



A Guide to the World's Major Religions



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FOREWORD

This booklet has been produced for County Council employees and councillors to increase understanding of the world's major religions. The guide is intended to promote an awareness of religious diversity in Devon with an emphasis on tolerance and respect but is not intended to be definitive.

The principles of equality and inclusion are core strategies that lie at the heart of the County Council's strategic objectives. We hope that the guide will be of practical and symbolic importance in helping to engage effectively with colleagues and communities.

Councillor Jill Owen
Member Equality Champion

INTRODUCTION

I hope that you enjoy reading this guide and that it will extend your knowledge and understanding.

As we carry out our work it is important to remember that observance of cultural norms and adherence to religious beliefs are very personal matters and that some people are members of no religion.

This guide offers a general view but cannot provide all the answers to the questions that may arise. If you are in doubt it is important to ask. A polite and well-intentioned inquiry about how to pronounce a name, how to address a person or about a particular religious belief or a language requirement will not be offensive when promoted by a genuine desire to get it right.

The Council has healthy relationships with many faith groups in Devon and looks forward to working with its partners to develop and strengthen those in the future for the benefit of all local people.

I would like to express my thanks to members of the Standing Advisory Council for Religious Education and individual faith communities in Devon who have worked with us to produce this guide.

Philip Jenkinson, Chief Executive
Officer Equality Champion



BASIC PRINCIPLES

Devon County Council acknowledges that the experience of discrimination is a reality for people in Devon. Because of race, gender, age, disability, sexual orientation and other issues people are denied life opportunities, find access to services more difficult, and suffer inequalities. This results in injustice that needs to be addressed.

What can we do to demonstrate fairness and build confidence?

- Treat everyone with dignity and respect.
- Recognise and guard against our own prejudices - we all have them.
- Make ourselves aware of issues that affect people from minority communities.
- Don't assume that treating everyone the same is the same thing as treating everyone fairly. For example, holding a meeting at a particular time may cause difficulties for members of some faiths who practise ritual prayer at set times.
- Be colour conscious, not colour blind. Fair treatment involves taking account of difference.
- Don't assume that everyone has a religion. Many people seek to live good and responsible lives without religious beliefs.
- Where you know that someone is a member of a faith community, respect the values of that tradition.
- Don't project religious or racial stereotypes. This involves categorising a group on knowledge or experience of the actions or behaviour of a few people from that particular group. Racial stereotyping can be seen in views that certain racial groups are 'good at sport' or 'keep to themselves' and should be avoided.
- Don't perceive minority ethnic groups as 'the problem'. 'The problem' may lie in other people's perception of the culture and traditions of minority groups.

TERMS AND TERMINOLOGY

Try to avoid using inappropriate, dated or offensive words. Language and ideas are living and developing all the time. Some words that were once acceptable no longer are. Some words that are acceptable to some people are not acceptable to others. The following is a guide:

- Black** The term 'Black' is sometimes used as a political expression and refers to African, African Caribbean and other Minority Ethnic people who share a common experience of racism or racial discrimination in the UK. By defining themselves as Black they refer to their own collective experiences in resisting, challenging and surviving racism.
- Coloured** The once commonly used term "coloured people" is now generally disliked and felt to be offensive or patronising: it should therefore normally be avoided.
- Ethnics** This is an exclusionary expression, which should not be used.
- Half-Caste** The term "half-caste" is generally found offensive and should be avoided. It is a negative term, which suggests that a person is half of something that is often seen as half bad and half good.
- Immigrants** The description of all people of minority ethnic origin as "immigrants" is highly inaccurate, exclusionary and liable to give offence. It should be avoided.
- Minority Ethnic** Use of this term is accepted and makes it clearer that it is not just the minorities, but also the majority that has an "ethnic" identity. It is important to counter the idea that it is only the minorities who are "ethnic".
- Dual or Mixed Heritage** This means that a person has parents and relatives from more than one culture.
- Non-White** The term "non-White" implies a negative value judgement and should not be used.
- Visible Minorities** The expression "visible minorities" has gained ground in the last few years as an acceptable term whose scope is wider than "Black", but may be problematic.

