



Derbyshire Healthcare
NHS Foundation Trust

Resources

GUIDE

**Meeting the religious, spiritual and
cultural needs of our service users
and colleagues**



Making a
positive
difference

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Foreword

The chaplaincy resource guide has been produced to assist practitioners and clinicians to consider a person-centred approach to individual care; this allows consideration of people's beliefs, values and faiths. So it's a very practical application of someone's belief system in practice

This Guide gives useful information about the many faiths and religious traditions which Derbyshire Healthcare NHS Foundation Trust service users and staff may follow. By reading this guide members of staff can get a real insight into what our service users' and colleagues' beliefs are and why they may want to do things differently to others.

The guide offers information about diet and fasting, washing and toileting, ideas of modesty and dress, birth and death customs, family planning and blood transfusion, transplants and organ donations.

If we are to provide quality person-centred patient care which is truly holistic, then that care must include every aspect of what contributes to making an individual unique significant and whole.

A person's spirituality, faith or religious beliefs may be an important factor in their life and need to be understood and taken seriously. Research shows that a person's beliefs may be utilised to assist recovery and wellbeing.

This resource may be used by staff to facilitate a multi-disciplinary approach within care and as a tool to form links or make referrals to faith groups or leaders in the community. This will facilitate an understanding of what is important to individual service users and help to provide integration, transition and better patient care and supporting self-management plans and personalised care plans.

The Multi-Faith Resource Guide can be linked well with the Multi-Faith calendars by helping staff to build awareness and support for any future religious festivals or events which a service user may practise, but if in any doubt seek specialist expert advice from our team of chaplains.

Introduction

The information provided within the Multi-Faith Resource Guide is general, and in all cultural and religious groups, there may be personal variations. There is no substitute for asking the individual themselves.

This document gives information, in the same order, for each of the communities listed below. The format is as follows:

- Introduction
- Attitudes to healthcare staff and illness
- Religious practices
- Diet
- Fasting
- Washing and toileting
- Ideas of modesty and dress
- Death customs
- Birth customs
- Family planning
- Blood transfusions, transplants and organ donation.

“Understanding what makes people tick is crucial to offering them accurate and comprehensive care. I am delighted to commend this superb guide, which gives clear information and advice about the religious, spiritual and cultural contexts within which people find meaning and purpose. I am confident it will be a valuable addition to the repertoire of patient care.” The Venerable Dr Christopher Cunliffe, Archdeacon of Derby



Chaplaincy Service



The Chaplaincy Service is available to all patients, their relatives and staff, whatever your faith or beliefs, and also for those who do not practice a religion.

There may be times when you feel the need to talk to someone - Chaplains have time to listen to your concerns and take what you say seriously.

Chaplains have links with many faith communities and can get an appropriate representative to cater for your needs. They respond to referrals throughout the Trust and within the community and also provide an on-call service in emergencies.

Our spirituality is an integral part of our identity, and therefore is individual to us. It is developed throughout our lives, and is built upon our beliefs, values, attitudes and behaviours. Therefore each person will experience spirituality in their own way.

The Multi-Faith Resource Guide will help staff to understand what is particularly important, significant and unique to each individual and provide practical information about how their religion, spirituality and culture may impact upon daily life.

The aim of this toolkit is to help provide a broader understanding and enable staff to work more effectively and creatively with the spirituality and belief system of each individual to enhance recovery and wellbeing.” Andrew Hope Senior Chaplain.

Multi-faith tours

Derbyshire Healthcare NHS Foundation Trust is committed to delivering care to service users which is person centred. Therefore a person's religion, faith and spirituality must be taken into account when planning their care. The Trust hosts a number of multi-faith tours each year for staff to attend to help further their understanding of the diverse cultures we have in Derbyshire.

The objective of the tour is to develop and enhance a shared understanding and social resource in communities we serve, encouraging tolerance and reducing stigma, misconceptions and barriers. We believe that there is no better way to do this than to ask our staff to spend a morning visiting different places of worship in our community, something which they may have never experienced before. The tour includes a visit to a Muslim Mosque, a Hindu Mandir, a Sikh Gurdwara and a Christian Church.

Karen Billyeald, Professional Development Lead, said: “It's such an interesting and thought-provoking experience and quite humbling too. You realise what a deep sense of community and mutual support and care underpins these faiths and the people who belong to them. We were made so welcome in each place of worship and I will recommend it to all staff who have not already taken advantage of one of these tours.”

If you would like to take part in a multi-faith tour please contact the Chaplaincy Service department.



Spiritual, religious, cultural care, medical modalities – their meaning

The Spiritual Dimension

It is widely acknowledged that spiritual care should form part of a holistic approach to healthcare and meeting the needs of service users. Central to this holistic approach is good communication incorporating language and style, attention to an individual's spiritual, as well as psychical needs, and responsiveness to family and cultural needs.

Spiritual needs

Spiritual needs may be experienced by anyone either with or without religious beliefs. Spiritual needs relate to the meaning and quality of life, and the ultimate question of life and death. For most people, these tend to come into sharper focus during times of physical and emotional crisis, untoward incidents, old age, loss, grief and other challenging situations. By definition, therefore, everyone has spiritual needs, but not necessarily religious needs.

Religious needs

Religious needs are to do with the observance and practice of a particular faith and will include the need to pray, observe religious festivals, attend services of worship, and have the access to a faith community, religious leaders and literature.

In the observance of their faith, some people will have other needs such as special dietary and hygiene requirements, times of prayer or fasting, articles of clothing or jewellery.

Some faiths have certain guidelines and requirements that need to be observed during times of illness, in preparation for death, and at the time of death. It is important to recognise not everyone from the same faith will necessarily have the same needs.

Cultural and ethical needs

The cultural and ethical needs of a service user will not only be shaped by their religious beliefs, but often by their upbringing, world view and experience. It is often the area of the world that a person originates from that affects their views and approach to life, rather than pure religion.

Within the various faiths, it can be seen that there are common areas reaching across the different faiths. The common areas are often connected to psychosocial and environmental factors that may be influenced by the persons heritage and location.

Within a diverse cultural society, such as Derby, many people live in families made up from different backgrounds. It is, therefore, important to appreciate the effect that each of these backgrounds will have had in the development of that individual. It is imperative, therefore, that practitioners transcend their own cultural orientation and view service users from the service user's point of view with compassion, dignity and respect.

Medical modalities

Many ancient traditions and faith communities have their own models of healthcare and are very much widely practised. Examples include naturopathy, Ayurveda, Unani, Chinese traditional medicine, Tibb e nabawi, and regional variations that may exist. Many are holistic models of health and often multi-disciplinary and cross cultural in approach. They are very often highly respected and in common use by individuals and communities. It is common to find clinical practitioners who are conversant in both modern medical technique and traditional variations of ancient medicine.

There are however some pseudo-therapists who have abused their authority and use of titles and labels from such medical models that have warranted concern.

Atheism and Agnosticism

Atheism is the absence of belief in a God or gods. The term atheism originated from the Greek ἄθεος (atheos), meaning 'without god(s)', used as a pejorative term applied to those thought to reject the gods worshipped by the larger society.

Agnostics hold that the existences of anything beyond material phenomenon are unknown or unknowable, and that the truth can only be determined by reason or scientific evidence. In some senses, agnosticism is a stance about the difference between belief and knowledge, rather than about any specific claim or belief. In the popular sense, an agnostic is someone who neither believes nor disbelieves in the existence of a deity or deities, whereas a theist and an atheist believe and disbelieve, respectively.

Attitudes to healthcare staff and illness

Most Atheists and Agnostics have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick.

Religious practices

Atheists and Agnostics have no religious practice.

Diet

Atheists and Agnostics have no prescribed dietary requirements.

