

GUIDELINES FOR INCLUSIVE CIVIC EVENTS





Guidelines for Inclusive Civic Events

Interfaith Scotland

These guidelines are drawn up by Interfaith Scotland to help raise the awareness of civic society to the importance of being inclusive of all faiths and none and are offered as a help to those designing and organising public civic events.

Context

Scottish life and culture has been moulded by the Christian Faith from the 5th century onwards, although there have been people of different faiths and cultures present in Britain since Roman times. Throughout the last century there has been an increase in the number of people from different cultures and faiths coming to live in Scotland to the extent that Scottish society can now be described as multi-cultural and multi-faith. At the same time, church attendance is declining and there is a growth in secularisation amongst many who would have traditionally been Christian.

In spite of this, Scottish society continues to be influenced by Christianity. Public holidays are often organised around Christian festivals and much civic life is celebrated by Christian services.

The life and culture of Scotland is significantly enriched by the presence of communities of people from diverse faith traditions. This diversity is something that needs to be acknowledged and celebrated. Beyond these different religious identities there is a common civic identity which also must be acknowledged and it is important that civic services and events respect not only the diversity to be found in Scottish society but also reflect the commitment of the Scottish Parliament to a just and inclusive society.



Civic Celebrations

Civic celebrations are excellent opportunities for affirming civic society and for recognising the common civic identity of all citizens, whatever their beliefs. Opportunities for such celebrations arise at times of national or civic importance such as Royal and civic anniversaries, graduations, and Remembrance Day ceremonies and/or, responses to tragic events at local, national and international level. At these moments people are encouraged and often want to come together for common reflection and support as a witness to their common concern and commitment to a just and peaceful society.



However these events are not just an opportunity for personal re-dedication and reflection, they also have significance for civic society as they are moments for uniting people in celebrating common values and identity, in acknowledging diversity, and in focusing upon the best possible future for society. National institutions, local authorities and other organisations that plan public events and civic opportunities for shared celebrations of thanksgiving and reflection will recognise the importance of making such events as inclusive as possible. This however is not without its problems. Traditionally such civic events have been planned as Christian acts of worship. The prayers and hymns chosen often refer to Jesus in such a way as to exclude those who are not Christian and the very notion of a multi-faith act of worship is questioned by many people of faith. It is possible that some religious groups may not wish to participate in multi-faith or multi-cultural events and this needs to be respected. It would be better to think of these events as a time for reflection or thanksgiving rather than a time for worship.

Christian Civic Celebrations

It might be that tradition or other circumstances dictate that the event be a Christian act of worship. For example the request from Buckingham Palace at the time of the Queen's Golden Jubilee was that thanksgiving services should be Christian but that they should be inclusive of all sectors of civic society.



On these occasions it would be important to encourage those responsible for drawing up the service to be aware of the presence of people of different faiths and to choose hymns and prayers that reflect Christian hospitality and are inclusive of all. Often simply omitting 'through Jesus Christ our Lord'

would make a prayer inclusive of people of all faiths. This would also apply to faiths other than Christianity if they were responsible for public civic services.

The situation will be different if a faith community invites other faiths to share in an event, dedication or celebration that is unique to that particular faith. It would then be appropriate for the service to be conducted according to that faith but it would be hoped that the need to be hospitable would ensure that people are put at their ease and feel welcome throughout the service.

Pre-Planning

Including representatives of faith communities very early on in the planning process of an event is always worthwhile and enables a sense of shared 'ownership'. It is also important to recognise that many people are explicitly agnostic or atheist or have no formal religious faith or belief. However, this does not mean that agnostics or atheists do not want to participate in public events that include a religious dimension. There is a growing awareness of an 'implicit' level of faith in some apparently 'non-religious' people. Consultations, therefore, should always be open to input from representatives from out with the religious communities. Whatever the context, it is important to ensure that no person or group in the community is in any way denigrated or made to feel excluded from civic society by either the tone or content of services or events.



