



FOOD
STANDARDS
AGENCY

***Working Effectively with
Minority Ethnic Food Businesses***

“Tell me and I will forget.

Show me and I will remember.

Involve me and I will understand.”

Chinese Proverb

Resource Handbook

Written by Marietta Harrow



Yvonne Field Associates Ltd
Consultancy & Training

Promoting Social Inclusion • Valuing Diversity • Creating Dynamic Partnerships ● ● ●

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FOREWORD AND ACKNOWLEDGEMENTS

This pack was researched and written by Marietta Harrow, with the help of Louise Flynn, both of Yvonne Field Associates Ltd (YFA) Consultancy and Training. Every effort has been made to check for accuracy. Many individuals and community groups, including cultural/faith groups and Local Authority food law enforcement officers from different parts of the UK, have been consulted during the drafting process. Apologies if you find factual errors or if there is information you disagree with. Please contact the FSA with feedback if this is the case.

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Every effort has been made to make sure that the information in this Handbook is correct. However, it is not intended to be an authoritative statement of law or policy, and the Food Standards Agency cannot accept any legal responsibility or liability.

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INTRODUCTION

This handbook has been commissioned by the Food Standards Agency (FSA) and is designed to be a practical day-to-day resource for Local Authority (LA) food law enforcement officers, to support and enhance their work with diverse communities.

The handbook accompanies the 1-day FSA training programme '*Working with Minority Ethnic Food Businesses.*' It provides a document of much of the course material as well as supplementary and supporting information, activities, tools and tips. The handbook is designed to help LA food law enforcement officers retain their learning from the course and to continue their personal development around working respectfully and constructively with diverse communities.

The handbook will help develop officers' understanding, awareness, skills, resources and confidence in working with diverse community groups and with different religious, cultural and dietary practices.

Using this handbook

LA food law enforcement officers may want to work through all the sections or may just want to keep the handbook close by to use as a refresher that can be dipped into when the need arises.

The handbook can be regarded as a personal toolkit and stimulus to enable LA food law enforcement officers to continuously explore what good diversity practice means in their day-to-day work.

The handbook requires active input from the reader. This is designed to aid learning and reflection by directly linking new knowledge and understanding to the workplace and work practice. A small number of activities are suggested – tasks or questions for reflection for instance, along with information sheets and case studies, in order to promote reflective thought, develop good practice and initiate changes to practice where necessary.

The resource will help individuals to identify their own strengths and development needs and will provide suggestions for further learning and development. It is also hoped that LA food law enforcement officers will find the toolkit both interesting and enjoyable!

Your feedback

The FSA and YFA Consultancy and Training (the organisation commissioned by FSA to design the handbook) would welcome your views about this resource. Please email Julian Ciepluch julian.ciepluch@foodstandards.gsi.gov.uk with your comments.

The Role of the Food Standards Agency (FSA)

About the Local Authority Support & Diversity Branch, FSA

The Local Authority Support & Diversity Branch within the Food Standards Agency (FSA) is responsible for all food-related issues which may affect diverse communities. The Branch remit includes providing hygiene technical support to local authorities; providing training for local authority food law enforcement officers on food related enforcement issues; liaising with the Chartered Institute of Environmental Health (CIEH) on qualifications required for enforcement officers and being the Single Liaison Body (SLB) for dealing with food complaints against manufacturers within the European Union (EU).

The Branch also seeks to initiate and develop good practice around working with diverse communities. Examples include:

- Providing the secretariat for the Muslim Organisations Working Group (MOWG) which meets quarterly to discuss food issues pertaining to the Muslim faith.
- Successfully launching the 'Engagement with South Asian Communities Project' – see Section 3 for further details
- Launching a project in 2006 aimed at the Chinese & Asian Pacific communities within the UK, mirroring the structure and achievements of the South Asian Communities Project.
- Highlighting initiatives between Local Authorities and their minority ethnic communities to share best practice for the benefit of other enforcement bodies – see the FSA website at:

<http://www.food.gov.uk/enforcement/goodpractice/diversity>

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SECTION ONE

UNDERSTANDING THE UK CONTEXT

UNDERSTANDING THE UK CONTEXT

Defining Diversity

The use of the term 'diversity' has become commonplace, but what does it actually mean?

At the individual level, it is the mix of visible and non-visible individual characteristics that makes each one of us different and unique. It refers to the differences in the values, attitudes, cultural perspective, beliefs, ethnic background, sexual orientation, ability or disability, skills, knowledge, age and life experiences of each individual in any group of people.

At a society level diversity encompasses the rich tapestry resulting from our individual variety:

“Diversity is the mosaic of people who bring a variety of backgrounds, styles, perspectives, values and beliefs as assets to the groups and organisations with which they interact”

Rasmussen, 1996

From Equal Opportunities to Equality and Diversity:

An evolving approach

In the 1960s, 1970s and 1980s the predominant drive in the UK was towards 'equal opportunities' – treating people fairly by treating them equally. This approach came about because of the obvious discrimination and unfair treatment that various groups experienced in every area of life and for which there was no preventative legislation. For instance, it was perfectly legal - and many did - for landlords, publicans or guest house owners to put up a sign saying 'No blacks, no Irish, no dogs'; or for an employer to sack a woman because she was pregnant.

The key achievement of the Equal Opportunities approach was in successfully bringing about a range of Equalities legislation, from the 1970s onwards, aimed at preventing discrimination and unfair treatment.

The key limitation of the approach was the underlying assumption that we all need to be treated the same. This creates barriers and exclusion because individuals' personal preferences and needs are not taken into account. For instance, where work canteens or schools do not cater for different religious dietary requirements, certain employees/pupils are firstly excluded from using such a catering service and secondly are separated from their peers.

Inclusion is therefore not about treating everyone the same - different people have different aspirations, expectations, opportunities and needs. Treating people fairly means respecting their differences and acting accordingly so that each of us has the opportunity to reach our potential on our own terms.

The terms 'Diversity and Inclusion' or 'Equality and Diversity' have, by and large, replaced the term Equal Opportunities.

'Equality' or 'Equalities' are shorthand terms to refer to the legislative framework and range of work aimed at ensuring the full and fair participation of marginalised or under-represented groups arising from discrimination, disadvantage and other barriers to participation. It includes race, disability, gender, sexual orientation, religion

and belief, and age as areas of non-discrimination that come within the scope of the UK's statutory equalities framework.

Key Equalities Legislation

- Age: Employment Equality (Age) Regulations 2006
- Disability: Disability Discrimination Act 1995, amended in 2003, 2005
- Gender: Sex Discrimination Act 1975, amended in 2003, 2007 and Equal Pay Act 1970
- Race: Race Relations Act 1976, amended in 2000
- Religion/Belief: Employment Equality (Religion and Belief) Regulations 2003
- Sexual Orientation: Employment Equality (Sexual Orientation) Regulations 2003
- General: The Equality Act 2006

The current plethora of equalities legislation is likely to be rationalised into a single piece of legislation within the next three to five years – the new Single Equality Bill was announced by government in June 2008 and is currently under consultation.

The primary feature common to each of these pieces of legislation is that it makes direct and indirect discrimination, harassment and victimisation unlawful in relation to employment, education and the provision of goods, facilities and services.

Some Definitions

Direct discrimination means treating a person less favourably than you would treat other people because of the group they belong to.

Indirect discrimination means having a policy or practice – whether formal or informal, intentional or unintentional – that puts a particular group of people at a disadvantage.

Harassment is defined as any conduct which has the intent or effect of violating a person's dignity or creating an intimidating, hostile, degrading or offensive environment for that person having regard to all the circumstances and the perception of the victim.

Victimisation is where a person or group are treated unfairly as a result of making, or intending to make, a complaint of discrimination, or because they have helped another person to do so.

See **Section 4** for a glossary of other relevant terms and definitions.

Equality and Human Rights Commission (EHRC)

The public body now responsible for Diversity and Equality is the Equality and Human Rights Commission. It was launched in October 2007 and brings together the Disability Rights Commission, the Equal Opportunities Commission and the Commission for Racial Equality. Issues of age, religion and belief, and sexual orientation also come within the EHRC's remit.

Its purpose is to reduce inequality, eliminate discrimination, strengthen good relations between people and protect and promote awareness of human rights. It has all of the powers of the previous and existing Commissions as well as new powers to enforce legislation more effectively, to fight human rights cases on behalf of those who have suffered discrimination, and to promote equality for all. The EHRC is also responsible for encouraging good practice to ensure public authorities meet their statutory duties under the Public Sector Duty requirements.

Diversity in the UK – some facts

- In 2006 there were more 55-64 year olds than 16-24 year olds for the first time. (Source: Employers Forum on Age)
- There are approximately 9.8 million people with a disability in the UK, which represents one person in seven, and is more than the combined population of Wales and Scotland. Many disabilities are 'invisible' e.g. diabetes. Only 5% of disabled people are wheelchair users (Source: Disability Rights Commission 2007)
- The majority of the 59 million UK population are white (92%). The remaining 8% (4.6 million people) belong to other ethnic groups, of which the largest are Indian, Pakistani and mixed ethnic backgrounds. (Source: Office of National Statistics based on 2001 census)
- 75% of people in the UK have a religion. The main religions are Christian (72%) and Muslim (3%). (Source: Office of National Statistics)
- There is no agreed figure for the numbers of lesbians, gay men, and bisexuals in the UK because of the lack of national surveys. It is estimated that between 5% and 7% of the population falls into these three groups. (Source: Stormbreak)

Defining 'Ethnic' and 'Ethnicity'

Since 'race' is now considered to be largely invalid as a concept (see Glossary under 'Race'), the more appropriate terms currently used to describe someone's heritage or background are based around the definition of ethnic group, as in 'ethnic origin', 'ethnicity' or BME group (Black and Minority Ethnic group).

Note: use of the term 'ethnic' to refer to minority ethnic groups only, e.g. describing BME food or cultural artefacts as 'ethnic' is inappropriate, because every group has 'ethnicity'.

Ethnic Group

An ethnic group is defined by the House of Lords as a group that regards itself or is regarded by others as a distinct community by virtue of certain characteristics that will help to distinguish the group from the surrounding community. Two of these characteristics are essential:

1. a long shared history, of which the group is conscious as distinguishing it from other groups, and the memory of which it keeps alive; and
2. a cultural tradition of its own, including family and social customs and manners, often but not necessarily associated with religious observance.

Other relevant characteristics, one or more of which will commonly be found, are:

- a. either a common geographical origin or descent from a small number of common ancestors
- b. a common language, not necessarily peculiar to the group
- c. a common literature peculiar to the group
- d. a common religion different from that of neighbouring groups or from the general community surrounding it; and
- e. being a minority or being an oppressed or a dominant group within a larger community. Both a conquered people (say, the inhabitants of England shortly after the Norman conquest) and their conquerors might be ethnic groups.

Although the House of Lords emphasised the need to interpret the word *ethnic* 'relatively widely, in a broad, cultural/historic sense', it also observed that 'the word *ethnic* still retains a racial flavour'. On this basis, tribunals and courts have proceeded to rule that the English, Scots and Welsh, among others, are not racial groups by virtue of distinct 'ethnic origins' but would be classed as national groups.

The term BME (Black and Minority Ethnic) is still considered to be the most appropriate term to use when referring to people from racial or ethnic groups other than the white majority ethnic group.

A long history of ethnic and cultural diversity

Britain is often described as a 'diverse' and 'vibrant' multicultural or multi-ethnic society. Approximately 300 languages are spoken in London alone. Across the centuries, all aspects of society and culture – music, literature and the arts, food, fashion, words, ideas, commodities – have been influenced and enriched by settlers arriving from other countries. And immigration and ethnic/cultural diversity is no recent phenomenon – since records began (with the Roman conquest in 43AD and the introduction of the census) – people from other countries have been coming to live here. For instance, German merchants settled in London in the 12th century; French Huguenots and black and South Asian seamen, including Sylhetis, settled in the UK in the late 17th/early 18th centuries.

Ethnic Make-up of the UK

The 2001 Census provides basic statistical information about British society. After the majority white ethnic population, the largest community is that classified as South Asian (Indian, Pakistani, Bangladeshi and Sri Lankan), followed by those of mixed heritage¹, then 'black' (Caribbean and African) communities. These communities have a younger age profile, with over 50% of the South Asian community being under the age of 40.

The remaining minority ethnic groups (e.g. Chinese, Irish, Turkish, Polish) each accounted for less than 0.5%, but together accounted for a further 1.4% of the UK population.

Minority ethnic populations are concentrated in the large urban centres, with nearly half (46%) living in the London region (and comprising 29% of the London population).

After London, the urban centres where most minority ethnic communities live are:

- West Midlands - 13%
- South East - 8%
- North West - 8%
- Yorkshire & The Humber - 7%

Historical migration patterns of the key communities

- Immigrant communities from India and Pakistan arrived here from the late 1940s onwards (following independence and partition)
- Whilst there are records of numbers of black people in London from the 16th century onwards, the first large-scale migration of black people was from the Caribbean, invited here to fill job vacancies shortly after the Second World War and during the 1950s
- Many people of African-Asian descent came to the UK as refugees from Uganda and Kenya in the 1970s
- Many Chinese, Vietnamese and Bangladeshi people came to Britain as refugees or as economic migrants during the 1970s and 1980s

¹ Someone who has parents/grandparents/ancestors from two or more different countries/cultures e.g. African/Polish/Jewish. Sometimes the terms 'mixed-race' or 'multi-racial' are used instead.

- Many of the African communities came fleeing war and persecution during the 1980s and 1990s
- The 1990s and 2000s have brought refugees and economic migrants from Eastern Europe.

People from Asian minority ethnic communities, and to a certain extent the Caribbean communities, in the main initially came on their own, leaving partners and any children behind, to settle and establish themselves before bringing families into the country.

Some more statistics

- Black and Asian people are 2.5 times less likely to have jobs than whites although there are relatively more Chinese, Indian and black African graduates than white graduates.
- Only 12% of white men are in professional occupations, as opposed to 21% of Chinese and Indian men.
- White men have the lowest rate of participation in full-time education between the ages of 16-24 (37%), followed by white women (40%).
- 41% of white women in employment work part-time, but only 7% of white men do so, as opposed to 38% of Bangladeshi men.
- Because they are relatively younger, it is projected that minority ethnic groups will account for half the growth in the working population to 2009.
- In the past ten years, the employment of the over-50s has risen by almost 25%.
- The number of people aged over 60 is forecast to rise by 40% in the next 30 years.

Diversity and Equalities – the business case

Businesses, the public sector and community and voluntary organisations have many good reasons to promote inclusion and value diversity – specifically:

- Legislation and the costs of not doing so (financial, reputation)
- Public Sector Duty – statutory requirement on all public bodies to eliminate discrimination and to actively promote equality of opportunity
- Social justice – Macpherson report findings²; moral and ethical awareness; every person's right to be treated fairly
- Economics/survival – good for business/service-user satisfaction; substantial evidence that organisations that are serious about diversity show better overall financial performance
- Demographics and population trends (e.g. ageing population)
- Modernising government e.g. 'Best Value' agenda

Essentially, today's business environment is changing. The average age of the workforce is rising steadily and women now make up nearly half the workforce in the UK, double the numbers of 25 years ago. Projections show that in less than ten years' time there will be two million more jobs in the economy – 80% of which will be filled by women.

But the workforce is also changing in other significant ways. A recent Government report estimated that the working-age population will increase by a million in the next ten years, and that minority ethnic communities will account for more than half that increase.

For business, the lesson is clear. The failure to use human potential to the full will become more damaging as labour markets become more competitive and mobile. The imperative for employers to treat and reward all their staff fairly will become more and more difficult to resist. And the benefits are there to be reaped.

Benefits for customers

The UK has a diverse population. And every single person is a potential business customer. The 2001 census showed, for example, that the minority ethnic population now accounts for nearly 8% of the UK population, and that by 2014, there will be more people over 65 in the UK than under 16.

It stands to reason that businesses with a diverse workforce are likely to attract a wider customer base, have the ability to recognise new potential markets and to provide a better, more tailored service to meet individual needs.

The development of new technologies and the need to provide services seven days a week have put additional demands on business. Organisations that embrace diverse working patterns will be able to provide the greater flexibility demanded by customers.

² This report, investigating the police handling of the murder of Stephen Lawrence, identified and defined the widespread existence of institutionalised racism. It highlighted the need for all public services to develop strategies to eliminate such discrimination. The Race Relations (Amendment) Act 2000, giving all public authorities a statutory general duty to promote racial equality, was passed as a consequence of the report's recommendations.

Benefits for employers

In just seven years, only a third of the workforce will be male and under 45. Furthermore the Employers Skill Survey 2002 found that 16% of all establishments with five or more employees had hard-to-fill vacancies. There are clearly competitive benefits to be gained by employers who take every step to ensure they recruit from the widest possible talent pool.

Employees want (and need) to be able to balance their work and home lives. And the costs for businesses that do not meet these needs are striking. According to the Confederation of British Industry (CBI), sickness absence costs UK employers about £10 billion a year and 30% of this absence may be related to stress. In a recent survey over a fifth of senior women in UK organisations said they would change jobs for more flexible working arrangements. Typical recruitment costs of replacing an individual have been estimated at £4,000. Lloyds TSB, for example, estimates that it costs in the region of £50,000 to replace a senior woman manager.

But businesses benefit in other ways from taking action on diversity and equality, according to Government research, not just in terms of better recruitment and retention - but also better staff morale and performance. If discrimination and unfair treatment can be reduced, that can have a knock-on effect on grievances and relations in general within the organisation. That, in turn, can reduce absenteeism and labour turnover by enhancing employees' attachment to the organisation. It also has a positive effect on labour productivity.

