

# A Practical Reference to Religious Diversity



Safer Communities Together

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# Foreword

Tēnā Koutou Katoa

I am very pleased to introduce this second edition of *A Practical Reference to Religious Diversity*.

This resource provides New Zealand Police members with information about major religions in New Zealand. It covers topics such as religious background, death and related issues, gender role and family, physical contact and other sensitivities, alongside religious practices and policing.

The content of this booklet is based on a similar initiative of the former Australasian Police Multicultural Advisory Bureau.

This edition has been further informed by the fantastic feedback received from individuals and groups keen to help Police make the first issue even better. My sincere thanks to those who took the time and made the effort to contribute their thoughts.

New Zealand Police are committed to meeting the various needs of the ethnically and religiously diverse community it serves.

The increase in religious diversity underscores the need for police to understand how religious beliefs and customs impact on their role when carrying out standard police duties.

This resource provides information to help police frontline officers gain basic awareness and understanding of religious diversity.

Police officers are encouraged to seek further information and guidance from religious leaders or other reliable sources when responding to individual situations.

Religious freedom has reference to the fourth article of the Treaty of Waitangi. Police are always looking for ways, such as through this booklet, to increase police members' awareness and appreciation of rich cultures and religions in New Zealand, and improve capability in meeting the needs of modern dynamic communities.

Initiatives such as this will help police, and other agencies, contribute to the development of a cohesive and harmonious society.



**Superintendent Wallace Haumaha**

National Manager: Maori Pacific Ethnic Services

Police National Headquarters

New Zealand Police

# Māori Spirituality

## An overview<sup>1</sup>

Māori are the indigenous people of New Zealand. The ancestors of the Māori arrived here from east Polynesia in a series of voyages approximately 1000 years ago. Having arrived, they started to adapt to New Zealand's colder climate and new varieties of landscape.

By approximately 1200AD so many adaptations had occurred that the culture of the people changed from its original east Polynesian foundation into what we now call the Māori way of life. The Māori culture therefore, strictly speaking, did not come from anywhere. The process of becoming Māori occurred here in Aotearoa/New Zealand and was the result of a transformation of the east Polynesian lifestyle, brought by the first settlers, into the Māori way of life.

Unfortunately this scientific evidence is often overlooked or overshadowed by an earlier, out-of-date story about Māori origins. This claims Māori arrived in a fleet of canoes in 1350 AD and found another people of Melanesian origin called the Moriori already living here. According to the story, the fleet people conquered the Moriori and enslaved them. Modern Māori, it was thought, were the product of both groups of people. In fact, there is no credible evidence to support this story. All archaeological, linguistic and human DNA evidence strongly supports the view that the only people in New Zealand before the arrival of Europeans were the Māori and their direct east Polynesian ancestors.

By the time Captain Cook arrived in New Zealand in 1769 Māori had developed a culture and society that was still identifiably Polynesian, but which had a wide range of unique characteristics. Amongst other things, a well ordered system of laws and religion operated to control the lives and daily activities of people.

Māori social life was based primarily around the whānau (family) while political activity was practiced mainly at the hapū (sub-tribe) level. Each hapū had a clearly-defined territory and was under the control of a chief (rangatira). The various whānau of the hapū lived within this territory. When threatened, or for other political purposes, hapū would join forces under the collective umbrella of the iwi (tribe).



*Tasman District poupou*

<sup>1</sup> Written by Senior Lecturer Peter Addis, Te Kawa a Māui, School of Māori, Pacific and Samoan Studies, Victoria University of Wellington

All of these social and political units were held together by whakapapa (genealogy) and iwi might be considered as large families. A person's position or seniority in the hierarchy of these arrangements was also determined by whakapapa. The most dominant whakapapa were those that most directly traced descent in the male line to the founding ancestor of the group. It was usually, but not always, the rangatira of the group that could lay claim to this sort of dominant whakapapa.

There were very strong incentives to ensure people behaved properly. Māori customary laws were administered by the rangatira and tohunga (priestly experts). The community had a very strong, religious-based, belief in the power of tapu that the rangatira and tohunga were able to manipulate. This provided a powerful psychological incentive to ensure things were done correctly. It was believed that failure to observe proper ritual and process in respect of tapu would result in death or sickness for the offender or their family. Failing this incentive, the community would take direct action against offenders by either confiscating their possessions (muru) or, in extreme cases, taking physical retribution against offenders.

By 1769 Māori had developed an economy that allowed them to extract resources from the environment without unduly depleting it. This had developed largely from a trial and error experience in the 750 years of pre-European occupation. An in-depth knowledge of resource management practices had been established, as well as a comprehensive body of customary law that was commonly understood by communities across the country. It was this culture and society that Captain Cook witnessed first hand in New Zealand in 1769.

In 1792 a group of sealers in Dusky Sound became the first non-Māori to make homes in New Zealand. Many of the early British settlers came via New South Wales. Some were sealers or whalers; others were escaped convicts seeking a new chance; others were traders linking the commercial world with the Māori communities; and a few came as missionaries bringing the gospel to the so-called heathens.

Missionaries arrived into New Zealand bringing religious ideas based on their understanding of Christian religion, God and the church. The colonists strongly believed that Christianity was a civilised way of living, according to European standards, and Māori should be taught this way of life.

European whaling and trading ships arrived in the Bay of Islands from about 1814. The northern tribes of Ngapuhi and Ngāti Whātua were able to trade flax, potatoes, fruit and pigs to obtain muskets. This led to deadly wars between the two neighbouring enemy tribes. Soon other tribes saw the necessity of obtaining muskets, and it was not long before all northern tribes were armed.

Between 1819 and 1835 inter-tribal musket wars led to a large-scale redistribution of the Māori population and a change in attitude about Pākehā and their technology.

After this time and until the signing of the Treaty of Waitangi in 1840, there were three main missionary groups in New Zealand: the Anglicans, represented by the Church Missionary Society, the Wesleyans and the Catholics. Te Tiriti o Waitangi was signed in 1840. Between 1841 and 1881 a series of New Zealand Wars or Land Wars were fought between Māori, the British Army and new settlers.

A key player in the land Wars, Te Kooti Arikirangi, founded the Ringatu movement during his imprisonment on the Chatham Islands, in 1867. Ringatu means The Upraised Hand. The Ringatu movement still exists today and is an officially-recognised church.

In November 1918 Tahupōtiki Wiremu Ratana founded another movement, giving birth to the Ratana church. Ratana became nationally known as a faith healer and established many churches. Referred to as Māngai, the mouthpiece of God, Ratana preached belief in God and the rejection of Māori tohungaism. He also advocated the rejection of certain Māori traditions such as carving, tribalism, and tapu, and called for the ratification of the Treaty of Waitangi.

Tahupōtiki Wiremu Ratana died in 1939, but his church is still very well represented in Māori communities. About a third of Māori churchgoers today belong to The Anglican Church of Aotearoa, New Zealand and Polynesia, and the Catholic and Ratana denominations.

Land protests revived in the 1960s and gathered strength through the 1970s with Māori wanting land to remain with them and their descendants. Since then, the Waitangi Tribunal has heard, and continues to hear, many retrospective and current land and other Treaty breach claims.

The importance of Māori culture and identity continues to rise in Aotearoa/New Zealand, supported by a number of social, economic and government institutions and frameworks.

In 1987, te reo Māori was declared an official language of Aotearoa/New Zealand.



*Counties Manukau  
District pou*

Some schools and early childcare centres (Kura Kaupapa Māori and Kohanga Reo) teach solely in te reo Māori and the teaching and learning of the Māori language is slowly growing. More Māori are advancing to university study and Māori businesses are performing well.

Māori men and women play key roles in all aspects of the various professions today.

The government is increasingly channelling communications and resources through tribal organisations to the 'flax roots' of Māoridom. Runanga, iwi authorities and Māori trust boards play a key role in the implementation of development schemes, cultural wānanga and other activities.

According to the 2001 Census, one in seven people were counted in the Māori ethnic group, an increase of 21 percent since 1991. Nearly 90 percent of Māori live in the North Island, concentrated in Northland, Auckland, Waikato and Bay of Plenty.

Despite the introduction of European religions into New Zealand to which many Māori now belong, Māori today maintain strong and are growing ties to their ancestral beliefs, traditions, religion, spirituality and culture.

## Māori beliefs and spirituality

The Māori world view is of a three-tiered, inter-related structure made up of the so-called Realm of Ultimate Reality (the gods); the Realm of the Human and the Realm of the Dead. This worldview binds Māori society together as a functional whole, producing a holistic view of life.

Mauri (life force), mana (power, authority), tapu (sacred, prohibition, restrictions,) and noa (common, ordinary things, free from tapu) belong at the very essence of Māori religion.

In traditional Māori belief the Sky Father, Rangi, is the first male and the Earth Mother, Papa, the first female. In the beginning these two lay embraced, and were then pushed apart by their son Tane to make room for people to live between them. Afterwards, Tane fathered trees, birds, and lastly, humans.

Traditionally for Māori, all things have a type of soul - or mauri - which creates strong spiritual ties to the land. Many Māori do not see their existence as something separate or opposed to the world around them. Birds, fish, plants, rocks, the moon and mist - all living and natural things are genealogically linked to people through Rangi and Papa.

Mana is recognised in many things including people, land, nature, and also man-made objects. Touching objects or beings containing mana by non-authorised people or objects can cause the mana and the tapu of the object to be lost.

Food and smoking are not permitted in areas considered to be tapu.



The history of the Māori world is the history of ancestors or genealogy (whakapapa). Māori identity is found in belonging to a tribal group.

Whakapapa is recounted in a complex and rich tradition of mythology, legend, narrative, ritual, song, names and the arts. The supernatural and the superhuman feature prominently in many of these ancient explanations.

Today, Māori belief and spirituality continues to play an important part in shaping the lives and ideas of Māori people in Aotearoa/New Zealand.

## What are the key Māori festivals celebrated in New Zealand?

Māori involved in mainstream religions celebrate the festivals important to that particular doctrine.

However, there are a number of festivals celebrated that are seen as particularly important to Māori culture.

Many local groups, communities and iwi have their own festivals involving song, dance, ceremony and often sport. Such festivals or celebrations can include:

- Kapa Haka or traditional Māori performing arts - often performed at local, regional and national festivals.
- Matariki - the Māori New Year. Festivities differ from iwi to iwi, but Matariki is, for most, a rich and meaningful celebration marking the beginning of the plentiful season. It is a time for feasting, entertainment, and ceremony.
- Significant celebrations at Easter and Labour Weekend e.g. Tuhoe's Te Hui Ahurei and other tribal art and cultural exhibitions.
- Te Reo speech competitions, waiata (songs) and other oratory-related performances feature strongly at local, regional and national level.

## Are worship times important to Māori?

Many Māori are highly religious in Christian religions and therefore regularly attend places of worship associated with these religions.

Religious services are often delivered in te reo Māori (the Māori language) and many Māori cultural elements (such as waiata) form part of church services.