Finding representatives to be part of a planning group or to take part in civic services is no simple matter. Not every faith has a representative body or representative individual at national level. While the Christian churches have recognisable representatives for the main Christian denominations and the Muslim, Jewish and Baha'i communities have national bodies that can represent their faith at a national level, this is not always the case for other faiths.



Sometimes an organisation might give itself the title of Scottish and this can be interpreted as having a national status for all followers of that faith. It can be the case, however, that such national organisations do not represent every



branch of a particular faith. It is important to be aware that religious communities are complex and multifaceted. A national public event may be an ideal opportunity to include various branches of a religious community.

If civic services and ceremonies are to be inclusive of all faiths it will be helpful to have accurate up-to-date information about local faith communities and organisations and their places of worship. It will also be useful to have local contacts for each faith. Most cities in Scotland have interfaith groups and these are a good source of information about the local interfaith scene and Interfaith Scotland is now available to put people in touch with such groups and to suggest ways of contacting faith communities at a national level.

In many areas of Scotland there is no visible presence of faiths other than Christian and therefore no known representatives of faith communities to take part in civic services. This does not mean the service or ceremony should be exclusively Christian as it is appropriate and important to recognise that Scotland is a multi-faith and multi-belief society and that for the sake of future generations this should be publicly acknowledged. Even in an area where Christianity is the largest faith community, it is no longer appropriate to assume that everyone will share a specific Christian understanding or perspective.

Planning the Service

Because of time restraint, some civic events will be organised by one person or one community. When the proceedings are in the hands of one particular faith community it is important that the person or community concerned is made aware of the civic nature of the event and the need, therefore to make the event inclusive of all.



Where time allows, the first step in planning will be to bring together a small group, which is fairly representative of the diversity of faiths to be found in the locality.

Early decisions will need to be made as to how 'religious' or 'non-religious' an event will be, who will host the event, where it will be held, who will participate and who will be invited. For multi-faith services the locality is of particular importance and it may be that a neutral space rather than a place of worship of a particular faith would be best. Timing may also be important and it would

be a good idea to try to avoid events clashing with the major festival of any faith community. Any tentative dates should be checked out with faith communities to avoid such clashes. Early consultation on these matters will help avoid unwitting, unforeseen and unnecessary discomfort and offence.

The structure of the event or service should be designed in such a way as to give equal participation to all faiths and even to those of none. This will mean that members of each faith are able to share in their own distinctive way. It is important to emphasise that during interfaith services each faith is offering its own contribution and will express its thoughts and reflections according to its own beliefs. No one is being asked to assent to beliefs they do not hold but to take part in a service which respects the beliefs and sincerity of all and which allows faith communities to pray in the way that they feel most comfortable. It might be that a central idea could be chosen as a unifying theme which gives coherence to the whole. Use of symbols, like the lighting of candles and the use of the visual arts could be an effective way of going beyond words, as could be a time of shared silence, uniting those of different beliefs.

The Service

It is important that the service be as inclusive as possible. The Appendix of this document gives three different examples for reference purposes. Below is a summary of Example 1. This particular service was entitled 'Path to Peace' and was held at the Bute Hall in Glasgow University in October 1999.



A group of individuals representing the major world faiths had been part of the planning group. The unifying theme was 'peace through unity' and the service demonstrated that unity is expressed in diverse ways. Various scriptures were used as the basis for readings and hymns throughout the service and as a focus for the lighting of a candle on each of the branches of the 7 branched candelabra borrowed for the occasion from a local synagogue. School children were involved as they had been encouraged to write about their dreams for peace and a selection had been chosen to be read by the authors at the service.



