



**POLICE
SCOTLAND**
Keeping people safe

Diversity Booklet

A Practical Guide

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INTRODUCTION

These are exciting times for policing in Scotland and, for all of us, the opportunity to be part of and to shape the biggest change in policing for at least a generation.

During the transition to Police Scotland we have taken the opportunity to influence new policy to ensure that we respond to the requirements of the Equality Act 2010 and, in particular, the Specific Duties that were published in May 2012. The new legislation puts a renewed emphasis on making sure that all our activity supports the elimination of harassment and discrimination, promotes equality of opportunity and helps foster good relations. What is so welcomed is that the new legislation is about our thought process and ensuring we consider the issues when making policy, not simply on completing forms or adding to the bureaucracy.

Becoming Police Scotland brings the responsibility to continue delivering excellent service to all our communities. Focussing on performance and maintaining the excellent relationships we have built will assist us in keeping the people in all our communities safe.

This booklet will help you to understand and respond appropriately to communities, ensuring that we build trust and confidence in the service we provide. When this happens our communities help us in our work, we receive more intelligence, more support for prosecutions, more positive responses to crime prevention advice - it all adds up to improved performance and safer communities. In addition, it will also assist in ensuring that we have a workplace where people feel valued and supported.

I thank all those who have contributed to this guide. In particular, I would mention those from our communities who have given their time and expertise to support us. I encourage you to use this resource and to continually improve your knowledge and understanding of those we serve.

Neil Richardson
Deputy Chief Constable (Designate)
Police Scotland

AGE

Discrimination, victimisation and harassment can occur at any age. It is acknowledged that while age discrimination is legislated for in employment, there is no anti-discrimination legislation covering service provision. That said, the Police Service of Scotland strive to deliver a fair and non-discriminatory service to all who live and work in Scotland, therefore it is important to recognise the needs of people of all ages, but especially those who may be seen as more vulnerable because of their age.

It is also important to recognise stereotypes created around people of different ages and bear these in mind when dealing with them.

CHILDREN AND YOUNG PEOPLE

The Children and Young People's Charter outlines a guarantee to children and young people of Scotland who are at risk of abuse or neglect that we (the Police and other agencies) will:

- get them the help they need when they need it;
- ensure the child is seen by a professional such as a Teacher, Doctor or Social Worker to make sure they are all right and not put at more risk;
- listen seriously to the child and use our power to help them;
- discuss issues in private when, and if the child wants to;
- ensure they are involved and helped to understand decisions made about their lives; and
- have a named person to help them.

We will also:

- share information to protect them;
- minimise disruption to other parts of their life;
- work together effectively on their behalf;
- be competent, confident, properly trained and supported; and
- rigorously monitor services to continually improve how and what is done to help them.

These points have been developed through talking to children and young people who have experienced the need to be protected and supported. It is therefore important to acknowledge these points so the needs of children can be met.

Young people receive quite a lot of media coverage but it is estimated that only 8% of this is positive, with the media preferring to concentrate on the anti-social behaviour displayed by a minority. Only 1% of youths in Scotland are persistent young offenders.

Negative stereotyping of young people has an affect on policing as we are called to move on groups of young people who are felt to be 'up to no good'. Complainers may have no proof of this, but because of the picture built up by the media, it can be perceived as anti-social behaviour.

When dealing with young people, especially reports of anti-social behaviour, the following should be considered:

- Tact and diplomacy must be adopted to deal with the situation;
- Show appreciation and understanding for the position of both the informant and any young people;
- Each call should be dealt with on its own merits and on an individual basis;
- Beware of personal prejudices;
- Be prepared to listen to both sides of any report and create a reasonable and unbiased view of the situation;
- Deal with the situation appropriately at the initial report to avoid any unnecessary repeat calls;
- Give appropriate advice to all concerned to alleviate future issues; and
- Remember that any member of the public can be a source of reliable intelligence.

OLDER PEOPLE

It is important that stereotyping is not allowed to affect the way we deal with older people. Older people can feel vulnerable and confine themselves to their homes after dark or in the evenings for a fear of being the victim of anti-social behaviour, although research has shown that 61% of households have never experienced anti-social behaviour. Young men aged 16-24 are more likely to be the victim of crime.

We must not make assumptions as to their capabilities nor patronise them.

RECOGNISING ABUSE

No matter what their age, people can be vulnerable. It may be because of a person's age or because they have a physical or learning disability or mental health issue. Unfortunately, due to this vulnerability, there is the possibility they may be more susceptible to abuse.

There are many reasons why abuse occurs and these may vary with each incident and many of the causes are not yet fully understood. Abuse can range from a spontaneous outburst to systematic premeditated assaults. Types of abuse and their prevalence are:

- physical abuse;
- psychological abuse;
- sexual abuse;
- financial abuse; and
- neglect.

PHYSICAL ABUSE AND INDICATIONS OF PHYSICAL ABUSE

Physical abuse and indications of physical abuse could include unexplained:

- cuts;
- lacerations;
- puncture wounds;
- open wounds;
- bruises;
- welts;
- discolouration;
- black eyes;
- burns; and/or
- broken and fractured bones.

You should be aware of untreated injuries in various stages of healing or not being properly treated. Further indicators are poor skin condition and/or poor skin hygiene. You may also notice someone who is malnourished and/or dehydrated without an illness-related cause.

Weight loss, soiled clothing or bedding, broken spectacles or signs that someone is being subjected to chastisement or noticing signs of restraints being used could all be signs of abuse. You may also notice someone looking as though they have been subjected to inappropriate use of medication by overdosing or in fact under-dosing. You need to listen and not be dismissive when someone tells you that they have been mistreated in some form, it may actually be happening.

PSYCHOLOGICAL ABUSE

Psychological abuse is the wilful infliction of mental or emotional anguish by threat, humiliation, or other verbal or nonverbal conduct, such as aggressive staring, hostile demeanour, pointing aggressively or encroaching into someone's personal space. Indicators that this form of abuse has occurred might include:

- the abuser isolates the victim emotionally by not speaking to, touching, or comforting them; or
- the victim has problems sleeping, exhibits depression and confusion, cowers in the presence of the abuser, is emotionally upset, agitated, withdrawn, non responsive or exhibits unusual behaviour usually attributed to dementia (eg sucking, biting, rocking).

SEXUAL ABUSE

There is also the potential for sexual abuse, which includes any form of non-consensual physical contact. It includes rape, indecent assault, or any sexual conduct with a person, including any person who lacks the mental capacity to consent. Physical indicators of sexual abuse may be:

- inappropriate, unusual, or aggressive sexual behaviour;

- inappropriate sex-role relationship between victim and suspect;
- torn, stained, or bloody underclothing;
- difficulty walking or sitting;
- bruises on external genitalia or inner thighs; and/or
- Genital or anal pain, irritation, or bleeding.

FINANCIAL ABUSE

Financial abuse is defined as stealing or defrauding someone of goods and/or property. Concern may be raised by someone who is worried about the excessive amount of money being used on the care of the older person, but sees a lack of amenities such as television, personal grooming items, appropriate clothing, of which an older person should be able to afford but does not have. Be aware of an older person being isolated from friends and/or family which would result in the carer having total control.

Some of these signs may be perfectly legitimate but you should still be aware of the following:

- Signatures on cheques etc, that do not resemble the older person's signature, or are signed when the older person cannot write;
- Any sudden changes in bank accounts including any unexplained withdrawal of large sums of money by a person accompanying the older person or the inclusion of additional names on an older person's bank account;
- Abrupt changes to, or sudden establishment of wills;
- The sudden appearance of previously uninvolved relatives claiming their rights to an older person's affairs or possessions;
- The unexplained sudden transfer of assets to a family member or someone outside the family;
- Numerous unpaid bills, overdue rent, when someone is supposed to be paying the bills for them; or
- Unexplained disappearance of funds or valuable possessions.

NEGLECT

There are certain areas to be aware of regarding neglect within a person's environment. Dirt, faecal or urine smell, or other health and safety hazards despite carer assistance, may be signs of neglect.

Further signs to be aware of include:

- evidence of rashes and sores;
- inadequate clothing;
- malnourishment or dehydration;
- untreated medical conditions;
- poor personal hygiene;

- withholding medication or over prescribing;
- lack of assistance with eating and/or not eating; or
- general standard of cleanliness throughout the premises.

CONCLUSION

The behavioural indicators of abuse highlighted in this section are ways victims and abusers act or interact with each other. Some of the indicators listed can be explained by other causes and no single indicator can be taken as conclusive evidence of abuse. Do not be dismissive of someone who may seem confused when telling you they have been abused or mistreated in some way.

Everyone needs to be alert to the possibility of abuse happening and thoroughly investigate suspected circumstances. If you have concerns you are better to raise them rather than do nothing.

Remember - abuse can happen anywhere and any person can be the victim or abuser.

DISABILITY

It is believed that as many **as one person in four** has a disability as defined by the Equality Act 2010 and their rights with regard to employment, education, the provision of goods and services and the buying and letting of land or property, are protected under this legislation.

As a Police service we must not discriminate against people with disabilities when delivering our service.

The Police are under legal obligation to make reasonable adjustments to ensure people with disabilities receive the same level of service as those who are non-disabled, even if that means treating a person with a disability more favourably. Reasonable adjustments are varied and can range from renovating public offices to providing information in different formats such as large text or Braille if requested.

The Equality Act 2010 defines disability as:

"A physical or mental impairment which has a substantial and long term adverse effect on a person's ability to carry out normal day to day activities."

Examples of "physical and mental impairment" include:

- Deaf or hearing impairment;
- Blind or visual impairment;
- Restriction of mobility;
- Learning disability;
- Speech impairment;
- Severe disfigurement; and
- Mental ill health (see separate section on Mental Health).

Cancer, HIV and AIDS and Multiple Sclerosis are specifically listed under the definition of disability and are covered from the point of diagnosis.

Examples of "day to day activities" are:

- Mobility - moving from place to place;
- Manual dexterity;
- Physical co-ordination;
- Continence;
- Ability to lift and carry or move ordinary objects;
- Speech, hearing or eyesight;
- Memory or ability to concentrate, learn or understand;
- Ability to recognise physical danger.

It must never be assumed that, just because someone doesn't appear to be disabled, that they are not. There are a number of disabilities that are not obvious and this should be borne in mind when dealing with someone who may not be responding to you in a manner you expect. This may be compounded by the fact that due to society's attitude towards disability, that people may not be prepared to disclose their disability to you and may, for example, put their visual or hearing impairment down to old age.

Officers should be aware that people with some types of disability may appear more animated in certain circumstances, particularly when encountering stress. For example, British Sign Language is a very expressive form of communication, involving both hand and arm movements accompanied by facial expressions. When placed in a stressful situation, BSL users movements, level of voice and expression may become more marked, which could be confused for agitation or aggression, when in fact they are merely expressions of emotion. This can equally apply to other forms of disability, such as some mental health issues or learning disabilities.

Therefore, when dealing with the situation where you think the person may have a condition which would explain their animated behaviour, consider how best to communicate and engage with that person, to lessen their anxiety and frustration.

Please remember not to make assumptions about someone's capabilities just because they have a certain disability as individual needs can be very different. Ask if there is any further assistance required.

GENERAL ADVICE WHEN DEALING WITH SOMEONE WITH A DISABILITY

- Ensure the person you are dealing with is aware you are a Police Officer or member of Police staff;
- Speak directly to the individual, even when a third party is there for communication purposes, eg a signer or interpreter;
- Only ask questions about, or refer to, a person's disability if it is relevant;
- Avoid behaviour that could be seen as patronising or impatient, eg finishing sentences for someone with a speech impairment, leaning on a person's wheelchair or moving someone's walking stick without asking;
- Avoid using discriminatory or insensitive language. Don't use words like cripple, retarded, defective, handicapped, affliction or incapable, etc;
- Don't use phrases like blind as a bat, deaf and dumb, victim, mentally deficient, confined to, wheelchair bound, suffering from, crippled by, etc;
- Do keep it simple and clear, eg "A person with learning difficulties", or "a person who uses a wheelchair";
- Be specific, eg "Rachel has epilepsy" or "Richard has MS";
- There are times where an assumption is made that someone who staggers or who has slurred speech is drunk. There are a number of disabilities that this can be the side affect of.

PEOPLE WHO HAVE A SIGNIFICANT HEARING LOSS

Approximately **9** million people in the UK have varying degrees of hearing loss; that's **1 in 7 of the population** and this can be an issue for all ages. Deafness is not visible as many deaf people do not wear, or would not benefit from wearing, a hearing aid. However, if you see someone wearing a hearing aid, do not assume they can hear you. Some profoundly deaf people wear a hearing aid to assist in monitoring their own voice.

Not all deaf people use sign language and not all deaf people are expert lip-readers. Lip-reading is largely intelligent guesswork and made difficult because only 30-40% of what people say is visible on the lips.

Consider:

- Is there the requirement for a British Sign Language interpreter (ensure they are a Member of the Register of Sign Language Interpreters (MRSLI) or the Scottish Association of Sign Language Interpreters (SASLI) if there is a possibility of further legal proceedings)?;
- Do you need to use a hearing loop?;
- Does the person understand what is being said, especially if they are lip-reading?;
- Does someone who is deaf need their glasses to lip-read?;
- The continued use of handcuffs. If a detained person uses sign language, handcuffing them will severely restrict their communication. This can lead to frustration and further communication difficulties. **NOTE: Officer safety is paramount and appropriate use should be made of handcuffs.**

When assisting someone who has a Significant Hearing Loss:

- Make sure you attract their attention first to get eye contact - this may be by waving or gently tapping the person's shoulder or arm;
- Be patient;
- Cut down on background noise where possible;
- Speak clearly, maintaining normal rhythm;
- Remember that the optimum distance for lip reading is two metres;
- Don't exaggerate words as this distorts your lip pattern;
- Don't chew gum or eat sweets as this, again, will distort lip pattern;
- Don't shout - you will look angry;
- Don't turn away or cover your mouth whilst talking;
- Don't simply repeat the same sentence over and over again. If you are not being understood, rephrase or find another way to make your point - writing or drawing could be alternative options;
- Beards and moustaches can mask lip pattern. If this applies to you, be patient;

- Consider lighting. If you stand with your back to a window your face may be in shadow, move around. In the dark (such as the roadside at night), it may be too dark to read your lips;
- Consider shining a torch on your face when talking;
- Gestures can aid communication;
- Do not refer to someone who is deaf and cannot speak as 'deaf and dumb' as this is offensive. 'Deaf and without speech' is acceptable;
- Consider using a pen and paper, **but be aware** that Deaf Sign Language users' first and preferred language is BSL meaning that English is a second language to them. This leads to a possibility of misunderstandings. Best practice is to arrange communication support.

PEOPLE WHO HAVE A SIGNIFICANT SIGHT LOSS

Very few people see nothing at all; most have some useful vision however it can be limited, for example light perception only. The majority of people with a significant sight loss do not read Braille.

Consider:

- Has any relevant documentation been produced in a font size and style suitable for the individual? P16 Ariel Bold is recommended;
- Will any documentation need to be produced in Braille or in an audio format?;
- Do they need assistance to read and/or sign any documents?

When assisting someone who has a Significant Sight Loss:

- Use speech and if possible a light touch to attract attention or advise them you are there;
- When offering assistance, ask what they would like you to do. If you are required to guide them, firstly offer your arm (the person will normally grasp it around the elbow region), walk slightly in front, allowing the person to follow at a pace comfortable for them;
- When meeting, always introduce yourself and any other people present, asking them to say something. This will enable the person to match the voice to a name;
- When welcoming individuals into an unfamiliar room, give a brief description of the layout relative to their position;
- Tell them about potential hazards such as steps (going up or down), hot radiators or waste paper bins, also mention if there is anyone else in the room;
- If you are required to assist individuals in sitting down, place the person's hand on the seat of the chair so they can gauge the height. Hold the chair steady if it has wheels;
- If the person uses a guide/assistance dog never pat, stroke or feed it without first asking the owner and never fuss over the dog when it is wearing a harness;

- Use the person's name before asking questions. Without visual clues it can be difficult for individuals to realise that a specific question or comment is directed at them;
- Let people know if you intend moving away to avoid the potential embarrassment of them talking to an empty space.

PEOPLE WITH MOBILITY IMPAIRMENTS

Mobility impairments can stem from a wide range of causes and be permanent, intermittent or temporary. Among the most common permanent disorders are musculoskeletal disabilities such as partial or total paralysis, amputation or severe spinal injury, types of arthritis, muscular dystrophy, multiple sclerosis, head injury and cerebral palsy. Additionally, conditions such as respiratory and cardiac diseases may also impair mobility. Any of these conditions may impair someone's strength, speed, endurance, coordination and dexterity. The effects of mobility impairments may be visible or invisible and include the inability to walk and/or use the arms, hands and fingers, which can result in the use of aids such as wheelchairs, callipers, crutches or walking sticks.

Consider:

- If meeting someone, are the premises suitably accessible to them?;
- Are the toilets accessible? If arranging a meeting in a commercial premises, ie hotel, go and check the accessibility of the building and facilities, don't just take the word of staff;
- Is there suitable parking in close proximity?;
- Will further assistance be required when writing or filling in forms?;
- Will they need to bring an assistant and will further arrangements need to be made to accommodate them?

When assisting someone with a Mobility Disability:

- Ensure there is a suitable chair available, preferably without wheels, for someone to sit down;
- Do not lean on a person's wheelchair, it is part of their body space;
- When talking to a person who is either seated or using a wheelchair, ask if they would prefer if you got down to the same level to avoid them getting a stiff neck;
- Come round to their side of the reception desk or high counter;
- Some people who can walk, but only very slowly do not wish to use a wheelchair. Where possible arrange a meeting place near the building's entrance;
- Many conditions affect mobility, speech and the ability to write. Patience is essential and you may need to allow extra time for any meeting or interview to allow the person to express his or her views;
- Offer to help with heavy doors or with carrying bags or other belongings;
- If pre-arranging a visit to a Police station, consider and discuss the options for entering the building beforehand;

- If the person will be required to write, offer a clipboard or other firm surface for them to press on;
- If the person has an assistant with them, remember to talk to the person and not the assistant;
- Do not help without asking, and be sure to word your offer of assistance carefully and in a way that makes it clear that you know the person can manage, and that you are offering to make things easier for them. Avoid any suggestion that they cannot manage.

PEOPLE WITH LEARNING DISABILITIES

All levels of learning disability are points on a spectrum and there are no clear dividing lines between people with mild learning disabilities and the general population. Most can communicate using spoken language and have reasonable skills. Some people with mild learning disabilities may not be diagnosed because they function and adapt well socially. People with moderate to profound learning disabilities, however, often need more care and support. This may include additional help with communication, a higher degree of risk assessment and protection and more physical help with mobility, continence and eating. The causes of learning disabilities are not fully classified but are mainly environmental or genetic factors or chromosomal abnormalities. Having a learning disability is not the same as having a mental illness.

Consider:

- Does the person understand what is happening or what is being said to them?;
- Is there a need for an Appropriate Adult to be present?

When assisting someone with a Learning Disability:

- Be patient;
- Relax and make eye contact;
- Give the person plenty of time if there are decisions to be made;
- Start by thinking that you will be understood;
- Always be prepared to explain more than once;
- Ask the individual what helps them to remember or learn;
- Remember to smile to re-assure if appropriate;
- If accompanied by a friend or relative, ensure that you talk directly to the person and not the companion;
- Use Appropriate Adults if necessary when interviewing vulnerable/at risk adults;
- Use plain simple language and avoid difficult words and Police jargon.

PEOPLE WITH SPEECH IMPAIRMENT

There are different types of speech impairment - articulation, ie difficulties in forming sounds, and fluency, ie stammering or stuttering, and these can occur individually or in combination. The causes also vary. In some cases it is a 'primary disorder' (no obvious other cause for the impairment) while a 'secondary disorder' means the impairment is caused by another factor such as an accident, condition or disease.

It is possible when dealing with people with a speech impairment that communication can breakdown and this can cause frustration on all sides. Breakdown can consist of the basic gist of the conversation being understood while details remain unclear, or in extreme cases, the opposite meaning to that intended being drawn due to a misunderstanding of a few vital words.

A common misconception is that a speech impairment or a difficulty in communicating suggests a lack of intelligence. Often those with communication difficulties have alternative methods of expressing their thoughts, feelings and ideas.

When a speech impairment is severe, normal communication may be totally disrupted. This may be most noticeable in front of strangers or when the person is conscious of the attention of others. It may lead to the person trying to avoid speaking altogether.

Consider:

- Is there a need for another type of communication support to be used, eg Makaton?

When assisting someone with a Speech Impairment:

- Be patient;
- Be encouraging. Stammering can undermine confidence so it is important to focus on it positively;
- Concentrate on **listening** to what is being said rather than **how** it is being said. Don't correct or speak for the other person and don't be tempted to finish their sentences;
- If you do not understand completely, don't pretend. Repeat what you do understand and let the person's reaction guide you;
- Avoid barriers like glass partitions;
- Try to create as relaxed an atmosphere as appropriate so those concerned can feel confident about speaking as stress and attention can exacerbate the impairment. If possible, use a private room or an area where there is less distraction and noise;
- Try to ask questions that only require short answers, a nod or shake of the head;
- Be aware of your own speech - if it is too fast, you may need to slow down a bit.