SECTION TWO

KEY COMMUNITIES AND CULTURAL/RELIGIOUS PRACTICE

KEY COMMUNITIES AND CULTURAL/RELIGIOUS PRACTICE

This section provides some basic background about key communities and cultural and religious practices. It aims to give information and pointers to help LA food law enforcement officers in their day-to-day work with diverse communities. However, the section is necessarily generalised and the following three points need to be borne in mind. Firstly, each 'community' encompasses great diversity and many differences. Secondly, the longer a community has been established in the UK the more likely it is that mainstream cultural practices will have been adopted and/or that original practices will have been modified. Thirdly, all cultures are constantly evolving, borrowing from and fusing with each other, blending new and old. Cultural practice is rarely a matter of fixed fact.

This section can thus be viewed as a starting point for developing greater understanding, rather than as a definitive guide. The most important attributes that anyone can bring to their work with others are an attitude of respect, an interest in the other person and a courteous manner. LA food law enforcement officers will have frequent opportunities to continuously develop their knowledge, intercultural and communication skills, because of their real working relationships with colleagues and clients.

General suggestions for LA food law enforcement officers in their work with diverse communities

Ask for information and guidance from a more knowledgeable colleague or from an FBO if you are unsure about a particular culture/religion or practice.

Always check dates of religious festivals and observations prior to deciding visit dates.

Courtesy and politeness, even in difficult circumstances, will usually be appreciated.

Formal is more appropriate than informal in matters of dress and approach, particularly with religious operators.

The concept of 'face' and the shame of losing face occurs across several cultures. If you need to take enforcement action, try to talk with the business owner in a private rather than public place.

Use a person's title and their surname unless invited to use their first name. If unsure, you can always ask a person how they wish to be addressed.

If you don't follow a particular etiquette no offence will be taken but people will be pleased and appreciative if you do show understanding of a practice (e.g. handing business cards over with both hands).

Some religious operators and very traditional cultures may be reluctant to deal with women e.g. Orthodox Jews; some branches of Christian sects such as Plymouth Brethren. Some conservative/fundamentalist religions also view disability as shameful and have a narrow view of sexuality. Make your title and role clear at the outset and bear in mind that businesses are obliged to operate within legislative frameworks, whatever their preferences or prejudices. In addition, as Local Authority employees, food law enforcement officers have obligations to promote diversity and equality under the public sector duty requirements.

Within conservative groups of particular religions, public physical contact between men and women is forbidden. If meeting with someone of the opposite sex, nod politely and wait for them to initiate a handshake.

Specific food safety and hygiene issues

Many minority ethnic communities either for religious or cultural reasons wash their anal areas after defecation. You may find a special container, lota (a wide mouth plastic or metal container with a spout), or other containers including bottles in the staff lavatories, for this purpose. Where such a practice exists, officers should, depending on their observations, offer appropriate hand washing advice such as: use of toilet papers in conjunction with this practice; use of bactericidal soap etc. to prevent cross contamination.

Similarly, some communities, as part of the ablution rituals, have to wash many parts of their body, including feet. Where food handlers offer prayers whilst on duty, enforcement officers may need to discuss the suitability of such arrangements once they have assessed the availability of appropriate facilities.

BRITISH ASIAN

BACKGROUND

British Asian communities in Britain

The term 'British Asians' is used to encompass vastly disparate and diverse groups – it includes people of different religious, ethnic and linguistic communities from South Asia and the diaspora in Africa and the Caribbean.

People from South Asia have settled in Great Britain since the 17th century when the East India Company recruited lascars (Asian sailors) to crews whilst on trading voyages in India. From the 17th century onwards, colonisation created a diaspora of people from South Asia to other parts of the British Empire, many of whom came to settle in the UK following World War II and the break up of the Empire.

Although this immigration was continuous, several distinct phases can be identified:

- Manual workers, mainly from Pakistan, were recruited to fulfil the labour shortage that resulted from World War II. These included Anglo-Indians who were recruited to work on the railways as they had done in India.
- Workers, mainly from the Punjab region of India and Pakistan, arrived in the 1950s and 1960s. Many were recruited to work in industries and occupations where there were labour shortages due to fast economic growth e.g. the foundries of the English Midlands; the industries around the docks of seaport cities; the Northern mills; airports such as Heathrow.
- Medical staff from the Indian subcontinent were recruited for the newly formed NHS from the 1950s onwards. They were targeted because the British had established medical schools in the Indian subcontinent that conformed to the British standards of medical training.
- During the 1960s and 1970s, large numbers of East African Asians, who already held British passports, entered the UK after they were expelled from Kenya, Uganda and Zanzibar. Many of these people had been store-keepers in Africa and opened shops when they arrived in the UK, thereby reviving the flagging tradition of the British corner-shop.

The Commonwealth and Immigrants Act 1962 and Immigration Act 1971 largely restricted any further primary immigration, although family members of already-settled migrants were still allowed. The British Asian community today includes many second, third, and fourth generation Asian Britons.

According to the 2001 UK Census, there are 2.33 million British Asians, making up 4% of the population of the United Kingdom. This figure comprises:

- 1.05 million of Indian origin (1.8% of the population)
- 747,000 of Pakistani origin (1.3%)
- 283,000 of Bangladeshi origin (0.5%)
- 247,000 from other Asian origins (0.4%) (largely of Sri Lankan origin).

Employment

The picture is complex – British Asians have entered every sphere of education, employment and the professions; parents who had to work long hours in low-paid sectors or in running small businesses encouraged their children to get a good education and aspire to better employment opportunities. Of statistical note is that the unemployment rate in Britons of Indian origin is the same as white British (around 7%), and this group are more likely than any other group to have university degrees. Bangladeshis and Pakistanis have higher than average unemployment rates.

Main Languages

English, Bengali, Gujerati, Hindi, Urdu, Punjabi, Tamil

Religion

92% of people of Bangladeshi and Pakistani origin in the UK are Muslims. British people of Indian origin, whether from India or East Africa, are more religiously diverse – 45% Hindu, 29% Sikh and 13% Muslim. The 2001 census recorded:

- 1,591,000 Muslims in the UK, around 2.7% of the population.
- 559,000 Hindus in Britain, around 1% of the population
- 336,000 Sikhs in the UK

Religious Dates:

- Islamic religious festivals move according to the lunar calendar.
- Hindu festivals vary with the lunar calendar.
- Sikh festivals have fixed dates
- Many British people of Asian origin also celebrate Christmas and New Year.

CULTURAL TRADITIONS, CUSTOMS AND ETIQUETTE

It is impossible to generalise about Asian culture or British-Asian culture because Asia encompasses the cultural heritage of many ancient civilisations, nationalities, societies, religions and ethnic groups across a vast region.

Geographically, Asia is not a homogenous continent; culturally, there has been little unity or common history for many of the cultures and peoples of Asia. There are great differences in beliefs, cultural practices, language, dress, food and etiquette.

Like all peoples and cultures - art, music, literature, architecture and cuisine are important aspects of these different cultures. Eastern philosophy and a number of world religions have had a major influence. British museums and libraries include special sections on the Asian contribution to early civilisations, archaeology, arts, literature, mathematics, science and medicine.

Indian philosophy has been accredited for shaping much of Greek and Egyptian philosophy and produced great luminaries, such as Buddha, Mahavira, and others.

Family, including extended family, is generally very important and family systems are commonly patriarchal. However, forced marriage is actually uncommon, and many young British Asians choose their own marriage partners.

BUILDING RELATIONSHIPS & COMMUNICATION

General points for LA food law enforcement officers

There may be a prayer room on the premises. Shoes must be taken off to enter the prayer room.

If there's a bed on the premises don't make assumptions – sometimes this is provided so that older staff can rest.

The business owner/manager is the most important person – ensure this is the person you meet and talk with and do not do anything to cause them loss of face.

Meeting and Greeting

The 'getting-to-know-you' part of relationship building is important: relationships are built on trust and respect. This will develop over several visits.

Namaste, or folding hands, is a common and respectful way of greeting amongst Hindus. This actually means that 'I recognise the soul in you and therefore we are both equals!'

Handshakes between men and women are sometimes frowned on by older, more traditional community members. However, in the business world, it is common. If you are uncertain, nod instead and wait for the other person to extend their hand.

Hierarchy and status are important. Age, position and titles are respected.

Business Meeting Etiquette

Personal space is not always emphasised and someone of the same gender may stand close to you as well as touch you while conversing. However, if it is a man and a woman, the space is often increased and there will be no touching.

Culturally, communication can be indirect or circuitous to be polite, and will often include praise.

The need to avoid a loss of face can be reflected in communication styles. Conversation is non-controversial, so someone may say 'yes' or that they "will try" rather than say 'no' or admit that they cannot or will not be able to do something. It might therefore be necessary to look for non-verbal clues, and to ask questions in several ways so you can be certain what is meant by a vague response. On the same note, don't cause someone loss of face by disagreeing with them or criticising them in front of others.

Indirect eye contact is traditionally considered courteous and is not a sign of guilt or that someone isn't listening.

Do not lose your temper or show strong emotion. This may lead to a loss of face which will mean a loss of dignity and respect.

Summarise a meeting with an overview of what was discussed and the next steps.

Naming Conventions

Names vary based upon religion, social class, and region of the country. The following are some basic guidelines to understanding the naming conventions:

Muslims:

Many men use their father's name as surname and many women add their husband's first name to their own name with the connector 'bin'. So, Abdullah bin Ahmed is Abdullah the son of Ahmed.

Women use the connector 'binti'.

The title Hajji (m) or Hajjah (f) before the name indicates the person has made their pilgrimage to Mecca.

Hindus:

Many people have both a given name and a surname.

For some, surnames are less common and a person generally uses their father's name after their own first name.

At marriage, women drop their father's name and use their husband's name as a middle name.

As a form of respect, the term “bhai” (*pronounced “bhi”*) meaning brother, is often appended to middle names of men, and “ben” meaning sister, to names of women. Thus, ‘Mahesh’ is called ‘Maheshbhai’, and ‘Lalita’ is called ‘Lalitaben’.

Sikhs:

Sikh men all use the name Singh and women use Kaur (*pronounced “Kor”*). It is either adopted as a surname or as a connector name to the surname.

Business Card Etiquette

Business cards are often exchanged after the initial introduction, and presented with the right hand or both hands.

Educational and professional qualifications are valued and often included on cards.

Comment favourably when presented with a card and ideally put it in a business card holder.

FOOD AND RESTAURANTS

The biggest influence of British Asians on popular culture has probably been the so-called Indian restaurant, although in fact most of these are run by people of Pakistani and Bangladeshi origin as these countries were essentially part of India prior to 1947. A recent poll found that chicken tikka masala has surpassed fish and chips as the most popular national dish.

However, this dish is not actually an authentic part of South Asian tradition which entails a rich and subtle diversity of dishes and flavours: thousands of masalas (spice blends); hundreds of rice dishes; many varieties of bread and a wealth of regional classics.

Bengali cuisine includes a wide range of rice dishes and various preparations of freshwater fish. It is rich and varied with the use of many specialised spices and flavours. Bengali, Indian and Pakistani cuisine use many spices and herbs. Different regions have contributed their own diverse and unique dishes and have also drawn on the many influences from other cultures over the centuries. Asian cuisine is characterised by a wide assortment of dishes and cooking techniques, both vegetarian and fish and meat-based, with a range of different breads, rice and vegetable dishes.

There are estimated to be eight thousand Asian restaurants in the UK, with seventy thousand workers and contributing over 3 billion pounds into the British economy annually. This does not just include restaurants and take-aways at the cheap end of the market but also three Michelin-starred restaurants such as *Benares*.

ISLAM

The word Islam means both 'peace' and 'submission'. It is the second largest religion in the world with over 1 billion followers. There are several different sects of Muslims, but all regard their faith as a bond and as a major part of their identity.

Islam was revealed over 1400 years ago in Mecca, Arabia and followers of Islam are called Muslims. Muslims believe that there is only One God - the Arabic word for God is Allah.

According to Muslims, God sent a number of prophets to mankind to teach them how to live according to His law. Jesus, Moses and Abraham are respected as prophets of God. Muslims believe that the final Prophet was Muhammad. Muslims say or write 'Peace be upon Him' after the Prophet's name, as a mark of respect. In writing it is often abbreviated to *PBUH* - it is respectful for non-Muslims to do this too.

Islam bases its laws on the holy book, the Qur'an (*pronounced "Koran"*, in which the Prophet Muhammad (PBUH) conveyed the will of God, and the Sunnah – which describes the Prophet's religious actions.

Islam is a faith of tolerance and respect for other beliefs. The Qur'an is explicit in its message to seek knowledge and to value difference.

There are five basic Pillars of Islam:

- the declaration of faith
- praying five times a day
- giving money to charity,
- fasting
- a pilgrimage to Mecca at some point during one's lifetime.

Islamic food law and customs

Islam has various food restrictions according to dietary laws. The two key terms are -

- Halal - allowed or lawful foods
- Haram - forbidden foods.

Halal is described clearly in the Qu'ran and the Sunnah. Halal meat is the outcome of the special process of religious slaughter.

Two other relevant terms are:

- Mushbooh or Shubhah – Arabic words meaning suspect. Many additives are Mushbooh e.g. Diglyceride, Rennet. Cholesterol is also considered Mushbooh.
- Maqruh – Not forbidden but products/foods that are strongly discouraged.

The main dietary laws are:

- Carnivorous animals are not permitted
- All pork and pork products are forbidden as pork is considered unclean
- Sea animals which do not have fins or scales are considered undesirable by some Muslims

- Alcohol in any form is not permitted as Muslims might forget their duties to Allah
- Blood (direct or indirect) is not permitted
- Permissible meat other than pork can be eaten only if it is prepared in the correct way (Halal)
- The Halal animal/bird must be alive, healthy and ideally, certified as such by a veterinary surgeon before slaughter (meat coming from a lawful animal which died before slaughter is not permitted)
- A trained Muslim man must slaughter each animal individually in a licensed slaughter house – there should be no other animals present and no visible blood. The animal should be fed and watered before slaughter and must be caused as little distress as possible. The knife must be sharp and clean to swiftly sever the arteries, veins, oesophagus and trachea. All blood must be drained from the carcass
- The name of Allah is pronounced on all animals during slaughter
- The animal should be stamped and certified as Halal and should not be mixed with other meat
- Lard, gelatine, rennet, whey, vanilla extract (as it contains alcohol) must be avoided unless they are Halal-derived
- Utensils should be separate with no contamination of Halal by Haram – if Halal food is contaminated it becomes Haram
- Haram additives are forbidden

Eating is part of religious practice in Islam. The Qur'an requires particular practices in relation to food and eating including:

- Prayer before and after eating, to praise and thank God
- Use of the right hand to eat
- Eating in company
- Eating only when hungry and not in excess
- Feeding the poor and looking after animals' welfare
- Halal meat, chicken, fish, milk, olive oil and honey are considered pure and healthy

See the following websites for further information:

Halal Food Authority: www.halalfoodauthority.co.uk

Halal Monitoring Committee UK: www.halalmc.co.uk

Halalpreneur: www.ehalal.org

General points for LA food law enforcement officers

- Displaying Halal and non-Halal meat on the same premises does not make Halal meat non-Halal. If unpackaged Haram food is stored and displayed next to Halal meat there would have to be clear separation and suitable labelling. However, direct or indirect contact between Halal and Haram food e.g. same knives and chopping boards renders Halal meat and poultry Haram.

- If the term Halal is used it must be clear which product(s) the description refers to in order to comply with the correct describing of foods.
- There are currently few recognised systems of certifying Halal foods.
- The officer should check whether food claimed to be Halal is actually Halal. This could be achieved by traceability checks of meat etc., or sampling of canned products (i.e. meat which should not contain pork).
- If fresh meat does not have the correct stamp then the Official Veterinary Surgeon should be contacted through the meat hygiene service.
- Traditionally, water was considered life-giving and purifying and was used for cleansing after going to the toilet. In Western societies it is common practice for Muslims to use both toilet paper and water as well as soap. However, if no soap is provided in the toilet area officers need to communicate its necessity - faecal bacteria on the hands could be transferred to food, thereby making the food Haram and risking the spread of disease.
- There is often a hierarchy amongst the kitchen workers, for example the chef will undertake his duties and then another person will do the cleaning up after the chef.
- Strict Muslims will not consider alcohol wipes Halal. However, it can be explained that due to the evaporation of the alcohol these wipes are, in fact, appropriate and hygienic to use.
- Shia Muslims will not eat ground dwelling fish such as eels.
- Vegetables and fruit must be well washed before consumption.

MUSLIM RELIGIOUS DAYS AND FESTIVALS

Eid Ul-Adha – the Festival of Sacrifice – 1-day festival marking the end of the Hajj (Pilgrimage to Mecca).

In the UK, Eid (*pronounced “Eed”*) is an occasion for visiting family and friends and sharing a feast. Eid parties are a chance to dress up, meet friends, share food and enjoy entertainment (for example, songs from the children).

Adults will often take a day off work and children be kept home from school. Whole families often go the mosque on Eid days, especially to big mosques like Regents Park in London where after the prayers, families and friends picnic and celebrate together.

In the UK it is not possible for people to sacrifice animals at home so they may go to a halal butcher or slaughterhouse and pay for the halal slaughter of a sheep, then take the meat home for cooking. Many people send money to family in their country of origin at this time and/or contribute to Muslim aid charities to help the poor.

The Holy Month of Ramadan – the Muslim month of fasting from dawn to sunset. All practising adult Muslims are required to fast – known as ‘sawm’. Fasting means abstaining from all food, drink, smoking and sexual activity during daylight hours. It is an exercise in self-discipline, enabling everyone to have some experience of deprivation. Those who do not fast are unlikely to eat, drink or smoke in public. Travellers, the sick and pregnant or menstruating women are temporarily excused from fasting but they are expected to make up for this by fasting at another time. Those who are not able to fast should give to charity to compensate for the lost days.