Post Service

It is often appropriate to have some kind of sharing of food or refreshments after interfaith events or services. When hospitality is offered it is essential to have an awareness of the dietary requirements of different faith communities. Vegetarian food is usually a safe option and acceptable to most religious groups but there will be other requirements that go beyond simple vegetarianism. For example orthodox Jews will require kosher food and some Jains will not eat root vegetables or onions. Some Hindus may also not eat onions or garlic, while baptised Sikhs will be vegetarian and this may be extended to include not eating eggs or fish. It is essential that all foods be labelled so that people are clear about what they are eating. Alcohol is forbidden in many religions so it is essential that non-alcoholic drinks should always be available without anyone having to specifically ask for them. Appendix 4 gives further details on dietary requirements.

Human Rights in Scotland

The Equality and Human Rights Commission in Scotland is working to eliminate discrimination, reduce inequality, protect and promote human rights and to build good relations, ensuring that everyone has a fair chance to participate in society.

The Commission believes that everyone should be treated fairly and with dignity. Unfortunately this doesn't always happen. Discrimination and disadvantage are still common across Scotland.

The Commission has a vision of a modern, outward-looking and fairer Scotland, where human dignity, equality and participation are guaranteed for all.

'Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice or observance'



Scotland's Multicultural Heritage

Today Scotland is a multicultural nation with people who adhere to diverse religions and beliefs. Below the 2011 Census figures captures some of the religious diversity of Scotland.

2011 Census

Faith Communities	Members
Buddhist	13,000
Church of Scotland	1,718,000
Roman Catholic	841,000
Other Christian	291,000
Hindu	16,000
Jewish	6,000
Muslim	77,000
Sikh	9,000
Other Religion	15,000
No Religion	1,941,000
Religion not stated	368,000

Population of Scotland: 5,295,000

Summary Code of Practice: National and Civic Events Involving Faith Communities

Civic religious events and services involving people of different faiths require appropriate co-ordination.

Inclusivity

An event for the whole population is enhanced when people of different faiths and no faith are recognised and included.

Opportunities

Abundant opportunities exist for inclusive events. Examples of such events could be Royal Commemorations, Remembrance Day Observances, Memorial Services, Time for Reflection in the Scottish Parliament or before local Council meetings, events focussing on issues of common concern (e.g. World Aids Day) and University or College graduations.

Mapping out the Constituency

National and local authorities should have current information about local faith communities, places of worship and community centres and faith leaders. Contact should also be made with local interfaith associations and groups and with Interfaith Scotland when appropriate.

Pre-Planning

A strategy, which can be used as the occasion arises, should exist. Faith communities and leaders should help create the strategy. Their early involvement will increase their ownership of any event.

Possible ways of joint celebration

Representatives might read an appropriate passage from the scriptures, participate in a few moments of silence, light a candle, or participate in some other brief ritual with which all representatives feel comfortable.

Host Communities

It is appropriate for a host community to recognise the presence of people of other faiths and avoid elements which assume that all present are of the same faith.

Language and Accessibility

Diverse languages are spoken in Scotland and some acknowledgement of this may be appropriate. The Qur'an, for example is only recited in Arabic. An English language paraphrase could be printed in an order sheet. It is important to also be aware of diverse accessibility needs.

Events involving hospitality

Food and drink which is acceptable to all is preferable but special provision may be necessary to avoid exclusion. Also some participants may be fasting.



Further help

Local interfaith associations and Interfaith Scotland may be able to provide appropriate materials and experience for helping with such occasions (contact details for Interfaith Scotland and other useful information can be found in Appendices below).

APPENDICES





APPENDIX 1

Interfaith Service Example 1:

‘Path to Peace’

Introduction and Welcome

Prayer

Impelled by the visions of the harmony of the people,
 We are children of many traditions –
 Inheritors of shared wisdom and tragic misunderstandings,
 Of hopes and humble successes,
 Now is the time for us in memory and trust,
 In Love and Promise
 Lord of all,
 We stand in awe before you

Reading: Seven Candles of Unity

This is a reading from the Baha'i scriptures that describes the seven candles of unity that will be picked up during the service.

Dreams of Peace

Two or three children read their own dreams of peace.



Song

‘Make me a Channel of your Peace’, a Christian hymn originally attributed to St Francis of Assisi and adapted by Sebastian Temple. This hymn can be adapted to suit all faiths.

