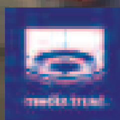
Reporting diversity

How journalists can contribute to community cohesion



Society of Editors

What is Community Cohesion?

A cohesive community is one in which:

- there is a common vision and a sense of belonging for all communities;
- the diversity of people's different backgrounds and circumstances is appreciated and positively valued;
- those from different backgrounds have similar life opportunities;
- strong and positive relationships exist between people from different backgrounds in the workplace, in schools and within neighbourhoods.

Reporting Diversity was developed by the Society of Editors and the Media Trust and funded by the Cohesion and Faiths Unit of the Home Office.

Society of Editors
www.societyofeditors.org

The Society of Editors has more than 400 members in national, regional and local newspapers and magazines and broadcasting, new media, journalism education and media law. It campaigns for media freedom, self-regulation, the public's right to know and the maintenance of standards in journalism.

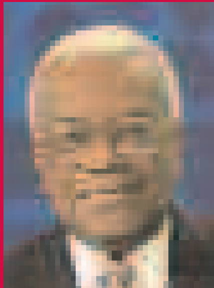
Society of Editors, University Centre, Granta Place, Mill Lane, Cambridge CB2 1RU.
Tel: 01223 304080

The Media Trust works in partnership with the media industry to help the voluntary sector build effective communications.

The Media Trust, 3-7 Euston Centre, Regents Place, London NW1 3JG. Tel: 020 7874 7603

This guide offers advice and practical help to journalists about how to rise to the challenge and avoid the perils and pitfalls of reporting community issues. I commend it to everyone whose job is reporting these stories.

Sir Trevor McDonald



Foreword

‘One of the greatest challenges facing editors today - whether of newspapers or broadcast media – is to keep in touch with the accelerating pace of change in our communities. The assumptions editors might have been reasonably comfortable to make a few years ago are almost certainly far too flimsy to work on now.

Of these changes, one of the most important is the size and significance of different cultural and faith groups.

Our awareness of the issues that can develop around these changes is helping to drive the debate about community cohesion, how it can best be achieved and what is the role for the media in this process.’

Nick Carter
Editor-in-chief, Leicester Mercury
His local community is 38% minority ethnic.

About the author

Geoff Elliott CBE was the founding president and now a fellow of the Society of Editors. He has edited three regional newspapers and headed a university journalism department. He has also been a member of the Press Complaints Commission and the Broadcasting Standards Commission.

Contents

6 Introduction
'The media has a vital role to play in driving forward the process of making our communities exactly that – communities'

7 Multi-cultural, multi-faith Britain
The people
'Non-white ethnic groups have increased from six per cent of England's population to nine per cent in a decade, an increase of 1.6 million people'
The media (or how others see us)
'Much of the reporting had been shallow and language had often been intemperate'
The law, the codes and reporting diversity
'The aim is to protect individuals from discriminatory coverage'

13 Creating one community for all
Why journalists have a role
'If Britain is to promote good relations between people with a wide range of identities and religions, it is editors and journalists who bear the greatest responsibility'

15 How to get it right
Words matter. Say what you mean to say
'... being accurate is not just about being politically correct'
Why offend?
'Saying someone is a bogus asylum seeker is like declaring someone guilty before the jury has reached a verdict'
Asylum seekers and refugees: a case for care
'... whether a description is accurate, misleading or distorted applies equally to groups'
Gypsies and Travellers: a case for concern
'The routine use of racist language and vicious stereotypes... has legitimised public prejudice'
Striking a balance
'Bigots who hide behind a cloak of respectability can be the most damaging'
Why offend?
A guide to careless misuse of words

24 How others have done it
Tweaking content
'If we are to reflect the needs, concerns and views of our communities as a whole it is critical we understand every segment'
Giving guidance
'Getting spelling and terminology wrong can cause offence, and so can failure to understand religious or cultural backgrounds'
Building bridges
'They have sought greater understanding and means of keeping regular contact to create the sort of papers and programmes that meet local needs'
Staffing with minorities in mind
'I went to the CRE Race in Media awards and saw quite a number of newspaper executives there for the first time. They are waking up to the new reality of Britain'

32 Essential facts about faiths
'Some may observe the traditional tenets of the faith more strictly than others. Some may interpret scriptures more literally; others less so'

47 Finding out more
Useful contacts for help and information about every element of community cohesion

52 Acknowledgments

53 Index

Introduction

This Guide is designed to help journalists respond to the challenge of reporting the changing face of Britain in all its richness and variety. It reflects the growing awareness, among the media as in much of the rest of society, of the need to present communities to one another and to seek greater understanding of them all.

The media has a vital role to play in driving forward the process of making our communities exactly that – communities that are inclusive, successful and tolerant.

Reporting Diversity is a practical guide for working journalists to help them report fairly issues arising from the many and varied communities that make up Britain and without giving needless offence.

It will help journalists avoid falling into traps of language, emphasis and ignorance as they report the integration of new people, new ideas, new cultures and new faiths into cohesive communities, accepting that inaccuracy or insensitivity may damage progress being made in representing communities fairly and faithfully.

The guide gives a snapshot of our changing communities, highlights particular issues facing journalists in reporting on community issues and draws on examples of good practice from various media contexts. Many of the examples of good practice come from regional newspapers because these publications are an integral part of those communities and have to deal at first hand with the issues they are reporting. But national papers and magazines, as well as broadcasters, are also playing their part in making Britain's communities more cohesive.

This booklet reflects the many initiatives taken by the media in the hope that the lead taken by some will prompt others to follow.

Bob Satchwell
Executive Director, Society of Editors

Caroline Diehl
Chief Executive, The Media Trust

Multi-cultural, multi-faith Britain

The people

For many years Britain has had a multi-cultural and multi-faith society. It has become home to people of many races and faiths and from all parts of the world.

In the main, it has done so peacefully and cordially. On the face of it, the nation's record of tolerance has been impressive. Minorities of all backgrounds have co-existed with the white majority without the same levels of turmoil and resentment witnessed in some countries.

Now two and a quarter million black and Asian people live in Britain*. More than a million of them are Indian and three-quarters of a million Pakistani.

The 2001 census recorded non-white ethnic groups as having increased from six per cent of England's population to nine per cent in the preceding decade, an increase of 1.6 million people.

Britain is also increasingly religiously diverse. According to the census, Christianity remains the majority faith in the UK, with 42 million people. Muslims are the largest non-Christian religious group at 1.6 million. There are 559,000 Hindus; 336,000 Sikhs; 267,000 Jews; 152,000 Buddhists; as well as Baha'is, Jains, Zoroastrians and many others.

People from minority ethnic and faith backgrounds are stronger in number in some areas, for reasons linked to original settlement patterns and preference for living with members of their communities. And so some cities have proportions of black and Asian people reaching towards a majority.

Almost half of people from minority backgrounds live in the major urban areas of London, Birmingham, Manchester and Leicester.

London especially is a diverse community with large numbers of all faiths and nationalities mixing together. More than a half of all Hindus and Jews and two-fifths of Muslims live in London.

Leicester is 40 per cent non-white, with a quarter of its population originating from India. Hindus are 15 per cent of the city, Muslims 11 per cent and Sikhs four per cent.

Birmingham is 30 per cent non-white. Its cosmopolitan society is 20 per cent Asian and six per cent black Caribbean and African.

Manchester is 19 per cent non-white. Of the faith minority groups, Muslims are the strongest at nine per cent.

Black and ethnic minority people in Britain are not visitors or foreigners. This is their country. They are British. For example, 56 per cent of the Sikh community and 46 per cent of Muslims have been born in the UK. Most people from ethnic minority backgrounds have been brought up here, many of them as the second or third generation within these shores. Some have been encouraged to do so; the economy would not work without them. Some are escaping persecution in the

countries of their birth. They see Britain as a fair and decent place, outwardly-minded and receptive.

Yet for all that they retain the vulnerability of a minority. If they worship in a temple or a mosque or a synagogue, or live a nomadic lifestyle, they can be seen as different, and some face discrimination or worse.

Though Britain's journey towards greater diversity has been largely peaceful, characterised by respect and tolerance, challenges do remain in achieving understanding between minority communities and the majority population.

* *Statistics from the Home Office 2005. Further information is available at www.statistics.gov.uk*

The media (or how others see us)

How is the media seen in Britain today?

In many ways it is viewed positively. There is recognition of the high standard of journalism. As the good practice examples later will show, there is much to be proud of in reporting diverse communities. At the same time, there are some problems, particularly where diversity issues are concerned. This is evidenced by research conducted by a number of academics and organisations.

After the disturbances in the north-west in 2001, research by the Media Trust concluded that most journalists had been either unable or unwilling to look beyond the easy explanation of racial conflict and see the underlying causes.

Faith had seldom been mentioned. Nor had economic and other social problems been explored. Much of the reporting had been shallow and language had often been intemperate.

Other conclusions were that stories about ethnic minorities were too often negative or about crisis and were written by journalists without much understanding of the communities they were entering.

The findings are most clearly reflected by the Trust's primary recommendation that a media code of practice on community cohesion should be agreed with commitments to:

- serve all sections of the community
- avoid inflammatory language and unnecessarily provocative pictures
- promote positive stories reflecting the rich diversity of life in our communities
- pursue fair employment practices and set targets for the employment of minority groups.

Television fared no better in another survey, this time conducted by Ofcom in 2004. Researchers, who interviewed 6,000 people, found only one in five thought programmes reflected the needs and concerns of different ethnic communities satisfactorily.

Press coverage distorting the reality of Muslims' lives and beliefs was the target of Dr Elizabeth Poole, of the University of Staffordshire, who published the results of a three-year research project in 2000.

She found that even in articles about British Muslims, the focus was global in the sense that references were usually made to world events. This had two effects, she pointed out. The first was that Muslims were seen as 'foreign'. The second was that an impression was created that somehow all Muslim communities around the world were linked, with the same thoughts, ambitions and agendas.

*'I want bums on sofas watching programmes on ITV...
But the diverse population of Britain will only watch programmes if these are relevant to their lives'*

Clive Jones,
chief executive, ITV News

Often, the articles emphasised cultural differences. Stories about relationships between Muslims and non-Muslims, for instance, were usually presented as a 'conversion' of a Briton to the faith, or as 'some kind of deviant, culturally abominable or criminal action related to the relationship.'

Similarly, said Dr Poole, stories on fundamentalism were usually stimulated by issues such as immigration, again reinforcing the idea that the two were inextricably linked. Dr Poole concluded that Muslims were seen as a threat to security in the UK because of their supposed involvement in deviant activities and that Muslims were also seen as a threat to British mainstream values.

A research study commissioned by the Greater London Authority and carried out by a team led by the Information Centre about Asylum and Refugees concluded that some press coverage was unbalanced and inaccurate in ways that were likely to increase tension, and that local tension made racial harassment more likely.

It also suggested a link between reporting and incidents of abuse and harassment.

Research in 2004 for the Employability Forum, an independent umbrella organisation promoting the skills and experience of refugees, showed that even though businesses liked employing refugees they were reticent to publicise the benefits for fear of negative media coverage and subsequent loss of custom.

The law, the codes and reporting diversity

Staying within the law: Journalists have responsibilities under the law to ensure they do not stir up racial hatred and may soon be legally required not to incite religious hatred either.

Even-handed treatment of every member of society is enshrined in Section 70 of the Race Relations Act 1976 and the Race Relations Amendment Act 2000. The law states that a person commits an offence if he or she:

(a) publishes or distributes written matter that is threatening, abusive or insulting; or

(b) uses in any public place or at any public meeting words that are threatening, abusive or insulting, in a case where, having regard to all the circumstances, hatred is likely to be stirred up against any racial group in Great Britain by the matter or words in question.

A journalist will be guilty of an offence if he or she intends to stir up racial hatred or, having regard to all the circumstances, racial hatred is likely to be stirred up by what is published. The important contextual qualification was inserted into the act from earlier legislation as a result of representations from the Guild of Editors (now the Society of Editors) which feared that even a single reader's letter might expose newspapers to prosecution.

Observing the codes: Journalists must also work within codes of practice set down by regulatory bodies in both print and broadcasting. These say that journalists must avoid prejudicial or pejorative reference to an individual's race or religion and must avoid stating an individual's religion unless it is directly relevant to the story.

Respectively, the press and broadcasting in Britain are regulated by two organisations, the Press Complaints Commission (PCC) and the Office of Communications (Ofcom).

Adherence to the PCC code is voluntary, but all newspapers and magazines submit to its jurisdiction. Adjudications are published in full and prominently.

The PCC code forbids discrimination. It says:

(i) The press must avoid prejudicial or pejorative reference to a person's race, colour, religion, sex or sexual orientation or to any physical or mental illness or disability.

(ii) It must avoid publishing details of a person's race, colour, religion, sexual orientation, physical or mental illness or disability unless these are directly relevant to the story.