Fasting is one of the five pillars of Islam. The fast is traditionally broken by taking dates and water. This is followed by a light meal (Iftar) of special snacks and favourite dishes, shared by all in the house at the same time. Later in the evening a large meal is taken, with sweets and special dishes, and a further light meal before dawn. Many, but not all, Muslims in the UK fast conscientiously.

Although Ramadan is a solemn month, it is also a time for families to enjoy being together - family members will try to get home in time for Iftar and will sit down together to eat. Guests are also especially welcome at the sundown meal so it is a time for visiting friends. Community events, weddings, etc. will not be organised at this time, but otherwise normal life - work, school, college etc - continues.

Eid ul-Fitr – The festival marking the end of Ramadan and fasting, when the new moon is seen. It is a time of celebration, charitable giving and exchanging gifts, often new clothes. People buy and wear their best new clothes and get together with family and friends. Men and boys assemble for Eid prayers at the mosque or a large open space which has room for a huge congregation. Neighbours and friends embrace each other with the greeting 'Eid Mubarak'.

In the UK, Eid is usually a one- or sometimes two-day event. Adults often take time off work and children are generally off school.

HINDUISM

Hinduism is the oldest living major religion in the world. With over 900 million adherents worldwide, most of whom live in the Indian subcontinent, it is also the third largest faith in the world. An estimated 750,000 Hindus live in Britain, making it the UK's third largest faith. Hindus have some of the highest levels of employment, education and home-ownership amongst minority communities in the UK. Amongst other benefits, Hinduism has contributed yoga, meditation and the Aryurvedic system of medicine to the world.

Several denominations of Hindus co-exist in the UK, including:

1. Advaita (Chinmaya Mission, Swadhyaya Parivar)
2. Vaishnavism (Pushti Marg, Swaminarayan, Gaudiya-Hare Krishna)
3. Shaktism (Durga Mandirs)
4. Shaivism (Shaiva Federation, Smarta organisations)
5. Sanatan temples (ecumenical temples)

Some of the major Hindu places of worship (Mandirs) in the UK are:

- BAPS Shri Swaminarayan Mandir, Neasden
- ISKCON Bhaktivedanta Manor, Watford
- Shree Sanatan Mandir, Leicester
- Shree Venkateswara (Balaji) Temple, Birmingham
- Gujarat Hindu Society Mandir, Preston

National bodies representing Hindus include:

- Hindu Forum of Britain: www.hinduforum.org
- National Council of Hindu Temples: www.nchtuk.org
- Hindu Council of UK : www.hinducounciluk.org

Hinduism or 'Sanatana Dharma'

Hindus often call their tradition 'Sanatana Dharma'. 'Sanatana' means eternal; 'Dharma' has many meanings, but here it refers to a universal natural law which upholds existence.

Hinduism is based on an oral spiritual tradition with a written tradition that is at least ten thousand years old. It is based on a universal world view which asserts that the whole world is one large family. Hinduism is an inclusive faith that accepts the truth in other faith traditions. The Rig Veda, one of the earliest religious texts of humankind, declares: 'There is one absolute Truth, but the wise speak of It differently.'

Hindus believe in a single God who can be manifest differently as *Bhagavan* (the Supreme Personality of Godhead), *Paramatma* (the supreme soul living in the heart of every living being), and as *Brahman* (the omniscient and omnipotent reality devoid of material form or character).

There is no single book, prophet or path as the way to God. Instead, there is a library of divinely revealed scriptures, which includes the Vedas, the Upanishads and the

Bhagavad Gita, offering a wide variety of paths suitable for different adherents. The Hindu ethos is based on inclusivity, non-violence, compassion and benevolence. Adherents are required to respect humanity, nature and the Divine in all their glory and diversity.

Hindu Beliefs & Practices about Food

Hindus hold the belief that all life is sacred and that all living beings are spiritual souls who are a part of the Divine. The principles of sanctity of life and *ahimsa* (non-injury to others) motivate Hindus to adopt a lifestyle based on respect for plants, animals and the environment by doing as little harm as possible to other living forms. Practising Hindus will generally adopt a vegetarian diet.

Food plays an important role in Hindu hospitality – guests in Hindu households and at festivals will usually be offered consecrated food.

The acts of preparing, cooking, serving and eating food have various rituals of purity associated with each aspect and strict Hindus adhere to most of these rules.

Hindus will offer food in thanksgiving to a sacred image of a Deity either at a family altar or in temples, with elaborate rituals and prayer.

Some Hindus may prefer to eat certain types of food with their hands rather than using knives and forks.

Acceptable Ingredients in a Hindu Diet

In all cases, Hindus would strictly avoid beef or beef products. The cow is considered an important animal that is respected in Hindu culture and Hindus do not kill cows for meat or any other products. Even a Hindu who may accept other forms of meat will diligently avoid eating beef.

Strict Hindus avoid all animal products other than dairy products. This is based on the belief that a spiritual diet should avoid any flesh or derivative from the death of an animal. To almost all Hindus, this includes fish and eggs. Dairy products (milk, sour cream, yoghurt, butter, curd and cheeses of many types) are acceptable in the Hindu vegetarian diet if they are not made with any ingredient derived from the killing of an animal. Bread, cheese and biscuits must be labelled 'suitable for vegetarians' and not contain animal rennet, eggs or gelatine of animal origin.

Some Hindu traditions also avoid eating onions, garlic, mushrooms, red lentils and *asafoetida* or *hing* (a garlic-like plant).

The use of alcohol, including wine, in the preparation of food is avoided, as many Hindus abstain from alcohol.

Fasting

Fasting is an important Hindu practice. Depending on the type of fast, Hindus may avoid different kinds of food. A Hindu undertaking complete abstinence on certain days will avoid eating food or drinking even water until the time of breaking their fast. On other days, such as on Ekadashi (the eleventh day of the waxing and waning moon in each lunar month), many Hindus avoid eating grains (including wheat, rice, semolina) and beans (including dal, legumes, lentils, peas and all pulses). There could also be specific fasts where a Hindu may only have fruit and milk, uncooked

food, or avoid certain ingredients such as salt. If in doubt, it is always better to ask before food is served.

Cross-Contamination

Cross-contamination of food with meat products during cooking and serving is a major issue that prevents Hindus from eating in public places even if all the ingredients are acceptable. It is therefore crucial that Hindu food should not be cooked or prepared on areas that have been touched or cooked together with meat products. For example, chips fried in the same oil as fish is not acceptable to many Hindus, nor would be other vegetarian food baked in the same oven with meat products. Contamination with the various bacteria that live in decomposing meat products is also a violation of Hindu vegetarian rules. Vegetarian food for Hindus should be prepared in a separate area or at a different time from non-vegetarian food. It should be processed or cut separately using separate implements (knives and boards), cooked in separate containers (pots and pans), and in separate hobs and ovens to avoid contamination with meat-based foods.

HINDU FESTIVALS

Festivals are an important part of Hindu life and food plays an integral role in the festivities. Generally, every festival includes a specific form of *puja* (worship) which includes prayers and offerings, and also incorporates family activities such as cleaning and decorating the house, distributing gifts and sweets, and enjoying a meal offered to the Deity in the family altar. There are many, many Hindu festivals celebrated in the UK – comprehensive details can be found on the websites above. The major festivals and holy days relevant to Hindus living in the UK include:

Makar Sankranti or Pongal (January) - Auspicious day celebrating the sun's journey into the northern hemisphere. Especially popular among South Indians, this day is also known as Pongal, which means 'to overflow'. Rice is cooked in milk and the rice is allowed to flow over the rim, symbolising that one's home should brim with peace and prosperity.

Ramakrishna Jayanti (February) - Birthday of Ramakrishna Paramahansa (1836-1886), one of India's most influential and respected sages. His disciple, Swami Vivekananda, was the first Hindu monk to come to the West where he introduced Eastern thought at the World's Parliament of Religions in 1893. Followers celebrate this day with chanting of Vedic mantras, singing, discourses, and performing fire rituals.

Mahashivaratri (February/March) - Festival dedicated to Shiva, one of the deities of the Hindu Trinity. Devotees observe a fast and usually stay up all night at a place of worship. Shiva is offered special food made from the fruits of the season, root vegetables, and coconuts. Those who observe the fast only break their fast the next morning, and eat the *prasad* (consecrated food) offered to Shiva.

Holi (March) - Day marking the advent of spring and linked to ancient fertility ceremonies. This is a lively and colourful festival associated with Krishna and Prince Prahlada. Bonfires are lit to commemorate the invincibility of Prahlada, who worshipped Vishnu (God) in defiance of his demonic father.

Shri Gaura Purnima (March) - Birthday of Bhagavan Chaitanya Mahaprabhu (1486-1533), founder of Gaudiya Vaishnavism and charismatic exponent of exuberant

devotion and congregational chanting. He popularised the chanting and singing of the Hare Krishna mahamantra amongst the masses. On this day, followers fast until moonrise, hold large processions, perform devotional chanting and singing, conduct special bathing rituals of sacred Deities, listen to discourses, and partake of a public feast that is cooked and shared amongst devotees in temples.

Rama Navmi (April) - Birthday of Bhagwan Rama, an incarnation of Vishnu and the hero of the Ramayana. An image or picture of baby Rama is placed in a covered cradle. At noon, the covering is removed and *prasad* (sacred food) is offered to Rama. This is then shared among the congregation. The festival is a focus for moral reflection and charitable work.

Swaminarayan Jayanti (April) - Birthday of Bhagwan Swaminarayan (1781-1830), a religious reviver and founder of the Swaminarayan Sampradaya. Most devotees observe a strict fast on this day and spend the day in collective worship and personal reflection. The birth of Swaminarayan is celebrated in the late evening with discourses and devotional fervour, and the breaking of the fast the following morning. A lavish variety of food is also offered on this day to temple Deities.

Adi Shankaracharya Jayanti (May) - Birthday of Shankaracharya (788-822), eminent theologian and erudite proponent of Advaita Vedanta (monism). Followers celebrate this day with chanting, recital of hymns composed by him, and ritual worship.

Vallabhacharya Jayanti (May) - Birthday of Vallabhacharya (1479-1531), eminent theologian and founder of the Pushti tradition of Vaishnavism. His birthday is celebrated with devotional singing, ceremonies, food offerings and chanting.

Ratha Yatra (July) - Festival of chariots, marking the call of Bhagavan Krishna's devotees (the gopis) at a solar eclipse in Kurukshetra where they asked Krishna to return back to His childhood home of Vrindavana. They did this by pulling on a chariot on which Krishna sat with His brother Balaram and sister Subhadra. In Britain, sacred images of Jagannatha (Krishna), Baladeva and Subhadra are placed in 50-foot chariots and pulled through the streets amidst devotional dancing and chanting.

Raksha Bandhan (August) - Hindu (also multi-cultural) festival celebrating sibling bonds. Sisters tie coloured thread-bracelets on their brothers' wrists ('brothers' may also be cousins, or friends regarded as brothers) and give them a sweetmeat. The amulet symbolises their protection from evil. Sisters receive gifts, usually money. In the UK, the festival is celebrated at home, with a ceremony amongst family and friends.

Krishna Janmashtami (August) – Birthday of Bhagavan Sri Krishna, who appeared 5000 years ago. It is the conversation between Sri Krishna and His friend and devotee Arjuna that is recorded as the holy Bhagavad-gita, one of Hinduism's most sacred books. On this day, devotees place an image of baby Krishna in a cradle, and celebrate his birth at midnight with worship and devotional singing. Some choose to fast on this day and partake of the consecrated milk, butter and yoghurt, said to be a favourite of Krishna, after the birth-ritual.

Navaratri/Durga Puja/Dussehra (October) - Major nine-day Hindu festival commemorating Rama's triumphant battle against the evil Ravan and also the vanquishing of the buffalo demon, Mahishasur, by the Goddess Durga. Festivities include traditional folk dances and the worship of Durga, and can include fireworks and cultural events. In the UK, this is a particularly vibrant festival for the Gujarati and

Bengali Hindu communities.

Diwali or Deepavali (October/November) – Multi-faith festival of light - the most beautiful and important festival for Hindus that marks the end of their calendar year. It comes 21 days after Dussehra (the tenth day after the nine-day Navaratri festival) and celebrates the return of Rama to Ayodhya after his 14-year exile. Oil lamps (*deeps*) and lights are lit in and around houses to signify the victory of good (and knowledge, symbolised by light) over evil (and ignorance, symbolised by darkness). Shopping streets in large Asian communities such as Leicester and Southall are decorated with coloured lights, and festivities include food, fireworks, music, and various kinds of cultural entertainment. This is also a time for the worship of Lakshmi, the Goddess of Wealth. Business and family accounts should be put in order before the festival which marks the beginning of the Hindu financial new year.

Annakut (October/November) - Beginning of the Hindu new year. This is marked with a grand offering of food to God as a form of thanksgiving for his continuing providence and benevolence. This is a time of sharing, forgiving and goodwill among all Hindus.

Jalaram Jayanti (November) - Birthday of Jalaram Bapa (b. 1799), a saintly devotee of Rama. On this day, followers feed the poor and needy with sanctified vegetarian food.

SIKHISM

There are 20 million Sikhs in the world, most of whom live in the Punjab province of India.

Sikhism originated in the 15th century (Birth of Guru Nanak in 1469) in the Punjab district of what is now India and Pakistan. It was founded by Shri Guru Nanak and is based on his teachings, and those of the ten Sikh gurus who followed him.

Sikhism stresses that it is good actions, not rituals, that are important and that the way to lead a good life is to:

- Keep God in heart and mind at all times
- Live honestly and work hard
- Treat everyone equally
- Be generous to the less fortunate
- Serve others

The Sikh place of worship is called a Gurdwara. The Sikh scripture is a book called the Adi Siri Guru Granth Sahib, which was first compiled by the fifth Sikh Guru, Arjan Dev Ji. Where answers cannot be found in scripture, Sikhs decide issues as a community based on their religious principles.

The community of men and women who have been initiated into the Sikh faith is the Khalsa, which celebrated its 300th anniversary in 1999.

Sikhs and Food Customs

The principle of non-violence is enshrined in Sikh teaching and as a result many Sikhs choose a vegetarian diet, although this is not a specific requirement. Strict Sikhs do not believe in ritual killing and will refrain from eating meat (Halal and Kosher) killed by such rites.

Sikhs are expected to refrain from alcohol and drugs, and to avoid other stimulants such as caffeine, not on the grounds of impurity but to ensure mental and physical fitness.

Depending on their country and cultural origins, some Sikhs will not eat beef, others will not eat pork and others will be vegetarians. Some Sikhs choose not to eat onions due to a specific prohibition in Sikh scriptures, or eggs, because they are a potential life source. Because of such varieties and sensitivities all food (*langar*) served in a Gurdwara will be vegetarian. The underlying principle is that of respect for all – people of all races, religions and caste/class can eat together as a community of equals. No-one will be excluded, offended or unable to take part in the meal.

Sikhs would not eat in restaurants that are exclusively Halal or Kosher.

Sikh Religious Festivals

Birthday of Guru Gobind Singh, the 10th Sikh Guru – 5th January – Sikh festival honouring the Guru who in 1699 established the order of the Khalsa ('purity') and instituted the Five Ks, the vows of : *kesh* - wearing hair and beards unshorn; *kangha* - carrying a comb; *kucch* soldier's breeches; *kada* - wearing a steel bracelet on the right wrist; *kirpan* - carrying a sword. Men took the name Singh (lion) and women the name Kaur (princess). The practice of an *Akhand Path*, an unbroken reading of the holy book, the Guru Granth Sahib, which takes 48 hours and occurs every Friday and

ends at Sunday lunchtime. The main feature of the festival is reciting the principles in a street procession.

In the UK, the Sikh community – women, men and children – gather at the Gurdwara for prayer, singing and to share a meal. Women and men cook vegetarian food to be shared among the congregation.

Birthday of Guru Nanak – 15th April – Sikh festival commemorating Guru Nanak, who started to teach the principles of Sikhism in 1469. The Gurudwara is covered with coloured lights and there are firework displays and street processions. The festival is celebrated in the same way as the Birthday of Guru Gobind Singh.

Baisakhi (Vaisakhi) – 14th April – a very important festival on the first day of the month of Baisakh, the Sikh New Year, celebrating the founding (Khalsa) of the Sikh community in 1699. Traditionally, it was the start of harvest time.

In the UK, Sikhs may go to the temple. Melas (festive fairs) are held and the flag of the Gurudwara is renewed. The congregation join together in singing and prayers. A feast of donated food is prepared by volunteer cooks and shared by all the community. Cultural celebrations are organised by community groups, with fireworks, music and bhangra dancing. Many Sikhs choose to be baptised into the Khalsa brotherhood on this day.

Diwali

Diwali (see Hindu section) is also celebrated by Sikhs, with firework displays and street processions. It commemorates the Sikh struggle for freedom and celebrates the release of the sixth guru, Guru Hargobind Ji and 52 other princes, from the Gwalior Fort prison in 1619.

BRITISH CHINESE

BACKGROUND

Chinese communities in Britain

At the 2001 census, 247,403 people described themselves as of Chinese ethnic origin. There are estimated to be around 500,000 people of Chinese ethnic origin in 2008 – 0.85% of the total population.

Chinese communities settled in the UK from early 19th century, particularly in the port cities of London and Liverpool. Europe's first Chinatown was in c19th London's Limehouse area. The 1950s and 1960s saw the arrival of many Chinese men who were agricultural workers from Hong Kong and China displaced as a result of land reform. Several thousand refugees from Vietnam settled in the UK in the 1970s and early 1980s.

Today, most British Chinese are people or descendants of people who were themselves overseas Chinese when they came to the United Kingdom. The majority are from former British colonies, such as Hong Kong, Malaysia, Singapore, Canada, Australia and New Zealand. People from mainland China and Taiwan and their descendants were a minor group of the British Chinese community. In the past decade however, the number of Mandarin-speaking immigrants and refugees from mainland China has grown considerably.

