

ASiANS IN BRITAiN

ASIAN NAMES AND RECORDS

Trainers' Manual

RLQ
Hen

KING'S FUND CENTRE LIBRARY
126 ALBERT STREET LONDON NW1 7NF

ACCESSION NO.	CLASS MARK
19695	RLQ Hen
28 APR 1981	DONATION

ASIAN NAMES AND RECORDS

ASians IN BRITAIN

ASIAN NAMES AND RECORDS

Trainers' Manual



1929933866

The authors of this pack

Alix Henley has a degree in English and spent three years working in Thailand with VSO. When she returned from Thailand she joined the Pathway Industrial Language Unit in Southall to teach English to workers in industry. She also ran training courses for health workers on the cultural backgrounds of their Asian patients. As a result of this she wrote *Asian Patients in Hospital and at Home*, published by the King's Fund, 1979.

Alix is at present on secondment from Ealing Education Authority to the DHSS and the King Edward's Hospital Fund for London to develop training materials in this series.

Colette Taylor has a degree in Anthropology and was employed by the King Edward's Hospital Fund for London to help with this pack. She is currently studying the use of Asian medical systems in Britain.

The development and production of these materials has been paid for by the Department of Health and the King Edward's Hospital Fund for London. They are part of a series of training materials to be produced by Alix Henley for health workers and others working with Asian patients and clients. If you wish to comment or find out any more about these materials, please contact **Alix Henley, c/o NEC, 18 Brooklands Avenue, Cambridge CB2 2HN.**

ISBN 0 86082 228 1
Copyright ©DHSS/King's Fund/Alix Henley 1981
All rights reserved

Produced for the DHSS and the King Edward's Hospital Fund for London by the National Extension College

Acknowledgements

We should like to thank all the people who have helped us with our research and with putting this material together. We should particularly like to thank Safraz Ansari, Cate Clarke and James Clayton without whom this pack would not exist. We should also like to thank Jaswinder Singh Sidhu, Manubhai Patel, Neesha Thakrar, Shaku Dadhwal, Sukchain Kaur, Ram Chandola, Kiran Shukla, John and Mary Bavington, Lorna Wainwright, Mrs. Jayabehn Desai, Inder Singh Uppal, Abida Begum Khan, Mrs. Ali, Ray Ball, Tony Johnson and Ralph Russell.

In addition, we should like to thank all those people in medical records departments who have given us so much help, and who have allowed themselves to be used as guinea pigs while we were developing these materials; particularly the staff of Hillingdon Hospital, Northwick Park Hospital, St. Andrew's Hospital, St. George's Hospital (Tooting), St. James' Hospital (Balham), The South London Women and Children's Hospital, The London Hospital (Whitechapel), The London Hospital (Mile End), Mount Vernon Hospital, East Ham Hospital and Derbyshire Royal Infirmary.

Despite all our careful checking and counterchecking there may still be points with which some of our helpers may disagree. We take full responsibility for these, and for the views expressed, which do not necessarily reflect those of the DHSS or the King's Fund.

The person who has worked hardest on this material is our typist Dreen Daniels, who has deciphered our scribbled notes and waded through an endless succession of illegible drafts. This package is dedicated to her with thanks and amazement.

Alix Henley
Colette Taylor
January 1981

CONTENTS:

	page
1. <u>Asian names & Records</u>	1
1.1 Keeping NHS Records	1
1.2 Hindu, Sikh & Muslim names in records	1
1.3 Training NHS staff	3
2. <u>Hindus, Sikhs & Muslims in Britain</u>	5
2.1 The Indian subcontinent	5
2.2 India, Pakistan & Bangladesh	7
2.3 East Africa	8
2.4 Hindus in Britain	10
2.5 Sikhs in Britain	11
2.6 Muslims in Britain	11
3. <u>The British Naming and Records System</u>	12
3.1 British names	12
3.2 Names: what we expect, assume and recognise	14
3.3 Formal and informal use of names	14
4. <u>Hindu Names</u>	17
4.1 The basic pattern	17
4.2 Variations	21
4.3 How people give their names	23
4.4 How to call or address a Hindu person	23
4.5 Common problems in records and what to do	24
4.6 Test yourself on Hindu names	26

	page
5. <u>Sikh Names</u>	29
5.1 Sikhism and names	29
5.2 The basic pattern	30
5.3 How people give their names	33
5.4 How to call or address a Sikh person	34
5.5 Common problems	35
5.6 Test yourself on Sikh names	36
6. <u>Muslim Names</u>	39
6.1 The Asian Muslim naming system	39
6.2 No shared family surname	39
7. <u>Male Muslim Names</u>	41
7.1 The basic pattern	41
7.2 Calling names	42
7.3 Religious and personal names	44
7.4 Other names	47
7.5 Using and recording male Muslim names	49
7.6 Test yourself on male Muslim names	52
8. <u>Female Muslim Names</u>	55
8.1 The basic pattern	55
8.2 Possible adaptations in Britain	56
8.3 Using and recording female Muslim names	58
8.4 Test yourself on female Muslim names	61

	page
9. <u>Muslim Families</u>	64
9.1 Recording the names	64
9.2 Avoiding confusion within a family	65
9.3 Gujarati Muslim names	66
9.4 Test yourself on Muslim names	67
10. <u>Spelling, Pronunciation, Dates of Birth, Passports and Naming Children</u>	70
10.1 Spelling	70
10.2 Dates of Birth	72
10.3 Passports and other official documents	73
10.4 Naming children	74
11. Test Yourself on Asian Names	77
12. <u>Using this pack</u>	80
12.1 Preparing yourself	80
12.2 Identifying your local Asian communities	80
12.3 Using Asian people to help you	80
12.4 Asian trainees	81
12.5 Deciding how much of the material you need to use	81
12.6 Practical details of setting up the training	82
Appendix I Some common Hindu, Sikh and Muslim names	A1
Appendix II Your local Asian communities	A7

1.0

ASIAN NAMES AND RECORDS

1.1

KEEPING NHS RECORDS

In the National Health Service everything that refers to one patient is routinely kept and filed together under last name (surname). First and middle names, and dates of birth, distinguish people with the same surname. But the British naming system is only one of many, and the names of people from overseas often follow different systems.

This manual deals with the naming systems of Asians from India, Pakistan and Bangladesh, and from East Africa. Asian groups have tended to settle in separate communities in Britain. Check which of the groups live in your area, and which religious group they belong to. Certain religious groups and naming systems are likely to predominate.

1.2

HINDU, SIKH AND MUSLIM NAMES IN RECORDS

Hindus, Sikhs and Muslims have their own established naming systems and conventions of name usage. Consequently, their names do not always fit neatly into British records.

The accuracy with which the names of Asian patients are recorded varies from place to place. In many areas with a long-established Asian population, some staff have developed ways of coping with the different naming systems. In very few hospitals or departments, however, is the problem solved. Almost everywhere the following can be seen:

Patients addressed or called incorrectly

This can be offensive, and sometimes leads to confusion and delay.

Differences in pronunciation may cause problems.

Duplicated records

Patients may have two or more records under different names, one under the name used when they first came to Britain, the other under the name now being used to fit in with the British system.

Where two sets of records exist, the two may never have been linked or co-ordinated.

Duplicate records may exist because a name has been spelt in different ways.

Titles and middle names used as surnames

Common titles (Bibi, Begum, Singh, Kaur) and common middle names (Devi, Lal), are often incorrectly recorded as surnames; thus large numbers of patients apparently have the same surname.

1.2.1 Finding the errors

Errors have occurred over a period of years. Asian immigration into Britain began in the early '50s and continued through the '60s and '70s. Many hospitals and clinics have been recording the names of Asian patients for twenty years. In many cases names were recorded wrongly when people first arrived and have remained uncorrected ever since.

Because the confusion and mistakes have become compounded on both sides over the years, it will not be easy, or even possible, to sort out all

the errors that arise. Some of the names already wrongly recorded may be very difficult to disentangle. The information given in this pack should, however, enable staff to be trained so that they can identify and sort out most mistakes, and prevent errors occurring in the future.