PEOPLE WITH DISFIGUREMENT

At least 400,000 people in the UK have disfigurement, some of whom have been born with the disfigurement and other who have acquired it through an accident, burns, disease or illness. Due to prevailing beliefs and social attitudes, living with a disfigurement can be a major challenge for many individuals, with staring, curiosity, teasing and name-calling being common experiences. Disfigurement does not mean that the individual is less able than anyone else.

When assisting someone with a Disfigurement:

- Make eye contact but don't stare;
- If you feel awkward and uncomfortable, try not to let the person see this;
- Concentrate on what they are saying and respond naturally, ignoring any curiosity you may have;
- Don't ask "What happened to you?";
- Someone with a disfigurement may also have a speech impairment so take into consideration the above advice.

Please remember that the above are examples and offer practical suggestions but it must be borne in mind that the list of disabilities is endless. Don't be embarrassed to ask the individual(s) if there are any special requirements they need.

RELIGION AND FAITH

The aim of this section is to briefly introduce some of the main faiths in Scotland and provide some practical guidance for staff dealing with various situations, eg sudden deaths, searching, communication, attending places of worship and homes, custody issues and festivals/holy days. Staff should bear in mind that this is a brief guide and further assistance in relation to specific faith issues should be obtained through relevant divisional departments and/or local contacts.

BAHÁ'Í FAITH

Introduction

The Bahá'í Faith is the youngest of the World Faiths. It has been in Scotland for around 100 years.

The Bahá'í Faith began in Iran (Persia) in 1844 when a young merchant in Shiraz proclaimed himself to be the Báb (gate or door), a Messenger from God and also the herald of 'the Promised One', a messenger greater than himself. He and his followers were severely persecuted by the Persian authorities and the Báb was executed in 1850.

In 1863, a nobleman known as Bahá'u'lláh (the Glory of God) declared himself to be the one whose coming the Báb had foretold. He announced that he had come to help bring about a new age of global civilisation that would be characterised by unity and peace. Due to his personal influence and powerful teachings, Bahá'u'lláh was tortured, banished from Persia and later exiled to the prison fortress of Akka in Palestine. A prisoner until he passed away at a place called Bahji near Akka in 1892. Bahá'u'lláh's shrine in Bahji, Israel, is today the holiest shrine of the Bahá'í world and is both the spiritual and physical focus of the Bahá'í global community.

Bahá'u'lláh's son 'Abdu'l-Bahá succeeded him in promulgating the faith. After his passing in 1921, he nominated his grandson Shoghi Effendi (1899-1957), as 'Guardian' of the Bahá'í Faith. Shoghi Effendi was also instrumental in spreading the teachings of Bahá'u'lláh around the world and was responsible for translating his writings into English. The affairs of the Bahá'í faith are administered by 'Spiritual Assemblies' which consist of nine people elected by the Bahá'í community. These assemblies operate at local, national and international level. The international administrative body is known as the Universal House of Justice and is based on Mount Carmel in Israel.

The key teachings of the Bahá'í Faith are that there is one God, one mankind and all religions came from God being 'revealed' progressively to meet the needs of the age in which they are revealed. With these core teachings, it is no surprise that Bahá'ís are very active in areas of social cohesion despite their limited numbers and resources.

Bahá'ís are forbidden in the strongest terms by the teachings of Bahá'u'lláh, the founder of their Faith, to involve themselves in partisan politics and in any kind of action that would undermine the good order of the government under whose jurisdiction they reside and of the country in which they live. Extremism is wholly antithetical to the spirit and form of the Bahá'í Faith.

Beliefs/Teachings

- Bahá'ís uphold the unity of God, the unity of His prophets, and the oneness of the entire human race, with the view that it is necessary and inevitable that all humankind will be united;
- The primary duty of the Bahá'ís is to search after truth;
- The main practices are prayer, meditation and fasting;
- One is obliged to say prayers daily, including the recitation of 1 of 3 obligatory prayers, the shortest of which is to be said between noon and sunset, and other prayers prescribed by Bahá'u'lláh. These require washing of face and hands and the longest prayer requires prostrations. Exhortations are also required daily;
- Bahá'ís are encouraged to meditate upon a passage of scripture twice daily, in the morning and evening;
- Fasting is observed from sunrise to sunset for 19 days from the 2 March to 20 March. Pregnant women, the sick and elderly are exempt from fasting;
- Bahá'ís meet to worship, consult on the affairs of the faith and have fellowship together;
- The principles of equal rights and opportunities are upheld;
- Pilgrimage to the Shrines of Bahá'u'lláh in Acre (Israel) and the Báb in Haifa is encouraged.

Communication

The point of contact for a local Bahá'í community is the Local Spiritual Assembly, found in most cities. Elsewhere or on a national level the Bahá'í Council for Scotland covers the whole country. These elected institutions are the only authorities. There are no clergy and for all requirements, these bodies constitute the leadership.

Bahá'ís in Scotland generally speak English, Scots and or Gaelic. There is no specific language required to communicate with Bahá'ís.

As with other religions Bahá'ís are offended by the abuse of the names of the founders of the world's religions and the use of 'God' as an expletive. Bahá'ís will generally be happy to help with pronunciations of important Bahá'í names and terms.

Place of Worship

Bahá'ís at present have no Temples in Scotland. They do however have Centres in Edinburgh and Orkney. Most meetings are open to all. 'Feasts' are for Bahá'ís only. Where there are no centres, Bahá'ís meet in hired venues or private houses.

Practical Considerations

Non Operational matters (attending Bahá'í events as a guest)

- Officers or representatives may be invited to enjoy hospitality as guests at Bahá'í Holy day celebrations (see Festivals). There are no particular requirements.

Operational matters (attending a gathering to deal with an incident)

- Interrupting prayers should not be considered except in emergencies. The Bahá'í Council for Scotland can provide contact details of the Local Spiritual Assemblies should Officers wish to find out more.

Searching

- Where a person must be searched, Officers of the same sex should be used and this should be done with care and sensitivity.

Custody

- A Bahá'í being detained will require Bahá'í scriptures morning and evening, a prayer book and access to washing facilities for obligatory prayer. They may request to be able to face the direction of the Holy Land (east) while praying and perhaps beads;
- Prayers are ideally 'intoned' therefore to ask a Bahá'í to pray silently is asking them to compromise;
- During the Fast of nineteen days (fasting takes place between sunrise and sunset each day) they will request a watch or clock, also more fluids before and after daylight.

Attending a Bahá'í House

- There are no specific requirements, only respect and courtesy;
- A Bahá'í home may display various sacred symbols, as well as photos of Bahá'í figures such as 'Abdu'l-Bahá, son of the founder of the Faith and exemplar for Bahá'ís. The Bahá'í scriptures are considered Holy but there are no restrictions on who may touch or handle the books, provided they are treated with respect.

Scriptures

The Bahá'í scriptures comprise the Writings of Bahá'u'lláh, Founder of the Faith and of his forerunner, the Báb. The Writings of 'Abdu'l-Bahá, Bahá'u'lláh's eldest son and successor are also included in the Bahá'í Canon. Bahá'ís may read the scriptures in any language, so it is preferable in the UK to provide English-language editions.

Daily Acts of Faith and Worship

Every Bahá'í aged 15 years and over must recite daily 1 of 3 obligatory prayers. This should be done privately and facing the 'Point of Adoration' (the Shrine of Bahá'u'lláh, Israel), as well as reading a passage from the Bahá'í scriptures each morning and evening. Before reciting the prayers, Bahá'ís wash their hands and face, but ablutions do not require special facilities. A prayer book and book of Bahá'í Scriptures are essential for a Bahá'í to fulfil their daily obligations of prayer and study. Some Bahá'ís require an aid to counting such as beads to keep count of obligatory devotions.

Diet

- Bahá'ís abstain from alcohol, but can take it if medically prescribed. Foods made with alcohol are not appropriate for Bahá'ís.

Dress

- There are no special requirements other than modesty.

Sudden Deaths

- There are no special religious requirements for Bahá'ís who are dying, but they may wish to have a family member or friend to pray and read the Bahá'í scriptures with them;
- Funerals should be carried out 'with dignity and honour' since death marks the passage from this life to the next phase of existence. Cremation is prohibited since, in accordance with the laws of nature, the body should be allowed to decompose naturally. Burial of the body must take place in a location no further than one hour's journey from the place of death;
- Special prayers are recited at the funeral and subsequently for the benefit of the deceased. For those who die without having made a will, there are recommendations for the division of wealth;
- There is no concept of ritual purity or defilement relating to the treatment of the body of a deceased person. Respect however is expected to the highest standards of the undertakers profession. This respect should also be shown to bodies donated for research;
- There are a few simple and specific requirements relating to Bahá'í burial and the Bahá'í funeral service, The Local Spiritual Assembly will offer help with these.

Festivals

Apart from the daily prayers, which are said in private, communal activities are organised by local assemblies, the members of whom are elected annually. Communal gatherings are held at private homes or at rented halls in locations where a Bahá'í centre is not established. Bahá'í Houses of Worship are at present limited to one on each continent and are open to the public for the worship of God.

The Bahá'í calendar comprises 19 months, each of 19 days. Bahá'í days run from sunset to sunset. The Festivals/Holy Days fall on the same date each year and for the majority, it is recommended that Bahá'ís suspend work.

- Feast of Ridvan (Declaration of Bahá'u'lláh, 21 April - 2 May). It is recommended that work is suspended on the first (21st April), ninth (29th April) and 12th day of Ridvan (2nd May);
- Bahá'í Fast (2 March - 20 March) ending with the feast of Naw-Ruz (meaning New Day) on 21 March, also considered the start of the New Year;
- Naw Ruz begins at sunset on 20 March and finishes at sunset on 21 March, but the date is always shown as 21 March);
- Anniversary of the Declaration of the Báb (23 May). This day also coincides with the Birth of 'Abdu'l-Bahá;

- Birth of Bahá'u'lláh (12 November);
- Birth of the Báb (20 October);
- Ascension of Bahá'u'lláh (29 May);
- Anniversary of the Martyrdom of the Báb (9 July);
- Ascension of 'Abdu'l-Bahá (28 November).

BUDDHISM

Introduction

Buddhism teaches that all life is interconnected, so compassion is natural and important. Buddhism is based on the teachings of the Buddha Shakyamuni (Siddhartha Gautama) who lived in Northern India about 2500 years ago. A Buddha is to be revered, not as a God, but as an example of how we should all aspire to live our lives. There are approximately 376 million followers of the Buddhist way of life worldwide. According to the 2001 census, there are around 150,000 Buddhists in Britain. The Buddha's quest was to discover the best way to live in a seemingly unsatisfactory world. The outcome of his quest is known as Enlightenment.

Buddhist Teachings

At the heart of the Buddha's teachings lie the Four Noble Truths and the Eightfold Path which lead the Buddhist towards the path of enlightenment.

The Four Noble Truths

- Dukkha (suffering);
- The causes of dukkha;
- The cessation of dukkha;
- The path leading to the cessation of dukkha;

The Noble Eightfold Path

The 'Middle Way', avoiding the extremes of self-indulgence and self-mortification, is the path which the Buddha taught in the Four Noble Truths that leads to the complete cessation of suffering (dukkha) and release from the cycle of existence (samsara). This is the realisation of Nirvana, the ultimate goal of a Buddhist.

The path comprises 8 categories or factors which aim at developing and perfecting the 3 essentials of Buddhist training and discipline: Virtue (Sila), Concentration (samadhi) and Wisdom (panna).

Virtue or Ethical conduct comprises Right Speech, Right Action, Right Livelihood, and Right Effort.

Concentration is the development of Right Mindfulness and Right Concentration through meditation.

Wisdom comprises Right Understanding and Right Thought.

Main Schools of Buddhism

There are 3 main schools of Buddhism (Theravada, Mahayana and Vajrayana). There are numerous groupings within these schools, some of which celebrate a number of colourful festivals throughout the year. There are also growing numbers of people in Britain who, whilst identifying themselves as Buddhists, may not see themselves as belonging to any of the traditional schools.

Communication

Buddhist teachers may be monks or nuns, or they may be lay people. As a rule, monks and nuns should not be touched, but if necessary in extreme circumstances, caution and sensitivity should be used. Unless absolutely unavoidable, monks and nuns should never be touched on the head.

A common greeting gesture for many Buddhists is to place both palms together and then bow gently. However, some may place their hands folded over their heart in a greeting. Hand shaking with lay people is permitted.

Eye contact or lack of eye contact is often significant. For example, in some Asian Buddhist cultures, direct eye contact means confrontation. For religious reasons, monks and nuns from Cambodia, Sri Lanka, Thailand, Burma and Vietnam may not look directly at a member of the opposite sex.

In some Asian cultures, people speak to Police in a very reserved and hesitant manner. First generation immigrants may have carried over their previous experiences with Police and other authorities from their country of origin.

Police may well facilitate communication by adopting an open and non-threatening manner when questioning individuals.

Places of Worship

The term 'worship' is not really appropriate to Buddhism as there is no belief in a separate creator God. Buddhist meeting places come in many shapes and names used for these in the different traditions include; temple, vihara, meditation hall, shrine room and Buddhist Centre. They vary in size from purpose-built complexes to a hired hall or a room in a practitioner's house. Many Buddhist meeting places contain statues of the Buddha and other images, though some may be relatively plain.

Practical Considerations

Sudden Deaths

- Wherever possible, friends and relatives should be consulted about the appropriate procedure after a death. In the Mahayana and Vajrayana traditions, it is best to leave a body undisturbed for at least eight hours. In the Theravadin tradition, the body may be handled in a respectful way immediately;
- Buddhists can be either buried or cremated. There is usually no restriction as to who performs these tasks.

Buddhist Shrine Rooms

- When entering a shrine room in a temple or home, headgear and shoes should be removed. In an emergency, shoes may be left on. If you are unsure, it is advisable to ask;
- Police Officers should explain clearly and fully the purpose of their actions if they intend to move religious objects, which should be handled by the base. They should be prepared to apologise for any offence that this may cause;
- Because of concepts of purity, Police dogs should only be taken into a temple, vihara or home in the most serious of circumstances, for example, if a situation is life-threatening.

Searching

- Many Buddhists will wear a necklace or chain with a Buddhist image or icon on it and chanting beads around their wrists. A sensitive approach should be taken if an individual is asked to remove any of these items;
- Although their high valuation of life and their rejection of violence means that some Buddhists are vegetarian, this is not always the case. Individuals should be asked.

Festivals

Buddhists have many celebrations throughout the year. These generally commemorate particular events of the Buddha's life and include his birth and enlightenment (Wesak), the day of his first teaching (Dharma Day) and his death (Parinirvana). The dates of these events are generally expressed through the lunar calendar and there is some variation between the different traditions. Some Buddhists may also fast on New Moon and Full Moon Days.

CHRISTIANITY

Introduction

Christianity is based on the mission and teaching of Jesus of Nazareth, a place in what is now Israel/Palestine, around 2000 years ago. Jesus is known as 'The Christ', which means 'The Anointed One', a reference to the special status of royalty who are anointed with oil when they become King.

The doctrines and beliefs of Christianity developed in the first few centuries after Jesus's life. It also grew in popularity, both because of its message of liberation for the poor and marginalised, and also because of its acceptance and promotion by the Roman Emperor Constantine and subsequent rulers in many European kingdoms.

Christianity has had a dominant influence on the shaping of Scotland and the United Kingdom, and has been the historic faith tradition in Scotland for centuries. Christianity was introduced to Scotland by St Ninian (Southern Scotland in the 4th-5th Centuries) and St Columba (Northern and Western Scotland in the 6th Century).

The history of Christianity has included several splits, schisms and fundamental disagreements about doctrine and belief. In the past splits have sometimes been accompanied by violence, bloodshed, persecution and war. One legacy of historic disagreements is a wide range of different Christian groups (sometimes called 'denominations') that continue to have different structures, practices and teaching.

However, in 1990 all of the mainstream denominations in Britain and Ireland came together, after several years and decades of common work and conversations, and accepted that the historical theological issues that underpin their differences are no barriers to fellowship and to commitment to one another; although fundamental differences do remain between some denominations, they should not be seen as in competition with one another.

Christianity is the largest faith in Scotland: at the 2001 census (the most recent that information is available for), 3.3 million (65.1% of the population) described themselves as Christian.

Basic beliefs

All Christians believe in what's called the Trinity - that we experience God in three ways:

- The Father or Creator who created the world and all that lives in it;
- The Son or Redeemer, Jesus Christ, who was executed for his claims and teachings on a cross (which is a key symbol for Christians) but who was restored to life (resurrected - this is what is celebrated at Easter) Christians believe that in overcoming death, Jesus enabled all who love God to have eternal life-after death;
- The Holy Spirit or Sustainer, the belief that God is present in everyone - the thing that inspire and console people in love and action.

The diversity of Christianity means that on many other issues it's not possible to say that all Christian believe the same thing.

Many denominations have creeds, declarations or confessions outlining the basic beliefs.

In some denominations members and adherents are expected to believe everything the Church teaches. In others the Churches' teaching is a guideline but dissent or personal conviction from a particular policy or doctrine is not uncommon. The Religious Society of Friends (known as the Quakers) is noteworthy in that it is a Christian tradition which does not have any formal 'beliefs' or requirements for members to sign up to a statement of what it means to be a Christian.

Christians generally regard Jesus Christ to be the human face of God, (called the incarnation - the idea that Jesus was completely human and completely God). His life and teachings therefore reveal what it is that God wants for humanity, and by following Jesus' example of love and service Christians show honour to God.

The Bible is the holy book of Christianity. It is a collection of ancient myths, legends, laws, poetry, stories, narrative, letters and prophecy. The Bible is made up of the Old Testament (which roughly equates to the Jewish Torah, as Christianity grew out of the Jewish faith) and the New Testament (which records Jesus' life, teachings and the development of early Christianity in the years after his death and resurrection).

Many Churches baptise people when they join the Church - this symbolic act includes the individual being sprinkled with water (or sometime being fully immersed). This recreates an act in Jesus' own life when he was baptised in the River Jordan and when the Holy Spirit came to him. Some Churches baptise babies and small children, as a symbol that God's love and grace is available even before we are aware that it exists. Other traditions, notably the Baptists, will only baptise people when they are old enough to fully understand the importance of the ceremony.

Many Churches also have as their main ritual a celebration of the Eucharist (which can also be known as Mass, Holy Communion or the Lord's Supper). This ceremony recreates Jesus' last meal with his disciples before his execution, and involves the sharing of bread and wine.

Christians believe not only in the importance of a spiritual relationship with God, and good fellowship with one another, but also there is a vital role for serving and caring for those in the wider community. Consequently many churches are involved in charitable or public service work not simply as a means to do good but as an intrinsic part of what their faith means to them. Church social action projects, such as youth clubs, homeless night shelters, refugee advice centres and so on are provided on the model of Jesus - that God loves all, that by serving the stranger Christians serve Christ, and that this service is given unconditionally (ie it is not dependent on the client being a Christian or having them forced to become a Christian or listen to the Christian message).

Christian Denominations in Scotland

- Reformed;
- Roman Catholicism;
- Anglican;
- Evangelical/Charismatic/Pentecostal;
- Other Christian Traditions;
- Methodist;
- Baptist;
- Quakers;
- Congregationalist;
- Salvationist;
- Orthodox;
- Unitarians;
- Protestantism.

More information can be found on the above denominations by going to an appropriate website on the internet.

Two of the largest and most commonly encountered Christian beliefs are Roman Catholicism and Protestantism

Protestantism

Protestantism grew out of a movement to reform the Catholic, or Universal, church. It emphasised ways in which Christians should communicate with God, by reducing ritual and placing less importance on the role of the priest. Protestantism has many sub-groups which are included in the above mentioned denominations.

Roman Catholicism

About half of the world's Christians are Roman Catholics. The Pope leads the Roman Catholic Church. Roman Catholics believe that the Pope derives his authority in direct descent from St Peter, whom Jesus appointed as the leader of his Apostles. The emphasis of the faith is on prayer and the 7 sacraments (baptism, penance, confirmation, the Eucharist, holy orders, matrimony and the anointing of the sick). The Eucharist commemorates Christ's last supper by the consecration of bread and wine. Some Christian denominations are non-sacramental.

Festivals

Advent - Advent begins on the Sunday nearest 30 November. It is traditionally a solemn time of preparation and expectation for the coming of Christ at Christmas.

Christmas - 25th December, Christmas is the festival which remembers the birth (nativity) of Jesus Christ.

Ash Wednesday and Lent - Ash Wednesday is the first day of Lent, a 40-day period where Christians may fast, give up a luxury, or engage in deeper prayer and spiritual discipline. Ash Wednesday takes place 40 days before Palm Sunday. Ash Wednesday can take place between 4 February and 10 March for most Christian traditions. Some Orthodox Churches hold Easter, and therefore Lent, at a slightly different time, but it is always in the spring.

Palm Sunday/Holy Week - Palm Sunday is the Sunday before Easter and falls between the middle of March and Early April. It marks the end of Lent and the start of a week of special services in the run-up to Easter. Palm Sunday recalls the entry of Jesus into Jerusalem, when he was acclaimed by cheering crowds waving palm branches.

Good Friday/Easter - Good Friday is the Friday in between Palm Sunday and Easter Sunday. It is the day when Christians recall Jesus' execution and burial. Christians believe that, as foretold by the ancient prophets, Jesus came alive again on Easter Sunday. Easter is the most important festival for Christians and the triumph of life over death, light over darkness, joy over sorrow is a major celebration for Christians.