The diversity of backgrounds and countries from which British Chinese people come from means that there is not a homogenous Chinese community.

Main employment

In 2004, just under half of Chinese men and 40% of Chinese women in employment worked in the distribution, hotel and restaurant industry. The Chinese community has a high self-employment rate, with 19.1% being self-employed in the year 2001-2002. (Office for National Statistics 2005)

Of all ethnic groups, Chinese has the highest proportion as students (about a third) and the lowest – 17% - in "routine/manual" occupations (ONS, "Focus on Ethnicity and Religion" 2006).

Main languages

English, Cantonese, Mandarin, Hakka

RELIGION AND FESTIVALS

Religion

At the 2001 census 53% of Chinese reported no religious affiliation, 21.1% were Christian, 15.1% Buddhist

Festivals

Chinese New Year³ – the oldest and most important Chinese festival is the Spring Festival or Chinese New Year. The date is determined by the lunar calendar so varies from late January to the end of February.

Chinese New Year traditionally celebrates the earth coming back to life, and the start of ploughing and sowing.

Prior to the festival, houses are thoroughly cleaned, debts repaid, hair cut and new clothes bought. Doors are decorated with scrolls of characters on red paper – red is the most lucky colour - whose texts seek good luck and praise nature to keep away ghosts and evil spirits. In many homes incense is burned and candles are lit as a mark of respect to ancestors.

Spending time with family and friends is very important, as is eating and the New Year's Eve family meal. Fireworks are lit and the lion or dragon dance performed to drive away evil spirits and usher in the New Year. The festival traditionally lasts till the 15th day of the lunar month and ends with the 'Lantern Festival'. Houses are decorated with colourful lanterns, and *yuanxiao*, a sweet or savoury fried or boiled dumpling made of glutinous rice flour is eaten.

Mid-Autumn Festival or Moon Festival – is the second most important festival, which occurs on the 15th day of the eighth month according to the lunar calendar (this is usually in September of the western calendar). This day is celebrated by lighting lanterns. Traditionally Chinese family members and friends will gather to admire the bright mid-autumn harvest moon, celebrate abundance and togetherness and eat moon cakes – a rich pastry or small cake usually made from lotus seed paste and egg yolks.

General points for LA food law enforcement officers

British Chinese don't usually take time off work during these festivals apart from the 15th day of New Year. However, carrying out inspections of food premises by officers during the New Year period is deemed inauspicious for the owners and should be avoided.

Check all festival dates prior to booking or making an unannounced visit. Bear in mind the dates change each year because they are determined by the lunar calendar.

CULTURAL TRADITIONS, CUSTOMS AND ETIQUETTE

CULTURAL TRADITIONS

China has one of the oldest and most complex civilisations, with history and culture stretching back well over 5,000 years. The nation covers a huge geographical region and has a large diaspora all over the world. Customs and traditions vary greatly both internally as well as across different communities living in countries outside China, so this section is necessarily generalised.

³ The Vietnamese New Year, called the *Tet festival*, is always the same date as Chinese New Year and is celebrated in a similar way.

Chinese culture has been broadly shaped by religion and spirituality, food and festivities even although most British Chinese no longer adhere to a particular religion. At the core are ancient Chinese beliefs and practices which stem largely from Confucianism, Taoism and Buddhism. Collectivism is more important than individualism and courtesy and civility are key values. The good of the group or community; respect for others especially elders; harmony – as in balance between Yin and Yang and Traditional Chinese medicine; holistic health, self-discipline and well-being are important aspects of cultural tradition and beliefs.

The concept of being Chinese is not based on ethnicity. Rather, it is a cultural concept. Speaking and behaving like a Chinese, accepting the Chinese system of cultural values is to be Chinese. Sometimes Chinese people refer to themselves as Han or sons of Han (as this was a period of great historical significance). Sometimes Chinese will describe themselves as descendants of the Dragon – in Chinese traditional belief one of the most revered gods.

The Importance of "Face"

The concept of 'face' roughly translates as 'honour', 'good reputation' or 'respect'. It is important to show respect, to avoid causing any loss of face to self or others, to show wisdom and to avoid mistakes. It is important to act with decorum and not to do anything that may cause someone else public embarrassment. Disagreeing publicly with someone can be construed as loss of face to self and to the other.

Numbers

Numbers play a role second only to food in Chinese custom and culture. The luckiest number in Chinese culture is eight, as the Chinese for eight sounds like the word for 'lucky'. Four is a very unlucky number as in Chinese it sounds like the word for death. Odd numbers are thought to be unlucky.

BUILDING RELATIONSHIPS

Establishing relationships and business meeting introductions

Respect for age and seniority is important.

The correct way of greeting a person is very important in Chinese culture: introductions and greeting should be formal and the most senior person in rank should be greeted first.

Handshakes are the most common form of greeting. A slight bow often accompanies the handshake to show respect.

Greetings should not be negative e.g. 'you're looking sad' or 'you're looking tired': this is considered improper.

You may be offered food as this is considered polite and indicates the centrality of food in Chinese culture. Gift-giving, however, does not play a part in business relationships.

Other etiquette when building relationships

Frowning while someone is speaking is not considered good manners. Chinese people may therefore maintain an impassive expression when speaking.

It is considered disrespectful to stare into another person's eyes.

Many Chinese will look towards the ground when greeting someone.

Business relationships are built formally and slowly – patience is important.

Make a general request to turn off mobile phones before starting a meeting as addressing a specific person can be considered to cause loss of face.

Traditionally, Chinese people are non-confrontational. They will not overtly say 'no', they will say 'they will think about it' or 'they will see'. Check understanding.

Do not lose your temper or you will lose face and damage the relationship.

Business cards

Business/name cards are ubiquitous. It will be appreciated if you offer your card using both hands, and accept a card in both hands, examine it and then place it in front of you or in a business card holder. In China and Asian Pacific countries it is considered bad manners to write on someone's business card or to put it in a back pocket - business cards are regarded as an extension of one's being. Again, this custom is less likely to be followed in the UK but it would nevertheless be courteous to follow this etiquette.

FOOD

The role of food in Chinese culture

Chinese culture is well known for its cuisine and eating is an important social activity. Banquets are held for special festivals and occasions. Food is considered to be medicine as well. The type of food you eat and when you eat it is correlated with one's health, and with bringing good fortune. During the Chinese New Year, certain foods are served, based on traditional beliefs. For example, Black Moss seaweed, which sounds like the Chinese words for making a fortune; mandarins or satsumas, which sound like gold in Chinese, and egg rolls, which represent wealth. Noodles relate to longevity and eggs are served at a wedding for fertility.

Chinese food in the UK

Chinese food has become an integral part of British culture over the past few decades. From the 1940s onwards, many British service men coming back from the war and the colonies had acquired the taste for food from other cultural traditions and introduced this to their families at home. Chinese restaurants and take-aways flourished with the new demand. Sweet and sour dishes, egg-fried rice, noodles and stir fry have become common favourites. In 2002 there were 9,350 Oriental restaurants in the UK (which included Thai, Japanese, Chinese, Indo-Malaysian, Singaporean, and Vietnamese and Korean food).

Customs

There are certain customs associated with eating, such as the use of chopsticks (traditionally, knives and forks are associated with violence). It is polite to return chopsticks to the chopstick rest after every few mouthfuls. Chopsticks should never be left standing up in food as this is associated with death (recalling incense sticks burned to remember the dead). It is polite to be attentive to others' needs whilst slurping and belching sounds merely indicate enjoyment.

Preparation

In Chinese cooking, preparation includes trimming and washing vegetables, slaughtering and dressing chickens and ducks, gutting live fish and reconstituting dried ingredients.

When preparing vegetables, cooks first trim and discard any wilted or tough outer leaves. Then they wash them. Vegetables are not to be cut before they are washed, because vitamins and minerals would be washed away. Nutrients are also considered lost if vegetables and other foods are cut ahead of time and exposed to the air. It is considered that the most nutritious dishes are prepared and cooked immediately.

Traditionally Chinese cooks preferred to buy live poultry and fish and to kill them themselves because of the belief that freshly-killed chickens, ducks and fish are more nourishing. However, as this practice is not possible in the UK, food establishments buy meat and fish that has already been killed and prepared.

BRITISH JEWISH

BACKGROUND

Jewish communities in Britain

British Jews are citizens of Jewish faith or descent who may actively practise Judaism or who may be non-religious but Jewish through family, cultural and historical affiliation. The UK contains the second largest Jewish population in Western Europe after France.

The first recorded Jewish community was brought to Britain in 1070 by William the Conqueror, however, they were expelled in 1290 by Edward I. From the 17th century onwards, Jewish people came to the UK seeking sanctuary from a number of different European countries, escaping persecution and pogroms.

British Jews span a range of religious affiliations, from the ultra-Orthodox Haredi communities to the large number of Jewish people who are entirely secular. There is no homogenous Jewish community: the Institute for Jewish Policy Research recently undertook comprehensive analysis of the 2001 census data and reported that the findings challenge the myth of a homogenous community. Instead, there are a 'collection of multiple subgroups defined in myriad ways'.⁴ There is great diversity in cultural and religious practice, definitions of identity, geographical spread, household and family situations, ethnicity, country of birth, housing, mobility, health, education and employment.

The Jewish population in the 2001 Census was 266,740 people. However, this figure reflects those who defined themselves as Jewish by religion and did not include people who identified their culture, ethnicity and/or upbringing as Jewish but who were not religious. These broader definitions brought the Jewish population in the UK to 270,499. Estimates of the current number of Jewish people in the United Kingdom vary between 250,000 and 350,000 – approximately 0.7% of the population.

Currently, about two-thirds of the UK's Jews live in Greater London and surrounding areas. Substantial communities outside the London area include Manchester, Leeds, Gateshead, Glasgow and Liverpool and other former industrial cities.

Main Employment

One third of Jewish people were self-employed in 2004 (ONS), a higher percentage than any other group. Approximately 50% of Jewish men worked in managerial or professional occupations, and around a third worked in the banking, finance and insurance industry sector. Jewish women were also more likely than women from other groups to work in managerial or professional occupations.

Main languages

Jewish languages are Hebrew, Yiddish, Judeo-Arabic, Ladino

⁴ *Jews in Britain: A Snapshot from the 2001 Census*, JPR Report no. 1, 2007, by David Graham, Marlena Schmool and Stanley Waterman.

RELIGION AND FESTIVALS

Religion

Judaism is based on the principles and ethics embodied in the Hebrew Bible and the Talmud - a record of rabbinic discussions relating to Jewish Law, ethics, customs and history. Judaism is among the oldest religious traditions still practised. The central tenet is the belief in a single, omniscient, omnipotent, benevolent, jealous, transcendent God who created the Universe. Judaism holds that God established a covenant with the Israelites, and revealed his laws and commandments to Moses on Mount Sinai in the form of the Torah over 3000 years ago – the Jewish people are the descendants of the Israelites. The traditional practice of Judaism revolves around study and the observance of God's laws and commandments as written in the Torah and expounded in the Talmud.

There are some 350 synagogues in the country, and it is estimated that 70% of the country's Jews are affiliated with one. Roughly one in five of British Jews attend a synagogue once a week.

Of religious Jews, there are the following main groups⁵:

- Central Orthodox synagogues: the United Synagogue, the Federation of Synagogues (Ashkenazi), the Spanish & Portuguese Synagogues (Sephardi) – 61%
- Progressive synagogues: the Movement for Reform Judaism (previously known as Reform Synagogues of Great Britain), and Liberal Judaism – 26%
- Strictly Orthodox (Haredi) synagogues – 11%
- Conservative (Masorti) synagogues: – 2%

Religious Festivals and Holy Days

The Jewish calendar is full of festivals and special days, either commemorating a major event in Jewish history or celebrating a certain time of year (such as Jewish New Year).

Festival and High Holy Days are known as Yom Tovim. Orthodox Jews will refrain from working on the religious festivals described below, except where stated otherwise.

The main festivals and holy days are:

Purim (Festival of Lots) – This one-day festival takes place four weeks before Passover and usually falls in February or early March. It celebrates the story of Queen Esther who foiled a plot to kill all the Jews. Pastries called *Hamentaschen* are eaten - these are triangular and filled with poppy seeds, jam or fruit.

Normal work and activities are permitted on Purim.

Pesach (Passover) – This takes place around March/April time, and commemorates Moses freeing the Israelites from their enslavement under the Pharaoh in Egypt. The festival lasts for eight days and during that time no 'leavened' food (i.e. food

⁵ Institute for Jewish Policy Research, 2000

containing wheat or any type of grain) may be consumed (including bread, cereals, whisky and beer) - Jews whose roots are in the Mediterranean and Middle East, (Mizrahi and Sephardic Jews), will eat rice and pulses, but European Jews won't. This commemorates the Israelites leaving Egypt in such a hurry that in preparing food the bread did not rise in time - symbolised by eating *Matzah* - unleavened bread. A service known as a *Seder* (order) along with a celebratory meal is held at home to tell the story of the Passover. Different crockery, cutlery and cookware, which has not been used to cook foods containing leavened food (*chametz*), may be used for the duration of the festival.

The first two days and last two days are non-working days.

Shavuot (Pentecost)

Shavuot takes place seven weeks after Passover (usually around late May/early June) and commemorates Moses being given the Ten Commandments by God following the Exodus from Egypt. The festival lasts for two days and it is traditional to eat dairy products to commemorate the period when the Jews were waiting for the introduction of dietary laws. Cheesecake is a particular favourite, and many people avoid meat at this time. The synagogue is decorated with flowers.

Rosh Hashanah (Jewish New Year) – The Jewish New Year, also known as The Ten Days Of Repentance, takes place around September/October, and is considered one of the most important and serious holy days in the Jewish calendar. As well as being a time for celebration, it is also a time for reflection, repentance and prayer for sins committed in the previous year. Whilst solemn, Rosh Hashanah is also a time for celebration - traditions include eating apples dipped in honey in the hope that this will lead to a sweet year.

Yom Kippur (Day Of Atonement) – The Ten Days Of Repentance end with Yom Kippur, the Jewish Day Of Atonement. This is the most solemn and serious day in the Jewish calendar and involves praying for forgiveness for sins. Orthodox Jews fast (refraining from any food or drink) for 25 hours from sundown on the previous evening until sundown the next night, and are not allowed to work, bathe or wear leather shoes (young children, pregnant women and diabetics or those who are ill are discouraged from fasting). The synagogue services last for the whole of the Fast. Although it is a solemn day, Yom Kippur is also thought of as a happy day because there is spiritual cleansing and renewal.

Succot (Tabernacles) – This eight-day festival begins five days after the end of Yom Kippur and commemorates the temporary accommodation the Israelites constructed in the wilderness and lived in after their exodus from Egypt.

The middle four days of the festival are regular working days.

Simchat Torah (Rejoicing Of The Law) – Simchat Torah follows Succot and celebrates the reading of the Torah in synagogue. It is a happy festival with dancing and singing of traditional Hebrew songs during the service and often a party afterwards.

Chanukah (Festival of Lights) – Another eight-day festival, which takes place in December. The story of Chanukah celebrates a group of Jews called the Maccabees who fought against persecution and oppression by rising up against the Greeks. After winning they sought to restore the faith, symbolised by lighting the temple's special seven-branch candleabra (Menorah). There was only enough oil to keep it alight for one day but a miracle occurred and the Menorah continued to remain alight for seven more days, when new oil was found. Traditions of Chanukah include lighting candles on a Menorah every night for eight nights in the home, eating food cooked in oil (doughnuts, potato pancakes etc.), giving presents, holding parties and celebrations, and playing games with a *dreidel*, a traditional spinning top.

As with Purim, normal work and activities are permitted on Chanukah.

Sabbath – The most important day of the week is Shabbat (the Sabbath), which is a day made holy by refraining from weekday work. At the beginning of Shabbat the family share a meal. Shabbat starts on Friday evening and ends at sunset on Saturday. During Shabbat, services are held at the synagogue, often led by a Rabbi. The Rabbis of the Talmudic period deduced from the Torah the kinds of work Jewish people are not allowed to do during Shabbat. They include writing and carrying. Orthodox Jews follow this way of life.

Holocaust Memorial Day - 27 January – This UK national event is dedicated to the remembrance of the victims of the Holocaust. It was first held in January 2001. The chosen date is the anniversary of the liberation of Auschwitz in 1945.

Bar Mitzvah (Son of the Commandment) – is celebrated when a boy reaches the age of 13 and **Bat Mitzvah** (Daughter of the Commandment) is celebrated when a girl reaches the age of 12. Both girls and boys are then obliged to keep the Commandments.

General point for LA food law enforcement officers

The Sabbath and important festivals are not a good time to plan visits. Festival dates are determined by the Hebrew calendar so the dates change slightly each year.

CULTURAL TRADITIONS, CUSTOMS AND ETIQUETTE

CULTURAL TRADITIONS

The Jewish diaspora is a central part of Jewish experience, history and religion. The Jewish diaspora (meaning 'scattered' or 'exiled') is the Jewish presence outside of the Land of Israel – originally because of the expulsion of the Jewish people out of their land and the 8th-6th century BCE⁶ conquests of the ancient Jewish kingdoms and expulsions of enslaved Jewish populations. It has meant geographical dispersal all over the world, with different influences and assimilations wherever Jewish people

⁶ BCE is used variously to mean 'before the common/Christian/current era' and means the same as the abbreviation BC. The terms BCE and CE are often used now instead of BC/AD

settled. The persecution or expulsion of Jews in different countries over the centuries has meant that migration and re-settlement have been a common experience for Jewish communities.