The aim is to protect individuals from discriminatory coverage, and no public interest defence is available. However, the code does not cover generalised remarks about groups or categories of people - which would involve subjective views, often based on political correctness or taste, and be difficult to adjudicate upon without infringing the freedom of expression of others.

Even so, journalists should generally beware of statements that cast a slur on groups, such as implications that Muslims are sympathetic towards terrorists.

To be in breach of the code, publication must not only be prejudicial or pejorative – but also discriminatory.

For example, a satirical cartoon depicting Israeli premier Ariel Sharon eating a baby – while undeniably pejorative - was cleared by the PCC of being racist as it referred to him in his capacity as a head of government, rather than as a Jew.

Full details of how the PCC operates and the Editors' Code of Practice can be found at www.pcc.org.uk

Ofcom is a statutory body, so its code has the backing of the law. It can require broadcasters to carry its adjudication and can also impose fines. Its ultimate sanction is withdrawal of the licence to broadcast.

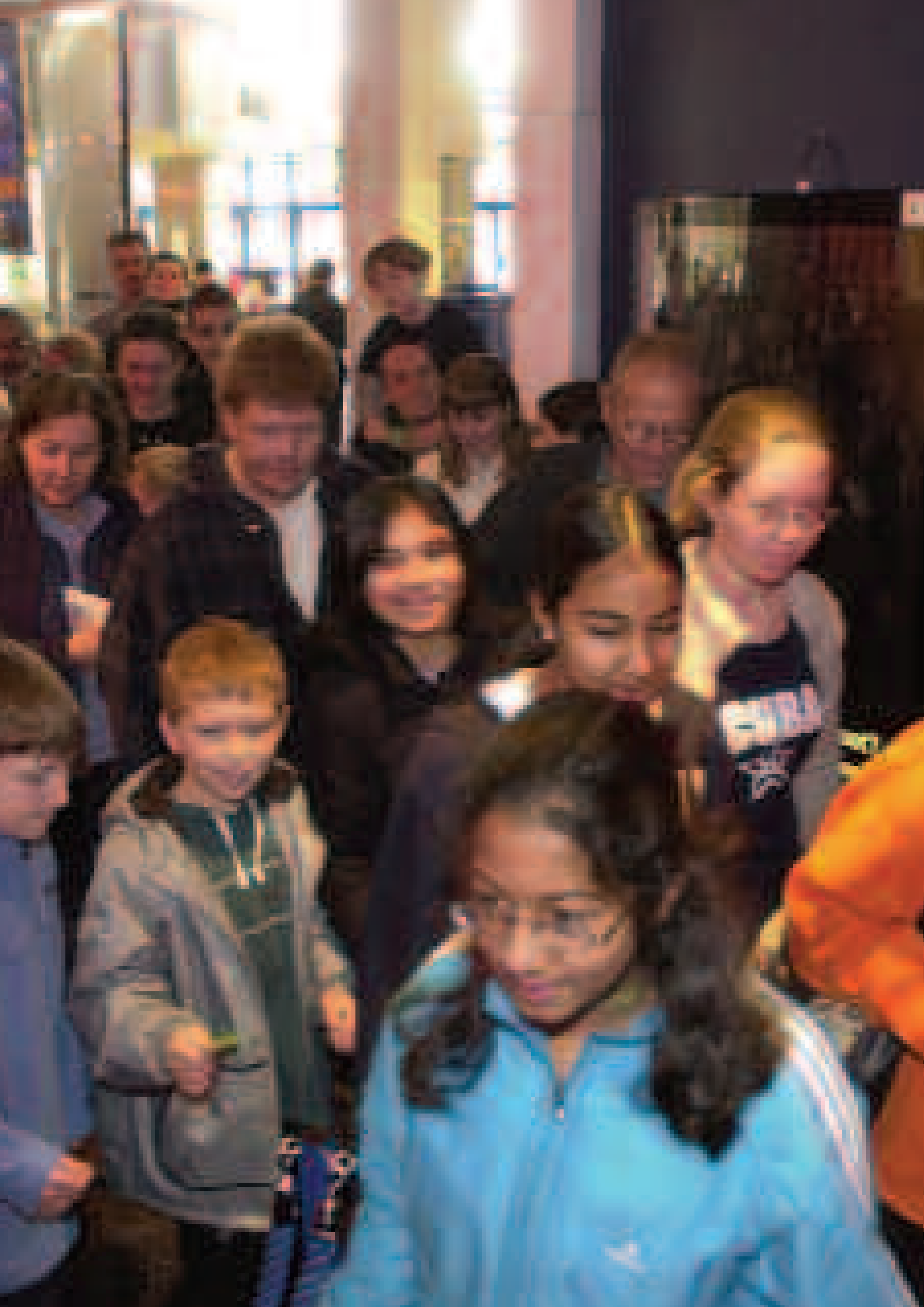
It has a duty 'to foster plurality and informed citizenship, protect viewers, listeners and customers and promote cultural diversity.' So its codes are concerned with respect to people's cultural and religious backgrounds, avoiding misrepresentation and the importance of transparency, accuracy and impartiality.

These remind broadcasters that Britain is made up of many different faiths and cultures, each with its own religious sensitivities. They suggest broadcasters should be aware of these sensitivities so that they avoid causing unnecessary offence,

especially in the casual use of names, words and symbols regarded as sacred by one faith or another.

Ofcom's guidelines can be found at www.ofcom.org.uk

Coming up on page 13 - The role of the journalist.



Creating one community for all

2

Why journalists have a role

Even for a media that has to address a mass audience, either nationally or locally, minorities the size of Britain's merit close consideration. They are no longer 'the few' whose way of life is different from that of the many. They are 'the many' themselves.

The ethical argument

If Britain is to promote good relations between people with a wide range of identities and religions, it is editors and journalists who bear the greatest responsibility for depicting different communities fairly and accurately to the majority and to one another.

Though for centuries there have been migrants seeking to protect or improve themselves, people have never been as mobile as now. Just as some from Britain choose to live and work in other countries, there are many who wish to come to Britain. As migrants have always done, they bring with them their cultures and religions.

Newspapers circulating in areas where ethnic minorities are present in significant numbers will wish to accept a responsibility to understand the communities they serve, the issues and concerns that affect their daily lives and their relationships with other communities.

Even where journalists are working in media that serve a less diverse audience, sensitivity to community issues is important, because everyone needs to understand better the society of which they are a part.

This means:

- working to establish regular contact with those communities and with the organisations that support them.

- making themselves aware of the impact on individuals, communities and society as a whole of what they report and how they do it.

- seeing their role as more than chronicling what happens. Journalists will want to see it also as breaking down barriers to understanding so that everyone can live together in harmony.

The ethical argument is powerful. All who are represented in the media share the same entitlement to accuracy and fairness.

A person's colour, his religion or his lifestyle should impose no limitation on how he might expect to be treated. Yet there has sometimes been only passive acknowledgment of the sensibilities of minorities. Understanding of their cultures has come slowly if at all.

Offence can be given because of ignorance. It may not be intended but the harm and the alienation is as real as it might have been had the purpose been malicious. Journalists will want to ensure that none is implied by anything they write.

Though many trust to their common sense, some newspapers and

broadcasting organisations issue guidance to their staff about the ethnic and faith communities they report and about how to address them.

'At my first meeting with members of the black community I was told: The Mail has lots of black faces... they are all on the Crimestoppers page'

Roger Borrell, after becoming editor, Evening Mail, Birmingham

The business argument

What is good for social cohesion is also good for business.

There are equally compelling business arguments for ensuring that all are treated equally and have equal access to the press.

Nick Carter, editor of the Leicester Mercury, says: 'Editors should understand it will be tougher for their newspapers to make progress in communities where the component groups are fragmented, frightened and apprehensive than it would be when people share a common desire for a better future and are therefore actively interested in what is happening around them.'

The numbers of minority ethnic people, especially in some centres, mean they represent big markets. Exclude them from business thinking and profit potential is limited significantly. Readers, viewers and listeners may be lost and with them advertising revenue. The loss may be all the greater because migrants are younger on average than the rest of the population and show higher levels of energy and enterprise.

Without them, some large urban communities would become shrinking markets for a number of regional newspapers. Even for national papers, opportunities would decline in some of the country's most important cities.

Broadcasters accepted the imperative before newspapers. In April 2001 the major UK Broadcasters - Carlton, Granada, BBC, ITV, GMTV, Channel 4, BSkyB, ITN and Channel 5 – announced that they planned to put diversity 'right at the heart of the creative process.'

Clive Jones, then chief executive of Carlton television, now of ITV News, was the first chairman of the Cultural Diversity Network set up to win black and Asian viewers. 'Britain is changing and British television needs to change too,' he said. 'We are becoming an increasingly multi-racial, multi-cultural society. Our TV screens must reflect reality.

'I'm a commercial broadcaster. I want bums on sofas watching programmes on ITV. Show-me-the-money is an ethic I understand, and one that motivates my programme-makers and sales forces. But the diverse population of Britain will only watch programmes if these are relevant to their lives.'

Coming up on page 15 - How to get it right and not cause offence.

How to get it right

3

Words matter. Say what you mean to say

Mistakes can mislead public opinion and stir up social unrest. So, being accurate is not just a matter of being politically correct.

It is important to know what terms are appropriate to describe particular groups within the population. The following will be helpful.

Non-white. Except in a statistical context, this is a term best avoided since it somewhat discourteously describes people of black and Asian backgrounds as what they are not, rather than what they are. Similarly, the term 'non-Christian' is to be avoided.

Ethnic. This should not be used only of non-white people. We are all 'ethnic'. It is not a noun and the term 'ethnics' should be avoided. Refer to minority ethnic communities or groups or, for short, to ethnic minorities.

Indian, Pakistani etc. Terms used principally of people of the nationality of the countries in question. If the person is, in fact British, it is better to refer to them as 'of Pakistani background' or 'Pakistani British' or 'British Pakistani'.

Black is a description that can apply without offence to African, Caribbean, Arab and Asian, but some newspapers reasonably draw a distinction between black (of African descent), Asian and Arab, as do some members of the communities concerned.

Coloured is generally regarded as an insult by black people. Similarly, 'negro', a term historically used by some to describe people of black African descent but which is no longer used and widely considered offensive.

Blacks and Asians. 'Black' and 'Asian' should not be regarded as nouns. Refer to black people or an Asian woman where the context demands the distinction, and in the same way write about a white man. Remember we are all people, not just racial groups. Prefer African-Caribbean to Afro-Caribbean.

Mixed race. This adjective is generally used to describe people with parentage of more than one ethnic background. 'Half-caste' and 'mulatto' are old terms which are unacceptable and offensive.

Gypsies/Travellers. People belonging to ethnic groups originating in India and Ireland respectively. Romany Gypsies and Irish Travellers are protected by race relations legislation. People are born to those groups. They cannot become Gypsies or Irish Travellers. Gypsies from eastern Europe are known as Roma Gypsies and share the same ethnicity as Romany Gypsies in the UK.

Economic migrant. A person who comes to the UK seeking work or a job he or she has already obtained. The government has encouraged economic migration to fill skill shortages, as in the health service.

Immigrant. A person who has come to the UK by choice, perhaps to work or study or to join his or her family. Most immigrants in the UK are white; all children of immigrants born in the UK are British, not immigrants; and most members of ethnic minorities living in the UK were born in Britain and are therefore British.

Illegal immigrant. A person who has been refused such status and has failed to respond to a removal notice to quit Britain.

Refugee status. The legal status granted to persons who prove that they have fled their country for reasons stated in the 1951 United Nations Refugee Convention. In the UK, people recognised as refugees are given Indefinite Leave to Remain (ILR). They are entitled to work and to state benefits. This status is permanent.

Humanitarian status. This is granted to people who have compelling humanitarian reasons preventing their return home, such as fleeing war or inhumane and degrading treatment. In the UK, these people are granted Exceptional Leave to Remain (ELR). They are also entitled to work and to state benefits. Their status can be short-lived or long and is often made permanent.

Failed asylum seeker. Someone who has tried for asylum but has failed to meet the criteria. But it doesn't necessarily mean he is expelled. The applicant may be granted humanitarian status and be allowed to remain.

Illegal entrant or 'clandestine' (term used by Government). Someone who has smuggled him or herself into the UK, perhaps without any intention of applying for asylum. Such illegal entrants should not be referred to as asylum seekers.

Asylum seekers and refugees: a case for care

After a number of breaches of its code, the PCC issued a guidance note aimed at clearing up confusion over the terminology used to describe asylum seekers and refugees.

The Commission expressed concern that misunderstandings could lead to inaccurate, misleading or distorted reporting, in breach of the code's accuracy rules and might also generate a fear and hostility that was not borne out by the facts.

Although the code's discrimination rules apply only to individuals, the wider question of whether a description is accurate, misleading or distorted applies equally to groups. This means terms such as illegal asylum seeker would be a breach, since they are inaccurate.

The guidance suggested:

An **asylum seeker** is a person currently seeking refugee status or humanitarian protection. Asylum seekers come from all race and faith backgrounds.