*Waikato District poupou*

## The marae

The importance of the tangi (to weep) being held at the marae (the traditional meeting place of Māori people) is, in part, the fulfilment of the wairua or spiritual being of the Māori. It is believed that those who have died are always with the marae and the recently dead are released into the care of the long dead. It is important to Māori that the dead be brought together to be greeted, respected and farewelled.

It is equally important that the living come together to support each other. By supporting each other on the marae, the living are made aware of their place in life. They are also reminded of the role of those who have died and the manner in which they are affected by their spiritual presence.

Some people will remain at the tangi for a few hours; others will remain overnight or for two or three days.

Marae are used for a variety of events including weddings, but tangi take precedence over all other marae uses.

However, it is not unknown for a wedding to take place while a tūpāpaku (body of the deceased) is lying on the marae. Although this may be unthinkable to the non-Māori, to Māori there is nothing illogical about celebrating occasions related to the living and dying in the same place. This is a good example of Māori wairua - the belief that life and death are intimately intertwined.

The belief that the spirit does not leave the vicinity of the body until burial means that the spirit of the loved parent or family member is present to witness the marriage; the deceased shares spiritually in the ongoing life of the living. On this occasion, death is very much part of life.

## Urupā

Māori establish urupā (cemeteries or burial places) in association with marae, so whānau can care for the place where their own have been buried.

Māori usually wish to be buried in their whānau urupā, as much as it is the desire of the family to bring their dead 'home'. Older people will express the wish to be 'taken home'. Yet, because in marriage there is a link with another area, there exists for each person at least two 'homes'.

A visit to the urupā is important if one is returning home after a long absence. It reinforces knowledge of personal whakapapa.

At the urupā, people are usually reserved places within their family rows - as the family was together in life, so the family is together in death.

It is important that visitors recognise the urupā's tapu. On leaving the urupā, its tapu is removed by washing the hands in water. Many urupā

have containers of water placed just outside the gate for this purpose. Other urupā can be reached only by crossing a creek or stream. It is here that visitors or family will stop to wash their hands.

In the absence of water, rēwena (home-cooked bread) may be available. The bread is crumbled and used to wash away the tapu. This action recreates the state of noa, or freedom to move among and have contact with other people.

## Makutu

Makutu is also known as a Māori curse. Spirit cleansing rituals are normally held to drive out a Maori curse.

Though the concept of Makutu is no longer a major element of Māori culture, there are still some people who believe in it and practise the spiritual cleansing (rituals).



## Death and related issues

### *Are there any protocols in the handling of the deceased?*

*Taranaki Daily News*

In Māori culture the tangi or tangihanga embraces the funeral rites given to a person before the body is finally interred. Māori believe the tūpāpaku should not be left on its own at any stage after death. People will gather to take the tūpāpaku from the funeral home to the marae, or place it where it will lie in the company of people until burial. Family and friends may come and go from this place as they wish, or they may remain until after the actual burial.

If there is no marae available, the tūpāpaku will remain in the house.

All people, including relatives arriving for a tangi, will go through a formal ritual welcome that includes the karanga (the call of welcome) and mihi (greeting) procedures.

The coffin is left open, and people will touch the tūpāpaku. Speeches, weeping, wailing and song by whānau and friends is common during this time. Laments for the dead (waiata tangi) mourn and praise the person who has died sending the wairua on its journey north to Te Rerenga Wairua (Cape Reinga). There, the spirit is thought to pause before descending to the ocean floor and the home of Hinenuitepo, although not before the funeral rituals are complete.

### *Are there special requirements regarding autopsies?*

Autopsies are carried out to find the cause of death and other factors relating to a death. They are done at the coroner's direction.

Māori and other ethnic groups must abide by New Zealand law which directs when an autopsy should be performed.

Every effort is made to perform the autopsy quickly so the coroner can authorise the release of the deceased.

Police, coroners, pathologists and other professionals involved in the procedures surrounding a person's death recognise the needs and concerns of Māori in relation to death and autopsies.

Police Iwi Liaison Officers are available to assist families at this time.

Furthermore, the coroner is aware of the need to minimise distress to people who by reason of their ethnicity, social attitudes, customs or spiritual beliefs, find the autopsy offensive. The coroner therefore requires the body to be available to family members as soon as possible after death.

New Zealand Police have produced an Information Guide for Bereaved Families (POL 270E) which explains the legal requirements when police and the coroner become involved in a death, and to provide information about the legal and medical procedures when a coroner investigates a death.

## **Gender roles and family**

### *What is the role of the family in Māori spirituality?*

Historically and today, family (whānau) and culture play an important role in Māori life.

Māori tradition links individuals and families intricately with the land and each other.

In traditional Māori times, the whānau was the place where initial teaching and socialisation of Māori took place. More than an extended family social unit, the whānau was based on kinship ties and provided an environment within which certain responsibilities and obligations were maintained.

Individuals are traditionally dependent on the whānau for support and sustenance. Collective strength and kinship ties are of prime importance.

Children are not just the concern of the biological parents, but the entire whānau community. The raising, care, education and discipline of children are the responsibility of everyone, male, female, young and old.

Māori recognise the importance of extended family relationships. As such, there are overlapping and intersecting family relationships which are economically, socially and culturally linked.

### ***What is the role of women in Māori spirituality?***

Māori myth and legend abounds with stories of powerful women, stemming from the first female, Papa. Māori women hold a number of culturally and spiritually important roles as leaders, tangata whenua and as the heart and soul of their whānau, hapū and iwi.

### ***Are there any restrictions on police and emergency services workers speaking with children?***

Normal protocols should be followed of having a parent, caregiver or guardian present when speaking to children.

## **Physical contact and other sensitivities**

### ***Does Māori spirituality allow physical contact such as handshaking when dealing with strangers?***

There are no specific restrictions other than normal protocols applied when an approach is made to any person. Gender sensitivities should be applied. Also note that the head is considered tapu. Removal of footwear is very important before entering a home or whareniui.

### ***What is the Māori spirituality view on providing blood samples, body fluids, other specimen, photographs and prints?***

Once again, normal protocols should apply and a person should not be forced to provide samples for testing purposes. Blood is considered to be highly tapu in traditional Māori worldview.

Similarly, with photography, traditional people may view the taking of an image in a similar manner to other forms of sorcery.

## **Religious practices and policing**

### ***Are there any religious or cultural beliefs that may influence the way people interact with police?***

It is important to note that some Māori do not recognise New Zealand law, instead ascribing to tino rangatiratanga (self determination, absolute sovereignty, or Māori independence).



*Eastern District poupou*

### ***Are there spiritual requirements for Māori taking an oath?***

While there may not be particular spiritual requirements, Māori have the right to speak Māori before Courts and Tribunals in keeping with the Māori Language Act 1987. Interpreters will translate Māori into English.

A number of officers during the 1992 Police Traffic merger were given approval to be attested on the Paipera Tapu (Māori translated Bible) and to have the oath or affirmation read to them in Māori. Since then a number of officers have elected this form of attestation.

### ***What do police need to know about feast days and religious ceremonies?***

If the Māori person follows one of the mainstream religions, the significant dates applying to that doctrine should be recognised as holy days.

Traditional Māori may consider ceremonial times to be sacred. Such ceremonies could include birth, tangi, periods of mourning, hui, cultural ceremonies and other marae-based activities.

### ***What is the role of Māori spiritual leaders?***

Spiritual leaders are called tohunga and have specific detailed knowledge of Māori spirituality and culture.

These people play a very important role in a range of Māori cultural forums. Tohunga will often be asked to officiate at tangi, attend to sick people, officiate at the opening of buildings and apply and remove tapu at appropriate times. They tend to be highly respected and somewhat intimidatory members of the Māori community.

Māori involved in mainstream religions recognise the spiritual leaders associated with those religions, for example God, Allah, Jesus Christ, Jehovah ... etc

Within the Māori language there are a range of Māori names for spiritual leaders, including tohunga (and many derivations such as tohunga mākutu -malevolent priest); pirihi (priest); and rangatira (chief).

There are also many spiritual leaders and gods that feature prominently in Māori legend and mythology.

### ***How should police and emergency services workers approach sacred sites?***

Police and emergency services workers should respect the culture and traditions associated with Māori sacred sites, particularly in relation to tapu (see previous section on the urupā).

Police Iwi Liaison Officers are available to offer advice and assistance in the area of protocols associated with sacred Māori sites.

# Buddhist Faith

Buddhism is a way of life based on the teachings of the Buddha. It is a philosophy and education system of wisdom where knowledge and intelligence predominate. Buddhism is devoted to conditioning the mind through daily life which eventually will lead to peace, happiness and freedom.

Sakyamuni Buddha was born as Prince Siddhartha Gautama in 563BC near the present Indian-Nepal border. He was the son of the ruler of a small kingdom. The young prince was raised in sheltered luxury until, at the age of 29, he renounced earthly attachments and embarked on a quest for peace and enlightenment.

The core of the Buddha's enlightenment was the realisation of the Four Noble Truths:

1. that there is suffering;
2. that suffering has a cause;
3. that suffering has an end;
4. that there is a path that leads to the end of suffering.

The Buddha saw that all phenomena in life are temporary and that attachment to the idea of a substantial and enduring self is an illusion which is the principle cause of suffering. Freedom from self liberates the heart from greed, hatred and delusion and opens the mind to wisdom and the heart to compassion and kindness.



## An Overview

### *What are the key Buddhist festivals celebrated in New Zealand?*

There are a number of festivals based on the Lunar Calendar. Buddhists celebrate the birthday, emancipation and passing away of the Buddha which falls on the full moon day in the fifth month of the Lunar Calendar. This day is called "Vesak Day". For the convenience of Buddhists and non-Buddhists, public celebrations of Vesak may be held on weekends in April or May.

### *What are the variations within Buddhism?*

There are two main traditions or schools of Buddhism:

- The Theravada tradition is commonly practised in Sri Lanka, Burma, Thailand, Laos, Cambodia, Malaysia and Singapore.

- The Mahayana tradition is commonly practised in China, Taiwan, Vietnam, Korea, Japan, Mongolia, Tibet and Bhutan.

Many Buddhists in New Zealand from all cultures follow both traditions.

***Does Buddhism forbid the eating of meat?***

Most ordained monks and nuns from China, Taiwan and Vietnam are strict vegetarians. However, whether to consume meat or not is the choice of the individual. Buddhists may abstain from meat at certain periods of the year. A Buddhist may choose to become a vegetarian because they believe taking the life of any living creature is a negative action.

***Do Buddhists have periods of fasting?***

Monks, nuns and some lay people may have one meal at lunch. Some practices require fasting but these are generally done during retreats.

***Do Buddhists wear special clothing or ornaments?***

Monks and nuns wear robes that vary in colour from maroon, saffron, grey, brown, yellow and black. The different coloured robes reflect the origin of the monastic tradition in which the monk or nun takes his or her monastic vows. Monks and nuns may wear casual clothes but they generally wear their robes.

