. The emphasis in funerals is on the joyfulness for the departed in passing on to a new life, but also consolation for relatives and friends that the person will be reborn. Disposal of the body may be by burning (cremation) or burial. Funeral services will take place in crematorium chapels, at the graveside or at the deceased's home. In some traditions, any religious items of significance to the deceased must be buried or burned with the body. Ritual jewellery, personal ritual items such as the Witch's athame, and the person's religious writings (such as the Book of Shadows) are commonly buried with or burned with the body. A wake (mourning ceremony) carried out around the body by friends and relatives is common in some traditions.
<b>Resources (texts, community facilities etc)</b>	The Pagan Federation is the largest and oldest Pagan body in Europe. It publishes an informative quarterly journal (Pagan Dawn), and has a useful information pack which gives basic facts about modern European Paganism. There are also information packs on Witchcraft, Druidry and the Northern Tradition.
<b>Names</b>	No specific directions as to use of names

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Rastafarians</b>	
<b>Language</b>	The vocabulary is largely that of the Jamaican patois of English.
<b>Diet</b>	Most Rastafarians are vegetarian and avoid stimulants such as alcohol, tea and coffee. Sacred food is called I-TAL (organic vegetarian food). Some Rastafarians will eat fish, but only certain types.
<b>Fasting</b>	Fasting is observed, and can take place at any time. Nothing is consumed from noon until evening.
<b>Dress</b>	Rastafarians wear standard Western dress, except that some Rasta men will wear crowns or <i>tams</i> (hats) and Rasta women, wraps (headscarves). The wearing of headwear can be deemed as part of a Rastafarian's attire, with some Rastafarian men and especially women never uncovering their heads in public.
<b>Physical contact, medical treatment, hospital stays, rest centres</b>	Cutting of hair is prohibited in any circumstances. Dreadlocks symbolise the 'mane of the Lion of Judah' (reference to the divine title of Emperor Haile Selassie). In a medical emergency this issue would need to be discussed with the patient.
<b>Daily acts of faith &amp; major annual events</b>	Worship takes place at various times depending upon each Rastafarian commune. A service is conducted at least once a week. Rastafarians consider Saturday to be the Sabbath day. <i>Nyahbinghi</i> drumming and chanting is an important part of Rastafarian culture. It is used for spiritual upliftment and can last for many days. At the start of this spiritual time a <i>Firekey</i> also takes place: a fire is lit and must be kept burning until the drumming and chanting have stopped. Festivals: <ul style="list-style-type: none"> <li>◆ <i>Ethiopian Constitution Day</i> (16 July)</li> <li>◆ <i>Birthday of Haile Selassie</i> (23 July): one of the holiest days of the Rastafarian year</li> <li>◆ <i>Birthday of Marcus Garvey</i> (17 August)</li> <li>◆ <i>Ethiopian New Year's Day</i> (early September): a four-year cycle, with each year named after a Biblical evangelist.</li> <li>◆ <i>Anniversary of the crowning of Haile Selassie/Ethiopian Christmas</i>: 2 November</li> </ul>
<b>Dying Death customs</b>	No particular rituals are observed. The dying person will wish to pray. When a Rastafarian person passes (dies) a gathering takes place where there is drumming, singing, scriptures read and praises given. Usual on 9 <sup>th</sup> and or 40 <sup>th</sup> night of person passing.
<b>Resources (texts, community facilities etc)</b>	Books: <i>My Life and Ethiopia</i> (autobiography of Emperor Haile Selassie of Ethiopia); <i>Important Utterances of His Imperial Majesty Emperor Haile Selassie I</i> ; <i>Philosophy and Opinions of Marcus Garvey</i> (ed. Amy Jacque Garvey). DVDs: <i>Time and Judgement</i> (by Ras Menelik); <i>The Journey of the Lion</i> (by Brother Howie). CDs: <i>Churchial Chants of the Nyahbinghi</i> ; <i>Prince Teban and the Sons of Thunder</i> communication drumming. Information about Rastafarianism can be found at <a href="http://www.encyclopedia.thefreedictionary.com/Rastafarianism">www.encyclopedia.thefreedictionary.com/Rastafarianism</a>
<b>Names</b>	No particular tradition. Older men may take the prefix Jah or Ras.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Seventh-day Adventists</b>	
<b>Language</b>	Usually English, though there are a number of different language groups within the Adventist Church in the UK, including Filipino, Ghanaian, Russian, Bulgarian, Portuguese etc.
<b>Diet</b>	Seventh-day Adventists do not smoke, drink alcohol or use non-medical drugs. Some even avoid foods and drinks containing caffeine and other stimulants. Many are vegetarian but those that do eat meat avoid pork or shellfish products. Some are vegan.
<b>Fasting</b>	Some Adventists may have a personal period of fasting in conjunction with special prayer projects.
<b>Dress</b>	No special dress.