CULTURE

We are all born within a culture and we learn it from our earliest days. Our culture helps to shape the way we view the world and others. Culture is defined in many ways but can be basically translated into the ideas, customs, traditions, values, attitudes, influences and conduct of the way we live. Culture can be influenced by history, geography, parents, family, friends, education, religion, and personal beliefs but is not defined by one alone. The most important thing to note is that culture is dynamic and not monolithic. It is not static, but changes and develops over time. There are differences between families who have the same cultural background.

RELIGION AND RELIGIOUS FESTIVALS

Religion in one form or another plays a part in the lives of most of the world's population, sometimes dictating what they eat, where they live, what they wear, whom they marry and influencing their beliefs and values. While some religions will hold out the promise of a future life in the hereafter, most religions, whether they believe in one God, many gods or no god, will encourage a life of moral rectitude and respect for others.

Devon residents were asked about their religion in the 2001 census. The following picture was revealed:

Christian	74.84%	Sikh	0.02%
Buddhist	0.24%	Other Religions	0.40%
Hindu	0.05%	No Religion	16.25%
Jewish	0.09%	Religion not stated	7.90%
Muslim	0.21%		

At the back of this guide are a list of websites which provide calendars of religious festivals. It is important to remember that some dates are approximate (the day may vary by a day either side of the date stated) and will be determined in most cases by the sighting of the moon and the traditions of the community.

BAHA'Í

People who follow Bahá'u'lláh (the Glory of God) the Founder of the Bahá'í Faith, are known as Bahá'ís. It began in Persia in 1844. Bahá'u'lláh's advent was proclaimed by a Herald, known as The Báb (the Gate), who was also a messenger of God. The Báb prepared the people for the coming of Bahá'u'lláh much like John the Baptist did for Christ. Bahá'u'lláh said that he was the bringer of divine revelation to fulfil the promises made by previous Messengers of other religions, and to offer further guidance to humankind.

The shrines of the Báb and Bahá'u'lláh now situated in the Holy Land (Israel), are the most holy places of pilgrimage for Bahá'ís.

The Bahá'í Faith has since established itself all over the world. Bahá'ís come from virtually every nation, ethnic group, culture, profession and social or economic class. More than 2100 different ethnic and tribal groups are represented.

The main theme of Bahá'u'lláh's message is unity and world peace. He taught that

- there is only one God,
- all the world's religions represent aspects of one changeless and eternal Faith of God,
- all humanity is one race, destined to live in peace and harmony
- men and women should have equality of opportunity

Bahá'ís believe that the future of the world lies in a single world order existing for the benefit of everyone, regardless of race, religion, gender or class.

The importance of education is a central theme.

Other points to note:

Some obligations of a Bahá'í:

- Pray daily.
- Read some of the Bahá'í Scriptures daily.
- Observe the Bahá'í Fast if not exempt from it.
- Engage in some type of work profitable to humankind in a spirit of service.
- Endeavour to lead a Bahá'í life.
- Endeavour to teach the Faith by example and word.
- Support the Bahá'í administrative system.

- There are no specific dietary laws although vegetarianism is encouraged as a healthier lifestyle.
- Alcohol and taking of habit forming drugs is strictly forbidden unless prescribed by a doctor.

Followers: Bahá'ís

Holy Books: Bahá'u'lláh wrote extensively, including Kitab-i-Aqdas (The Most Holy Book). This is the basis of Bahá'í moral principles and institutions. The Kitab-i-Iqan contains the doctrinal beliefs

Holy Day: observe whichever day is customary to the country

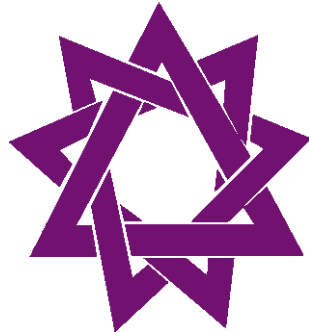
Language: use whichever language is spoken in country in which they live

Community Contacts:

<http://www.bahai.org.uk>

Exeter:
Joyce Sherwani
Tel: 01392 279922

Torbay and South Devon:
Jan Mughrabi
Tel: 01803 556632



BUDDHISM

Buddhism originated in Asia and has spread worldwide. Its origins are traced back to Siddhartha Gautama, also known as Shakyamuni, more popularly known as the Buddha. The word Buddha means 'the enlightened one'.