Monks and nuns wear their hair very short or, in many cases, shave their heads. Lay Buddhists may wear medallions, prayer beads around their wrists or necks and/or coloured string around their necks or wrists.

***Are worship times important to Buddhists?***

Early mornings and evenings are common times for Buddhists to meditate. This may include chanting, prostration and/or silent meditation.

***What is the significance of bowing?***

Bowing means paying homage, respect and honour to monks and nuns and other spiritual leaders. In some cultures, bowing to elders is a sign of respect.

## **Death and related issues**

***What protocol should be observed in the case of death?***

It is best to leave the deceased in an undisturbed state for as long as possible.

It is advisable that a Buddhist monk or nun be contacted to perform the necessary death prayers.



### ***How should the deceased be positioned and handled?***

This depends on the culture and tradition of Buddhism with which the deceased was affiliated. In Theravada, the body can be handled in a respectful way immediately. In the Mahayana tradition it is best to leave the body undisturbed for up to eight hours.

In both cases, a Buddhist monk should be called to perform the necessary death prayers.

### ***Do family members stay with the body?***

Chinese, Tibetan, Vietnamese and Western Buddhists would prefer to stay with the deceased. However this is not obligatory.

### ***Are there any special requirements regarding disposal of the deceased?***

Buddhists can either be cremated or buried. There is no restriction as to who performs this task.

### ***Are there special requirements regarding autopsies?***

Autopsies are extremely objectionable and deeply disrespectful to the dead and the surviving family. This issue must be handled with sensitivity and explained carefully to the family.



The preference is not to have autopsies unless required by law.

## **Gender roles and family**

### ***Are there any protocols in Buddhism that specify which member of the family should speak to police during inquiries?***

There is no restriction. However, in some Asian cultures, both male and female police officers should speak to the male head of the family or the eldest son.

### ***What is the status of women in Buddhism?***

Women have an equal status in Buddhist faith.

### ***Women may feel inhibited discussing incidents of a sexual nature with police. What can be done to help them?***

A female officer should be available for women reporting such details. Some Buddhist women would prefer to be accompanied by a trusted relative or friend when making such reports. They should be allowed to do so.

## Physical contact and other sensitivities

***Does the Buddhist faith allow physical contact such as handshaking when dealing with strangers?***

The most common greeting gesture for Buddhists is to place both hands in a praying position, then bow gently. Hand shaking with lay people is permitted. Other touching depends on gender.

Never touch a monk or nun on the head.

***What is the Buddhist view on providing blood samples, body fluids, other specimens, photographs and prints?***

While Buddhists are not prevented from supplying any of these, there may be cultural restrictions against provision.

***Should shoes be removed before entering a Buddhist home?***

In general, shoes should be removed prior to entering a shrine room or rooms used by a family. The family rooms are considered to be slightly less sacred than the shrine room.

Shoes are considered to bring negativity and contamination into the rooms from the outside world. In an emergency shoes may be left on, but it is good practice to ask.

***Why is eye contact a sensitive issue and is this due to culture or religion?***

Eye contact or lack of eye contact is largely a cultural practice. In an Asian context, some people try to avoid direct eye contact.

Due to religious reasons, monks and nuns from Cambodia, Sri Lanka, Thailand, Burma (Myanmar) and Vietnam may not look directly at a member of the opposite sex.

## Religious practices and policing

***Are there any religious or cultural practices which may influence the way people interact with police?***

In some Asian cultures people speak to police in a very reserved manner. You can help by adopting an open and non-threatening manner.

If a monk or nun is the subject of a police inquiry, it is important to ask whether they wish the head monk of their temple or association to be informed of the incident. Their decision should be respected.

***Would a Buddhist refuse to take the oath on the Bible?***

The Bible holds no significance for Buddhists so an alternative oath would be preferred.

***What do police have to know about particular feast days or religious ceremonies?***

If you attend an incident during a religious ceremony it is preferable, although not always possible, to wait until the ceremony is finished. You should also wait for puja (the prayer ritual) ceremonies to finish. It is advisable to treat all situations with respect.

***Are there any dates of religious significance when you should not approach someone for an interview?***

Vesak, the Buddha's birthday, is the one date to be avoided. It is necessary to consult the various Asian calendars for this date as it varies from culture to culture.

In addition, if the person is in reclusive retreat, contact should be delayed until the retreat is completed.

***Are there any religious days that would conflict with court dates?***

Vesak, the Buddha's birthday and the various New Year's days might conflict with court dates.

If the court date falls on these days and there is no other option, the person would appear in court.

***What is the role of religious leaders in Buddhism?***

Monks, nuns and some lay spiritual leaders are highly regarded by their communities. It is advisable you contact these leaders in cases such as domestic violence, community protests and/or demonstrations.

***How should police approach a Buddhist temple?***

The head monk or nun should be informed before a temple or praying hall is searched. You should be accompanied by a responsible member of the temple throughout the operation, particularly when statues and religious objects are to be disturbed.

When entering a shrine room, hats and shoes should be removed and, if possible, weapons should not be carried.

***How do religious teachings affect the delivery of police services?***

In general, the guiding philosophy for all Buddhists is to avoid harmful actions.



When an incident occurs, however, it would be worthwhile for you to seek advice and information from the monks or nuns of the temple with which the individual is associated.

*How should police acknowledge a shrine, statue or deity in a person's house or temple? How should religious objects be searched?*

It is recommended that statues, pictures, the shrine and other religious objects be treated with great respect and reverence.

You should explain clearly and fully the purpose of your actions if you intend to search religious objects. Apologise for any offence that this may cause.

Buddhist statues should be lifted or held by the base and never by the head or top of the object.



# Christian Faith

The roots of Christianity are found in the Hebrew faith, with Christianity as a distinct faith developing out of the life, death and resurrection of Jesus Christ.

Christians believe that the birth of Jesus fulfilled the prophecies in the Old Testament of the Bible regarding the birth of the Messiah to the people of Israel.

Jesus grew up in Nazareth, a village in today's Middle East region, around 2000 years ago.

Christians believe in God as Trinity: God the Father, God the Son and God the Holy Spirit. They believe that Jesus Christ is the Son of God - fully divine and fully human - and that the fullness of God's nature is revealed in Jesus, and that through his Holy Spirit God is active in the world and through each believer.



Fundamental to the Christian faith is the belief that reconciliation between God and humankind is made possible through the death and resurrection of Jesus Christ. Jesus Christ rose from the dead three days after being put to death by crucifixion in Jerusalem.

Christian scriptures are called the Bible, which comprise the Old and New Testaments. Christians believe the Bible is the inspired word of God. The books of the Bible are a collection of sacred writings: the Old Testament scriptures record God's interactions with the Hebrew people from creation till the time of Christ; the New Testament Scriptures record the Good News (Four Gospels of John, Matthew, Mark and Luke) of Jesus Christ through his life, death and resurrection, and through the lives of his followers as they took their faith to the world.

## An Overview

Christian churches in New Zealand are grouped into many different denominations (i.e.: Catholic, Baptist, Anglican, Presbyterian, Assemblies of God etc) and each church or denomination can have their own traditions and practices. This is made even more diverse by the number of cultural-based churches found around the country e.g. Māori, Pacific Island, Korean and Chinese.

In general, the church year is divided into seasons e.g. Advent, Christmastide, Lent, Eastertide. Within these seasons are holy days and saints' days, commemorated to a greater or lesser degree according to denominational or church custom.

An example is the observance of St. Michael & All Angels Day on 29th September. St. Michael is the patron saint of police officers.

### ***What are the key Christian festivals celebrated in New Zealand?***

The key Christian festivals celebrated in New Zealand are:

- Christmas: The season of Advent culminates in the celebration of the birth of Jesus Christ on Christmas Day
- Easter: The season of Lent culminates in Holy Week, the remembrance of the death of Jesus Christ (Good Friday) and Jesus' resurrection (Easter Sunday)

*Note: In the Orthodox Church, although Easter and Christmas are at similar times of the year, the dates of these festivals are different to the statutory holidays.*

Sunday is the main day of worship for most Christians, recalling the first Easter Day, and is, in effect, the first day of the week. As the name implies, Seventh Day Adventists observe the Sabbath on Saturdays.

In many localities there are Christian events or processions which may require police attendance for traffic control.

### ***What are the variations within Christianity?***

There are three main groups of churches and denominations within Christianity in New Zealand.

1. The largest grouping of churches are the **Protestants**. These churches are drawn from many denominations e.g. Anglican, Apostolic, Assemblies of God, Baptist, Brethren [Gospel Halls], Christian Fellowships, Churches of Christ, Congregational Christian Churches of Samoa, Elim, Lutheran, Methodist, New Life, Presbyterian, Reformed Church, Salvation Army as well as many independent churches.
- 2 Protestant churches trace their history from the Reformation when they developed out of the Catholic Church and each denomination or church is largely self-governed.
3. The next largest church is the **Catholics** [sometimes called Roman Catholics]. The Catholic Church comes under the authority of the Pope in Rome, with each country or region coming under the leadership of Bishops. Within the Catholic Church there are a number of religious orders e.g. Sisters of Mercy, Marist Brothers, Sisters of Compassion etc.

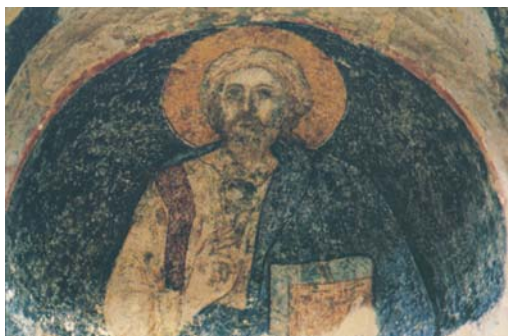
- 4 The smallest group of churches is the **Orthodox Church**. The Orthodox Church in New Zealand is mainly linked with people from Greece and Eastern Europe i.e. Russia, where it is the dominant church. Many people confuse the Orthodox Church with Orthodox Jews, but the similarity of names is purely coincidental. The Western (Catholic) and Eastern (Orthodox) churches split in 1054

There are churches within New Zealand that follow some Christian teachings, beliefs and practices e.g. Jehovah's Witnesses, Mormons (Church of Jesus Christ of Latter Day Saints), Christian Scientists etc.

It is important to note that all Christian churches contain liberal and conservative believers. They may give priority to different aspects of faith and practice, adding to the complexity of understanding the church.

## Worship times

Christians usually gather for worship on Sundays - mainly in the morning, but sometimes in the evening. As noted before, Seventh Day Adventists meet for worship on Saturdays. Some Catholic churches celebrate mass on Saturday evenings as well. However, funerals, weddings and services to mark special occasions may be held on any day, according to denominational custom.



