

# Check Up!

A guide to the special healthcare needs  
of ethnic-religious minority communities







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of ethnic-religious minority communities

Edited by Des McCabe

Produced by Diversiton in partnership with the Northern Ireland Inter-Faith Forum.

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## Introduction

This booklet has been produced by Diversiton in conjunction with the Northern Ireland Inter-Faith Forum, and in consultation with members of the local ethnic/religious minority communities concerned.

Its purpose is to offer guidance on the religious customs and needs of healthcare patients belonging to the minority traditions, and to facilitate sympathetic understanding of the life style of such patients by Health and Social Services personnel and institutions.

As yet, numbers in our minority communities are relatively small; collectively, however, they now represent a significant, integral part of Northern Ireland society, with distinctive claims upon it and positive and enriching contributions to make to it. The information offered in this publication is by no means comprehensive or exhaustive – and it should be stressed that there are variations of belief and practice within the different communities surveyed – but it is hoped that the outlines presented will serve to heighten awareness of the need for sensitive treatment of all our communities in Northern Ireland.

The Northern Ireland Inter-Faith Forum is an organisation essentially concerned with the promotion of greater understanding among religious traditions in our society. Accordingly, the focus of attention in this booklet is the particular requirements and customs of our religious minority communities. We recognise, of course, that there are other minority interests which have fully legitimate claims in relation to issues raised here, but which we have not been able to address in this short publication.

In presenting this publication we gratefully acknowledge the helpful assistance of the following contributions:

The Rev. Aaron Engelmayer  
Dr. Mamoun Mobayed  
Ms Lucy Lee  
Rev. Maurice Ryan

Mrs Viny Robinson  
Shaunaka Rishi Das  
The Venerable Margery Cross  
Norman Richardson

The Northern Ireland Inter-Faith Forum was inaugurated in May 1993, and now comprises upwards of 100 members, drawn from a wide variety of religious backgrounds including the Jewish, Bahá'í, Hindu, Muslim, Buddhist, Chinese and Sikh communities, as well as the Christian Churches.

In accordance with its essentially educational and humanitarian aims, Forum activities centre on Inter-Faith dialogue and the promotion of mutual understanding across the spectrum of religious life in Northern Ireland.

Quarterly meetings are normally held in Belfast, at which Inter-Faith issues are presented and explored in an atmosphere of honest enquiry and positive appreciation of cultural diversity.

The Forum is formally affiliated to the Inter-Faith Network for the United Kingdom, which links together over 80 local Inter-Faith groups and institutions in the U.K.

New members who can accept The Forum's educational and charitable aims will be made most welcome.

Further enquiries should be made to:

Northern Ireland Inter-Faith Forum  
37 Church Street  
Warrenpoint  
BT34 3HN

Tel: 028 4175 4777  
E-mail: [info@diversiton.com](mailto:info@diversiton.com)



## The Jewish Tradition

There are presently about 1,000 people with Jewish affiliation in Northern Ireland, approximately 250 of whom, with their children, are "paid up" members of the Belfast Hebrew Congregation. Numbers have been declining in recent years as many of the younger people have moved on to university and jobs in England and abroad, with the result that a large proportion of the present congregation is middle-aged or elderly.

### Diet

"Kosher" food has to be specifically selected and prepared in accordance with biblical laws. Some Jews will in practice observe "kashrut" regulations more strictly than others, and it is probably true to say that the majority of Jews in Northern Ireland are less strict regarding the finer points of dietary law than some of those in mainland Britain. Meat and meat products must be "kosher" and this forbids the consumption of pork, blood products, shellfish and many derivative foods such as cheese and jelly. Milk and meat foods should not be cooked or consumed together. Fasting is observed only on Yom Kippur (the Day of Atonement) and in cases where there might be a risk to health from fasting, a doctor's advice would be sought.

Kosher grocery supplies in Belfast may be obtained from Safeway, 219 Shore Road, Belfast Tel: 028 9037 0889. Kosher meat is not available.