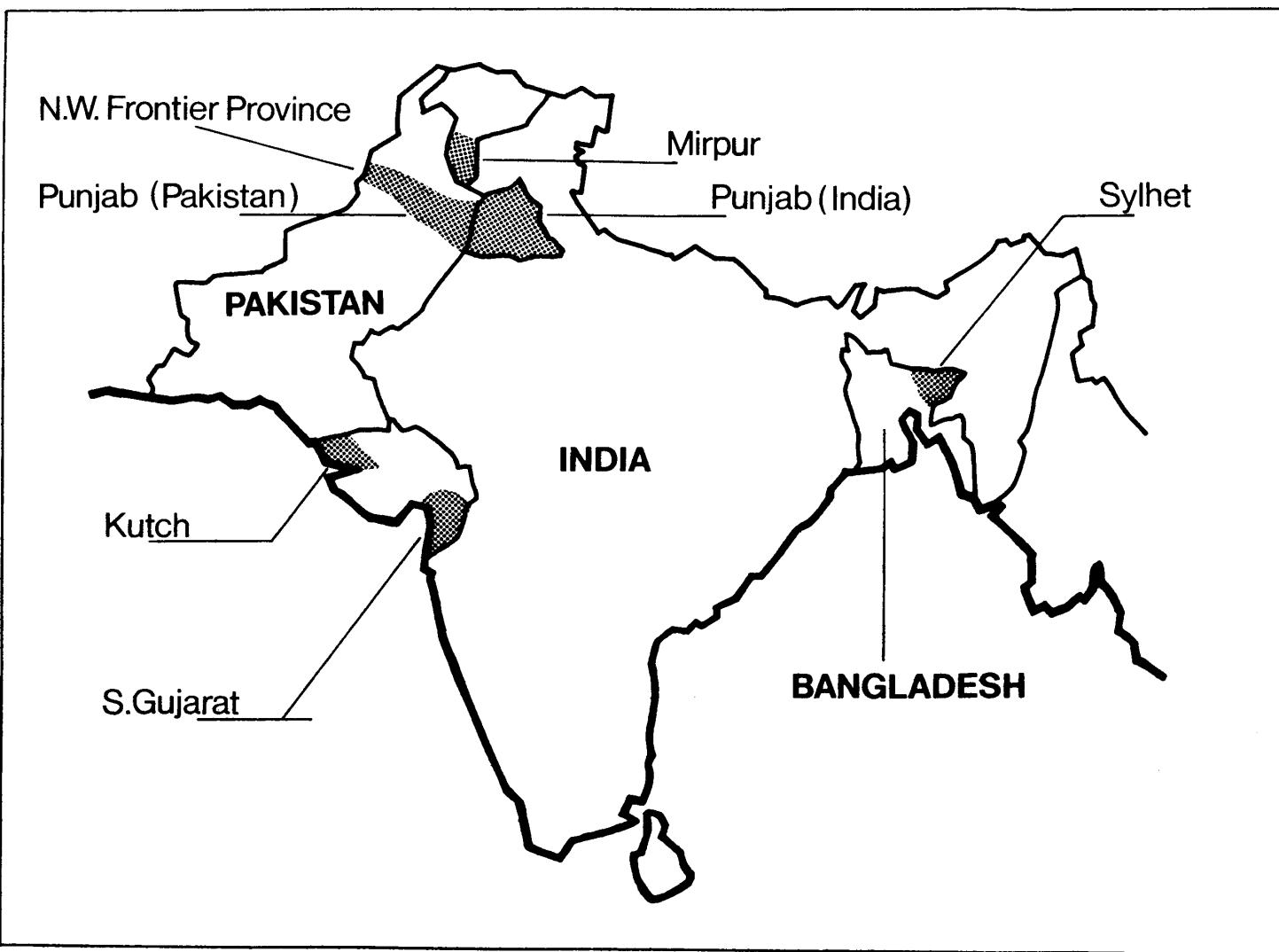
1.3 TRAINING NHS STAFF

Some training is needed by staff in all branches of the NHS at all levels: those who deal with patients' records - medical records clerks, receptionists, ward clerks; those who provide individual patient care - nurses, doctors, midwives, health visitors, physiotherapists; and those who deal with labelled samples such as specimens - staff in pathology labs and x-ray departments.

Different groups of staff will need to cover the subject to different depths. Medical records clerks, receptionists, and ward clerks will need to be able to spot and correct errors in existing records. Nurses, doctors, and paramedical staff are more likely to need to know only the basic details of the different naming systems, but for them it is essential to know how to address people correctly.

The materials in this pack contain enough detail to cover all these groups. Trainers will need to select the information relevant to each particular group.

Map 1



2.0

HINDUS, SIKHS AND MUSLIMS IN BRITAIN

The majority of Asians from the Indian subcontinent and East Africa originated in one of the six areas marked on Map I. Their religions and languages are given in Table 1 below.

There are also a few people from other areas of the subcontinent, most of whom are in the professions, such as doctors and lawyers. Their names may not conform precisely with the patterns outlined here.

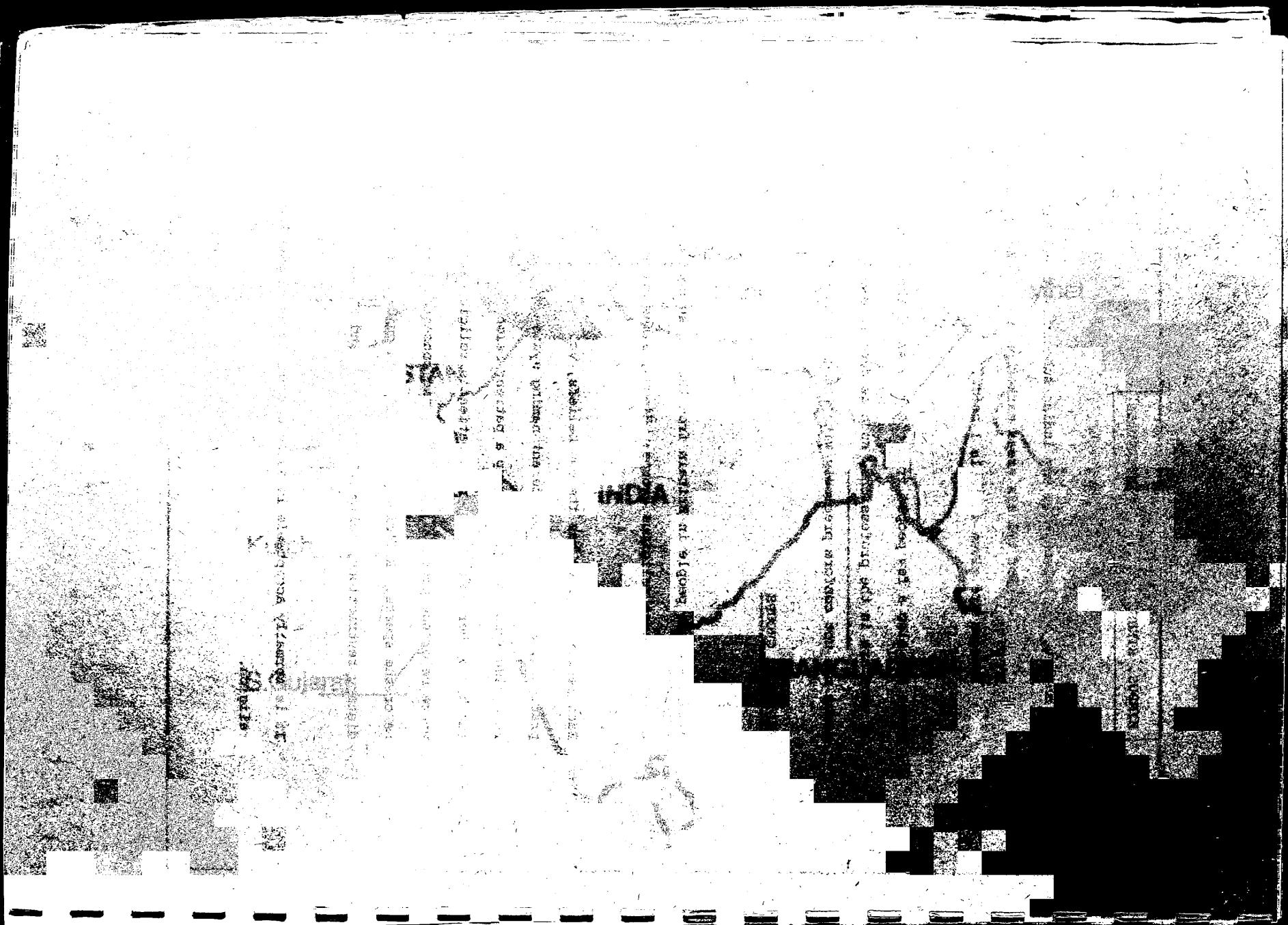
2.1

RELIGIOUS GROUPS

Almost all the people in Britain from the Indian subcontinent belong to one of three religious groups: Hindus, Sikhs and Muslims.

Each religious group has its own beliefs, values, history, and practices, as well as a different naming system. It is important to recognise which religious group a patient belongs to in order to sort out his or her name. Knowing a patient's religion also indicates where he or she probably comes from, and consequently the language that he or she speaks. Religion also provides a guide as to probable dietary restrictions, religious practices, and so on.

It is normally acceptable in Asian culture to ask a person his or her religion.



The Indian subcontinent consists of India, Pakistan, Bangladesh and Sri Lanka. In 1947, at Independence, the mainland was separated into Pakistan (East and West), as one state, with an almost entirely Muslim population, and India, with a mainly Hindu population but also containing some Muslims, and small minorities of Sikhs, Buddhists, Christians and other religious groups. In 1971, East Pakistan became the independent state of Bangladesh.

India, Pakistan, and Bangladesh, cover a land mass as large as Europe, and contain as many differences in language and culture. The word "Asian", like the word "European", is only a very general term of limited usefulness.

Most people from the Indian subcontinent who came to Britain to fill labour shortages in the 1950s and '60s came mainly from rural areas and from farming families. Most of them had not met the administrative systems of an industrialised bureaucratic society.

Almost all the men from the Indian subcontinent arrived in Britain before 1973. The only people still coming are dependants: wives and children joining their husbands and fathers, and a few fiancés of British residents.

The dependants now coming into Britain are mainly Muslims from Pakistan and Bangladesh. Muslims have generally delayed longest in bringing their wives and children to Britain, since they, possibly more than the other groups, fear the possible effects of British culture on their families and values.

About one third of the Asian immigrants in Britain have come from East Africa, (Map 2), often as refugees, mainly from Uganda, Kenya and Tanzania. Others have come from Malawi and Zambia.