Pentecost - The festival of Pentecost falls on the 7th Sunday after Easter. Christians recall the coming of the Holy Spirit to Jesus' disciples after his death and resurrection.

Practical Considerations

Communication

Christians may take offence at expletives or swearing which refers to God/Jesus/Christ/ Mary.

Places of Worship

Although Christian worship can be held anywhere, including in the open air and in private homes, churches and chapels can hold special significance for individuals. When entering a church it is normal for Officers to remove hats or helmets, if operationally appropriate.

Holy Day

Christians mark Sunday as the Holy Day. Traditionally this is a day of rest and prayer. For some this means they will do no work on a Sunday, whereas other Christians are more relaxed about activities that are permissible on a Sunday. Generally Churches will hold their main worship service on a Sunday, though other services can take place at any time during the week. As a matter of respect, worship should not be interrupted unless absolutely necessary.

Sudden Deaths

It can be very important for Roman Catholics to receive unction (last rites) before death. Police Officers controlling accidents or incidents should consider this if approached by a Roman Catholic priest. Christians believe that after death they will have eternal life. Consequently they have few formal theological requirements as to what happens to the body after death. However, it is widely expected that bodies are treated with dignity and respect; ill-treatment will cause outrage.

Christians believe that Jesus will return to earth to rule forever and that the dead will be resurrected to join in his glory. Because of this conviction, in the past, most Christians believed that they should be buried and not cremated. Nowadays, however, cremation is acceptable to Protestants and Roman Catholics.

Custody

Roman Catholics are restricted from eating meat on Ash Wednesday and Good Friday. An older restriction about not eating meat on all Fridays has been lifted, but some will still follow the practice of eating fish on Friday instead. Christians can pray anywhere and at any time and there are no special requirements that this has to be done in a certain way. It is generally considered rude to interrupt someone who is in the middle of praying, but if you need to interact with them then it is appropriate to let them know that you would like to speak with them, and request that they finish praying in a couple of minutes before talking to them.

HINDUISM

Introduction

Hinduism is the dominant religion of India, where approximately 80% of the population is Hindu. It is about 4000 years old.

In Britain, Hindus comprise 20% of the South Asian population and are predominately from different states in India including Gujrat, Punjab, Bihar, Uttar Pradesh and Bengal and also from some parts of East Africa and Mauritius. It is estimated that there are about 750,000 Hindus in the UK.

Variations in Hindu religious practice depend on the various religious traditions which have developed over the millennia.

The main approaches are based on the concept of one's relationship to God: Dualistic traditions which believe in separate identities for the devotee and God, the qualified Non-dualistic traditions which believe that the devotee is part of the God principle and the Non-dualistic tradition which emphasises the oneness of the individual with the God.

Beliefs

Like most religions, Hindus worship only one God, the Supreme Spirit, however unlike most religions they do this through many forms all stemming from the one Supreme Spirit. Although there are hundreds of Hindu Gods, the 3 most important are:

- Brahma - the Creator;
- Vishnu - the Protector; and
- Shiva - the Destroyer.

Hindus believe that religion is a sanctified and disciplined path one should follow to become a better person and to achieve the real purpose of life: Liberation and Self Realisation. This can only be done by following the path of Dharma. This is at the heart of Hinduism and means the ancient law which underlies the order of the Universe and is reflected in a moral and ethical life. Hindus believe in the law of Karma (action) which is a law of cause and effect. They also believe in the divine nature of the soul which is indestructible and immortal. It moves from body to body depending on the merits and sins of one's actions. In the end, one's karma determines their future reincarnation.

The Hindu caste system was originally based upon occupation but is now understood to be hereditary. This system was based on innate tendencies of each individual and their function in society was defined by this temperament. However, in the West, it has been modified and is not as strict as it used to be. The same can also be said of marriages. Generally, marriages are only allowed within a caste, however, this rule has become liberalised to a degree in recent years. Many marriages are still arranged by parents who still seek to form matrimonial alliances within the same caste. Even in more liberal homes, young people are generally influenced to choose friends from those of equivalent circles.

Holy Books and Scriptures

There are 2 kinds of scripture in Hinduism, the holiest texts, called the Vedas together with the Upanishads, and the great epics of the Mahabharata and Ramayana. The Bhagavad Gita which is part of the Mahabharata is a very popular text in the West and can be called a 'handbook' for Man's spiritual unfoldment.

Communication

The majority of Hindus in the UK will speak English. The main spoken languages by Hindus are Hindi, Gujarati, Punjabi and Bengali. In some cases, Hindu women will require to have a male relative with them when dealing with Police Officers, particularly, male Officers.

The majority of Hindu women do not object to formal handshakes although it may be wise to wait until one is offered. The traditional accepted way of greeting Hindus is by bringing the hands together in a gesture of reverence. This is accompanied by saying 'Namaste' which is symbolic of saying that I bow down to that which is the Spirit in you that is the same in me.

Hindus do not like to discuss family problems with outsiders, including Police. Family elders are expected to resolve issues.

If avoidable, try to ensure that your visit does not conflict with a special or significant day in the Hindu calendar.

Place of Worship

Hindu worship may take place in either the home or the Mandir (temple). The heart of the temple is the central shrine of Hindu deities. In the Mandir, women usually sit separate from the men.

Hindus are encouraged to pray at dawn and dusk, but the actual time is not critical. Hindus must wash thoroughly and change their clothes before praying.

Practical Considerations

Temple

- Shoes must be removed when entering the temple;
- Statues, pictures and other religious objects should be treated with respect. During searches, statues should be lifted or held by the base and never by the head or top.

Searching

- There is a strong sense of modesty, particularly amongst women. Sensitivity and privacy should be used when conducting searches;
- The pattern of Hindu names is a personal (first) name that usually indicates sex, followed by a middle name (commonly either the father's or husband's name). The last name is the family name, which is shared by all the members of one division of a caste (class). It therefore gives information about the social status

and traditional occupation of the family. A typically constructed male name is Anand Kumar Gupta. An equivalent female name is Bimla Ram Desai. There is sometimes a reluctance to disclose the family name, as a form of rejection of the caste system and not as a means of avoiding identification. A subtle and sensitive approach will usually overcome this barrier.

Visiting a Hindu Home

- A handshake is normally accepted but it is best not to unless a handshake is offered (see above);
- If offered refreshments it is polite to accept but you can also decline politely;
- On occasions, cross gender communication can cause difficulties or offence;
- In some houses, outside footwear is not worn inside the house;
- If you are invited to look at the family shrine, you should remove your shoes before entering the room.

Sudden Deaths

- Hindus believe that a body without a soul is a carcass that should be returned to nature and so is cremated. A dying person may ask to be placed on the ground during their final breaths so they can be closer to nature;
- Children under the age of 5 are generally buried;
- Post-mortem examinations are considered extremely objectionable and are deeply disrespectful to the dead and the deceased's family. The preference is not to have a post-mortem unless required by law;
- A Hindu priest must be called to give his blessings to the deceased. He may tie a thread around the neck or wrist of the dead person and this thread should not be removed;
- The body should not be touched until relatives arrive. A Hindu family may want the body at home at some stage before cremation, usually between the funeral parlour and the crematorium.

Custody

- If a Hindu is in custody for any reason, then consideration should be given to dietary needs. Most Hindus are vegetarian. Many non-vegetarians do not eat beef but this can vary considerably, the best advice is to ask. The cow is the most sacred animal to Hindus and to kill a cow is one of the greatest religious crimes.

Festivals/Holy Days

- Diwali, the Festival of Lights (New Year in Oct/Nov);
- Holi (Spring Festival);
- Maha Shivaratri (Feb).

ISLAM

Introduction

Followers of Islam are called Muslims and there are approximately 2 million Muslims in the UK. Islam is an Arabic word meaning 'submission to God'. Islam originated in Arabia but soon spread to Africa, Asia and Europe. Scotland has a long standing relationship with the world of Islam stretching back many centuries. However, Muslims only began migrating to Scotland in large numbers in the early 1940s, by which time the Muslim community had leased a property in Glasgow and had several hundred people attending communal prayers. At present the Muslim community within the UK is predominantly Asian.

Levels of practice and devotion to Islam differ widely. As in any other religious community, some Muslims take their faith very seriously, making its practice the central focus of their lives. Others, while still calling themselves Muslim, will not necessarily practice so faithfully.

At the heart of Islam is the belief in the one God. The Arabic word Allah means the One God. Muslims also recognise the prophets such as Noah, Abraham, Jacob, Moses and Jesus, the last prophet being Mohammad. Muslims believe in the angels as the servants of God who bring His message to the Prophets and who obey and implement His commands. The belief in Allah permeates every aspect of a Muslim's life.

Prophethood came to an end with the Prophet Mohammad who is seen as having completed the religion of Islam. Mohammed was born in Mecca in 570 C.E. He received the Holy revelation from God through the Angel Gabriel over a period of 23 years until he died. The Qur'an (holy book) is the record of all these words exactly as conveyed and arranged by the Prophet himself. Muslims are taught to recite the Qur'an in Arabic as any translation of the Holy Book is seen as inadequate. The books of 'Hadith' are the records of the Prophet's sayings and deeds and are utilised alongside the Qur'an to provide explanatory text and guidance.

In terms of the principle factions of Islam, the vast majority of Muslims worldwide are Sunni and with the remainder being Shi'i, Ahmadyya or Sufi. Sufism is not a sub-division or sect of Sunnism or Shi'ism, but a mystical trend which is within both Sunni Islam and Shi'i Islam. There are other sects that follow Islam which are sub divisions of these faiths. Cultural tensions are not uncommon between each of these sects, as they each have differing views on Islam and their faiths. Many Muslims consider Ahmadis as heretics.

Five Pillars of Islam

The religious duties of Muslims are described in the 5 Pillars of Islam detailed as follows:

1. Declaration of Faith (Shahadah)

This is the defining tenet of the faith and must be declared in order to be a Muslim. The declaration is 'I witness that there is no god but the one true God and that Mohammad is his messenger'. Reciting this with intention makes

someone a Muslim.

2. Prayer - 5 Times Daily (Salah)

Prayer is obligatory 5 times daily at set times of the day; dawn, midday, late afternoon, after sunset and late evening. Muslims recite prayers whilst facing towards Mecca (from the UK this is south east). Men are expected to perform Salah in the Masjid (mosque). There are facilities in some mosques for women, however a lesser number of women attend the mosques as they are not obliged to pray there like men. They can carry out their prayers at home. Prior to Salah, Muslims must perform a ritual washing known as Wudhu which involves washing the face, arms and feet.

3. Welfare Due to the Needy (Zakah)

Every Muslim who owns more than a certain amount of property, commercial assets or savings is required to pay 2.5% of their wealth to the poor each year. It also applies to agricultural produce and animals at different rates.

4. Fasting (Sawm)

Muslims must fast during the month of Ramadan, the ninth month of the Muslim lunar calendar. This varies each year according to the lunar cycle. Fasting means a Muslim must abstain from food, drink and sexual acts from dawn to sunset. The ill, old and travellers are exempt.

5. Pilgrimage to Mecca (Hajj)

If economically and physically possible/practical, Muslims must perform Hajj (pilgrimage) once in their life to the Holy city of Mecca. They visit Mecca to perform prayers at the Ka'ba, the House of God built by Abraham about 4 thousand years ago. Hajj occurs during the second week of the month of the Dhul-Hijjah, twelfth month of the Islamic calendar. Over 2 million Muslims make the pilgrimage to Mecca annually.

Jihad

Jihad in Arabic means 'struggle', 'the act of struggling'. Jihad is a common term associated with Muslims, by the media, and is often misrepresented. It has precisely the same range of direct and abstract associations as the English word 'struggle', eg to apply oneself and his best to overcome any difficulty, whether internally with oneself or externally with others. Within Islamic practice, Jihad means both to struggle against the personal and spiritual obstacles that hold one back from the fullest practise of Islam or to fight for Islam and country etc. The Arabic word for fighting is 'qitaal'.

Communication

Islam prescribes quite precise rules for conduct between the sexes, requiring that men and women do not mix together in ways that compromise their modesty and integrity. Communication may be more effective if the Officer is of the same gender as the person they are dealing with.

Generally, Muslim men and women do not shake hands with someone from the opposite sex. If it is appropriate in the context of a meeting to greet by shaking hands, then this should be freely offered. However, there may be potential for cultural tensions when dealing with a member of the opposite sex and on these occasions Officers should not shake hands unless a hand is offered. Some Muslims, especially when they are about to go for prayers, may also wish to avoid shaking hands due to them requiring to wash their hands again in preparation for Salah.

Place of Worship

Prayer can take place anywhere although a place of worship for Muslims is a Masjid, in English, commonly known as mosque. The main fundamental requirement for a mosque is that it is 'religiously' clean ie free from contaminants whose presence require ritual purification eg human or animal blood, urine, faeces and alcohol. Nearly all mosques have facilities for ritual washing called 'Wudhu' to prepare for prayers.

Prayers are said on a clean surface and mat facing towards the Ka'ba in Mecca which is in a south easterly direction from the UK. Friday is the Muslim Holy day and congregational midday prayer for men are required to be performed at the mosque which will be especially busy at this time.

Practical Considerations

Masjid (mosque)

- Due to strict rules about cleanliness, shoes must be removed when entering the mosque so as not to bring anything off the street. There is usually a rack and/or notice at the point where shoes should be taken off. Plastic sandals are generally provided for the toilets to ensure that no contaminants are taken from the toilets back into the prayer area;
- Inside the mosque, men and women are kept separate due to rules of conduct in relation to the sexes. Staff attending as a guest will be expected to adhere to this although there may be discretion for Officers dealing with an operational matter.
- In the interests of purity, dogs are not allowed in the mosque or in homes, other than in life threatening situations. Permission for the use of Police dogs in religious premises should be sought if possible or a compromise reached;
- Men and women should dress in a modest way and as far as possible, respect Islamic dress code which states that men's bodies must be covered at least from navel to the knee and women's bodies entirely covered except for the face and hands. In addition, some Muslims will cover the head with a cap. If visiting the mosque as a guest, this should be adhered to. If dealing with an operational matter, Police hats will suffice and if possible, females should cover their arms.

Custody

- Consideration should be given to prayer needs as Muslims are required to pray 5 times a day. This would involve access to water, provision of a prayer mat and some indication as to the direction to Mecca (South East);

- Muslims differentiate between food which is allowed (halal) and food which is forbidden (haram). Pork, any other part of the pig, carnivorous animals and blood are haram. Meat or meat product from an animal must also be slaughtered in a particular manner, called halal meat. Although not as relevant for custody, alcohol is also strictly forbidden;
- Due to the rules of conduct between the sexes, where possible, individuals should be dealt with by a member of staff of the same gender.

Attending a Muslim House

- If you arrive unannounced at a family home, you may interrupt prayers. If possible, wait a short period, to enable prayers to finish without interruption;
- Many Muslim women may not be comfortable in mixed company and will tend to avoid being in a room if men are present. As such, any cross gender communication may cause difficulties or offence;
- If you are offered refreshments, it is polite to accept and to try a small amount of food;
- If avoidable, try to ensure that your visit does not conflict with a special or significant day in the Muslim calendar, eg Ramadan and Eid.

Searching

- Due to the rules of conduct between the sexes and high moral values of Islam, searches should be carried out with care and sensitivity. Where possible, a private place should be utilised and only Officers of the same gender involved;
- A difficult issue concerns identity verification where the individual has a veiled face and may be wearing the niqab or burqa. Niqab is a type of face veil that may cover all or part of the face. Burqa can be described as either a veil covering both the face and head or a head to toe covering with holes for the eyes. Hijab is any form of dress which covers the body except the face and hands, it may include a scarf. A person should only be required to remove a veil if essential. If this is required for identification, this should be dealt with using sensitivity and individuals should be asked to remove their veil in private if possible. The removal of the more common hijab (headscarf) is not normally a problem since it involves covering the hair, but not necessarily the face. Officers of the same gender should be used;
- For men and women, any interference with clothing would be considered an assault, eg lifting or removing a face veil, scarf, imamah (turban) or other Islamic-style of headgear, unless done voluntarily. This should be borne in mind;
 - If searching any Muslim, Officers should be aware of what some older generation Muslims may have in their possession. Possession of one, some or all of the following does not indicate a level of belief.
 - Itter - It is conventional for some Muslim men to carry a small bottle of oil-based perfume to use and give as a gift.
 - Miswak - A tooth stick in the shape of a straight piece of fibrous root. It is about the size of a finger and used for cleaning the teeth at frequent intervals, especially when making Wudhu.

- Bottle - A discreetly carried plastic bottle such as a shampoo bottle is sometimes used to make up for the absence of full ablution facilities, ie washing the private parts in a stream of water after toilet.
- Tasbeeh - A rosary of beads is commonly carried to practice for Dhikr, meditation on the name of Allah.
- Taweez - A coded form of a few verses of the Qur'an, on a small piece of paper, wrapped up and sealed inside a cloth package about the size of a tea bag and usually hung round the neck. It would be extremely discourteous to unwrap this as it is believed that when opened it loses the religious significance it is believed to possess. If there is a need to open the Taweez, then the full reasoning should be explained and if necessary advice from a Lay Advisor or Imam sought.
- Qur'an - If carried, the Qur'an will usually be kept in a protective bag, enabling it to be handled without wudhu. It is extremely disrespectful to handle the Qur'an directly or open it to read, without wudhu.
- Leaflets - Elsewhere this booklet describes how numerous leaflets are distributed in the vicinity of mosques. Regardless of the content of the leaflet, if a Muslim thinks there may be sacred text in it such as a quotation from the Qur'an, he or she will be careful not to throw it away and may carry it for a time before finding a respectful way of disposing of it, whether or not it has incriminating statements on it and whether or not they agree with its sentiments.
- Shaven Body Areas - Muslim men and women habitually shave the hair from their armpits and private parts.
- Stone - When travelling, it can sometimes be difficult to make wudhu. In certain situations an acceptable alternative is to make tayyamum, by rubbing hands, face and arms on a clean, sandy or stone surface. Sometimes a fist-sized rock or smooth piece of clay is carried in luggage to achieve this, eg inside an aeroplane where there is no equivalent stony surface on which to make tayyamum.
- Rucksack and sleeping bag - One large mainstream Muslim organisation, Tablighi Jamaat, sends small groups to a mosque to preach, staying 1 or a few nights before moving on to another. Each member will invariably carry a pack with sleeping bag and personal effects and they may be travelling very late or very early depending on convenient intervals between Salah times.
- A small tablet of earth or possibly wood - Shi'is consider that it is better to make the prostrations of prayer directly onto the earth, and fulfil this by placing a small tablet of hard-baked earth on the ground in front of them while praying. The tablet may have intrinsic religious significance, eg it may be made from clay from the site of the martyrdom of Imam Hussain.

Sudden Deaths

- Be aware of the potential conflict that could arise from a sudden death and the sensitivities around the requirement for a post mortem. It may be prudent to involve an elder or the local Imam (Spiritual Leader) at an early stage to explain the circumstances and necessity for the procedure;

- Muslims are always buried as they believe in the resurrection of the body after death. Burial should take place as soon as possible after death with a strong emphasis on it being done the same day. Delay in burial can cause families more grief;
- Interference with the corpse is deeply resented and this includes post mortem. Muslim families will do their utmost to avoid a post mortem. If aware of this, medical staff can usually ensure that medical records have enough information to avoid the need for a post mortem;
- Rules concerning separation of the sexes apply to the corpse therefore Officers of the same gender as the deceased should be used to deal with the body.

General Considerations

- When carrying out investigative work, it may sometimes be helpful to involve an elder from the family or the Imam of the local mosque where the suspect or potential witness worships.

Festivals/Holy Days

The two main festivals of the Muslim calendar are "Eid al-fitr" (the feast of the breaking of the fast) which comes at the end of Ramadan (the month of fasting) and "Eid al-adha" (the feast of the sacrifice), which comes at the end of the pilgrimage to Mecca (Hajj), roughly ten weeks after "Eid al-fitr". These are normally family and community celebrations which will be marked in the home and in the mosque and most Muslims will, if possible, take time off work in order to celebrate them. Because the Muslim calendar is lunar, the festivals take place at different time each year. Consultation can be sought from local Imams for dates of these festivals.

JUDAISM

Introduction

The earliest of the three major monotheistic religions, Judaism believes in an incorporeal God who is the universal creator of all that exists. The Jewish Bible, written in Hebrew, consists of 3 parts of which the Torah (the 5 Books of Moses) is the most important. The others are the Prophets, and the Holy Writings. The word "Tanach" is an acronym for the Hebrew names of these 3. It is inappropriate to refer to the Tanach as the 'Old Testament' since this suggests that it is seen not in its own right, but merely in the context of the Christian 'New Testament'. The Talmud, which was compiled in its present form between 100 and 400 CE in Babylon and Israel, is in many ways the central text of Judaism, as it is based on oral traditions ascribed to Moses. It is mainly a record of rabbinic debates on Jewish law and the interpretation of the bible and forms the basis of traditional Jewish law.

Despite their shared belief, the ethnic origins of Jews are diverse. The principal groups are:

- **Ashkenazim** - whose ancestry is in Central and Eastern Europe and Russia;
- **Sephardim** - properly of Iberian origin, although the term is often used to include those of other Mediterranean, Arabian and North African origin.