A refugee is someone who has fled his or her country in fear of being killed – and may have been granted asylum under the 1951 Refugee Convention, or who otherwise qualifies for humanitarian protection, discretionary leave or has been granted exceptional leave to remain in the UK.

Gypsies and Travellers: a case for concern

Although Gypsies and Irish Travellers are recognised as racial groups by the law, some sections of the media seem not to do so. The Commission for Racial Equality, in its published strategy for 2004 – 2007, says: 'The media hasn't helped... The routine use of racist language and vicious stereotypes about Travellers and Gypsies has legitimised public prejudice.'

In the public mind, says the CRE, Gypsies and Travellers are mainly associated with crime or rubbish. These are issues that the media will properly address where they raise concern, just as it should when settled white or black people are responsible for criminal or anti-social behaviour. But to associate all Gypsies and Travellers with the behaviour of some is to create a false and negative stereotype.

Some stories and headlines written about Gypsies and Travellers hold them up to public contempt because of what they are rather than what an individual or some individuals have done.

The test may be whether someone's colour or faith can be substituted for the words Gypsy or Traveller. It would be failed if this did not avoid publishing racial details irrelevant to the story. For, though the PCC code relates only to individuals, the media generally applies it fairly to racial and religious groups. If they wouldn't write it about white people, they don't write it about black.

In the case of Gypsies and Travellers, as in all others, descriptions like scrounger, thug, dole dodger and law-breaker should be used only when they can be accurately applied to individuals or a group of individuals, and not to whole communities.

Why offend?

Some words or descriptions used carelessly can mislead the reader and offend those about whom they are written. This is a guide to some of them.

Is there any such person as an illegal asylum seeker?

No. Under the 1951 Convention anyone has the right to seek asylum in the UK and to remain here while his application is being considered.

What about a bogus asylum seeker?

Wrong again. It suggests he or she hasn't a case even before the authorities have decided on it. Using the description is like declaring someone guilty before the jury has reached a verdict.

Can someone be called a failed asylum seeker?

Yes. He can have tried for asylum but have failed to meet the criteria. But it doesn't necessarily mean he is expelled. The applicant may be granted humanitarian status and be allowed to remain.

Is it right to refer to someone as an illegal immigrant?

It may be. While the Convention recognises that someone fleeing persecution may enter a country by bypassing immigration controls, he may be called an illegal immigrant:

- if he lives in the UK without making an asylum application
- if he overstays any limit on his

permitted length of stay
- if he resists any attempt to remove him.

Is there an appropriate way of describing someone who has tried to enter the country unlawfully?

Well, asylum seeker isn't it. Those who smuggle themselves into the UK may have no intention of applying for asylum. The government calls them 'clandestines'. A more acceptable term may be illegal entrants.

Is it correct to write Muslim or Moslem?

Muslim is preferred. People refer to themselves as Muslims. Many regard Moslem as a term of abuse, like people of African descent dislike being called negroes. Also avoid Mohammedan and Musselman.

How should the holy book of Islam be referred to?

Consider calling it the Qur'an. This would be the spelling preferred by Muslims themselves. There is nothing offensive in the anglicised Koran, but it is disliked by some Muslims.

Is jihad a holy war?

No. Literally it means striving or struggle, not holy war. There are two main types of jihad: the greater jihad and the lesser jihad. The greater is the struggle against sin and temptation; the lesser involves missionary activities and the conflict against evil. Jihad can be the collective defence of the Muslim community. Only recently has it become synonymous with armed struggle.

Does fatwa have a similarly dark meaning?

Again the answer is no. A fatwa is not a death sentence. It is a legal pronouncement made after a collective decision by a committee of scholars in the light of the Qur'an and the Prophet's teachings. Terrorists like Osama bin Laden are not qualified to give fatwa, and their speeches and opinions should not be labelled as such.

Who is a fundamentalist?

Not just a Muslim. Nor are the majority of Muslims. There are fundamentalists of all faiths, including Christianity. They believe in the literal meaning of teachings. They make no allowance for interpretation or evolution of thought.

Are Gypsies and Irish Travellers ethnic minorities?

Yes. They are recognised as racial groups by law. Some stories and headlines hold them up to public contempt because of what they are rather than what an individual or some individuals have done. It hardly needs saying that words like gypos, pikeys and tinkers are regarded as derogatory. So is itinerants.

How easily can I show respect for minority groups?

Very easily. By reporting fairly and accurately. Not capitalising ethnic and faith groups treats them with disrespect. So Christians, Jews, Muslims etc. Similarly, Gypsies and Travellers. By spelling Gypsies with a 'y' rather than an 'i' you get their name right.

How else can I offend against people's sensitivities?

By patronising people who are different. Just because some of the practices of minority faiths seem more exotic than morning service at St Saviour's, don't simply reach for clichés like vibrant, rich and colourful as if what you are witnessing has no more significance than that.

Deep offence will also be caused, as the BBC Producer Guidelines remind us, by profane references or disrespect, whether verbal or visual, directed at deities, scriptures, holy days and rituals that are at the heart of various religions – for example, the Crucifixion, the Gospels, the Qur'an and the Jewish Sabbath. Language must be used sensitively and accurately and be consistent in description of different religions.

Is it possible to go too far?

Yes. Sensitivity to minorities should not turn to timidity if the actions of groups or individuals compromise the interests of the wider community. If people fall short of their responsibilities as citizens, no matter what their background, they should expect exposure and criticism.

Striking a balance

We can restore balance where often it has been lacking by taking the following steps:

Never identify by faith or minority
Refer to a person's religion or ethnic background only when it is directly relevant to the story and then in context.

Avoid stereotyping
Everyone is different. Don't portray one person's behaviour as if it were general to all in the same faith or minority.

Don't discriminate against an ethnic minority
Although the PCC code is not breached by a discriminatory slur on a group rather than an individual, make sure that generalised comments do not cast discredit on an ethnic minority.

Tell both sides of the story
Make sure you get a view countering any criticism of members of a minority. If the individual chooses not to make a comment, perhaps from ignorance of how the media work, consult a spokesman or woman from a support group that can represent the minority concerned. There are contact details in this booklet.

Expose and counter racist propaganda
Bigots who hide behind a cloak of respectability can be the most damaging. Make sure they are always drawn into the open and their words never go unchallenged.

Source statistics
False figures can be spread to cause mischief. Check them with an authoritative source and attribute them.

Take care in reporting extremists
Generally quote people who are representative. Be wary of those with views that might make good copy but to most people seem extreme. Though it is sometimes essential to quote such extremists, be sure to place their views in the context of the numbers they might represent.

Be aware of creating negative images
Minorities carry the burden of being different. Don't make them synonymous with the things that worry everyone, like terrorism, subjugation of women, forced marriage, illegal immigration, fraudulent benefits claims and cruel animal slaughter. Few are.

It is inevitable that some negatives will be reported. All of the above will be the subject of legitimate news stories from time to time. But some sources will be melodramatic, and wary journalists will watch for them.

Note in the following headline the use of the word 'swamp'to worry even the least prejudiced readers about a seemingly unstoppable tide of aliens:

SICK MIGRANTS 'WILL SWAMP OUR WARDS'

Similarly, the enemy was at our shores in two more headlines, the first cranked up from the copy beneath, the second reflecting the concern of unnamed doctors in 20 surgeries who had each seen one HIV carrier among 100,000 asylum seekers dispersed around the country:

MIGRANTS INVASION WARNING

ASYLUM SEEKERS RAISING HIV RISKS

Of the same sort, headlines over similar stories appeared in two newspapers:

THE GREAT INVASION OF 2004

SEE YOU IN MAY. THOUSANDS OF TRAVELLERS ARE ON THEIR WAY.

The second may be regarded as damaging to minorities but at least it did not contain the inaccuracy of the story under the first. There it was said that 1.6 million Gypsies were to flood the UK from Eastern Europe. Later the paper admitted that the number of Roma refugees had been 10,000.

An emotive headline also targeted the Roma Gypsy minority, suggesting they were exploiting that most beloved of British institutions, the National Health Service:

GYPSIES' GUIDE TO NHS SCROUNGING

Another headline reported a threat allegedly made by a group of Gypsies evicted from land on which they had

camped. Substitute 'black' for 'Gypsy' and you would have had a headline no newspaper would have run. Yet one is as racist as the other.

WE'LL BE BACK SAY GYPSY THUGS

The following headline quoted words that no-one had said other than the reporter who was paraphrasing what a British Social Attitudes survey was supposed to have concluded. The effect was to have readers believe that there was mass immigration and that it was putting one racial group in conflict with another:

IMMIGRATION FLOOD 'FUELLING MORE HOSTILITY'

A story condemned by the Press Complaints Commission ran:

'CALLOUS ASYLUM SEEKERS ARE BARBECUING THE QUEEN'S SWANS ..'

East European poachers were alleged to have lured the royal birds into baited traps and roasted them. But, when challenged, the newspaper could present no evidence to support the story.

For all that these words and headlines, and doubtless some others like them, appear to flail at defenceless minorities, the same examples are quoted again and again when the press is being criticised. This may indicate that the vast majority written about ethnic minorities are fair and accurate. Even so, these examples are enough to make journalists wary of careless exaggeration, false assumption and generalisation.

Find positive stories

Minorities give rise to as many good news stories as majorities. Project them as people with the same cares, the same hopes, the same good fortune, the same need for fun and laughter.

Some newspapers have shown how much Britain has benefited from immigrants filling jobs where there was a skills shortfall or service jobs we take for granted but no-one else wanted. Others have corrected myths by explaining, for example, that state benefits are claimed least by immigrants. There have been surveys, too, that demonstrate how quickly tolerance of minorities is increasing and some that have articulated well the importance of encouraging migrant workers if we are to meet the needs of a growing economy in employment terms.

Newspapers also contribute to a feeling that we are all one by reporting minorities as they report the majority, living their lives ordinarily and adding to the community what they do best.

Know what you are talking about

Research the subject. There are some excellent websites listed at the end of this booklet, which helps to make this a valuable research tool.

Look for help when you need it

Seek out experts who can help with unfamiliar subjects. Most will be pleased to help you get it right. Don't repeat other people's errors.

Explain why things happen as well as how

Don't merely focus on what happens. Explain events. With better understanding people sometimes come to different conclusions.

Avoid 'us and them' imagery

This is an integrated society in which being British gives everyone the same rights and responsibilities. Remember that most people who belong to minorities are British. Celebrate our diversity but also what we have in common, such as shared moral values among people of different faiths like hospitality, love of family and concern for the poor.

Source members of minorities for other topics

Minorities live in the same society and share many of the same concerns. Air their views on subjects beyond their faiths and racial backgrounds. Make them ordinary.

Remember the women and children

In communities where leadership is often male, it is easy to get a hard-line reaction to events. Try to focus, too, on women and children. Even in male-dominated societies, people generally live in family groups.

Featuring a range of lifestyles will give a softer dimension to some ethnic minorities that might otherwise appear harsh and alien.

Don't believe the bad press they may be given

Treat members of minorities as the individuals they are. Don't ascribe familiar characteristics to them all. Some may behave as all in the minority from which they come are fabled to do so. But most will not.