### Prayer and Festivals

Devout Jews will pray three times daily with additional prayers being said on the Sabbath (which lasts from sunset on Friday until nightfall on Saturday) and at the start of each new month on the Jewish calendar. Due to the use of the lunar calendar, festival dates can vary quite considerably from year to year, but these can easily be checked with patients and their families who may require some special consideration for observance of the more important festivals. A private area for prayer would often be welcomed by patients.

### Birth

Male children are circumcised on the eighth day after birth, though where a child's health is in doubt, this is delayed until a later date. The ritual of circumcision is carried out by a trained religious functionary and as most mothers will nowadays have returned home with their baby by the eighth day, hospital staff are not normally involved in this procedure.



## Family Planning

Most Jews today accept some method of family limitation and “the pill” is widely employed. Some mechanical methods of contraception are frowned upon by strict adherents.

Most Jewish women are willing to be examined by male medical staff.

## Death

After death all tubes and apparatus should be removed and the body placed on a flat surface and covered with a clean sheet. Post-mortem is prohibited unless this is a legal requirement.

The funeral should take place within twenty-four hours and since cremation is forbidden, preparations of the body and interment will be carried out by the Burial Society of the Belfast Hebrew Congregation. Traditionally there is a formal mourning period of seven days, when friends and relatives will visit the bereaved household and prayers are said.

Arrangements relating to funerals should be made with:

Mr K. Lewis – Tel: 9077 7034  
or Dr. G. Lewis – Tel: 9077 9494  
– who will be happy also to provide  
information about health-care relevant  
to the Jewish Faith in general.

## Other Considerations

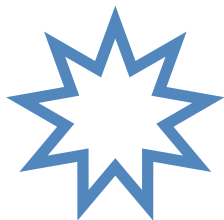
Blood transfusions and transplants are acceptable to most Jews as are most medications and forms of surgery.

Because Jewish people are required to observe strict rules of hygiene, a container of clean water should be available near the bed and odorous or waste products should be removed when the patient desires to engage in a period of prayer or study.

The address of the Belfast Hebrew Congregation is:

The Wolfson Centre  
49 Somerton Road  
Belfast BT15 4DD

Tel: 028 9077 7974



## The Bahá'í Tradition

The Bahá'í Faith began in the Near East in the middle of the last century, since when it has established itself throughout the world. Its founder, Bahá'u'lláh (a title meaning the 'Glory of God') lived from 1817-1892, and is regarded by Bahá'ís as a Messenger of God. His teachings centre on the unity of humankind and of religions, and include the harmony of religion and science, the equality of women and men, and the abolition of prejudice.

### The Bahá'í Community

The faith has no clergy, and its affairs are in the hands of elected administrative bodies known as 'Spiritual Assemblies'. There are approximately 200 of these in the United Kingdom, and they can usually be found by referring to the telephone directory under 'Bahá'í Faith'. If there is no local entry, the address of the nearest assembly or group can be obtained from the Bahá'í Council for Northern Ireland (contact details opposite).

### Health and Healing

Bahá'ís believe that we are placed in this world to grow and develop spiritually. Illness, like other tests, may be a means to such growth, and it should be approached on both the material and the spiritual planes. Thus they believe in the power of prayer but have no objection to medical practice, seeing them as different aspects of the same God-given healing process. Bahá'u'lláh instructed his followers: 'Whenever ye fall ill, refer to competent physicians.'

Under normal circumstances Bahá'ís abstain from alcohol (and from other harmful or habit-forming drugs) but it is permitted when prescribed as a bona fide part of treatment. Narcotics would similarly be permitted for medical reasons like the control of pain, as prescribed by a doctor.

Bahá'ís are encouraged by the teachings of their faith not to smoke, for their own good and that of others.