Silence

The time of silence was introduced by the following words:

Let us in silence bring ourselves to that place of stillness,
That place of peace and wholeness.
Let us make this peace our desire for the entire world.

The Lighting of Candles

In each case the statement about the candle from the first reading is read, followed by the lighting of the candle and the reading of one of the children's dreams of peace.

Lighting of the first candle



The first candle is unity in the political realm, the early glimmerings of which can now be discerned.

A child's dream of peace (read)

Reading from Jewish community – A psalm was sung by a cantor

Lighting of a second candle



The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed.

A child's dream of peace (read)

Reading from the Buddhist community preceded by a Tibetan chant

Lighting of third candle



The third candle is unity in Freedom which will surely come to pass.

A child's dream of peace (read)

Reading from Baha'i scriptures

Lighting of the fourth candle



The fourth candle is unity in religion which is the corner stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour.

A child's dream of peace (read)

Reading from the Hindu Tradition followed by an Indian Dance

Lighting of the fifth candle

The fifth candle is the unity of nations – a unity which in this century will be securely established, enabling all the peoples of the world to regard themselves as citizens of one common land.

A child's dream of peace (read)

Reading from the Christian Scriptures

Lighting of the sixth candle



The sixth candle is unity of races, making of all that dwell on earth, peoples and kindred of one race.

A child's dream of peace

Singing of a Sikh hymn

Lighting of the seventh candle

The seventh candle is unity of language, i.e. the choice of a universal tongue in which all the people will be instructed and converse.



A child's dream of peace

Reading from the Muslim scriptures

A time of shared silence

International Prayer for Peace said by all present

Lead me from death to life, from falsehood to truth
Lead me from despair to hope, from fear to trust
Lead me from hate to love, from war to peace.
Let peace fill our heart, our world, our universe

Any scriptures from the other religions could also fit into the seven candle structure beside the child's dream of peace. The structure of the above example could work with many other religious scriptures.



APPENDIX 2

Interfaith Service: Example 2

‘A Celebration of Midwifery’

This service was conducted at the International Confederation of Midwives in Glasgow in 2008. A copy of the readings can be found in the Interfaith Scotland publication, ‘A Celebration of New Life’ on the Interfaith Scotland website: www.interfaithscotland.org/resources/publications/

South African Midwives Anthem

Welcome by International Confederation of Midwives President

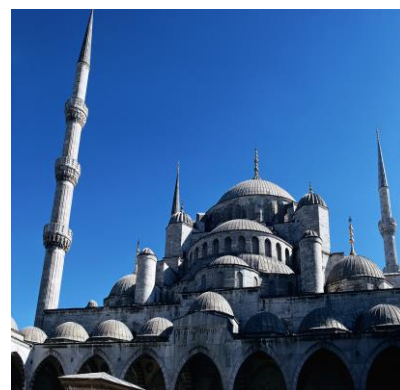
Song: ‘Morning has broken’

This is a Christian hymn by Eleanor Farjeon, appropriate to an interfaith context.

Reading from the Muslim holy book, The Qur’an

We have enjoined man in respect of his parents - his mother bears him with faintings upon faintings, and his weaning takes 2 years. ‘Be grateful to Me and to both your parents, to Me is the eternal coming’. (Surah 31:14)

‘And We have enjoined on man doing of good to his parents; with troubles did his mother bear him and with troubles did she bring him forth; and the bearing and the weaning of him was thirty months. (Surah 46:15)



Buddhist Reading

The human body at peace with itself
Is more precious than the rarest gem
Cherish your body
It is yours this one time only
The human form is won with difficulty,
It is easy to lose.
All worldly things are brief like lightening in the sky
This life you must know
As the tiny splash of a raindrop:
A thing of beauty, that disappears even as it comes into being
Therefore, set your goal and make use of every day and night to achieve it.