Fasting

Atheists and Agnostics have no prescribed fasting.

Washing and toilet

Washing and toilet needs for Atheists and Agnostics will depend on their cultural heritage.

Ideas of modesty and dress

There are no particular points to be noted in this area. It is personal choice if Atheists and Agnostics object to being examined by doctors of the opposite sex.

Death customs

Whilst privacy and dignity must be respected, there are no prescribed rituals to be carried out. Routine last offices would normally be appropriate.

The Chaplaincy and Spirituality Service will be able to offer support if the service user and their family wish to see them.

Birth customs

There are no prescribed rituals associated with birth.

Family planning

There are no particular points to be noted in this area. It is usually the role of the individual, family or friends to take care of family planning issues.

Blood transfusions, transplants and organ donation

An Atheist or Agnostic would have no prescribed objections to blood transfusions and may receive transplants or donate organs for transplant.

Baha'i

The Baha'i faith began in Persia (now Iran), and now its believers are found throughout the world. Its founder, Baha'u'llah (1817-1892) is regarded by Baha'is as a Messenger of God. His teachings centre on the unity of mankind and of religions and include the harmony of religion and science, the equality of men and women, and the abolition of prejudice.

Baha'is believe in one God who reveals his purpose progressively throughout human history. They are required to say an obligatory prayer each day and to read from the Holy Scriptures of the faith each morning and evening. While they believe in the power of prayer, Baha'is have no objection to orthodox medical practice, seeing it as different aspects of the same God-given healing process.

Some key Baha'i beliefs are that:

- there is one God
- each person has a soul which lives on after death
- all religions have a common foundation
- men and women should have equal opportunity
- prejudice of all kinds should be challenged
- extremes of wealth and poverty should be abolished
- religious and cultural diversity should be respected.

Attitudes to healthcare staff and illness

Most Baha'is have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick. As well as taking prescribed medication, Baha'is believe in the power of prayer in healing.

Religious practices

Baha'is must usually recite daily prayers. Although in illness Baha'is are exempt from these prayers, some may still wish to recite them, and would therefore appreciate privacy.

Diet

Baha'is have no specific dietary requirements. Some Baha'is may be vegetarian but this is a personal choice, not a religious requirement. The use of alcohol and habit forming drugs is strictly prohibited except when prescribed by a physician. Smoking is discouraged.

Fasting

The Baha'i fast takes place every year from 2–20 March inclusive; at this time Baha'is may not take food or drink from sunrise to sunset. Fasting is not obligatory during sickness or pregnancy, while breastfeeding or menstruating, during hard physical labour, or on long journeys, and people under the age of 15 or over 70 are exempt from fasting.



Washing and toilet

Washing and toilet needs will depend on their cultural heritage, although they prefer to have access to water for ablutions before prayers.

Ideas of modesty and dress

There are no particular points to be noted in this area and few Baha'is would object to being examined by doctors of the opposite sex.

Death customs

Baha'is treat the body of a deceased person with great respect. Baha'i law states that burial should take place at a distance of no more than one hour's journey from the place of death. The body should not be cremated or embalmed. Funerals are normally arranged by the family of the deceased if available, or on occasions by the Baha'i Assembly. Baha'i relatives or friends will wish to say prayers for the dead.



Autopsies and post mortem examinations are acceptable if necessary. Because they believe life begins at conception, a miscarriage is a great loss and the foetus should be treated with respect. Wherever possible the remains should be returned to the parents or local Baha'i community for burial.

Birth customs

The birth of a child is a time of joy and Baha'is may wish to express their gratitude to God with prayer; but they have no rituals associated with birth.

Family planning

Family planning is left to the personal conscience of a Baha'i, but please bear the following in mind. Irreversible sterilisation in either sex is discouraged unless there is a medical condition relevant to the decision, in which case the individual would seek qualified medical advice.

Abortion is permitted only where there are strong medical grounds such as risk to the mother's life and health. Abortion is not regarded lightly and is not permitted as a contraceptive measure.

Many Baha'is will not use the intra-uterine device for contraception as they regard it more as an abortive measure than a contraceptive. Artificial insemination and in-vitro fertilisation are permitted provided that the wife's egg is fertilised by the husband's sperm and that the child is born from the womb of the natural mother.

Blood transfusions, transplants and organ donation

Most Baha'is would have no objection to blood transfusions and may receive transplants or donate organs for transplant.

Brahma Kumaris

The Brahma Kumaris World Spiritual University (BKWSU) was founded in 1937 in Hyderabad Sind (then in India) by Brahma Baba, a businessman and philanthropist. Brahma Baba had a vision of how people of all cultural backgrounds could come together to rediscover and develop the spiritual dimension of their lives.

The BKWSU core curriculum is offered in the form of a foundation course in meditation, based on the teaching of Raja Yoga. Raja Yoga is viewed as a path to understanding and knowing one's identity as a spiritual being. Activities focus on developing a sense of self-worth and respect for others. There are currently 8,000 BKWSU centres in 90 countries. The international headquarters are in Mt Abu, Rajasthan, India, and the International Co-ordinating Office is based in Global Co-operation House, London. Brahma Baba set up a trust of 12 women to run the organisation and this system has continued, with mainly women running BKWSU centres. Today the University is headed by two women now in their 80s and 90s, Dadi Prakashmani and Dadi Janki.

Attitudes to healthcare staff and illness

Most Brahma Kumaris have a positive attitude towards healthcare staff and would be willing to seek medical help and advice when sick. Decisions about where to seek advice and the type of treatment are left to the individual.

Religious practices

The Brahma Kumaris practise meditation regularly, health permitting, especially in the early hours of the morning, and it may be helpful for them to have access to a quiet area for this.

Diet

Brahma Kumaris are encouraged to eat a lacto-vegetarian diet (dairy products permitted) and discouraged from using alcohol, tobacco and other recreational drugs. Most Brahma Kumaris do not use onions or garlic in cooking and prefer to have their food cooked and blessed by fellow Brahma Kumaris.

Fasting

There is no religious obligation for Brahma Kumaris to fast.

Washing and toilet

Brahma Kumaris take a shower each morning (showers are preferred to baths wherever possible).

Brahma Kumaris also observe the discipline of bathing or showering after a bowel movement and would prefer to do this in hospital too, wherever possible.

Ideas of modesty and dress

As Brahma Kumaris teachers live a celibate life they may prefer medical examinations to be undertaken by someone of the same sex. Other Brahma Kumaris are less likely to have a preference. Dedicated Brahma Kumaris women often dress fully in white if officially representing the BKWSU.

Death customs

Brahma Kumaris favour cremation over burial. Dedicated Brahma Kumaris would prefer the body to be in special white clothes although there is some flexibility in this. Details of the funeral arrangements are always discussed with the family of the deceased so that the family's wishes are honoured.

Birth customs

Dedicated Brahma Kumaris live a celibate life so it would be unusual for someone from the Brahma Kumaris tradition to be giving birth.

Blood transfusions, transplants and organ donation

Brahma Kumaris would have no objection to blood transfusion or organ transplants. Decisions about the donation of organs are left to the individual.



Buddhism

Buddhism stems from the teachings of the Buddha Mahatma Gautama Shakyamuni who lived in Northern India around 500 BCE. Buddha is not worshipped as a god but revered as an inspiration of how people can transform their lives. There are various Buddhist traditions. The ancient civilisations of India and China were profoundly affected by Buddhism and today it remains deeply influential in Sri Lanka, Burma, Thailand, Korea, Japan and the countries of the Himalayas, as well as in areas of India settled by Tibetans in exile.

There are five basic precepts which Buddhists follow which are:

- to refrain from killing
- to refrain from taking that which is not given
- to refrain from misuse of the senses and sexual misconduct
- to refrain from lying or using false or harmful speech
- to refrain from taking intoxicating drink or drugs which cloud the mind.