There are some interdenominational services where Christian churches gather together in community halls and parks e.g. Ash Wednesday (beginning of Lent), Good Friday, Easter Sunday (Sunrise Services), Pentecost, Bible Sunday, Carols by Candlelight etc. There are also various interdenominational groups and organisations that hold services and conferences in the wider community e.g. Bible Society, Promise keepers etc.

## Death and related issues

There are no prescribed Christian protocols for handling a deceased person except those of treating the deceased with reverence and respect. However, police should always be alert to cultural expectations.

### *What is the meaning of death in the Christian faith?*

For Christians, death marks the beginning of a new relationship with God. At the time of a death some Christians may want a priest or other clergy-person to pray over the body before a funeral director removes the deceased. In the Catholic Church the brief ritual of prayers over a deceased person is called the Last Rites. The priest commends the person's soul into God's care and prays for the bereaved.

Prayers or Last Rites for a deceased person may also be requested and administered at the scene of accidents or in other circumstances where police are in attendance. The local Police Chaplains are available to assist.

After a death, a Minister, Chaplain, Kaumatua or Iwi Liaison Officer may be asked to come and bless the building or site of the death. This would usually be done as soon as possible after the body has been removed and before the building or site resumes its normal activities.

### *Are there special requirements regarding autopsies?*

It would be unlikely that any objection to an autopsy would be raised by next-of-kin on religious grounds, even amongst the various Christian denominations and churches in New Zealand. Again, the local Police Chaplains are available to assist if specific situations are unclear.

## **Physical contact and other sensitivities**

### *What is the Christian view on providing blood samples, body fluids, other specimens, photographs and prints?*

While there may be some cultural restrictions, there are no religious restrictions that need to be observed when approaching or dealing with a Christian.

While Jehovah's Witnesses will not permit blood transfusions, they would be unlikely to object to a blood sample being taken for investigative purposes.

## **Speaking with children**

The expectation is that young children should be sensitively treated and given the opportunity to be accompanied by a family member or trusted adult. In some churches such as Exclusive Brethren it would be usual that an elder or adult be present.



## Religious practices and policing

### *Would a Christian refuse to take an oath on the Bible?*

Christians in New Zealand would usually expect to take an oath on the Bible.

### *What is the role of Christian religious leaders?*

Christian leaders (clergy) can be called ministers, priests or pastors. Their leadership role is concerned with teaching and administering the sacraments and with the care of those in the Church and the wider community.

Church leaders will often work from the church premises or from an office in their home (which is sometimes called a Manse, Vicarage or Presbytery). Many clergy take Mondays as their day off.

There are many forms of address for clergy e.g. Reverend, Father, Pastor or Padre etc. Pastor is a good general term for addressing a church leader if you are unsure. In Catholic and some Anglican churches priests are usually called Father. If in doubt, ask the church leader what they prefer.

Church members or attenders will sometimes request the presence of a minister, priest or pastor when facing difficult or critical situations.

### *How should you approach a Christian church?*

Caps and hats would normally be removed when entering church buildings, particularly during services. Quiet speech and respectful actions are appropriate in churches.

In Catholic, Anglican, Orthodox and some other Protestant churches, the altar or communion table and the area around it (which is normally at the front of the church or chapel) should be treated with respect. These churches may have consecrated (blessed) bread and wine held in a specially decorated cupboard on the wall. There may be a lamp burning in the sanctuary area and some may have religious statues. These areas in churches should always be treated with respect.



## Resources for police

Police Chaplains are able to assist with inquiries about religious issues relating to operational policing or dealing with various faiths. The Chaplains can be contacted through the local Police watch house.

Churches are listed in the Yellow Pages under Churches and Religious Organisations, as well as in the White Pages under their denominational or church names.



# Hindu Faith

Hinduism has evolved in different ways by different communities in India over thousands of years, making it one of the oldest living religions in the world.

Hindus believe their religion is without beginning or end and it is a continuous process, even preceding the existence of Earth and other worlds beyond.

Hinduism has numerous schools of thought, but has no founder and no central administration or hierarchy of ministers. However, the Vedas are considered to be the central scriptures, with differences occurring around the interpretations of the Vedas. The Bhagavad-Gita is considered to be the essence of the Vedas.

It advocates the principles of non-violence, reincarnation and tolerance of difference within itself and of other religions. Underlying Hinduism is a central belief in Karma, the law of cause and effect and reincarnation.

Hindus accept there may be many manifestations of the one universal god.

Hindu religious belief and cultural life go hand in hand and, as such, there are many daily customs and rituals which remain important to a Hindu in New Zealand.



## An overview

*What are the key Hindu festivals celebrated in New Zealand?*

There are Hindu festivals almost every month.

They are based on the Lunar Calendar so the dates vary from year to year.

The main festivals observed in New Zealand are:

Sivarathiri	February/March (whole night vigil)
Holi	March/April
Ram Navami	April
Krishna Jeyanthi	August/September
Navarathiri	September/October (10-day festival)
Deepavali	October/November

### ***What are the variations within Hinduism?***

All Hindus have common fundamentals. The variations in practice are largely based on where Hindus have come from.

For example, north Indian Hindus would have practices which are not followed by Hindus from Sri Lanka. Some variations are also due to the different interpretation of philosophies and scriptures by different Gurus (religious leaders).

### ***Does Hinduism forbid the eating of meat?***

Hindus believe in the interdependence of life and will not eat any food that has involved the taking of life. Consequently, most Hindus are vegetarians.

Hinduism forbids the eating of beef. This is because the cow is held to be sacred, and generally, taking a life to feed oneself is considered to be unreligious. However, in New Zealand, many Hindus are vegetarians only on Hindu festivals, eating fish and meat (not beef) on other days.

There is also a prohibition on eating any food that has been prepared with utensils and cooking implements previously used in the cooking of beef. Some Hindus may relax these food restrictions although they are unlikely to eat beef.

### ***Do Hindus have periods of fasting?***

Fasting is common among Hindus, especially widows and elderly women. The effects of long fasting on fluid balances and pain-relieving drugs need to be explained to dying and seriously ill patients.

Normally Hindus fast for a day but sometimes a vow is taken to fast for several days.

### ***Do Hindus wear special jewellery, clothing or ornaments?***

A Hindu woman puts on glass wedding bangles upon marriage. These are not removed unless the husband dies, when the widow ceremoniously shatters them. Breaking or removing wedding bangles is considered an extremely bad omen and will greatly distress a Hindu woman. It is often impossible to remove wedding bangles without breaking them.

At all times, married women wear a thali (which looks like a nugget) on a chain and a gold and black necklace called a Mangal Sutra. These items are removed only when the husband dies. They also wear a red bindi (dot) on their forehead and may have red sindhur powder in the centre part of their hair.

Some Hindus wear a thread around their bodies. It passes diagonally across the body from the shoulder to about waist height. It is put on at an important religious ceremony and should never be removed.

Many Hindu males may wear a necklace, especially members of the Swami Narayan sect and the Hare Krishna devotees.

Traditional clothing is worn in worship or religious festivals. Some Hindus wear a religious talisman on a chain, as protection from evil action by others.

### ***Are worship times important to Hindus?***

Hindus are encouraged to pray at dawn and dusk and can worship between 4.30am and 9.30pm.

Hindus worship individually and communally. Most Hindus pray at least once a day, at sunrise. They must wash thoroughly and change their clothes before praying.



## **Death and related issues**

### ***What is the meaning of death in the Hindu faith?***

Hindus accept death as an inevitable part of life. This acceptance is based on a belief in rebirth or reincarnation. There is a decaying of the body but a continuum of spirit. Death signifies that the soul leaves the human body. The body is cremated (returned to dust) as soon as practicable. Hindus see death not as a denial but an assertion of the spirit, however, on a practical level, personal loss is still deeply felt.

A dying Hindu will want the presence of his or her family for comfort and to recite the Hindu scriptures. Patients may call for a Hindu priest to assist with their acts of worship and help them accept the death philosophically. If the patient is elderly he or she will want the presence of their eldest son, for he will conduct the funeral service

Hindus are usually cremated, except for children younger than three, who are buried. Ideally the cremation should be within 24 hours of death.

### ***Are there any special requirements regarding autopsies?***

Autopsies are extremely objectionable and deeply disrespectful to the dead and the surviving family. This issue must be handled with sensitivity and explained carefully to the family.

The preference is not to have autopsies unless required by law.

***Who would be most likely to identify the deceased?***

Where the dead person is the head of the family, the spouse or eldest adult child is normally contacted first and he or she would decide on any restrictions on who will see or handle the body.

***Do family members stay with the body?***

A Hindu family will usually want the body to go home at some stage before cremation - usually between the funeral parlour and the crematorium.

At home the family will sing hymns and pray. During the funeral they may light a candle and walk around the body, placing the candle on the chest of the deceased. This symbolises cremation as it would have been in their homeland. In India, the dead are cremated on a funeral pyre, lit by the eldest son.

The body of the deceased is usually adorned with flower garlands and holy beads. Members of the family may also anoint the body with religious symbols.

When lying in state for viewing, the body should be in a north-south direction with the head pointing south. The family will want the ashes for future spiritual ceremonies or to scatter in a place of spiritual significance, such as the River Ganges.

***What are the bereavement practices for a Hindu family?***

There is usually a time of isolation and segregation after the funeral with the chief mourners going into mourning. Grief is expressed openly with physical gestures, the holding of hands and embraces. These physical comforts are considered important for those remaining.

**Gender roles and family*****What is the role of the family in Hinduism?***

The family plays a very important role within Hinduism. The father or, in his absence, the mother, is expected to deal with external parties in formal interactions.

The hierarchy generally is as follows:

- Father (head of family)
- Mother (wife)
- Grandparents (parent of the head of the family)
- Eldest child
- Subsequent children

Where an aunt or uncle is present, he/she may take precedence over the children.

***What is the status of women in the Hindu religion?***

Women are generally protected but, otherwise, are treated equally. Hindu women would usually prefer to have a male relative with them when dealing with police officers.

## **Physical Contact and other Sensitivities**

***Does the Hindu religion allow physical contact such as handshaking when dealing with strangers?***

Orthodox Hindus avoid all physical contact with strangers especially with members of the opposite sex. Hindus in New Zealand do not object to formal handshakes.

***What is the Hindu view on providing blood samples, body fluids, other specimens, photographs and prints?***

There are no specific views on these issues. It is up to the individual.

***Should shoes be removed before entering a Hindu household?***

Footwear worn outside the house is not normally worn inside the house. No footwear is worn in the prayer room or near the altar. This is for reasons of cleanliness and to reduce negativity coming into the prayer room.



## **Religious practices and policing**

***Are there any religious or cultural beliefs that may influence the way people interact with police?***

From a cultural perspective, Hindus do not like to discuss family problems with outsiders, including police. Family elders are expected to resolve issues within the family.

***Would a Hindu refuse to take the oath on the Bible?***

Yes. While Hindus respect the practice of other religions, the Bible has no special significance to them. It is more appropriate to ask a Hindu to take an oath on the Bhagavad-Gita or to make an affirmation.