The vast majority of the UK Jewish community are Ashkenazim. In terms of the Scottish Jewish community, 6,580 people identified themselves as being Jewish in the 2001 census. This is an underestimate as the question was optional and, for historical reasons, many Jewish people hesitate to identify themselves as such on official forms. A number of academic analyses have put the true figure as around 10,000.

Denominations

Cutting across these ethnic groups there are distinct denominations which have different understandings of the status of the Torah and of Jewish law:

- **Orthodox** - The principles of Orthodox Judaism have not changed significantly since Biblical times, since they presuppose that the Torah as interpreted in the Talmud was given directly by God. Within Orthodox Judaism there are 2 main groupings: the Charedim, or so-called "Ultra-Orthodox" and the Modern Orthodox. The latter participate more in secular activities than do Charedi Jews, but are nevertheless faithful to traditional religious practices. The Charedim are one of the largest and most conservative movements, with several subsections including various groups of Chassidim. They tend to reject many aspects of modern life, for example, generally wearing traditional clothing, whereas the Modern Orthodox engage more with the modern world, for example by entering secular employment.
- **Reform** - The Reform movement rejects much of orthodox practice while retaining many of the underlying teachings of Judaism. Unlike Orthodox movements it allows women to be ordained as rabbis, permits men and women to sit together in the synagogue and regards cremation as acceptable.
- **Conservative** - known in Britain as Masorti (Traditional): This movement began as a reaction to Reform Judaism in the United State and although based on a more liberal understanding of traditional texts, it still retains many orthodox practices. There are currently no Conservative communities in Scotland.
- **Liberal** - Liberal Judaism views the Torah as a product of its time rather than as the literal word of God, and therefore subject to change. Liberal Jews do not attach great significance to traditional codes for dress and diet but regard them as a matter of choice.

In addition there are a number of Jews who regard Judaism as having less to do with faith than with cultural identity, but may still identify very closely with the Jewish community and observe its cultural traditions.

There are about 10 synagogues in Scotland. Edinburgh has an Orthodox synagogue, and a Liberal community which does not have its own building. There are small synagogues in Aberdeen and Dundee, while in Glasgow there are 5 Orthodox synagogues, organised in a Council of Synagogues and one Reform synagogue, while Lubavitch (a Chassidic sect) provides regular religious services in one of the community care homes. The synagogues provide a wide range of social, educational and cultural activities expanding the religious life of their congregations. There are also small groups and individuals living throughout the whole of Scotland, quite literally from the Borders to the Shetlands, many belonging to the informal Jewish Network of Argyll and the Highlands.

Shabbat (the Sabbath)

This commemorates the fact that God rested on the seventh day of creation, which Judaism regards as part of creation itself. Shabbat, like the Jewish day in general, begins at dusk on a Friday and lasts until sunset on a Saturday and is observed to varying degrees by the different Jewish denominations.

In traditional Judaism there is a clear code defining which activities are permitted and which are forbidden on Shabbat. These concern creative work and ensure that the Sabbath is a family and home based festival free from work constraints. The prohibition on making fire includes turning on any electrical apparatus, such as lights, television, and telephone. Carrying, travelling, and writing are also prohibited, except in an emergency, since any prohibition can be set aside if life is in danger.

As individual levels of Sabbath observance vary, it is always wise to ask people individually, in order to determine their needs.

Practical Considerations

- Non-emergency crimes will not usually be reported until after Shabbat has ended;
- Orthodox Jews will be unwilling to write statements or sign their names;
- Orthodox Jews will not answer the telephone on Shabbat.

Kosher food

Jewish dietary laws, kashrut, dictate what constitutes kosher food. There is a popular misconception that the production of kosher food requires the performance of some 'ritual'. This is false. Kosher food is simply food that is supervised by someone competent to ensure that it complies with Jewish religious law. Neither is kosher food 'blessed by a rabbi', as is sometimes thought. According to the Torah, meat is only kosher if it is from an animal that chews the cud and has cloven hooves. Domestic poultry and fish with fins and scales are also permitted. Meat and poultry must be killed in accordance with the Jewish Laws of shechitah. Vegetarian food may be broadly acceptable to some Jewish people where no kosher facilities exist, but not all vegetarian food meets kosher dietary rules. Guides to foodstuffs available to the general market which meet most kosher standards can be found in the Kashrut Guide produced annually by the Kashrut Division of the London Beth Din (the Court of the Chief Rabbi), and more detailed information is available on their website at www.kosher.org.uk.

Practical Considerations

- Pre-packaged kosher meals can be made available for meetings, or if required by a detainee or a prisoner;
- Do not bring any food into a Jewish home without permission;
- On all matters of kashrut, it is important to consult a Rabbi or other reliable authority nominated by the Jewish community.

The Synagogue

Synagogue practice depends on the denomination of the worshipper. In Orthodox synagogues traditional dress code is observed and the sexes sit separately, whereas in Reform and Liberal synagogues men and women may sit together. Shabbat services involve prayers, reading from the Torah, and generally a sermon. Orthodox Jews pray in Hebrew (with some Aramaic - the language of the Talmud), while Reform and Liberal Jews use varying amounts of English. The synagogue also operates as a community and education centre, and one of its roles is generally the teaching of Hebrew and Torah studies to children.

Practical Considerations

- It is not necessary for a male Police Officer to wear a skullcap when entering a synagogue. However, this gesture (or not removing his headgear) will be appreciated, especially when prayer services are taking place.

Home and Family

Home and family are central to Jewish life and are frequently regarded as being more significant than the synagogue. Traditionally women play an important role in raising children, giving them a religious education and creating a kosher domestic environment, but they often also have responsibility outside the home in both community activities and paid employment. Orthodox girls and women generally dress modestly, with sleeves covering the elbows and skirts reaching well below the knees. Nudity may be an issue for orthodox and conservative Jews, for example, where public changing and showering is required. Orthodox Jews place a mezuzah, a small scroll containing passages of the Bible, on all doorways (except the bathroom and toilet) in fulfilment of a biblical command, whilst others place them only on their front door.

Men are required to pray 3 times daily - morning, mid-afternoon, and at night, but the obligation on women is more flexible. More generally, women are exempt from most obligations for which there is a fixed time.

Practical Considerations

- Religious observance varies widely amongst Jews of different affiliations so Officers should not make assumptions but should discuss each person's requirements on an individual basis;
- Whilst Officers should be conscious when they are in a Jewish home, there is no requirement for them to behave or dress in a particular way, and they are not required to follow Jewish practices;
- Orthodox Jewish men and women may not shake hands with Officers of the opposite sex, and any offer to do so will be politely refused. However, no offence will be taken;
- Most Jewish people will prefer that, if required, a body search should be conducted by an Officer of the same gender;

- Orthodox men who are detained overnight will wish to have with them their tallit (prayer shawl) and tefillin (leather boxes containing parchments on which are written biblical passages) which are worn for morning prayers. They should be provided with a suitable private room in which to pray.

Sudden Deaths

- Death has its own customs in Judaism. Some Jews will wish to sit with the deceased until burial has taken place, and, where possible, a room where family may be present should be made available;
- The expectation is that the body should be buried intact and that no organs will be retained without due reason, information, and prior consent;
- Jewish funerals are held speedily, usually on the same or following day after death. No impediments should be put in the way of these arrangements as the formal week of mourning only begins with the burial, and delay can cause anguish for the family;
- When there are clear indications for a post-mortem, these should be discussed with the family and their rabbi, but in general these should only be done where legally mandatory or where compelling medical reasons pertain, because of the imperative to bury the body intact. In some places the medical and legal authorities have approved non-invasive post-mortems using scanning technologies that are preferred by the Jewish community.

Festivals

The principal festivals are also observed from dusk to nightfall, and are generally subject to the same rules and policing issues as Shabbat. The main festivals are detailed below along with some practical policing considerations:

- **Rosh Hashanah (New Year)** usually in September). Most Jewish people attend the synagogue, and may gather outside during and after services. On the afternoon of the first day (or the second day if the first falls on Shabbat), many Jewish people will walk to a river to symbolically 'cast away' their sins. This is followed by a 10 day period of repentance culminating in Yom Kippur;
- **Yom Kippur (Day of Atonement)** marked by an entire day in worship and fasting. Synagogues are open all day and are extremely busy, especially for the evening services. Many people will walk home during the day for a short break from prayers. There is likely to be a continuous flow of people on the streets throughout the day. Since most Jewish families will be in synagogue for the opening and concluding services of Yom Kippur, their homes may be more vulnerable;
- **Sukkot (Tabernacles)** autumn festival, 5 days after Yom Kippur, that lasts 9 days (8 in Israel and for non-orthodox groups). Orthodox Jews build a sukkah, a temporary hut roofed with vegetation, in which to eat during the festival, to commemorate the nomadic lives of the Israelites after leaving Egypt. The final days include **Simchat Torah (Celebration of the Torah)**, when the annual cycle of readings from the Torah is concluded and immediately recommenced. Some people carry long cases containing palm tree leaves to and from synagogue. This is a tradition of the holiday. Synagogues will build a sukkah on their premises which may be vulnerable both to arson and forced entry;

- **Pesach (Passover)** - spring festival (March-April) lasting 8 days (7 in Israel and for non-orthodox groups) that commemorates the Exodus from Egypt. The Seder (ceremonial meal) eaten in the home on the first night includes many elements symbolising the escape from slavery and the foundation of the Jewish Nation. Matzah (unleavened bread) replaces bread for the entire week, and orthodox Jews are meticulous about avoiding any leavened food;
- **Shavuot (Pentecost)** - takes place 7 weeks after Pesach (usually around late May/early June) and celebrates the Jewish people receiving the Torah. The festival lasts for 2 days and it is traditional to eat dairy products. It is traditional to study all night on the first evening of this festival, so larger synagogues are open all night, and some people may be walking home late at night and in the very early morning.

Other festivals on which the prohibitions of Shabbat do not apply include:

- **Chanukah** - winter festival of lights, commemorating the rededication of the Temple in Jerusalem by the Maccabees, following its desecration by the Greeks, marked by some by the exchange of gifts. It is traditional for families to display (often expensive) lit candelabra in their front windows. Therefore theft and fires can occur, and the community leaders should be given the appropriate advice. Some communities hold Chanukah ceremonies in public places;
- **Purim** - in early spring, marks the deliverance of the Jews in ancient Persia following the intervention of Queen Esther; celebrations include fancy dress, charitable giving, and exchange of gifts. It is traditional for young children, often in fancy dress, to walk through the local neighbourhood distributing charity and delivering gifts. Purim is one of the few occasions in the year when the consumption of alcohol is encouraged;
- **Yom HaAtzmaut (Israel Independence Day), and Yom Yerushalayim (Jerusalem Day)** - These are now established as festivals marking the anniversaries of these important events in modern Jewish history, in 1948 and 1967 respectively. Communal events to mark these anniversaries may attract anti-Israel demonstrations;
- **Yom HaShoah** - Holocaust memorial day;
- **Tisha B'Av** - a mid-summer fast day commemorating the destruction of both Temples in Jerusalem, the first by the Babylonians in 586 BCE, and the second by the Romans in 70 CE. Services at the beginning and end of Tisha b'Av take place late in the evening, so larger synagogues will be open later than normal, with people arriving and leaving very late at night.

Contacting the Jewish Community

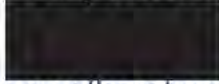
Scottish Council of Jewish Communities (SCoJeC)

 / www.scojec.org

The Jewish communities of Scotland are all represented on the Scottish Council of Jewish Communities, which was formed in 1998 as a democratic umbrella body in the wake of the establishment of a devolved Parliament and administration. During the past 10 years, SCoJeC has taken the lead in identifying Jewish concerns, flagging up incidents of antisemitism, co-operating with other faith and ethnic communities in promoting good relations, and defending the rights of members of

the Jewish community. It also organises activities for the smaller communities and isolated individuals living outwith any formal community, and maintains an Enquiry Desk to help callers make contact with Jewish organisations and answer questions about Judaism.

CST (Community Security Trust)



(Northern HQ, Manchester)
(Glasgow, answering machine only)

www.thecst.org.uk

CST is the defence organisation of the British Jewish community, which exists to protect the community from antisemitism and terrorist threats. It provides trained security volunteers for Jewish synagogues, schools and events. It liaises closely with the Scottish Council of Jewish Communities, has a strong relationship with the Government and Police, and represents the community on Gold Strategy Groups and Independent Advisory Groups.

Further information

- [A Police Officer's Guide to Judaism \(Community Security Trust\)](#)
- [Guide to Jewish Facilities in Scotland](#)
- [Scotland's Jews: A Guide to the History and Community of the Jews in Scotland](#)

SIKHISM

Introduction

With its geographic origins in the state of Punjab in Northern India, Sikhism has spread out to all corners of the world since it was founded in the 15th century. One such corner of the world is the U.K where approximately 500,000 Sikhs live today. As with most if not all religions, Sikhs vary in the degree of practicing their faith. The most common distinguishing feature of Sikhs is the turban (dastar), kirpan and uncut hair. The degree of practice will vary amongst Sikhs, but even the majority of the least practicing can be identified by the kara or metallic bangle which they wear on the wrist. Sikhism was founded by Guru (Spiritual Enlightener/Prophet) Nanak Dev, the first of 10 Sikh Gurus each of whom added a valuable component to this relatively young path.

The living Guru today is Guru Granth Sahib Ji, the scriptural embodiment of teachings of the previous 10 Gurus'.

Throughout the 70 years of His life Guru Nanak Dev (1469-1539), taught the basic fundamental beliefs of Sikhism as ordained to him by God which include:

- to worship continually on One God;
- to respect and love everybody by seeing God in everyone and everything;
- to treat everybody as equal regardless of race, colour, gender, etc; and
- the inception of feeding the needy and distributing a tenth of ones income to the needy and overall compassion towards humankind.

Guru Gobind Singh instructed initiated (baptised) Sikhs to wear the 5 Ks, so called as they all begin with the letter K in order to help them achieve the ideals of Sikhism. These are Kesh, Kanga, Kara, Kacherra, Kirpan.

Kesh (uncut/unremoved hair all over the body), which is kept untampered with so as to symbolise a Sikh's acceptance of God's gift of hair and the subsequent saintly appearance which it brings. Hair has deep rooted spiritual significance.

Kara (Iron/steel bangle), which should only be made from iron or steel. The significance of the bangle is to remind the wearer of his/her commitment to God, to be devoted to God, much like a wedding ring is a sign of a man or woman's commitment to their spouse. Furthermore, a Kara is symbolic of God as it has no beginning or end, as Sikhs believe God has no beginning or end.

Kanga (a small wooden comb), which is worn within the hair and is used by Sikhs in order to comb the hair twice daily, so as to help keep it clean and tidy. A reminder of the need for physical/spiritual cleanliness.

Kacherra (cotton underwear, which is just above knee length). This garment is worn in order to promote a sense of modesty and chastity, restricting sexual relationships to marriage only. The Kacherra also proved invaluable in providing manoeuvrability and comfort whilst engaged in everyday life and to be ever ready to act for righteousness.

Kirpan (which literally means hand of mercy). The Kirpan has been given to Sikhs by Guru Gobind Singh through the ceremony of initiation, so as to equip a Sikh with an article of faith which, shall continually remind the wearer of his/her duty to pursue righteousness. The Kirpan does not denote offensive action, but the duty to act through appropriate means, to be merciful and not turn a blind eye to oppression or injustice. It should not be referred to as a dagger or sword as the Kirpan is seen as a representation of God and God's power on Earth and his mercy. It should only be referred to as a Kirpan. It is revered by Sikhs and with it comes a strict code of conduct dictating that it can only be used for defence of righteousness.

Guru Granth Sahib

Prior to Guru Gobind Singh's passing in 1708 he conferred Guruship to Guru Granth Sahib, the written and final form of the Holy Sikh Scriptures containing the teachings of the Gurus and the hymns and teachings of Hindu and Muslim saints that were accepted by the Gurus. As a result of this the utmost respect is afforded to Guru Granth Sahib by Sikhs. No Sikh is permitted to follow any living Guru thereafter and must only worship the Guru Granth Sahib as Guru absolute. The reference to Guru Granth Sahib as a book or bible is viewed as disrespectful. The term Guruji or Guru Granth Sahib should be used.

Communication

The traditional language of Sikhs is Punjabi (derived from the words punj ab, meaning the '5 rivers' which are located in the North West of the subcontinent), however English may be the first language. Officers should not presume but try to ascertain the preferred language.

Place of Worship

Sikhs worship in a Gurdwara. A large room in the Gurdwara containing the Sri Guru Granth Sahib (see above) is used for prayer and worship (Divan Hall). Attendance usually takes place on Sunday, as this is the day when most Sikhs will be able to attend, there are no days more important than others. All Gurdwaras will have the saffron coloured 'Nishaan Sahib' or Sikh flag.

Practical Considerations

Gurdwara

Officers and staff may be required to attend a Gurdwara either operationally in response to an incident or as a guest. This may dictate the approach taken.

Non operational matters (attending the Gurdwara as a guest)

The conduct detailed below applies to males and females alike:

- Remove Police hats and replace with headscarf as provided within the Gurdwara;
- When entering the main prayer hall (Divan Hall) where the Guru Granth Sahib is placed, shoes should be removed in the designated area outside, hands washed and head coverings worn;
- All members of the Sangat (congregation) should sit on the floor within a Gurdwara, on the same level in order to promote equality and humility;
- When seated on the floor in the main Prayer Hall, Officers feet should not be pointed towards Guru Granth Sahib as this is viewed as extremely disrespectful.
- Some priests and members of the congregation may not speak English at all or as a first language;
- Although men and women are regarded as equal in every way, often within Gurdwaras men and women will sit separately. Generally however, no offence will be taken if this is not observed due to unfamiliarity;
- Free vegetarian food is available in all Gurdwaras and this is available for anyone to eat in the langar hall.

Operational matters (attending the Gurdwara to deal with an incident)

- All of the above applies however, Officers are advised to wear Police hats if the need arises operationally;
- If a search of the Gurdwara is required, it is advisable to do this with the consent of the President. Sikhs would be offended if the Gurdwara was searched without first consulting community leaders where possible;
- Shoes should NOT be worn within the main prayer hall (Divan Hall). If for operational matters, this may prove difficult, someone in authority at the Gurdwara must be informed and consulted. If an operational decision is taken to enter a Divan Hall with shoes on without prior consultation, this will cause great offence. Shoes should also be removed within the langar hall;

- The Guru Granth Sahib, its resting place or any articles around it, should not be touched as this will cause great offence. If it is necessary to do so, guidance should be sought;
- Be mindful, from a health and safety point of view of the fact that many Sikh Gurdwaras will display traditional swords and articles of faith as they are highly revered and symbolic of the power of the creator;
- If langar is being eaten on the floor do not walk over langar trays;
- Police dog handlers must not take Police dogs within the Gurdwara unless an arrangement has been made with local management. Police Officers should be utilised for searching purposes within the main prayer hall where possible;
- Arrests should not be made from a Gurdwara unless operationally necessary. If required, consider making arrangements through community leaders.

Sudden Deaths

- Sikhs view death as a separation of the soul from the body and is considered part of God's will. It is viewed as a metamorphosis;
- Sikhs give no objection to autopsies as long as no body hair is removed in the process;
- The 5 Ks (Kesh, Kanga, Kara, Kacherra, Kirpan) of a practicing Sikh must not be removed even after death;
- Hymns are sung in preparation for the cremation of the body. The family read from Guru Granth Sahib continuously for 48 hours or in stages, which is completed by the day of the funeral;
- When a body is laid out in a room, the light must remain on until the body is removed. The family washes the body and dresses it in new clothes before it is taken for cremation which is the accepted form of disposal of the body;
- It is cultural practice that the family of the deceased will clean and clear a room of furniture in the house and put white sheets on the floor, in anticipation of visitors coming to pay their respects. This should not be considered as tampering with evidence and put suspicion on the family as this is common practice within the Sikh community.

Searching

- When searching a Sikh, consideration and respect should be given to the 5 Ks as mentioned above and the turban or other head covering. As Sikhs believe that these are direct gifts from their Tenth Guru and symbolise their commitment to God and their way of life, any disrespect towards these articles of faith shall be greatly unwelcome;
- If possible whilst searching, Officers should not touch or remove the turban/patka/headcovering, Kirpan or Kara without notification and permission.
- If possible whilst searching, Officers should not touch a Sikh's hair/beard without notification and permission;
- If the need arises to touch or remove any articles of faith, such reasons should be explained to the individual. The touching of a turban in order to search it for example, or the removal of a kirpan in a custody facility due to health and safety

grounds fall into this category (where possible, Officers should wash their hands prior to touching any of these articles);

- If required to remove the turban or other headgear of a Sikh, the individual, should be taken to a private room/area, and if possible the Sikh could be asked to unravel the headgear themselves. Individual Officers must judge all of the above against Officer and public safety risks. If any one of the above articles of faith has to be removed for any reason they should be treated and handled respectfully, not placed on the floor or near alcohol, meat or tobacco. Such articles should be placed in a clean environment, for example, an evidence bag, in order to further respect the article;
- Officers should be mindful that Sikhs should not be parted, where possible, from their articles of faith.