Attitudes to healthcare staff and illness

Most Buddhists have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick. Buddhists generally are willing to take any medicine which will help them. Some Buddhists will be wary, and will wish to know the effects of any drug that alters their emotional state or clarity of mind, because of the fifth precept. However, the idea of the fifth precept is to prevent people carrying out harmful acts while intoxicated, so they usually accept prescribed medication which may be intoxicating but also heals or reduces suffering.

Religious practices

Most Buddhists practise meditation, and it may be helpful to offer access to a quiet area for this, or to allow chanting of prayers or sacred texts.

Diet

Many Buddhists are vegetarian or vegan, due to the first precept and respect for other sentient beings. Some may follow a precept that involves eating only one main meal a day. This is usually eaten before midday. However, some Buddhists are non-vegetarian as the Buddha asked his monks to eat whatever they received.

Fasting

If their health allows, some Buddhists fast on new moon and full moon days and on specific festival days such as Buddha's birthday, his death day, his enlightenment, his first sermon and others.

Washing and toilet

Washing and toilet needs for Buddhists will depend on their cultural heritage.

Ideas of modesty and dress

There are no particular points to be noted in this area and most Buddhists would not object to being examined by doctors of the opposite sex.

Death customs

The manner of consideration for the dying will depend on the Buddhist group. If you need specific guidance about a patient's particular school of Buddhism, or want to arrange counselling from a fellow Buddhist practitioner, then you should find out from the patient or family which specific form or school of Buddhism the patient practises.

The most important consideration relates to the patient's state of mind at the time of death, for this will influence how they experience the intermediate or 'bardo' states and thereafter the character of rebirth. Nearing the time of death, the state of mind should ideally be one of peace, so the patient may wish to meditate and ask for a quiet place. They may wish for a Buddha figure close by and may use a candle or incense stick. Some may ask for counselling from a fellow Buddhist, with recitation of prayers or sacred texts. Some Buddhists may express a strong wish to die at home rather than in hospital. If possible this should be granted. Healthcare staff should discuss in full the practical implications of this decision with the patient and relatives if terminal illness is diagnosed.

After death, in many schools of Buddhism there is no ritual requirement and normal hospital procedures are accepted. However, some Buddhists hold strong views about how the body should be treated after death. It would be helpful to ask about such views before death occurs, to avoid unnecessary distress to relatives and friends.

Some patients and relatives may object to a post mortem examination due to the belief that the mind may stay in the body for some time after the heart has stopped, and interfering with internal organs may undermine the optimal dissolution of consciousness; therefore the body should not be moved for 72 hours.

Birth customs

Generally, there are no guidelines, although Buddhists in some South East Asian countries traditionally prepare a basket containing some tools for a baby boy, and a cradle containing needles and thread for a girl.

Family planning

There is no established doctrine about family planning for Buddhists, although they are generally reluctant to tamper with the natural development of life. A Buddhist may accept all methods of family planning, but with different degrees of reluctance. The worst of all is abortion or 'killing a human to be'. This is seen to be harming a living sentient being. Pills and condoms are much more acceptable, though many prefer condoms. Generally all Buddhist traditions condemn abortion and euthanasia.

Blood transfusions, transplants and organ donation

Many will have no religious objections, since helping others is fundamental to Buddhist belief – and all consider organ donation during life an act of compassion. However, some Buddhists may decline to offer organ donation after death because they believe the soul may stay in the body for some time after the heart has stopped.



Chinese

Although there is a great variety of Chinese belief systems (including Christianity and Islam), the most prevalent influences are Buddhism, Confucianism, Taoism and veneration of ancestors. All three faiths believe:

- In the fundamental goodness of human nature
- In a humanistic faith in self-improvement and spiritual enlightenment via learning
- That gods are impersonal personifications of natural forces.

In traditional Chinese families sons and daughters must be dutiful towards older family members, particularly their parents. Reverence for ancestors is regarded as a matter of great importance. Children are expected to carry out rituals and obligations in respect to the living and the dead; however, religious scepticism among the younger generation of Chinese is common.



Attitudes to healthcare staff and illness

Due to western influences over the last two or three decades, many Chinese now accept western medicine as the most advanced form of treatment. However, traditional herbal remedies given by Chinese physicians are still used and you should check whether the patient is taking Chinese herbal medicine in combination with western medicine. Many Chinese are shy to ask the doctor questions about their condition. Always use an interpreter, not a family member, during consultations.

Religious practices

Chinese religious practices vary according to background and tradition (see the religious practice section in Buddhism, Christianity and Islam for guidance for Chinese patients from those backgrounds).

Diet

The Chinese have definite customs concerning food, its preparation, its service, and the manner in which it is eaten. The older generation believe that rice is the only form of staple food which can give them energy and vitality. (Northern Chinese eat little rice and more wheat, maize and other cereals). Patients often ask relatives to bring in rice and other food when they visit. A traditional Chinese belief relating to diet in hospital concerns drinking soup that has been boiled for a long time (six to seven hours). Many believe that consuming well-boiled soup will help clear one's system and promote a speedy recovery.

Fasting

There is no specific guidance on fasting for the Chinese community (see Buddhism, Christianity and Islam for Chinese patients from those backgrounds).

Washing and toilet

Chinese cultures place great emphasis on physical cleanliness. Most Chinese wash by pouring water over themselves or sponging. Some worry that baths could make them ill.

Ideas of modesty and dress

Chinese women are generally modest and would probably be more relaxed and content if attended by female professionals. In practice, however, the great majority of Chinese people today are used to being treated by doctors of the opposite gender.

Death customs

Funeral and mourning customs vary widely in the Chinese tradition, making it very difficult to generalise for all Chinese. In the case of a child some Chinese prefer things to be kept quiet and simple, with little or no fuss. In some instances a coffin may not be used – simply a sheet.

There is no formal funeral service for a child and many Chinese do not like to mention a child who has died at all, so counselling may be difficult. Chinese families do not like to be given back any of the child's belongings as it is considered bad luck. On the death of a child, the burial takes place at once with no special ceremony. In the case of adults, the body is simply bathed and covered in a white sheet. Some Chinese still follow the custom of clothing the body in white or old-fashioned Chinese dress.

The only Chinese who object to post mortem exams are Muslim Chinese.

Birth customs

A Chinese woman may ask not to wash her hair for one month after the delivery of a baby. This is an important tradition and she may be unwilling to go for a shower or sit in a bath. She will take great care of her body and will not take any form of exercise. Often women eat a lot of root ginger before the birth, boiled with vinegar to prepare it and then eaten for several weeks. Eggs may be added to 'cleanse' one's inside. They may eat this dark mixture every day for a month after delivery.

When a child is born, relatives will visit and bring presents such as chicken soup, clothing, cap and shoes for the baby, and eggs dyed red.

Family planning

Generally there are no problems with family planning although there is often a certain reserve in talking about it, and it should not be mentioned in the presence of other Chinese. Family-planning devices, sterilisation and abortion are acceptable.

Blood transfusions, transplants and organ donation

Most Chinese will agree to blood transfusion. Organ transplant can cause difficulty as traditionally the body should be buried whole, so they may be reluctant to donate organs or tissue.

Christianity

Christianity was founded around 2000 years ago in the area of modern-day Israel and Palestine. It is based on the teachings of Jesus Christ. Christianity is a world-wide religion followed by people of many different cultures and backgrounds.

Christians hold much in common, but there are some differences in ethical understanding and expressions of worship among different denominations and groups.

Attitudes to healthcare staff and illness

Most Christians have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick.