The families of most Asians in East Africa originally emigrated there from Gujarat and Punjab. About 80% of East African Asians are Hindus of mainly Gujarati origin. There are also some Sikhs of Punjabi origin, and some Muslims of Punjabi and Gujarati origin. There are also a few people from other areas, eg. Goans, most of whom are Roman Catholics.

East African Asians have generally arrived in Britain more recently than Indians, Pakistanis and Bangladeshis from the subcontinent. Most came in the late 1960s and '70s.

Unlike people from the subcontinent, East African Asian families have generally all arrived together, since emigration was forced on the whole family by political developments. Most East African Asians have come from towns and cities and so have experience of bureaucracy, administrative systems, hospitals, clinics, and records. They are likely to give their names in a way that fits into British records, and so to encounter fewer problems.

Map 2

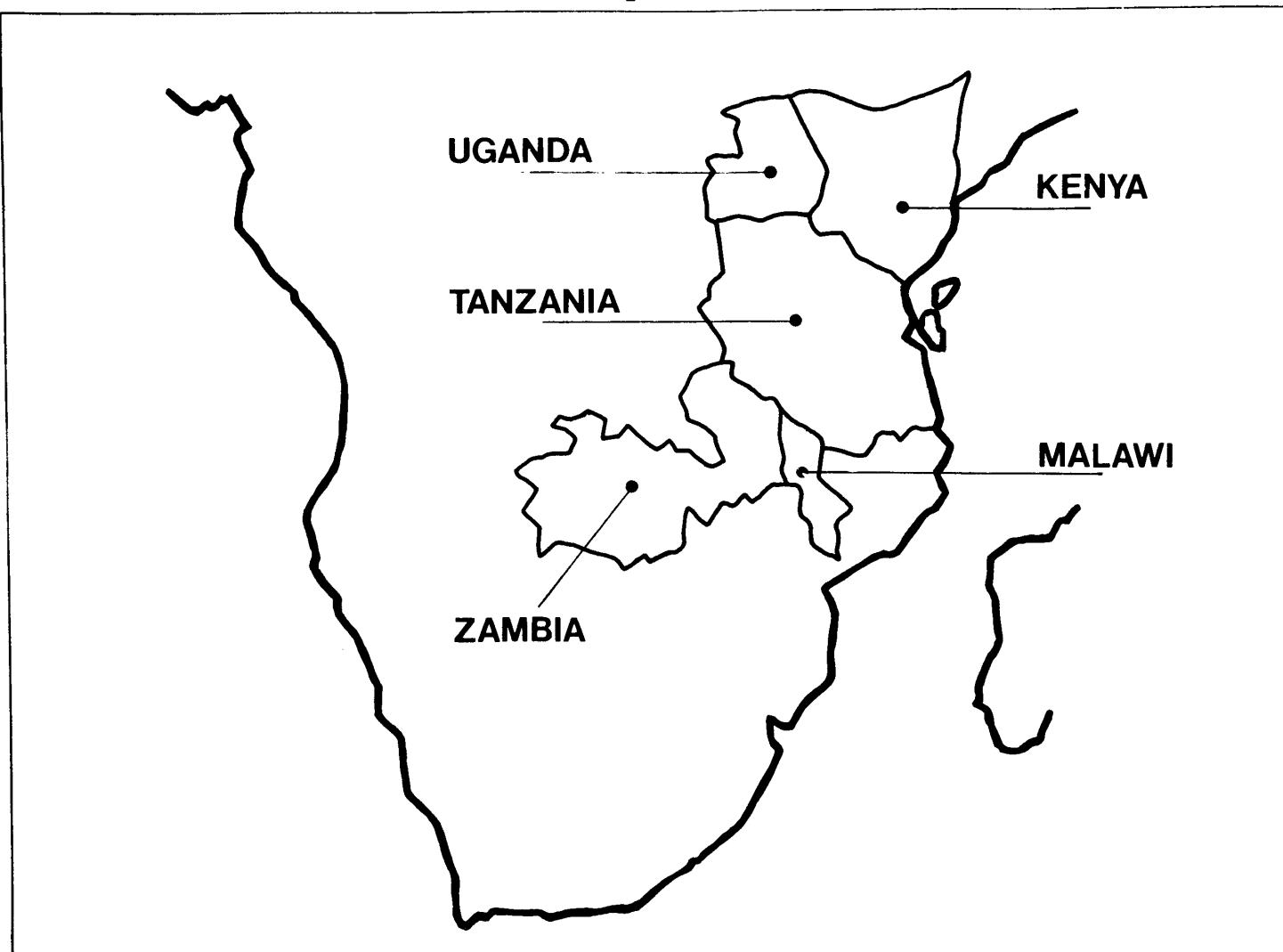


Table 1 (* indicates the main groups)

RELIGION	GROUPS COME FROM	THEY SPEAK
HINDU	*1. Gujarat State (India) *2. East Africa *3. Punjab State (India)	Gujarati or Kutchi (a dialect of Gujarati) Gujarati or Kutchi or Punjabi Punjabi
SIKH	*1. Punjab State (India) 2. (a few) East Africa	Punjabi Punjabi
MUSLIM	*1. Mirpur District (Pakistan) *2. Punjab (Pakistan) 3. N W Frontier Province (Pakistan) *4. Sylhet District (Bangladesh) *5. East Africa 6. Gujarat State (India)	Mirpuri (a dialect of Punjabi) Punjabi Pashto Sylheti (a dialect of Bengali) Punjabi or Gujarati, or Kutchi Gujarati or Kutchi

2.4 HINDUS IN BRITAIN

Gujarati Hindus

Most Hindus in Britain have come from Gujarat in India, and from Gujarati families in East Africa. They speak Gujarati. People from Northern Gujarat, Kutch, may speak Kutchi, a dialect of Gujarati.

Punjabi Hindus

A few Hindus have come from Punjab in India, and some from Punjabi Hindu families who had emigrated to East Africa. They speak Punjabi.

2.5 SIKHS IN BRITAIN

Sikhs come mostly from Punjab in India, and a few from Punjabi families in East Africa. Sikhs speak Punjabi. All Sikhs have the religious name Singh (M) or Kaur (F).

2.6 MUSLIMS IN BRITAIN

Most Asian Muslims come from Pakistan and Bangladesh. A few come from Gujarat in India, and from Punjabi and Gujarati families in East Africa.

2.6.1 Pakistanis have come from three main areas.

- i. Most came from Mirpur District. They speak a dialect of Punjabi called Mirpuri.
- ii. Some came from Punjab. They speak Punjabi (the same language as Indian Punjabis).
- iii. A few came from the North West Frontier Province. They are known as Pathans and speak Pashto.

2.6.2 Bangladeshis come mostly from one area, Sylhet District, in the North East corner of Bangladesh. They speak Bengali, usually in a Sylheti dialect.

2.6.3 Indian Muslims from Gujarat in India have settled in small numbers in Britain. There are also Gujarati Muslims from East Africa.

For more information about practical and cultural aspects of the Asian communities in Britain see Asian Patients in Hospital and at Home, Alix Henley. Pub: King's Fund 1979. Available from The Bookcentre, 13 Slaidburn Crescent, Fylde Road, Southport, Merseyside PR9 9YF. Price: £5.50 including post and packing.

THE BRITISH NAMING AND RECORDS SYSTEM

The aim of this section is to define what the British recognise and expect with regard to names, showing how Asian systems differ and where problems are likely to arise.

3.1 BRITISH NAMES

British names follow a pattern:

Colette Mary Taylor

Marcus Edward David Henley

Georgina Creswell

First name (personal/Christian name)	Middle name(s)	Surname (family name)
Colette	Mary	Taylor (F)
Marcus	Edward David	Henley (M)
Georgina		Creswell (F)

There are variations, but this is the pattern we base our records on.

In the British system, the order in which the names are given is very important. The place of each name within the whole name indicates what it is used for. This is not true of all naming systems.

3.1.1 The surname, which always comes last, is the most important name for formal and official purposes. Records are filed and retrieved on the basis of this name. The surname is often written first on official

documents. Other names may be reduced to initials.

TAYLOR Colette Mary

HENLEY Marcus E.D.

CRESWELL G.

The surname is also usually a family name passed down from father to child. Women usually adopt their husband's surname on marriage. The surname is generally used to identify and address all the members of one family unit, eg. The Taylors.

3.1.2 The first name is the personal name. We can tell abbreviations of names and what the full name should be, eg. Jenny - Jennifer.

3.1.3 The middle name is rarely used by most people, but is useful for formal identification.

3.1.4 The title precedes the whole name and is usually used with the surname alone.

3.1.5 Variations

Within the British system there are many variations which could cause confusion: some first names can be either male or female; some people have several middle names; some people have a double-barrelled surname. But we do not usually find these variations confusing. We recognise when names are clearly wrong, or where mistakes might occur.

3.1.6 Expectations

Expectations about names and the way they should work define how we use a name in different situations, and how we enter it in records. But these do not apply to the names of patients from countries where different naming systems are used.

3.2 NAMES: WHAT WE EXPECT, ASSUME AND RECOGNISE

3.2.1 We expect

Two or three part names in which the sequence indicates how we use them:

The last name to be the most important for official records and formal situations.

A hereditary family name handed down through the male line.

A family name adopted by wife on marriage and given to children.

The first name to be informal; used between friends, and to children.

The middle name(s) to be used mainly for extra official identification.

Titles to come first and usually used with the family name; married and single women usually to have different titles.