Buddhism is a way of life and philosophy based on the experiences of Prince Siddhartha Gautama who was challenged by the existence of suffering. His search resulted in his enlightenment. His conclusion was that it was caused by ignorance, hatred and greed and could be eliminated if these were addressed. His guidance demonstrated that the 'Noble Eightfold Path' is the way to do this.

Lay Buddhists seek to live by five precepts:

To refrain from

- harming any living thing
- taking what is not given
- sexual misconduct
- lying and abusive language
- alcohol and other intoxicants which cloud the mind

Those who take monastic vows follow another five precepts:

To refrain from

- eating other than at prescribed times,
- dancing, singing, music making and unseemly public displays
- using anything that will beautify personal appearance
- sleeping in a high or large bed
- accepting gold or silver (including money)

Life is a process of birth, ageing, illness and death in which people achieve enlightenment by understanding and overcoming the suffering. The life led has a direct bearing on a person's re-birth and the next life. The ultimate goal is to be released from the cycle of re-birth and the achievement of Nirvana (Nibbana).

Over the centuries many schools or sects of Buddhism have developed. One of the divisions is between two major traditions - Hinayana (lesser vehicle) and Mahayana (greater vehicle). Hinayana includes Theravada Buddhism which is practised in south Asia, including Sri Lanka and Thailand. Mahayana Buddhism is strongest in northern Asia, including Japan, Vietnam and Korea. In this form of Buddhism, the ideal person is the Bodhisatva who achieves enlightenment and postpones entering Nirvana to help ease the suffering of others. One of the Bodhisatvas is Avalokiteswara (Compassion) who is reincarnated in the Dalai Lama of Tibet.

In Devon there is a small monastery at Upottery, near Honiton and a lay community at Sharpham, Ashprington. There are many other individuals and groups across the county who practise Buddhism.

- Private family devotions and meditation may be undertaken daily at a personal shrine.
- Some Buddhists are vegetarians. Buddhism emphasises the avoidance of intentional killing.
- The word Buddha is not a proper name; it describes a state of life. It is important to recognise that the Buddha is not divine. Buddhism is a religion without a God.

Followers: Buddhists

Holy Book: The Pali Scripture and a huge body of Mahayana literature (sutras)

Main Religious Festivals: Various depending on the tradition followed. Wesak

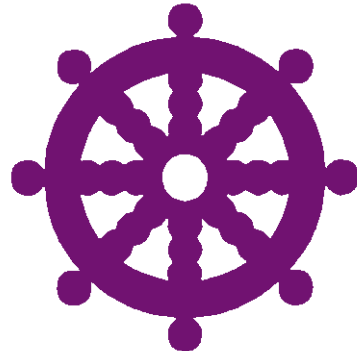
Holy Day: Full and half-moon observance days. No one specific day of the week

Language: Of the country of origin

Community Contacts:

Sharpham College of Buddhist Studies
and Contemporary Enquiry
Sharpham House
Ashprington
Totnes
TQ9 7UT
Tel: 01803 732521

Hartridge Buddhist Monastery (The
Devon Vihara)
Upottery
Honiton
EX14 9QE
Tel: 01404 891251



CHRISTIANITY

Christians believe in one God who created the universe. Within creation, human beings have a special relationship with God, and responsibility for the rest of creation.

Through human wilfulness, expressed in the narrative of Adam and Eve, this relationship was broken. God showed his love for all humanity by becoming a human being, sending His son Jesus to bring humanity back to a personal relationship with God.

Jesus' life and teaching demonstrated that God is with his people and called upon them to build that relationship with Him. For Christians, His death was not the end, but the beginning. After three days He was raised from the dead (the resurrection).

Jesus lived His life as a practising Jew but He was recognised by His followers as the expected Messiah (Hebrew word) or Christ (Greek word).

It was after His death that the name 'Christians' was given to His followers. His disciples founded the Christian church.

Christianity started in Jerusalem and spread rapidly to other parts of the world.

Christians believe in one God who revealed Himself to humankind as three different 'persons':

- God the Father, who created the world
- God the Son - Jesus Christ who redeemed humanity
- God the Holy Spirit, who strengthens and guides the people of God.