Religious practices

Christian practices may vary, but include Holy Communion, confession and prayer. Chaplains are able to offer these sacraments appropriately with person-centred support. Key festivals include Christmas (birth of Christ), Easter (death and resurrection) and Pentecost (coming of the holy spirit).

Diet

There are no universal Christian dietary regulations.



Fasting

There are no universal Christian fasting regulations. Some Christians fast on particular days and at particular times of the year. Some Christians give up certain foods during Lent (a 40-day period between Ash Wednesday and Easter). Other Christians observe Friday as a no-meat day or may fast before receiving Holy Communion.

Washing and toilet

Washing and toilet needs for Christians will depend on their cultural heritage.

Ideas of modesty and dress

There are no particular points to be noted in this area and most Christians would not object to being examined by doctors of the opposite sex.

Death customs

Dying patients of all Christian denominations may wish to have the services of the appropriate Chaplain. It is important that whenever possible Roman Catholic patients be offered the sacrament known as the sacrament of the sick. If a baby is seriously ill, is stillborn or dies shortly after birth, it is customary for parents to be offered a service of blessing, baptism or funeral for their baby. A Chaplain usually performs the service, although a member of staff may perform an emergency baptism in their absence if requested. Some Christians do not practise infant baptism and may prefer that sick or dying babies receive a blessing instead.

Birth customs

There are no specific or universal Christian customs relating to birth itself, although many Christian traditions practise infant baptism. This may be significant for a newborn child who is dying, as the family may request that the baby is baptised.

Family planning

For many Christians, family planning is an individual choice. All Christian churches uphold the sanctity of life and every effort is made to preserve life. Certain churches discourage their members from using artificial means of contraception. Roman Catholics believe that every human being has a divine right to live, and that life begins at conception, so abortion is forbidden. Abortion is also strongly condemned in some other Christian denominations.

Blood transfusions, transplants and organ donation

Most Christians do not object to blood transfusions and may receive transplants or donate organs for transplant.



Hinduism

Hinduism originated near the river Indus more than 5,000 years ago, although elements of the faith are much older. The Hindu tradition has no founder and is best understood as a group of closely connected religious traditions rather than a single religion. It represents a complete way of life and is practised by more than 900 million followers. Eighty per cent of the population of India is Hindu. Hindus believe in one God and worship that one God under many manifestations, deities or images. Examples of Hindu deities are Krishna, Shiva, Rama and Durga.

Hindus believe that existence is a cycle of birth, death and rebirth, governed by karma (what goes around, comes around). Hindus believe that all prayers addressed to any form or manifestation will ultimately reach the one God. Hinduism does not prescribe particular dogmas; rather it asks individuals to worship God according to their own belief. It therefore allows a great deal of freedom in matters of faith and worship.

Attitudes to healthcare staff and illness

Most Hindu patients have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick. Many Hindu patients may be using Ayurvedic medicine and, as this may involve the use of herbal remedies, it is important to find out.

Religious practices

Hindus will usually wish to pray twice daily. Where possible they will burn incense and use holy books and prayer beads. Privacy would be appreciated for prayer times.

Diet

Most Hindus are vegetarian. The cow is viewed as a sacred animal so even meat-eating Hindus may not eat beef. Some Hindus will eat eggs, some will not, and some will also refuse onion or garlic; it is best to ask each individual about their preferences. Dairy produce is acceptable so long as it is free of animal rennet, so for example the only cheese some Hindus will eat may be cottage cheese. It is important to remember that strict vegetarians will be unhappy about eating vegetarian items if they are served from the same plate or with the same utensils as meat.



As Indian food is eaten using the fingers, hand washing before and after meals is customary.

Fasting

Fasting is a regular feature of the Hindu religion but few Hindus insist on fasting in hospital. Fasting is commonly practised on new moon days and during festivals such as Shivaratri, Saraswati Puja and Durga Puja. Some fasts may only require abstinence from certain foods.

Washing and toilet

Washing hands before and after meals is customary, as food is customarily eaten using the fingers in cultures from south-east Asia

Hindus will require water for washing in the same room as the toilet itself. If there is no tap there, or if they have to use a bed-pan, they will be grateful to have a container of water provided. Hindu patients prefer to wash in free-flowing water, rather than sit in a bath.

Ideas of modesty and dress

A Hindu woman will much prefer a female doctor when being examined or treated. Hindu women should be accommodated in mixed wards only in emergencies. Hindu women may wear bangles or a thread and you should not remove them without permission. Some Hindus wear a red spot on their foreheads or scalp, which again should not be removed or washed off without permission.

Death customs

If a Hindu patient is dying in hospital, relatives may wish to bring money and clothes for him or her to touch before they are given to the needy. They will wish to keep a bedside vigil – if the visitors are not allowed to go to the bedside themselves they will be grateful if a nurse can do this for them while they wait. Some relatives will welcome an opportunity to sit with the dying patient and read from a holy book.

After death the body should always be left covered. Sacred objects should not be removed. Relatives will wish to wash the body and put on new clothes before taking it from the hospital. Traditionally the eldest son of the deceased should take a leading part in this, however young he may be. If a post mortem exam is unavoidable, Hindus will wish all organs to be returned to the body before cremation (or burial for children under five years old).

Birth customs

Relatives will want to make sure the mother has complete rest for 40 days after birth and they will be worried if she has to get up for a bath within the first few days. This attitude is based on the belief that a woman is at her weakest at this time and is very susceptible to chills, backache etc.

If there is a need to separate mother and baby for any reason this should be done tactfully as she may prefer to keep the baby with her at all times.



Islam

Islam is a global monotheistic Abrahamic religion that originated in the Middle East. It is practised by about a fifth of the world's population. Muslims believe there is only one God (Allah) and Muhammad is the final prophetic messenger, (beginning the line and tradition of prophethood from Adam). Although Muslims love and honour Muhammad they do not worship him; they practise living life in accordance with His teachings, final revealed scripture, wisdom and remembrance based on the practice of the companionships and early communities.

Muslim doctrine/ beliefs:

- Belief in the one God (Muslims believe that everything and everyone depends upon Allah [God], and Allah is completely independent), belief in His Angels, His revealed Scriptures (including Torah, Psalms, Gospels, Quran), His Prophets, the Day of Judgement (including the return of Christ Jesus), and in the fact that everything good or bad (in the world) is pre-destined by Allah the Exalted, and in the resurrection after death.

Muslim life is summarised by free submission to Allah (Islam), Intention, belief, conviction and action (Iman), striving for excellence in everything (Ehsan)

Every Adult Muslim must fulfil responsibilities commonly known as the 'five pillars of Islam'. These are:

- believe from the heart and recite their declaration of faith (Shah-ha-da)
- offer five specific daily prayers (Sa-lah)
- give 2.5% of their wealth once a year to the needy (Za-ka-h)
- fast during the month of Ramadan (Rama-than)
- undertake a pilgrimage to Mecca, if they can afford to, once in a lifetime (Ha-jj)

Attitudes to healthcare staff and illness

Most Muslim patients have a positive attitude towards healthcare staff and are willing to seek medical help and advice.

Religious practices

One of the most important religious practices for Muslims is daily prayer (Salah). **They pray five times a day** towards the (qibla) direction of the first house of prayer built by Abraham (Ka'bah). In the UK muslims face **South East** for prayer.