By the 19th century the Ashkenazi Jews (descended from medieval Jews of the Rhineland) were mainly in Europe, particularly Eastern Europe. Sephardi Jews (descended from Jewish communities of the Iberian Peninsula who migrated North and East because of the Inquisition) were spread among various communities in North Africa, Turkey, and a range of other locations. Mizrahi Jews (descended from Jewish communities of the Middle East and including the oldest community in the Diaspora, Iraqi Jews, dating back 2000 years to the Babylonian exile) were primarily spread around the Arab world. Other populations of Jews were scattered in such places as Ethiopia, the Caucasus and India. For over 2 millennia, therefore, there has been vast diversity rather than a unity of Jewish culture so the following is necessarily generalised.

Jewish culture, even for secular Jews, is intertwined with religious traditions and has been broadly shaped by these. It is often strongly influenced by moral beliefs deriving from Jewish scripture and tradition.

Celebrating festivals and rites of passage; the centrality of food, family and community; the importance of education and intellectual and cultural enrichment; philanthropy and support for the poor and needy are generally shared values across diverse Jewish communities. Literature, theatre, the arts, music, dance and humour have always played an important part in Jewish life. There are very many famous British Jewish writers and poets e.g. Howard Jacobson, Ruth Praver Jhabvala, Harold Pinter, Eleanor Farjeon, Michael Rosen, Elaine Feinstein, Muriel Spark, Siegfried Sassoon, Jack Rosenthal, Jenny Joseph to name a few.

Traditionally there is respect for elders and scholars (Rabbis or 'teachers') but it is difficult to generalise otherwise. Many Jewish women work, and expect no gender bias, across a whole variety of professions and industries. In the small percentage of strictly Orthodox communities women are expected to take a traditional role.

BUSINESS ISSUES

Jewish businesses may be founded on a code of ethics based on the Hebrew Bible and Talmud. The core principles will be 'caring for the stranger'; helping the needy and powerless; fair treatment of employees; concern for animal rights; caring for the environment; not engaging in dishonest or immoral business practices; keeping market prices stable; not giving bad advice or putting temptation in people's way; behaving in an above-board manner; helping one's enemies/competition when they are in trouble; being scrupulous about not causing harm to others; going beyond the requirements of the law to be kind, just and merciful.

FOOD

The role of food in Jewish culture

Jewish culture is well known for placing importance on cuisine and sharing meals, and eating is an important cultural, religious and family/social activity.

Jewish food in the UK

Jewish cooking combines the food of many cultures of the Jewish diaspora, including Middle Eastern, Mediterranean, Spanish, German and Eastern European styles of cooking. Different Jewish communities have their traditional dishes, often revolving around specialties from the country they arrived from. In Spain and Portugal, olives were a common ingredient and many foods were fried in oil. In Germany, stews were popular. The "English" fish and chips, for example, was introduced to England by Sephardi Jewish immigrants. The Jews of the Netherlands specialised in pickles, herring, butter cakes and *bolas* (jam rolls). In Poland, Jews made *lokshen* (noodle) or *frimsele* soup (cooked with goose fat) and various kinds of stuffed and stewed fish. In North Africa, Jews ate couscous and tagine.

A traditional Sabbath meal for Ashkenazi Jews might include roast chicken, carrot tzimmes and potatoes; and a traditional Sabbath meal for Sephardi Jews would focus more on salads, stuffed vine leaves, couscous and other Middle Eastern specialities.

Many foods considered "Jewish", like hummus, stuffed cabbage and blintzes, originate from various other cultures. These foods, plus uniquely Jewish contributions like bagels, tzimmes, cholent, gefilte fish and matzah balls are enjoyed by many non-Jewish people in the UK.

Customs

Because Jewish cuisine is a unique synthesis of foods from around the world that have been adapted to meet Jewish religious dietary law (Kosher) and/or developed to fulfil Jewish cultural needs, Jewish cuisine includes both Kosher and non-Kosher dishes.

Kosher (Kashrut) - Religious dietary laws originate from the Torah. Kosher means fit for consumption, permissible or genuine and is comparable to Islam's Halal system – both incorporate ritual slaughter. Jewish definitions of Kosher have become varied over time and in different countries and communities. Kosher Kashrut certification is generally indicated by an identifiable symbol that includes the letter **K**, or by the word *pareve*, which means that the food is neither dairy nor meat; it is considered neutral.

Broadly, in order to be Kosher an animal must both chew the cud (ruminants) and have split (cloven) hooves. The Torah lists 10 animals that fall into this category: cattle, wild cattle, sheep, goat, deer, wild deer, roebuck, antelope and chamois. Certain foods, notably pork and shellfish are forbidden; meat (including poultry) and dairy are not combined, and meat must be ritually slaughtered and salted to remove all traces of blood. Wine and bread have special rituals associated with them.

Any food not prepared in accordance with Jewish Dietary Laws is described as '*Treif*'.

Preparation

Because of the Jewish diaspora, cooking is extremely varied, with the availability of ingredients and local influences leaving their mark on how the food is prepared and presented.

To prepare Kosher meat, mammals and fowl must be slaughtered in specific fashion: slaughter is done by a trained individual using a special method of slaughter called shechita. Among other features, *shechita* slaughter severs the jugular vein, carotid artery, oesophagus and trachea in a single continuous cutting movement with an unserrated, sharp knife, avoiding unnecessary pain to the animal. Failure of one of these criteria renders the meat of the animal unsuitable. The body must be checked post-slaughter so as to be certain that the animal had no medical condition or defect that would have caused it to die of its own accord within a year, which would make the meat unsuitable.

Blood must be removed as much as possible through the *kashering* process; this is usually done through soaking and salting the meat. However, organs rich in blood (liver) are grilled over an open flame.

General points for LA food law enforcement officers

Food law enforcement officers need to use separate food probes for dairy and meat when inspecting Kosher kitchens. There will be separate sets of utensils, pots, pans, dishes and anything else that comes into contact with food. In addition, dishes and utensils in a kosher kitchen cannot be washed or kept together so a kitchen will have two sinks and two fridges. Dishes and utensils must be dried using separate racks and drying tools.

It is common to find that Jewish restaurants are either dairy or meat-based.

BRITISH SOMALI

BACKGROUND

Somali communities in Britain

The 2001 census identified 43,000 British Somalis, although accurate figures are not available. Current estimates put the figure higher but vary greatly – from 100,000 to 250,000.

Small Somali communities of seamen, dockyard workers and traders have been established in Britain since the mid 19th century, settling initially in port cities such as London, Cardiff and Liverpool and later in Sheffield, Manchester and Leicester. Somali seamen were also recruited to fight in the First World War and then settled in the UK. They were among those who fought Oswald Mosley and his British Union of Fascists.

Britain's links with Somalia go back to the 19th century and colonisation. By the beginning of the 20th century Britain controlled northern Somalia, calling this area British Somaliland. Italy later claimed the southern portions of Somalia which they called Italian Somaliland. France colonised the northern-most Somali region, which is now Djibouti and the Ethiopians ruled the Ogaden region.

The Somali people eventually won their independence in 1960 when the former British and Italian Somalia merged to form the Somali Republic (Djibouti won independence from France in 1977).

Somalia was ruled by President Said Barre's dictatorship for two decades from 1970 onwards with USSR backing. Since his overthrow in 1991 no effective central government has been established and anarchy, violence and civil war have dominated the country. This has meant that since the 1990s, many Somali people have fled to Britain seeking asylum and have settled in cities such as Newcastle, Bristol, Edinburgh and Hull.

The UK Somali community is not homogenous – people come from numerous different clans and different social backgrounds. Some will have followed the traditional nomadic farming way of life, others are highly educated and skilled professionals (many of whom have not been able to find employment in their profession here) or entrepreneurs. Somalis have always travelled to trade and the UK is now a centre for Somali commercial enterprise, both local and international.

Many Somalis have launched their own shops, restaurants and businesses although there is also a higher than average unemployment rate amongst Somali communities.

Somali people have Arab-African ethnicity, dating back to the time when the Arab slave trade dominated eastern parts of Africa.

The name "Somali" comes from a word meaning "milk the animal" which refers to the predominant nomadic farming tradition of the country.

Main Languages

Somali, English, Arabic, Italian

RELIGION

Religion

Almost all Somalis are Sunni Muslims.

Festivals

Festivities in Somalia are associated with religious, social, or seasonal events. The main festivals are religious Islamic religious festivals.

Social occasions such as engagement, marriage, the circumcision of boys, and the remembrance of saints are celebrated and have their roots in both culture and religion.

Neeroosh or *Dab-shid* (27 or 28 July) is a traditional Somali festival. It is probably a remnant of fire and sun worship dating back to Persian influences. It marks the beginning of the Somali solar year. Although Somalis, like all Muslims, follow the lunar year, they use the solar year for the timing of crop production and livestock husbandry. At this festival of fire, people build bonfires, splash water, and may perform stick fights and dances. Another popular festival is the *Robdoon*. Religious leaders read from Islamic texts, sprinkle holy water, and call for rain while young people may dance.

CULTURAL TRADITIONS, CUSTOMS AND ETIQUETTE

CULTURAL TRADITIONS

Islam and poetry are central to Somali culture. Facility with language is highly valued; the capability of a suitor, a warrior, or a political or religious leader is judged in part by verbal adroitness. Music and dance are also important, but oral poetry and song are the most widely practised art forms, and ability to compose verse in one or more of its several forms enhances a person's status.

Somali poets played a role in supporting their tribe or clan; to defend their rights in clan disputes, to defend their honour and prestige against the attacks of rival poets, to immortalise their clan's fame and to act as a spokesperson. Speakers in political or religious assemblies and litigants in courts were also expected to use poetry or poetic proverbs. Even everyday talk had a terse, vivid, poetic style, with condensed meaning and alliteration. Traditionally in Somalia women were excluded from public life – but in the UK Somali women are likely to have careers, to be involved in public life and to develop their poetic skills.

The clan structure and the nomadic lifestyle are also major cultural influences. It is the nomadic way of life, with its love of freedom and open spaces, that is celebrated in Somali poetry and folklore.

There is a rich oral tradition of ancient folktales which have been passed on from generation to generation. Somalia has a long-established tradition of literature, from Islamic poetry and Hadith by Somali scholars of previous centuries, to modern fiction from present day Somali writers.

Famous Somalis include the BBC's Africa Correspondent, Ragi Omar, and the supermodels Iman and Warris. The most famous Somali poet, songwriter and

philosopher is Mohammed Ibrahim Warsame 'Hadrawi', born 1943, sometimes dubbed the Somali Shakespeare.

Somali values include independence and generosity as well as the importance of belonging – to family, clan, religion. Because Somali people have a long history of going abroad to work or to study, flexibility in adjusting to new situations is considered important. Traditionally, Somali culture respects strength which can include challenging others to test their limits. Somali justice is based on the notion of "an eye for an eye."

Pride and 'saving face' are viewed as highly important, so indirectness and humour are often used in conversation. Humour, based on puns and word play, is used to blunt criticism and to extricate oneself from embarrassing situations. Being able to laugh at yourself is valued, as is persuasive argument and thoughtful debate.

The family is very important. The strength of family ties provides a safety net and protection in times of need. Loyalty and friendship are also highly valued and extend beyond family and clan.

One issue which is often highlighted in the media in relation to Somalia is female genital mutilation (FGM). Somalia has one of the highest rates of FGM, a traditional practice that is only gradually being recognised there as child abuse and gender violence. In the UK FGM is illegal and the majority of Somali men and women are against the practice. Around 5% of British Somali girls are estimated to be victims of FGM.

BUILDING RELATIONSHIPS

Many social and business norms arise from Islamic religious belief. Traditionally, men shake hands only with men, and women shake hands with women. If unsure, nod until the other person offers their hand.

Use the right hand to give and receive business cards.

Do not do or say anything to cause someone to 'lose face'.

FOOD

Food will be Halal. Somali dishes reflect Middle Eastern, Ethiopian and Italian influences.

Cereal or porridge is commonly eaten for breakfast. Meat with rice or pasta form the main ingredients of most other meals. Goat, beef, lamb and sometimes chicken is fried in ghee, or grilled or broiled. Milk (from camels) was traditionally an important part of the nomadic diet.

Different varieties of rice, the most popular being basmati, are used in many dishes although cornbread, millet, lentils, sorghum (a type of grain) or pasta may also be used. Spices such as cumin, cardamom, cloves, cinnamon and sage are used to flavour the different rice dishes.

Vegetables are often woven into a meat dish, for instance, combining potatoes, carrots and peas with meat to make a stew. Vegetables can also be served as a side dish. Green peppers, spinach and garlic are popular vegetables. Bananas, dates, apples, oranges, mangoes, guava, papaya, pears and grapes are commonly eaten fruits (a raw, sliced banana is often eaten with rice).

Cornmeal is mashed with fresh milk, butter and sugar. A variation of the Indian chapati is popular, with vegetable stew and meat on the side. The Italian influence is evident in one of the national dishes – pasta – usually served with stew and sometimes banana rather than with pasta sauce.

Other common foods include a traditional soup made of beans, meat and vegetables and eaten with pitta or flat bread; a type of homemade bread like a large, spongy pancake; black tea sweetened with milk and sugar and deep-fried triangular-shaped dumplings usually filled with meat or vegetables.

Desserts are not traditionally served but biscuits, peanut and coconut bars, jelly made from sugar, water and honey are eaten as snacks.

BRITISH THAI

BACKGROUND

Thai communities in Britain

Despite the lack of ethnic monitoring of Thais in national surveys, it is possible to estimate the community's current demography. At the 2001 Census there were 16,256 people 'Born in Thailand' in the UK, of whom 72 per cent were women and 4,824 living in London. With those born in the UK or in other countries, there are estimated to be approximately 36,000 people of Thai origin living in Britain.

There is little literature and research on Thai people and communities living in the UK – it is a largely hidden and widely-dispersed group. Stereotypes abound in sensational headlines about Thai brides or people trafficking and prostitution, or in Little Britain's caricature of Thai women in the Ting Tong Macadangdang character.

The particular pattern of Thais migrating and settling into the UK means that Thais do not form a concentrated community in any one area or city. Thais are found all over the country, probably best seen in the broad reach of Thai restaurants. Marriage migrants for instance are likely to move to wherever their spouse is already settled.

According to the Home Office, between the years of 2001 and 2006, the majority of Thai nationals naturalised as UK citizens were marriage migrants. This indicates that there are probably twice as many Thai women as men living in the UK, and that many of those women are likely to be in ethnically mixed relationships. Between 2003 and 2006, half of all entrants from Thailand were students, while 19 per cent were wives/fiancées. Female marriage migrants form the majority of the settled Thai population, although over 50% of incoming Thais are now overseas students. Annually about 5,000 Thai overseas students are given leave to enter the UK.

Main employment

The 2001 Census indicates that people born in Thailand and living in London were most likely to be working in industries such as hotels and restaurants (40.8 per cent), the wholesale and retail trade (13 per cent) and real estate and renting (11.8 per cent).

Of those living in London and economically inactive, 46.5 per cent were students, and 31.9 per cent were looking after the home or family.

Main languages

Thai, Issan (Issan is the dialect of North East Thailand. The majority of UK employees in the food trade come from this part of Thailand)

RELIGION AND FESTIVALS

Religion

The majority of Thais in Thailand and the UK are Buddhist - Theravada Buddhism has been the predominant religion in Thailand since early recorded history. There are several Thai Buddhist temples in the UK, serving not only British Thais but thousands of other people interested in Buddhism and meditation.

Buddhism is one of the oldest world religions. It was founded 2,500 years ago by Lord Buddha. Buddha was a son of an Indian king in Southern Nepal. Buddha was the name he called himself after his Enlightenment, meaning “The Enlightened”. His original name was Prince Siddhattha. He renounced his royal, privileged life to find meaning and salvation through meditation and suffering.

Theravada Buddhism purports to be the most orthodox Buddhist sect which keeps to the original doctrine and tradition of the Buddha. It is the religion of Sri Lanka, Myanmar and Thailand while the Mahayana sect is popular in China and Japan. Buddhists believe that life does not begin with birth and end with death, but rather that every person has several lives based upon the lessons of life not yet learned and acts committed (karma) in previous lives.

A central belief is that selfishness and craving result in suffering, whilst compassion and love bring happiness and well-being.

Buddhism is underpinned by the Four Noble Truths. The first truth is that life is ‘dukkha’ or a suffering. The fact that one must exist in the endless cycle of rebirth, weakness, sickness and death is suffering. The cause of being trapped in this suffering is explained in the second truth – ‘tanha’ - or desire. This desire traps people through attachment to worldly things - wealth, reputation and passion are all illusions. The third truth - ‘nirodha’ - meaning detachment, is that the misery can be ended by removing the desire. The fourth truth is that the path to peace is to eliminate all desire, a condition which Buddhists define as ‘Nirvana’, a state free of desire, suffering, or further rebirth, in which a person simply is, and is completely at one with his or her surroundings. Nirvana is the ultimate goal of Buddhism; it is when one ceases the re-birth.

Buddhist monks (entirely men by tradition, but this is starting to change) dedicate their lives to religion from a young age, serve as officiants on ceremonial occasions, and are responsible for preserving and conveying the teachings of the Buddha.

Religious Festivals

Some holy days are specific to a particular Buddhist tradition or ethnic group (as above). Most Buddhists use the Lunar Calendar but the dates of Buddhist festivals vary from country to country and between Buddhist traditions.

Buddhist Festivals are joyful occasions. Typically on a festival day, lay people will go the local temple or monastery and offer food to the monks and listen to a Dharma talk. In the afternoon, they distribute food to the poor and in the evening may join in a ceremony of meditation, prayer and respect.

There are very many Buddhist festivals. Some of the more important ones are highlighted below.

Buddhist New Year (Songkran in Thailand) – In Theravadin countries - Thailand, Burma, Sri Lanka, Cambodia and Laos - the New Year is celebrated for three days from the first full moon day in April. Water throwing is an integral part of Songkran celebrations, both as a symbol of cleansing and as entertainment. Buddhist statues are respectfully anointed with water during the celebrations. Chinese, Korean and Vietnamese Buddhists celebrate late January or early February according to the lunar calendar, whilst Tibetan Buddhists usually celebrate about one month later.