Bahá'ís have no special requirements as far as food and diet are concerned. Some are vegetarians, but this is a matter of individual choice. The abstention from alcohol is strict and extends to cooking as well. Wine sauces, sherry trifle, etc. are forbidden. Such items do not usually form part of the hospital diet.

Members of the faith observe a period of fasting each year. The ill are exempted, as are children, the elderly and expectant and nursing mothers.

There is no objection to the giving or receiving of blood transfusions or of organ transplants. Donations of organs after death for transplanting to others in need is regarded as praiseworthy.

Termination of pregnancy is permitted only where there are strong medical grounds such as risk to the life and health of the mother. It is not regarded lightly and is not permitted as a social or contraceptive measure. Whether it is acceptable in any specific case is for consultation between the patient and her medical attendant in the light of this guidance.

The rearing of children is regarded as one of the main reasons for the institution of marriage, but the details and extent of contraceptive practice are left to the conscience of the couple. Many Bahá'ís will not use the intra-uterine device for contraception as they regard it more as an abortifacient than a contraceptive.

There are no specific Bahá'í teachings on withholding or removing life support in disabling or terminal illness where this support is being given merely to prolong life. It is also left to the conscience of the individual whether or not to subscribe to a "living will."

Bahá'ís believe that after death the body should be treated with respect. Embalming is not allowed. Cremation is not permitted, and burial should take place as near as reasonably possible to the place of death, certainly within the distance of an hour's transport. There is no objection to necessary post-mortem examination provided these stipulations are met.

As Bahá'ís believe in the essential unity of the world's faiths, its members will welcome for themselves and for others, the dedicated efforts of clergy and lay people of other religions. We believe that the grounds for co-operation and mutual understanding, especially in a place like a hospital, far outweigh differences of doctrine and practice. We applaud the dedicated work of men and women from all religions in this demanding and sensitive area.

These notes are necessarily brief – for further information or answers to specific queries, please contact the local Bahá'í community or the Bahá'í Council for Northern Ireland:

The Bahá'í Council for Northern Ireland  
64 Old Dundonald Road  
Belfast  
BT16 0XS

Tel: 028 9048 0500  
Email: [bcni@bahai.org.uk](mailto:bcni@bahai.org.uk)



# The Muslim Tradition

## Special Considerations

Great importance is attached to cleanliness. Therefore, before every act of prayer the patient will want to wash his/her face hands and feet.

Times of prayer are dawn, noon, mid afternoon, just before sunset and before retiring for sleep. The patient will need to stand – if he can – on clean sheets or a prayer mat facing Mecca (south-east). Privacy will be appreciated but not essential.

An offer of a copy of the Qur'an will be appreciated. This must be handled with the greatest respect, no object or book being place upon it. This can be supplied by the local Mosque.

Both male and female Muslims are very modest in their dress and outlook. A female may request that she is examined by a female doctor or nurse, or that her husband or a female companion be present during a medical examination.

## Diet

Both pork and alcohol are forbidden in all forms, all year round.

"Hallal" meal is required, otherwise Kosher or seafood and vegetarian meal.

During the month of Ramadan according to the Muslim calender all Muslims fast by not eating or drinking from dawn to sunset, but ill patients are exempted from this. Food should be made available for any fasting patient before dawn and after sunset.

The taking of medication during a fasting day may cause difficulties to the patient, no undue pressure should be applied. This could be discussed with the patient and family.

## Pregnancy

Immediately after birth the father or other family member would read a short prayer while holding the infant. Muslim women are encouraged to breast-feed.

Contraception is accepted by many Muslims, with the consent of the couple and if the method is safe.

Abortion or termination of pregnancy is only allowed if there is a serious medical condition for the mother. The older the pregnancy the more difficult the ethical issue, and days 40 and 120 of pregnancy are important milestones.

## Care of the Dying

They may wish to sit or lie facing Mecca and reading the Qur'an.

Family or friends may wish to quietly read the Qur'an or say a prayer.

## Procedures at Death

Wrap the body in one or two plain white sheets.