Tsong Khapa (The Man from Onion Valley) –Tibetan Buddhist Teacher

Multi-cultural Choir performance by 'Voicebeat'

Baha'i Readings



O Son of bounty! Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favour. And My purpose in all this was that thou mightiest attain My everlasting dominion and become worthy of My invisible bestowals. (Baha'u'llah, The Hidden Words)

O God! Rear this little babe in the bosom of Thy Love and give it milk from the breast of Thy mercy. Cultivate this fresh plant in the rose of Thy love and nurture it by showers from the clouds of Providence. Make it is a child of the Kingdom and lead it to the divine world. Thou art powerful and kind. Thou art the Giver, the Bestower, whose blessings precede all else.

Jewish Reading

Meditation on Birth by Reuben Zellman

Blessed is the One who has allowed me to participate in the miracle of creation. Blessed is the One who has fashioned the human body in wisdom and exquisite tenderness. Blessed is the One who connects the generations through the covenant of birth.



Thank you for this child, a precious emergence of Divine Light.

As you protected her/him during her/him birth, may she/he be protected through all of life's many passages. And may all the gentle hands that touched me as I laboured know the blessing of their work. As my body was blessed with a profound experience of the Creator on that day, may I always remember myself so:

A being in which miracles are daily made

A vessel that nourishes holiness and offers it to the world

Baruch Atah Adonai, Eloheinu, melech ha-olam, ha-tov v'ha-meitiv.

Blessed is the Creator, Who is good and does good.

Midwife Soloist

Sikh Reading



The birth of a child is a happy occasion for all families of faith and of none throughout the world. The birth of a new life brings, joy and happiness. In the Sikh Dharam (Faith) the birth of a child is welcomed as a soul, with the opportunity of fusing with God. As per the Sikh Scripture, the Guru Granth Sahib Ji there are eight million and four hundred thousand species on Earth and

human beings are at the apex of creation, the final stage. Human beings have the ability to reason, the ability to choose right from wrong. The fifth Guru, Guru Arjan Dev ji says 'Human life is the starting point for God-realization. And those who bring forth human life should be treated with great respect'.

Guru Arjan Dev ji states....

Blessed is the mother who gave birth and blessed and respected is the father of one. In the first watch of night, O friend, the Lord placed your soul in the womb. In the tenth month, you were made into a human being, O my friend,

and you were given your allotted time to perform good deeds. You were given this time to perform good deeds, according to your pre-ordained destiny, God placed you with your mother, father, brothers, sons and wife. God Himself is the Cause of causes, good and bad-no one has control over these things. Says Nanak, O mortal, in the first watch of the night, the soul is placed in the womb.

Just as the body is sustained by food and drink, in the same way the soul is nourished by virtue and devotion. And now that the soul has been given a human body it has the rare opportunity to unite with the Lord.

This human body has been given to you. This is your chance to meet the Lord of the Universe. Nothing else will work. Join the Saadh Sangat, the Company of the Holy; chant and meditate on the Jewel of God's Name.

Hindu Blessing

Glory, glory, all glory to you, O Mother Saraswati; you are renowned throughout the three spheres as the treasure-house of all great noble virtues. Let all sing to the glory of your name.

O bestower of learning and skill, illumine the world with light of knowledge and dispel the darkness of ignorance and infatuation.



O Mother, pray accept my gift of incense, light, both green and dry fruits and endowing the world with eyes of knowledge ferry it across the ocean of this phenomenal world.

O compassionate goddess, be kind to the poor and the destitute and reveal to them the lotus-feet of the Lord, lift the veil of delusion which covers their conscience.

Tune from Harpist

Christian Reading

(From Wood of the Cradle, Wood of the Cross, by Caryl Chessant)

‘Think of a child asleep in his mother’s arms; the abandon with which he gives himself to sleep can only be because he has complete trust in the arms that hold him. The mother rests too, for she rests in his rest. Her mind and her body rest in him. His head fits into the crook of her curved arms. She rocks to and fro and her rocking is unconsciously timed by his breathing.