Times of Prayer throughout the day and night:

- Dawn prayer (before sunrise) called Su'bh / Fa'jr
- Just after noon prayer (after zenith) called Zuhr
- Late afternoon/evening prayer (1 and 1/2 or 2 shadow lengths) called As'ar
- After sunset the prayer called Mag'rib
- Night Prayer (approx. 80 minutes after sunset) called E'sha

Muslims welcome privacy or a quiet space during prayer times, and they must face towards Makkah (Qibla, to the south-east in the UK). The section on washing and toilet covers hygiene needs relating to this practice. **Life, living and dying exist in** the wisdom and guidance of the shariah (Sha-re-yah – 'the path') which explores and guides responsibility, nobility, diet, purity/personal hygiene, animal welfare/husbandry, environment, and familial relationships, inheritance, ethics, education, business, trade, and covers personal and communal/public law etc

Diet

Food should be pure '**Ta-yab**' of good quality, organic, environmentally and compassionately sound. Acceptable or permitted food is called **Halal** (ha-lal), Halal meats are sanctified (blessed) by a Muslim before slaughtering. *Muslims are able to consume permissible meats of animals that have been slaughtered by people of scripture (ah-le-Kee-tab eg Jews/Christians).* But preference is given to Halal if available.

Lamb, beef, goat, game and poultry, for example, are halal as long they meet requirements laid down in the doctrine and practice. All seafood are halal.

Muslims will not eat or drink anything that is considered forbidden (haram).

All products from pork, carrion and blood are forbidden, as are all types of alcohol. Careful consideration should be given so no cross contamination occurs.

Unless absolutely sure that all food is halal, when away from home many **Muslims may follow a vegetarian diet.**

Muslims may prefer to eat communally, often eating and sharing from a large platter (two-seven people), as it is seen as uniting and serving the hearts and bringing a great sense of connection, love and social interaction. One should serve and eat preferably with the right hand.

Fasting

Muslims fast during the month of Ramadan (the date varies each year as it is based on lunar calendar). At this time **Muslims will not eat or drink between dawn and sunset**. The traveller, insane, sick, infirm or very old need not fast. Fasting is also excused during menstruation, for 40 days after childbirth, while breastfeeding or during a long journey. However, some Muslims will choose to fast even if they are not well. **This means providing adequate and acceptable meals during the hours of darkness and, wherever possible, adjusting medication to fit in with the fast.**

Washing and toilet

Muslims attach great importance to purity, cleanliness and personal hygiene.

They must have access to clean water, portable bidet or at least a small water container (jug) in toilets, and toilet paper.

It is preferable to clean with water after visiting the toilet or urinal, and preparation for prayer will require the use of water or stone/ pebbles if a dry ablution (tay-ya-mum) is made.

If a bedpan has to be used a container of clean water should accompany it.

Muslims prefer to wash in free-flowing water and are conscious about wasting water thus preferring a shower, and may request a shower or rinse after relaxing or bathing in a bath.

Ablution (wu-th-oo) before each prayer is necessary unless the ablution is kept intact.

Ablution is generally used with clean free flowing water, the exception is **dry ablution** for those who may not be able to use water the use of a **pebble/stone will be required**.

The worshipper washes their hands and face, rinses their mouth, cleans their nostrils, washes their arms up to the elbows, wets the hands and runs them through the hair, cleans inside and behind the ears and lastly washes their feet up to the ankles – each of these three times. After menstruation women must wash their whole bodies.



Ideas of modesty and dress

Generally a Muslim woman may not be comfortable to be examined or surrounded by males. It is always preferable that a female member of the medical staff is present. Many Muslim women wear a headscarf when out in public (the hijab) and some Muslim women will also choose to be fully covered with only their eyes and hands showing.

Death customs

A dying Muslim will wish to lie on their right side facing Makkah (the Qibla). Familiar people can give comfort by communal recitation and reading to the patient verses from the Qur'an. It is an important religious duty to visit the sick and dying, so a large number of visitors may arrive at all hours.

The next of kin will want to arrange to wash the body before burial. In Islam the body must be buried as quickly as possible (cremation is forbidden). A post mortem exam must be avoided if legally possible, as this is not allowed and causes considerable distress; organs should all be buried with the body.

Birth customs

Some Muslim women may refuse to be examined by a male obstetrician unless in an emergency. When a child is born, amongst the first immediate rites is the call to prayer (Az'aan).

The other rites include: Tahneek, the baby may be given a date to be suckled; the shaving of the hair, the hair is weighed and the amount weighed is given in silver/gold/money in charity; an aqeeqah as symbol of thanks and feeding of the local community; the naming the child. A male child will be circumcised as soon as possible. **It is not a religious requirement for females to be circumcised.** Some mothers may have an additional wet nurse as a feeding option for the baby.

Family planning

Strictly speaking an orthodox Muslim would not approve of family-planning devices. Any discussion should be in strict confidence, and never in front of visiting relatives or friends.

Blood transfusions, transplants and organ donation

There are no particular issues relating to blood transfusions but some Muslims may consult and request other options. Although organ donation has been permitted it is a complicated issue for Muslims and will often be met with reluctance. The decision would lie with the individual and their family in consultation with their local religious leader.



Jehovah's Witness

Jehovah's Witnesses (JW) believe that the Bible is the word of God and accept everything written in it as true. They believe that the word 'God' is merely a title and that, in the Bible, God reveals his own personal name, Jehovah. Witnesses do not view themselves as preaching from their own understanding, but as pointing out what the Bible says and honouring Jehovah by letting him speak. They believe that planet earth was created to be mankind's home for ever and that all people, the living and resurrected dead who accept Jesus, will live in paradise after judgement day. However, they also believe there is a Heaven and that 144,000 chosen people will go there to be with its King, Jesus, in his Heavenly Kingdom where their role will be to govern and to administer the affairs of those living on earth.

Attitudes to healthcare staff and illness

Most Jehovah's Witnesses have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick. They may be keen to make sure that medical staff are aware that they would reject blood transfusions.

Religious practices

There are no specific religious practices which would affect a Jehovah's Witness while in hospital.

Diet

Jehovah's Witnesses reject foods containing blood but have no other special dietary requirements. Some Jehovah's Witnesses may be vegetarian and others may abstain from alcohol, but this is a personal choice. Jehovah's Witnesses do not smoke or use other tobacco products.

Fasting

Jehovah's Witnesses are not required to fast for religious reasons, but must not consume blood (for example in blood sausage or in animal meat if the blood has not been properly drained).

Washing and toilet

(Washing and toilet needs for JWs will depend on their cultural heritage.)

Ideas of modesty and dress

There are no particular points to be noted in this area and few Jehovah's Witnesses would object to being examined by doctors of the opposite sex.

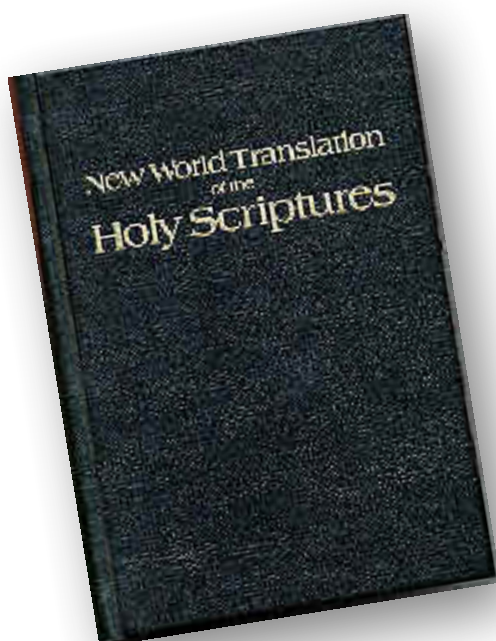
Death customs

Jehovah's Witnesses do not have special rituals for the sick or the dying. You should make every reasonable effort to provide medical assistance and comfort. Spiritual care will be provided by local Witnesses (friends, family and elders).

Birth customs

There are no specific Jehovah's Witness customs relating to birth itself.