3.2.2 We assume

Other people have a similar system and use their names in the same way; that everybody knows you file records under the last name, and takes this into account when giving their names.

3.2.3 We recognise

Most British first names and whether they are male or female.

Most British surnames, and those names which can be either first names or surnames.

Likely 'correct' spelling: Taylor not Tailer, Smith not Smmith.

Obvious errors in records.

3.3 FORMAL AND INFORMAL USE OF NAMES

As well as a naming system, every culture has conventions about how names are used and when to use formal and informal forms. In Britain we give our name in one way at a public library, and another way at a party.

3.3.1 British conventions

How we define the situations in which we use names formally or informally is a question of custom and culture. Some cultures are more formal than others: British usage is generally more formal than usage in the USA; Asian usage is generally more formal than British usage, particularly between the sexes. In Britain, as in most other countries, formal and informal usage also indicates relative social status: an adult addresses a child by its first name, the child may address the adult by title and surname. The same kind of thing also occurs between senior and junior staff, boss and secretary.

3.3.2 Asian conventions

Formal usage varies between the different religious groups:

For Hindus it is traditionally first and middle name: Lalitadevi; or first name and respectful title: Lalita Behn, Subash Bhai.

For Sikhs, traditional formal usage is first name and religious title: Jaswinder Singh, Surinder Kaur.

For Muslims, traditional formal official usage is the full name (which does not usually include a family name), eg. Mohammed Khalid, Fatma Begum, Allah Dittah Khan. Unofficial formal use may be the calling name only.

None of these traditional formal Asian usages contains a surname in the British sense.

3.3.3 Newcomers to Britain

When Asian people first arrive in this country, particularly from rural areas, most of them continue to give their names in the way they have always done. This is the most important cause of mistakes: most British

people enter the last name they are given as a surname, and presume that as in the British system, it is a shared family name.

People from urban areas and from East Africa are more likely to offer their first name and surname because they understand the requirements of a British-style bureaucracy.

There are considerable variations in Hindu names in different parts of India. These notes are a guide to Gujarati and Punjabi Hindu names only. There are also slight variations between Gujarati and Punjabi names, just as there are between names in different parts of the UK.

Many of the Indian professionals in Britain, doctors, lawyers and diplomats, do not come from Gujarat or Punjab. Their names may follow slightly different systems, but they speak enough English to sort out difficulties, and usually use their name to fit in with the British system.

Difficulties with Hindu names are most likely to apply to people who have come to Britain as adults. Most Hindu children born and brought up in Britain have names that fit easily into the British system.

The Hindu naming system has three parts, and is usually fairly easy to fit into British records.

Lalitadevi Sharma

Rajkumar Vasani

Vijaylal Patel

First name (personal)	Middle name	Surname (family)
Lalita	devi	Sharma (F)
Raj	kumar	Vasani (M)
Vijay	lal	Patel (M)

4.1.1 The FIRST NAME is the personal name. It has functions similar to the British Christian name and is normally used among friends and with children.

As with British personal names there can be variations: Kant, Devi, and Lal, can be male first or middle names; certain names such as Lakshmi, Seetha, Krishna, Satish and Raj can be male or female first names. Lakshmi can also be a female middle name.

Some Hindu first names are used by Sikhs.

4.1.2 The MIDDLE NAME goes with the first name. It is only used with the first name, never on its own. The first and middle names together are the polite form of address.

In the Indian subcontinent, the first and middle names are normally written together in official documents: Lalitadevi. In Britain, they may be written as two separate words: Lalita Devi. This may cause confusion.

There are only a few Hindu middle names. The common ones:

Male:	Bhai, Chand, Das, Dev, Kant, Kumar, Lal, Nath, Pal
Female:	Behn, Devi, Gowri, Kumari, Lakshmi, Rani

Each of the Hindu middle names has a meaning:

<u>Male names:</u>	<u>Meaning/Usage</u>
Bhai	brother
Chand	Moon - not common among Gujaratis
Das	follower
Dev	God - occasionally a first name
Kant	husband - only used by married men

Kumar	man/prince - occasionally a family name but not a Gujarati one, so unlikely to be one in Britain.
Lal	son - may be changed on marriage, occasionally a first name.
Nath	God
Pal	man - mainly Punjabi.

Female names: Meaning/Usage

Behn	sister (occasionally spelt Ben in UK, but the 'e' is a long sound)
Devi	goddess
Gowri	goddess, mainly for married women, slightly old-fashioned, may also be a first name.
Kumari	princess
Lakshmi	goddess of wealth, may also be a female first name, occasionally a male first name with sex indicated by middle name, eg. Lakshmikant.
Rani	princess

In some cases children are not given a middle name until they reach adulthood, in other cases a young person will change his or her existing middle name on reaching adulthood or at marriage: Jayabehn when she marries may become Jayalakshmi to her husband's family (a young woman's parents-in-law would not call her Behn, which means sister). In Britain, however, most Hindus keep the same middle name, at least in their official records, to avoid causing confusion.

Many Hindus in Britain drop their middle names altogether to make things simpler for British people.

Certain first names change slightly when the middle name is added to make them easier to say: Kant and Jayant can become Kantilal and Jayantilal.

Bhai and Behn

When addressing a person respectfully, Gujarati Hindus often add the complementary names Bhai (brother) or Behn (sister) to the name: Vijaylal may be addressed or referred to as Vijaybhai or Vijaylalbhai. Note that the surname is not part of the Hindu form of address. Bhai or Behn are sometimes incorrectly entered as surnames in records.

The suffix '-ji' may also be added to any part of a person's name to show respect: Gandhiji, Shivji, Ravji.

4.1.3 The SURNAME is almost always a shared family name and should be used and recorded like a British surname. However, the Hindu family name differs in that it is a sub-caste name, indicating a family's traditional social status and occupation, and is shared by many families within one subcaste. Each Hindu subcaste uses only a few names, and so there may be many families with the same family name.

Since members of only a few Hindu subcastes have emigrated to Britain and almost all of them have come from Gujarat, very many Hindus in Britain have the same family name. The most common Hindu surname in Britain, Patel, originates in Gujarat and comes from the word Patti meaning 25 measures of land. Patel means, therefore, that the family was one which originally owned and farmed 25 measures of land in Gujarat.

Hindu women adopt their husband's surname when they marry. Hindu children have the same surname as their parents.

4.2 VARIATIONS

4.2.1 Father's or husband's first and middle name used as second name

Many Gujarati Hindus use their father's (for men and single women) or husband's (for married women) name after their own.

Vijaylal Jayantilal Patel (M)

Lakshamidevi Vijaylal Patel (F)

Vijaylal Patel, the son of Jayantilal Patel, gives his name as Vijaylal Jayantilal Patel.

Vijaylal's wife, Lakshamidevi, has the full name Lakshamidevi Vijaylal Patel.

This use of father's or husband's names for extra identification is particularly frequent when people have very common family names. Some Gujarati Hindus stop using their father's or husband's name because British people find the full name too long and complicated.

Note that in this system, women have a male second name, and a woman changes her second name as well as her surname when she marries:

Anila Rajkumar Amin marries Maganlal Kantilal Desai and becomes Anila Maganlal Desai.

In Britain, because of the bureaucratic complications, some Hindu women continue to use the father's names as a middle name for official records, but the husband's name among the Hindu community.

Hindus usually marry within their own subcaste and so a bride and groom may have the same surname. In this case only the bride's second name will change.

East African Gujarati Hindus often give their name as initials and surname: P.K. Desai. The first initial stands for the first and middle

name: Prafulkumar and the second initial stands for the father's or husband's first and middle name: Karamchand.

4.2.2 Subcaste name dropped: middle name becomes surname

A very few Hindus may not use their family name at all because it indicates their caste position and they have rejected the idea of caste. This is in line with strong moves being made in India to abolish the caste system. It is now illegal in India to discriminate in jobs, housing, education, etc. on grounds of caste. Like class in Britain, caste remains chiefly important with regard to friendships and marriages.

This practice of dropping the family name is very unusual among Gujarati Hindus, the majority of Hindus in Britain. In most cases, if a Hindu middle name is in records as a surname, a mistake was made when it was first recorded.

Hindus who have dropped their family name usually use their middle name as a surname:

Nareshlal Chopra becomes Naresh Lal or Mr Lal.

His wife, Ushadevi Chopra is Usha Devi or Mrs Devi (not usually Mrs Lal). Note in records that the surname is not a shared family name, and record the name of the husband or father.

In some cases where the last name has been dropped, a whole family may begin to use the father's middle name as a shared family surname, though this makes little sense in Hindu terms.

4.3 HOW PEOPLE GIVE THEIR NAMES

4.3.1 In Britain, most Hindus now give their full name for official purposes.

Lalitadevi Sharma

Rajkumar Vasani

Naresh Patel

Enter as normal with the last name as the surname. To check that you have got the correct surname, ask: Is this your family name?

RECORD:	Surname	Other names	M/F
	SHARMA	Lalitadevi	F
	VASANI	Rajkumar	M
	PATEL	Naresh	M

4.3.2 Many Gujarati Hindus will give a very long name as mentioned in 4.2.1 above. The last name should be the family name. If no family name is given, ask for one.

RECORD:	Surname	Other names	M/F
	PATEL	Jayantilal Karamchand	M
	PATEL	Usharani Jayantilal	F

4.4 HOW TO CALL OR ADDRESS A HINDU PERSON

FORMALLY use title + last name or title + full name as in the British system: address Lalitadevi Sharma as Mrs Sharma or Mrs Lalitadevi Sharma.