<b>Physical contact, medical treatment, hospital stays, rest centres</b>	In a rest centre, provision of vegetarian food from outlets not handling meat would be required. Provision of a room for Sabbath worship would be requested, and access to a Bible.
<b>Daily acts of faith &amp; major annual events</b>	The Seventh-day Adventist Sabbath is kept from sunset on Friday to sunset on Saturday. It is a day of rest and worship, when Adventists like to practice fellowship and worship together. During this time most Adventists avoid secular activities such as watching television. Communion, or the Eucharist, is celebrated once every three months. Adventists celebrate Christmas and Easter as commemorative events, usually marking the occasions by a special service on the closest Sabbath day.
<b>Dying</b>	Adventists would prefer to have an Adventist clergyman or woman present when facing death. However they would appreciate general prayers and other spiritual care from clergy of other Christian denominations if Adventist clergy were not available. Adventists do not hold the sacraments as required rituals; hence Sacrament of the Sick would not be necessary.
<b>Death customs</b>	Cremation or burial is a matter of personal or family preference.
<b>Resources (texts, community facilities etc)</b>	As with other Christians Adventists accept the Bible as the inspired word of God. Many Adventist also cherish books by Ellen G White, who they believe had the spiritual gift of prophecy. The Seventh-day Adventist Church in the UK is a fairly close knit community and most members will have friends or family to call on for temporary accommodation.
<b>Names</b>	No particular tradition.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Sikh</b>	
<b>Language</b>	The Punjabi and English languages are widely spoken and used. Swahili, Urdu and Hindi may be understood
<b>Diet</b>	Dietary practice varies, but devout Sikhs do not use tobacco, alcohol or drugs and are vegetarians, who will also exclude eggs. Those who do eat meat, fish and eggs will refrain from eating beef, halal and kosher meat. Salads, rice, dahl (lentils), vegetables and fruit are generally acceptable.
<b>Dress</b>	All initiated male Sikhs wear the five K symbols: <i>Kesh</i> (uncut hair); <i>Kangha</i> (a comb to keep the hair neat); <i>Kara</i> (a steel bangle which symbolises the unity of God); <i>Kirpan</i> (a short dagger which symbolises the readiness of the Sikh to fight against injustice); and <i>Kachhera</i> (breeches or shorts to symbolise modesty). Women will wear all others except for the Turban, obligatory for men, it is optional for women who may instead wear a <i>chunni</i> (a long Punjabi scarf) to cover the Kesh.  The removal of the Turban or the <i>Kachhera</i> will cause great embarrassment to a Sikh and should be avoided.
<b>Physical contact</b>	Treatment by medical staff of any religion is permissible, but men and women prefer to be treated by staff of the same sex where possible.
<b>Medical treatment</b>	There are no specific medical requirements and no religious objections to blood transfusion and organ transplants. The views of the family/ individual concerned should be sought.
<b>Hospital stays, rest centres</b>	A Sikh in hospital may wish to have all five faith symbols within reach. <i>Kachhera</i> (shorts) should on no account be changed or removed other than by the individual concerned. A shower is preferred to a bath. Sikhs wash after using the toilet, so access to a tap and a container of water for washing should be provided in the toilet area.
<b>Daily acts of faith &amp; major annual events</b>	Sikhs are required to shower or bathe daily, especially before conducting their dawn prayers. Prayers are said three times a day: at sunrise, sunset and before going to bed. There is no set day for collective worship, though in the UK this usually takes place on Sundays. Festivals are normally celebrated with a continuous reading of the Guru Granth Sahib (Holy Scriptures) over a period of 48 hours. Major annual festivals are: <ul style="list-style-type: none"> <li>◆ <i>Guru Nanak's Birthday</i>: A three-day celebration</li> <li>◆ <i>The Martyrdom of Guru Tegh Bahadur</i></li> <li>◆ <i>Guru Gobind Singh's Birthday</i></li> <li>◆ <i>The Martyrdom of Guru Arjan Dev</i></li> <li>◆ <i>Baisakhi</i></li> <li>◆ <i>Diwali</i></li> </ul>
<b>Dying</b>	The dying person will want to have access to the Sikh scriptures where possible.
<b>Death customs</b>	The five Ks should be left on the dead body, which should, if possible, be cleaned and clothed, in clean garments before being placed in a coffin or on a bier. According to Sikh etiquette, comforting a member of the opposite sex by physical contact should be avoided, unless those involved are closely related. Deliberate expressions of grief or mourning by bereaved relatives are discouraged, though the bereaved will want to seek comfort from the Sikh scriptures. The dead person should always be cremated, with a close relative lighting the funeral pyre or activating the machinery. This may be carried out at any convenient time. The ashes of the deceased may be disposed of through immersion in flowing water or dispersal.

## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Resources (texts, community facilities etc)</b>	The Sikh Scriptures ( <i>Adi Granth</i> ) are treated with the utmost respect and reverence. Additionally, Sikhs may refer to the writings of Guru Gobind Singh ( <i>Dasam Granth</i> ) and the Sikh Code of Conduct ( <i>Rahit Maryada</i> ).
<b>Names</b>	Sikhs generally have three names: their given name; a title (Singh (Lion) for all males and Kaur (Princess) for all females); and a family name. Where names are required for records, the family name can tactfully be asked for, bearing in mind that Sikhs generally prefer to use and will usually offer, their first name alone or their first name together with their title (Singh or Kaur).



## The Needs of Faith Communities in Major Emergencies: Some Guidelines

<b>Zoroastrian (Parsee)</b>	
<b>Language</b>	Zoroastrians almost always speak English. Those from the Indian sub-continent speak Gujarati and Iranian Zoroastrians speak Persian or Farsi.
<b>Diet</b>	Zoroastrians have no particular dietary requirements. They are non-vegetarian.
<b>Fasting</b>	On certain days in the year Zoroastrians may abstain from meat.
<b>Dress</b>	Zoroastrians almost always wear western clothes: traditional dress is for ceremonial occasions only. As part of their inner garments, most adult Zoroastrians will wear a vest made of fine muslin cloth called a <i>Sudra</i> . They also tie a girdle around the waist and this is called the <i>Kusti</i> . It is important to wear a clean <i>Sudra</i> , to change it daily and to remove it only for medical reasons.
<b>Physical contact, medical treatment, hospital stays, rest centres</b>	It is believed that many Zoroastrians are prone to Glucose-6-Phosphate Dehydrogenase deficiency, a common human enzyme deficiency. There are no taboos on medical treatment or physical contact.
<b>Daily acts of faith &amp; major annual events</b>	Zoroastrians should untie their girdle and tie it back whilst saying their prayers, at least once a day. They may wish to cover their head whilst praying. Zoroastrians follow two different calendars; some follow the Shenshai calendar and others the Fasli calendar. Main days of observance: <ul style="list-style-type: none"> <li>◆ <i>Jamshedi Noruz</i> (Fasli): New Year's Day according to the Fasli calendar used in Iran.</li> <li>◆ <i>Khordad Sal</i> (Fasli)</li> <li>◆ <i>Farvandigan</i> (Fasli)</li> <li>◆ <i>Zartusht-no-Diso</i> (Shenshai)</li> <li>◆ <i>Farvardigan</i></li> <li>◆ <i>No Ruz</i> (Shenshai): New Year's Day on the Shenshai calendar.</li> <li>◆ <i>Khordad Sal</i> (Shenshai)</li> <li>◆ <i>Fravardin</i> (Shenshai)</li> <li>◆ <i>Zartusht-no-Diso</i> (Fasli)</li> </ul>
<b>Dying</b>	Zoroastrians prefer to die quietly and without being disturbed.
<b>Death customs</b>	In the UK, Zoroastrians are either cremated or buried. It is important to dispose of the body as soon as possible after due paperwork and prayers for the dead have been performed. At least one priest should perform these prayers which can last for about one hour, prior to the funeral. Zoroastrian priests can be contacted at Zoroastrian Trust Funds of Europe in London (contact details in Annex B).
<b>Resources (texts, community facilities etc)</b>	The Zoroastrian faith is headquartered at Zoroastrian Centre, 440 Alexandra Avenue, Harrow HA2 9TL, where an extensive library is located. The website is also useful (see Annex B). Zoroastrian prayer books are only available from Zoroastrians or from the Zoroastrian Trust Funds of Europe.
<b>Names</b>	Each Zoroastrian has one first name. The father's name appears as the second name. The family name serves as the surname.