Christians believe in the forgiveness of sins through the death of Jesus on the cross. There is a strong sense of service for others based on an understanding of love.

From its earliest days, there has been much diversity within Christianity. Over the centuries, the differences became divisions and various traditions of Christianity came into being. There has always been some debate about the interpretation of the Christian Gospel (message of Jesus). Practice within the churches also differs, although in recent years these differences have been reduced.

The various traditions, (Churches or denominations) include:

- The eastern or Orthodox tradition
- The western or Roman Catholic tradition, with the Pope at its head

- The Protestant tradition arose out of the Reformation period of history. In England, since the sixteenth century, the Church of England has been the 'established church'. The monarch is the head of this church. The whole country is divided into dioceses, with a Bishop at its head. Each diocese is divided into parishes. The Church of England is sometimes referred to as the Anglican Church.
Protestant churches include Baptists, Methodists, United Reformed Church (URC), Brethren, Salvation Army, Pentecostals/Assemblies of God.
- Today, there is an active movement among churches that works towards Church unity or ecumenism. Churches Together in Devon is an organisation working to this end.

Followers: Christians

Holy Book: Bible - consists of the Old Testament, originally written in Hebrew, and the New Testament, written in Greek. It is seen as the accounts of God's interactions with humanity. It has been translated into many languages

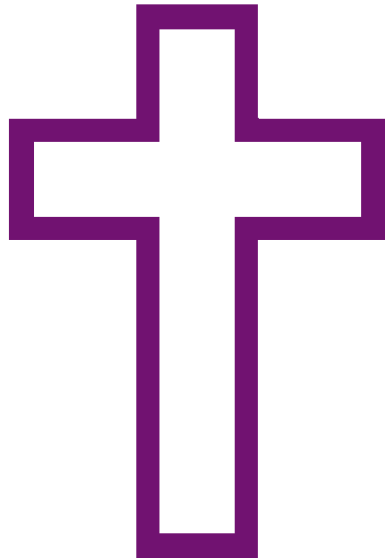
Main Religious Festivals: Easter and Christmas with other associated festivals observed by some churches

Holy Day: Sunday

Language: Worship is usually conducted in the mother tongue of worshippers. Until the 1960s the Roman Catholic tradition used Latin

Community Contact:

<http://www.devonchurches.co.uk/home/>



HINDUISM

Sanatan Dharma is the sanskrit name for Hinduism, a western name for a belief system that originated in India. Sanatan means 'that which is always there' and dharma comes from a word meaning 'to sustain life.' Dharma deals with all life, not just human life. There is an interdependence between all life.

Hindus believe in one God, Brahman that is a universal force existing everywhere, always and in everything, both in the living and non-living. Brahman is eternal, unchanging and the source of all knowledge.

Brahman is 'ultimate reality.' All living souls originate from, and seek to be re-united with Brahman. Like a droplet of water the soul makes a series of contacts with the physical world until it achieves its liberation from the cycle of birth, death and reincarnation. Each contact is an 'incarnation.'

Brahman has been revealed in many forms. In a Hindu temple, there will be shrines to many deities. At home, a Hindu family may have a shrine that includes any of their chosen deities. Popular deities include Shiva, Krishna, Ganesha, Durga, Rama and Sita.

The law of karma is important. The principle objective is to provide the soul with further opportunities to achieve its goal of reunion with Brahman. The law of karma is the law of cause and effect. Free will ensures the existence of choice, but it follows that there are consequences of the actions chosen. The actions of the present life will result in another incarnation or liberation from re-birth.

The spiritual journey is therefore different for each individual and religious disciplines will vary from person to person and at different stages in a person's life.

The working population was divided into four groups, which became well known as the caste system. Many Hindus today do not recognise these divisions and caste barriers are beginning to break down.

Hinduism has much in common with other religions originating in the east, such as Buddhism and Sikhism. These are variants of Hinduism rather than contradictions, so from a religious point of view there is common ground between believers.

Other points to note:

- There is tolerance for other religions. Although other religions are viewed to be different from Hinduism, they are not thought to be incompatible with it.
- There is respect for life in all its forms and for the doctrine of non-violence (Ahimsa).