INFORMALLY use the first name: Lalita, or if she is an elderly woman, Lalitadevi.

4.5 COMMON PROBLEMS IN RECORDS AND WHAT TO DO

If a patient has all his records under one name, even though this may not accord with his own naming system, and if he is happy with this, he should not be forced to change. Changing records will only be necessary where there is confusion, or when patients themselves wish to have their records under their correct name.

4.5.1 Middle name incorrectly entered as surname

The middle name incorrectly entered as a surname is the most common problem that occurs with Hindu names. If you suspect that the name is wrong, ask the patient for his or her family name.

INCORRECT RECORD:

Surname	Other names	M/F
DEVI	Hansa	F
LAL	Kanti	M
JAYANTILAL	Vijaybhai	M
VIJAYBHAI	Usha Rani	F

4.5.2 No family name available

Very few Hindus in Britain do not wish to use a family name, but in these cases accept the middle name as the patient's surname. This is not usually the surname of the whole family, only of this individual. The rest of the family will probably each use their own middle name as a surname: note the name of their husband or father on their records.

Some families, however, adapt to the British system by using the head of the family's middle name as a surname for all the members.

4.5.3 Duplicate records

Patient has two sets of records, one Devi, Lalita and the other Sharma, Lalita Devi.

This is probably because the patient gave her name in the traditional Hindu manner (first and middle name) in her early days in Britain, but began to give it according to the British system (first, middle and family name) at a later date. Change all records to the full name.

4.5.4 Large number of patients with same surname

Use the established Hindu system. Ask men or unmarried women for their father's name, and married women for their husband's name. Make a note of this in records for extra identification.

4.6 TEST YOURSELF ON HINDU NAMES

All these people are Hindu patients. Some of their names have been incorrectly recorded.

Enter them all as correctly as you can below. Put a question mark where you do not know or have not enough information. Note as much as you can about each name.

The answers and explanations are on the next page.

SURNAME	OTHER NAMES	M/F
1. Lalita Devi <u>Sharma</u>		
2. Kantilal <u>Vasani</u>		
3. Pritam <u>Bhai</u>		
4. Mohan <u>Das</u>		
5. Maganbhai Jayantilal <u>Dasani</u>		
6. Nirmala <u>Devi</u>		
7. Vijaylal <u>Karamchand</u>		
8. Subash <u>Kumar</u>		
9. Dhirijlal <u>Patel</u>		
10. Sushila Kumari <u>Desai</u>		
11. Usha Rani Karam Chand <u>Patel</u>		
12. Neesha Devi <u>Lal</u>		

ANSWERS

The numbers in brackets refer to paragraphs in the text.

/ indicates that the name is correct, X indicates an error.

SURNAME	OTHER NAMES	M/F
SHARMA	Lalita Devi	F

/ First and middle names more normally written together (4.1.2)

2. Kantilal Vasani	VASANI	Kantilal	M
--------------------	--------	----------	---

/

3. Pritam Bhai	?	Pritambhai	M
----------------	---	------------	---

X No family name given. If the patient does not wish to give one, enter Bhai as surname but note that this is not a shared family surname. (4.1.2, 4.1.3)

4. Mohan Das	?	Mohan	M
--------------	---	-------	---

X Try to get a family name. Otherwise enter as in No.3.

5. Maganbhai Jayantilal Dasani	DASANI	Maganbhai Jayantilal	M
--------------------------------	--------	----------------------	---

/ Father's first and middle name entered after own.

6. Nirmala Devi	?	Nirmala Devi	F
-----------------	---	--------------	---

X Try to get a family name.

7. Vijaylal Karamchand	?	Vijaylal Karamchand	M
------------------------	---	---------------------	---

X Own and father's name but no family name. Try to get a family name.

(4.2.1)

SURNAME	OTHER NAMES	M/F
?	Subash Kumar?	M

8. Subash Kumar

X Probably no family name given, but Kumar can be a Hindu subcaste name and there are a few people with the family name Kumar in Britain. Check with the patient.

9. Dhirijlal Patel

PATEL	Dhirijlal	M
-------	-----------	---

✓

10. Sushila Kumari Desai

DESAI	Sushila Kumari	F
-------	----------------	---

✓ First and middle names normally written together.

11. Usha Rani Karam Chand Patel

PATEL	Usharani Karamchand	F
-------	---------------------	---

/ Husband's or father's name after her own. (4.2.1)

12. Neesha Devi Kant

?	Neeshadevi	F
---	------------	---

X Kant is normally a male middle name. This may be the mistake of a recording clerk or possibly the family has dropped its traditional family (subcaste) name but has begun, in Britain, to use the husband's second name as a surname for the whole family: Neesha Devi married to Krishna Kant becomes Mrs Neesha Devi Kant (4.2.2). This makes little sense in Hindu terms but is an adaptation to the British system. Ask whether Kant is her family name.

5.0

SIKH NAMES

5.1 **SIKHISM AND NAMES**

5.1.1 **Singh and Kaur**

Most Sikhs have the name Singh or Kaur as religious titles. Singh is a male title meaning 'lion'. Kaur is a female title meaning 'princess'. Some Sikhs drop Singh or Kaur in adapting to the British system.

(Singh can also be the family name of Hindus from certain other parts of India (Rajasthan and Maharashtra). However, very few people from these parts have come to Britain, and so one is most unlikely in Britain to meet a man whose surname is Singh who is not a Sikh.)

Sikhism developed from Hinduism and is opposed to caste. As the family name indicates caste, traditionally Sikhs use only a first name followed by the title Singh or Kaur. In Britain, however, many begin to use a family name as well once they become familiar with the British system.

5.1.2 **Difficulties with Sikh names**

Many of the difficulties with Sikh names in British records occur because the Sikh community is adapting to fit in with the British naming system.

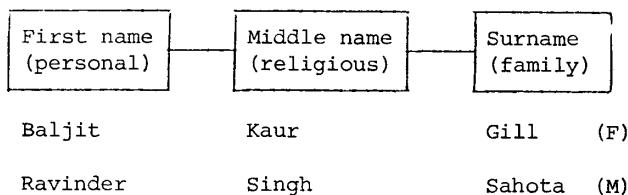
Problems are most likely to arise with the names of people who have come to Britain as adults. Sikh children born and brought up in Britain are more likely to have names that fit easily into the British system.

5.2 THE BASIC PATTERN

The Sikh naming system is based on the Hindu naming system and has the same basic three-part pattern.

Baljit Kaur Gill

Ravinder Singh Sahota



5.2.1 The FIRST NAME is the personal name and is used in the same way as a British Christian name. It is normally used together with the religious name except with children and friends: Baljit Kaur, Ravinder Singh. This is the traditional polite form of address and is the full name used in the rural Punjab, ie. no family name being used. Because of this, the first name is the identifying name and, in India, Sikh records are filed under first name, with the name of father or husband for extra identification.

Most first names can be used for either men or women.

Sikh first names often end in -jit, -inder or -want: Baljit, Paramjit, Ravinder, Mohinder, Kulwant. Other very common Sikh first names are Pritam and Mohan (usually Mohani for girls). Some Sikh first names are also used by Hindus.

Occasionally, the suffix Pal may be added after the first name: Mohinder Pal (or Mohinderpal) Singh Sandhu.

5.2.2 The MIDDLE NAME shows that the person is a Sikh.

In Punjab, first and religious names are normally used together, with no family name. First name + Singh/Kaur is the name that most Sikhs have on their passports when they arrive in Britain.

5.2.3 The FAMILY NAME indicates which subcaste a family belongs to. Because Sikhism is very much opposed to caste, Sikhs traditionally do not use their family name. (Where Sikhs do use a family name, wives and children share their husband's family name as in the British system.)

5.2.4 The SURNAME. Many Sikhs, particularly the elderly and the devout, use Singh or Kaur as their surname. In this case husband and sons have the surname Singh, and wife and daughters, Kaur. These are not usually shared family surnames.

Husband: Jaswinder Singh

Wife: Kulwant Kaur

Sons: Manjeet Singh

Davinder Singh

Daughters: Satwant Kaur

Davinder Kaur

Occasionally, as an adaptation to the British system, a whole family will use Singh as the family surname, though this does not make sense in the Sikh naming system.

Husband: Kushwant Singh

Wife: Surinder Singh

Son: Davinder Singh

Daughter: Amarjit Singh

The use of Singh as a shared family name is particularly common among the few Sikh families from East Africa in Britain.

Some Sikh women who use the name Singh as a family name, retain Kaur as a middle name. In this case always use the full name when calling her: Amarjit Kaur Singh, since Amarjit Singh is a male name.

Using a family name

Many Sikhs are beginning to use a family name as a surname to fit in with the British system and to clear up confusion in records.

Husband: Rajinder Singh Grewal

Wife: Swaran Kaur Grewal

Son: Mohan Singh Grewal

Daughter: Kamaljeet Kaur Grewal

In many families only some of the members use a family name. Sikh women are less likely than men to use one, since they generally have less contact with British institutions and so come less into contact with British records and naming systems.

Some parents may give their children a family name while continuing to use Singh and Kaur themselves. Ravinder Singh Johal's mother may still be Mrs Kaur. His father may be either Mr Singh or Mr Johal.