**ANNEX B**

COMMUNITY CONTACTS

Bahá'í	National Spiritual Assembly of the Bahá'ís of the United Kingdom 27 Rutland Gate London SW7 1PD Tel: 020 7584 2566 Fax: 020 7584 9402 Email: nsa@bahai.org.uk Website: www.bahai.org.uk
Buddhist	The Buddhist Society 58 Eccleston Square London SW1V 1PH Telephone: 020 7834 5858 Fax: 020 7976 5238 Email: info@thebuddhistsociety.org.uk Website: www.thebuddhistsociety.org.uk  Network of Buddhist Organisations (UK) 6 Tyne Road Bishopstone Bristol BS7 8EE Tel: 0845 345 8978 Email: secretary@nbo.org.uk Website: www.nbo.org.uk
Chinese (Confucianism, Taoism, Astrology, Chinese Christianity)	Lord Chan of Oxton Visiting Professor in Ethnic Health University of Liverpool 1 Rathmore Drive Oxton Wirral CH43 2HD Tel: 0151 653 6956 Email: mckchan@liv.ac.uk
Christian Churches	Mr John Clark Archbishops' Council Mission and Public Affairs Division Church House Great Smith Street London SW1P 3NZ Tel: 020 7898 1000 Email: john.clark@c-of-e.org.uk  Free Churches Group Churches Together in England 27 Tavistock Square London WC1H 9HH Tel: 0207 529 8141 Email: freechurch@cte.org.uk

**The Needs of Faith Communities in Major Emergencies: Some Guidelines**

	<p>Mgr Andrew Summersgill          General Secretary          Catholic Bishops' Conference of England and Wales          39 Eccleston Square          London          SW1V 1BX          Tel: 020 7630 8220          Email: gensec@cbcew.org.uk</p> <p>Churches Together in Britain and Ireland          Bastille Court          2 Paris Garden          London SE1 8ND          Tel: 020 7654 7254          Fax: 020 7654 7222          Email: info@ctbi.org.uk          Website: www.ctbi.org.uk</p>
<p>Christian Scientists</p>	<p>The District Manager for the UK and the Republic of Ireland          Christian Science Committees on Publication          Claridge House          29 Barnes High Street          London SW13 9LW          Tel: 020-8282-1645/          Fax: 020-8487-1566/          Email: LondonCS@csps.com</p>
<p>Church of Jesus Christ          of Latter-Day Saints          (Mormons)</p>	<p>John Mulligan          Area Welfare Manager          751 Warwick Road          Solihull B91 3DQ          Tel: 0121 712 1309          Mob: 0780 168 5239</p>
<p>Hindu</p>	<p>Hindu Council (UK)          126-128 Uxbridge Road          London W13 8QS          Tel: 020 8566 5658          Fax: 020 8840 8899          Email: info@hinducounciluk.org          Website: www.hinducouncil.org</p> <p>National Council of Hindu Temples (UK)          Bhaktivedanta Manor, Dharam Marg          Hilfield Lane, Aldenham          Watford          Herts WD25 8EZ          Tel: 01923 856269          Fax: 01923 856269          Email: bimal.krsna.bcs@pamho.net</p>

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Humanist	British Humanist Association 1 Gower Street London WC1E 6HD Tel: 020 7079 3580 Fax: 020 7079 3588 Email: info@humanism.org.uk www.humanism.org.uk
Jain	Jain Samaj Europe 32 Oxford Street Leicester LE1 5XU Tel: 0116 254 3091 Fax: 0116 254 3091 Email: enquiries@jaincentre.co.uk Website: www.jaincentre.co.uk
Japanese (Shinto)	Embassy of Japan 101-104 Piccadilly London W1J 7JT Tel: 020 7465 6500 Website: www.shinto.org
Jehovah's Witnesses	Office of Public Information for Jehovah's Witnesses in Britain Watch Tower Bible and Tract Society The Ridgeway London NW7 1RN Tel: 020 8906 2211 Website: www.watchtower.org
Jewish community	Board of Deputies of British Jews 6 Bloomsbury Square London WC1A 2LP Tel: 020 7543 5400 Fax: 020 7543 0010 Email: info@bod.org.uk Website: www.bod.org.uk  Jewish Emergency Support Service C/o Community Security Trust Shield House Harmony Way (off Victoria Road) London NW4 2BZ Tel: 020 8457 9999 Fax: 020 8457 9950 Emergency pager: 07659 - 101 668 Email: incidents@thecst.org.uk Website: www.thecst.org.uk