- There is little congregational worship in Hindu temples as religion is considered to be a matter for the individual. Congregational worship in the temple takes place at festival time.
- Many Hindus pray at home twice a day - before sunset to start the day with prayer for righteous living and at sunset to end with reflection on the day's work.
- People who are followers of a personal God are likely to begin the day with prayer (puja) at a shrine within the home. They may also visit a temple occasionally to make offerings and to pray.

Followers: Hindus

Holy Book: The Vedas, Ramayana, Bhagavadgita (Gita) which forms a part of the great epic, the Mahabharata

Main Religious Festivals:

Include Divali and Holi

Holy Day: No one specific day of the week. For some, Guruvar (Thursday) is a special day

Language: Gujarati, Hindi, Punjabi, Urdu or the language of the country of origin. There are about 14 regional languages in India

Community Contact:

In Devon there is no Hindu temple, the nearest is in Bristol.

Tel: 0117 935 1007

<http://home.freeuk.com/hindutemple/>



ISLAM

Islam means submission to the will of God. The teachings of the Qur'an are the basis of the beliefs of Muslims. Islam embraces people from many different countries and has its origins in the Middle East. It follows that there is a variety of first languages among Muslims, but all worship and religious practice is completed in Arabic.

The main principles of Islam include:

- Belief in one God (Allah)
- The Prophet Muhammad is God's final prophet. The Holy Qur'an was revealed to the Prophet as guidance for mankind
- Life after death.

There are five obligations for Muslims that are known as the five main pillars of Islam:

1. Shahadah - The declaration of faith that there is only one God (Allah) and Muhammad (PBUH) is his prophet. (Muslims show their respect for the prophet by saying 'Peace be upon him' after using his name.).
2. Salah - Prayers are said five times a day at fixed times facing towards Mecca (before sunrise, noon, mid/late afternoon, just after sunset, and night).
3. Zakah - The giving of alms or money to the poor.
4. Ramadan - Fasting during the hours of daylight for one month each year.
5. Hajj - there is a requirement to try to make the pilgrimage to Mecca at least once during a Muslim's lifetime. Additional pilgrimages result in additional merit.

Other points to note:

- Muslims believe in the prophets of the book, including Ibrahim (Abraham) (PBUH), Musa (Moses) (PBUH), Isa (Jesus) (PBUH) and Muhammad (PBUH). It should be noted that Muslims respect Jesus as a prophet - they do not recognise him as divine or as the Messiah or Christ.
- Many observant Muslims will keep the Qur'an wrapped up in a cloth cover. Sometimes Qur'anic verses are sewn into clothing or worn in a locket around the neck. This is not seen as jewellery, but as a religious artefact.
- Muslims prefer to wash their hands, feet or other parts of their body (ablution) before they take the Qur'an in their hand.
- Muslim women cannot pray, fast, or touch the Qur'an during menstruation.
- Muslim men and women are equal in religion.
- When meat is eaten, wherever possible it should be halal (i.e. meat that has been prepared according to religious custom). Muslims do not eat pork or any other pig products, or drink alcohol.

- Islamic dress codes require Muslims to be modest at all times. The extent to which the traditions are observed will vary from family to family. Some Muslim women wear clothes that cover them from head to ankles. Some Muslim men wear a skull-cap. Shoes are not worn indoors. Visitors to a Muslim home should expect to remove their shoes.
- It would not generally be considered good manners for a man to shake the hand of a Muslim woman.

Many aspects of this way of life have an impact on daily life in a western country. Activities on Fridays should not interfere with the need to attend mosque at midday, the need to pray at specific times should be respected and the understanding of modesty should be accommodated. If halal food is not available, then the vegetarian option is important. During Ramadan, Muslims are expected to live as normal a life as possible, but long hours of fasting may impact on strength. Anyone considered to be at risk on grounds of health or age would not be expected to fast.