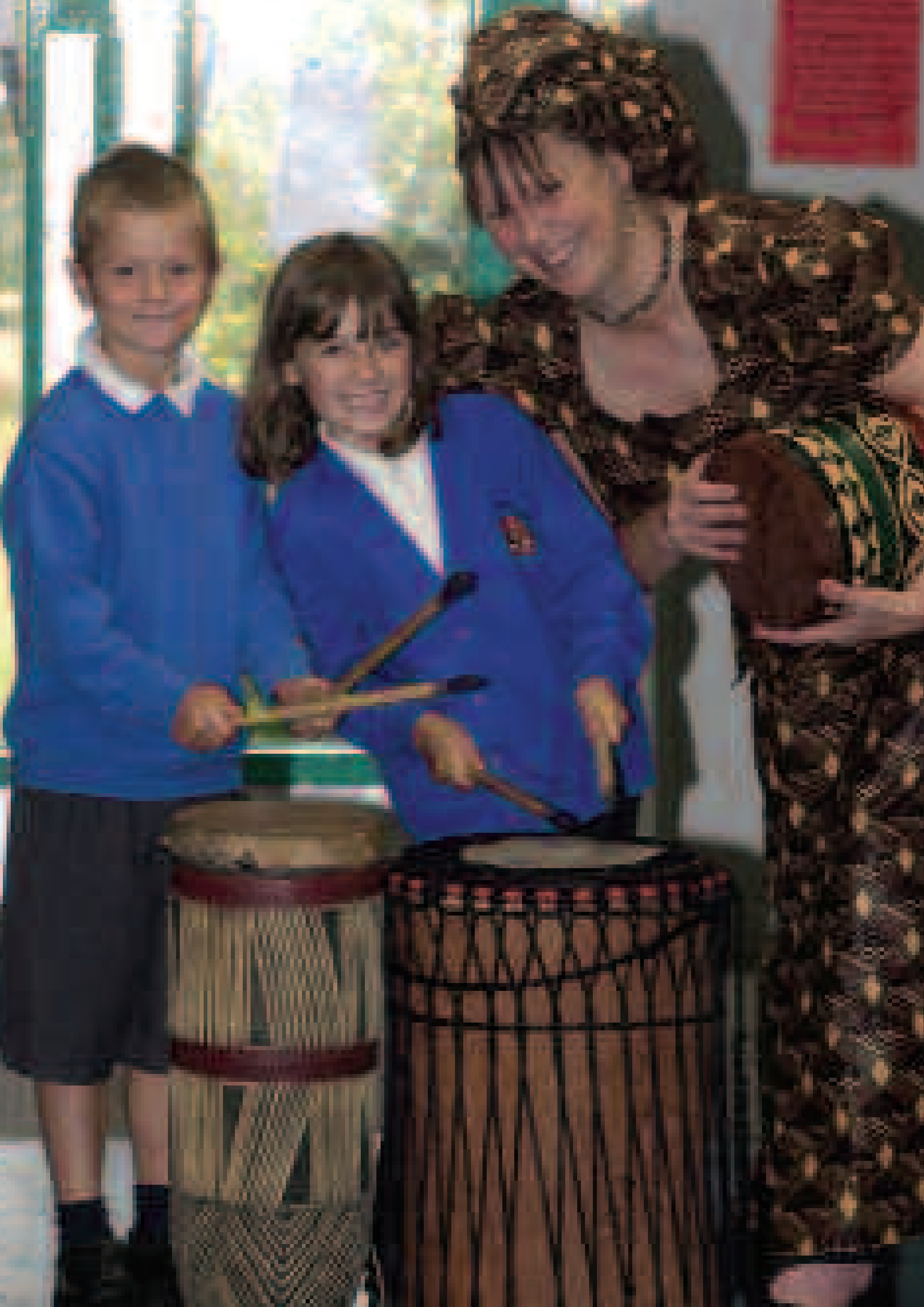
Learn the taboos

Try, if possible, to learn what people in different cultures find unacceptable. It may be immodesty in women. It may be failing to remove shoes before entering a temple. Or it may be refusing food you have been offered.

Coming up on page 24 - What example the leaders of the pack are setting others.

How others have done it

4



Tweaking content

Newspapers publishing in areas where ethnic minority populations are significant acknowledge that black and Asian people need to recognise themselves as part of the community.

They take steps like ensuring vox pops include a range of people, that school pictures show black children and other minority ethnic children as well as white, that stories reflect the activities and interests of many groups and faiths, and that opinions are expressed by black as well as white people.

One editor writes to people whose letters have appeared above Asian names to thank them and to encourage them to express their opinions again. He also writes to minority community leaders urging them to use the paper as their platform for public debate.

Newspapers in these areas report festivals, processions and games and run features on Asian weddings, fashion and food. One has run a first-person piece on Ramadan and asked readers to vote for their favourite curry restaurant.

Above all, they monitor their columns to make sure they publish good news about ethnic minorities as well as bad. It pays. The *Bolton Evening News* had one of their best sales of 2004 when a young boxer, Amir Khan, won a silver medal at the Athens Olympics.

At a meeting with black community leaders soon after his arrival, the editor of the Evening Mail, Birmingham, was told: 'The Mail has lots of black faces . . . they are all on the Crimestoppers page'. He scrapped the page and instead introduced features such as School of the Week targeted on multi-ethnic communities. He also employed young people of Asian descent to review Bollywood and Asian music and published a weekly black columnist.

The paper has made charitable appeals that would particularly find support among minority readers. One to relieve a Malawi famine raised £130,000. Fund-raising for an African boy needing a bone marrow transplant topped £50,000. And a Grenada hurricane appeal filled a plane with emergency supplies.

Associated Newspapers director Kevin Beatty says: 'While it may once have been possible for large ethnic communities to live an insular existence largely away from the focus of the media, today they are high on our news lists. If we are to reflect the needs, concerns and views of our communities as a whole it is critical we understand every segment.'

'Significant numbers of our, shall we say, traditional readers have reacted badly to an increase in pictures and stories from the minority ethnic communities, so inclusiveness is not without its problems' –

Jim Williams, editor, Oldham Evening Chronicle

At a time of public hysteria about asylum seekers, the *Coventry Evening Telegraph* ran a five-day series about the issue, telling human stories but also tackling health care and housing problems. Coventry is 16-per-cent minority ethnic. The paper's deputy editor, Charles Barker, said: 'We didn't set out to be pro-asylum seeker, merely fair and accurate and as objective as it's possible to be. We had to recognise that many in the host community had genuine concerns. But we were not going to pander to prejudice.' The series won an award from the Campaign for Racial Equality.

The *Yorkshire Evening Post*, Leeds, has campaigned strongly against right-wing racist groups. The *Stoke Sentinel* has recognised a similar need for news about the local politics of integration with the increasing activities of the extreme right-wing and a shifting culture among second and third-generation immigrants less likely to tolerate harassment or prejudice.

Allegations of racism after local riots hurt the *Oldham Evening Chronicle*, so its editor met local minorities to discuss how the paper might earn a different reputation. The result has been more coverage of good news as well as bad. Contacts have improved, more and more helpful calls have been received and the stories have flowed. Staff also voluntarily attended a weekend seminar on cultural awareness. 'The *Chronicle* now represents the minority communities in Oldham better than it has ever done,' said editor Jim Williams, 'and this is as much a tribute to them as to anyone.'

Other sources:

Newspapers looking to source stories from minority communities can also check a service launched by the Press Association and the Media Trust. On Community NewsWire, part of the PA service, they will find news releases from community groups The stronger stories will have been developed through additional research and interviews.

The minority ethnic press can be another valuable source. Journalists working for publications aimed at specific communities will have a wide range of contacts and close knowledge of the subjects they are dealing with. But, in writing for mass audience media, journalists should retain their objectivity. They have a responsibility to all communities, not one.

Giving guidance

Sometimes the material being handled by journalists writing stories about minority communities can be unfamiliar. Getting spelling and terminology wrong can cause offence, and so can failure to understand religious or cultural backgrounds.

This booklet is intended to help journalists increase their knowledge, get their facts right and avoid causing offence. But some newspapers add a local dimension by providing their staff with their own guidance in style books and on intranets. The *Leicester Mercury*, the *Bradford Telegraph* & *Argus* and the *Birmingham Evening Mail* all give their journalists detailed information about local demography and the faith groups that make up the community.

In Leicester's case, a glossary of terms is also provided to avoid inaccuracy and offence.

'We had assumed that our responsibility to reflect ethnic community issues was taken care of by having an Asian reporter. What it showed was that... every news editor, sub and photographer needs a much deeper level of understanding of different communities' -

Marc Reeves, editorial director, Trinity Mirror Southern

Building bridges

Many regional newspapers and television companies, demonstrating a necessary closeness to the changing communities they cover, have built bridges to minority groups. They have sought greater understanding and means of keeping regular contact to create the sort of papers and programmes that meet local needs.

- The *Bradford Telegraph* & *Argus* publishes a monthly *Asian Eye* newspaper with community news for its predominantly Muslim minority. At the first anniversary of riots, instead of recalling the hurt of the past, it celebrated in a series of special supplements what had since been achieved.
- Trinity Mirror weekly papers on the western edge of London have taken part in a community cohesion project to address problems where there has been an inflow of refugees and minorities. They have given training in media skills, newsroom work placement for teachers, publicity for events and two student journalism bursaries. As a result, journalists, too, have benefited. They say they have improved contact lists for stories and advice. They have also become more reflective about language, stereotyping and consequences.
- The *Journal*, Newcastle, has worked with local organisations and inter-faith bodies to create a regular supplement called *Living Together*,

which promotes the positive contribution being made by all communities.

- The Oldham Evening Chronicle hosted an inter-faith gathering as part of its response to a local partnership seeking to develop better understanding after riots in the town.

- With community leaders, the *Lancashire Evening Post* set up the Preston Muslim Media Committee to provide spokesmen, advice and background information for reporters so that the minority group could be represented and the paper could ensure its accuracy. To cement the new relationship, the *Evening Post* devoted its feature page to the Muslim community for a week, coaching amateur writers and jointly composing pictures. On the same days, mosques invited in the wider public.

- To increase public understanding, the *Detroit Free Press*, which serves the largest Arab community in the United States, has created open pages on its website with 100 pieces of information about the minority's way of life and history.

- The editor of the *Burnley Express* has chaired an East Lancashire project team seeking to build relationships where the degree of racial and religious division was emphasised by the election of eight British National Party councillors.

- The *Evening Mail*, Birmingham, has formed a focus group made up of people from ethnic minorities employed across the business. The editor meets the group every two months to chart how well the paper is covering minority communities. He has also formed what he calls an ethnic people bank comprising black and Asian readers whom he can consult by email on one-off issues. They use the same forum to give feedback straight to him whenever they have a point to make.

- *Evening Mail* reporter Jamsheed Dinn put together a supplement to mark Islam Awareness Week. It was his idea to produce a supplement highlighting Muslims who are proud to be Brummies and providing an insight into the Muslim community. As well as finding stories, Jamsheed found a sponsor and advertisers to help fund the project. He said: "Birmingham has a massive Muslim population. The idea was to produce copy that would dispel misconceptions about Muslims and show how Muslims have contributed to the city." The *Evening Mail* received dozens of letters from members of the Muslim community offering thanks and congratulations for the supplement.

- The *Coventry Evening Telegraph* sponsors training awards for the Bangladeshi community and prizes for schools where the children learn English as a second language. Some of the staff have become reading partners for the children.

- The *Leicester Mercury* has set up a multi-cultural advisory group made up of different faiths and communities and including the police, academics and the city's media. It meets regularly to discuss issues affecting the life of the city. 'The responsibilities we now accept as a consequence of sitting around that table mean that we work harder to look for the positives in our communities,' says editor Nick Carter. 'We have got better at providing a platform for all communities to speak to one another.'

- Carlton Television runs an 'understanding the media' course for ethnic minority businesses, faith and community groups. And a schools tour is aimed at encouraging young people from ethnic minorities and socially-deprived communities to consider the media as a viable career option.

- Yorkshire Television has hosted a community cohesion conference at its studios in Leeds. More than 100 representatives from the public, private and voluntary sectors attended.

Staffing with minorities in mind

If minority communities are to be properly understood and provided for, black and Asian people, from different cultures and religions, should be represented on their staffs and among managers. Publishers and editors are following broadcasters into targeting ethnic minority recruits, though the *Diversity in the Newsroom* report presented at a Society of Editors conference showed how much ground they had to make up.

Broadcasters set up a Cultural Diversity Network to drive forward a collective initiative in recruiting staff from ethnic minorities and to ensure television reflected society as a whole. They all now have targets for employment of ethnically diverse staff and formal portrayal monitoring systems are in place.

In 1996 Carlton newsrooms contained only five per cent ethnic minority staff. Within a few years, the figure was 13.6 per cent. At the BBC, where former director-general Greg Dyke famously declared the organisation to be 'hideously white', the corporation later announced that it had hit its initial target of 10 per cent of staff and four per cent of senior management from minority ethnic communities. It then set a new target of 12.5 per cent of all staff and seven per cent of senior management. At the same time, ITN was nearing its target of 10 per cent of staff; Channel 4 was at 10.4 per cent of all staff (target 11 per cent)

and 5.1 per cent of management (target 8 per cent).
Broadcasters have invested in training schemes aimed at ethnic minority candidates. Both ITV and the BBC offer bursaries for postgraduate vocational courses at journalism schools. In attracting young black and Asian graduates into broadcasting, particularly broadcast journalism, they have emphasised the value of portrayal and role models. Black and Asian newscasters and correspondents have encouraged young people from ethnic minority communities to believe that talent is the key to success.

'We employ journalists from ethnic minority backgrounds and consult them on issues of religion and custom before embarking on a particular story or on the style of writing' –

Paul Horrocks, editor, Manchester Evening News

Clive Jones is passionate about the minority ethnic employment issue. Now managing director of ITV News, he believes that responding appropriately to diversity is a moral and commercial necessity. Although the achievements in this area in broadcasting have been greater than in the newspaper industry, he says there is much more to be done. He stresses the importance of role models and of the involvement of the most senior people in the industry in the drive to recruit and promote more minority ethnic staff.

Why has the newspaper industry lagged behind the broadcasters? Jones says it did not wake up to the commercial reality. 'I went to the CRE Race in Media awards and saw quite a number of newspaper executives there for the first time. They are waking up to the new reality of Britain.'

Indeed they are. The Society of Editors' *Diversity in the Newsroom* report showed that the issue of minority ethnic recruitment had risen up the agenda of the newspaper industry, regional and national, and was now of concern to many publishers and editors.

Some editors and publishers were making specific efforts, such as school visits, special work experience schemes, targeted bursaries and working with ethnic groups, to increase minority ethnic employment.