Husband: Baljit Singh Johal

Wife: Surjeet Kaur

Sons: Ravinder Singh Johal

Inder Johal

Daughters: Pritam Kaur Johal

Jaswant Johal

Since in some families, the husband and children may use a family name while the wife does not, family relationships may not be clear in records. If they are not, indicate the name of the husband or father on the record with w/o (wife of), s/o (son of), d/o (daughter of).

Retaining Singh or Kaur

Most Sikhs who use a family name continue to use Singh or Kaur as their middle name: Baljit Kaur Gill, Ravinder Singh Sahota. To many devout Sikhs, Singh or Kaur is the most important part of the name and must never be omitted. It is important to use the full name with Sikhs to avoid giving offence. A very few have adopted a double-barrelled surname eg. Singh-Gill to ensure that Singh will never be dropped.

Children

A few Sikh parents have given their children a first name and surname only: Amrit Dhaliwal. In this case it is important to record the sex since one cannot tell this from the first name.

5.3

HOW PEOPLE GIVE THEIR NAMES

Most Sikhs give their full three-part name, or first name and family name: Baljit Kaur Gill, Ravinder Singh Sahota, Jaswinder Sidhu.

RECORD:	Surname	Other names	M/F
	GILL	Baljit Kaur	F
	SAHOTA	Ravinder Singh	M
	SIDHU	Jaswinder	?

Some Sikhs give only first name and Singh or Kaur. Ask whether they would like to be recorded under their family name. If so, make sure that the patient will always give the full name in future.

If people do not use a family name, enter Singh or Kaur as the surname:
Baljit Kaur, Ravinder Singh.

RECORD:	Surname	Other names	M/F
	KAUR	Baljit	F
	SINGH	Ravinder	M

Record the name of the husband or father for extra identification.

5.4 HOW TO CALL OR ADDRESS A SIKH PERSON

FORMALLY use title + full name: Mrs Baljit Kaur Gill, Mr Ravinder Singh.

Sikhs who have become accustomed to the way British people use names may give and accept title + family name: Mrs Gill, and find it acceptable to be addressed like this. However, this may not be acceptable to some conservative or devout Sikhs. Use title + full name unless you are sure that the shorter form is acceptable.

INFORMALLY it is normal to use the first name: Baljit. Use first name + Singh or Kaur to indicate respect, the traditional polite form of address among Sikhs. Ask if in doubt.

Possible confusion when addressing Sikhs

Mrs Kaur's husband is never Mr Kaur, since Kaur is a female title. He may be Mr Singh, or he may be using a family name.

Mr Singh's wife will almost always be Mrs Kaur. However, she may be Mrs Singh, but will usually give Kaur as the middle name, since first name + Singh indicates a man.

Calling out Mrs Kaur or Mr Singh without first names in a clinic waiting room will cause confusion if there are several Sikhs there.

5.5 COMMON PROBLEMS

5.5.1 Duplicate records

Patient has two sets of records as Kaur, Baljit and Gill, Baljit Kaur.

Sikhs who have begun to use a family name may, unless they informed receptionists, have two separate sets of records.

5.5.2 Untraceable records

Patient gives his name as Jaswinder Singh Bhambra. Records eventually found under Singh, Jaswinder.

If you cannot trace the record of a Sikh patient under the family name, check whether he or she was previously recorded under Singh or Kaur.

5.5.3 Adopting a family name

People who wish to begin to use a family name may need help and encouragement, particularly if they speak little English. Always use the full name when addressing a patient who has only just begun to use a family name.

5.6 TEST YOURSELF ON SIKH NAMES

All these people are Sikh patients. Some of their names have been incorrectly recorded.

Enter them all as correctly as you can below. Put a question mark where you do not know or have not enough information. Note as much as you can about each name.

The answers and explanations are on the next page.

1. Jaswinder Singh Bhambra
2. Narinder Dhaliwal
3. Surjeet Singh
4. Baljit Singh Jutla
5. Baljit Kaur Jutla
6. Kuldip Kaur
7. Satwant K Sahota
8. Balwinder Singh
9. Harbans Kaur Singh
10. Amarjit S Grewal
11. Balwinder Singh Kaur

SURNAME	OTHER NAMES	M/F

ANSWERS

The numbers in brackets refer to paragraphs in the text.

/ indicates that the name is correct. X indicates an error.

1. Jaswinder Singh Bhambra

SURNAME	OTHER NAMES	M/F
BHAMBARA	Jaswinder Singh	M

/

2. Narinder Dhaliwal

DHALIWAL	Narinder	?
----------	----------	---

/ X No religious name. Cannot tell sex from first name.

3. Surjeet Singh

SINGH?	Surjeet	M
--------	---------	---

No family name given. Enter one if he wishes, and enter Singh as middle name. Otherwise enter Singh as surname with father's name as extra identification. Singh may be the surname of the whole family. (5.2.3)

4. Baljit Singh Jutla

JUTLA	Baljit Singh	M
-------	--------------	---

/

5. Baljit Kaur Jutla

JUTLA	Baljit Kaur	F
-------	-------------	---

/ Nos. 4 and 5 may be brother and sister.

6. Kuldip Kaur

KAUR?	Kuldip	F
-------	--------	---

No family name given. Enter one if she wishes to use one and enter Kaur as middle name. Otherwise enter Kaur as surname with husband's or father's name as extra identification.

7. Satwant K Sahota

SAHOTA	Satwant Kaur	F
--------	--------------	---

/ K stands for Kaur.

SURNAME	OTHER NAMES	M/F
SINGH?	Balwinder	M

8. Balwinder Singh

No family name given.

9. Harbans Kaur Singh

SINGH?	Harbans Kaur	F
--------	--------------	---

This may be an error made by a recording clerk or it may be an adaptation to the British system (5.2.3). Check with the patient and, if necessary, amend records accordingly. If her name is Harbans Kaur Singh, call and address her by her full name and not as Harbans Singh.

10. Amarjit S Grewal

GREWAL	Amarjit Singh	M
--------	---------------	---

✓ S stands for Singh.

11. Balwinder Singh Kaur

?	Balwinder	?
---	-----------	---

X There is no convention by which a female title could correctly follow a male name, or by which a woman could have Singh as a middle name. Find out the sex and last name of this patient. (Mistakes of this kind have occurred in maternity wards where eg. a baby, Balwinder Singh, was born to a mother whose second name was Kaur.)

6.0

MUSLIM NAMES

These notes apply only to Asian Muslims from the Indian subcontinent and East Africa. They do not apply to Muslims from the Middle East, from other parts of Asia, or from Africa, who have different naming systems.

6.1

THE ASIAN MUSLIM NAMING SYSTEM

The most important differences from the British system are:

- men and women have naming systems completely different from each other.
- there is usually no shared family surname.
- a man's first name cannot usually be used alone to address him.
- a woman's second (last name) is usually a female title, not an identifying name.

6.2

NO SHARED FAMILY SURNAME

There is no tradition of a family surname among Muslims from rural areas: each member of a family usually has a name completely different from other members.

This is a typical Asian Muslim family with no shared family name:

Husband: Mohammed Hafiz Rahman
Wife: Jameela Khatun
Sons: Mohammed Sharif
 Liaquat Ali
Daughters: Shameema Bibi
 Fatma Jan

Some Muslim men, and some Muslim families, do use a shared name.

People from urban areas may have used one before they came to Britain.

Other people (particularly men) may have begun to use one in Britain
to fit in with the British system.

7.0

MALE MUSLIM NAMES

This section gives guidelines and examples of how to use and record the names consistently and correctly, and aims to help people to avoid using them in an offensive way. In attempting to translate the system into terms that make sense to British people, these notes may seem odd or unnecessarily specific to Muslims.

7.1

THE BASIC PATTERN

Male Muslim names usually have two or three parts, and occasionally four, or even five.

Mohammed Khalid Qureshi	Habib Ullah
Mohammed Safdar	Yunus Ali Choudrey
Ahmed Shehab Uddin	Bahadur Khan
Suleiman Mia	Mohammed Abdul Rahman Salimi
Hafizul Islam	Habibur Rahman
Gulam Mohammed	Wahid Akhtar
Allah Dittah	Sheikh Mohammed Aziz

The male Muslim naming system has three levels of formality.

1. Family and close friends normally use just the personal name, usually the first or second name.
2. Other people in informal situations use the calling name, usually the first two names together.
3. Formal official usage is the full name.

Mohammed Khalid Qureshi is called Khalid (personal name) by his family and close friends, Mohammed Khalid (calling name) by other friends and acquaintances, and Mohammed Khalid Qureshi (full name) in formal situations.

Mohammed Safdar is called Safdar (personal name) by his family and close friends, and Mohammed Safdar by other friends and acquaintances. In this case the calling name is the same as the full name.

7.2 CALLING NAMES

Informally, except by family and close friends, Muslim men should generally be addressed by a two-part name, known here as a 'calling name' to distinguish it from a personal name. Most health workers will use the full name. Where a less formal relationship develops, however, it is in most cases safe to use the first two names as a calling name. Since 'calling name' is a term used to help British people understand the Muslim system, it will not mean anything to most Muslim men. Do not ask "What is your calling name?".