Followers: Muslims

Holy Book: The Qur'an

Main Religious Festivals: Most men and a number of women go to mosque for noon prayers (women may pray at home). Two Eid festivals that mark the end of Ramadan and the end of Pilgrimage

Holy Day: Friday

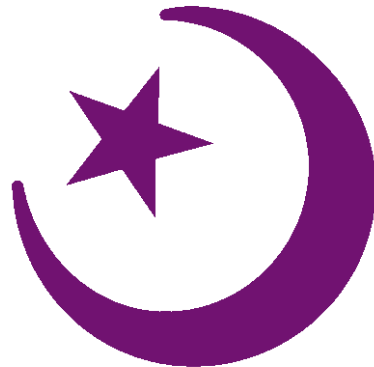
Language: Arabic, Bengali, Farsi (Persian), Punjabi, Urdu or the language of the country of origin

Community Contact:

Islamic Centre of the South West
12-13 York Road
Exeter
EX4 6PG

Tel: 01 392 250597

www.exetermosque.org.uk



JUDAISM

Tradition has an important place in Jewish life. The degree of observance will vary from person to person. Orthodox and Progressive (including reform and liberal) Jews differ in their interpretation of tradition. Among the Orthodox, a person is considered to be Jewish if born of a Jewish mother. Progressive Jews accept the status where either parent is Jewish. However, proselytes are accepted after a rigorous training programme.

Many of the rituals happen in the home - a weekly celebration of the creation of the world on Shabbat (Sabbath) involves lighting of candles and blessing of wine and bread to welcome the sabbath and partaking in a special meal. Kiddush is made when wine and bread are blessed. Sabbath begins at sunset on Friday and lasts for 25 hours. During that time an Orthodox family may rest together, not working but enjoying quality family time.

A sense of community is strong. Friday evenings and Saturday mornings are times when important services are held. On these occasions, and at other times, the community is gathered before the Ark in which are stored the Torah scrolls.

The Torah is the law revealed to Moses and contains 613 commandments for Jews to follow. At the heart of the Torah is the belief expressed in the Shema - "Hear, O Israel, the Lord our God, the Lord is one." These words, in Hebrew, are also written on a small scroll called a 'mezuzah' (pl. mezuzot). They are attached to each of the doors of a Jewish home as a constant reminder of the belief in the Creator and Sustainer of the universe. A Jewish home may be recognised by the presence of a mezuzah on the front door.

Jewish men remind themselves of this belief by wearing a cappel (or yarmulke, or kippah, or skull cap.) For many Jews, it is a mark of respect to keep the head covered at all times, even indoors, and especially in the presence of the Torah scroll and when praying.

The requirement to maintain a 'kosher' way of life is the responsibility of the Jewish family. The Torah establishes which foods shall be eaten and the way that they are prepared. The law identifies the type of meat and fish to be eaten and the way it is to be slaughtered. Meat and dairy products are not to be eaten within two hours of each other. When kosher meat (from animals that chew the cud and have cloven hooves) or fish (any with scales) are not available vegetarian ('parev') food is eaten. When in doubt, ask for any dietary requirements or serve vegetarian food as a general rule. Most Jews eat no pork or shellfish.

The observance of a Jewish way of life may have an impact on life based on non-Jewish principles.

- Activities on a Friday afternoon that prevent the Jewish participant reaching home before sunset may affect attendance.
- Some Jewish men may wish to wear a yarmulke at all times.
- Some festivals require leave from work or may make attendance at meetings difficult. During Autumn, there are a number of important festivals. The New Year (Rosh Hashanah) is a two day festival beginning the 'Ten Days of Awe' which culminates in the holiest day of the year for Jewish people - Yom Kippur.
- Because the Jewish calendar is based on the lunar cycle, the dates of these festivals vary in relation to the Gregorian calendar from year to year. Precise dates are available on the Devon County Council website at www.devon.gov.uk/diversity.

Holy Book: The Tenakh (The Law, the Prophets and the Writings) include books adopted by Christians, who know them as the 'Old Testament'. Other text are also important and include the Talmud and Mishnah. These books written over the last two millennia, codify the Jewish way of life in all matters (also known as Oral Law)

Main Religious Festivals: Shabbat, Rosh Hashanah, Yom Kippur, Sukkot, Hanukkah, Pesach (Passover)

Holy Days: Saturday. The Sabbath starts on Friday sunset and lasts until Saturday sunset. In Jewish thought, the new day begins with the setting of the sun