And most agreed that much more needed to be done. The challenge was regarded as immense because of what appeared to be resistance to the idea of newspaper journalism as a career, if not so much on the part of young black and Asian people, then certainly among their parents.

- The *Bradford Telegraph & Argus* had gone into mono-cultural schools, targeted careers events, and even staged their own recruitment events in Asian areas, 'with little interest or success'. It had also pioneered three-month internships for minority ethnic candidates but to no avail.

- The *Leicester Mercury* might sell to 40 per cent of minority ethnic households, but despite making a considerable effort to recruit trainee journalists had had little success.

- The *Evening Mail*, Birmingham, had been more fortunate, recruiting seven young ethnic minority journalists and a number of freelances. One of these became the only reporter to be given access to the family of two murdered girls. The result had been a series of exclusive interviews which had won an award from the local community for the most sensitive coverage of the shootings.

Associated director Kevin Beatty believes editors should not employ journalists from minority communities simply to cover that section of their readerships, saying it merely promotes segregation. The main advantages of reflecting the make-up of readerships in editorial staffs lie, he says, in reassuring ethic minority groups of at least a level of understanding of their position and in demonstrating a commitment to faithful reporting of all local issues.

A similar warning comes from Marc Reeves, editorial director of Trinity Mirror Southern: 'We were approached by a local Hindu group that wanted to draw attention to a local authority giving minimal support to Diwali events. We ran the story only to find that the council was in fact linking up with many groups to help the celebrations. We had been duped by a splinter group. The story had been written by the one Asian reporter in the newsroom. We had assumed that our responsibility to reflect ethnic community issues was taken care of by having an Asian reporter. What it showed was that the responsibility goes a lot further: every news editor, sub and photographer needs a much deeper level of understanding of different communities.'

Some national newspapers have made conscious efforts to have their staffs reflect the make-up of society generally. Sir David Bell, chairman of the *Financial Times*, invited others from the nationals to discuss the issue. Editors and senior executives from the *Times*, the *Sun*, the *Guardian*, the *Daily Telegraph* and the *Independent* gathered to decide what they might do.

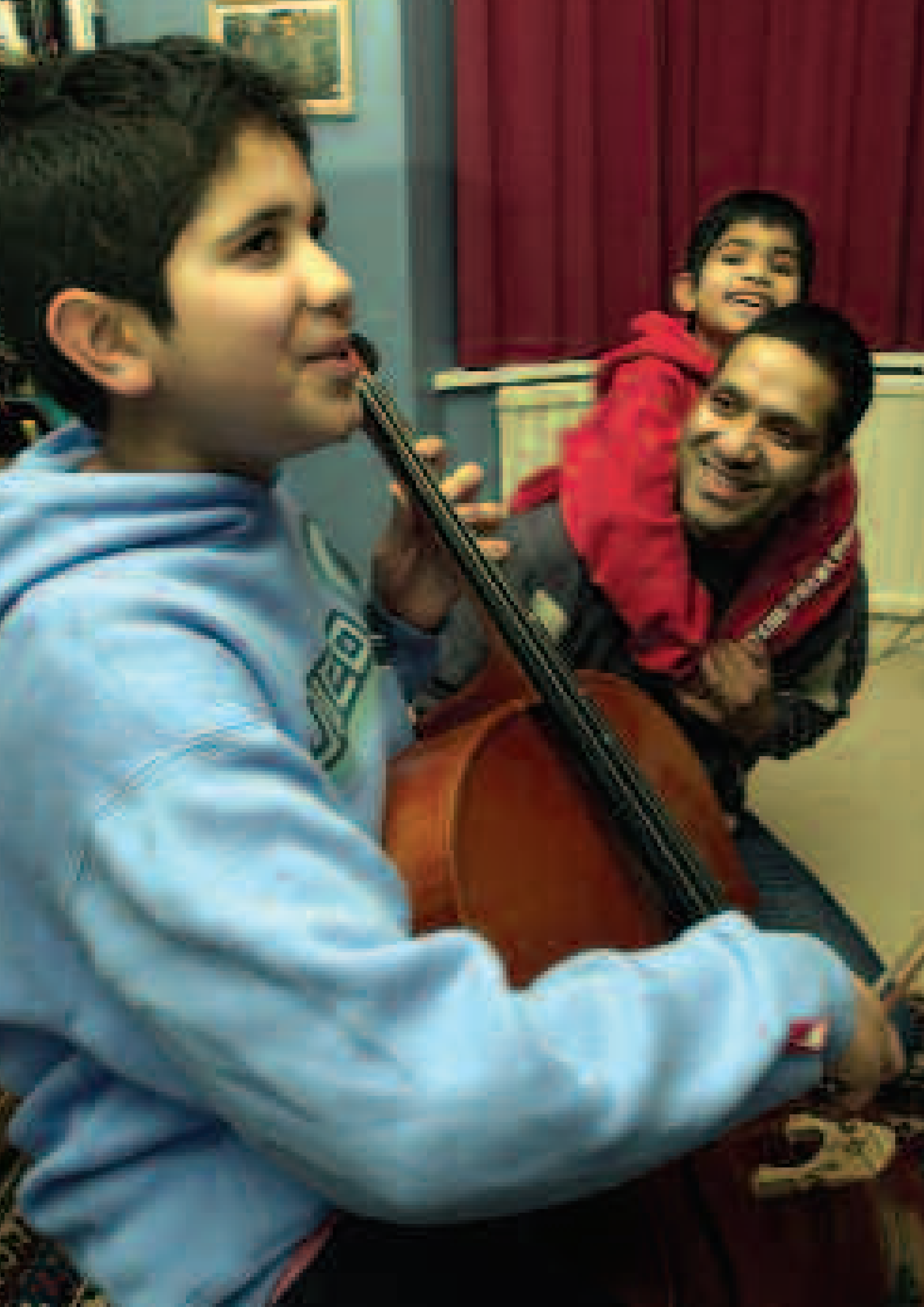
For the first time, top people in the national press came together to discuss minority ethnic representation on their editorial staffs. It was an indication of how the issue had grown in importance, and the recognition of that by the most senior people in the industry. As with the broadcast experience, change required champions, and such a group had emerged. The National Newspaper Diversity Forum has since met regularly and taken a number of initiatives.

The proportions of minority ethnic staff began rising on some newspapers.

Coming up on page 32 - What you need to know about different faith groups.

The *FT*, then with seven per cent, appointed a diversity manager and launched an intern scheme. The *Guardian* saw its minority staff rise through five per cent. It increased the number of college bursaries and put in place a multi-ethnic training programme.

Essential facts about faiths



Know something of the faiths of people you are writing about, how the milestones of life are passed in different religions... birth, growing into adulthood, marriage and death. Find out how people of one faith and another worship, what they eat, how they dress and what they celebrate.

This material is largely drawn from A *Mark of Faith*, which is how one multicultural community describes the way various faiths affect the everyday lives of their people. It was written by the Southwark Multi-Faith Forum and Communities in Action on behalf of the local strategic partnership, Southwark Alliance, as a contribution to the Home Office Community Cohesion Pathfinder programme.

Be aware that there may be cultural differences between faiths in Southwark and faiths in another locality, just as there is between people everywhere. Check detail with the group you are writing about.

This is not the only cautionary note. Remember that some of this information relates as much to culture as it does to faith and may therefore differ according to the country in which people have settled or from which they have originated or to the time in which they live.

It may also differ from person to person in any of the following faiths. Some may observe the traditional tenets of the faith more strictly than others. Some may interpret scriptures more literally; others less so. There may also be generational differences, especially where one generation has grown up in a different environment from its predecessor. Some may call themselves adherents of a faith but practise a largely secular lifestyle and observe, for example, only the main holy days.

Therefore, the features of faiths shown below should not necessarily be accorded to all their followers but are given as an indication of what may be expected of them.

For the full text of A *Mark of Faith*, go to the Society of Editors website at www.societyofeditors.org

Birth

Islam

The first words that a baby born into a Muslim family ought to hear should be the adhan (call to prayer) whispered into the infant's ear by his or her father. Some Muslim families hold a big feast to celebrate the birth. The ceremony is called Aqiqah: babies also receive their name on this day. Boys are usually circumcised within four weeks of their birth.

Buddhism

There is no special ceremony to mark the birth of a child in Buddhism, so people generally follow local customs when celebrating the new arrival into the world.

Christianity

Christians use the practice of baptism, also known as christening, to introduce the new-born into Christianity. Baptism is perceived as an act of dedicating the child back to God and of asking for God's blessings. The service is also used to name the baby in the presence of God, and is often known as a naming ceremony.

Some parents may choose a service of thanksgiving or dedication for the child whereby the congregation gives thanks for the gift of a new life.

Hinduism

Prayers for the child are performed even before the baby is born. Prayers are also given at the birth to welcome the child into the family. A naming ceremony, known as namakarna, is held. The first outing for the child is to the temple where the child receives blessings from the devotees and the deities.

Judaism

After a child is born, the parents are honoured in the synagogue (Jewish place of worship). Both parents may be called up to the reading of the Torah (Jewish holy book) at the Sabbath morning service. A prayer expressing thanks for the well-being of the mother and baby may also be recited.

Baby boys are circumcised on the eighth day of their life by a *Mohel* (doctor/surgeon); blessings and prayers feature in the accompanying ceremony. The baby boy receives his Hebrew name on this occasion – though this can happen in a naming/blessing ceremony subsequently held in the synagogue. Girl infants receive their Hebrew name at such a naming ceremony.

Sikhism

When a baby is a few days old, the family take him or her to a gurdwara (Sikh place of worship) for a blessing and naming ceremony. Armit (baptismal water) is placed on the baby's tongue and some is sprinkled on the baby's face and head by the granthi (person directly concerned with the religious affairs of the gurdwara). The remainder is given to the mother to drink.

During the ceremony, the Guru Granth Sahib (Sikh holy book) is opened at random. The first letter of the child's name begins with the first letter of the first word of the first verse on the left-hand page; the parents decide the name of the child based on this. If the baby is a boy, Singh is added to the name. If the baby is a girl, Kaur is added to the name.

Transition to Adulthood

Christianity

From the age of seven, a young person who had been baptised around the time of his or her birth may receive Holy Communion, though it varies from denomination to denomination.

Some Christian denominations practise the rite of Confirmation. The Church of England confirms generally around 12-14; the Church of Scotland and the free (or non-conformist Churches), such as the Methodists and United Reformed, prefer 16 to 18 for Confirmation, which may be called church membership. During this rite, baptism vows are confirmed by the young people (or adults) themselves. The bishop, priest or minister lays hands on the person and asks God to send the Holy Spirit upon him or her. Confirmation may be received by young people when they feel they are ready to take on a religious commitment, often at the ages of either 11 or 14, depending on their denomination, or may be postponed until adulthood.

Baptist and Pentecostalist denominations carry out the service of believer's baptism of adults. A person wishing to be baptised in this way must be at least 16 years old, as it is believed that only then can a person truly comprehend the relationship he or she has with Jesus Christ.

Buddhism

The different schools of Buddhism encourage young people to develop their own unique identity. Most schools of Buddhism studied in Britain do not have rituals to commemorate a person's entrance into adulthood.

A large proportion of Buddhists in Britain are converts to the faith – many of whom adopt the faith as they reach adulthood. Conversion to Buddhism, known as seeking refuge in Buddhism, can be done by people regardless of their age. It is achieved when a person completes a refuge prayer. The refuge prayer varies between the different schools and among different cultures.

Sikhism

It is a very special and important occasion when a Sikh boy is given his first turban at the age of seven or eight. The turban is tied on the boy's head by a granthi (person directly concerned with religious affairs of the gurdwara or place of worship) or an elderly relative. The event takes place at a gurdwara, close to the Guru Granth Sahib (Sikh holy book), and is witnessed by friends and family.

Hinduism

When Hindu children reach four or five years of age, a ceremonial thread is tied around the child's wrist by the priest or a respected elderly person. The thread represents the three debts that the children owe. The first debt is to worship God, the provider of all their needs. The second is to love and respect their parents. The third is to listen to their religious teacher.

Islam

At the onset of puberty, Muslim girls will often adopt the wearing of the hijab (headscarf). Once young people are physically strong enough, they are also expected to participate in fasting during the month of Ramadan. There are, however, no formal coming-of-age ceremonies commonly practised in the Muslim faith.

Judaism

Jewish parents are responsible for the early-years religious education of the child. Once children have reached school age, they may attend religious classes, sometimes known as *cheder*, which are held after school or on Sunday mornings at their local synagogue. Here they learn about Jewish history and the customs and traditions of Judaism, as well as studying Hebrew.

The coming-of-age ceremony for boys, the *Bar Mitzvah*, takes place at the age of 13. In Liberal Judaism, there is also the equivalent ceremony for girls at the age of 12, known as the *Bat Mitzvah*. These are important ceremonies and a time for great celebration, as they mark the stage of life at which young people are expected to be responsible for their own actions and to fulfil all the duties of Judaism.