Custody

- A Sikh who wears a turban or other head dress should not be asked to remove it for a custody picture;
- There is no prohibition for a Sikh to provide a DNA mouth swab. If for any reason, a hair sample is required with regards to a practising Sikh, a blood sample should be taken instead for DNA purposes;
- If a Sikh is in custody for any reason, then it is our duty to meet their religious requirements and dietary needs, wherever possible. Sikhs must not eat meat that has been killed in a ritual manner. This prohibits the eating of halal and kosher meat. Other than that, some Sikhs eat meat, others do not. Similarly, alcohol, tobacco and other intoxicants are forbidden within Sikhism;
- A practising Sikh should bathe/shower each morning before prayers and will wash before evening prayers. Persons in custody must be afforded the opportunity to bathe if the period of detention is excessive. Having bathed, a practising Sikh is required to change their kacherra. As such, provisions should be made for a fresh kacherra to be delivered by relatives/friends;
- The turban should be removed as a last resort only. Turbans when unravelled can be as much as 5 yards long therefore are a potential health and safety risk. If possible, the individual could be placed in an observation cell to avoid the removal of the turban. If the turban is removed, an alternative form of head covering should be provided such as a patka. A hat is not an option.

General Considerations

- There are no restrictions with regard to handshaking;
- The removing of or disrespecting of a turban or other Sikh head dress by an offender will cause great upset for a Sikh and should be noted on any subsequent Police report;
- For a Sikh to be seen without their turban/headdress in public is regarded as a great shame and should again be taken into account when dealing with such a situation. If you do deal with this situation, measures such as providing a temporary emergency alternative head covering, such as a Police fleece could be a consideration for example;
- If avoidable, try to ensure that your visit does not conflict with a special or significant day in the Sikh calendar (see Festivals);

- A Sikh woman may feel more comfortable if she is spoken to in the presence of a member of her family and by a female Officer;
- One area where Sikhs may come into potential conflict with the law of the land is the wearing of a turban, whilst riding a motorcycle. There is a specific exemption for Sikhs wearing turbans. In Sikhism, the turban is regarded as a spiritual article, denoting faith. It is held in the highest regard due to the fact that all the Guru's wore a turban, it acts as a visible form of uniform/identification and acts as a means of protecting ones head. There are many ways of tying a turban and it is worn by males and females alike. Often a patka (small headcovering) is worn especially by younger Sikhs. This is regarded in the same manner as the turban;
- A second area where there may be conflict with the law is possession of the Kirpan. Some Police Officers may believe Sikhs carry the Kirpan as an offensive weapon. However a Kirpan can be worn as it is a religious article of faith, therefore care should be taken during any search. To carry a Kirpan is not an offence in itself unless used directly as an offensive weapon. Officers should bear in mind that it is a defence if the person carries such an item for religious reasons. Obviously if the person used the Kirpan as an offensive weapon, this would negate this defence. In practice, Sikhs will often only carry a very small Kirpan. Others have taken to incorporating it into the design of their Kanga (comb), therefore it is very unlikely to constitute an offensive weapon;
- Be mindful that the name Singh and Kaur is common to all Sikhs. The Sikh name is usually in 3 parts with first names sometimes common to both sexes. The second name will either be Singh (meaning lion) for a man or Kaur (meaning princess) or a woman. A family name will usually follow the first and second names although this may not be used;
- If seizing any of the 5 K's for evidence, the reasons for this should be fully explained to the individual and provisions should be made for a replacement through relatives/friends or the local Gurdwara.

Attending a Sikh House

When attending a Sikh house Officers/staff should be mindful of the fact that many households may have Guru Granth Sahib within a designated room in the house. This should only be a potential issue with regards to searches. If at all possible this designated room should not be entered. It shall be clearly identifiable due to the fact that Guru Granth Sahib is in situ on an elevated platform. If however, investigating Officers feel that they have to enter this room they should consider the issues detailed in this guide.

Festivals

Some of the most notable events of the Sikh calendar are detailed below. Sikhs will mark these events in different ways, usually by offering prayers, voluntary service or other activities.

- Vaisakhi - always takes place on 14 April each year;
- Bandi Chorr (also known as Diwali) - usually takes place within October or November each year;
- Birth anniversary of Guru Nanak Dev - generally falls in November/December;

- Birth anniversary of Guru Gobind Singh - falls in 5 January each year;
- Martyrdom anniversary of Guru Tegh Bahadur - falls 25 November each year;
- Martyrdom anniversary of Guru Arjun Dev - commemorated on 16 June each year.

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GENDER

This section will provide background information and guidance on some of the current issues relating to gender affecting policing in Scotland. Issues include human trafficking, domestic abuse, prostitution, rape and sexual abuse, honour based violence (HBV), hate crime, forced marriages and female genital mutilation (FGM).

There is a common misconception that gender only concerns women's rights and discrimination against women. However, issues affecting men and Transgender people are equally important.

The terms transgender and trans people are both umbrella terms used for a diverse range of people who find their gender identity or gender expression differs from the sex they were assigned at birth, including: transsexual men and women; cross-dressing/transvestite people; intersex people and non-binary gender people.

Gender identity and sexual orientation are two separate aspects of a person's identity and transgender people can be lesbian, gay, bisexual or heterosexual. However, the discrimination and inequalities experienced by people due to their transgender status have some significant overlaps with those experienced by people due to their sexual orientation.

Therefore, the main equality organisations working within Scotland to provide good practice and guidance on transgender equality and diversity issues find it effective and useful to form a strategic alliance under the heading of 'LGBT' (Lesbian, Gay, Bisexual and Transgender). For this reason, transgender diversity will be examined under the LGBT section of this guidance.

GENDER-BASED VIOLENCE

Gender-Based Violence is a fundamental violation of human rights and is described as "an umbrella term that encompasses a spectrum of abuse experienced mostly by women and perpetrated mainly by men including: domestic abuse, rape and sexual assault, childhood sexual abuse, sexual harassment, stalking, commercial sexual exploitation and harmful traditional practices such as female genital mutilation (FGM), forced marriage and so-called 'honour' crimes". (Scottish Government, 2011)

HUMAN TRAFFICKING

This has been described as modern day slavery and affects the lives of millions of people worldwide. It is now the third most profitable trade behind drugs and arms. Human Trafficking is a highly covert activity impacting all areas of the UK. It is highly lucrative and is often linked to other forms of organised crime. It is both a global and local trade, with people being trafficked internationally and also from place to place within countries. The three main types of human trafficking are sexual exploitation, labour exploitation, which includes domestic servitude, and organ harvesting.

Nearly all sex trafficking cases involve women, with a significant number being under the age of 18. A major contributory factor to the predominance of females trafficked is that they are often more likely to be vulnerable through poverty and marginalisation in 'source' countries, while demand for sexual exploitation focuses upon them.

Men are most likely to be victims of trafficking into forced labour or labour exploitation.

The 2000 UN Protocol (Palermo Protocol) provides the following definition of human trafficking:

"trafficking in persons shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs."

Trafficking 'v' Smuggling

The trafficking of human beings should not be confused with the smuggling of human beings. Human smuggling is the facilitation of illegal entry into the UK, either secretly or by deception. Those who are smuggled are usually complicit and have paid monies to facilitate their entry.

Practical Considerations

- Consider that human traffickers can be anyone and are not always someone unknown to the victim. Partners, family members, friends and neighbours could be involved;
- Victims are trafficked by a variety of means including abduction, deception, trafficker posing as boyfriend/girlfriend/friend, threats to victim/family, violence and debt bonding (where a person is forced to work to pay back a loan or perhaps their journey to that country);
- When dealing with an individual suspected of committing immigration offences, also consider human trafficking;
- When dealing with a victim of human trafficking, bear in mind that the victim may not welcome your help/advice. In some instances the Police in the source country may have been involved in the trafficking of the victim. The trafficker may also have told them that the Police are corrupt and cannot be trusted;
- The victim may not speak English and may also be here illegally. This may pose a problem as they may believe that the Police will have them removed from the country and not believe them;
- Their culture, family background, the shame, and fear of both the traffickers and their family finding out what has happened to them will also influence them;

- A victim may not see themselves as a victim and may not tell you immediately what has happened to them. It may take several interviews to establish this;
- It is a common belief that trafficking is an immigration issue. This is wrong as it is a Human Rights issue which may include exploitation, rape and ritual abuse of men, women and children;
- A victim centred approach should be undertaken in all operations. Although the arresting, disrupting and bringing of offenders to justice is important, the rescue of persons involved should be the primary objective of any operation;
- Legislation relating to human trafficking offences is contained within Section 22 Criminal Justice (Scotland) Act 2003 and Section 4 Asylum and Immigration Act (Treatment of Claimants etc) Act 2004;
- If in any doubt regarding a potential human trafficking issue, contact the relevant department within your division or the United Kingdom Human Trafficking Centre - www.ukhtc.org who can offer support, advice, intelligence and evidence.

DOMESTIC ABUSE

Officers should follow the Police Service of Scotland's standard operating procedure and toolkit when dealing with cases involving domestic abuse and utilise the expertise of Domestic Abuse Liaison Officers (DALO).

Officers should also be aware of the Joint Protocol between ACPOS and the Crown Office and Procurator Fiscal Service (COPFS). This protocol was published in 2004 and outlines the procedures and practices that will be followed by the Police Service of Scotland and COPFS when dealing with domestic abuse.

Within the above protocol, domestic abuse is defined as:

"Any form of physical, sexual or mental and emotional abuse which might amount to criminal conduct and which takes place within the context of a close relationship. The relationship will be between partners (married, civil, cohabiting or otherwise) or ex-partners. The abuse can be committed in the home or elsewhere".

While available evidence suggests that the most prevalent instances of domestic abuse are male violence towards women, this definition acknowledges and includes female violence towards men, violence between ex-partners and violence in same-sex relationships.

Practical Considerations

- All incidents of domestic abuse should be treated as high priority and in accordance with Police Service of Scotland procedures;
- Without doubt the overriding priority at any domestic incident is to make sure that the victim and/or any other persons present are safe and protected from further harm - **ensure that appropriate local procedures or risk assessment processes are implemented;**
- Regardless of whether the victim makes a complaint, where there is sufficient evidence available, the Police will take appropriate action and report the circumstances forthwith to the Procurator Fiscal for consideration of prosecution;

- Domestic abuse can have a devastating effect on children. On all occasions when children are present during domestic abuse incidents and in all cases where children are a part of the household, whether or not they were present at the incident, a referral will be submitted in accordance with force procedures;
- This will include circumstances where children are not permanent members of the household. At all times, Officers should take cognisance of local Child Protection Procedures/Guidelines;
- Domestic abuse is vastly under reported and it is unlikely that the incident you attend is the first. These incidents are rarely one offs and tend to get worse over time both in terms of frequency and severity of abuse;
- Domestic abuse includes emotional, verbal, physical and sexual abuse;
- Bear in mind, domestic abuse does not respect any social or economic boundaries and an abuser can be anyone. They can be a partner or ex partner, male or female, any age, any race or religion, in a same sex relationship and someone who is well respected and regarded within their community.

STALKING

Stalking became a specific criminal offence in December 2010.

According to the Scottish Government research it is widely recognised that stalkers have a profound effect on their victims, and that stalking behaviour can culminate in serious violence, including murder and attempted murder.

Whilst violence may be a feature of some stalking, other behaviours associated with stalking include unwanted telephone calls, letters or packages or e-mails, besetting someone in their home or place of work, following them, making unwelcome sexual advances, threats of physical violence, staring, leering, brushing against someone, unpleasant verbal comments or pictorial or other visual images which are derogatory or threatening.

Practical Considerations

Stalking behaviours can often initially present as non-criminal behaviour, if and when reported to the Police. However, when such behaviour continues and causes the victim to suffer fear and alarm, the offence of stalking is complete. It is therefore imperative that all behaviours (whether criminal or not) are recorded in order that a pattern of abusive behaviour can be accurately documented.

RAPE AND SEXUAL ASSAULT/ABUSE

The investigation of rape and serious sexual crime is one of the most challenging and demanding aspects of Police work.

The personal violation and invasive nature of these crimes require an exceptional level of investigative discipline and victim support. Effective investigations therefore demand a coordinated approach, supported by robust processes and a committed, professional response (Scottish Investigators' Guide to serious sexual offences 2010).

Rape or sexual assault can leave the victim traumatised and experiencing a range of emotions, for example shock, feelings of shame, guilt or self blame, anger, depression or anxiety/panic attacks and relationship problems amongst other concerns.

Some of the barriers to reporting include fear of disbelief or blame; length of judicial process; Police and legal procedures too daunting; the thought of facing attacker; and the possibility of a Not Guilty / Not Proven verdict.

Legislation

The introduction of the Sexual Offences (Scotland) Act 2009 has made significant changes to the law of Scotland. As well as repealing a number of common law crimes, the new legislation redefines rape into a wider non-gender specific act.

Practical Considerations

It is not possible to cover every type of sexual crime individually in this booklet. Therefore, it is important to refer to any Standard Operating Procedures or partnership protocols that might be relevant in this area of work and the Scottish Investigators' Guide to Serious Sexual Offences (2010).

PROSTITUTION

Issues faced by Police forces, communities and those involved in prostitution vary across Scotland with each area having its own characteristics. Staff should adhere to the Police Service of Scotland procedures when dealing with prostitution. Police Officers are most likely to deal with street prostitution although 'indoor prostitution' for example, saunas, brothels, escort agencies and residential premises should be borne in mind.

This section will focus on street prostitution. A significant change in this area was the introduction of legislation criminalising purchasers of sexual services.

It is widely accepted that those involved in prostitution are not only degraded by the act but are also exposed to significant risk of non consensual sexual and physical abuse. Police Officers and staff must try and reconcile the competing interests of those involved in street prostitution and the communities affected by it.

Practical Considerations - Street Sex Workers

- When dealing with a street sex worker as a victim of crime or otherwise, they should be treated with respect and according to their individual needs. Their safety and well being should be the priority;
- Many street sex workers use 'street names' when working. This name should be obtained as it may prove to be valuable information as partner agencies and other workers may only know individuals by their street name and not by their true particulars;
- When cautioning/charging a street sex worker, try to ascertain the reason why they are working on the street e.g. drugs, economic reasons. If you feel that the individual could be assisted by an agency to help get them off the street, refer

them to your Prostitute Liaison Officer or relevant divisional department. These individuals will subsequently be referred to relevant agencies who can assist with education, accommodation and drugs rehabilitation programmes. An example of an agency involved in this work is SACRO (Safeguarding Communities - Reducing Offending);

- Crimes committed against street sex workers are vastly under reported for a variety of reasons. It is important to gain the trust of street sex workers to enable Police to respond effectively to public safety issues and to provide a realistic picture of intelligence, information and crime reports from these individuals;
- When dealing with a street sex worker, it is important that sufficient evidence is gained to support a caution/charge. Simply dressing in such a manner as to stereotypically look like a street sex worker is not enough, nor is standing still in the street paying attention to passing vehicles;
- Details of cautions are recorded on CHS and this should be checked before any cautions are made. Once a prostitute has been convicted of prostitution or received two cautions, the individual should be charged on each subsequent occasion and should not be 'cautioned' again.

Practical Considerations - Purchasers of Sexual Services

- Bear in mind, 'purchasers' of sexual services come from a wide range of social and economic backgrounds;
- The term 'solicit' is not defined in the Act and should be given its ordinary meaning (to ask for or try to obtain something from someone). This offence will, therefore, apply where there is evidence that the accused actually engaged or sought to engage the services of a person engaged in prostitution;
- It is not necessary that any offer to purchase sexual services is accepted or any agreement to provide a service given. Similarly it is irrelevant that the person solicited was not, as a matter of fact, engaged in prostitution;
- The term 'loiter' is not defined in the Act and should be given its ordinary meaning. Importantly, it is possible to prove the accused's intention by relying on an inference that can be drawn from the surrounding facts and circumstances and there need not be direct evidence of the accused's intention;
- Proof that an accused was soliciting or loitering for the purpose of obtaining the services of a person engaged in prostitution might come from a number of sources. In some cases there may be direct evidence of the transaction from eye-witnesses (whether members of the public or Police Officers) who may have seen and/or overheard the transaction and can speak to the nature of any interaction between the accused and the seller;
- It may be possible to rely on incriminating statements made by the accused or the seller (whether made spontaneously or in response to questioning under caution). Even where a statement made by the accused is not incriminating, any explanation given may be an important source of evidence;
- Corroboration of the accused's purpose can be found in the surrounding facts and circumstances. Circumstantial evidence such as the location (eg a known prostitution zone), the time of day and the accused's behaviour might provide sufficient corroboration of the accused's purpose. Consideration should be given

to the availability of CCTV evidence and evidence from the Automatic Number Plate Recognition (ANPR) system which may link the accused to the locus.

HONOUR BASED VIOLENCE

"The terms 'honour crime' and 'honour-based violence' embrace a variety of crimes and incidents (mainly but not exclusively against women), including physical abuse, sexual violence, abduction, forced marriage, imprisonment and murder where the person is being punished by their family or community. They are punished for actually, or allegedly, 'undermining' what the family or community believes to be the correct code of behaviour. In transgressing this, the person shows that they have not been properly controlled to conform by their family and this is to the 'shame' of the family. Actions, which are criminal, may be considered necessary by perpetrators(s) as justified to protect or restore the 'honour' of a family." (Scottish Government definition)

Women are predominantly (but not exclusively) the victims of honour based violence. The honour code means that women must follow rules that are interpreted according to what male family members consider acceptable. Breaking the rules is seen as destroying the good name of the family and is deserving of punishment. In some communities traditional attitudes where women are regarded as subordinate to men are still widely held.

Within the Pakistani, Bangladeshi and Indian communities, this so called honour is referred to as 'IZZAT', which is an Urdu word meaning honour. Izzat has been described in numerous ways including 'a learnt complex set of rules that an Asian woman has to follow in order to protect the family name and maintain family position'.

Males can also be victims, sometimes as a consequence of their involvement in what is deemed to be an inappropriate relationship, if they are gay or if they are believed to be supporting the victim.

HBV can be distinguished from other forms of violence, as it is often committed with some degree of approval and/or collusion from family and/or community members. Relatives, including females, may conspire, aid, abet or participate in HBV. Examples may include murder, un-explained death (suicide), fear of or actual forced marriage controlling sexual activity, domestic abuse, child abuse, rape, kidnapping, false imprisonment, threats to kill, assault, harassment and forced abortion.

HBV is not confined to a single culture, nationality, faith group or community and may transcend national and international boundaries. When dealing with HBV, Officers must recognise that family members and/or individuals from the community concerned may support the primary offender(s), by seeking to mislead, obstruct or undermine the investigation.

"Murders in the name of so-called honour" are murders in which predominantly women, are killed for actual or perceived immoral behaviour, which is deemed to have breached the honour code of a family or community, causing shame" (ACPO 2006).

Evidence shows that where such murders occur, wives are most often killed by their husbands and daughters by their fathers. Relatives, irrespective of their gender, may conspire, aid, abet or participate in the killing or be pressured or threatened to do so. Younger relatives may be selected to undertake the killing, or someone from out with the family may be enrolled to do so, to avoid senior family members being arrested.

It should not be underestimated that perpetrators of HBV really do kill their closest relatives and/or others for what might seem like a trivial transgression. Just the perception or rumour of immoral behaviour may be sufficient to kill. Such incidents may include:

- Inappropriate make-up or dress;
- The existence of a boyfriend/girlfriend;
- Rejecting a forced marriage;
- Pregnancy outside of a marriage;
- Interfaith relationships;
- Leaving a spouse or seeking divorce;
- Kissing or intimacy in a public place;
- Sexual Orientation.

Evidence shows that murders are often planned and are sometimes made to look like suicide, or an accident. A decision to kill may be preceded by a family council. There often tends to be a degree of premeditation, family conspiracy and a belief that the victim deserves to die.

Practical Considerations

- Shame and risk to a victim may persist long after the incident that brought about dishonour occurred;
- Consider whether the victim's partner, children, associates or their siblings are at risk. They may suffer family/community pressure not to assist you;
- Murders associated with HBV are often the culmination of a series of events and apparently minor incidents over a period of time;
- Remember that reporting is a brave step and an inappropriate Police response could put the victim at further risk;
- Victims often have no experience of the Police and by seeking assistance could be deemed to have brought further shame on the household;
- Authorities in some of the countries from which HBV originates may support this practice. Victims may be concerned that you share this view, or that you may return them to their family;
- Victims often carry guilt about their rejection of cultural/family expectations;
- Their immigration status may be dependant on their spouse and it may be used to dissuade them from seeking assistance;
- Young victims sometimes truant from school to escape being 'Policed' at home by relatives;

- Victims of rape may be perceived by relatives as having brought about the offence and their own family may kill them as a consequence;
- Women who have fled their marriage are often perceived as bringing shame upon their own blood family. Therefore, they may be at risk not only from their husband and in-laws, but also from their own family;
- Research has highlighted that many victims of HBV are children. Many of the victims of female genital mutilation and forced marriages are also children. On all occasions, local child protection procedures or guidelines should be adhered to and close liaison maintained with social work departments and the Children's Reporter in terms of protective statutory interventions;
- In the case of international child abduction, immediate action should be taken. In circumstances where a child is believed to have been taken by an estranged parent who may be intent on taking the child abroad, consideration should be given to the need for an urgent 'All Ports' warning (24-48 hours prior to departure date/time, where known). Where a child has been taken abroad in the above circumstances, or legitimately taken and subsequently not returned, reference should be made to the Child Abduction Unit that has primary responsibility for these matters. If the whereabouts of the child is not known, assistance should be sought from Special Branch and Interpol;
- Victims are sometimes persuaded to return to their country of origin under false pretences, when in fact the intention could be to kill them. If a victim is taken abroad, the Foreign and Commonwealth Office (FCO) may help him/her to return to the UK. Where there is a threat of overseas abduction, advice should be sought from the Foreign and Commonwealth Office at an early stage;
- The primary objective of the Police is to protect the individual involved and prevent any future risk of harm to the intended victim;
- When dealing with potential victims it is important to recognise the seriousness/immediacy of the risk. Reassure the victim about confidentiality;
- When dealing with victims, do not speak with them in the presence of their relatives. See them in a secure and private place;
- Women that return to their families should be given appropriate advice and offered alternative options;
- Ensure that there is a full record of what is said, what you have done and to whom you have referred the case;
- Where a victim has fled, be aware that members of the family may make false allegations of crime against them in an attempt to enlist Police support to track them down. This may be in the guise of missing person reports or an allegation of crime. They may also employ others to trace, return the victim and/or kill them;
- Carefully consider third party missing person reports. Relatives may seek to mislead, by presenting another family member, as being the person to deal with. Equally, when dealing with such reports, consider why the family have not reported the individual missing;
- Take allegations of threats to kill seriously;

- Recognise and record the victim's wishes. If under 16 years old, refer to individual Divisional Child Protection Department;
- Submit crime and intelligence reports and seek the advice of the Community Safety and Domestic Abuse Departments;
- Agree a means of discreet future contact and obtain a full account of the family tree, both immediate and extended;
- If in any doubt, seek guidance on this matter.