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<p>Muslim community</p>	<p>The Muslim Council of Britain  Unit 5, Boardman House  64 Broadway  London E15 1NT  Tel: 020 8432 0585/6  Fax: 020 8432 0587  Email: admin@mcb.org.uk  Website: www.mcb.org.uk</p> <p>Imams and Mosques Council (UK)  20-22 Creffield Road  London W5 3RP  Tel: 020 8992 6636  Fax: 020 8993 3946  Email: zbadawi@aol.com</p>
<p>Pagans</p>	<p>Public Bodies Liaison Committee for British Paganism  49 York Close  London E6 5QN  Tel: 020 7476 4294</p> <p>Pagan Federation  BM Box 7097  London WC1N 3XX  Tel: 0906 3020184  Email: paganfederation@aol.com</p>
<p>Rastafarians</p>	<p>Ras Devon Stuart  The Rastafarian Society  290-296 Tottenham High Road  London  N15 4AJ  Tel: 020 8808 2185</p> <p>Sister Wolete Gabreal  Ethiopian World Federation (UK)  28-34 St Agnes Place  Kennington  London  SE11 4BB</p>
<p>Seventh Day Adventists</p>	<p>Communication Director  British Union Conference of Seventh-day Adventists  Stanborough Park  Watford WD25 9JZ  Tel: 01923 672251  Fax: 01923 893212  Website: www.adventist.org.uk</p>

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Sikh community	<p>Network of Sikh Organisations (UK) Suite 405, Highland House 165 The Broadway London SW19 1NE Tel: 020 8544 8037 Fax: 020 8540 4148 Email: <a href="mailto:nso@sikhismuk.fsnet.co.uk">nso@sikhismuk.fsnet.co.uk</a> Website: <a href="http://www.nsouk.co.uk">www.nsouk.co.uk</a></p> <p>British Sikh Consultative Forum 2 Chignell Place London W13 0TJ Tel: 020 8579 8898 Fax: 020 8579 7439 Email: <a href="mailto:bscf@shrg.net">bscf@shrg.net</a> Website: <a href="http://www.bscf.org">www.bscf.org</a></p>
Zoroastrian (Parsee) community	<p>Zoroastrian Trust Funds of Europe (Inc) 440 Alexandra Avenue Harrow HA2 9TL Tel: 020 8866 0765 Email: <a href="mailto:secretary@ztfе.com">secretary@ztfе.com</a> Website: <a href="http://www.ztfе.com">www.ztfе.com</a></p>

## **OTHER USEFUL CONTACTS**

Readers should be aware that it is best to find a prime point of contact locally, with regards to incident response. However there are some useful contacts for those seeking further information on faith communities in general.

### Inter Faith Network for the UK

The Inter Faith Network for the UK was established in 1987. Its aims are to work with its member bodies to combat inter religious prejudice and intolerance, and to help make Britain a country marked by mutual understanding and respect between religions where all people can practice their faith with integrity.

The Network is able to provide up-to-date contact details for regional and local inter faith organisations, which may be of help in an emergency situation or when local emergency response plans are being prepared.

Contact details:

Inter Faith Network for the UK  
8A Lower Grosvenor Place  
London SW1W 0EN  
Tel: 020 7931 7766  
Fax: 020 7931 7722  
Email: [ifnet@interfaith.org.uk](mailto:ifnet@interfaith.org.uk)  
Website: [www.interfaith.org.uk](http://www.interfaith.org.uk)

### Cohesion and Faiths Unit at the Home Office

The Unit is a central source of advice to Departments on a wide range of issues relating to the faith communities in the UK, and can also provide contact details for faith community representative bodies that may be approached for specialist advice, included in consultations or invited to events. Departments are strongly recommended to discuss all intended consultations, and all planned events, celebrations or projects involving the faith communities (e.g. memorial services), with the Unit.

Contact details:

Cohesion and Faiths Unit  
Home Office  
2 Marsham Street  
London  
SW1P 4DF  
Tel: 0870 000 1585  
Email: [public.enquiries@homeoffice.gsi.gov.uk](mailto:public.enquiries@homeoffice.gsi.gov.uk)