Marriage

Islam

The parents of a Muslim couple usually play an important role in arranging marriages through recommendations. Family and friends may also introduce potential couples to one another. However, the couple must both agree to any union.

Once the marriage has been agreed, the new wife is entitled to a gift from the husband. The marriage ceremony includes a formal proposal and a declaration that the couple accept each other. Sermons and prayers are also read during the celebrations.

Buddhism

Marriage is perceived as one of the most important ceremonies of life in the Buddhist faith because the success of the partnership depends on the ability of both husband and wife to give to this world their full creative value as individual human beings.

Hinduism

Parents and friends often play a part in bringing together potential marriage partners through formal or informal introductions, but the final decision to get married depends on the two individuals.

During a Hindu marriage ceremony, *Mantras* (hymns) are recited by a holy person. The husband and wife have to take seven oaths, the most important of which is to be faithful to each other.

While they make their oaths, they walk around the sacred fire, called *Havan*, a maximum of seven times. (Some sections of the community do so a maximum of four times.)

Judaism

During a Jewish wedding ceremony, the couple stand under a *chuppah* (a special canopy), and at the end of the service a glass is broken under foot. There is a formal contract of marriage, known as a ketubbah, which is read out during the ceremony.

It is customary for the bride and groom not to see each other for a week preceding the wedding. Some couples fast on the day before the wedding.

Sikhism

Usually the bride's father takes the initiative in arranging ceremonial commitments through a mediator.

The wedding is held at the gurdwara. The father of the bride gives away the daughter by making her hold one end of a scarf, which rests on the groom's shoulders. The groom holds the other end off the scarf. This is followed by *lavan*, the act of moving around the Guru Granth Sahib (the holy book).

While still holding the scarf, the couple circle the Guru Granth Sahib in a clockwise direction, the groom walking ahead of the bride. Four hymns are sung during this ceremony. On completion of each hymn, the bride and groom will have fully moved around the holy book, bowed to it and sat down in front of it

to listen to the next hymn. After the final hymn, flowers are showered on the newly-wedded couple.

Christianity

The priest or minister performs the marriage ceremony for Christian couples. The bride and groom exchange wedding vows. Bible readings, which may have a special meaning for the couple, are commonly given.

A commitment is made, for better for worse, for richer for poorer. The essence of marriage is that it is an outward and visible sign of spiritual grace.

Death

Hinduism

The deceased person is usually bathed and dressed in traditional white Indian clothes. Family members pray around the body as soon as possible after death has occurred.

At the funeral, most Hindus wear white clothing. The Hindu faith states that the dead must be cremated, as the burning signifies the release of their spirit. But children under five are buried.

Official mourning lasts 13 days during which the scriptures are recited. Ceremonies to mark the death are held annually.

Christianity

Christian funerals vary according to the different denominations of the Christian faith. However, there are many similarities that may include speeches and readings by relatives and close friends. Prayers are said for the dead person whose body is either buried or cremated. The funeral encompasses the Christian hope of life beyond death, based on the belief in Jesus Christ's resurrection celebrated at Easter – the core of the Christian faith.

Family and friends often send flowers to the funeral, though the immediate family sometimes request that mourners instead donate money to charity. Black and other dark colours are commonly worn by mourners at funerals.

Buddhism

It is common for a Buddhist to be cremated after death. Close family and friends will often offer special ceremonial incense, and a eulogy will be spoken. A Buddhist religious leader may give a funeral address, which usually includes an explanation of the Buddhist view of death and rebirth. Some parts of the community wear white clothing at funerals, as this is the colour traditionally linked to death by Buddhists.

Islam

In most Muslim societies, the body is buried. There is a ritual washing of the body before it is placed in a white shroud. Burial is not usually in a coffin; burials with the body only in a shroud are typical. At burial, the face is turned towards Mecca, and prayers are said. Relatives and friends are generally expected not to mourn excessively, as the Islamic faith states that relatives should be comforted by knowing that the deceased has the opportunity to enter *jannah* (heaven/paradise).

The dead are buried as quickly as possible, preferably before sundown on the day of death. Cremation is not practised in Islam. A funeral prayer is said for the recently-deceased person. For several days after death, it is common to recite prayers in remembrance.

Sikhism

When somebody from the Sikh faith dies, relatives and friends are expected to mourn in a relatively reserved manner. This is because death is viewed as a time for praising God, and prayers are said to acknowledge that death is an act of God.

The dead person is bathed and dressed in fresh clothes before being cremated. Hymns are sung in preparation for cremation. Family read the Guru Granth Sahib (the holy book) in stages. The final pages are read after the cremation, when family and friends return to the gurdwara. Hymns are sung about death.

Men and women wear sombre clothes to the funeral. Ashes are collected and scattered in running water or in the sea; any such place that holds sentimental value.

The mourning period lasts between two and five weeks. On the first anniversary of the person's death, the family gather to pray in the gurdwara. The function ends with a meal, known as a *langar*. All functions in gurdwaras end in this way.

Judaism

Jewish practices relating to death and mourning serve two purposes: to show respect for the dead and to comfort the living.

Respect for the dead body is a matter of paramount importance; the body is thoroughly cleaned and wrapped in a simple, plain linen shroud. Orthodox Judaism does not allow cremation but Liberal Judaism does. For burials, coffins are not required, but if they are used they must have holes drilled in them so

that the body comes into contact with the earth.

The funeral service is short. It includes the reading of psalms, an address in memory of the deceased and *Kaddish*, the memorial prayer.

Jewish mourning practices are staged over seven days, 30 days and one year. In the first seven days, prayers are said in the home each evening, with visitors coming by to look after the mourning family. On the anniversary of the death of a loved one, Jews light a memorial candle and say *Kaddish*.

Worship Practice

Buddhism

The word Buddhism means 'the way of enlightenment'. The enlightened mind is worshipped. Buddhists believe all people are capable of enlightenment. To be enlightened means to be compassionate, tolerant, reasonable, moral and engaged in a life that benefits humanity and the natural world.

The type of worship and practice for Buddhists depends on the school being followed. Many Buddhists will place flowers or other plants and light candles and incense before a Buddha-image or some other symbol of the presence of the Buddhahood. People from the Buddhist faith offer a prayer. The central rite of lay Buddhism is the offering of food.

Many congregational meetings of Buddhists take place in people's homes. Others take place in centres/temples if they are nearby.

(Buddhists regard Buddahood as a state in which one attains true and indestructible happiness, a condition of perfect and absolute freedom. This is characterised by boundless wisdom, compassion, courage and life-force.)

Christianity

Christian worship involves praising God in music and speech, reading from the scriptures, prayers of various sorts, a sermon, and various holy ceremonies such as the Eucharist

(also known as Holy Communion, the Lord's Supper or Mass). This is a ceremony in which bread and wine are consecrated and consumed. Depending on the church, the central meaning of these services may be about remembering the Last Supper, a fellowship meal between believers or members believing there is a living presence of Jesus Christ in the bread and wine.

Sunday was made the day of Christian worship, as it is the day that Christians believe Jesus Christ rose from the dead. Christians regard worship as something that they not only do for God, but to provide, through Jesus Christ's example and the presence of the Holy Spirit, help and strength to believers.

Church services on a Sunday divide into two general types: Eucharistic services that focus on the act of Holy Communion and Services of the Word without this ceremony but instead a sermon. The preacher delivering the sermon speaks to a biblical text, making it relevant to those present.

Different churches, even within the same denomination, will use very different styles of worship. Some will be more elaborate with a choir singing; others will hand over the music to the congregation. Some leave much of the action to the preacher; others encourage greater congregational participation.

Islam

Worshipping God through prayer is regarded as the most essential obligatory duty that a Muslim must perform. On Fridays, prayer in congregation at a mosque, known as *Jummuah* prayer, is considered compulsory for men. Women may also attend prayers at the mosque if they choose to do so. Most mosques have separate sections for men and women to pray. However, because of limited space, some mosques do not accommodate women. The *Jummuah* prayer is said at noon where an Imam (person leading the prayer) delivers a *Khutbah* (sermon), which contains guidance for Muslims on how to live their lives in remembrance of God.

A Muslim's duties, as described in the Five Pillars of Islam, are:

1. **Shahadah** – the belief in one's heart and the declaration that "there is no God but God and Muhammad is his prophet." The name for God in Arabic in the Qur'an is Allah. Once a person declares the *Shahadah* in Arabic, he or she becomes a Muslim
2. **Salat** – to perform prayers five times a day between the break of dawn and night-time, often just before sleeping. Muslims must wash their heads, arms and feet before praying. Muslims always face the direction of Mecca when praying
3. **Zakat** – to donate a proportion of one's savings to the poor and needy annually
4. **Sawm** – to fast during the ninth lunar month of the Arabic calendar (Ramadan). Muslims believe this to be the month that Muhammad received the first revelation of the

Qur'an from God
5. **Hajj** – to make at least one pilgrimage to Mecca if Muslims are economically and physically able to.

Judaism

For those who choose to practise Judaism, worship means being a part of the synagogue community and attending services there on the Sabbath and on Jewish festivals. In Orthodox synagogues there are prayer services every day of the week. Liberal synagogues have a liturgy for weekdays but focus on the Sabbath and festivals.

For both Liberal and Orthodox traditions, weekday prayers may be recited at home. The key feature of the Sabbath service on Saturday morning is the reading from the Torah (Jewish holy book).

The **Shabbat**, or Sabbath, begins with the lighting of candles at sunset on Friday and ends with sundown on Saturday evening. Orthodox Jews believe that on the Sabbath they are prohibited to travel by car or public transport or to carry out a wide range of activities that can be defined in any manner as 'work'. Liberal Judaism permits Jewish people to interpret the restrictions on travel and work more flexibly, while not actually hindering their observance of the Sabbath.

Hinduism

Worship takes place at home and/or at the temple. Most Hindu homes have small altars where daily worship takes place. Visiting a temple is an important part of worship in which the deities are worshipped and glorified through prayers accompanied by dancing and musical instruments.

Some Hindu practices incorporate meditation. Other activities public rituals and puja, a ceremonial dinner for a God. During the ceremony, worshippers sip water and pray for peace and ask that God makes body, soul and mind pure, just as the water is pure. They touch different parts of their bodies and pray that God will keep all their senses in perfect working order.

Sikhism

There are no fixed days for worship at the gurdwara, but the main service of the week is held on either Saturday or Sunday. The times of the service are determined by each gurdwara.

Usually, all the family attend the service together. The service begins with the giani reciting the prayer. A giani is a scholar of the Punjabi language and literature; Punjabi is the traditional language spoken by Sikhs.

There is singing of hymns from the scriptures, which is accompanied by *tabla* (drums) and harmonium, and sometimes other instruments. Religious or historical poetry may also be read, as well as speeches from members of the congregation. People who participate in these activities feel that this is one way in which they can serve their God and fellow Sikhs.

The *giani* usually gives a sermon,

which may explain some verses of the Guru Granth Sahib (Sikh holy book) or provide suggestions about how Sikhs should conduct themselves in their daily lives.

At the end of the service, *Karah Parshad*, which is made from semolina, clarified butter, sugar and water, is served in small amounts to the congregation. One has to accept it with two hands cupped together and eat the sweet straightaway. The eating of the *Karah Parshad* together shows fellowship and equality among the congregational members. A meal is always served after the service, known as *langar*.

Diet & Clothing

Buddhism

Most Buddhists believe they have to be vegetarians. They do not wear clothing made from an animal. A lay Buddhist is not required to wear robes.

Christianity

Christians are not required to adhere to a particular dress code. However, they are expected to wear modest clothing during church services. Some Christians choose to make a special effort with what they wear to church.

There are no special dietary requirements among the majority of Christian denominations. Traditionally Christians chose not to eat meat on Friday, though fish could be eaten. This was to remember the crucifixion of Jesus Christ on Good Friday.

Orthodox and African Caribbean Christians generally still observe fasts strictly. Fasting can form an important part of other Christians' life, particularly during the period of Lent.

Hinduism

Hindu women often wear a long dress, known as a *sari*, while some Hindu men frequently wear a scarf, known as *angarkha*.

Hindus are under strict instructions not to harm living things, and so most of them will be strict vegetarians. Some may not eat eggs or fish. Hindus will not eat anything that contains beef products because the

cow is a sacred representation of the bounty of the Gods.

The orthodox Hindu diet also excludes alcohol, as well as stimulating food such as onions and garlic.

A red powder mark at the parting of hair on the forehead of Hindu women indicates that the woman is married. This red powder mark is different from a *bindi*, which is what usually appears as a red dot on the forehead and is also worn by some Hindu women. The *bindi* is now perceived more as a fashion accessory than having any religious or cultural meaning.

Jewellery usually has religious or cultural significance, like a woman's bangles that are removed only on her husband's death. Some Hindus wear a multi-coloured thread tied on to the wrist during religious ceremonies or sometimes tied on the wrist on a regular basis.