DO NOT:

- Send the victim away believing that it is not a Police matter or attempt some form of mediation;
- Approach the family or community leaders or share information without the consent of the individual.

When dealing with HBV, remember that cultural acceptance does not mean accepting the unacceptable.

FORCED MARRIAGES

Forced marriage should not be confused with arranged marriage. The tradition of arranged marriages has operated successfully within many communities for a very long time. In forced marriage one or both spouses do not consent to the marriage or consent is extracted under duress.

Some forced marriages take place in the UK with no overseas element while others involve a partner coming from overseas or a British Citizen being sent abroad.

Most cases involve girls and women aged between 13 and 30, with some victims as young as 10. The Forced Marriage Unit (FMU) is a joint-initiative with the Home Office.

In 2011 there were 1468 instances where the FMU gave advice or support related to a possible forced marriage. Of the 1468 instances, 78 per cent were female and 22 per cent male. Many other cases will go unreported."

Parents who force their children to marry may justify their behaviour as protecting their children, building stronger families and preserving cultural or religious traditions. They may not see their actions as wrong.

Forced marriage cannot be justified on religious grounds, every major faith condemns it and freely given consent is a prerequisite of Christian, Jewish, Hindu, Muslim and Sikh marriages. Forced marriage is a culturally specific form of abuse and while Officers need to be sensitive to cultural and racial differences, they also have an overriding duty to identify individuals who need protection and to invoke necessary protection procedures and legal interventions.

Practical Considerations

- In Scotland there is no specific criminal offence of "forcing someone to marry". When dealing with an incident of this nature, consider other criminal offences that may be committed in the context of forced marriage. Perpetrators, usually parents or family members, could be prosecuted for common law offences including threats, theft (eg of passport) abduction, false imprisonment, assault and murder. Sexual intercourse without consent is rape;
- In Scotland the Forced Marriage etc (Protection and Jurisdiction) (Scotland) Act 2011 came into force on 28th November 2011. The Act makes provision for protecting persons from being forced into marriage without their free and full consent and for protecting persons who have been forced into marriage without such consent;
- Under the legislation a court may make a civil Forced Marriage Protection Order for the purposes of protecting a person from being forced into a marriage or from any attempt to force the person into a marriage, or who has been forced into a marriage. The court may make a Forced Marriage Protection Order on an application being made to it by the protected person, or a relevant third party. A Forced Marriage Protection Order may require the protected person being taken to a place of safety or submitting their passport to the court, among other things;
- It is criminal offence to breach a Forced Marriage Protection Order and Police can arrest without warrant;
- On all occasions where children are involved at the point of crisis, local child protection procedures or guidelines must be adhered to and close liaison maintained with Social Work departments and the Children's Reporter in terms of protective statutory interventions;
- Bear in mind that in Scotland the minimum age at which a person may marry is 16 years on the day of the marriage. Parental consent is not necessary, however, both parties must be capable of understanding the nature of a marriage ceremony and of consenting to marrying. Under Scots Law a marriage is void if either party was forced to marry against their will. A void marriage is regarded as never having taken place, however a decree of nullity may be required in order for the marriage to be treated as void;
- When dealing with a case involving honour based violence or forced marriages it is vital that Officers from the outset have an understanding of the additional complications and risks that a victim may face. Seek advice from the relevant force lead in this area.

Further guidance in relation to forced marriages can be found within the two documents detailed as follows:

- [Honour Based Violence, Forced Marriage and Female Genital Mutilation SOP](#)
- [Home Office, Foreign and Commonwealth Office and ACPO - "Dealing with cases of Forced Marriages - Guidance for Police Officers"](#)
- [The Scottish Government Forced Marriage Statutory Guidance 2011](#)
- [Responding to Forced Marriage Multi-Agency Practice Guidelines - A Summary](#)

FEMALE GENITAL MUTILATION (FGM)

The World Health Organisation (WHO) have identified 4 main types of Female Genital Mutilation (FGM) and estimate that approximately 6000 women and girls worldwide are subject to this practice every day.

FGM is extremely painful and can have serious consequences for physical health and impact on mental health. The procedure is reportedly practiced in at least 28 countries in Africa, in some parts of the middle and Far East and Asia.

UK Women's Groups state there is evidence that it is being practiced on women in the UK on a substantial scale. It is typically performed on girls aged between 4 and 13, but can be performed on newborn infants or on young women prior to marriage or pregnancy.

FGM is practiced for a number of reasons for example to control female sexuality and behaviour, to maintain virginity until marriage, for reasons of perceived hygiene and cleanliness or cultural identity. It is not a religious practice and leaders of all major religions have condemned the practice as unnecessary and harmful.

The Prohibition of Female Genital Mutilation (Scotland) Act 2005 makes it unlawful to carry out any of FGM procedures on a girl or a woman. It is also an offence under the Act for UK nationals, or permanent UK residents, to carry out FGM abroad, or to aid, abet, counsel or procure the carrying out of FGM abroad, even in countries where the practice is legal.

The Act excludes surgical operations which are necessary for a girls' physical or mental health, and operations carried out in conjunction with childbirth.

Practical Considerations

- In some instances Police may receive information in circumstances where there are opportunities to intervene to prevent FGM occurring;
- The primary objective is protection of the individual involved and the prevention of any future risk of harm to the intended victim;
- Where this involves a child or young person, it may be necessary to invoke Inter Agency Child Protection Procedures in order to protect them;
- Further guidance is contained within Force SOPs. Advice and assistance can also be obtained from staff in the Force Public Protection Unit.

COMMUNICATION

Language is an important and powerful factor, which can have a positive or negative influence, and we need to be aware of this. In terms of gender, there are two types of language, exclusionary and derogatory.

Exclusionary language is not offensive like derogatory language, but it excludes people and it no longer represents the environment that we work and live in today. Within the Police environment, certain words were used, eg Policeman, one-man station, unmanned, manning-up, manpower, 'the guys'. These words were descriptive and historically accurate, however in the present day, these words are no

longer accurate with a significant proportion of the workforce being female. Therefore, we must strive to remove this language from everyday use.

Derogatory language can include obviously offensive terms and some individuals may also feel demeaned by the use of words such as 'hen', 'pet' and 'love'. These terms should be avoided as they are not appropriate and reinforce sexism.

- Appreciate how faith and cultural differences may affect an enquiry. For example, women from different faiths/cultures will not answer the door unless there is a male member of the family present. For further guidance, please refer to the Faith/Religion section;
- Be sensitive to using colloquialisms or terms of endearment that may cause offence ('My love', 'My dear');
- Be aware that it may not be the custom in some instances to shake hands, especially among women eg Asian/Muslim women;
- Be aware that in some cultures, it is not appropriate for a man to be in the same room as a woman who is not related;
- Be aware that an act of comfort such as putting an arm around a victim or other tactile behaviour may cause embarrassment or offence.

GYPSY/TRAVELLER COMMUNITIES

Following guidance from the Scottish Government in 2004, Gypsies Travellers are recognised as a minority ethnic group with distinct characteristics, defined primarily by their ethnic origin, culture and/or nomadic lifestyle. This applies to Romany Gypsies and Irish, English, Welsh and Scottish Travellers. Importantly, this does not apply to occupational or new age Travellers.

The term occupational traveller refers to show, fairground or circus people, namely those whose work is pre-organised and precedes them to an area, rather than those who seek work after arrival. New Age Travellers are defined by the Equality and Human Rights Commission as 'People who comprise social groupings that advocate alternative life-styles, frequently for political or issue based reasons'. Neither of these groups are afforded recognition as a minority ethnic group and should not be confused with Gypsies/Travellers.

Evidence has consistently highlighted that the Gypsy/Traveller community is one of the most vilified in our society, in many aspects of life. This can include access to services, education, housing, health provision and many areas of life that most people in Britain may take for granted. One of the most contentious areas affecting this community is in respect of unauthorised encampments, which can often provoke emotive responses and indeed an element of hostility from some in society.

As a Public Authority, the Police Service of Scotland has an obligation to promote good relations between all communities and minority groups and a positive contribution by the service to address the needs and concerns of all communities can only help lead to a professional response, improved relationships and an increased understanding and confidence in the role of the Police.

It is acknowledged that some members of the Gypsy/Traveller community can view organisations representing authority with a degree of suspicion. This may be based on historical negative experiences or perceptions as to the aims of the organisation concerned. Similarly, the wider public perception of Gypsies/Travellers can also be fuelled to an extent by negative comment or media coverage.

General Considerations:

- As a result of previous negative encounters with authority, some Gypsies/Travellers may be suspicious of approaches from, or contact with, Police Officers;
- Other than in certain specific circumstances, the Police have no authority to clear sites or to direct Gypsies/Travellers on to any land, even where prosecution may be deemed appropriate in respect of an unauthorised encampment offence;
- In accordance with guidelines issued by the Lord Advocate for Scotland, there is a general presumption against prosecution for setting up unauthorised encampments. This applies only to the encampment offence, not to any other matter;
- The role of the Police is to deal effectively with any criminal matters arising in respect of an unauthorised encampment, to ensure that public order and wider community safety issues are addressed and to work in partnership with Local Authorities and other partners to meet the needs of all communities;

- When dealing with sudden death, care should be taken to explain the post-mortem procedure and to treat this with sensitivity as, although rare, this can be an area of potential conflict. The funeral and procession are seen as a celebration of the deceased's life. It is not uncommon for a site to be vacated after a death and, on occasions, for the deceased's caravan to be burned;
- Every member of the family has a clearly defined role and great importance is placed on the care of their children;
- Cleanliness is very important to many Gypsies/Travellers. This applies to both personal hygiene and within the environment of their home. Items normally kept in the home should not be 'made dirty' by placing on the ground outside, as this may cause offence. It is not uncommon for guests to be asked to remove their footwear before entering the family home;
- Some Romanies may be reluctant to accept immunisation because they are afraid of introducing a 'dirty' needle into a clean body;
- The area outside the trailer is seen as unclean. Animals are kept outside the trailer in the 'unclean area' and are used for work;
- Romanies do not normally discuss issues of a sexual nature with their children, nor do they want outsiders to;
- Within some Gypsy/Traveller communities, there can be strict codes of behaviour in terms of women being in the company of men to whom they are not related. Therefore, if a male Police Officer is dealing with a female Gypsy/Traveller, he should be mindful that they may feel uncomfortable in his presence. Care should be taken to ensure this is not misinterpreted as furtiveness, avoidance or hostility;
- Discussions of an intimate nature will not normally take place with a woman, in the presence of a man, even if he is her husband, or, in the presence of any child;
- High moral standards and the care of children, particularly the younger ones are seen as being very important, so care should be taken not to make assumptions and to cause offence;
- Religion and tradition are very important to many Gypsies/Travellers and they may travel around the country to attend religious observance events or festivals, or traditional gatherings such as the Appleby Fair. This can lead to large number of Gypsies/Travellers congregating in one area for a short period of time;
- Not all Gypsies/Travellers travel all the time or live in caravans. Many reside in 'bricks and mortar' housing, permanent sites or only travel for part of the year. Many Gypsy/Traveller families guard their Traveller identity while maintaining aspects of their traditional Gypsy/Traveller lifestyles, particularly the centrality of the family in their everyday lives;
- Some Gypsies/Travellers establish 'Interim' or 'stop over' sites at the roadside. These are more commonly referred to as unauthorised encampments and responsibility for the management of them lies principally with the relevant Local Authority.

CZECH/SLOVAK ROMA

Roma are people with no country as their base, who state they are fleeing persecution from right wing organisations in Eastern Europe and would be subjected to discrimination and racial attacks if they returned. There are over 100,000 Roma in the UK, including a proportion who have been in this country for many hundreds of years.

There appears to be no community or inter-action between the different groups. Historically, they are accustomed to living outside society, most wanting the opportunity of living a life without fear of persecution. Roma form tight family bonds, where large extended families usually live together, including married sons and their wives, children and grandchildren. Each family works as a unit and the work is divided equally. Communication with the group can be extremely difficult as they have been accustomed to being shunned by society and discriminated and persecuted against by their respective governments and Police

Issues to Consider:

- Their religion is loosely based on the Orthodox and Roman Catholic Christian faiths, incorporating some traditional Roma festivals and rituals;
- Elders are deemed wiser and carry great respect, so will have some influence on the family groups.

Difficulties could be encountered in terms of communication, as a result of their previous experiences with organisations and mistrust of authority.

For further information, please refer to the [Gypsies-Travellers \(Management of Unauthorised Encampments\) PSoS SOP](#).

LESBIAN, GAY, BISEXUAL AND TRANSGENDER (LGBT) AWARENESS

It is estimated that around 6% of the population are lesbian, gay, bisexual or transgender and therefore you will be meeting, working with or professionally coming into contact with people who identify as such.

Some lesbian, gay and bisexual people may not be 'out' about their sexual orientation for a variety of reasons, one of which may be actual or perceived risk to their personal safety. Similarly, many transgender people are extremely private about their transgender identity and some transsexual people may often view their transition as a confidential part of their medical history.

Everyone has a fundamental human right to a basic level of dignity and privacy. It is unlawful to make negative comments about anyone's actual or perceived sexual orientation or transgender status. It is also very important not to reveal to others that someone is LGB or T without their permission.

LGBT people are at risk of becoming victims of homophobic or transphobic crimes and harassment and discrimination. However sometimes due to fear of discrimination from the Police, courts and by others, can result in the under reporting of hate crime.

TERMINOLOGY RELATING TO SEXUAL ORIENTATION

The use of appropriate terminology should be undertaken as part of an effective form of communication with the LGBT community. In many cases it will not be necessary to refer to sexual orientation, but to use the term lesbian, gay men and women and bisexual men and women should be satisfactory for most situations.

Whilst some women identify themselves as gay rather than lesbian, the use of both words ensures that both men and women are included. Some people will identify themselves as bisexual, in which case that will be the term to use.

If in doubt, check with the people you are addressing at the time - this will not cause offence, it will however show professionalism. The use of inappropriate terminology can lead to unintended assumptions about your level of experience and understanding in providing quality and equality of service.

Officers should be aware of the following explanation of terms:

Lesbian/gay woman - Girls or Women who are emotionally and/or physically attracted to other women.

Gay man - Boys or Men who are emotionally and/or physically attracted to other men.

Bisexual - Someone who is emotionally and/or physically attracted to both men and women.

Heterosexual - Someone who is emotionally and/or physically attracted to people of the opposite gender.

Cottage/cottaging - The term used to identify public toilet meeting areas, where predominantly men attend to meet other men, often to engage in sexual acts (the name was derived from the likeness of some isolated public toilets to cottages).

Cruising - similar to cottaging, however cruising spots are often in places where no buildings exist such as lay-bys, woodland areas and parks.

While the majority of LGBT people do not engage in any cruising or cottaging, it is important for Police Officers to understand what these terms mean:

It should be understood that a large percentage of men who visit "Cottaging and Cruising" sites, identify as heterosexual. Visitors to these sites are often particularly vulnerable, with many crimes and incidents unreported due to fear of exposure to their families and friends.

TERMINOLOGY RELATING TO GENDER IDENTITY

A person's **Gender Identity** is their internal sense of where they exist in relation to being a man or a woman. A person's **Gender Expression** is their external gender-related clothing and behaviour (including their interests and mannerisms).

In Scotland, it is currently common to use the terms Transgender People or Trans People as 'umbrella' terms to cover the many diverse ways in which people can find their gender differs from society's assumptions and expectations of the sex they were assigned at birth. The various people who may identify with the term transgender include: transsexual women, transsexual men, intersex people, androgyne or non-binary gender people and cross-dressing people.

A person's Biological Sex includes all aspects of their gender-related biological structure: not only their genitals but also their internal reproductive system, their chromosomes and their secondary sexual characteristics such as breasts, facial and body hair, voice, and body shape. Most people's sex will be clearly and consistently female or male. However, a small but significant number of people have bodies which are not completely male or female. People born with these kinds of physical variations are often referred to as **Intersex People** and there are many different intersex conditions.

Transsexual People are people who consistently identify as the opposite gender from the gender labelled at birth based on their physical body. Depending on the range of options and information available to them during their life, transsexual people may try to cope in a variety of ways. Many will manage (some while still children, most as young adults and some much later in life) to find a way to transition (undergo gender reassignment) to live fully in the gender that they identify as.

Gender Dysphoria (which is also known as **Transsexualism**) is a recognised medical condition for which gender reassignment treatment is available on the National Health Service in Scotland. Gender Dysphoria is distress, unhappiness and discomfort experienced by someone about their physical body not fully matching their gender identity (that is, their internal sense of where they exist in relation to being a man or a woman). Transsexual people usually experience intense gender dysphoria which is significantly reduced by transitioning to live as the gender they identify as which may include taking hormones and having surgery to make their

physical bodies match their gender identity and gender expression better. Other transgender people may also experience various degrees of Gender Dysphoria, especially when unable to fully express their gender identity.

A **Female-to-Male [FTM] Transsexual Man [Trans Man]** is someone who was labelled female at birth but has a male gender identity and therefore is currently seeking to transition, or has already transitioned, to live permanently as a man.

A **Male-to-Female [MTF] Transsexual Woman [Trans Woman]** is someone who was labelled male at birth but has a female gender identity and therefore is currently seeking to transition, or has already transitioned, to live permanently as a woman.

Transition or **Gender Reassignment** refers to the medically supervised process that a transsexual person goes through to live as the gender they identify as. The process of diagnosis and treatment can take anything from a matter of months to a period of years. The initial diagnosis is usually followed by hormone therapy, and during this process the individual will start to live and work full-time in their acquired gender and at this point their name and other records will be changed. A person may obtain full legal recognition and rights in their acquired gender without ever undergoing any surgical intervention. Some people may not undergo surgery for a number of reasons, including age, health or other factors (such as high complication rates in genital surgery for female-to-male trans men).

Cross-dressing People (sometimes called **Transvestite People** although this is becoming an out-dated term) are people who dress, either occasionally or regularly, in clothes associated with the opposite gender, as defined by socially accepted norms. Cross-dressing people are generally happy with their birth gender and do not necessarily want to permanently alter the physical characteristics of their bodies or change their legal gender. They may dress as the opposite gender for emotional satisfaction, or just because they feel more comfortable doing so.

Androgyne People (sometimes called **Third-gender People**, **Bi-gender People**, **gender queer** and **Polygender People**) are people who find they do not feel comfortable thinking of themselves as simply either men or women. Instead they feel that their gender identity is more complicated to describe. Some may identify their gender as being some form of combination between a man and a woman, or as being neither. Like transsexual people, they can experience Gender Dysphoria (sometimes as intensely as transsexual people do) and may sometimes partially transition socially and may take hormones or have surgery done.

Acquired Gender is the term used in the Gender Recognition Act 2004 to mean the gender role that a person has transitioned to live their life in. Therefore, the acquired gender of a male-to-female Trans Woman is female. The acquired gender of a Female-to-Male Trans Man is male.

DEALING WITH AN INCIDENT

A **Homophobic Incident** is defined as: ' Any incident that is perceived to be homophobic by the victim or any other person. Victims may be lesbian, gay, bisexual or transgender or perceived to be or mistaken for any of these'. Increasingly, transgender victims may prefer the term **Transphobic Incident** to be used rather than homophobic Incident.

The Scottish Government has agreed that hate crime should be defined as:

"crime motivated by malice or ill will towards a social group"

There must be active ill will or elements of vindictive feelings towards an individual or their perceived association with a social group.

Sexual orientation and transgender status is not the issue when someone is involved with the Police, in whatever context. However, attacks and other incidents motivated by homophobia/transphobia need to be regarded seriously, as they involve a specific hatred against sections of the community.

For some time it has been the case that lesbian, gay, bisexual and transgender people have been reluctant to report any crime against them because of the perception that the Police may be prejudiced, or because of the circumstances of the offence.