Vesak or Visakah Puja ("Buddha Day") – This is the most important festival of the year for Buddhists because three significant events occurred on the same day - the Lord Buddha was born, attained enlightenment, and died. The festival usually falls around the middle of May. There is preaching, meditation and prayer during the day and a candle-lit procession to pay respect to the Lord Buddha during the night.

Magha Puja Day (Fourfold Assembly or "Sangha Day") – Usually March. This holy day commemorates an important event in Lord Buddha's life when 1,250 enlightened monks converged to pay respect to him. The day is celebrated in a similar fashion to Visakha Puja day.

Asajha Puja or "Dhamma" Day – (usually July) Also very important. It was on this day that the Lord Buddha preached His sermon to followers after attaining enlightenment. The day is usually celebrated by merit-making (good works), listening to a monk's sermon, and joining a candle-lit procession.

Khao Phansa – (usually July) and marks the beginning of the three-month Buddhist 'Lent' period. This is a time for contemplation and meditation for both monks and lay people.

Awk Phansa – marks the end of the Buddhist 'Lent' (usually October). This is a day of joyful celebration and good works.

Tod Kratin – lasts for 30 days, from Awk Phansa onwards. During this time most Buddhists take part in ceremonies. Robes and other necessities of temple life are offered ceremoniously to the monks on an appointed day.

Loy Krathong – occurs in November and is a festival in veneration of the Lord Buddha. Lit candles are floated in small rafts to signify the letting go of one's grudges, anger and defilements and the floating candles are believed to bring good luck.

On these religious days, people come to the temple early in the morning bringing food prepared at home. The food is usually presented in highly decorative gold or silver bowls and offered to the monks. After receiving a blessing from the monks, people may return to their homes or stay and pray. In the evening, there is prayer and meditation and the monks lead a candle-lit procession, making three complete circuits of the main temple building. This event signifies the end of the celebrations.

General points for LA food law enforcement officers

The main religious days may be working days but this needs to be checked with individual business owners. LA food law enforcement officers will need to check the dates on which the main festivals fall as this varies from year to year. Festivals are often held on Sundays to avoid working days.

CULTURAL TRADITIONS, CUSTOMS AND ETIQUETTE

CULTURAL TRADITIONS

Education, culture and the practice of Buddhism are highly important to the majority of Thais. Buddhism has long been recognised as the state's religion in Thailand and as a fundamental influence on Thai society, culture and daily life. Songha - the monastic community - has played a key role in Thai society since ancient times. The temple served as an important social unit for it is the centre of the village; it was both a spiritual and educational centre.

Although development and technology has changed traditional lifestyles, the Buddhist philosophy of simplicity, moderation and peacefulness are still key values.

Family life is very important and children are taught to honour their parents. Age hierarchy is respected and followed in the majority of situations.

The visual arts, literature, poetry, dance and music have a long and rich heritage in Thailand. Cuisine is a vital and important part of daily life.

In the UK, there has been a long history of Thais coming to study here; notably, King Rama VI of Thailand attended the Royal Military Academy of Sandhurst and Oxford University at the turn of the 20th century, and subsequently created the Thai Students Association UK - Samaggi Samagom - in 1901, which is still in existence today. Since then, as the economy in Thailand has grown, so has the proportion of Thai overseas students.

In 1965 Wat Buddhapadipa was the first Thai Buddhist temple to be built in Europe. Located in Wimbledon, south west London, it became a landmark for British Thais as well as a centre for spirituality.

Many temples run meditation sessions, talks and retreats. Some also hold celebrations for the Thai Buddhist festivals such as the end of the Rains Retreat and these occasions are a focus for the Thai community to come together and celebrate.

BUILDING RELATIONSHIPS

General principles

Thais place great emphasis and value on outward forms of courtesy such as politeness, respect, friendliness and the maintenance of harmonious relationships.

Respect for age and seniority is important. Hierarchy is respected.

Many of the rules of etiquette are by-products of the Buddhist religion. Confrontation, dispute or criticism must be avoided.

To be openly angry with someone, or even just to criticise them might attract the wrath of the spirits, which could cause violence and tragedy and can cause offence.

Loss of face is a disgrace so confrontation is avoided. Compromise will be sought in difficult situations. If two parties disagree, one will need to have an outlet to retreat to without losing face.

One of the most distinctive Thai customs is the *wai*, which is similar to the Indian *namaste* gesture. Showing greeting, farewell, or acknowledgment, it comes in several forms reflecting the relative status of those involved, but generally it involves a prayer-like gesture with the hands and a bow of the head.

Thai people place great emphasis on getting as much fun and pleasure as possible out of everything they do and this principle of life is termed *sanuk* in the Thai language.

Much of Thai working practice may appear to be unstructured in the eyes of Westerners, however, the different approach works just as effectively as more obviously methodical approaches.

Establishing relationships and business meeting introductions

Relationships develop slowly and do not flourish after one meeting; it may take several meetings to build respect. Communication is formal and patience is important.

Clothing and accessories are important and shoes should be polished. Shoes are taken off in people's houses.

Business cards are not considered important in relation to Thai businesses.

General points for Food law enforcement officers

Ensure that you are dealing with the most important person in the business.

Watch your body language and facial expressions, as these will be believed over your words.

Be aware of language difficulties and understanding. Thai people will not say 'no' directly so ensure that you are being completely understood when met with agreement or yes answers and be aware of non-verbal cues.

FOOD

Food in Thai culture

Thai Cuisine is known for its balance of five fundamental flavours in each dish or the overall meal - hot (spicy), sour, sweet, salty and bitter. Although popularly considered as a single cuisine, Thai food would be more accurately described as four regional cuisines corresponding to the four main regions of the country. Southern curries, for example, tend to contain coconut milk and fresh turmeric, while north-eastern dishes often include *pallar* – pungent fermented fish – and lime juice. In addition sticky or glutinous rice is favoured over the boiled rice consumed in the rest of Thailand. Thai cuisine has been greatly influenced by neighbouring and nearby countries, especially India, China, Malaysia and Laos.

A Thai meal typically consists of either a single dish or rice *khao* with many complementary dishes served concurrently.

Rice is a staple component of Thai cuisine, as it is of most Asian cuisines. The prized, sweet-smelling jasmine rice is indigenous to Thailand. Steamed rice is accompanied by highly aromatic curries, stir-fries and other dishes, incorporating sometimes large quantities of chillies, lime juice and lemon grass. Curry or stir-fry may be poured onto the rice to create a single dish.

Noodles are popular as well but usually come as a single dish, like the stir-fried Pad Thai or noodle soups. Chinese cuisine is evident in such as *khuytiow rua* - a sour and spicy rice noodle soup.

There is a uniquely Thai dish called *nam prik* which refers to a chilli sauce or paste. Each region has its own special version. It is prepared by crushing together chillies with various ingredients such as garlic and shrimp paste. It is then often served with vegetables such as cucumbers, cabbage and yard-long beans, either raw or blanched. The vegetables are dipped into the sauce and eaten with rice. *Nam prik* may also be simply eaten alone with rice or, in a bit of Thai and European fusion, spread on toast.

Thai food is generally eaten with a fork and a spoon. Chopsticks are used rarely, primarily for the consumption of noodle soups. The fork, held in the left hand, is used to push food into the spoon.

Thai food is often served with a variety of spicy condiments. This can range from dried chilli pieces, or sliced chilli peppers in rice vinegar, to a spicy chilli sauce such as the *nam prik* mentioned above.

Desserts include sweetened rice with fruit such as mango or coconut milk; sweet potato pudding and different forms of egg yolk mixed with sugar. Coconut is a key ingredient in desserts.

Thai food in the UK

Thai food is very popular in the UK.

Many Thai dishes are familiar in Britain. In many dishes, there is a central base (e.g. rice, noodles) and sauce or flavouring, to which different kinds of protein can be chosen as the main ingredient, such as beef, chicken, pork, duck, tofu or seafood.

Thailand-UK.com estimates that there are at least 1,587 Thai restaurants in the UK.

BRITISH TURKISH

BACKGROUND

Turkish communities in Britain

At the 2001 census, there were 52,893 people born in Turkey living in England and Wales⁷. Data about those who are British-born with Turkish heritage is not available. The Turkish consulate website, on the other hand, provides an estimate of 150,000 Turkish 'nationals' living in the UK⁸. The consulate's estimate, which is almost three times the official figure, is unproven and probably too high, although it does include those born in the UK who have Turkish roots.

Neither figure reflects the correct size of the Turkish communities in the UK, as they don't include approximately 130,000 Turkish Cypriots, whose mother tongue is Turkish. It is therefore estimated that there are over 200,000 people with Turkish/Turkish Cypriot roots, mainly living in London – 0.5% of the total UK population.

The majority of British people with Turkish roots migrated to the UK either as refugees or economic migrants. The first sizeable Turkish communities settling in Britain were Turkish Cypriots, fleeing the increasingly unstable and divided island to seek refuge in the UK in the 1950s and 60s and able to come here because Cyprus was a former British colony.

The military coup on the Turkish mainland by General Kenan Evren in 1980 and the harsh repression that followed, forced many people out of the country. Poets, artists, intellectuals, journalists, political opponents of the regime and people with little education, as well as a large proportion of Turkish Kurds, fled to Britain. Turkish Kurds, an oppressed minority group in Turkey, continue to flee Turkey and seek refuge in other countries including Britain.

Finally, there is a small group of settlers who came to the UK for educational purposes and then settled, in some cases being 'overstayers', who took up professional posts. Many of these people, as well as second and third generation educated descendants of earlier settlers, are the initiators of the voluntary groups and organisations that give support and advice to Turkish speaking people. They have established cohesive support groups and community centres across London and the UK.

The majority of Turkish communities (74%) live in London. Other British cities with large Turkish populations include Birmingham, Glasgow, Leeds, Bradford, Hull and Sheffield.

Main employment

The longest settled group, the Turkish Cypriot communities, are the least economically disadvantaged and most educationally/professionally successful, whilst the recently arrived Kurdish communities face greater unemployment or work in low-paid jobs and experience the disadvantage of refugee status.

In the last four to five decades, well-established Turkish communities have set up businesses in a wide range of sectors as well as entering a variety of occupations

⁷ According to the Greater London Authority's (GLA) analysis of 2001 census data *Labour Force Survey and Census Data* Spence 2005

⁸ Consulate General for the Republic of Turkey in London 2006

and professions as employees. There are also many Turkish-owned businesses in the food sector.

Main languages

English, Turkish, Kurdish

RELIGION AND FESTIVALS

Religion

98% of the Turkish speaking community is Muslim. In recent years there has been a movement towards retaining a sense of Turkish cultural identity, including being a practising Muslim, by the younger generation of Turkish speakers. However, many British people of Turkish descent describe themselves as Muslim but do not practise the religion - it is seen as a cultural identity rather than a religious one.

There is also a difference in the degree to which Islam is practised between communities which came from Turkish Cyprus and communities which came from Turkey. The latter tend to be stronger believers and more conservative in attitude and behaviour.

Religious festivals are not celebrated in the UK with the same level of celebration as in Turkey or the Turkish Republic of Northern Cyprus. Most people are working and fewer preparations (other than food) or activities take place outside the home. Families do, however, try to get together and prepare special dinners. Alcohol abstention is not frequently observed and alcohol is often served at these dinners.

Festivals

Two key festivals are Islamic - **Ramadan Bayram** (Bayram is the Turkish word for Festival) and the **Kurban Bayram** – the Turkish name for **Eid al-Adha**.

Both of these festivals give special emphasis to elders and children. People buy new clothes for the occasion and families get together. Elders are paid visits and are treated with deep respect. Kissing the back of the elder's hand and taking the hand to one's forehead signifies this. Children receive gifts, sweets and money.

CULTURAL TRADITIONS, CUSTOMS AND ETIQUETTE

CULTURAL TRADITIONS

The culture of Turkey was already diverse, derived from various elements of the Ottoman Empire, European and Islamic traditions.

The nation was modernised primarily by Mustafa Kemal Ataturk who led his country to independence after its defeat in World War I. He transformed the former religion-driven Ottoman Empire into a modern nation-state, by strongly separating state and religion. There was great encouragement for all forms of culture and the arts to flourish, with emphasis on personal and universal humanism.

During the first years of the republic, the government invested substantial resources into fine arts such as paintings, sculpture and architecture and into dance, music and theatre as well as researching and making public Turkey's rich cultural heritage. The aim was to modernise and to create a strong cultural identity.

The culture of Turkey is a unique combination of desire to be "modern" and European, alongside a desire to maintain traditional religious and historical values.

Turkey has a rich classical and folk music heritage, as well a long history of excellence in literature, poetry, the arts, crafts and cuisine.

In the UK 'Balos' (literally meaning 'Ball') are popular. These are large parties with live music, dancing and dinner, similar in style to Turkish weddings. They are usually held for a particular cause or celebration. Older men gravitate to Turkish coffee shops and social clubs which are still 'men only' domains. This continues the Turkish custom where men sit and converse in a village coffee house.

Traditionally, most activities are family-based. In more conservative families, young people are not encouraged to have interests outside of the home, especially young women, as the family do not want them to become too westernised. Most Turkish families are very child-orientated and children are considered precious. Within the traditional family, 'parents know best'; it is expected that children, whatever their age, should respect and obey their elders.

BUILDING RELATIONSHIPS

Establishing relationships and business meeting introductions

Don't schedule meetings during Ramadan.

When meeting shake hands firmly.

When entering a room greet the most elderly or most senior first.

Small talk helps establish a rapport. It is considered rude to insist that your colleagues get to the point. Once a relationship has been established, communication is direct.

Personal space is not as important as in many other cultures so someone may stand close to you while conversing.

Maintain eye contact while speaking as this is seen as a sign of sincerity.

Oral and visual communication is as important as verbal communication.

Presentations with visual aids are appreciated

Business cards are exchanged without formal ritual. Use both hands to exchange cards.

Gift giving has no real place in business relationships or etiquette.

General points for LA food law enforcement officers

Visits should not be planned to coincide with Ramadan and Eid. As the dates change each year it is important to check before trying to organise a meeting.

Although Friday is the Muslim holy day, businesses generally stay open both in Turkey and in the UK. However, some men will attend the congregational afternoon prayers so this needs to be taken into consideration.

FOOD

The role of food in Turkish history and culture

Turkey takes pride in its diverse cuisine. Eating is an important family and social activity, as are social gatherings where tea and coffee are shared.

Because Turkey's climate ranges from extremes of heat and cold, a varied range of fresh produce can be cultivated, from tea in the cooler north to chilli peppers in the south. Whilst Turkey is a secular society, because the majority of the population are Muslim, lamb and chicken are the main meats with little pork being consumed.

The Eastern Mediterranean is perfectly suited to vegetable and fruit production so they form a substantial part of Turkish dishes. Turkey is also bordered by four separate seas, the Mediterranean, the Aegean, the Sea of Marmara, and the Black Sea so fish and seafood are available in abundance and form an important part of most Turkish menus.

The Anatolian Peninsula has long been a focus for expanding empires, providing the most obvious bridge between Europe and the Middle East. At various times in history it has been home to the Hittites, the Seljuks, the Persians, the Greeks and the Romans.

The Greeks introduced wine, the Persians introduced sugar, sweets and rice, while kebabs and flatbreads served with yoghurt are part of Turkey's nomadic heritage.

Between 1453 and 1909, Turkey was the home of the Ottoman Empire. The use of herbs and spices was developed in this period. Herbs and spices used in Turkish food include dill, parsley, mint, cinnamon, garlic and *sumac* (a tart lemon-scented spice).

The basics of Turkish cooking today are relatively unchanged from that of the Ottoman Era. Rice and wheat are still the staples. Many dishes are shared with neighbouring Greece such as *Mezes* (hors d'oeuvre) and *Baklava* (a sweet pastry dessert). *Köfte*, *pilavs* and both shish and doner kebabs are popular dishes as are yogurt salads, fish in olive oil and stuffed vegetables and vine leaves (*Dolma*). The most popular alcoholic beverages, drunk at celebrations and get-togethers, are wine and *raki*, the anise-flavoured national drink of Turks sometimes referred to as "lion's milk."

Dishes contain only one or two types of main ingredients. Turks are purists in their culinary taste; the dishes are supposed to bring out the flavour of the main ingredient rather than hiding it behind sauces or spices. The taste of the main ingredient should be dominant.

Contrary to the prevalent stereotype of Turkish food, spices and herbs are used sparingly. For example, either mint or dill are used with courgette, parsley with aubergine, a few cloves of garlic has its place in some cold vegetable dishes, cumin

is sprinkled over red lentil soup or mixed in ground meat when making *köfte*. Lemon and yogurt are used to complement both meat and vegetable dishes, to balance the taste of olive oil or meat. Most desserts and fruit dishes do not use spices.

Turkish food in the UK

Turkish restaurants have sprung up and flourished in the last 20 years or so in the UK and Turkish cuisine has become very popular.

Appetisers included in the meze menu share similarities with other Mediterranean and Middle Eastern countries. Meze include plenty of yoghurt-based dishes such as *patlıcan salatası*, a combination of roasted aubergine, olive oil and yoghurt and *dolmades*, which are stuffed vine leaves.

Börek is a special-occasion food consisting of layered sheets of dough folded into various shapes, filled with cheese or meat mixes and then baked or fried.

Main courses range from simple grilled meats to elaborately baked fish and meat casseroles. There are also plenty of vegetarian options, such as *kuru fasulye*, which is stewed pulses served with rice and pickle and vegetable-based dishes. *Manti* - dumplings of dough filled with a special meat mix, are eaten with garlic yogurt and a dash of melted butter with paprika

Kebabs can be served as main courses, usually the *köfte* variety, which consist of chunks of meat grilled on a skewer, often flavoured with fenugreek and sumac. Also popular are *pide*, which are dough bases cooked with toppings of various kinds, often feta, cheese or egg. These are similar to pizza but deeper and contain more toppings.