***What do police need to know about feast days and religious ceremonies?***

Hindus would not attend court on holy days, especially the Hindu New Year, Navarathiri and Deepavali. Dates for religious feasts and ceremonies are based on the moon phase and astronomical computations, so they vary from year to year.

The priest conducting the religious ceremonies, subject to weather conditions, is often topless (male). The main male participant may also be required to be similarly attired. A small open fire plays an important part in many religious ceremonies.

Only vegetarian food is served during religious ceremonies. No alcohol is allowed.

***What is the role of religious leaders in Hinduism?***

Priests at temples advise only on religious ceremonies. Leaders of the local Hindu community are mainly concerned with the management of religious facilities.

Depending on individual personalities they may be able to help police in certain circumstances. Spiritual leaders (Gurus) provide guidance on spiritual matters.

***How should you approach a Hindu temple?***

If a ceremony is in progress you should avoid causing confusion and should not touch shrines or deities. Always remove your shoes before entering temple buildings.





# Islamic Faith

Islam has its origins in Arabia and is based on the teachings from the Qur'an (or Koran) as exemplified by Prophet Muhammad. Anyone who submits completely to the will of God is a Muslim. The Qur'an was revealed to Prophet Muhammad and is revered as the truth and guidance for all mankind.

A belief in the one, unitary and omnipotent God is central to Islam. According to Islam, God has 99 attributes such as: The Creator, The Sovereign, The Provider, The Judge, The Eternal etc. The ultimate purpose of mankind is to worship the one and only God. Worship here encompasses supplicating to God in prayer, as well as fulfilling all good deeds towards mankind and all of God's creations.

Muslims believe that all the Prophets, including Adam, Noah, Moses, Jesus, Abraham and Muhammad, are God's messengers. All the Prophets brought the same message of the oneness of God and encouraged individuals, people, communities, and nations to follow the divine, moral and spiritual path. Muslims believe that Prophet Muhammad was the seal of the Prophets and the final messenger.

The five pillars of Islam, are the basic principles followed by all Muslims. They are:

- The first duty is the firm belief in the declaration of faith, namely, "There is no deity but God and Muhammad is his Messenger".
- To observe the five daily prayers.
- To pay the Zakat (charity or poor tax) on yearly savings.
- To observe the fast during the month of Ramadan.
- To fulfil the Hajj or pilgrimage to Mecca at least once in a lifetime.



## An overview

*What are the key Islamic festivals celebrated in New Zealand?*

There are two main festivals in Islam.

The first festival is Eid-ul-Fitr and is celebrated to mark the end of

Ramadan or the period of fasting. While Eid ul-Fitr is always on the same day of the Islamic calendar, the date on the Western calendar varies from year to year. It moves back 10 days each year, and is currently being celebrated in September.

The second is the Eid-ul-Adha commemorating the termination of Hajj or the pilgrimage. It happens to be approximately 70 days after the end of the month of Ramadan.

Ramadan is the ninth Islamic month of the lunar calendar. It was during this month that Prophet Muhammad received his first revelation of the Qur'an from God via Angel Jibraeel (Gabriel). Muslims fast for 29 or 30 days when they abstain from eating, drinking, smoking and all sensual pleasures, from dawn to sunset. Ramadan is a month of reflection, self-discipline, rest and the observance of the evening prayer where sections of the Qur'an are recited by the hafez, individuals who have memorised the entire Qur'an.

### ***What are the variations within Islam?***

The fundamental belief of all Muslims is the oneness of God, the prophethood of Prophet Muhammad and the guidance of the Qur'an.

Some differences have developed within certain groups who have slight variations in some practices. Today there are the Sunni and Shia groups.

Sunni Muslims are the largest denomination of Islam. They follow or maintain the teachings and actions or examples of the Prophet, Muhammad.

Shi'a Muslims are the second largest denomination of Islam. Shi'a Muslims believe that similar to the appointment of prophets, Imams or Caliphs (head of state or Islamic leader) after Prophet Muhammad are also chosen by God and not humans. They also follow the teachings of the Imams and Caliphs.

According to Sunnis, the head of state (Caliph) is ideally elected by the people or their representatives, and according to the Shia the head of state and an Islamic leader are chosen from the family of Muhammad

### ***Are there dietary restrictions for Muslims?***

Halal is the term applied by Muslims to indicate if meat is lawful and permissible to be eaten. Animals have to be healthy, free from disease and slaughtered according to the Shari'ah so that most of its blood is drained. The Shari'ah is the moral and legal code of Islam. The slaughtering is done with a sharp knife and with quick movements to save the animal from prolonged suffering. Islam prohibits the eating of pork and the drinking of any alcohol.

### ***Do Muslims wear special jewellery, clothing or ornaments?***

Some Muslim women wear a head scarf called the Hijab, which covers the hair and neck. A loose garment hangs from the shoulders to conceal the body shape. The main reason for wearing the Hijab is to protect a woman's modesty and retain her dignity and respect. The Hijab gives Muslim women an opportunity to be judged on their ability, intelligence and worth as individual human beings.

### ***What are the religious protocols when photographing Muslim women, especially married women?***

A woman may be photographed if it is necessary. Those in Hijab would prefer to be photographed with their headscarves on. However, it would be advisable if her husband or a near relative were present.

### ***Can women remove their veil or face covering?***

Women are permitted to remove their head covering and cloaks in the privacy of their homes and in the presence of their families. In public and in the presence of strangers, the face and the hands are the only parts of the body that are uncovered.

Please refer to police burqua policy pointer when working with Muslim women who wear burqua.

### ***Are worship times important to Muslims?***

Muslims perform their salaah (prayer) five times a day; before sunrise, after midday, late afternoon, after sunset and in the evening.

These are compulsory daily prayers performed by every Muslim adult. They have to wash exposed parts of the body before every prayer.

Muslims face in the direction of Mecca (approximately westwards in New Zealand) during their prayer. Prayers are performed in congregation in a mosque. Prayers may also be offered by individuals in the privacy of their homes, office or even in an open space which is clean and private.

### ***Why is Friday an important day for Muslims?***

Friday is the day Muslims attend the mosque to pray their weekly special congregation prayer (similar to the Sabbath). The prayer is preceded with a special sermon delivered by the Imam (prayer leader) in the mosque. Muslims are strongly encouraged to attend this Friday congregational prayer.



***Do Muslims have any sensitivity regarding animals?***

Muslims have great respect for all of God's creations. Those with pets will look after them and treat them with kindness. If dogs are kept as pets they will not be allowed in the home. Dogs licking their owners would not be allowed, as this would nullify one's state of purity and ability to perform the five daily prayers.

**Death and related issues*****What are the protocols for handling dead bodies and who should be contacted initially?***

It is preferable to have a Muslim's next of kin at the bedside before s/he dies. If this isn't possible, a Muslim co-worker or visitor would be able to read the final rites to the dying. This is an emotional time and the family would appreciate any support.

If the person dies in hospital, the body should ideally be cleansed of any offensive smells by hospital staff. Proper ceremonial washing (ghusal) will take place at the mosque by the next of kin. Males will wash the male deceased and women will attend to females.

***Are there special requirements regarding autopsies?***

In general, autopsies should be avoided. However, in the case of accidental death or suspected foul play, an autopsy would be allowed.

***Why does the body have to be buried within 24 hours?***

The deceased is buried as soon as possible following death. Sufficient time is allowed for mourners to pay their last respects. It is preferable to shorten the agony, sadness and tension of bereavement in the family.

***Who would be most likely to identify the deceased?***

The identification should be done by the family or representatives of the family.

**Gender roles and family*****What is the role of the family in the Muslim faith?***

Islam fosters a strong family bond. Families usually remain together for a long time. Grandparents usually provide the necessary stability for the home and good guidance for the siblings. Similarly, the grandparents are looked after by the family instead of being placed in an old age home. The eldest son usually heads the household in the absence of the father.

### *What is the status of women in Islam?*

A woman in Islam is as important as any man and she is not inferior to him. The rights and responsibilities of a woman are equal to those of a man. However, they differ in their roles according to their gender.

### *Women may feel inhibited discussing incidents of a sexual nature with police. What can be done to alleviate this situation?*

A female officer should be available to interview women. Such interviews should be conducted privately.

### *Are there any restrictions when speaking with children?*

It is preferable to speak to children in the presence of their parents or guardians.

## **Physical contact and other sensitivities**

### *Does the Muslim religion allow physical contact such as handshaking when dealing with strangers?*

It is not permitted for a Muslim male to shake the hand of a female (and vice versa) who is not a mahram (a person you can marry). It would be preferable for a woman officer to restrain or arrest a Muslim woman and a male officer to restrain and arrest a Muslim man. Islam prohibits contact and nearness between persons of the opposite sex.

### *How can resistance to being interviewed by female police officers be overcome?*

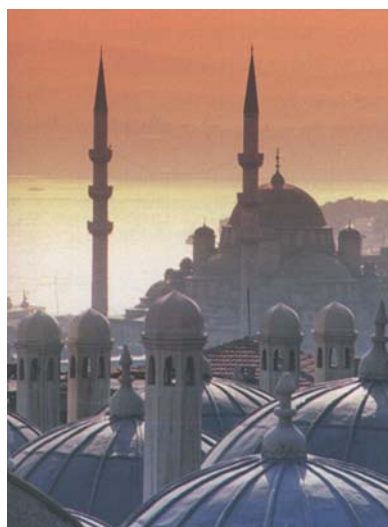
The most effective way to overcome this issue is to have female police officers interview females and male police officers interview males.

### *Does Islam allow talking to strangers of the opposite sex?*

It is permitted to talk to strangers of the opposite sex, provided the Islamic etiquette of not touching, avoidance of sexual overtures and not being conducted in a secluded area, are observed. This may be overruled under emergency situations. A male officer should avoid speaking to a Muslim woman without the presence of another female or her husband, or parents, and vice versa.

### *What is appropriate behaviour when comforting a Muslim woman?*

Comforting Islamic women should be with the same respect and courtesy accorded to any female. Avoid touching as it is preferable to provide comfort with kind words in the presence of others.



Close proximity between a Muslim woman and strangers is prohibited. Again, this also applies to Muslim men as regards to women.

## Religious practices and policing

*Are there any religious or cultural beliefs that may influence the way people interact with police?*

Islam requests its followers to be law-abiding citizens and individuals should co-operate with police.

However, in matters of domestic violence, it is helpful to understand the traditions, habits and way of life of Muslims and their families. Traditionally most Muslim homes would prefer to keep the domestic conflict as private as possible. Most families have a method of resolving conflicts and differences with the help of the wider family. It is a very sensitive issue if authorities advise that children be separated from their families. Therefore, please explain to the families you are dealing with and/or the related communities that in New Zealand there is a zero tolerance policy towards domestic violence.

*Would a Muslim refuse to take an oath on the Bible?*

A Muslim should only take an oath on the Qur'an in a court of law.