Place the foot of the bed facing Mecca or turn the patient onto their right side in order that the deceased's face looks towards Mecca.

Do not wash the body or cut nails or hair.

While the relatives are viewing the body remove all Christian symbols.

## Burial

Contact the family and the local Mosque who will handle washing of the body in the hospital or the funeral house, and then the prayer at the Mosque or at the Muslim section of the cemetery.

Cremation is not allowed, and the burial should take place within 24 hours if possible.

## Post-mortems

Some Muslims may oppose a post-mortem but no restrictions if required by law.

## Transplants

Seek the consent of the patient and family.

Donations of organs from a deceased person is generally allowed with the permission of those concerned.

For further details contact local mosques in Northern Ireland or contact:

Northern Ireland Muslim Family Association (NIMFA)  
7 Rugby Road,  
Belfast BT7 1PS

Phone: 028 90 315 784  
[www.nimfa.org](http://www.nimfa.org)



## The Hindu / Vaishnava Tradition

Hinduism embraces many different groups, sects and philosophies. These guidelines are therefore given in general terms. It is hoped that despite this the advice will be useful and help in some small way to ease the discomfort of the suffering and the dying.

### Typical Requirements

Cleanliness is fundamental and many Hindus will want to wash in free flowing water first thing every morning. Some patients will want to repeat this at further times throughout the day, especially those who are priests. This includes some females. After washing some patients will apply tilaka to the forehead and body. Tilaka is a yellowish clay used for purification, protection and decoration.

Some patients will recite special mantras for about ten minutes at dawn, mid-day and dusk (or as near these times as is practical). Some will chant prayers and mantras for about two hours each day, usually early in the morning. If unable to chant, some patients may wish to play these mantras on a CD or cassette player.

Daily study of scripture will be the practice of some patients and it would be comforting to them to know that the hospital had some books of scripture available for their use. Books of scripture should be treated with great respect. They should not be placed on the floor nor should any object be placed on them.

Modesty is a basic principle for Hindus. Patients may request that examinations be carried out by a doctor or nurse of their own gender.

Many patients will appreciate a quiet environment free from tobacco smoke and television.

Many patients will wear wooden neck beads; some male priests a sacred thread, sash-wise from the right shoulder. These items should not be removed without express permission from the patient or another priest unless they would prevent or obstruct emergency treatment.

### Diet

For the vast majority of Hindus only vegetarian foods are acceptable, that is: no meat, fowl, fish or eggs. In addition some patients will not accept onions (including leeks, scallions etc.), garlic, mushrooms, tea, coffee, alcohol and foods containing even small amounts of these items. This will need to be negotiated with the individual.

A minority of Hindu patients may not be able to accept any food prepared by or for hospital catering preferring instead to have their food supplied by relatives or friends.

Great care must be taken with this diet as many processed foods contain non-acceptable ingredients, eg, rennet (in cheese), gelatine (in some yoghurts, ice-cream and even in prescribed capsules), some 'E's, some whey powder, etc. Hindu priests will advise in specific cases.

On approximately two days each month some patients will abstain from foods containing grains and pulses. These days are called Ekadasi. There are other fast days but in general the taking of medication is not considered breaking the fast.

## Surgery, etc

There are no objections to necessary surgery, to blood transfusions or to organ transplants and donations, subject to the wishes of the patient, or where he/she is incapable of making the decision, his/her relatives.

## Care of the Dying

For Hindus in general and for Vaishnavas particularly this is the most important passage in life. As death approaches it is very important that the patient along with relatives and friends feel the co-operation and support of hospital staff.

At least two relatives or friends will chant mantras continuously to comfort the patient and ease his/her journey to the next life.

Some Hindus will place flower garlands and pictures of holy persons beside the patient. They will sprinkle holy water on his/her head and place leaves from a holy plant on their tongue.

Privacy at this time especially will be appreciated.