Islam

Muslim men and women are required by the Qur'an to dress modestly. Therefore all Muslims should wear loose clothes that do not show off their bodies. Muslim women may choose to wear a scarf over their head and upper torso. This scarf is known as the *hijab*. Some women may also choose to cover their faces with a veil referred to as the *nikkab*. Most Muslim men believe they are not permitted by their faith to wear pure silk or gold. Some Muslims believe smoking to be forbidden by their faith.

Pork is *haram* (forbidden) for Muslims. In addition, Muslims will only eat *halal* meat or chicken. This is meat that has come from an animal slaughtered without the use of electric stunning. Some Muslims will eat *kosher* meat as prepared by Jewish people.

Alcohol is forbidden in Islam and is not used as an ingredient in cooking.

Judaism

Orthodox Jewish men are required to cover their heads in the synagogue, while at prayer elsewhere and when visiting cemeteries. Most wear a skull-cap known as a *kippah*, *yarmulke* or *kappl*. Some Orthodox men wear a kippah throughout the day. In Liberal Judaism, both men and women are encouraged to wear a *kippah*.

Jewish religious law deems certain foods *kosher*, meaning 'fit' or 'appropriate'. Certain foodstuffs such as pork, rabbit and shellfish are not *kosher*. There are rules about how animals must be slaughtered. Meat and dairy products must be kept separate.

Sikhism

Sikh men and boys are often seen in turbans, which come in many colours and are worn in various styles. A turban is not merely a headscarf – it is directly connected with the Sikh way of life. It also shows that the man is proud to be a Sikh. Sikhs should be in possession of five symbols, which all start with the letter 'k':

1. Kes - the hair on the head and

face, which must remain uncut. The hair on the head must remain covered
2. Kanga – a small comb for keeping the hair clean and tidy
3. Kirpan – a sword made from steel which is usually 8 to 10 inches long
4. Kara – a steel bracelet to remind the wearer of his unity with God and the Sikh brotherhood
5. Kach – a pair of shorts worn as underwear.

Festivals

Hinduism

Spiritual life is not sombre; it should be a continuous celebration. Hinduism is full of colour and festivities.
Throughout the Hindu year, there are festivals and sacred holidays, each of which has its own character to be observed in a particular way and mood. In Hinduism, religious festivals are vital to the spiritual development of the people and are considered to be "the mother of devotion."
Diwali is regarded as the most important religious festival in the Hindu faith. Known also as the 'Festival of Lights', it celebrates the new year. As the calendar used by Hindus is based on the lunar system, the date of the festival is not fixed. Therefore, the date for Diwali can fall between late October and mid-November.

Christianity

Easter is the culmination of the Lent and Holy Week period. Lent lasts for 40 days. For practising Christians, Lent is seen as a preparation time for Easter. Lent may involve abstaining from particular foods, or by giving to charity, or by practising more prayer. Holy Week has three important days leading up to Easter Sunday: Maundy Thursday, Good Friday and Holy Saturday. Maundy Thursday marks the last supper, which Jesus Christ celebrated with his disciples and at which he gave important teaching and examples to them. Good Friday commemorates the day of Jesus Christ's death by crucifixion. Holy Saturday (observed more by some

churches than others) recalls the day when Christ was lying in the tomb before the Resurrection on the first Easter Sunday.

Easter is a major festival day and a joyful day for all Christian churches, which may have very different styles in marking the occasion. Easter eggs are used to symbolise new life. Eggs are an ancient Christian and Jewish symbol.

Christians celebrate Christmas, an important festival in their faith as it marks incarnation and birth of Jesus Christ. It follows a month of preparation known as Advent. Some Christians, particularly from Africa and the Caribbean, and Protestants in Scotland and Ireland, place more emphasis on the prayers that take place at midnight on 31 December. Because they mark the beginning of the new year, the former tend to focus on thoughts of families in their countries of origin.

Pentecost, also known as Whitsun, is the third important festival of the Christian Year. It is often described as the birthday of the Church, marking the incident, 40 days after Easter, when the Holy Spirit descended upon the assembled Christian believers, enabling them to go out and spread the Gospel to all nations.

Islam

The word for 'festival' in Arabic is *Eid*. The two festivals for Muslims are Eid-ul-Fitr and Eid-al-Adha. Muslims use the lunar calendar so the dates for each Eid move forward by approximately two weeks from the preceding year.

Eid al-Adha is the festival for those who do not perform the Hajj (pilgrimage) to celebrate the day after the Arafat. (Arafat is a reference to the site where the Hajj is concluded.) Eid al-Fitr is a festival after a month of fasting known as Ramadan. It celebrates obedience to Allah and his command to fast in the holy month of Ramadan.

Judaism

Hanukkah is an eight-day holiday starting on the 25th night of the Jewish month of *Kislev*. *Hanukkah*, which means 'dedication', is also known as the 'Festival of Lights'. The holiday goes back almost 2,400 years. *Hanukkah*, is a special time for children. Gifts and *Hanukkah* money are exchanged. Some families give a small present on each of the eight nights of the festival.

Sikhism

Sikhs call their festivals *gurpurbs*. The celebration of any festival starts with the *Akhand Path*. This is the continuous reading of the entire Guru Granth Sahib (Sikh holy book) in relays of one or two hours by competent readers. It takes 48 hours to complete the reading, which starts two days before the *gurpurb*.

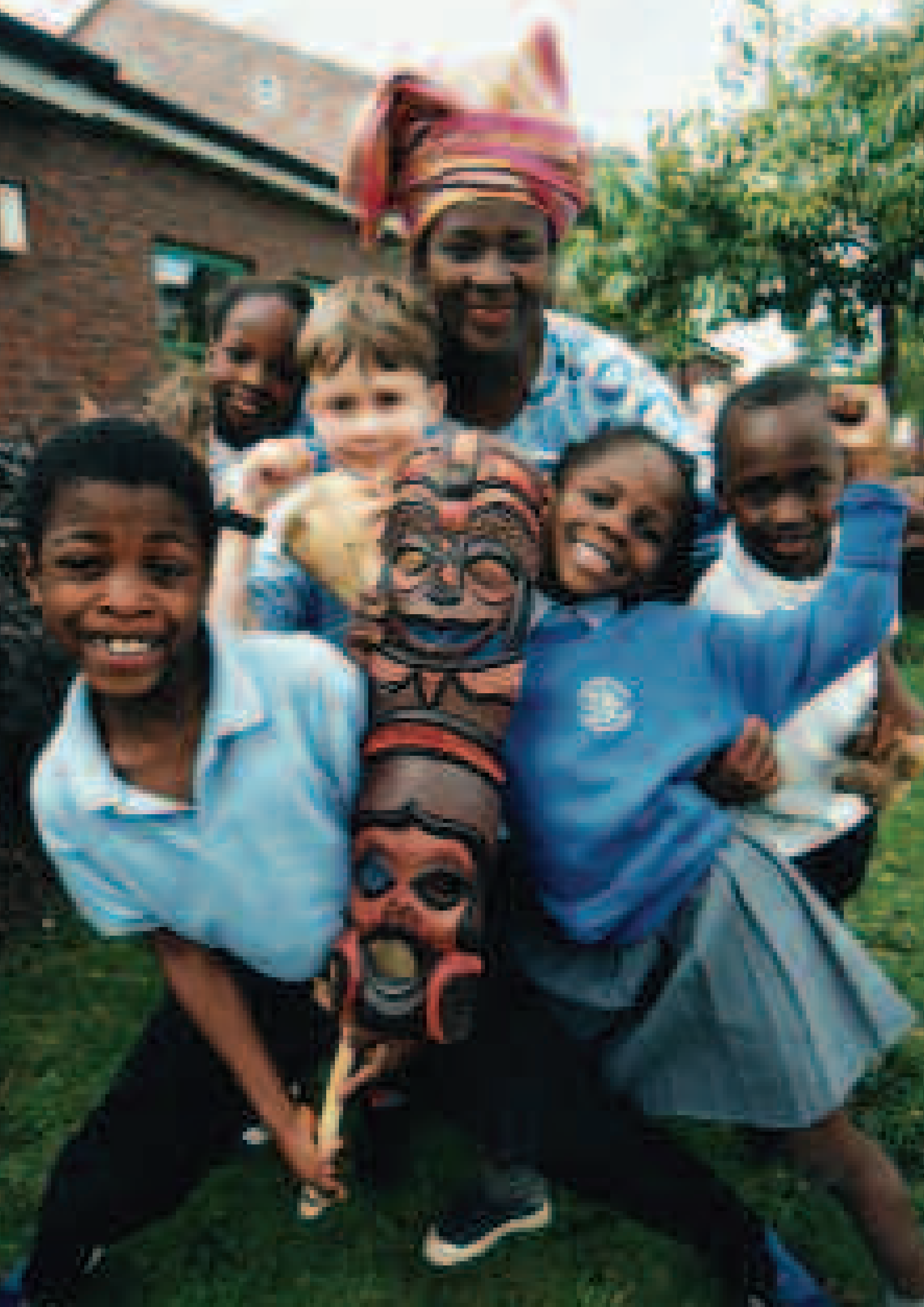
Buddhism

New Year's Day marks the first day, the first month, the beginning of the year and the start of spring.

New Year may be considered the most important religious festival of the Buddhist faith. On 31 December at midnight, Buddhists chant the *Gongyo*, which means assiduous practice. This signifies starting afresh and focuses us on what Buddhists want to achieve. It also celebrates what has been done in the last year.

Coming up on page 47 - Useful contacts.

Finding out more



Useful contacts for help and information about every element of community cohesion:

OFFICIAL AND ADVISORY BODIES

Home Office

The Cohesion and Faiths Unit provides ministers and officials with advice on cohesion and religious issues and aims to raise awareness so that government departments better understand the impact of policies on faith communities. It also seeks to promote dialogue between faith communities.

020 7035 0403
www.homeoffice.gov.uk
email: CommunityCohesion@homeoffice.gsi.gov.uk

Inner Cities Religious Council

This is located in the Office of the Deputy Prime Minister and focuses on involving faith communities in urban regeneration.

020 7944 4400
www.odpm.gov.uk
email: icrc@odpm.gsi.gov.uk

Commission for Racial Equality

The CRE is a publicly-funded, non-governmental body set up under the Race Relations Act 1976 to tackle racial discrimination and promote racial equality. It provides information and advice, and works to raise awareness of race issues

020 7939 0000
www.cre.gov.uk
email: www.cre.gov.uk

Runnymede Trust

The Trust acts as a bridge-builder between various minority ethnic communities and policymakers. Its website carries downloads of publications about community cohesion and racial issues.

020 7377 9222
www.runnymedetrust.org
email: runnymede@trt.demon.co.uk

MEDIA CODES AND GUIDANCE

Society of Editors

The Society of Editors campaigns for media freedom, self-regulation, the public's right to know and the maintenance of standards in journalism.

01223 304080
www.societyofeditors.org
email: info@societyofeditors.org

Media Trust

The Media Trust works in partnership with the media industry to help the voluntary sector build effective communications.

020 7874 7603
www.mediatrust.org
email: info@mediatrust.org

Press Complaints Commission (PCC)

All newspapers and magazines voluntarily submit to the PCC's jurisdiction. Its code is written into newspaper journalists' contracts.

020 7583 1248
www.pcc.org.uk
email: complaints@pcc.org.uk

Office for Communications (Ofcom)

Ofcom regulates all broadcasting in the UK. Broadcasters are required by law to follow its codes.

020 7981 3040
www.ofcom.org.uk
email: contact@ofcom.org.uk

BBC.

Its Producer Guidelines are a source of advice to broadcasters on dealing with sensitive issues.

www.bbc.co.uk/info/policies/producer_guides

The BBC also has website pages devoted to religion. They offer a guide to beliefs and practices and also to its standpoint on ethical issues such as abortion, same-sex marriage and euthanasia

www.bbc.co.uk/religion

National Union of Journalists

The NUJ represents thousands of journalists in the UK. It encourages its members to work according to its code of conduct.

020 7278 7916
www.nuj.org.uk
email: info@nuj.org.uk

Chartered Institute of Journalists

The CIOJ campaigns for press freedom and acts as a trade union for its members in journalism and public relations.

020 7252 1187
www.ioj.co.uk
email: memberservices@ioj.co.uk

Mediawise

A charity concerned with ethical journalism. Provides advice and its own guidelines.