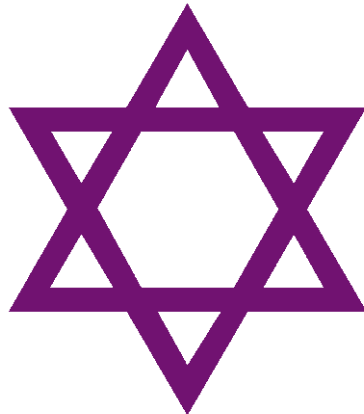
Language: Hebrew, Yiddish or the language of the country of origin

Community Contact:

Exeter Hebrew Congregation
Synagogue Place
Mary Arches Street
Exeter
EX4 3BA

Tel: 01392 251529

<http://members.fortunecity.com/exeter-shul/index.html>



SIKHISM

Sikhism originated in the Punjab in the 15th century. Its followers trace their tradition back to the lives of Ten Gurus (teachers.) The first of these was Guru Nanak, born of Hindu parents in the Punjab. He grew up in an area where Muslims were in power. His teaching was based on a religious experience of being in the presence of God. He said: "There is no Hindu; there is no Muslim; we are all children of one God." He established a way of life based on the oneness of God and the equality of all people.

The tenth Guru, Guru Gobind Singh founded the Sikh community (khalsa). After his death there was one more living guru.

The eleventh and last guru is Guru Granth Sahib, the Sikh scriptures. This is a collection of hymns of Guru Nanak and sayings of the gurus that were treasured and collected over many years. These are the Sikh scriptures and are treated as the living guru. The Guru Granth Sahib should be kept wrapped in a clean silk cloth, in an elevated position and read reverently.

The Gurdwara is the place of worship, where the Guru Granth Sahib is kept. Any practising Sikh man or woman may perform a ceremony at the gurdwara (Sikh temple).

Sikhs believe in:

- One God
- The Ten Gurus and their teachings
- The Guru Granth Sahib [Holy Book]
- The rejection of the hierarchy of the Hindu caste system
- Equality between men and women
- The oneness of the human race.

There are three rules by which Sikhs live:

- Remember God
- Earn one's living by honest means
- Share with others who are less fortunate than oneself

Other points to note:

Baptised Sikhs (Amritsari) wear the five Ks. These are:

1. Kara: steel bangle. It signifies that the wearer is bound both morally and spiritually to the teachings of the Gurus.
2. Kachha: shorts for chastity and self-respect.
3. Kangha: a small comb for keeping a tidy appearance.

4. Kesh: uncut hair. A spiritual element. (A turban is practical for the situation and is worn out of respect).
5. Kirpan: a small knife or sword, sign of strength. Only to be used in self-defence or defence of the weak.

Sikh men have the middle name Singh (lion). This can also appear as the last name.

Sikh women have the middle name Kaur (princess). This can also appear as the last name.

Most practising Sikhs will not eat halal meat, cut their hair, gamble, steal, commit adultery, smoke, drink alcohol or take drugs.

Followers: Sikhs

Holy Book: Known as the Guru Granth Sahib and is treated with much respect as a living guru

Main Religious Festivals:
Baisakhi and Guru days

Holy Day: No one specific day of the week

Language: Mainly Punjabi, or language of the country of origin

Community Contact:

Sikh Temple
10 Clifton Street
Exeter

Tel: 01392 251753/434323



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- The Standing Advisory Council for Religious Education and individual faith communities in Devon who have contributed to this Guide.

FURTHER INFORMATION

www.bbc.co.uk/religion

www.interfaith.org.uk

www.faithintowerhamlets.com/calendar.html

www.woodlands-junior.kent.sch.uk/customs/holidays.html#calendar

www.support4learning.com/reference/religious_calendars.htm

Second Edition

November 2005

DISCLAIMER

Every effort has been made to ensure the information in this guide is accurate and up-to-date. The organisations involved in the production of the guide cannot accept responsibility or liability for any omissions or errors.



This document can be made available in a range of languages, on audio tape, in Braille, large print and other formats. For further information and additional copies please contact:

Corporate Equality Officer, Devon County Council, County Hall, Exeter EX2 4QD

Telephone: 01392 382260 Fax: 01392 382959

Email: equality@devon.gov.uk

Website: www.devon.gov.uk/diversity