When dealing with an incident which may have a homophobic/transphobic element to it, the following should be considered:

- Many people will only give you the basic outline of the incident if they are finding it hard to trust you. If you show understanding, empathy and consideration then you will be able to build up trust and victims and witnesses will be likely to be more open to you;
- The language and terminology you use will need to be carefully chosen in order to avoid reinforcing any negative stereotypes of the Police as inconsiderate of LGBT issues and views;
- Members of the LGBT community can be more at risk from violence because of homophobic/transphobic prejudice against them, particularly if they have to travel alone or use public transport etc. Therefore be aware of this when speaking with a victim, as what may seem like a straight forward incident, may well have a homophobic/transphobic element. Using tact and diplomacy make efforts to establish if the incident you are dealing involved any homophobia or transphobia;
- If appropriate, explain to the victim or witness that if such a homophobic/transphobic element is identified then support mechanisms and organisations are in place to assist;
- Homophobic/transphobic activity can occur in less obvious ways, eg theft of property, and obscene telephone calls. It is, therefore, particularly important that Officers take care to check in a sensitive manner, the full circumstances behind any minor crimes or anti-social behaviour reported.

In line with the above considerations, Officers should be aware of the following points:

- Provide the victim with a clear explanation of Police procedures and an honest assessment, in respect of identifying those responsible;
- LGBT people do not seek preferential treatment over any other group having dealings with the Police. Taking homophobic and transphobic crime seriously is not preferential treatment;
- When referring to sexual orientation, use the terms **gay**, **lesbian** or **bisexual** rather than the term '**homosexual**' which some LGB people find offensive. If in doubt, ask the person;

- When referring to transgender status, use the term transgender person if you are unsure what the person's gender identity is. If the person states they are an Intersex person or a transsexual person, then switch to referring to them using those more specific terms. Whenever possible, avoid referring to someone's transgender status and instead simply call them a woman, a man or a person according to their personal gender identity;
- Do not use any other derogatory slang terms for a person's sexual orientation or transgender status. The only exception to this is where you are recording the use of such a term as part of the homophobic or transphobic element of the reported incident;
- It is recognised that many homophobic/transphobic incidents are not reported to the Police, or, that victims and witnesses may withhold vital information in an attempt to ensure that their sexual orientation or transgender status remains confidential. Taking care to reassure people that you will treat this information sensitively and help maintain their privacy will help to increase their willingness to report incidents fully;
- There are a number of organisations who can provide additional specialist support to LGBT people, these groups should be borne in mind for referral;
- Ensure that the relevant Police records are highlighted that the incident was of a homophobic/transphobic nature.

For every incident attended where there is a homophobic/transphobic element to it, the following should be considered:

- Do you need to consult a supervisor?;
- Have you completed all relevant forms?;
- Do any records have to be updated identifying the incident as homophobic/transphobic?;
- Do those involved need additional support?;
- Are they particularly vulnerable?;
- Do you need to advise the appropriate LGBT liaison Officer or equivalent?

SAME SEX PARTNERSHIPS/DOMESTIC INCIDENTS

The **Civil Partnership Act 2004** allows same-sex couples to register a civil partnership, which gives legal recognition of their relationship and rights and obligations similar to those of married couples.

Same sex partnerships can at times be overlooked in respect of a domestic incident. Remember that anyone can be the victim or aggressor of domestic abuse. If an Officer attends an incident where two people of the same sex have been involved, the following should be considered:

- Is the incident a domestic incident? - are the people involved in a relationship? If it is not clear then you need to establish this;
- Is there a civil partnership?;

- Do you need confirmation of these details from the couple? Do you need to ask correctly worded direct questions to establish the details you require to carry out the appropriate enquiry?;
- Is the environment suitable and private enough for people to willingly identify themselves as a victim of homophobic violence or abuse?;
- Do you need to use a sensitive communication style and demonstrate a reasonable level of understanding of LGBT issues?;
- Treat the matter no differently from any other domestic incident;
- Does the victim require additional support?

TRANSGENDER SPECIFIC CONSIDERATIONS

When interacting with a transgender person, the following guidance should be considered:

- A transgender person may be heterosexual, lesbian, gay or bisexual. Their sexual orientation is determined in relation to their gender identity rather than their physical body. So, for example, a male-to-female transsexual (regardless of whether or not she has undergone any surgery) may identify as a straight woman if attracted to men, as a lesbian woman if attracted to women or as a bisexual woman if attracted to men and women;
- You are likely to cause distress to transgender people if you make mistakes about the type of transgender identity they have. In particular, a transsexual person undergoing gender reassignment is likely to be upset if incorrectly referred to as a cross-dresser or transvestite person;
- So long as a person has their genitals covered, it is completely legal for them to wear clothing and accessories of any gender in public. If another person reacts in a homophobic/transphobic manner to a transgender person's appearance then it is not the transgender person's fault as they should not be forced to hide their identity out of fear. Going out in public partially or completely cross-dressed is no offence;
- A transgender person is not breaking any laws by using the opposite gender toilet facilities from the gender they were labelled at birth. Usually transgender people will use the toilet which corresponds with their gender presentation at that time. If a transgender person prefers to avoid selecting between the male and female toilets then they can use a unisex disabled toilet. However, a transgender person should not be forced to use a disabled toilet;
- Some transgender people may look androgynous or have obvious physical characteristics which mean that their transgender status might be noticeable to others. However, most of the time it is not possible to determine that someone is a transgender person from their appearance while clothed;
- You are likely to insult a transgender person and reduce their willingness to answer any questions if you ask them inappropriate questions about their physical body, gender history or transition (gender reassignment) process. Take great care only to ask questions that are essential for the investigation of a crime and phrase any questions as politely as possible;

- If the transgender person is a victim or witness rather than a suspect, then it is inappropriate in virtually all cases to ask them their previous name, what they used to look like or whether they have undergone any surgery. Even when someone is a suspect, it may be inappropriate to ask them such questions;
- If you are speaking only briefly with someone and you are unsure whether the person would wish to be addressed as he or as she, then it is usually best just to avoid using any gendered terms than to risk insulting them by guessing wrong;
- When the interaction is long enough, ask the person their name to try to determine which pronoun to use. If it is not clear whether their name is a male or female name then it is acceptable to politely ask the person how they would like to be addressed;
- If you treat the person in accordance with their gender identity, they may be more co-operative.

Privacy Rights provided by a Gender Recognition Certificate

The Gender Recognition Act 2004 provides transsexual people with full legal recognition of the gender they identify as. Once full gender recognition is granted the person's sex/gender becomes for all purposes their acquired gender. A person can make an application once they have been living as the gender they identify as full time for a period of two years. It is not necessary for an applicant to have undergone any surgery in order to obtain recognition.

This act defines any information relating to a transsexual person's gender recognition application as 'protected information'. It is a criminal offence (with a £5000 fine) for anyone acquiring this protected information in an 'official capacity' to disclose it to a third party without the transsexual person's consent. There are only a very few exceptions, for example if the information is specifically required by the third party for the prevention or investigation of a crime.

The information is deemed to have been acquired in an 'official capacity' if it was acquired by someone in connection with their function:

- as a member of the civil service, a Police constable or the holder of any other public office or in connection with the functions of a local or public authority or of a voluntary organisation, or;
- as an employer, or prospective employer, of the person to whom the information relates or as a person employed by such an employer or prospective employer, or;
- in the course of, or otherwise in connection with, the conduct of business or the supply of professional services.

SEARCHING TRANSGENDER PEOPLE

As transgender people may have biological sex characteristics which differ from the gender they live in, there is potential for distress and embarrassment during searching. Sensible application of the following guidance should minimise the risk and protect all involved:

- If a search is begun without any knowledge that the person being searched is transgender and it only comes to light in the middle of the search then, unless the transgender person requests a different gender of searching Officer to take over the search, the search should simply be completed as usual by the original searching Officer;
- If a person is thought or known to be transgender prior to a search being carried out, then they should be asked what gender they identify as in order to ascertain which Officer should carry out the search;
- A female-to-male trans man who still has female physical characteristics may identify strongly as a man but may also request to be searched by a female Officer. In such a case, the trans man should still be referred to using male pronouns and treated as a man in all other ways except in terms of the gender of Officer who searches him;
- If a person is unwilling to make such an election, the Officer should try and determine the predominant gender in which he person lives their life. This is likely to be indicated by the name, title or gender on their main identity documentation such as their driver's license, bank cards, etc. If they appear for example to live predominantly as a woman, they should be treated as such;
- Once it has been established which gender a transgender person is to be treated as during the search, the Officers conducting the search should be made aware that they are about to search a transgender person. This is the best way to ensure that the dignity of both the Officer and the transgender person is maintained as it reduces the risk of the Officer being surprised if the person has some physical characteristics not usually associated with that gender. The person should be informed of the reason for any such disclosure;
- It may be necessary to share information about the person's gender identity with other custody care related organisations and other Police staff. Such disclosure should only be made for the purposes of the prevention of crime in relation to the transgender person which is relevant, legal, proportionate and fair. Refer to the section on the Gender Recognition Act 2004 above;
- A transgender person should not have to share a cell or detention room with anyone else.

Additional Support

Officers should always consider seeking the assistance of any local support groups, as well as national organisations such as:

- The Terrence Higgins Trust Scotland;
- LGBT Youth Scotland;
- Stonewall Scotland;
- Equality Network (Incorporates the Scottish Transgender Alliance);
- Victim Support.

It is imperative that Officers ensure that they have a knowledge and awareness of LGBT equality issues and rights in order to serve in a professional and robust manner.

MENTAL HEALTH

Mental health is about the way we think, feel and behave. It is reported that 1 in 4 people in the UK have a mental health problem at some point in their lives, and anyone regardless of age, disability, faith or religion, gender, sexual orientation, race or social background can be affected. Only a small minority of people who experience mental health problems will ever be detained under the mental health act. Mental health problems may be hereditary, caused by chemical imbalance or structural abnormalities in the brain, emotional trauma, interpersonal problems, social environment, or alcohol or illegal drug misuse over a lengthy period of time. It is equally common in men and women and there is no variation by socio-economic class or race.

The principal legislation governing the care and treatment of people with mental health problems is the Mental Health (Care and Treatment) (Scotland) Act 2003. The Act defines mental disorder as "any mental illness, personality disorder or learning disability however caused or manifested". A person is however not mentally disordered by reason only of any of the following: sexual orientation or transgender; alcohol or drugs use or dependence; behaviour that causes, or is likely to cause, harassment, alarm, distress; or acting as no other prudent person would act.

Whilst the legislation refers to the term 'mental disorder', the more inclusive and appropriate terminology that should be used is 'mental health problem'.

Sometimes people with mental health problems are discriminated against. The Disability Discrimination Act 2005 defines disability as "a physical or mental impairment that has a substantial and long-term adverse effect on the ability to carry out normal day to day activities".

CONSIDERATIONS

When dealing with people who you believe may be experiencing mental health/disorder you should not make assumptions about their ability to understand, reason, or respond coherently. You must always treat individuals with dignity and respect, and consider:

- The emotions the person may be feeling;
- Identifying yourself and others and explaining intentions, actions and any equipment;
- Explaining that you want to help and ask how you can be of assistance;
- Distress and disturbance that might be caused by Police vehicles, equipment and uniforms;
- Eliminating noise and distractions;
- Talking slowly and quietly;
- Taking your time, and allowing sufficient time for response;
- Using uncomplicated sentences;
- Avoiding verbal confrontation and challenging behaviour;
- If circumstances allow ask permission before acting;

- Not having physical contact without permission;
- Keeping your distance and respecting personal space;
- Developing a sense of working together;
- Giving choices whenever possible to allow some level of self control.

Most people who exhibit violence are not mentally ill and most mentally ill people are seldom violent. However, they may present management difficulties because they lack capacity to consent to necessary treatment. Individuals may misinterpret interventions as a result of hallucinations or paranoid ideas, feel threatened, and become hostile. It is of paramount importance that consideration is given to everyone's safety. In making a judgement about whether the person may pose a risk of harm to themselves or others you should consider:

- Information held on Police computer systems;
- Information held by local/NHS services;
- Previous knowledge of the person;
- Apparent substance misuse;
- Demeanour at the time of contact.

COMMON FORMS OF MENTAL ILLNESS

Police Officers who interact with people who have mental health problems should not attempt to diagnose symptoms, but must be able to understand the general nature of illnesses and the most appropriate way to respond.

Attention Deficit Hyperactivity Disorder (ADHD)

This is the most common behavioural disorder in the UK. Symptoms tend to start at an early age and mainly affect boys. It is defined by two broad groups of behavioural problems, inattentiveness, and a combination of hyperactivity and impulsiveness. Common symptoms include a short attention span, restlessness, being easily distracted, constant fidgeting, impatience, breaking rules, or having little sense of danger. Many people with ADHD also have low self-esteem and difficulties in learning but it has no effect on intelligence. ADHD can be a life-long condition, and symptoms often persist into adulthood. However applying childhood symptoms to adults does not work, for example, hyperactivity tends to decrease in adults, whilst inattentiveness tends to get worse as the pressure of adult life increases.

There is no cure for ADHD but it can be managed using medication, psychological, educational, and social therapies.

Autistic Spectrum Disorder

Autistic Spectrum Disorder (ASD) is used to describe a group of disorders including Autism and Asperger Syndrome. ASD is a lifelong condition that can begin in early childhood and persist throughout adulthood. The causes are unknown and there is no cure for ASD. It affects how a person communicates with and relates to other people, and how they make sense of the world around them. There may be difficulty with verbal and non-verbal communication, social interaction, social imagination, and

also sensory difficulties. People with Asperger Syndrome are often of or above average intelligence. Compared with Autism they usually have fewer language development problems, but still experience difficulties with social communication.

There are many behavioural aspects related to ASDs, for example they may behave in what might seem to be an inappropriate manner, they may seem withdrawn or uninterested in other people or they may display strong or obsessional interests.

People with ASDs often have high levels of anxiety, so when a person with an ASD becomes involved in a stressful situation they may employ coping strategies, which will be different for every individual but may include physical movement such as rocking back and forth, repetitive speech or an attachment to certain objects.

Several support agencies and forces endorse 'ASD Alert' cards, which individuals may carry. These cards give a brief explanation of the condition and may also have contact details of a relative or carer who should be able to give an insight into the individuals coping strategies and give advice on how to reduce the likelihood for any unnecessary stress being caused to the individual.

When interviewing an individual with an ASD the Appropriate Adult Scheme should always be used.

Bipolar Disorder

Bipolar disorder which used to be referred to as manic depressive illness, is a brain disorder that causes unusual changes in a person's mood, energy, and ability to function. It usually begins around late adolescence and often lasts for weeks or months. Whilst recurrence is common, with medication a person will usually return to a full level of functioning between episodes. The illness ranges from overtly 'high' (manic) to overtly 'low' (depressed). A person may feel extremely happy, elated or euphoric, full of energy, and have great new ideas; but they may also feel pessimistic or worthless, or have suicidal thoughts. During severe episodes people may also experience hallucinations or delusions.

Hypomania is the mild form of mania and lasts for a shorter time. It shares symptoms with the mania aspect of manic depression but to a less severe degree, and generally does not disrupt every day life. However individuals can still tend to overestimate their capabilities, fail to see obvious risks, and become involved in acts such as reckless driving, gambling or inappropriate sexual activity.

A common error is to stop taking medications because some degree of hypomania feels good. However without proper treatment it can become severe mania or people can become depressed.

Dementia

Dementia usually affects older people and becomes more common with age. However it is important to remember that dementia is not a normal part of growing old and most elderly people never develop dementia. Symptoms progress gradually, and the earliest sign usually includes failure to remember recent events. People may also experience hallucinations (the sense of an experience that isn't actually happening) and report to the Police for example, intruders in their home, or

that items have been stolen when in fact they have been misplaced. Other symptoms include confusion, and changes in personality, mood, and behaviour. For example, being confused by new surroundings and people, becoming irritable or aggressive, or having difficulty performing everyday tasks such as cooking. As dementia progresses sufferers may lose their normal inhibitions and say or do inappropriate or anti-social things that may also result in contact with the Police.

Depression

Depression occurs where a person experiences abnormally low mood almost constantly. Symptoms include sleep disturbance, appetite change, poor concentration, loss of interest, anxiety, lack of confidence and self-esteem, self-harm and focussing on death or suicide. Depression can be mild, moderate or severe depending on the symptoms experienced. In severe depression, a person may be psychotic and have hallucinations or delusions that are related to their low mood, for example the belief that the world is coming to an end or they have a terminal illness. Depression is often treated with anti-depressant medication, cognitive behaviour therapy or psychotherapy.

Personality Disorder

Personality is formed during childhood and adolescence and it is the features of a person's personality, both emotional and cognitive, which make them identifiable, and characterise their response to different situations. Personality disorders are caused by disturbed emotional development and patterns can be traced back to childhood and/or adolescence. Someone with a personality disorder will engage in certain patterns of behaviour that deviate markedly from the expectations of the individual's culture. This is usually as the result of a deeply held belief to do with the way that they view the world. The enduring pattern of behaviour leads to impairment in social, occupational, or other important areas of functioning, and can cause distress to others. There are different types of personality disorder. Antisocial personality disorder is the personality disorder most often found in mentally disordered offenders. There may be a history, for example of running away, using weapons, physical cruelty to people and animals, and destruction of property. Dissocial personality disorder may be diagnosed in people who demonstrate for example, a callous lack of concern for others, have a gross disregard for social norms and rules, and inability to maintain enduring relationships. All personality disorders have an increased risk of harm or suicide and can cause distress to others.

Schizophrenia

This is frequently misunderstood as split personality. However the split refers to the discrepancy between thinking and feeling, not personality. Symptoms usually start around late adolescence or early adult life, and whilst some make a full recovery, many others experience permanent disability. In acute cases abnormal behaviour and disordered thought can occur due to delusions (beliefs or mistaken ideas not based in reality), such as delusions of persecution or grandeur, and hallucinations, for example, seeing something that is not present or hearing voices that do not come from any present source. Other symptoms can include noisy and irrational behaviour, sudden mood changes, loss of concentration, and lack of energy and motivation leading to social withdrawal and self-neglect. People are very rarely

dangerous, and most who have the illness are vulnerable and withdrawn, and more likely to hurt themselves than others.

Tourette Syndrome

Tourette Syndrome is known to run in families and usually begins in childhood or teenage years. However many people only have mild symptoms which decrease with age. It is caused by problems with development of the central nervous system. Early symptoms include repeated involuntary sudden or rapid movements such as twitches, blinks or jerks referred to as 'tics'. However in some cases symptoms may progress to physical movements, grunts, sniffing, other noises, or uttering obscenities or swearing.

APPROPRIATE ADULTS

The responsibility for identifying when an Appropriate Adult is required rests with the Police. If you are told or suspect that a person may be experiencing mental health problems, or that they are mentally incapable of understanding the significance of questions posed or replies made, you should arrange for an Appropriate Adult. You should also consider a medical examination to establish if a person is fit to be interviewed. A declaration that someone is fit to be interviewed does not remove the need for an Appropriate Adult to be present.

The primary role of the Appropriate Adult is to facilitate communication, and also to provide support and reassurance for victims, witnesses, suspects or accused persons with mental health problems during interview, specific forensic procedures or examination, precognition, and during court procedures.

Consider:

- The inability to understand or answer questions;
- Incoherence (not solely drug or alcohol induced);
- Excessive anxiety;
- Unusual mood level or behaviour eg tearfulness or euphoria;
- Agitation leading to physical activity not in keeping with the situation;
- Other signs of mental disorder.

As there may not be any visible signs, you should also consider asking whether the person has a mental health problem, learning disability, or communication needs.

You should never presume that a person's evidence will be unreliable simply because they have mental health problems. People with a disability including a mental health problem are entitled to equal access to justice and protection of the law. However there may be an increased risk of someone suffering from a mental health problem without knowing or intending to do so providing unreliable, misleading or self-incriminating evidence. Because of this increased risk it is particularly important to prepare for interviews, and obtain independent confirmation of facts wherever possible.

LEGISLATION

Mental Health (Care and Treatment) (Scotland) Act 2003

Section 297 of the Act allows the Police to detain a person found in a public place suspected to have a mental health disorder, and to take him/her to a place of safety, if they are in immediate need of care or treatment, and it is in the interests of that person or necessary for the protection of any other person. This is to enable a medical examination to be carried out, and in order that arrangements may be made for the person to receive care or treatment if required.

The definition of a place of safety **specifically excludes** a Police station, and such premises can only be used where no place of safety is immediately available. If a person is taken to a Police station a medical examination should be arranged, and the manner in which they are detained should be proportionate to their behaviour and state of mind.

Section 298 places a duty on the Police to ensure that certain parties are informed of a range of issues in connection with the removal.

Nothing in the Act prevents an Officer from exercising common law or statutory powers of detention or arrest where a person is suspected of, or has committed a crime or offence.

When a person is found in private premises apparently experiencing a mental health problem a Police Officer does not have any power to remove them unless a crime has been committed. Details of this, entry to premises, removal orders and other relevant legislation can be found on the Police Information Net for Scotland (PINS). Local procedures should also be referred to when dealing with people suspected of having a mental health problem.

RACE AND ASYLUM

Given the ever-changing demographics of the population of Scotland, it is not possible to include every culture in this guide. We have included brief information on the main communities currently in Scotland. Whilst different cultures will invariably have a variety of religions and beliefs, these are dealt with separately in the Faith/Religion section of this guide.

ASYLUM/REFUGEES

Over recent years, the 'asylum seeker' population has increased greatly in Scotland, with the main concentrations being in the central belt within the Glasgow area. There are now many different cultures and religions existing side by side, and this has also increased the diversity of language in the community. The result is a rich variance in terms of diversity. Asylum seekers come from many countries, and so it is not possible to define all their culture or needs here, however, many come from the groups described in the following sections.