0117 941 5889
www.mediawise.org.uk
email: info@mediawise.org.uk

ASYLUM AND REFUGEES

European Council on Refugees and Exiles

020 7377 7556
www.ecre.org

Information Centre about Asylum and Refugees

020 7848 2103
www.icar.org.uk

National Asylum Support Service

020 7633 0304
www.ind.homeoffice.gov.uk

Refugee Action

0161 233 1956 / 020 7654 7714
www.refugee-action.org.uk

Refugee Council

020 7820 3057
www.refugeecouncil.org.uk

UN High Commissioner for Refugees

020 7932 1020
www.unhr.ch

FAITH GROUPS

National Spiritual Assembly (Baha'i)
020 7584 2566
www.bahai.org.uk
email: nsa@bahai.org.uk

Buddhist Society
020 7834 5858
www.buddhistsociety.org
email: info@thebuddhistsociety.org.uk

Network of Buddhist Organisations (UK)
0845 345 8978
www.nbo.org.uk
email: secretary@nbo.org.uk

Church of England
020 78981000
www.cofe.anglican.org

Roman Catholic Church
www.catholic-church.org.uk

Catholic Bishops' Conference of England and Wales
020 7630 8220
www.catholic-church.org.uk
email: ccs@cbcew.org.uk

Free Churches Group
020 7529 8141
www.churches-together.org.uk
email: freechurch@cte.org.uk

Churches Together in Britain and Ireland
This is the ecumenical umbrella body for the main Trinitarian churches in England, Scotland, Wales and Ireland
020 7654 7254
www.ctbi.org.uk
email: info@ctbi.org.uk

Churches Together in England
020 7529 8141
www.churches-together.org.uk
email: office@cte.org.uk

Action of Churches Together in Scotland
01786 823588
www.acts-scotland.org
email: ecumenical@acts-scotland.org

CYTUN/Churches Together in Wales
029 2046 4204
www.cytun.org.uk
email: post@cytun.org.uk

African-Caribbean Evangelical Alliance
020 7735 7373
www.aceauk.org
email: acea@eauk.org

Council of African and Afro-Caribbean Churches (UK)
020 7274 5589

Hindu Council UK
020 8566 5658
www.hinducounciluk.org
email: info@hinducounciluk.org

National Council of Hindu Temples
01923 350093
email: bimal.krsna.bcs@pamho.net

Jain Centre
www.jaincentre.com

Board of Deputies of British Jews
020 7543 5400
www.bod.org.uk

email: info@bod.org.uk

Muslim Council of Britain
0208 432 0585
www.mcb.org.uk
email: admin@mcb.org.uk

Network of Sikh Organisations
020 8544 8037
www.nsouk.co.uk
email: nso@sikhism.wanadoo.co.uk

Zoroastrian Trust Funds for Europe
020 7328 6018
www.ztfe.com
email: secretary@ztfe.com

OTHER MINORITY GROUPS

Gypsy Council for Education, Culture, Welfare and Civil Rights
01708 868986
www.thegypsycouncil.org
email:
thegypsycouncil@btinternet.com

Irish Traveller Movement in Britain
info@irishtraveller.org.uk
email: info@irishtraveller.org.uk

Friends, Families and Travellers
01273 234 777
www.gypsy-traveller.org
email: fft@communitybase.org

Gypsy and Traveller Law Reform Coalition
020 7625 2255
www.travellerslaw.org.uk
email: romanistan@yahoo.com

INTER-FAITH ORGANISATIONS

Scottish Inter Faith Council
0141 429 4012
www.interfaithscotland.org
email: sifc@interfaithscotland.org

Inter Faith Council for Wales
029 2075 0990
email: aschwartz@clara.co.uk

Northern Ireland Inter Faith Forum
028 9038 4328
interfaithni@stran.ac.uk

Council of Christians and Jews
020 7820 0090
www.ccj.org.uk
email: cjrelations@ccj.org.uk

International Interfaith Centre
01865 202745
www.interfaith-center.org
email: interfaith@interfaith-center.org

Maimonides Foundation
(Jewish-Muslim)
020 7518 8282
www.maimonides-foundation.org
email: info@maimonides-foundation.org

Religions for Peace UK
01962 774221
hopeis@btinternet.com

Three Faiths Forum
020 7485 2538
www.threefaithsforum.org.uk
email: Sidney@Sternberg-foundation.co.uk

United Religions Initiative
O17687 77671
www.uri.org.uk

email: info@uri.org.uk

World Congress of Faiths

01932 855400
www.worldfaiths.org
email: enquiries@worldfaiths.org

In addition, there are about 200 regional and local inter-faith groups, all working to promote good inter-faith relations. For a full list, see the website of the Inter-Faith Network for the UK at www.interfaith.org.uk

OTHERS

Information about the food requirements of different faiths can be found on this website:

www.faithandfood.com

The same creator set up Tolerance Ltd to promote inter-faith relationships. Its website seeks to improve the understanding of religion in a secular society.

www.adamandeveit.net

Acknowledgments

We have received responses and help from a great many organisations but acknowledge especially the contribution from the following:

Press Complaints Commission

Ofcom

Southwark Alliance

Southwark Multi-Faith Forum

BBC

ITV

ITN

Leicester Mercury

Bradford Telegraph & Argus

Evening Mail, Birmingham

Trinity Mirror

Coventry Evening Telegraph

Lancashire Evening Post

Oldham Evening Chronicle

The Guardian

The Observer

Newspaper Society

National Union of Journalists

Mediawise

University of Sheffield

Gypsy Council

Irish Traveller Movement in Britain

Friends, Families and Travellers

Derbyshire Police

Index

A Mark of Faith, 32
Action of Churches Together in Scotland, 49
adulthood, 34–5
African people, 7, 15, 19
African-Caribbean, 15
African-Caribbean Evangelical Alliance, 49
Afro-Caribbean, 15
Amir Khan, 24
Arab people, 15
Asian Eye, 26
Asian people, 15, 24
asylum seekers, 16–19, 25

Baha'is, 7, 49
Bangladeshi community, 27
baptism, 33
Baptists, 34
Bar/Bat Mitzvah, 35
Barker, Charles, 25
BBC, 14, 28, 29, 48
BBC Producer Guidelines, 20
Beatty, Kevin, 24, 30
Bell, Sir David, 30
Birmingham, 7
birth, 33–4
black, 15
black people, 15, 24
Board of Deputies of British Jews, 50
Bolton Evening News, 24
Borrell, Roger, 14
Bradford Telegraph & Argus, 26, 29
British National Party, 27
British Pakistani, 15
BSkyB, 14
Buddhism, 7, 33, 35, 36, 38, 39, 42, 45–6
Buddhist Society, 49
Burnley Express, 27

Campaign for Racial Equality (CRE), 25, 29
Caribbean people, 7, 15
Carlton Television, 14, 28
Carter, Nick, 14, 28
Catholic Bishops' Conference of England and Wales, 49
Channel 4, 14, 28–9
Channel 5, 14
Chartered Institute of Journalists, 48
children, 23
Christianity, 7, 19, 33, 34, 37, 39–40, 42, 44–5
Christmas, 45
Church of England, 34, 49
Church of Scotland, 34
Churches Together in Britain and Ireland, 49
Churches Together in England, 49
Churches Together in Wales, 49
circumcision, 33
clandestine entrant, 16, 19
clothing, 35, 37–8, 42–4
Cohesion and Faiths Unit, 47
coloured, 15
Commission for Racial Equality (CRE), 17, 47
Community Cohesion Pathfinder programme, 32
Community NewsWire, 25
confirmation, 34
Council of African and Afro-Caribbean Churches (UK), 49
Council of Christians and Jews, 50
Coventry, 25
Coventry Evening Telegraph, 25, 27

CRE *see* Campaign for Racial Equality, Commission for Racial Equality
Crucifixion, 20, 42, 44
Cultural Diversity Network, 14, 28
CYTUN/Churches Together in Wales, 49

Daily Telegraph, 30
death, 37–9
Detroit Free Press, 27
diet, 42–3; *see also* food
Dinn, Jamsheed, 27
Diversity in the Newsroom, 28, 29
Diwali, 30, 44
Dyke, Greg, 28

Easter, 45
economic migrant, 15
Editors' Code of Practice, *see* Press Complaints Commission code
Eid-al-Adha, 45
Eid-al-Fitr, 45
ELR, *see* Exceptional Leave to Remain
Employability Forum, 10
entrant, clandestine, 16
entrant, illegal, 16
ethnic, 15
European Council on Refugees and Exiles, 48
***Evening Mail* (Birmingham)**, 14, 24, 26, 27, 30
Exceptional Leave to Remain (ELR), 16

faith, *see* religions
fatwa, 19
festivals, 24, 44–6
Financial Times, 30, 31
food, 21, 23, 24, 51; *see also* diet
Free Churches Group, 49
Friends, Families and Travellers, 50
fundamentalists, 19

GMTV, 14
Gospels, 20
Granada, 14
Greater London Authority, 9
Guardian, 30, 31
Guild of Editors, 10
gurpurbs, 45
Gypsies, 15, 17–18, 19, 21–2
Gypsy and Traveller Law Reform Coalition, 50
Gypsy Council for Education, Culture, Welfare and Civil Rights, 50

Hajj, 45
half-caste, 15
Hanukkah, 45
Hindu Council UK, 49
Hinduism, 7, 30, 33, 35, 36, 37, 41, 42–3, 44
HIV, 21
Home Office, 32, 47
Horrocks, Paul, 29
humanitarian status, 16

illegal asylum seeker, 17, 18
illegal entrant, 16
illegal immigrant, 16, 18–19, 21
ILR, *see* Indefinite Leave to Remain
immigrant, 16
Indefinite Leave to Remain (ILR), 16
Independent, 30
India/Indian, 7, 15
Information Centre about Asylum and Refugees, 9, 48
Inner Cities Religious Council, 47
Inter Faith Council for Wales, 50
International Interfaith Centre, 50
Irish Travellers, 15, 17–18, 19
Irish Traveller Movement in Britain, 50
Islam, 19, 33, 35, 36, 38, 40–1, 43, 45; *see also* Muslims
Islam Awareness Week, 27

ITN, 14, 28
ITV News, 29
ITV, 9, 14, 29

Jain Centre, 49
Jains, 7
Jamsheed Dinn, 27
Jews, 7, 11, 19
jihad, 19
Jones, Clive, 9, 14, 29
***Journal* (Newcastle)**, 26–7
Judaism, 33, 35, 36, 38–9, 41, 43, 45

Khan, Amir, 24
Koran, 19

Lancashire Evening Post, 27
law, 10
Leeds, 28
Leicester, 7
Leicester Mercury, 14, 26, 28, 30
Living Together, 26–7
London, 7

Maimonides Foundation, 50
Manchester, 7
marriage, 21, 24, 36–7
Media Trust, 8, 25, 47
Mediawise, 48
Methodists, 34
migrant, economic, 15
mixed race, 15
Mohammedan, 19
Moslem, 19
mulatto, 15
Muslim, 7, 9, 11, 19, 26, 27, 33
Muslim Council of Britain, 50
Musselman, 19

namakarna, 33
National Asylum Support Service, 48
National Council of Hindu Temples, 49
National Health Service, 15, 21
National Newspaper Diversity Forum, 30
National Spiritual Assembly (Baha'i), 49
National Union of Journalists, 48
negro/negroes, 15
Network of Buddhist Organisations (UK), 49
Network of Sikh Organisations, 50
non-white, 15
Northern Ireland Inter Faith Forum, 50

Office for Communications (Ofcom), 9, 11, 48
Oldham Evening Chronicle, 24, 25, 27
Osama bin Laden, 19

Pakistani, 15
Pakistani British, 15
PCC, *see* Press Complaints Commission
Pentecostalists, 34
Poole, Dr Elizabeth, 9
Press Association, 25
Press Complaints Commission (PCC), 11, 22, 47
Press Complaints Commission code, 8–9, 11–12, 17, 20
Preston Muslim Media Committee, 27

Qur'an, 19, 20

Race in Media awards, 29
Race Relations Act 1976, 10, 47
Race Relations Amendment Act 2000, 10
racist groups, 25, 27
Ramadan, 24, 35, 45
Reeves, Marc, 26, 30
Refugee Action, 48
Refugee Convention 1951, 17, 18
Refugee Council, 48
refugees, 10, 16, 17

religions, 7–9, 11–12, 20, 23, 32–46
Religions for Peace UK, 50
Roma refugees, 21
Roma/Romany Gypsies, 15
Roman Catholic Church, 49
Runnymede Trust, 47

Sabbath, 20, 41
Scottish Inter Faith Council, 50
Shabbat, *see* Sabbath
Sharon, Ariel, 11
Sikhism, 33–4, 35, 36, 38, 41–2, 43–4, 45
Sikhs, 7
Society of Editors, 10, 28, 29, 32, 47
Southwark Alliance, 32
statistics, 21
stereotyping, 20
Stoke Sentinel, 25
Sun, 30

taboos, 23
television, 9, 14
terrorism, 11, 21
Three Faiths Forum, 50
The Times, 30
Tolerance Ltd, 51
Travellers, 15, 17–18, 19
Trinity Mirror, 26

UN High Commission for Refugees, 48
United Nations Refugee Convention 1951, 16
United Reformed Church, 34
United Religions Initiative, 51

weddings, 21, 24, 36–7
Williams, Jim, 24, 25
women, 21, 23
World Congress of Faiths, 51
worship, 39–41
***Yorkshire Evening Post* (Leeds)**, 25
Yorkshire Television, 28
Zoroastrian Trust Funds for Europe, 50
Zoroastrians, 7