Hindus object to euthanasia and some may not wish life to be prolonged by artificial means. The patient or relatives should be consulted. Some patients may not wish to take drugs for relief of pain.

## Death

Cover the body and the family will take charge of arrangements.

Cremation is preferred and is carried out according to local practice and custom.

Generally there are no objections to an autopsy if this is required in law.

For further information please contact:

Indian Community Centre	or	The Hare Krishna Temple
86 Clifton Street		140 Upper Dunmurry Lane
Belfast BT13 1AB		Belfast BT17 0HE
Tel: 028 9024 9746		Tel: 028 9062 0530



## The Chinese Tradition

Traditional Chinese religion is a rich complexity of many strands of belief and practice drawn over thousands of years from traditions, such as Buddhism, Taoism and Confucianism, as well as from a great variety of folk beliefs, often involving the worship of various local deities.

The Chinese community in this country has, however, become largely secularised, and generally speaking younger generation Chinese, at least, would have little formal association with the religious traditions of their forbears. Many families who do not outwardly adhere to the ancestral religion, still like to display a statue or picture of an ancestor for good luck. But there are no temples or other places of worship in Ireland at present (apart from a number of specifically Buddhist institutions) nor anyone with the expertise to lead such faiths as Tao and Confucianism.

Where traditional beliefs do exist, reverence for family ancestors is the most common form of practice within Chinese families in the West. It is believed that the spirits of the dead need the continuing care of the family and therefore it is the particular duty of a surviving son to carry out the required rituals on behalf of his dead parents. Filial duty and reverence for ancestors are regarded as matters of great importance and piety and children are expected to carry out these obligations energetically, both in respect of the living and the dead.

A very small percentage of Chinese are attached to Christian churches in Northern Ireland, and there is a non-demoninational Chinese Christian Fellowship with around 100 members, at Lorne Street, off the Lisburn Road in Belfast, with fellowship "outposts" in Jordanstown and Downpatrick.

### Diet

The Chinese have definite customs regarding the preparation, presentation and consumption of food. Older generation people tend to feel that rice and noodles are the most beneficial constituents of a staple diet. Therefore, where these ingredients are not readily available on the hospital menu, many Chinese patients will request that relatives will bring these foods in to them during their visits. Nourishing soups, which have been boiled for a long time, are also highly valued as facilitating patients' recovery, particularly following surgical operations.

Some of the more elderly Chinese prefer not to eat large amounts of beef and will also prefer boiled rice, fresh fruit and vegetables to dairy products such as cheese and eggs. Diet restrictions are, however, very much a matter of personal choices, and meat, fish, cereals and soya bean products are generally eaten.



Hospital staff should check to see whether or not the Chinese patient is on any traditional Chinese medication because this may affect their treatment. For example, it is believed that the consumption of vegetables may neutralise the effect of certain Chinese medicines and this should be taken into account in menu preparation.

It is important that, as far as practicable, the patients' views are considered regarding the choice of treatments and medications.

## Birth

Following childbirth, the mother may be reluctant to leave her bed to take a bath for the first few days and traditionally an extended period of rest, frequently as long as a month, is observed. About a month after birth the baby's head may be shaved.

There is a reluctance by many Chinese women to breast-feed. In many instances the benefits of breast-feeding are insufficiently appreciated. It is also a factor that the common use of rice wines and ginger soups in the postnatal diet could adversely affect the mother's milk.

## Death

Customs relating to death, mourning and funerals vary widely in the Chinese tradition. In the case of children, the ritual is generally very simple with the funeral taking place at once. In the case of adults, the body is washed and clothed either in white or in the deceased's own clothing.

Funeral services generally follow a secular pattern, though in the case of a Chinese Buddhist funeral, Buddhist monks may be called in to perform the service.

Cremation is traditionally favoured over burial, though burial is by no means unknown. Only Muslim Chinese will have any objection to post-mortem.