The 1951 UN Refugee Convention defines a Refugee/Asylum Seeker as "a person having a well-founded fear of being persecuted for reasons of religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country."

Since 1997 the UK has experienced a considerable increase in the numbers of persons claiming asylum or refugee status after fleeing other parts of the world where conflict or persecution exist. Some nationalities of recent Asylum Seekers have been:

- Ethnic Albanians;
- Iraqi Kurds;
- Afghans; and
- Somalis.

People from European Economic Area countries are economic migrants not asylum seekers or refugees.

Arrangements are in place to locate new Asylum Seekers throughout the UK. This means that Asylum Seekers have no choice in where they are placed in the UK. There are no arrangements made prior to this displacement, to prepare Asylum Seekers for integration into our communities and often no information given to the communities about the impending arrival of the Asylum Seekers.

There are now a number of established communities where the majority of Asylum Seekers are placed in Scotland. However, there is still the potential for individuals and families with language and cultural differences to become isolated and vulnerable. It must also be borne in mind the possibility of conflict between the different dispersed groups, particularly where conflict and persecution continues in their countries of origin.

It must be recognised that Asylum Seekers may have the potential to be exposed to victimisation within the community and towards authority, as a result of negative media exposure, lack of community structure, family segregation or loss, significant language difficulties and cultural isolation.

As Refugees and Asylum Seekers come from areas of the world where conflict and persecution exists, it is important to remember that when dealing with them they may have a mistrust and fear of authority due to experiences in their countries of origin. This can lead to a possible reluctance to report Racist Incidents or other offences to the authorities. It must also be remembered that they may well have been the victims of torture or other oppressive behaviour and be suffering trauma and grief.

As a result of immigration restrictions, Asylum Seekers are entitled to limited state support until their application has been successful or 'leave to remain' is granted. Asylum Seekers are not permitted to work for payment.

Asylum Seekers who are granted 'leave to remain' are referred to as Refugees, and have exactly the same rights as any other member of our society. Those who are suspected of being illegal entrants are entitled to the same rights and legal protections as any other person suspected of having committed an offence.

AFRICAN/AFRICAN CARIBBEAN

Language

The most common African language spoken is Swahili, which is used by a large number of East Africans, although both English and French are widely spoken.

Traditions

The African continent and the Caribbean have a huge diversity of cultures and traditions, but are unified in a number of areas.

The communities are bonded by their commonality in music and diet and possess certain cultural traits, which Officers should be aware of when dealing with members of their community. For instance, culturally it is considered impolite to look directly at the face or maintain prolonged eye contact; looking down and a lowered tone of voice are mannerisms used to show respect.

Their communities generally operate within an extended family system with particular relations playing important roles in the lives of other relatives.

Respect for elders is an important aspect of the culture and children are taught to address adults who are family friends as aunt or uncle.

Religion

Although most major religions of the world are to be found in the Caribbean islands, Christianity is the predominant religion among the UK African/African Caribbean community. See Faith/Religion section of this guide for further information.

Visit/Searching of Homes

Apart from any religious sensitivities, African/African Caribbean family values may dictate that children are protected from adult issues. Matters which may be discussed by mainstream society in the presence of children may not be deemed appropriate for children in the African/African Caribbean community and they will be routinely ushered elsewhere.

Death Customs

Customs relating to death vary according to religious beliefs and traditions.

Diet

There are no particular issues in relation to diet.

Festival/Holy Days

Apart from religious festivals, the Independence Day of the country of origin is usually celebrated.

ARAB

Language

Arabic is the dominant language although English and Hebrew are widely spoken.

Traditions

The Arab community is a distinctive community. This distinctiveness comes about not through differences in colour, looks or attitudes, but mainly through an ingrained subtlety in language, social and cultural values.

The family is the key social unit to an Arab. This loyalty influences all aspects of an Arab's life. Honour is very important amongst Arabs. Honour will be protected and defended at all costs.

Religion

Arab communities are religiously and ethnically diverse with Islam being the dominant religion. They also follow Christianity. See Faith/Religion section of this guide for further information.

Visit/Searching of Homes

Men stand when women enter a room. They respect the different living 'areas' for men and women. They do not expect women to eat or socialise in the same room as men.

Men should not shake hands with an Arab woman unless she offers her hand first.

Religious books or other items should be handled with due deference to the householders beliefs.

Death Customs

Arabs follow Christian and Islamic death customs, according to their religion.

Diet

Arabs are mostly restricted by Islamic conventions from eating food that is not Halal. Alcohol is forbidden.

Festival/Holy Days

Arabs follow Christian and Muslim holy days according to their beliefs.

BANGLADESHIS

Language

The official language is Bangla, also known as Bengali. Many people also speak English and Urdu.

Traditions

Bangladesh has a hierarchical society. People are respected because of their age and position. Older people are naturally viewed as wise and are granted respect.

Bangladeshis expect the most senior male, by age or position, to make decisions that are in the best interests of the group. This is also valid in businesses, the majority of which will be family owned/run.

Religion

The majority of Bangladeshis are Muslim however some follow Hinduism. See Faith/Religion section of this guide for further information.

Visit/Searching of Homes

Men greet each other with a handshake upon arriving and departing. Do not shake hands with a Bangladeshi woman unless she extends her hand.

Religious books or other items should be handled with due deference to the householders beliefs.

Death Customs

Bangladeshis mostly follow Islamic death customs.

Diet

Many people eat with their hands and many share food from a common dish. Fish, mutton, dhal and white rice predominate in the diet. Due to Islamic conventions, halal meat is required by many Bangladeshis.

Festival/Holy Days

Islam defines many of the festivals for the Bangladeshi communities, along with Hindu festivals.

CHINESE

Language

The official language of China is Mandarin. Cantonese is the principal language used by the majority of the British Chinese population.

There are two forms of written Chinese - simplified and traditional.

Traditions

Respect for elders is widely shown. Chinese people value integrity very highly. When visiting socially, Chinese people usually bring a gift. Opening presents in front of the guest is considered ill mannered.

Astrology plays a lead role in Chinese history and is integrated with religious beliefs.

Religion

Chinese religion is not an organised, unified system. It has no leadership, no headquarters and no founder. 'Chinese Religion' is a general term used to describe different religions and is primarily composed of four main traditions: Confucianism, Buddhism, Taoism and Christianity. See Faith/Religion section of this guide for further information.

Visit/Searching of Homes

Some Chinese homes may have shrines or altars, which are used for worship. This area should be searched with due deference to the householder's religious sensitivity.

Gender sensitivities apply when dealing with traditional Chinese women (eg shaking hands, or a male being in the same room when a female is unaccompanied). It is best to wait for the offer to shake hands to be made to you rather than cause embarrassment.

Death Customs

It is important to Chinese people that they bury the deceased as soon as possible because they believe that a body left above the ground allows its spirit to interfere with the living.

In the event of a child it would not be the parent's choice to identify the body prior to a post mortem. Arrangements, where possible, should be made for a close family member to carry this out.

Diet

Diet may be influenced by Chinese cultural beliefs about health being related to a balance of physical elements in the body. A Chinese person may feel that a sick person should not eat cold food, or that a certain condition indicates a need to alter diet in a particular way.

Festival/Holy Days

The Chinese festivals occur throughout the Lunar year. As our calendar year and the Lunar year is different, the festivals fall on different dates each year.

The Chinese New Year is the most important of all the festivals. The date of the Chinese New Year falls somewhere between late January and late February.

CONGOLESE

Language

Although 7 hundred local languages and dialects are spoken, the linguistic variety is bridged both by the use of French as the official language and the intermediary languages Kongo, Tshiluba, Swahili, and Lingala.

Traditions

These vary between different ethnic groups. Most follow indigenous beliefs and belief in witchcraft may be evident.

Religion

Christianity is the majority religion followed. See Faith/Religion section of this guide for further information.

Visit/Searching of Homes

There are no particular issues of concern when visiting/searching homes of the Congolese community.

Death Customs

There are no particular issues of concern in relation to death customs.

Diet

There are no particular restrictions on diet.

Festivals/Holy Days

Christian festivals/holy days are followed by the majority of Congolese people.

INDIAN

Language

There are more than 15 major languages used throughout India and more than 500 different dialects. The most common languages are Hindi, Urdu, Punjabi and Gujarati. English is an official additional language in India.

Traditions

Namaskar/Namaste is the most popular form of greeting. It is a general salutation that is used to welcome somebody and also for bidding farewell. The palms of both hands are placed together and raised below the face to greet a person.

Tilak is a ritual mark on the forehead. It can be put in many forms as a sign of blessing, greeting or auspiciousness. Indians often refer to family friends as 'uncle' or 'aunt'.

Religion

Hinduism is the religion followed by the majority of Indians, followed by Buddhism, Jainism, Sikhism, Islam and Christianity. See Faith/Religion section of this guide for further information.

Visit/Searching of Homes

There are no particular issues when visiting/searching homes of the Indian community, however, reference should be made to the Faith/Religion section of this guide for information on specific religious observations and requirements.

Death Customs

Death customs will vary according to the religion followed. See Faith/Religion section of this guide.

Diet

Dietary requirements will vary according to the religion followed.

Festivals/Holy Days

Hinduism defines many of the religious festivals for the Indian community, however, this will be dependent on the religion followed.

IRISH

Language

The official languages are Irish (Gaelic) and English. Most members of the Irish community will speak English.

Traditions

Irish traditions are the basics to their culture and way of life, which have been passed down from generation to generation. Irish culture is rich in its diversity.

Visiting/Searching of Homes

There are no particular issues when visiting/searching homes of the Irish community.

Religion

Most Irish people are Christian, following either Protestant or Roman Catholic beliefs. Care must be taken not to make assumptions about which religion an Irish person practices, as religion is a very sensitive issue.

Death Customs

When someone dies in Ireland it is usually tradition to have a 'wake' in a house for up to 2 days before a burial. This is usually held within someone's home, and not a funeral parlour. The 'wake' is to allow family and friends to meet up and pay their last respects to the recently departed and to celebrate a new beginning for the dead.

It is a common Irish tradition that someone stands over the coffin of the dead throughout the 2 nights praying over the deceased, usually saying the Rosary if Catholic. On the day of the funeral the tradition is that close family members carry the coffin to the Church for the funeral or at least part of the way, with family and friends following behind.

Diet

The Irish diet mirrors that of the UK in general.

Festivals/Holy Days

The biggest day in the Irish calendar year is St Patrick's Day. The St Patrick's Day tradition is celebrated by millions worldwide with thousands of parades taking place in many different countries. Many people celebrate the St Patrick's Day traditions by drinking green beer, wearing green and generally celebrating their Irish heritage.

KOSOVARS

Language

The official language in Kosovo is Albanian. The Albanian language has two main dialects - Tosk and Gheg.

Traditions

Discipline at school is probably seen as being stricter in the Kosovan communities.

Some may be wary of the Police because of their past experiences of torture and brutality in their own country.

Religion

The majority of Kosovars are Muslim, although may not be strict. The older generations tend to be more orthodox, although they are still less likely to be as orthodox as other Muslims.

Visit/Searching of Homes

There are no particular issues when visiting/searching homes of the Kosovan community.

Death Customs

There are no particular issues in relation to death customs, however these may be dictated by Muslim beliefs.

Diet

Many younger Kosovans are not strict about their diet and will eat meat that is not Halal.

Festival/Holy Days

Festivals and holy days will largely be dictated by Islamic beliefs.

PAKISTANI

Language

The official language of Pakistan is Urdu, although Punjabi, Sindhi, Pashto and Balochi are also spoken. The majority of people from Pakistan will, however, speak Urdu or Punjabi.

Traditions

Older people are given a position of prestige, honour and respect.

Social life is simple with customs and traditions reflecting Islamic faith requirements.

Religion

Pakistan was created for the majority followers of Islam (Muslims) who inhabit the area. To that extent, Islam plays a major part in the life and culture of Pakistani people.

Visit/Searching of Homes

There may be certain gender issues based on Islamic beliefs. A Muslim woman may not wish to shake hands with a man. As a rule allow the woman to offer her hand first. This may also mean Officers may not be welcome to enter the home if there is not a male present.

Religious books or other items should be handled with due deference to the householder's belief. In the interests of purity, dogs are not allowed in the home other than in life threatening situations/lawful duty.

Death Customs

Pakistanis generally follow Islamic death customs.

Diet

Muslims only eat with the right hand. Pork is totally forbidden. Meat is eaten as long as it's Halal.

Festivals/Holy Days

Islam defines many of the festivals for the Pakistani communities

POLISH

Language

Polish is the official language of Poland.

Traditions

Polish people can assimilate very quickly, which is important as there appear to be no cultural clashes. They are seen as a nation of fun lovers who enjoy festivities, traditions and centuries-old customs.

Religion

Religion in Poland has changed throughout centuries of history. Currently most Poles adhere to the Christian faith; more than 90% are Roman Catholic. The rest of the population consists mainly of Eastern Orthodox, Jehovah's Witnesses and Protestants.

Visit/Searching of Homes

There are no particular issues in relation to the visiting/searching homes of the Polish Community.

Death Customs

There are no particular issues in relation to death customs.

Diet

There are no particular issues in relation to dietary requirements.

Festivals/Holy Days

The Polish community mostly follow Christian festivals and holy days.

RUSSIAN

Language

The Russian language is the only official state language, but the individual republics have often made their native language co-official next to Russian. There are currently 25 official additional languages used locally in Russia.

Traditions

It is impolite to point with your finger. But if you must point, it's better to use your entire hand instead of your finger. Sometimes, simply showing the soles of your shoes is considered rude.

It is often considered taboo to step over people, or parts of their body, which are on the ground. It is often said that it will prevent the person from growing. It is better to politely ask the person to move or to find a way around them.

Religion

Christianity, Islam, Buddhism, and Judaism are Russia's traditional religions. Members of these traditional churches have lived in Russia peacefully side by side for centuries. Over two thirds of worshippers consider themselves Russian Orthodox.

Visit/Searching of Homes

There are no particular issues in this respect.

Diet

The Russian diet is higher in carbohydrates and lower in proteins than other diets of their close European neighbours, however, there are no particular issues.

Festivals/Holy Days

A Russian festival occurs nearly every month of the year. Festivals are often unique and enjoyable. One of the main Russian festivals is a week-long event called Maslenitsa - the equivalent of a Russian Mardi Gras. The event usually features travelling choirs dressed in traditional costumes and various folk games.

Most Russians consider New Year to be their favourite holiday. The Russian New Year usually consists of decorating trees and hiding presents beneath them, fireworks and cooking meals consisting of meat and potato dishes.

SOMALI

Language

The predominant language of the Somali people is Somali. This had no written form until an official script was introduced in 1973. Because of this, many older people in

the Somali community are unable to read and write, particularly those originating from the rural communities.

Traditions

Historically Somalis have demonstrated an unwillingness to submit to authority and have a strong sense of independence. Despite sharing the same language, religion and customs Somalis have developed a clear clan consciousness. This has led to conflict between different clans and sub-clans.

Refugees who have had limited contact with the Police in the UK may be afraid because of their past experience of brutality and torture in Somalia.

Religion

Somalis are generally Sunni Muslims, and follow Islamic requirements.

Visit/Searching of Homes

Religious books or other items should be handled with due deference to the householders beliefs.

Death Customs

Somalis generally follow Islamic death customs.

Diet

Westernisation appears to have influenced some aspects of Somali immigrant's diet, however, Muslim Somalis will only consume Halal food.

Festival/Holy Days

Muslim Somalis follow Islamic holy days and festivals.

TURKISH

Language

The official language is Turkish. Other languages such as Arabic and Circassian are also spoken.

Traditions

Many Turkish women do not work and stay at home preparing food.

Religion

The majority of Turks are Muslims (mostly Sunni), followed by Christians and Jews.

Visit/Searching of Homes

When entering a room, if you are not met by someone, greet the most elderly and senior first. When meeting always shake hands, when departing it is not always customary to shake hands.

Religious books or other items should be handled with due deference to the householders beliefs.

Death Customs

Most Turks follow Islamic death customs.

Diet

Most Turks will eat Halal food in accordance with Muslim beliefs.

Festivals/Holy Days

New Year is a big celebration for the Turkish community. Most families gather at home for a large celebratory dinner. Gathering in public is a relatively new thing that is mainly done in the bigger cities by the younger generation.

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HATE CRIME

Hate crime has a deep rooted effect in our communities with the potential to ruin lives, perpetuate fear and seriously damage confidence in the Police. The Police Service of Scotland treats this issue as a strategic priority.

Definition

The Scottish Government has agreed¹ that hate crime should be defined as:

"A crime motivated by malice or ill will towards a social group."

The key aspects of hate crime are as follows:

- There must be active ill will or elements of vindictive feelings towards an individual or their perceived association with a social group;
- The crime is based on the motivation of malice or ill will towards a social group. This means the question of whether the victim of a hate crime actually belongs to a social group or not, is irrelevant. For example, if someone is the victim of a homophobic attack, whether they are gay or not is irrelevant;
- An individual may be targeted because of their vulnerability. This should not be automatically interpreted as hate crime. For example, an elderly female who is assaulted and robbed may have been targeted because she is vulnerable, as opposed to being targeted due to ill will or malice towards her belonging to a specific social group;
- If a crime is perceived to be a hate crime by the victim or any other person, including a Police Officer, it should be recorded and investigated as such

Currently statutory legislation exists which creates an aggravation of any criminal offence against a person or their property when motivated wholly or in part by an offender's hatred of someone because of their perceived:

- disability;
- transgender identity;
- race, colour, ethnic origin, nationality or national origins;
- religion or faith;
- sexual orientation.

Due to the existence of statutory legislation that creates specific aggravation offences against these identities, these are termed as being the 'protected characteristics' of a person.

¹ Working Group on Hate Crime (2004), Scottish Executive, Crown Office p2
Version 1.00

Although there is no existing legislation which creates a specific offence in relation to the characteristics of 'age' or 'gender', it is important to recognise that people may suffer discrimination, victimisation and harassment at any age or whatever gender they may be, particularly if they are perceived as being vulnerable.

The distinction between a Hate Crime and a Hate Incident

One of the key recommendations of the Stephen Lawrence Inquiry Report was that "racist incidents must be understood to include both crimes and non-crimes in policing terms and that all such incidents be reported, recorded and investigated with equal commitment."²

This created a distinction between the 'racist crime' and the 'racist incident' (being an incident perceived to be motivated by racism but where no crime has been committed).

This same philosophy which was originally conceived to cover racially motivated hate crime now extends to cover all 'hate motivated crime and hate incidents'.

Hate Crime

When any crime occurs (for example an assault, breach of the peace or malicious mischief) and the crime is motivated by hate it will be recorded, investigated and dealt with as a crime with the relevant statutory 'hate crime' aggravation considered.

It should also be noted that some legislation (such as Section 50A of the Criminal Law (Consolidation) (Scotland) Act 1995) relates to specific instances of hate crime (namely racially aggravated harassment or behaviour) and can therefore be labelled exclusively, not as an additional aggravation.

An action or course of conduct is aggravated if immediately before, during or immediately after carrying out an action or course of conduct, the offender displays towards the victim, malice or ill will based on the victim's identity or presumed identity or membership of a particular group, or, if the action or course of conduct is motivated wholly or partly by malice and ill will based on that identity or presumed identity.

Hate Incident

There will be occasions where incidents occur where no crime has been committed but the incident itself is perceived to have been motivated due to hate or prejudice. In such cases these incidents will be recorded as hate incidents.

All details should be recorded on an auditable report (according to Police Service of Scotland's policy, procedure or recording systems), including:

² Macpherson, W.1999, The Stephen Lawrence Inquiry Report, Recommendation 13.

- details of the modus operandi;
- the reason for the incident being perceived as hate related, and
- the level of investigation or action completed in respect of the incident.

Therefore, a hate incident is any occurrence (where a crime has not occurred), which is perceived to be a hate incident by the victim or any other person.

Examples of this are:

- A same sex couple openly displaying affection in a shop, being approached by the shop owner and then being asked to leave because of this. The incident has been perceived by the couple to be motivated by homophobia, however no criminal offence has been committed;
- Two men of Asian appearance, wearing jeans, are being refused entry to a night club on the grounds their dress is inappropriate. The men perceive their refusal as being due to their ethnic appearance. However, when the doormen are interviewed it is found that the dress code for the club is 'no denims', therefore no offence has been committed;
- A shop displays a t-shirt for sale on which text is reproduced from the Qur'an. Muslims regard reproducing text from the Qur'an as sacrilegious, as it is believed to be the word of God. However the shop selling the t-shirt was unaware of this and withdrew the t-shirts from their stock. No criminal intent was present and no criminal offence has taken place.

It should be remembered that these examples are given only as illustrations. There are many more circumstances that may give victims rise to believe they are being targeted because of their identity, including local colloquial language or expressions or perceived membership of a particular group.

For further guidance on Hate Crime, please refer to the [Hate Crime PSoS SOP](#).

Police Scotland would like to thank all individuals and organisations involved with the compilation of this booklet.

There are a variety of statutory instruments governing equalities legislation. However it is neither the intention or purpose of this guidance booklet to cover all of these.

Equalities legislation remains a dynamic and ever changing field, therefore Police Scotland have reserved the right to make reference to certain legislation where deemed appropriate.

This booklet is available in larger print if required.