*What do police have to know about feast days and religious ceremonies?*

The two feast days are Eid-ul-Fitra and Eid-ul-Adha where the wider family gathers together. Religious ceremonies are observed at the home of the deceased for a few days and also when the family deems it necessary.

*What is the role of Muslim religious leaders?*

The Imam, the five-times prayer leader in the mosque, is a respected person in the Muslim community.

He has extensive knowledge of Islam. You can contact an Imam in regard to faith and/or cultural matters, or he can connect you with other appropriate key members in the Muslim community for advice.

*How should you approach a mosque?*

Police are welcome to call on any mosque and work with the Imam. Try to avoid prayer times as the Imam will be leading the prayer. The mosque is a house of prayer and should be respected with dignity. Certain formalities must be observed. Shoes must be removed when entering the mosque. Tight or revealing clothing should not be worn.

# Jewish Faith

Judaism is one of the world's oldest religious traditions. Jewish people believe a single, transcendent God created the universe and continues to govern it providentially.

God, who created the world, revealed himself to the Jews at Mount Sinai. The content of that revelation is the Torah (revealed instruction). God's will for humankind is expressed in the Commandments. A second major concept in Judaism is that of the covenant, or contractual agreement between God and the Jewish people. They would acknowledge God, agreeing to obey his law; God, in turn, would acknowledge Jews as his particular people.

The study of the Torah is considered an act of worship in rabbinic Judaism. The Torah is read liturgically each Sabbath which is spent in prayer, study, rest and family feasting. In the course of a year, the entire Torah will be read on Sabbath and festival days.



## An overview

### *What are the key Jewish festivals in New Zealand?*

The cycle of Jewish festivals is a combination of the biblical and the historic.

There are those which are described in the Bible including Rosh Hashanah (the New Year), Yom Kippur (the Day of Atonement), Sukkot (Tabernacles) and Shavuot (Pentecost).

There are also festivals that celebrate historic events such as Pesach (Passover) which commemorates the Jewish exodus from Egypt; Purim (the Feast of Lots) which celebrates Jewish survival when the Persian King Ahasuerus and his Jewish wife Esther foiled a plot to kill all Jews; and the post-biblical Chanukah (the Festival of Lights) marks the Jewish victory over the Seleucid monarch who tried to eliminate Jewish worship from Israel.

There are also days of mourning which mark dark events in Jewish history such as the Tisha b'Av which commemorates the day on which both the First and Second Temples in Jerusalem were destroyed.

All these festivals and days of mourning have their own rituals and traditions, most including synagogue worship and family gatherings.

Some require Jews to fast, especially on Yom Kippur, the most solemn day of the Jewish religious calendar.

Simchat Torah and Purim are two of the more colourful festivals.

### ***What are the variations within Judaism?***

Judaism is divided into Orthodox, Liberal and Progressive traditions.

An Orthodox service is conducted by the rabbi who is a teacher rather than an anointed priest. He is assisted by a chazan (cantor), usually distinguished by his singing voice, and lay members of the congregation who participate in the service and are honoured by being “called up” to the reading of the Torah.

As few modern Jews can read the poetic Hebrew of the Torah it is read by the cantor. The honoured congregation member reads blessings before and after the reading. Orthodox synagogues permit male choirs only. Men and women congregants are separated in an Orthodox synagogue; the women sit upstairs or behind a mechitzah (partition), which is sometimes merely a grill through which they can see the service, but in the most rigorous Orthodox congregations is a true barrier.

Liberal and Progressive congregations permit women rabbis and cantors and encourage women to read from the Torah. These congregations also use a mixed choir and men and women sit together.

### ***Are there dietary restrictions for Jewish people?***

Many Jews adhere to kosher (fit or proper) dietary laws. Food is deemed kosher if it has been prepared in accordance with the Jewish Code, a series of laws derived from the Torah. Many of the rules relating to the Jewish diet are complicated. However, there are some basic laws relating to kosher foods that should be noted:

- Jews may not eat the flesh, organs or any other part of any nonkosher animal, such as pigs and rabbits. Cows, sheep and poultry are kosher.
- If a person wishes to remain strictly kosher, meat has to be slaughtered in a particular way, with the blood drained from it prior to cooking. This meat is only available from the Jewish communities in Auckland, Wellington and Christchurch.
- Meat should be kept separate from dairy products. This includes cooking meat and dairy products together in any way, preparing meat and dairy dishes with the same utensils, and eating meat and dairy together or during the same meal.



Kosher food products often carry a symbol that denotes it as such. In New Zealand, the kosher Kiwi directory has a list of commercially available kosher products ([www.kosherkiwirectory.co.nz](http://www.kosherkiwirectory.co.nz)). It is best to consult the individual as to how strictly they adhere to Jewish dietary rules.

### ***Do Jews wear special jewellery, clothing or ornaments?***

In New Zealand the vast majority of Jews look and dress like other New Zealanders. However, some men wear a kippah (skullcap) at all times. Jewish texts associate the wearing of headgear with the concept of reverence and respect to God.

Ultra-Orthodox men typically have earlocks and wear black clothing and large black hats. All Orthodox women will cover their hair.

### ***Why do Jewish people keep Saturday free instead of Sunday?***

The fourth of the Ten Commandments (Exodus 20:8-10) is the commandment to 'remember the Sabbath Day and keep it holy. Thou shalt do no work'.

In Jewish tradition the Sabbath (the seventh day) is Saturday and, like all Jewish festivals, extends from sunset to sunset (that is from sunset Friday to sunset on Saturday).



### ***Are worship times important for Jewish people?***

The most Orthodox Jews pray three times a day - morning, afternoon, and evening. Most fit these prayer times into their normal work schedule and do not require special consideration when working or participating in general society.

However, Sabbath and festival observance does require special consideration and usually requires absence from work and usual routine.

## **Death and related issues**

### ***Are there any protocols in the Jewish faith for handling the deceased?***

After death, the body must be carefully and reverently prepared for burial by the Jewish Burial Society, also called the Chevra Kadisha and the Holy Brotherhood. The body is washed and immersed in a body of water called a mikvah and then dried. The body is wrapped in a shroud and placed in a plain pine coffin. Burial is to take place promptly and is generally carried out before nightfall.

There is no particular relative to be contacted when advising of the death in the family. Jewish tradition requires haste in making funeral arrangements and relatives are advised immediately so burial can take place promptly. Ideally, a Rabbi should be contacted. Closest family members, then the Jewish Burial Society should be contacted to identify a body.

### ***Are there special requirements regarding autopsies?***

Yes. The desecration of the body is not permitted in Jewish law. There is a strong belief in the Jewish tradition in the sacredness of the human being and the dignity of the human spirit. Efforts are often made to gain an exemption from autopsy requirements.

### ***Do family members stay with the body?***

Jewish tradition requires the body be watched at all times as the soul, it is believed, does not leave until the burial. Once the Jewish Burial Society becomes involved, arrangements will be made to have it accompanied at all times.

This may not be done by relatives. Often well-respected community members take this role on voluntarily.

### ***What are the bereavement practices for a Jewish family?***

Mourning involves three stages. During the first week the mourners refrain from work and usual tasks and remain at home to be visited and comforted by family and friends. The first month is observed by avoiding light-hearted activities. Mourners refrain from attending celebrations or entertainment where music is played for a year after the death.

## **Gender roles and family**

### ***What is the role of the family in Judaism?***

The family is the cornerstone of Jewish life and marriage and parenthood are strong expectations in Jewish families.

Although 10 men are needed for a formal prayer service to take place, women have a critical role in Jewish life.

### ***What is the status of women in Judaism?***

Jewishness is determined through the matriarchal line - if your mother is Jewish, then you are considered to be Jewish. This ascribes importance to the woman in Judaism. Educating children and maintaining traditions and rituals is the responsibility of the wife and mother.

### ***Are there any restrictions on speaking with children?***

No. As in most family situations, young children should be sensitively treated and given the opportunity to be accompanied by a family member or trusted advocate.

## Physical contact and other sensitivities

*Does the Jewish religion allow physical contact such as handshaking when dealing with strangers?*

Handshaking between men is appropriate and acceptable. However Orthodox people may avoid physical contact with the opposite sex, apart from immediate family, and limit association and conversation with them.

When dealing with Orthodox males it is preferable a male police officer is involved. Where Orthodox women are involved, it may be better to assign a female officer.

*What is the Jewish view on providing blood samples, body fluids, other specimens, photographs and prints?*

Under normal circumstances there would be no grounds for a Jewish person to refuse to provide blood samples, most body fluids, hair specimens, photographs or finger prints based on any religious objections.

## Religious practices and policing

*Are there any religious or cultural beliefs that may influence the way people interact with police?*

Jewish law does not go against New Zealand civil law. By ancient tradition, 'the law of the country is law'.

However, autopsies, as a rule, are not permitted for Jews unless they are for legal reasons or in acute medical emergencies. Jewish graves are supposed to be left untouched forever, so re-using graves would be of concern.

From time to time, kosher killing of animals becomes an issue because it is alleged that the practice is inhumane.

*Would a Jewish person refuse to take an oath on the Bible?*

Ideally, Jewish people would make an affirmation rather than take an oath. Where an oath is taken, an Old Testament rather than a New Testament should be provided, as Judaism does not use the New Testament in its worship.



***What do police have to know about feast days and religious ceremonies?***

Wherever possible, police should not approach traditional Jews on Saturday or Holy Days, unless the matter is one of "life and death".

The most sacred Holy Days are Day of Atonement (Yom Kippur, usually in September) and the Jewish New Year or Rosh Hashanah.

If any of the Jewish Holy Days conflicted with a court date, an Orthodox Jew could not attend.

***What is the role of Jewish religious leaders?***

The communal leader in Judaism is the Rabbi. Most Jewish people are associated with a particular community or Synagogue and its Rabbi. They would likely wish to have contact with their Rabbi in a stressful or critical situation.

It is appropriate to involve a Rabbi in certain cases but check with the family whether this is acceptable.

***How should police approach a Synagogue?***

First try to contact the administrative office of the Synagogue to explain the police presence and obtain support for the visit. This can be done if the visit does not take place on Saturday or Holy Days.

Internal security is present at Synagogues at most Sabbath and Holy Day services. Initial contact can be made with this person who can then notify the Rabbi, Congregation, President etc.



# Sikh Faith

The word Sikh means disciple or student. A Sikh is a person who believes in One God and the teachings of the Ten Gurus, enshrined in the Guru Granth Sahib, the Sikh Scripture, and has faith in Sikh baptism (Amrit Sanchar).

The Sikh religion was founded by Guru Nanak, born in 1469AD in the village Talwandi, now called Nankana Sahib, near Lahore (Pakistan). Guru Nanak and the nine Gurus who succeeded him set an example of living spiritually while taking an active part in the secular world.