Rest is a communion of love between them. It is a culmination of content: on the child’s part, utter trust in his mother. On the mother’s part, sheer joy in the power of her love to sustain his life. Our rest in a world that is full of unrest is Christ’s trust in his Father; our peace in a world without peace is our surrender, complete as the surrender of the sleeping child to its mother, to God who is both Father and Mother’.

One Minute of Quiet Reflection

Song: ‘When I needed a Neighbour’

Christian hymn by Sydney Bertram Carter (1915 – 2004)

Dance Performance

Indepen-dance, a dance group for young people with special needs

Piper: ‘Amazing Grace’

Sung Blessing:

‘May the God of peace go with you
As we travel from this place
May the love of spirit keep us
Firm in love and full of grace’

APPENDIX 3

Interfaith Service: Example 3



Interfaith Service

XX Commonwealth Games

20 July 2014, Glasgow University Memorial Chapel

Programme

Welcome from Glasgow University Chaplain; Commonwealth Games
Chaplain and Chair of Interfaith Scotland

Waverley Care Voice of Hope Choir

Muslim Reading

Jewish Reading

Baha'i Reading chanted in Gaelic

Hindu Reading

Buddhist Reading

Christian Reading and Hymn (full verses)

Sikh Reading and Children's Choir

Humanist reflection

Parting responses and vote of thanks

The service will be followed by light refreshments



APPENDIX 4

Basic Dietary Requirements for Faith Groups

Helpful suggestions

Always label food well (not just written in pen on wrapper as this will be unwrapped and then the food will no longer be labelled). Always cook, store and set vegetarian and meat foods separately. Fruit that is still within its skin can be eaten by all faith groups and so is always useful to have available.



Baha'i Faith

Bahai's have no specific dietary requirements. Some Baha'is may be vegetarian but this is a personal choice and not a religious requirement. The use of alcohol is prohibited except when prescribed by a physician.

Brahma Kumaris

Brahma Kumaris are encouraged to eat a lacto vegetarian diet free from alcohol. Most Brahma Kumaris would not use onions or garlic in cooking and prefer to have their food cooked and blessed by fellow Brahma Kumaris.

Buddhism

Some Buddhists are vegetarian or vegan due to respect for other sentient beings. Some may have taken a precept which involves eating only one main meal a day. This is usually eaten before midday. However it is not uncommon to find non-vegetarian Buddhists as the Buddha asked his monks to eat whatever they received.

Christianity

There are no universal Christian dietary regulations.

The Church of Jesus Christ of Latter-Day Saints (Mormons)

Church members live by a health code known as the Word of Wisdom. It warns against the use of stimulants and substances that are harmful to the body and promotes healthy eating. Latter-day Saints will abstain from tea, coffee and alcohol.

Hinduism

Hindus are mostly vegetarian. The cow is viewed as a sacred animal and therefore even meat eating Hindus may not eat beef. Some Hindus will eat eggs, some will not: some will also not eat onions or garlic; it is best to ask each individual. Dairy produce is acceptable so long as it is free of animal rennet. It is important to remember that strict vegetarians will be unhappy about eating vegetarian items if they are served from the same utensils as meat.

Humanist

Some humanists are vegetarians but this is of their own choosing and not a requirement of being humanist.

Islam

Muslims will eat permitted food (halal) and will not eat or drink anything that is considered forbidden (haram). Halal food requires that Allah's name is invoked at the time of the slaying of an animal. Lamb, beef, goat and chicken are halal provided these are killed by a Muslim with a religious prayer. Fish and eggs are also halal.

All products from pork, carrion and blood are forbidden (haram) as are all types of alcohol. In Britain Muslims buy their meat from a Muslim butcher whenever possible. A Muslim does not eat meat or food generally available in the shops which contain animal fats, fearing it may contain pork fat or fat from

other animals not ritually slaughtered. Although fish and eggs are allowed, strict separation from meat in preparation is essential. Unless absolutely sure that all food is halal, when away from home many Muslims will follow a vegetarian diet.