Popular desserts include: Seasonal fresh fruit; *Firin sutlac* - a delicate version of rice pudding, cooked with cream, sugar, rose water and orange essence. Sweetmeats include baklava - layered filo pastry, stuffed with almond paste or pistachios steeped in syrup.

BRITISH WEST AFRICAN

BACKGROUND

West African communities in Britain

The two main countries from which the majority of people in the UK with West African roots originate are Ghana and Nigeria. Both countries were targeted during the slave trade, and later, in the 9th century, were colonised by Britain. Thus West Africans, either by force or later on, through trade and business links, have lived and worked in the UK from the seventeenth century onwards and have long established communities in London, Liverpool and other industrial cities. Originally, many West Africans were also part of the transient community of sailors around city ports. One of the most famous Nigerian Britons of the 17th century was Olaudah Equiano, a freed slave who fought for the abolition of the slave trade.

The Nigerian and Ghanaians therefore represent some of the oldest and largest black communities in the UK with the largest communities in London, Luton, Birmingham, Liverpool and Manchester. There are also large student populations in the major university cities.

The UK is home to a large Nigerian community. There are an estimated 400,000 people with Nigerian ancestry in the UK and many third generation communities. An estimated 86,000 Nigerian-born people were living in the UK in 2001, the majority living in London. It is estimated that the West African-origin population in the UK is just over 60,000 – one-thousandth of the national population. Many West Africans come to the UK as overseas students.

The majority of Nigerians in the UK come from the south, of mainly Yoruba and Igbo heritage. Employment and education opportunities have attracted many West Africans to the UK over the last hundred years or so. Equally, many have left to visit or settle back 'home'. Some Ghanaians in London fled political oppression and turmoil but in the last decade there has been political stability in Ghana making return possible for political refugees. Many West Africans therefore have two countries they regard as home.

Main Languages

There are over 250 dialects spoken in Nigeria. The official language is English and the other main languages are Igbo, Yoruba and Hausa.

More than 100 languages and dialects are spoken in Ghana and English is the official language. The most widely spoken language across the country is Twi (one of the Kwa group languages). Other Kwa group languages – Akan, Ga-Dangme and Ewe, are spoken by about 75% of the country's population. The Gur language group includes Gurma, Grusi and Dagbani.

RELIGION

The majority of Ghanaians (around 70%) are Christian and around 15% are Muslim.

There are numerous religions practised in Nigeria. The 3 main religions are Christianity (of various denominations), Islam and Orisha. The latter, as an ancient traditional belief system, is often retained alongside Christianity or Islam. Ancestor veneration, for instance, is an important part of traditional beliefs.

The Orisha are multi-dimensional beings who represent the forces of nature and are manifestations of an ultimate being - Olorun or Olodumare. The Orisha have attributes and stories similar to those of the ancient Greek and Roman gods. Believers consult divination specialists to help them with their problems, a practice known as *Ifa*. A life-force – ‘Ase’ runs through all living and inanimate things. Ase is the power to make things happen. It is an affirmation which is used in greetings and prayers, as well as a concept about spiritual growth. Believers strive to obtain Ase through gentle and good character and aim to achieve inner peace.

Festivals

Christian and Muslim festivals will be observed, depending on religious belief. Ceremonies are very important, and much of West African cultural life revolves around events such as baptisms, naming ceremonies, circumcisions, weddings and funerals. Traditionally in West Africa, a sheep or goat is slaughtered for guests and there is music and dancing – traditionally, men and women danced separately although this is not the practice so much any more. There may also be festivals to honour dead ancestors, traditional deities or harvest time.

CULTURAL TRADITIONS, CUSTOMS AND ETIQUETTE

CULTURAL TRADITIONS

West Africa has a diverse and rich artistic heritage and tradition that stretches back many centuries to ancient civilisations. It includes sculpture in many materials, masks, textiles, jewellery, basketwork, leatherwork, song, dance, literature and cuisine. West Africa has produced many world-renowned writers, past and present, including the Nobel Literature winner Wole Soyinka, Ken Saro-Wiwa, Chinua Achebe, Buchi Emecheta, Ben Okri.

Whilst much is changing, family and social relationships are still guided by hierarchy and seniority. Social standing and recognition are very important and status is determined by birth. Similarly, a family's honour is influenced by the actions of its members. Individuals turn to members of the extended family for financial aid and guidance, and the family is expected to provide for the welfare of every member. Although the role of the extended family is diminishing somewhat in urban areas, there remains a strong tradition of mutual caring and responsibility among extended family members.

Older people and professionals e.g. doctors and teachers, are treated with deference whilst children and young people are expected to defer to adults.

BUILDING RELATIONSHIPS

Meeting and greeting

Great importance is placed on greetings in West Africa.

The most common greeting is a handshake with a warm, welcoming smile.

Men may place their left hand on the other person's shoulder while shaking hands. Smiling and showing sincere pleasure at meeting the person is important.

It is not polite to rush the greeting process.

When greeting someone who is obviously much older, it is a sign of respect and deference to bow the head.

Many West Africans consider it polite to avoid eye contact especially between men and women, children and adults - indirect eye contact demonstrates respect for the other person – so looking at the forehead or shoulders of someone not well known is common. Very direct eye contact in these cases may be interpreted as rude.

Establishing relationships

The development of personal relationships prior to conducting business is considered important e.g. asking about the welfare of the person and their family.

The first few meetings are usually formal.

Smiles can mask true feelings, especially when disappointed or confused.

Facial expressions that imply empathy are preferred to impassive looks.

Business cards are exchanged without formal ritual, using the right hand or both hands.

FOOD

The role of food in West African culture

Nigerian and Ghanaian food has great variety and diversity and a range of influences including local, French, Arabic and Lebanese. Eating is a family and social occasion. In West Africa, there is also cheap and tasty 'street food', usually barbecued or fried and wrapped in paper.

Basic ingredients include meat, vegetables, fruit and bread or rice. Meats include beef, chicken, mutton, lamb, turkey, geese, pigeon, fish, guinea fowl, crab, shrimp and other sea food. Fruit includes bananas, oranges, tangerines, pineapples, guavas, watermelons, limes, mangoes, apples, tomatoes.

West African cuisine uses many different spices, herbs and flavourings in conjunction with palm oil or groundnut oil to create deeply-flavoured sauces and soups often made very hot with chilli peppers. For example in Nigeria, locally prepared flavouring compounds include *Ogiri* (fermented locust bean) and *iru* (fermented melon seed). West African feasts are colourful and lavish.

Traditional Nigerian staple food products include rice, cassava and yam. Various types of soups using vegetables, pulses, nuts or seeds e.g. *egusi*, *ogbono*,

accompany the staple products. Other common foods include plantain, cocoyam, sweet potato, garden eggs, corn, brown and black beans.

Many of the foods are processed into flours of varying particle sizes after undergoing fermentation e.g. yam flour (*elubo*), *gari*, *fufu* (cassava), *ogi* (corn).

Traditional snacks amongst others also include *chin-chin*, *puff-puff*, *gurudi* (coconut), *aadun* (corn).

Soups are the primary component in Ghanaian cuisine and are eaten with *fufu* (either pounded plantain and cassava or yam), *kokonte* (cassava meal cooked into a paste), *banku* (fermented corn dough), boiled yam, rice, bread, plantain, or cassava. The most common soups are palmtree and groundnut (peanut) soup.

Other Ghanaian favourites include *gari foto* (eggs, onions, dried shrimp, tomatoes and *gari*), *agushie* (squash seed sauce, tomatoes and onions), *omo tuo* (mashed rice balls with groundnut soup), jollof rice, *red-red* (fried plantain and bean sauce), *kenkey* (boiled fermented corn dough) and fish, *kelewele* (deep fried and heavily spiced plantain) and hot pepper sauce.

West African food in the UK

In general, soups and sauces are prepared with beef, fish, goat, chicken and snails. It is common practice to create a variety, so stock fish, beef and chicken can form part of the same dish. These will be slow-cooked for a lengthy period of time to bring out the flavours and to tenderise the meat.

Goat meat is often scarce in the UK; therefore mutton is considered an acceptable substitute. Nigerians are renowned for enjoying offal, and so tripe, cow foot, tongue and lungs may form part of the assorted plate of meat which accompanies a plate of rice or pounded yam.

General points for LA food law enforcement officers

Foods such as bush meat (the meat of wild animals traditionally hunted in sub-Saharan Africa e.g. apes, zebra, antelope, rodents, birds,) and smokies (meat from thin mature sheep in which the key component of the preparation is scorching) are enjoyed in West Africa but are illegal in the UK.

Because of the large number of dialects spoken, any one food product is often known by a number of names e.g. agbono (Hausa) ogbono (Igbo) apon (Yoruba) are the same food – wild mango nuts.

SECTION THREE

DEVELOPING GOOD PRACTICE

DEVELOPING GOOD PRACTICE - 1

Understanding your own diversity: Dimensions of personal identity

The Dimensions of Personal Identity model⁹ (Arredondo & Glauner, 1992) is a helpful tool for exploring and valuing diversity in ourselves and in others. It highlights our uniqueness and complexity, as well as our obvious and hidden connections to others. Our personal culture is made up of these different dimensions and thus everyone is a “multicultural person.”

‘A’ Dimensions

Age
Culture
Ethnicity/Race
Gender
Physical/mental abilities and impairments
Language
Sexual Orientation
Social Class
Birth family/care structure

‘B’ Dimensions

Educational background
Geographic location
Income
Marital/relationship/family status
Religion
Work experience, status and style
Citizenship status
Military experience
Physical/mental health
Hobbies/recreational interests

‘C’ Dimensions

Historical moments/Eras

⁹ Adapted from Patricia Arredondo’s Successful Diversity Management Initiatives: A Blueprint for Planning and Implementation 1996 Sage publications, Inc. M. Harrow

A Dimensions.

The A dimensions are factors which we are born with or into, that are (usually) fixed. For example, our age, racial and cultural heritage and first language(s) are unchangeable even if we might disguise them. When we are born, we have no control over 'A' dimensions and this will influence our sense of who we are.

The A dimensions are those on which stereotypes, assumptions, and judgements are most quickly made. For example; a person speaking English with an Eastern European accent might initially be assumed to be a refugee with less education than a British born adult. In fact, they may be a highly qualified professional who is visiting the UK to train other professionals.

C Dimensions.

The time one is born is an historical moment that will never happen again. To explore one's C dimensions consider the following questions:

- How was your family life at the time of your birth?
- What was taking place in the local community or in your home country?
- What was going on in the world?

Reflecting on the questions provides individuals with a landscape for their personal history. People who were born or grew up in the UK of the late 1970s and 1980s are likely to have had greater educational and economic opportunities than individuals who grew up in the Depression decade, for example.

B Dimensions.

The B dimensions are influenced by many of the A and C dimensions, and can also evolve and change over a person's life time. Many disabilities, for example, are caused by age and ill-health. To give a further example: whilst discrimination in employment on the grounds of sexual orientation is now illegal, homophobic attitudes are still commonplace, and can impact on health, employment and economic circumstances.

Educational experience is one example of social/political change affecting individual experience. Many more black people, men and women with 'working class' origins and women from all backgrounds have pursued higher education in the past 30 years as opportunities and access have widened. Increased control over reproduction means that the work experience and parental status for women is far more varied than it was 50 years ago.

The B dimensions also represent possible shared experiences that might not be as immediately obvious as an A dimension. You cannot tell if a person is from Cornwall, is a single mother, or is an avid golfer by looking at her out of context. If you see a woman with a child, you might assume she is the mother, although you may not be able to discern her relationship status. Is she heterosexual or lesbian, an unmarried mother, divorced or married? There are many possibilities.

The B dimensions can be points of connection. People are often surprised and pleased when they learn others also went through the same sort of education, share a passionate interest in the arts or have children under 5. It is not only similarities that connect; interest in learning about another's very different pursuits and experiences can foster a sense of connectedness, in work situations as well as in social relationships.

Summary

The purpose of this model is to demonstrate the complexity, variability and uniqueness of every individual, as well as the many visible and invisible points of connection we all have with others.

A diversity approach enables us to value individual differences as well as group memberships, and to see a wider range of potential in each other. To categorise and see each other through only one or two A or B dimensions may limit the contributions we can make to each other, to our work roles and to society. Recognising and valuing everyone's diversity can enhance each person's contribution in all the environments in which they move.

ACTIVITY TO EXPLORE IDENTITY, DIVERSITY AND VALUES

This activity can be done individually, but it can be useful and interesting to share your reflections with a colleague(s) or with friends/family. It can help you find points of connection and difference with others.

Part 1

Jot down words and phrases to describe aspects of your own diversity using the 'A', 'B' and 'C' dimensions model.

Did anything surprise you?

What percentage of the dimensions are obvious, what percentage are hidden?

Part 2

Reflect on who/what has influenced your awareness of diversity as well as related values and attitudes.

Using a piece of flip-chart paper if you wish, use words or images to represent your values/attitudes now and where these have come from.

You may want to show:

- how aware you are of your own diversity and the diversity of others
- influences/experiences that have been negative/positive
- connections between past and present
- points at which you feel your attitudes/values have changed
- anything else that is important to you.

Valuing diversity in the work environment

What might it mean at individual level?

- T **Think** – what’s the situation – What are my assumptions, thoughts and feelings? – What does this person need from me? Do I need to ask? Are there any guidelines to support me? Do I need any help?
- A **Act** appropriately – check your understanding and assumptions by asking questions, then take appropriate actions based on having thought it through thoroughly.
- C **Check** how the other person is in relation to your action; check that the person’s needs have been met.
- T **Think** again – follow up thinking – What would I do differently/better next time? Any further action needed now?

DEVELOPING GOOD PRACTICE - 2

INTERCULTURAL COMPETENCE¹⁰

Definition

Inter-cultural competence is the ability to demonstrate respect for, interest in and understanding of a range of attitudes, beliefs and traditions and how these affect and contribute to work in an intercultural environment. It describes the ability to contribute to the cultural dialogue needed in order to develop mutually beneficial relationships. This competency draws on qualities of openness, cultural awareness, cultural understanding and emotional intelligence.

Why is it important?

The quality of the relationships we develop externally and with colleagues has a direct impact on the effectiveness of our work *as well as* on perceptions of the effectiveness of our work.

How intercultural competence is demonstrated:

- open to new ideas and ways of understanding
- demonstrates curiosity and seeks to be well informed about people who have different values, beliefs, opinions and customs
- receptive to the positive contribution others can make; observes how others interact and uses this knowledge to deepen understanding of different cultures, environments and perspectives
- builds trust and communicates respect for others
- is able to deliver messages clearly to ensure shared understanding
- motivated to learn and use other languages where the work context presents the opportunity to do so
- takes the initiative in approaching and meeting new people and actively demonstrates an interest in their different experiences and backgrounds
- seeks out, recognises and creatively uses what different people have to offer
- uses accurate observation and understanding of local cultural contexts to improve overall performance
- recognises when they have made a social 'mistake' and takes steps to avoid long term negative impact
- communicates clearly, demonstrating the ability to minimise misunderstandings or miscommunication
- makes use of opportunities to improve skills in other languages
- draws and accumulates lessons from different cultures, experiences and challenges to develop self-knowledge and insight
- demonstrates the ability to tackle the unfamiliar or unforeseen creatively and productively to achieve workplace objectives

¹⁰Thanks to the British Council. Staff competences – intercultural communication and relationship building for influence

RELATIONSHIP BUILDING FOR INFLUENCE

Definition

Relationship Building for Influence is about building bonds with others and using these to persuade, convince or gain support in order to achieve positive outcomes.

Why is it important?

This behaviour is also about understanding the need to build mutually beneficial partnerships to ensure that expectations are met on all sides.

How relationship building skills are demonstrated:

- Actively takes steps to understand different perspectives
- Learns to make first impressions count.
- Uses facts, data and rational arguments to influence
- Uses active listening skills to demonstrate interest and curiosity in what is being said
- Builds on common interests
- Identifies key influencers and decision makers
- Builds positive and reciprocal relationships that benefit both parties
- Takes a number of steps to persuade
- Recognises the cultural dimension and ensures an appropriate interaction
- Makes personal commitments in order to build trust and credibility.
- Identifies relationships that are not strong, meets the individual(s) concerned to establish why, and initiates actions to build the relationship(s).

DEVELOPING GOOD PRACTICE - 3

CASE STUDIES

In the past 10 years, there have been a range of positive and successful initiatives, both locally and nationally, to build constructive working relationships with black, Asian and minority ethnic food businesses. The need for Local Authorities and the FSA to develop different approaches to improve communication and support was often identified because BME food businesses were not responding to customary enforcement procedures.

Some of the key factors and recommendations in promoting and developing good practice learned from these projects are highlighted below.

Building positive relationships and communicating effectively

- Employment of field workers with minority language skills eases and improves communications e.g. Engaging England's Asian Communities Project
- Partnership projects providing broader support and development offer positive opportunities to build good relationships e.g. Peckham Programme, London Borough of Southwark; Ethnic Business Support Programme, Wales
- Multi-stranded initiatives which engage and celebrate different communities are vital ways in which to build relationships of trust. It could include training hygiene trainers from BME communities; involvement in local festivals; awards and prize ceremonies; multi-agency advice surgeries e.g. The Ethnic Minority Enterprise Project, London Borough of Tower Hamlets; Asian Chef of the Year Competition, City of Bradford Metropolitan District Council
- Time spent with individual businesses enables officers to give practical support and this complements the enforcement role e.g. Somali Project, London Borough of Ealing
- "Face to face meetings and verbal communication were far more effective than written communication and documents which were often full of jargon and legalese" (Rudder and Hartman, University of Salford, on the 'Engaging England's Asian Communities' Project)
- Building trust over time and ensuring proprietors know who to contact at the Council for advice e.g. Somali Project, London Borough of Ealing
- Developing and publishing 'good practice guides' in collaboration with specific communities to address particular areas of work e.g. 'Good practice guide for Asian wedding catering', Slough Borough Council; 'Food Hygiene First Package', Dundee.