The 10th and last Guru, Guru Gobind Singh (1666-1708AD) initiated the Sikh Baptism ceremony in 1699 AD. Shortly before passing on, the Guru ordained that Guru Granth Sahib, the Sikh Scripture would be the ultimate spiritual authority for the Sikhs.

Sikhism stresses the unity, truth and creativity of a personal God and urges union with Him through ethical living and surrender to His will.

Sikhs do not believe in idol worship, rituals, or gods and goddesses. The religion consists of practical living, rendering service to humanity and engendering tolerance and brotherly love towards all.

Male Sikh names end with Singh, which means lion. Female names end with Kaur which means lioness or princess.



## An Overview

### *What are the key Sikh festivals in New Zealand?*

There are almost 20 main Sikh festivals, called Gurburb (lit. day of the Guru), in a year. They include:

- The birthdays of the 10 Sikh Gurus. The birthdays of the first Guru Nanak and the 10th Guru Gobind Singh are particularly significant.
- The celebration of the five Sikhs baptised by the 10th Guru Gobind Singh. This is known as Vaisakhi (falls on 14 April and normally celebrated during the weekend after 14 April).
- The martyrdom days of the fifth Guru Arjan Dev (16 June) and the ninth Guru Tegh Bahader (24 November).

- The first time that the present Guru of the Sikhs (the Scripture Sri Guru Granth Sahib) was placed in the Golden Temple Amritsar, India, in 1604 and the day when he was ordained as Guru on 20 October by the 10th Guru at his deathbed in 1708.
- Shahidi Mela. Commemoration of the five days when Guru Gobind Singh's two older sons were killed in battle at Chamkaur (21 - 22 December) and his two younger sons were bricked alive at Sarhand, India (26 - 28 December).
- Bandi Chhore Day. The day when the sixth Guru, Hargobind Sahib reached Darbar Sahib in Amritsar after his release from the fort of Gawalior. It falls on the same day as Deepavali, the Hindu Festival of Lights.
- Ghalughara Divas, 6th of June, when Indian Forces attacked the Golden Temple in Amritsar in 1984.
- Guru Arjan Dev's shaheedi purab when he was martyred in Lahore. Marked on 16th of June.

### *Do Sikhs wear special jewellery and clothing?*

A male Sikh must start wearing a turban as soon as he is able to tie it. A baptised Sikh (known as Amritdhari Sikh) always wears the five Kakars (K's). These represent the injunction that by wearing them one follows the "Rehat Maryada" (The Official Sikh Code of Conduct). The five Kakars clearly and instantly identify a Khalsa Sikh (Amritdhari Sikh).

**Kirpan** - a small ceremonial sheathed, blunt, small sword hung from a shoulder sling called Gatra or a smaller version worn as a necklace;

**Kara** - an iron bangle worn usually on the right wrist;

**Kachhera** - a special drawer-like under garment made from light cotton material similar to knee-length boxer shorts;

**Kangha** - a small wooden hair comb;

**Keshas** - a Sikh must not cut their Keshas (hair) from any part of their body. The hair represent the subtle eloquence of Divinity. A Sikh who has cut their hair or beard cannot become an Amritdhari Sikh till the hair have grown back.

Each of the five Kakars (K's) has a special religious significance for Sikhs:

**Keshas** signify that the human form is the perfect creation of God. Sikhs must not act against His will by cutting hair, signifying that they always accept God's Will. Therefore, a Sikh is enjoined to cover their head always either by wearing a full turban or a small turban (keski) or a square piece of cloth (patka). The kangha or comb is used to keep the hair combed and clean.

**Kirpan** symbolically signifies that a Sikh would fight against tyranny, injustice and cruelty to maintain a state of harmony and security. Physically, it is an instrument of non-violence. Symbolically, the kirpan represents the power of truth to cut through untruth. It is the cutting edge of the enlightened mind. The word kirpan is an amalgamation of 'kirpa' which means kindness or grace and 'aan' which means honour or self-respect. Together it would signify honour with kindness or self-respect with grace.

**Kachhera** signifies that a Sikh must always stay in control of physical urges and never be controlled by lust and sexual urges.

**Kara** symbolises the universe where everyone is equal. It also serves to remind a Sikh of their commitment to God to carry out righteous deeds and true actions.

An Amritdhari Sikh should not be asked to separate any of the five K's from his or her body.

Sikh women do not wear a veil and are free to wear clothes that take their fancy. However, clothes which over-expose the body are considered unworthy of an amritdhari woman.



### ***How can the religious objects and clothing effect police operations?***

An Amritdhari Sikh wears the five K's (religious symbols).

If the situation permits, an Amritdhari Sikh should be allocated a single person cell. Police discretion and safety protocols will be considered when removing any of the five K's from the person in custody.

Amritdhari Sikhs are not known to use the Kirpan (small sword) to harm themselves or others. They would object to the temporary removal of any of the five K's, including the sword, while in custody or detention.

It is important to note that, given recent aviation security rules regarding carriage of knives or other sharp objects onto an aircraft, the Kirpan should be placed in a Sikh's checked luggage. Most Sikh's are aware of this requirement.

However, if this isn't possible, the Kirpan may have to be removed and the reason for this politely explained.

The Kirpan should be treated with respect and arrangements made for its later collection.

***Are worship times important to Sikhs?***

A Sikh can worship at any time of the day or night but the normal prayer times are before sunrise, after sunset and before going to bed.

If possible, a Sikh should perform morning and evening prayers in a quiet place, but generally a Sikh may pray at any time at any place while doing their normal daily chores.

**Death and related issues*****What are the protocols for handling the deceased?***

There are no specific protocols for the handling of the dead body must be given due respect.

The body should be handed over to the nearest family member a few hours prior to cremation. This should allow sufficient time for the body to be washed, dressed and to have appropriate prayers recited over it.

Cremation occurs with family members in attendance and the ashes must be handed to the nearest family member.

***Are there special requirements regarding autopsies?***

There are no prohibitions regarding autopsies in the Sikh faith, however, the hair must not be removed from the body to perform the autopsy.

**Gender roles and family*****What is the role of the family in the Sikh faith?***

Whether living together or not, Sikh family members must look after each other in time of need. The elders in the family are respected and their views are strongly considered when making decisions on family matters.

The eldest son in the family has the responsibility of care for the family in the absence of his father.

Adultery is not tolerated. Divorce amongst Sikhs was rare but nowadays is not uncommon.

With regard to domestic violence or problems with youth, it must be remembered that taking any Sikh female from the family is seen as a very serious action and should be avoided if possible.

Generally, Sikhs follow an arranged marriage system. Therefore any family disputes or domestic violence require discussion with family elders. However, the wishes of the husband or wife involved in any dispute should be given primacy.



***When speaking with family members, who should police contact initially?***

The head of the family, usually the husband or eldest son, should be contacted first. But in the case of females, the mother would be the most suitable person to contact.

It would be more appropriate for a female police officer to interview a female Sikh, however, if the situation permits, it is preferable for a married woman to be interviewed in the presence of her husband or eldest person in the family.

***What is the status of women in the Sikh faith?***

Sikh women have equal status and are regarded as a significant part of the Sikh community.

A woman receives reverence for her role in the family and society and is considered to have the same soul as man. She has an equal right to grow spiritually and to attend religious congregations and recite divine hymns in the Gurdwara (Sikh Temple). She is also eligible to participate and perform all ceremonies including Baptism.

Physically touching a Sikh woman could be viewed as unpleasant and offensive. However, that is more of Punjabi culture than Sikh faith practice.



***Some women have inhibitions reporting sexual details. How can this be alleviated?***

Sexual misconduct, by either a male or female, is not taken lightly in the Sikh faith. A female would be reticent to report or discuss details of a sexual nature out of a sense of public shame.

If this factor is neutralised by gaining the female's confidence by making sure that her name is not made public and that questioning is conducted in privacy, away from family members, police should get the information they are looking for.

Keep investigations as private as possible so further shame is not inflicted on the female.

***Are there any protocols when speaking with children?***

There are no restrictions when speaking with Sikh children. Generally speaking, normal police procedures around interviewing children, like presence of an elder family member, are sufficient to alleviate any cultural concerns.

## Physical Contact and other Sensitivities

*Are there any restrictions in the Sikh faith regarding physical contact such as handshaking when dealing with strangers?*

Only family members can touch a Sikh woman even when she is grieving over a death. Touching a Sikh woman by a male who is not a close family member is not approved.

There is no restriction on handshaking between males. Sikh males normally handshake with other males.

Sikh females prefer to fold hands when greeting and being greeted by a male. However, these are cultural mores and are changing with time. Religion does not put such restrictions on Sikh males or females.

*What protocol needs to be followed in cases of body searches?*

It is deeply offensive to touch a Sikh's turban without asking permission.

*What is the Sikh view on providing blood samples, body fluids, other specimens, photographs and prints?*

There are no religious restrictions on providing blood samples, body fluids, etc. and procedures applicable to an average Kiwi should apply. If there arises a situation where bodily hair needs to be removed for testing, the sample may be plucked rather than cut with scissors.

*Is it necessary to remove shoes when entering a Sikh house or Gurdwara (temple)?*

Shoes must be removed before entering the Sikh Gurdwara. If the Sikh Scripture is in a room of a house, shoes must be removed before entering that room. It is a sign of respect and part of the religious tradition.

During religious ceremonies the covering of the head with a piece of cloth or handkerchief is a must.

Removal of socks before entering the room where scripture is kept, is up to the individual and is usually done for hygiene and cleanliness.

## Religious Practices and Policing

*Would a Sikh refuse to take an oath on the Bible?*

Yes A Sikh is expected to always act and speak in God's presence. Hence the concept of oath is frowned upon by Sikhs. However, to fulfil any legal requirements, if an oath is necessary, a smaller daily use prayer book called Gutka may be used. Ideally, making an affirmation in the name of God would suffice in all circumstances.

## Taking an oath on the Gutka

- The Gutka must be kept wrapped in the cloth in which it would be given by the Gurdwara. The Gutka must be kept in a clean, uncontaminated environment (free from alcoholic drinks and tobacco). No one touches it without first washing hands. It must not be left on a seat or floor.
- The person holding the Gutka must not have tobacco or alcohol in their possession.
- The person taking the oath should be allowed to wash hands; take off shoes; and wear a small cloth (Patka) to cover the head or a small turban (keski) if not wearing a turban.
- The person should hold the Gutka in both hands while the oath is being administered.

### *What do police have to know about feast days and religious ceremonies?*

There are no dates of religious significance when police cannot contact a Sikh for an interview, except when the Sikh is performing religious duties during the festivals or is in daily prayer. A Sikh should not be disturbed while he or she is reading the Sikh Holy Scripture, which normally takes around 30 minutes to a couple of hours.

### *What is the role of Sikh religious leaders?*

The role of Sikh priests is limited. They perform religious functions and sing the hymns from the Holy Scripture. In urgent circumstances, when a Sikh priest is unavailable, any capable Sikh can perform these duties. It would be better to seek the assistance of a community leader in cases of domestic violence, protests etc. All the local Gurdwaras have elected volunteers who are considered community leaders.