Jainism

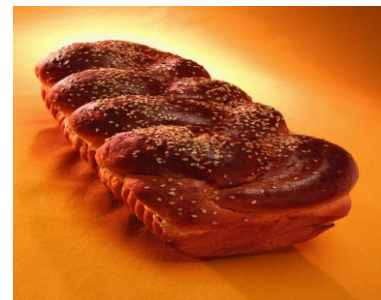
Jains are mainly vegetarian and some refuse onions, garlic and root vegetables. Dairy products are acceptable so long as they are free of animal rennet.

Jehovah Witness

Other than the rejection of foods containing blood, Jehovah's Witnesses have no special dietary requirements. Some Jehovah's Witnesses may be vegetarian and others may abstain from alcohol, but this is personal choice.

Judaism

The Jewish Community has strict guidelines concerning some aspects of their diet, particularly in relation to meat and dairy products. Acceptable food is called Kosher. Most Jews will only eat meat which is killed and prepared by their own religious workers and will not take milk and meat in the same meal. As there is a wide range of religious practice by Jewish people, observance of the dietary laws will vary from person to person. Orthodox Jews will not wish to use crockery or cutlery that has previously been used for serving food that is not kosher. Therefore they should be served the kosher meal in its original wrapping, together with plastic cutlery and disposable plates. It is important that staff ensure that Jewish guests are given meals bearing the word Kosher.



All Kosher cheese must display a rabbinical seal of approval. Ordinary cheese contains rennet, which may derive from a calf's stomach. Many Jews will not eat cheese which is described as vegetarian.

Paganism

For ethical reasons, most Pagans have strong preferences for foods derived from organic farming and free-range livestock rearing, while many are vegetarian or vegan.

Sikhism

Many baptised Sikhs keep to a vegetarian diet which excludes eggs. Those Sikhs who eat meat are prohibited from eating pork or beef, or any animal flesh that is halal or kosher, as they only meat that has been slaughtered according to their own rites (jhatka). It is therefore essential to avoid contamination with beef or other meats at all stages of preparation, storage and serving.



Practising Sikhs will also refrain from alcohol.



APPENDIX 5:

List of useful contacts/documents for more information on religion and belief

INTERFAITH SCOTLAND

www.interfaithscotland.org

UK INTERFAITH NETWORK

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

EQUALITY AND HUMAN RIGHTS COMMISSION SCOTLAND

<https://www.equalityhumanrights.com/en/commission-scotland>

BEMIS

<http://bemis.org.uk/publications/>

COUNCIL FOR ETHNIC MINORITY VOLUNTEERS

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

SCOTTISH REFUGEE COUNCIL

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

BELIEF IN DIALOGUE DOCUMENT

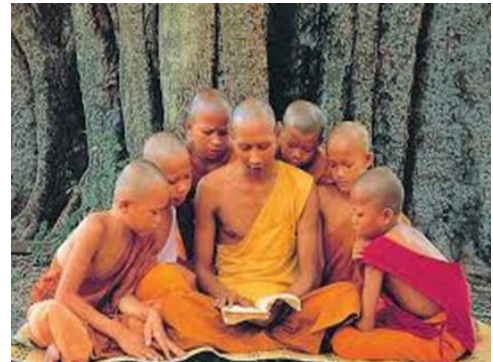
<http://www.scotland.gov.uk/Publications/2011/03/22143221/0>

APPENDIX 6: Training



Religion and Belief Equality Training

Interfaith Scotland is a national organisation with many years' experience of working with faith communities. We are run by and for the faith communities of Scotland.



Training on Faith and Belief tailored to your needs. Our courses can cover

- Faith Awareness – understanding the core beliefs of the main religions.
- The needs of faith communities as service users.
- Legislation around religion and belief as a protected characteristic.
- How to organise interfaith events.
- How to be an inclusive employer.



We can design and deliver highly interactive courses to suit your budget and staff needs.

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