Family planning



Jehovah's Witnesses believe that the Bible is the inspired word of God or Jehovah. As the Bible does not directly discuss birth control, birth control is seen as a personal decision and is left to the individual's conscience. Jehovah's Witnesses believe that human life begins at conception and do not therefore approve of abortion. If the termination of a pregnancy is the only means of saving a mother's life, the choice is up to each individual. Witnesses are strictly politically neutral and do not get involved in any debates or demonstrations on this issue.

Blood transfusions, transplants and organ donation

Jehovah's Witnesses carry on their person an advance medical directive/release that states they must not receive blood transfusions under any circumstances, while releasing medical practitioners and hospitals from responsibility for any damage that may be caused by their refusal of blood. When entering the hospital, they should sign consent/release forms that reiterate this and specify the hospital care needed. Jehovah's Witnesses' religious principles do not absolutely prohibit the use of minor blood components such as albumin, immune globulins and haemophiliac preparations. Each Witness must decide individually whether he or she can accept these. While forbidden to take blood, they are not specifically forbidden to take in tissue or bone from another human. Jehovah's Witnesses currently accept organ transplants, although any surgery would have to be performed on a bloodless basis.

Some Jehovah's Witnesses may not wish to donate their organs because someone else's blood would then flow through them. In the case of organs that do not involve blood flow, for example corneas, they would have no religious grounds to object to donation. Therefore, whether to accept an organ transplant or donate organs is a personal decision.



Judaism

Judaism is an ancient religion that has been practised for more than 5,000 years and is based on the belief in one universal omnipotent God. Jews also believe that God is omniscient and will reward the righteous and punish the wicked at the end of time when there will be a resurrection of all the dead.

Jews live according to values based on love of one's neighbour and tolerance of one's fellow human beings. Judaism requires its followers to live their lives in accordance with 613 Commandments (mitzvot) covering all aspects of life.

Attitudes to healthcare staff and illness

Most Jewish patients have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick.

Religious practices

One of the most important Jewish practices is Sabbath observance. The Jewish Sabbath (Shabbat) begins at dusk on Friday and ends with full darkness on Saturday night, a period of approximately 25 hours. It is a day of rest and begins and ends with ceremonies in the home. Before dusk on Friday candles are lit, and a prayer of blessing is said over wine and bread before a festive meal. After dark on Saturday night, a prayer of farewell is said over a candle, wine and spices. If at all possible you should make arrangements to enable Jewish patients to observe these rituals.

If you are arranging travel for a Friday discharge, make sure you leave adequate time for all discharge procedures, such as collecting prescriptions, so that the patient has enough time to get home before dusk.

Observant Jewish men and women pray three times a day in the morning, afternoon and evening, and would appreciate privacy for this. Men will wrap themselves in a prayer shawl, and during weekday morning prayers will wear phylacteries (leather boxes containing scriptural passages) strapped to their head and arm. Any room or area provided for prayer should be clean, and contain no religious items on display which may offend or distract them in their act of worship. It would be helpful to indicate which way is east.

Diet

Judaism lays down strict guidelines concerning some aspects of their diet. Acceptable food is called kosher. Continuing to eat a kosher diet while in hospital or on a medically restricted diet poses a major problem for Jewish people. However, as there is a wide range of religious practice by Jewish people, observance of the dietary laws will vary from patient to patient.

It is important that staff ensure that Jewish patients are given meals bearing the word Kosher. Religious Jews will not wish to use hospital crockery and should be served the kosher meal in its original wrapping, together with plastic cutlery. If help is required to open the container, it should be done in full view of the patient.

The Festival of Passover, which occurs in the spring, is a time when there are additional dietary severities.

The label on the kosher hospital meals must indicate that they are specifically approved for Passover. In particular, no leavened bread or cakes are permitted, and

instead, unleavened bread called matzah is eaten. Some patients may only take food and drink brought in by relatives and every effort should be made to accommodate them.

Fasting

Yom Kippur is the most important holy day of the year for most Jews. It is a 25-hour fast beginning before sunset on the evening before and ending after nightfall. These restrictions can be lifted where a threat to life or health is involved. Children under the age of nine and women in childbirth (from the time labour begins until three days after birth) are not permitted to fast, even if they want to. People with other illnesses would consult a physician and Rabbi for advice.

Washing and toilet

On waking, orthodox Jews will want to wash their hands as they may not eat or drink before doing so. A brief blessing is recited before eating any food, and Orthodox Jews will want to wash before eating bread. Some Orthodox Jews do not bathe or shower during major festivals or Shabbat and some men prefer to be bearded or will only use an electric razor (a modern circumvention of a ruling against shaving).

Ideas of modesty and dress

A Jewish woman may be reluctant to have any intimate physical examination, especially during menstruation. Women will probably wish to keep their arms and legs, above the knee, covered at all times, or expose only those parts of their body which are to be examined. For Orthodox patients, it is preferred that the examiner is of the same sex as the patient. However, it is acceptable as a last resort that the examination is carried out by someone of the opposite sex.

Both sexes may wish to keep their hair covered. If the examination is to include the head, then discuss the removal of head coverings sensitively, and where appropriate offer an alternative.

Death customs

There are specific Jewish laws and customs for dealing with the dead. It is important to contact the family and the appropriate Burial Society as soon as possible. No mutilation of the body is allowed unless there is a legal requirement for a post mortem exam. When a Jewish person dies, the following guidelines apply:

1. do not touch the body until 20 minutes after death
2. do not wash the body (clean crevices if required to preserve the dignity of the deceased)
3. do not remove false teeth or other prostheses
4. close the eyes
5. straighten the body out, laying it flat with the feet together and arms by the side
6. cover the body with a plain white sheet without emblems.

Jewish law forbids Jews to do anything to hurry a person's death and at the same time requires everything possible to be done to comfort the dying. Some Jews would not touch a dying person for fear that the slightest touch might speed up their death. So the range of what you can or cannot do for a dying person may vary and you should consult a trusted Rabbi acceptable to the family.

Some families will want to ensure that someone from the Jewish community remains to sit with the body. Psalms may be recited during this time. While Orthodox Jews

are buried, not cremated, Reform and Liberal Jews may choose either method of disposal of the body.

Birth customs

A healthy male boy must be circumcised on the eighth day after birth, although this must be delayed for a premature or unhealthy baby. The ritual is performed by a trained and medically certified religious functionary, and the child is named at the ceremony. If the mother and child are still at the hospital a small room may be requested and others of the family will attend.

Family planning

Contraception is not banned in the Jewish religion, but there are guidelines which need to be followed as to when and how it is appropriate. Couples may wish to consult their chosen Rabbi, together with guidance from medical staff, before making a decision.

Jews believe that until the head of a baby has left the womb of its mother, it does not gain full status as a living person. This means that where the mother may die if the pregnancy continues, Jewish law permits a therapeutic abortion to save the life of the mother at the expense of the child. In cases of rape or where the mental health of the mother is at risk if the pregnancy continues, the mother may wish to discuss the medical advice with her Rabbi before making a decision.

Blood transfusions, transplants and organ donation

Jewish law approves blood transfusion in order to achieve the desired medical outcomes. Jewish law permits organ donation from dead bodies where there is a high chance of success for the specific recipient. Relatives of a potential donor will wish to consult an appropriate Rabbi before making a decision, and this should obviously be facilitated.



Paganism

Paganism has its roots in the pre-Christian religions of Europe. It consists of a range of often inter-related traditions. Pagans may meet in local groups, or choose to remain isolated. The community is served by several larger overarching organisations, but individuals will decide for themselves if they wish to join. In general, the pagan community places emphasis on unity in diversity.

Pagans understand deity to be manifest within nature and recognise religion as taking many forms, finding expression in goddesses as well as gods. Goddess worship is central in Paganism. Pagans believe that nature is sacred and the natural cycles of birth, growth and death observed in the world around us carry profoundly spiritual meanings. Human beings are seen as part of nature, along with other animals, trees, stones, plants and everything else that is of this earth. Most Pagans believe in some form of reincarnation, viewing death as a transition within a continuing process of existence.