In these examples, the calling names are underlined:

<u>Mohammed Khalid Qureshi</u>	<u>Habib Ullah</u>
<u>Mohammed Safdar</u>	<u>Yunus Ali Choudrey</u>
<u>Ahmed Shehab Uddin</u>	<u>Bahadur Khan</u>
<u>Suleiman Mia</u>	<u>Mohammed Abdul Rahman Salimi</u>
<u>Hafizul Islam</u>	<u>Habibur Rahman</u>
<u>Gulam Mohammed</u>	<u>Wahid Akhtar</u>
<u>Allah Dittah</u>	<u>Sheikh Mohammed Aziz</u>

In a two-part calling name, one of the parts is the personal name. The other part is usually a religious name or a name with religious significance. The personal name may come first or second. Here are some examples, where the personal name (underlined) comes first.

<u>Shehab</u> Uddin	<u>Habib</u> Ullah
<u>Hafizul</u> Islam	<u>Yunus</u> Ali
<u>Gulam</u> Mohammed	<u>Habibur</u> Rahman

Here are some examples where the personal name (underlined) comes second:

Mohammed <u>Khalid</u>	Allah <u>Dittah</u>
Mohammed <u>Safdar</u>	Mohammed <u>Aziz</u>

A few people have a one-part calling name only, a personal name:
Suleiman, Bahadur.

Unlike the other calling names in these lists, Wahid Akhtar does not contain a religious name. Wahid and Akhtar are both personal names.

7.2.1 Grammatical links

Some two-part calling names are linked by a grammatical participle: ur, ul, ud. The two names together form a name with a religious meaning:
(personal names underlined here)

<u>Habibur</u> Rahman	<u>Monir</u> Uddin	<u>Mahmoodul</u> Haq
<u>Shehab</u> Uddin	<u>Najib</u> Ullah	<u>Hafiz</u> Ullah
<u>Abdul</u> <u>Rahman</u>	<u>Azizur</u> Rahman	<u>Noor</u> Uddin
<u>Abdul</u> <u>Aziz</u>	<u>Ziaul</u> Hassan	<u>Shafiur</u> Rahman
<u>Fazalur</u> Rahman	<u>Shafiul</u> Hussein	<u>Hafizul</u> Islam

These names are often used incorrectly by non-Muslims with the participle added to the end of the first name or to the beginning of the second name.

This makes nonsense of a name, and may also lead to confusion if in some records the participle is separated from the name.

Habibur Rahman (correctly written Habib-ur-Rahman): Friend (Habib) of (ur) the Merciful (Rahman). Personal name: Habib (not Habibur).

Shehab Uddin (correctly written Shehab-ud-Din): Meteor (Shehab) of (ud) faith (Din). Personal name: Shehab.

Abdul Rahman: Servant (Abd) of (ul) the Merciful (Rahman). Personal name: Rahman.

7.2.2 Personal names: Some common personal names have parallel male and female forms: Amin (m) and Amina (f), Aziz (m) and Aziza (f). Some names such as Shameem, Naseem, may be used by Asians in the same form for males and females.

7.3 RELIGIOUS AND PERSONAL NAMES

Most Muslim men have a religious name. It indicates that the man is a Muslim and it is considered the most important part of his name. The religious name should not be used alone but always as part of a two-part calling name.

Allah, (which becomes Ullah when it follows another name) and Mohammed are always religious names. Allah (and Ullah) is the name of God and Mohammed is the name of the prophet. To address a devout Asian Muslim by any of these names alone is as offensive as addressing a devout Christian as Christ or God. (Mohammed is usually acceptable as a personal name to non-Asian Muslims, such as Middle Eastern or African Muslims. It is also acceptable to a very few Asian Muslims, but this is rare.)

Ahmed, Ali, and Hussein are other common important Muslim religious names, but can also sometimes be personal names.

Ahmed is particularly sacred to members of the Ahmeddiya Muslim sect of whom there are a few members in Britain. Ali (the name of the Prophet Mohammed's son-in-law) and Hussein are particularly sacred to members of the Shia Muslim sect, who in Britain, are mainly of Gujarati (Indian) origin. For these sects these names have a strong religious significance and are not used alone as personal names. (There are two major sects of Islam. The Sunni Muslims and the Shia Muslims. Most Pakistanis and Bangladeshis are Sunni Muslims. Most Indian Muslims are Shia Muslims. Many Gujarati Muslims belong to the Ismaili sect which is a sect division within the Shia Muslims, and is led by the Aga Khan.)

There is a kind of hierarchy of Asian Muslim religious names, and in two-part calling names when both names are religious, such as Mohammed Ali, Mohammed Hussein, or Hussein Ullah, then Allah (Ullah) or Mohammed are always the religious names, and the other names are personal names. In a name like Hussein Ali, either could be the personal name. However, the two names would almost always be used as one by a British health worker. If you need to use the personal name, ask which it is.

There are also other names with religious significance which may be used in a two-part calling name. These often refer to the attributes of God: Aziz (Almighty), Haq (Truthful), Malik (Sovereign), Noor (Light), Rahman/Rehman (Merciful). Also, eg. Aleem (All-knowing), Baseer (All-seeing), Bir (Benefactor), Ghaffar (Oft-forgiving), Hafiz (Protector), Hakkam (Judge), Hakeem (Wise), Haleem (Clement), Jabbar (Compeller), Kabeer (Great), Kareem (Bounteous), Khaliq (Creator), Latif (Subtle), Majeed (Glorious),

Maajid (Illustrious), Mujeeb (Responder), Rahim (Compassionate), Raqeeb (Vigilant), Rashid (Wise), Ra'uf (Most Kind), Samad (Sanctuary), Wadood (Benevolent), Wajid (Entire).

Which is the personal name depends on the meaning of the two names together:

For example, in the calling name, Habib-ur-Rahman, Habib is the personal name; in the calling name Abdul Rahman, Rahman is the personal name. Abdul is never a personal name. It means "servant of". The personal name is the name that follows Abdul.

7.3.1 Misuse of Religious names

Although the most important Muslim religious names, Allah and Mohammed, should not be used alone either as personal name or surname for Asian Muslims, in Britain they often are. To address a Muslim just as Mohammed can give offence. Similarly, it is incorrect to address Gulam Mohammed as Mr Mohammed. He is Mr Gulam Mohammed.

Some Asian Muslims have become resigned to the fact that British people often use their religious names wrongly and may even give their names to British people in this incorrect way because it is the name in the records. To a devout Muslim, however, this usage is never acceptable.

A few Muslims have stopped using their religious name in Britain to avoid it being misused. Mohammed Khalid may drop the name Mohammed to stop British people addressing him as Mohammed. He may begin to use only one name, Khalid. Similarly, Gulam Mohammed may drop Mohammed because he finds Mr Mohammed offensive. He may use only one name, Gulam, as both first and surname with all British people and organisations.

OTHER NAMES

Most Asian Muslim men have a calling name only. However, some men also use another name, usually following the calling name.

This other name may be a male family name, the last part of the father's calling name, a male title (Mia/Miah). Only the first of these is likely to have been used in the Indian subcontinent and to be on passports and official documents issued overseas.

Muslims from East Africa and Indian Muslims from Gujarat are more likely to arrive in Britain using a shared family surname. In this case use the established surname in the same way as a British surname.

7.4.1 Hereditary male names

In Pakistan and Bangladesh most men in rural areas do not use any name other than their calling name.

Although every family has a hereditary name which is handed down to all the sons, these male family names are used only in urban areas or by families with some status in rural areas. They are not generally used as identifying names. In Britain, however, some Asian Muslim men are beginning to give their family name as a last name.

Examples of hereditary names used as surnames:

Mohammed Khalid Qureshi Ali Yunus Choudrey

Hafiz Ullah Rizvi Bahadur Khan

There are only a few of these and they are fairly easily recognisable. They are never personal names. Their meanings usually indicate the family's social position or the person from whom the family is descended.

Many male Muslim hereditary names end in *-i*, meaning 'belonging to', as in Qureshi (of the Qureshi tribe), Pakistani (of Pakistan).

The hereditary family name is usually, but not always, the last name.

In this example of three brothers, it comes first:

Sheikh Mohammed Syed

Sheikh Mohammed Yusuf

Sheikh Mohammed Yunus

However, once they have understood how the British naming system works, most Muslim men who use a hereditary family name give it last as a surname. Always check with the patient if there is any doubt which name he uses as his surname.

7.4.2 Last part of father's calling name (his personal or religious name) used as surname

This is an adaptation that only occurs in Britain and may be used by someone whose father does not use a hereditary family name.

<u>Father</u>	<u>Son</u>	<u>Son's name in Records</u>
Mohammed Iqbal	Mohammed Anwar	Mohammed Anwar Iqbal
Allah Dittah	Fazalur Rahman	Fazal Rahman Dittah
Mohammed Afzal	Sharif	Sharif Afzal
Mohammed Rafiq	Ali Mohammed	Ali Mohammed Rafiq
Abdul Aziz	Yusuf	Yusuf Aziz

Children born or starting school in Britain may be assigned their father's last name as an official surname. Note the importance of addressing by his full name anyone whose name has been adapted like this. Do not use just title and last name. In some cases however, where the father's second name is a religious name, this method of assigning a surname can give

offence. Try to find out what surname, if any, the whole family wishes to use.

7.4.3 Mia used as surname

Mia (alternative spelling, Mian) is a male title like Mr., often used in Bangladesh after a man's calling name to indicate respect. In Britain, Bangladeshi men who are asked to provide a surname may give this title, eg. Mohammed Yunus Mian, though it is meaningless in their own terms and is not useful as a means of identification.

In such cases always use the man's full name to address him.