### *How should you approach a Sikh temple?*

Anyone is free to go to a Gurdwara as long as they follow two conditions – take their shoes off and cover their head. If police need to search the Gurdwara premises, the Gurdwara management should be contacted, whose contact number would be available at the Gurdwara premises. Member(s) of the management committee can then advise the police about protocol to be followed.

Sikhs would be offended if police searched the Gurdwara without consulting community leaders. The search should be conducted in the presence of the community leaders. In the Sikh faith there are no statues or altars.

# Appendix 1:

## Human Rights legislation and religious freedom

### Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief

- United Nations Office of the High Commissioner for Human Rights

#### Article 1

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.
2. No one shall be subject to coercion which would impair his freedom to have a religion or belief of his choice.
3. Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others.

#### Article 2

1. No one shall be subject to discrimination by any State, institution, group of persons, or person on the grounds of religion or other belief.
2. For the purposes of the present Declaration, the expression "intolerance and discrimination based on religion or belief" means any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis.

#### Article 3

Discrimination between human beings on the grounds of religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter of the United Nations, and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and enunciated in detail in the International Covenants on Human Rights, and as an obstacle to friendly and peaceful relations between nations.

## Article 4


1. All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.
2. All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or other beliefs in this matter.

## Article 5

1. The parents or, as the case may be, the legal guardians of the child have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.
2. Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians, the best interests of the child being the guiding principle.
3. The child shall be protected from any form of discrimination on the ground of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.
4. In the case of a child who is not under the care either of his parents or of legal guardians, due account shall be taken of their expressed wishes or of any other proof of their wishes in the matter of religion or belief, the best interests of the child being the guiding principle.
5. Practices of a religion or belief in which a child is brought up must not be injurious to his physical or mental health or to his full development, taking into account article 1, paragraph 3, of the present Declaration.

## Article 6

In accordance with article 1 of the present Declaration, and subject to the provisions of article 1, paragraph 3, the right to freedom of thought, conscience, religion or belief shall include, inter alia, the following freedoms:

- 
- (a) To worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes;
  - (b) To establish and maintain appropriate charitable or humanitarian institutions;
  - (c) To make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;
  - (d) To write, issue and disseminate relevant publications in these areas;
  - (e) To teach a religion or belief in places suitable for these purposes;
  - (f) To solicit and receive voluntary financial and other contributions from individuals and institutions;
  - (g) To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;
  - (h) To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief;
  - (i) To establish and maintain communications with individuals and communities in matters of religion and belief at the national and international levels.

## **Article 7**

The rights and freedoms set forth in the present Declaration shall be accorded in national legislation in such a manner that everyone shall be able to avail himself of such rights and freedoms in practice.

## **Article 8**

Nothing in the present Declaration shall be construed as restricting or derogating from any right defined in the Universal Declaration of Human Rights and the International Covenants on Human Rights.

## **New Zealand Bill of Rights Act 1990**

- affirms the right to freedom of thought, conscience, religion and belief; this includes the right to hold and embrace views without interference.
- protects the right to express religion and belief in worship, observance, teaching and practice.
- affirms the rights of minorities to be free from discrimination.

# Appendix 2:

## New Zealand Statement on Religious Diversity

1. **THE STATE AND RELIGION.** The State seeks to treat all faith communities and those who profess no religion equally before the law. New Zealand has no official or established religion.
2. **THE RIGHT TO RELIGION.** New Zealand upholds the right to freedom of religion and belief and the right to freedom from discrimination on the grounds of religious or other belief.
3. **THE RIGHT TO SAFETY.** Faith communities and their members have a right to safety and security.
4. **THE RIGHT OF FREEDOM OF EXPRESSION.** The right to freedom of expression and freedom of the media are vital for democracy but should be exercised with responsibility.
5. **RECOGNITION AND ACCOMMODATION.** Reasonable steps should be taken in educational and work environments and in the delivery of public services to recognise and accommodate diverse religious beliefs and practices.
6. **EDUCATION.** Schools should teach an understanding of different religious and spiritual traditions in a manner that reflects the diversity of their national and local community.
7. **RELIGIOUS DIFFERENCES.** Debate and disagreement about religious beliefs will occur but must be exercised within the rule of law and without resort to violence.
8. **COOPERATION AND UNDERSTANDING.** Government and faith communities have a responsibility to build and maintain positive relationships with each other, and to promote mutual respect and understanding.

The Statement of Religious Diversity is a project of the NZ Diversity Action programme with the support of Human Rights Commission, Victoria University of Wellington, Ministry of Social Development and the NZ National Commission for UNESCO, and was released at the 2007 National Interfaith Forum.

# Appendix 3:

## Religious Affiliation in New Zealand

### Census 2006

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No Religion	1,297,104
Buddhist nfd	52,158
Zen Buddhist	78
Buddhist nec	156
Christian nfd	186,234
Adventist nfd	288
Christadelphian	1,785
Seventh Day Adventist	13,815
Worldwide Church of God	255
Adventist nec	51
Anglican	554,925
Chinese Christian	135
Korean Christian	60
Baptist nfd	56,175
Bible Baptist	129
Independent Baptist	291
Reformed Baptist	255
Baptist nec	69
Brethren nfd	6,666
Exclusive Brethren	2,316
Open Brethren	10,134
Plymouth Brethren	324
Brethren nec	189
Catholic nfd	507,771
Roman Catholic	858
Catholic nec	183
Church of Christ nfd	2,154
Associated Churches of Christ	624
Other Church of Christ and Churches of Christ nec	213
Evangelical	4,197
Born Again	8,217
Fundamentalist	306
Independent Evangelical Churches	1,158
Jehovah's Witnesses	17,910
Latter-day Saints	43,536
Lutheran	4,476

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Methodist nfd	116,622	
Tongan Methodist	4,272	
Methodist nec	1,182	
Orthodox nfd	8,121	●●
Assyrian Orthodox	258	
Coptic Orthodox	381	
Greek Orthodox	2,586	
Russian Orthodox	1,110	
Serbian Orthodox	228	●●
Orthodox nec	573	
Pentecostal nfd	36,372	
Apostolic Church of New Zealand	8,328	
Assemblies of God	15,300	●●
Christian Fellowship	-	
Christian Outreach	123	
Christian Revival Crusade	99	
Elim	2,214	
Full Gospel	1,092	●●
Independent Pentecostal	237	
New Life Centres	7,941	
Revival Centres	243	
United Pentecostal	369	
Vineyard Christian Fellowship	1,605	●●
Pentecostal nec	5,694	
Presbyterian	385,350	
Congregational	6,192	
Cook Island Congregational	1,443	●●
Samoan Congregational	3,777	
Reformed	4,686	
Protestant nfd	3,954	
Salvation Army	11,490	
Uniting/Union Church	1,308	●●
Ecumenical	111	
Christian and Missionary Alliance	300	
Christian Science	234	
Church of God	384	
Commonwealth Covenant Church	18	
Liberal Catholic	111	
Metropolitan	54	
Nazarene	501	

Religious Society of Friends (Quaker)	1,146
Unitarian	396
Christian nec	648
Hindu nfd	63,540
Hare Krishna	372
Yoga	297
Hindu nec	351
Islam/Muslim nfd	35,856
Sufi	177
Islam/Muslim nec	120
Judaism/Jewish	6,858
Māori Christian nfd	219
Ratana	50,565
Ringatū	16,419
Māori Christian nec	360
New Age nfd	666
Church of Scientology	357
Nature and Earth Based Religions nfd	774
Animist	207
Druid	192
Pantheist	366
Wiccan	2,082
Nature and Earth Based Religions nec	3,756
Satanism	1,167
Spiritualist	7,743
Rastafarianism	1,383
Other New Age Religions nec	1,491
Other Religion nfd	4,830
Baha'i	2,772
Chinese Religions nfd	99
Confucianism	48
Taoism	756
Chinese Religions nec	12
Jainism	111
Japanese Religion nfd	30
Mahikari	135
Shinto	195
Tenrikyo	12
Japanese Religion nec	12
Māori Religion nfd	1,689

Hauhau	609
Māori Religion nec	129
Sikh	9,507
Theism	2,202
Zoroastrian	1,071
Unification Church (Moonist)	105
Other Religions nec	153
Don't Know	1,743
Object to answering	242,610
Religion Unidentifiable	10,653
Response Outside Scope	30,945
Not Stated	249,711
	4,167,684

*Source: Statistics New Zealand*

## Appendix 4:

### Art works at the Royal New Zealand Police College



*Title: O le la*



*Title: O le fe tu, O le fatu  
The star, the seed*

The above art works are currently at the Royal New Zealand Police College Chapel of Peace. The artist Michael Tuffery incorporated certain symbols acknowledging respective religious, philosophical and cultural practices. The dove and olive tree branch which he placed as the central element, are encompassed by obvious symbolism of north, south, east and west, which by we and/or our ancestors migrated from our respective lands of origin. Strongly referenced too are elements of the land and unique environment that we live in today, Aotearoa. The colours used are representative of the natural physical elements; fanua (land), moana (sea), rangi (sea), fetu (star) and ra (sun).

The circular forms used refer to the natural cycle of life; the forms on the perimeter of the upeti block (traditionally used for taking rubbings for cloth patterns) represent figures, simplified forms sitting cross-legged, facing each other, creating and exchanging dialogue.

*Source: Chapel of Peace, RNZPC*

## Appendix 5:

### Ethnic Carving at the Police College

The Ethnic Diversity Poupou represents New Zealand's diverse ethnic makeup.

Its creation was a collaboration between the Police College, mana whenua Ngāti Toa Rangatira, Māori Pacific and Ethnic Services at Police National Headquarters and the Human Rights Commission.

The carving is based on a symbol used by the Human Rights Commission, which they accompany with the words 'Together we grow'.

In the form of a fern frond, the leaves are designed using culturally distinctive artwork from different ethnic groups. Depicted from bottom to top is: Maori, European, Pacific, Asian, Indian, African, Arab and Latin/South American. At the very top is a bud representing new growth.

Its placement at the Police College acknowledges the unique identity and value that people from different cultures bring to New Zealand Police.

**Artist:** Jean Voon

**Carver:** Takirirangi S



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Mr Roshan Nauhria, Bharatiya Mandir Temple

Father John Walls, New Zealand Police

Auckland Silk Community Representatives

Federation of Islamic Associations of New Zealand representatives

New Zealand Police members

The respective iwi whose poupou (carvings) gifted to Police provide the source for the images on pages 3, 5, 7 and 11. The poupou are proudly on display at The Royal New Zealand Police College and all have spiritual significance.

The family of Phillip Wipatene and the Taranaki Daily News for kind permission to reproduce the image on page 9. The image depicts Phillip's funeral on 19 July 2004 at Te Toroānui Marae, Parihaka Pā, Taranaki.

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