Attitudes to healthcare staff and illness

Most Pagans have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick.

Religious practices

Most Pagans worship the old pre-Christian gods and goddesses through seasonal festivals and other ceremonies. Observance of these festivals is very important to Pagans, and those in hospital will generally wish to celebrate them in some form. As there are many diverse traditions within Paganism, you should ask individual patients if they have any special requirements. Some Pagans may wish to have a small white candle or a small figure of a goddess on their locker.

Diet

For ethical reasons, most Pagans strongly prefer foods derived from organic farming and free-range livestock rearing, while many are vegetarian or vegan.

Fasting

There are no organised fast days, but some Pagans choose to fast in preparation for Austria (spring equinox).



Washing and toilet

There are no specific washing and additional toilet needs for pagans.

Ideas of modesty and dress

There are no particular points to be noted in this area and few Pagans would object to being examined by doctors of the opposite sex.

Death customs

Most Pagans believe in some form of reincarnation, viewing death as a transition within a continuing process of existence. Pagans accept death as a natural part of life and will wish to know when they are dying so that they may consciously prepare for it.

Birth customs

As paganism celebrates life, birth is viewed as sacred and empowering. Pagan women will wish to make their own informed decisions regarding prenatal and neonatal care.

Family planning

Pagans will generally plan pregnancies, and use contraception as appropriate. Paganism emphasises women's control over their own bodies, and the weighty decisions relating to abortion are seen as a personal matter for the woman concerned, who will be supported in the choices she makes.

Blood transfusions, transplants and organ donation

Most Pagans would have no objection to blood transfusions and may receive transplants or donate organs for transplant.

Sikhism

Sikhs strictly believe that there is one god, who is both transcendent and immanent (present in all things and everyone). Although above human comprehension, God can be realised and experienced through contemplation and service. The object of a Sikh's life is to develop consciousness of God and to receive God's grace through truthful living and selfless service in the context of a family life. A Sikh's way of life is guided by the following principles:



- remembering and praying to God at all times
- earning a living by honest means
- sharing with the poor and needy
- selfless service to God and his creation
- treating all human beings as equal.

Baptised Sikhs wear five articles (Kakaars) of faith:

- uncut hair (Kesh)
- a small wooden comb (Kangha)
- an iron/steel bangle (Kara)
- a short sword (Kirpan)
- special shorts (Kachhera).

These articles have deep spiritual and moral significance, forming part of the Sikh Code of Ethics and Discipline. The articles of faith must not be removed.

Attitudes to healthcare staff and illness

Most Sikhs have a positive attitude towards healthcare staff and are willing to seek medical help and advice when sick.

Religious practices

Sikhs pray in the morning and evening, and are also expected to recite hymns whenever they have time in the day. Some privacy for prayers will be appreciated.

Diet

Sikhs who have taken Amrit (baptised) are vegetarians. They will exclude from their diet: eggs, fish, meat and any ingredients with animal derivatives or cooked in animal fat. Dairy produce is acceptable providing it is free from animal fat. It is essential to avoid contamination with meat at all stages of preparation, storage and serving. Non-vegetarian Sikhs will only eat meat that has been slaughtered according to their own rites (jhatka) and not halal or kosher rites.

Practising Sikhs will also refrain from alcohol, tobacco and other intoxicants. The use of tobacco or alcohol in any form is strictly forbidden to baptised Sikhs. So it is very important that they are accommodated in places where smoking or consumption of alcohol is not permitted.

Fasting

Sikhs do not fast.

Washing and toilet

Sikhs prefer to wash in free-flowing water and will appreciate having water provided in the same room as the toilet, or with a bedpan when they have to use one. Sikhs will want to wash their hands and rinse their mouth before meals. The uncut hair is kept clean and neat by washing regularly and combing normally twice a day. If the patient is not well enough, nursing staff may assist in washing and combing and such help will be welcome.

Ideas of modesty and dress

Some Sikh women would prefer a female doctor when being examined or treated. Sikh women should be accommodated in mixed wards only in emergencies. Baptised Sikh men always have their uncut hair in a turban, and baptised Sikh women also cover their hair. You should be particularly sensitive about removing the turban, as it is worn to maintain the sanctity of Kesh and is treated with the utmost respect. Sikh women wear a long Punjabi scarf (chunni) for the same purpose.

Death customs

In the final stages of illness a Sikh patient will be comforted by reciting hymns from the Sikh Holy Scriptures. A Giani (priest) from the local Gurudwara or another practising Sikh may do this with the patient. Most Sikhs are cremated although babies who are stillborn or die around the time of birth may be buried. The child should simply be wrapped in a plain white sheet to await the arrival of a relative who will perform the Last Offices. After death and identification, the body or parts of the body should be covered with a plain white sheet or shroud. If the condition of the body permits, the eyes and mouth should be closed and limbs straightened with arms placed straight beside the body. Sikhs do not like the idea of a post mortem exam but will accept it if it is legally unavoidable.

Birth customs

The birth of a baby is a happy occasion. The baby may not be named for several days as the initial for the name is obtained from the Guru Granth Sahib Ji (the Sikh Scriptures). The family may also have the baby baptised by having Amrit (holy water) placed on the tongue by a family member or baptised Sikh.

Family planning

Sikhs have no objection to family planning.

Blood transfusions, transplants and organ donation

Most Sikhs would have no objection to blood transfusions and may receive transplants or donate organs for transplantation. However, with regard to transplants, especially the donation of organs, the decision rests with the individual or their family, or both. In the absence of close relatives, a medical officer in charge may take whatever action he or she considers necessary to save the patient's life.

Jainism

Jainism originated in India, although its time of origin cannot be determined. The word Jain derives from the title 'Jina', meaning spiritual victor.

Jainism does not believe in a creator god, but views everything without beginning and as eternal and with change being only an appearance. Life is seen as a hierarchy of being from plant life through to human beings, "hell beings" and "heavenly beings" and it is categorised according to the number of senses possessed by jivas or atmas (sentient beings or souls).

Ahimsa, or non-violence, is the central teaching of Jainism. It leads to avoiding all harm, including mental harm, to even the smallest being. The anuvratas (five life-long minor vows) provide the framework for lay Jains who aspire to live according to this principle. These include:

- ahimsa (non-harming)
- satya (truthfulness)
- asteya (not stealing)
- brahmacharya (abstinence from sexual activity outside marriage)
- aparigraha (keeping possessions within limits).

Jains offer puja (worship) at their home three times daily, before dawn, at sunset and, at night. The most important mantra used is the Panca-namaskara-mantra which states: "I pay homage to the Arhats (the living omniscient beings), Siddhas (the perfected beings), Acharyas (the Jain mendicant leaders), Upadhyayas (Jain mendicant teachers) and the Sadhus (all other Jain ascetics)." You should note that Jains are also vegetarians.

Mormonism

The Latter Day Saint movement, including Mormonism, originated in the 1820s in western New York. Founded by Joseph Smith Jr, the faith drew its first converts while Smith was dictating the text of the Book of Mormon. This book described itself as a chronicle of early indigenous peoples of the Americas, portraying them as believing Israelites, who had a belief in Christ many hundred years before his birth.

Mormons believe in a spirit life prior to birth, and that the spirit returns to a spiritual place following death. At some point in the future, the body and spirit will be reunited. Those Mormons who are considered worthy may undergo a special ceremony of 'endowment' at the Temple. Death is considered a temporary sadness, as the family will be reunited at the resurrection.

Mormons who have undergone a special Temple ceremony may wear a sacred undergarment which is very private and will normally be worn at all times, in life and in death. It may be removed for hygiene purposes and laundering, but it must at all times be considered private and treated with respect.