## Medical Procedures

For reasons of modesty many Chinese women prefer to be treated by a female practitioner. There is often also a certain reserve in talking about family planning. Chinese do, however, accept contraceptive devices, and are generally tolerant towards the idea of abortion, where this is recommended.

Some Chinese express a strong preference for the traditional herbal remedies and medicines. Most, however, seem able nowadays to reconcile aspects of traditional and modern medicine.

Further information can be obtained from:

The Chinese Welfare Association (Northern Ireland)  
133 – 135 University Street  
Belfast BT7 1HQ

Tel: 028 9028 8277  
Fax: 028 9028 8278



## The Buddhist Tradition

Buddhists follow the teachings of Buddha Shakyamuni who was born in India approximately 2,500 years ago. Buddha is not a personal name, it was given to him. It means 'awakened' or 'enlightened'. That means he was 'awakened' to the true reality of our existence. He left behind many teachings. They are all based on what are referred to as 'The Four Noble Truths'.

That our existence is one of suffering,  
That suffering always has a cause,  
That suffering can cease,  
That the way it ceases is by following the path

The path is the teaching that the Buddha left behind. The basis of the path is the practice of love and compassion for all other beings, non-violence and the development of a correct view of reality.

All thoughts and behaviour, such as violence, hatred, anger, dissatisfaction etc, are seen as harmful. They are harmful both to ourselves and others, creating suffering. Conversely the development of actions, such as genuinely caring for others, creating harmony and developing compassion, even towards those we dislike, will eventually be beneficial and bring peace and happiness.

We each hold the responsibility for our own actions. This life is seen as one of many and the result of previous actions.

Everyone has the potential for buddhahood. The pure buddha-nature is within us all. When we create the right conditions it will come to fruition.

There are no special requirements for a Buddhist being in hospital. Most Buddhists would be vegetarian, but that would be a personal request. Also medication, surgery, organ donation etc. all would be the personal domain of the patient.

## Care of the Dying

Care of the dying person is very important.

It is important that spiritual friends/relatives are made aware of the condition of the patient.

There are special prayers that are said before the death, during the dying process and afterwards. A private room for the dying person would be appreciated because of the importance to them of the dying process, and the need for people to be with them continually at this time.

The sooner spiritual friends are aware the person is nearing death the better it is for the dying person.

The family or spiritual friends would do Grief Counselling.

## The Body

If possible the body should be left untouched for as long as possible. This is to allow the spirit to leave the body in the correct way.

If a post-mortem is necessary then this would be allowed.

The funeral preparation would be undertaken by the family or other Buddhists.

Burial or cremation would be permitted.

Further information can be obtained from:

Mrs Sally Taylor / Tashi Khyil  
Tel: 028 9751 0232

The Venerable Margery Cross  
Jampa Ling Buddhist Centre  
Co. Cavan.  
Tel: 00353 49 9523448



## The Sikh Tradition

The Sikh religion originated in the state of Punjab in the second half of the fifteenth century. Under the inspiration of its founder, Guru Nanak, the movement began as a bold attempt to combine the values and beliefs of Hinduism and Islam.

The earliest Indian immigrants to Northern Ireland were Sikhs. By 1940 there were established family groups both in Londonderry and on Belfast's Antrim Road. There are presently about twenty Sikh families in Northern Ireland, representing some fifty members in all, most of whom have come from the Punjab, especially the district of Jullandhar, and more recently from Jammu in India and Kenya. The community remains centred on Londonderry but there are also a few families in Belfast and in Portadown and Craigavon.

### Dress

Many male Sikhs are recognisable by their turbans, though the turban is not one of the "Five Ks" (or marks of Sikh identity). Sikh men do not all wear this.