Offering planned learning opportunities in relation to mutually-agreed need

- Consultation and engagement of business proprietors to identify need, e.g. Somali Project, London Borough of Ealing
- Targeted support over a short period of time including training programmes, practical advice and seminars, e.g. Safe Food, Fast Food Campaign, City of York Council; Engagement of Asian Community Project; Somali Project, London Borough of Ealing
- Workshops are a cost-effective way of disseminating information, e.g. Engagement of Asian Community Project
- Simplify language of hygiene training material – use clear, jargon-free instructions, e.g. Engagement of Asian Community Project; Somali Project, London Borough of Ealing
- Break down learning material into manageable and achievable chunks which explain, for instance, why legislation is in place, why inspections are carried out, what happens when businesses don't comply, e.g. Somali Project.

SUMMARY OF PROJECTS DEVELOPING GOOD PRACTICE

Somali Project, Ealing Council

<http://www.foodvision.gov.uk/pages/somali-project>

The Somali Project was funded by an FSA grant and ran from July to September 2004. The project included:

- Proactive visits from officers from the London Borough of Ealing
- The organisation and running of trade seminars
- Food handling training sessions for food premises staff.

The Somali community is a relatively new immigrant group in Ealing and has settled in the more deprived parts of the borough. More than 35 cafes/restaurants offering Somali dishes have been opened. There are also over 5 butchers/grocery stores as well as over 15 Internet cafes where food is served.

Officers from Ealing Council's Environmental Health and Trading Standards division, with the help and support of the Somali community, worked with businesses to raise the standards of food hygiene through a programme of training, practical advice and a seminar. At the same time businesses were informed of the consequences of poor food hygiene.

Improving the Public Image and the Risk Assessment of Ethnic Minority Food Retail Businesses (the 'BOLT Project'), Bolton Metropolitan Council and Salford University

The BOLT Project involved ethnic minority owners/managers of 40 food premises and their employees in an education and learning process by encouraging them to identify their own training and learning needs. Participants also identified potential barriers preventing them from improving their risk rating. The Project ran for 6 months during 2003.

Food Hygiene First Package, Dundee

This initiative is part of a partnership between Dundee City Council, Dundee College and the Food Standards Agency. It involved the translation of a food safety package into Urdu.

The materials for training food safety systems in Scotland is titled 'Cooksafe'. This is available in Chinese, Urdu, Bengali, and Punjabi.

Good practice guide for Asian wedding catering, Slough Borough Council

<http://www.slough.gov.uk/news/articles/3489.asp>

Slough Borough Council has published a good practice guide for the Asian wedding catering sector. The pack can be downloaded from the above website.

The Safety of Foods for Ethnic Minorities – Staffordshire County Council

<http://www.foodvision.gov.uk/pages/safety-of-foods-for-ethnic-minorities>

The aim of this project, run in 2001, was to establish the food concerns, eating habits and nutritional value of take-away meals and snacks consumed by Asian residents in Burton-Upon-Trent. To achieve the aim, the project set out to determine what concerns (if any) local Asian residents in Burton-Upon-Trent had about food and what they were eating. Using this information, a sampling plan was developed to scientifically analyse any foods of concern to this population group to identify whether their concerns were warranted.

This project sparked a request from the Asian Community in Burton-Upon-Trent for more nutritional information to be made available to them to enable them to exert greater control over the fat content of the foods they were found to be consuming.

This has highlighted the need to 'close the loop' with community health projects through community education, as this was not originally included in the project brief. A Community Food Co-ordinator (Dietitian) has since been recruited by Staffordshire County Council to help inform future projects and to address the needs of the Asian Community in this project.

Surrey Curry Club, Surrey County Council Trading Standards Service

www.surreycurryclub.co.uk

The Surrey Curry Club was founded in 2004 with the purpose of recognising and promoting restaurants and catering establishments in Surrey that prepare their food within the legal guidelines, and use the minimum of additives. Membership of the Surrey Curry Club is restricted to restaurants where dishes have been sampled for additives and have proved to be satisfactory. There are now over 50 members.

The Ethnic Minority Enterprise Project, London Borough of Tower Hamlets

www.emep.co.uk

EMEP provides dedicated support to ethnic minority businesses and entrepreneurs in the London Borough of Tower Hamlets. EMEP initiatives have included:

- the training of its own food hygiene trainers (who speak a number of languages)
- the funding of a Safe Business Award
- main sponsorship of the local Curry Chef Competition
- sponsorship of multi-agency advice surgeries
- the production of Hazard Analysis booklets and newsletter for businesses involvement in the popular Brick Lane Festival and the International Curry Festival

Ethnic Business Support Programme, Wales

www.ebsp.org

EBSP provides business support to ethnic communities in Wales. The website provides information and advice for businesses in a number of languages. The project is part-financed by the Welsh Development Agency, a sponsored body of the Welsh Assembly Government, and part-financed by the European Union. EBSP has also joined forces with FSA Wales, the Health and Safety Executive and local authorities in Wales. The website publishes a regular online newsletter: “Ethnic Enterprise”.

Illegal Food Project, Westminster City Council

The Illegal Foods Project has been commissioned to establish the extent of the sale and distribution of illegally imported/produced foods in Westminster. The Project Team has set itself objectives on an annual basis to tackle this problem. The team carries out a number of activities to police this problem, such as: responding to FSA notifications; working in partnership with HM Revenue and Excise, the Meat Hygiene Service, police and many other agencies; targeting premises and carrying out surveillance. The team also provides advice to businesses on the subject of illegal food through a leaflet produced in-house. This leaflet distils the complex legislation into easy-to-understand guidance based around a traffic-light system. The pictorial leaflet is available in languages other than English and directs businesses to contact the Food Team for further advice.

Chains, Westminster City Council

WCC deal with Head Offices of national and local food chains on a strategic basis to create a strong and professional relationship between Westminster City Council and Chain Organisations. This has allowed Westminster food and health and safety officers to focus on improving both food and health and safety standards within the chain premises by closely liaising with Head Offices and managers of individual chains. This has encouraged consistency of advice and enforcement throughout the chain so that improvements can be made nationally.

The Chinese Masterchef Competition, Westminster City Council

<http://www.westminster.gov.uk/environment/foodproductionandquality/masterchef/index.cfm>

The Chinese Masterchef Competition began in 2003. The annual competition rewards both culinary excellence and high standards of food hygiene within Chinese businesses. This event has built a good working relationship with the Chinese Community as well as working in partnership with Kingsway College and Chinese food businesses in Westminster. External commercial sponsorship is obtained to fully finance the competition and media coverage is gained on a national and local level.

Chinatown Hygiene in Partnership, Westminster City Council (WCC)

<http://www.westminster.gov.uk/councilgovernmentanddemocracy/councils/pressoffice/news/pr-4052.cfm>

The Chinatown Hygiene Partnership initiative, which started in 2005, follows an already-tested strategic approach to significantly improve compliance in persistent high-risk premises through consultation, training, consistency and engagement. It also builds on the excellent relationship with the Chinese community developed through the Chinese MasterChef Competition.

The Chinatown initiative aims are to improve hygiene standards within high-risk food businesses (Category A & B) in Chinatown. The initiative has gained support of the London Chinatown Chinese Association, and involves a partnership between the Asian and Oriental School of Catering and WCC using European Social Fund and Learning & Skills Council sponsorship funding.

The initiative involves free comprehensive training and advice, carried out in Cantonese or Mandarin at the businesses themselves. The School and the Food Team works closely with the businesses over a period of time to ensure that the training is put into practice, so that hygiene levels improve within the businesses.

Outcomes are measured by category movement, and progress is clear:

- The number of complaints against the 33 businesses has fallen from 27 between April and September in 2005 to seven during the same period in 2007.
- The number of businesses classed as category A – which means “challenging” premises, inspected every six months – has fallen from four in 2005 to one this year. The number in category B – which are “poor” and inspected every 12 months – has dropped from 19 in 2005 to eight in 2007.

The Asian Chef of the Year Competition, City of Bradford Metropolitan District Council

This competition was introduced in Bradford over 10 years ago with the aim of fostering good relationships with Asian restaurants and to publicise the skill and knowledge needed to make a curry. The competition went national 5 years ago.

Safe Food, Fast Food Campaign – City of York Council

<http://www.foodvision.gov.uk/pages/safe-food-fast-food>

This initiative, run in 2004-5, was primarily aimed at food handlers preparing Chinese, Turkish or other Asian cuisine, for whom English was their second language. Participants were required to attend four 1-hour sessions, consisting of a short presentation followed by two practical exercises in which participants had to satisfactorily demonstrate tasks associated with the talk. The four training sessions were based on the Food Standard's Agency's 'Four Cs' good hygiene campaign (namely, cleaning, cooking, chilling, and cross-contamination), with each session covering one of the Four C's in turn. The course was supplemented with a colour photobook which depicted 'right' and 'wrong' pictures with a minimal amount of English text. Course material and practical exercise instructions have been translated into Bengali, Traditional Chinese, and Turkish (in Word and PDF formats).

The Bengali, Chinese and Turkish photobooks are available to download at:

<http://www.york.gov.uk/business/foodbusiness/Foodhygieneethnicbusinesses>

SECTION FOUR

GLOSSARY AND USEFUL WEBSITES

GLOSSARY: SOME TERMS AND DEFINITIONS

ASYLUM SEEKER

An asylum-seeker is someone who has fled their home country, crossed an international border and has asked the government in the country they have entered to recognise them as a refugee. They have asked for the protection of that country and the right not to be returned to their home country where they would face danger and/or death. In the UK, a person must apply to the Home Office for asylum when they first arrive in the country. While they are waiting for a decision about their application, they are referred to as an asylum-seeker. The refugee definition is very strict and asylum-seekers have to prove that they meet all aspects of the definition in the 1951 Convention if they are to be granted 'Refugee Status'.

CULTURE

The ideas, beliefs, ways of life which we acquire from birth onwards; by being born into a particular society or group, by what is absorbed or fused from other societies/groups, by what we create ourselves. It includes dress, food, religion, music, language, lifestyle, values and beliefs. It is not static, either in individuals or in groups, and cannot be stereotyped.

DISABILITY

The **Disability Discrimination Act 1995 (amended 2003 & 2005)** defines disability as 'a physical or mental impairment which has a substantial and long-term adverse effect on [a person's] ability to carry out normal day-to-day activities'.

The term disability should be taken to include people with physical disabilities, people with learning difficulties, people with mental health problems, those with sensory disabilities (such as blindness or partial sight), and people with hidden disabilities (such as epilepsy or chest or heart conditions).

Many organisations, particularly those representing disabled people, prefer a more social (and less medical) approach to understanding disability. In this way, disability can be understood as any restriction on activities or opportunities resulting from social and physical barriers erected by people who have failed to take into account the needs of individuals with physical, sensory or mental impairments.

DISCRIMINATION

Direct discrimination under the law means treating a person less favourably on grounds of their colour, race, nationality, ethnic or national origin, sexual orientation, religion or belief, age, gender or marital status or for reasons relating to a person's disability.

Indirect discrimination occurs when a rule, condition or requirement which applies equally to everyone has a disproportionately adverse effect on people from a particular racial group, or of a particular religion or belief, or sexual orientation, or age, or on one gender, or a married person of the same gender, and there is no objective justification for the rule. There is no comparable concept of 'indirect discrimination' in the Disability Discrimination Act 1995, but there is a duty to make reasonable adjustments to reduce or remove disadvantage.

Institutional discrimination is the collective failure of an organisation to provide an appropriate and professional service to people in different equality groups. It can be seen or detected in processes, attitudes and behaviours which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and stereotyping, which disadvantage equality groups.

ECONOMIC MIGRANT

The United Nations High Commissioner for Refugees (UNHCR) calls people 'economic migrants' if they leave their country voluntarily to earn a livelihood. They are people who choose to move in order to improve the future prospects of themselves and their families. Unlike refugees, they still enjoy the protection of their home government. The term 'economic migrant' can be used for those with legal permission to live and work in another country as well as those who may have entered a country without legal permission.

ETHNIC GROUP/ETHNICITY/ETHNIC ORIGIN

See Section 1

HARASSMENT

Any conduct relating to age, disability, gender, race, religion or belief or sexual orientation which has the intent or effect of violating a person's dignity or creating an intimidating, hostile, degrading or offensive environment for that person, having regard to all the circumstances and the perception of the victim.

IMMIGRANT

The term describes a person who has come from another country to live in this country. During the 20th century substantial migrant communities arrived from many other parts of the world. In particular, people came here because they were entitled to British citizenship under British Nationality Law - from Ireland and the former colonies of the British Empire - notably India, Bangladesh, Pakistan, the Caribbean, South Africa, Kenya and Hong Kong. Others have come as asylum seekers fleeing persecution and seeking protection as refugees under the United Nations 1951 Refugee Convention.

More recently, immigrants have arrived from a range of European Union member states, exercising one of the EU's Four Freedoms (freedom of movement for goods, services, capital and people).

The majority of people from Black and Minority Ethnic groups are not immigrants because they were born in Britain.

POSITIVE ACTION

This is legal in the UK. These are measures designed to help people from disadvantaged groups compete on equal terms in the employment market. Positive action measures are allowed in two areas: for access to training and education facilities, and to encourage people to take up employment opportunities. For example, a company can run a training course aimed at women and people from BME groups to equip them with skills for specific work in which they are significantly under-represented e.g. senior management.

POSITIVE DISCRIMINATION

This is illegal in the UK. No individual or group may be treated more favourably on the grounds of race, ethnic origin, gender, age, religion etc. e.g. choosing the woman candidate solely because you don't have enough female staff is unlawful. Selection for jobs must always be on merit, unless you can prove that there is a 'genuine occupational qualification' for specifying a particular group e.g. a female youth worker to do work with young-women only groups.

'RACE'

The modern study of genetics has shown the concept of 'race' to be invalid as there are no fundamental internal, biological differences (including brain power, natural abilities etc.) that relate in any way to 'race'. Terms such as Caucasian, Negro, Oriental are no longer used, because they are based on a false ideology of racial hierarchy. The terms 'race' and 'racial group' are still used because of the continued existence of discrimination and racism, based on skin colour and ethnicity.

REASONABLE ADJUSTMENTS

Employers and service providers in Britain have a legal duty to make 'reasonable adjustments' to ensure that people are not prevented from taking up a job or using their services because they have a disability. When deciding whether an adjustment is reasonable, service providers can consider issues such as the cost of the adjustment, the practicality of making it, health and safety factors, the size of the organisation, and whether it will achieve the desired effect. Adjustments can be in the form of physical changes to a building, providing extra services, or changing a policy or procedure.

REFUGEE

The 1951 United Nations Convention Relating to the Status of Refugees and the subsequent 1967 UN Protocol define a refugee as a person who:

“Owing to a well-founded fear of being persecuted” for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country”.

A refugee is someone who has been granted Refugee Status by the government of the country in which they have sought asylum because they meet the requirements of the 1951 Convention. A refugee is given protection and has the right to remain in the new country for as long as necessary

STEREOTYPE

Making immediate assumptions about a person, based on false simplifications and generalisations that they belong to a group of people who are identical in every way. The assumptions could be positive as well as negative. For instance, 'she has a posh voice, she must be highly educated and intelligent'. Negative stereotypes often relate to gender, race, ethnicity, age, disability, religion, sexual orientation.

VICTIMISATION

Being treated unfairly as a result of making, or intending to make, a complaint of discrimination, or because they have helped another person to do so.

USEFUL WEBSITES

ACAS - Advice and Conciliation Service for improving employment relations.

www.acas.org.uk

Age Concern – Works with and on behalf of older people; information and advice on ageing and age discrimination.

www.ageconcern.org.uk

Age Positive – team within Department for Work and Pensions, responsible for: strategy and policies on working and retirement; promoting the benefits of employing a mixed-age workforce that includes older and younger people.

www.agepositive.gov.uk

Employer's Forum on Age – network of leading employers promoting age equality and tackling ageism at work.

www.efa.org.uk

Employer's Forum on Belief – network of leading employers promoting understanding and equality in the area of religion and belief

www.efb.org.uk

Employer's Forum on Disability – network of leading employers promoting disability equality and tackling disability discrimination at work.

www.employers-forum.co.uk

Equality and Human Rights Commission

www.equalityhumanrights.com

Gender Trust – organisation supporting those who are Transsexual, Gender Dysphoric, Transgender or those who's lives are affected by gender identity issues.

www.gendertrust.org.uk

Help the Aged – organisation researching and campaigning on the needs of older people in the UK and overseas. Provides community services, advice and publications.

www.helptheaged.org.uk

Lesbian & Gay Employment Rights (LAGER) – provides advice and support. General Enquiries: 020 7704 2205

National Statistics Online – online access to data produced by the Office for National Statistics, government departments and devolved administrations.

www.statistics.gov.uk

Press for Change – a political lobbying and educational organisation, which campaigns to achieve equal civil rights and liberties for all trans people.

www.pfc.org.uk

Refugee Council – largest organisation in the UK working with asylum seekers and refugees. Provides direct help and support, and campaigns and educates on relevant issues.

www.refugeecouncil.org.uk

Stonewall – promoting equality and justice for Lesbians, Gay Men and Bisexuals.

www.stonewall.org.uk

Unite the Union – provides an **annual Interfaith Calendar** of important dates in World Religions.

www.interfaithcalendar.org/2009.htm