Rastafari Movement

The Rastafari movement, or Rasta, is a spiritual movement. It arose in the 1930s in Jamaica, a country with a predominantly Christian culture where 98% of the people were the black descendants of slaves.

Rastafarianism is a personal religion, as there are no churches, set services or official clergy. All members share in the religious aspects, have a deep love for God, and believe that the Temple is within each individual. They believe the ascension of Ras (Prince) Tafari as the Emperor of Ethiopia (Haile Selassie 1) is central to Rastafarian belief.

Spirituality is central to Rastafarianism, with particular emphasis on mysticism, recognising others dignity, and the importance of humility and peace. The spirit is believed to live on after death.

Rastafarians wear their hair in long plaits called 'dreadlocks' or 'locks' and men have beards. Men usually wear a hat to cover their heads and women wear a hairnet or scarf.

Shamanism

Shamanism is a term used in a variety of anthropological, historical and popular contexts to refer to certain magico-religious practices that involve a practitioner reaching altered states of consciousness in order to encounter and interact with the spirit world. A shaman is a person regarded as having access to, and influence in, the world of benevolent and malevolent spirits, who typically enters a trance state during a ritual, and practices divination and healing.

The term 'shaman' originates from the Evenk language of North Asia and was introduced to the west by the Russians. Upon learning more about religious traditions across the world, western scholars also used the term 'shamanism' in reference to similar magico-religious practices found within the indigenous religions of other parts of Asia, Africa, Australasia and the Americas.

There are many variations of shamanism throughout the world, but several common beliefs are shared by all forms of shamanism. Common beliefs identified by Eliade (1972) are the following:

- spirits exist and they play important roles both in individual lives and in human society
- the shaman can communicate with the spirit world
- spirits can be benevolent or malevolent
- the shaman can treat sickness caused by malevolent spirits
- the shaman can employ trance-inducing techniques to incite visionary ecstasy and go on vision quests
- the shaman's spirit can leave the body to enter the supernatural world to search for answers
- the shaman evokes animal images as spirit guides, omens, and message-bearers
- the shaman can tell the future, scry, throw bones/runes, and perform other varied forms of divination.

Shamanism is based on the premise that the visible world is pervaded by invisible forces or spirits which affect the lives of the living. Although the causes of disease lie in the spiritual realm, inspired by malicious spirits or witchcraft, both spiritual and physical methods are used to heal. Commonly, a shaman 'enters the body' of the patient to confront the spiritual infirmity and heals by banishing the damaging spirit.

Zoroastrianism

The word Zoroastrianism is derived from the name of Zoroaster, the Greek form of the prophet Zarathushtra's name. Zoroastrianism is also known as Zarathushtrianism and as Mazdayasni Zarthushti/ Zartoshti.

Zarathushtra proclaimed the worship of Ahura Mazda (the Wise Lord or the Lord of Wisdom) who is believed to have created a good world consisting of seven elements of creation: the sky, waters, earth, plants, cattle, humans, and fire.

The initiation ceremony for the children of Zoroastrian parents is known as Navjote (Gujarati meaning "new birth") or Sedreh-Pushi (Farsi meaning "wearing sedreh") which usually takes place prior to puberty, between the age of seven and 11.

Those who are initiated are given the sudreh, which is a sacred shirt, worn to symbolise purity and vohumanah or good purpose; and the kushti or koshti, a sacred cord which is worn over the sudreh. Both are seen as protection in the struggle against evil.

Food & Pharmaceutical preparations

Different cultures/religions often have certain foods they can/cannot eat. Also they have certain ways which food must be prepared, for example:

Baha'i – no alcohol there are no dietary restrictions

Buddhism – vegetarians

Pharmaceutical preparation: please advise patient if product contains animal derivatives

Hinduism – mostly vegetarians. Some Hindus may eat chicken, goat, mutton **but not beef**. They will eat dairy products as long as they are not containing animal fats. No alcohol is permitted and during fasting Hindus will eat fruit and yoghurt (pure foods)

Pharmaceutical preparation: please advise patient if product contains animal derivatives and offer more suitable options

Islam – Halal and tay-yab (pure) meats (which has been nurtured, reared prepared according to Sha-ri-ah) **except Pork, blood and carrion**. Muslims may prefer vegetarian option; if Halal/kosher produce is unavailable, they will eat seafood.

No Alcohol / alcoholic drinks

Pharmaceutical preparation: avoid porcine and gelatin-based products

Judaism – eat only Kosher meat (meat which has been produced/prepared according to Jewish Law). Milk products and meat are not eaten together

Sikhism – Vegetarians. Some Sikhs eat meat but not beef (no halal meats)

Jehovah's Witnesses – eat no food which either contains blood or blood products

Useful contacts

Chaplaincy Service

The Chaplains provide a 24-hour service.

If you have a non-urgent request or would like to speak to a chaplain you can ask a member of staff to arrange a visit or:

T: 01332 623700 x 33358

M: 07584 888656

E: dhcft.chaplaincy.service@nhs.net

Local community-based organisations, agencies and interest groups:

If you would like to find a congregation or organisations of a particular faith please access one the following directories:

Buddhist: www.buddhanet.info/wbd/index.php

Christian: www.derbychurch.net/find

Hinduism: www.bhamidi.net/temples/temples-uk.php

Islam: www.mcb.org.uk

Sikhism: www.joharagroup.com/GurdwaraDirectory

For a list of community groups within Derbyshire please access the following link:
www.communityactionderby.org.uk/members.

Acknowledgements

Meeting the religious, spiritual and cultural needs of services users (Derbyshire Healthcare NHS Foundation Trust)

A Multi-Faith Resource for Healthcare Staff (NHS Education for Scotland)

The Multi-Faith Centre, University of Derby (www.multifaithcentre.org)

The Directory of Faith Communities and Organisations in the City of Derby (Forum of Faiths for Derby)

Derby Church Net (www.derbychurch.net)

Meet The Team

Andrew Hope
Chaplaincy Manager



Bob Whyte
Chaplain



Helen Reah
Chaplain



Andrew Miles
Chaplain



Contact

If you would like to contact the Chaplaincy Service, here are the details:



Telephone: 01332 623700 ext 33358



Mobile/SMS: 07584 888656



Email: dhcft.chapalincy.service@nhs.net

Please visit the Chaplaincy and Spirituality Service's Core Care Standards webpage to for further information at: www.corecarestandards.co.uk/welcome/principles/recovery-and-wellbeing/chaplaincy-and-spirituality

Available in other languages and other formats. Please ask for a translation.

Dostupno u drugim jezicima i formatima. Molimo, zatražite prevod.

可翻譯為其他語言或用其他格式顯示。請要求獲得翻譯本。

Disponible dans d'autres langues et dans d'autres formats. Veuillez demander une traduction.

अन्य भाषाओं और अन्य प्रारूपों में उपलब्ध, कृपया अनुवाद के लिए पूछें।

可翻译为其他语言或用其他格式显示。请要求获得翻译本。

Informacje dostępne w innych językach i formatach. Prosimy zapytać o tłumaczenie.

ਦੂਜੀਆਂ ਭਾਸ਼ਾਵਾਂ ਅਤੇ ਦੂਜੇ ਫਾਰਮੈਟਾਂ ਵਿੱਚ ਉਪਲਬਧ ਹੈ। ਕ੍ਰਿਪਾ ਕਰਕੇ ਅਨੁਵਾਦ ਲਈ ਕਹੋ।

Dostupno na drugim jezicima i u drugim formatima. Molimo pitajte za prevod.

دیگر زبانوں اور صورتوں میں دستیاب ہے۔ براہ کرم ترجمے کے لیے کہیں۔