The Five Ks are:

- The Kesh (long, uncut hair)
- The Kangha (a comb worn in the hair, symbolising order and self-discipline)
- The Kirpan (a miniature sword symbolising the fight to defend truth and justice)
- The Kaccha (under-shorts symbolising both readiness for action in the cause of truth and the need for modesty)
- The Kara (a steel bracelet worn on the right wrist, symbolising unity and the awareness of God)

Young Sikh boys, before their hair is very long and before they start to wear a turban, may wear their hair tied in a topknot and covered with a handkerchief (or "rumal"). Sikh women often cover their hair with a cotton or muslin scarf ("dupatta" or "chunni"). Traditional female costume also includes the long tunic ("kameez") and trousers ("shalwar").

## Diet

Sikhs are forbidden to indulge in alcohol, tobacco or illicit drugs. They do not practice ritual sacrifice of animals nor periodic fasting. Meat-eating is not prohibited, except for beef, though some women will abstain from meat of any kind. Patients should, therefore, be told whether dishes contain beef, pork or lamb and it should be noted that they may be unfamiliar with names such as “Irish Stew”, “Scotch Broth”, etc.

The most devout Sikhs tend to be strict vegetarians and even those who eat meat would be adverse to consuming meat that has been ritually slaughtered in the Muslim manner.

## Birth

Traditionally a mother is expected to have complete rest for forty days following the birth of her child. She will also be discouraged from leaving her bed in order to bathe within the first few days after child-birth. Where practicable, free-flowing water for washing is preferred to using a conventional bath.

## Death

After death, the body is washed and then dressed in new clothes before being cremated. Following the funeral services a continuous reading from the scriptures is carried out over a period of several days. Post-mortem is acceptable only if it is legally necessary.

## Other Considerations

Sikhs have no objections to blood transfusions and transplants. Family planning is generally acceptable. While Sikh women will prefer to be examined by a female doctor, they will, if necessary, accept a male doctor provided that a female member of staff is present. Accommodation in mixed wards should be avoided if possible.

Further information may be obtained from:

The Northern Ireland Sikh Cultural & Community Centre  
1 Simpson's Brae  
Waterside  
Londonderry

Telephone contact can be made through:

Mr J.K.S. Panesar MB, FRCS, FRCSE,  
Tel: 028 7134 3935

# About Diversiton

Diversiton provides a range of training programmes and resources in religion and belief for organisations in Great Britain, the Republic of Ireland and Northern Ireland.

In GB and the Republic of Ireland, trainers offer a comprehensive overview of the Employment Equality (Religion or Belief) Regulations 2003 – addressing both legal requirements and practical considerations for employers. The aim is to help ensure compliance by raising awareness, building confidence and developing capacity to deal with practical needs such as holidays, food, prayer, dress etc. Delivery methods include:

1. **Half day training courses in Religion and Belief** – throughout England, Scotland and Wales
2. **In house training courses for organisations (half day)** - including a 60 page training manual for delegates.

In Northern Ireland, training covers two main areas:

1. **Religious Diversity** - training in line with 'Section 75' to support Public Sector Bodies. To date over 3,000 people across more than 200 organisations (Local Authorities, Health Trusts and Government Departments) have participated in our 'Yours Faithfully' half day training programme. This is now an integral element in the training provision for many Public Sector Bodies.
2. **Hate Crime and Racism** - a range of programmes in conjunction with Public Sector Bodies and Community Groups. Diversiton addresses the issues of identity, faith diversity and ethnicity from a practical perspective.

Please see **[www.diversiton.com](http://www.diversiton.com)** or telephone 028 4175 4777 or e-mail [info@diversiton.com](mailto:info@diversiton.com) for further information.





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South and East Belfast Health and Social Services Trust

Western Health & Social Services Board

Western Health & Social Services Council

Altnagelvin Hospitals

Foyle Health & Social Services Trust

Sperrin Lakeland Health & Social Care Trust

United Hospitals - Antrim Hospital

Newry & Mourne Trust

Craigavon and Banbridge Community HSS Trust

Northern Health & Social Services Council

North & West Belfast Trust

Craigavon Area Hospital Group Trust

Eastern Health & Social Services Council

Home First Community Trust

The Mater Hospital

Southern Health and Social Services Board

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