7.4.4 Deciding to use a surname

For Muslims who have not used any other name but the calling name before they came to Britain, the decision of whether to begin to use an additional name is a complicated one. It may involve the whole family and legal and bureaucratic processes so that all their names should be the same on all documents and in all agencies. Because the Asian Muslim communities in Britain are fairly new, there is still much adaptation and change, and a good deal of confusion on both sides over names in records.

7.5 USING AND RECORDING MALE MUSLIM NAMES

It is often difficult for a non-Muslim to tell which part or parts it is correct to use for which purpose. The following general guidelines should work in most cases.

7.5.1 Formal and Official usage

For all FORMAL or OFFICIAL purposes use the whole full name. This is always acceptable.

In Pakistan and Bangladesh, records are always filed under the full name, with the father's or husband's full name also noted for extra identification.

For British records, continue to use the established British system and enter the last part of a Muslim name as the surname for filing. Check with the patient that this is the name always given as his last name. Remember that this 'surname' is not usually a surname in the British sense. It cannot generally be used with a title as a form of address, and it is not usually shared by anyone else in the family unless they have also changed their names in the same way. It is merely the name under which this patient's records are filed.

Always call or address a Muslim patient by title + full name. Whatever recording errors have been made in the past, you will then be sure that the patient will respond and will not be offended.

7.5.2 Recording the names

1. Get the full name. Check that you have all the names.
2. Enter the last part of the full name as the surname. Check with the patient that this is correct. Check the spelling of the surname. Alternative spellings of some names: Kamar, Qamar, can make files very difficult to find.

It is possible that a few people may not give all their names every time, or may give their names in different orders. If there are any problems, press for the full name and check that the patient agrees with the name you record as the surname. Use the full name when you are calling or speaking to the patient.

If somebody has a calling name only, note his father's name on the record to help in identifying and tracing his records. Many calling names are very common and an extra method of identification is essential.

7.5.3 Informal usage

If you develop a close personal relationship, use the calling name. If there is any doubt, check with the patient what you should call him.

Relationships with the opposite sex are almost always formal in Asian culture, and particularly among Muslims. It is unlikely, for example, that a female health visitor will develop a close informal relationship with an adult male, though she may be on first name terms with his wife. In Muslim social convention she would always address an adult man by his full name.

TEST YOURSELF ON MALE MUSLIM NAMES

All these people are Asian male Muslim patients. Some of their names have been incorrectly recorded.

Enter them all as correctly as you can below. Put a question mark where you do not know or have not enough information. Note as much as you can about each name.

The answers and explanations are on the next page.

1. Mohammed Ali Chaudry
2. Habib Ullah
3. Rafiq Ahmed
4. Mohammed
5. Sharif Miah
6. Mohammed Hussein Rahman
7. Tariq Ali Khalid Aziz
8. Gulam Mohammed
9. Mohammed Usmani
10. Khaliq
11. Azizur Miah

SURNAME	OTHER NAMES

ANSWERS

The numbers in brackets refer to paragraphs in the text.

/ indicates that the name is correct, X indicates an error.

Always address people by full name or calling name, not surname alone.

1. Mohammed Ali Chaudry

SURNAME	OTHER NAMES
CHAUDRY	Mohammed Ali

/ Note that there are several spellings of Chaudry.

Personal name: Ali (7.3)

2. Habib Ullah

ULLAH?	Habib
--------	-------

Calling name Habib Ullah. Personal name: Habib. Note father's name for extra identification.

3. Rafiq Ahmed

AHMED	Rafiq
-------	-------

/ Calling name: Rafiq Ahmed. Personal name: Rafiq. Note father's name for extra identification.

4. Mohammed

?	?
---	---

X This is clearly wrong. Mohammed is never correctly used as a name alone. Get at least one more name. If he has a two-part calling name only, note father's name for extra identification.

5. Sharif Miah

MIAH	Sharif
------	--------

/ Miah is a title and so not much use for identification. (7.4.3)

Note father's name on record.

6. Mohammed Hussein Rahman

RAHMAN	Mohammed Hussein
--------	------------------

/ Rahman is not a traditional family name. In this case, Mohammed Hussein is probably using the second part of his father's calling name, Rahman as a family surname. This is an adaptation made only in Britain. (7.4.2)

SURNAME	OTHER NAMES
AZIZ	Tariq Ali Khalid

7. Tariq Ali Khalid Aziz

✓ Tariq Ali is his calling name (Personal name: Tariq, Religious name: Ali). Khalid Aziz is also a calling name, probably his father's which he is using as a surname. Check with the patient which name he wishes to use as his surname. The more usual adaptation is to adopt only the father's last name, in this case Aziz, not his whole calling name. Make sure you and the patient agree with the name on his record. Call or address him by his full name to minimise confusion.

8. Gulam Mohammed

MOHAMMED	Gulam
----------	-------

✓ Calling name: Gulam Mohammed. Personal name: Gulam. Always use the full name.

9. Mohammed Usmani

USMANI	Mohammed
--------	----------

X Personal name missing. Usmani is a hereditary family name (7.4.1). Mohammed is one part of a two-part calling name. Find out the personal name and enter it in records. Use the full name to address or call the patient. This is a common mistake with Muslim names in British records because the British pattern is often to omit the middle name. This will not work with Muslim names where the middle name is often the most important name.

10. Khaliq

KHALIQ	Khaliq
--------	--------

X? It is most unusual to have only one name. This is most likely to have been a previous recording error. Try to get the man's other name(s). This may however be an adaptation if a man has decided to stop using his religious name in Britain. (7.3.1)

11. Azizur Miah

MIAH	Azizur
------	--------

X Personal name Aziz, but second part of calling name missing. The man's calling name is Aziz-ur-second name. His surname is Miah. Note his father's name as well for extra identification.

8,0

FEMALE MUSLIM NAMES

According to Muslim tradition there is no convention by which women use the same last name as their husbands, fathers or brothers.

8,1

THE BASIC PATTERN

Most Muslim women from rural areas have two names. Neither of the two names is a shared family surname.

Amina Begum Aziza Khatun

Razia Bibi Fatma Jan

Mehrun Nessa Nasreen Akhtar

8.1,1 The FIRST NAME is always the personal name.

The personal name is used alone only among family and close friends and with children.

8.1.2 The SECOND NAME is usually a title: Begum, Khatun, Bibi. It may sometimes be a second personal name: Jan, Nessa, Akhtar.

Female titles:

Bano, Begum, Bi, Bibi, Khanum, Khatoon, Sultana

They are all equivalent to either Miss or Mrs, and are used by both married and unmarried women. However, Begum is considered to be slightly more respectful than Bibi, so it is possible, though very rare, that a woman's title may be changed to Begum when she marries, as a sign of the status of her husband.

Because titles come second they have often been entered as surnames.

There are large numbers of records filed under Bibi, Begum, Khatoon.

Among the urban professional classes in Pakistan, Begum may sometimes be used as Mrs. with a husband's family name, as in the British system: Begum Choudhurey, Begum Aga Khan. This is very rare in Britain except among the wives of Pakistani diplomats. It is probably unimportant for the purposes of NHS records.

Second personal names

The most common second personal names are Akhtar (which means Chosen One), Jan (Soul), Nessa/Nissa (Ladies: used in the form un-Nessa, meaning Among the Ladies), and Kausar (Heavenly Drink). A few other female personal names may occasionally be used as second names. (Akhtar and Jan can also be male or female first names, or a male second name.)

The second personal name or the title is usually given at birth.

8.2 POSSIBLE ADAPTATIONS IN BRITAIN

8.2.1 Using a shared family name

Some Muslim women, particularly as they begin to have more contact with British society, choose to adopt a form similar to the British system and use their husband's hereditary name as a shared family name: Razia Bibi married to Mohammed Yusuf Chaudrey becomes Razia Bibi Chaudrey or possibly Razia Chaudrey. However, this would hardly ever be done in Pakistan or Bangladesh and seems extraordinary and unacceptable to most conservative Muslim women. Many women find it unthinkable to have their names changed.

In Pakistan or Bangladesh, for a Muslim woman to adopt her husband's name usually indicates that she has undertaken a public role, eg. as a doctor, lawyer, politician etc. It indicates a major personal step, and in traditional Muslim terms, possibly a separation from the normal role of women. Most rural Muslim women would consider themselves to be stepping very much out of place if they began to use their husbands' name. Muslim women in Britain are only likely to be prepared to do so if they speak English and have had a good deal of contact with British people and institutions. Consequently only Asian Muslim women from professional families or those brought up in Britain are likely to use a shared family surname.

8.2.2 Using a husband's or father's personal name

The wife and daughters of a man who does not use a hereditary name may occasionally adopt the last part of his calling name: Nasreen Akhtar married to Mohammed Rafiq becomes Nasreen Akhtar Rafiq. To adopt a male personal name is, however, even stranger than adopting a male family name. If it does occur, always use title + full name, and not just title + man's personal name. Call her Mrs Nasreen Akhtar Rafiq, or Mrs Nasreen Akhtar, not Mrs Rafiq, which is equivalent to Mrs John for the wife of John Smith.

The wife and daughters of a man whose second name is a religious name: Gulam Mohammed, may have no acceptable choice if they wish to begin to use a family surname. Mohammed cannot be used as a name alone and is not generally an acceptable surname.

8.3 USING AND RECORDING FEMALE MUSLIM NAMES

8.3.1 First name and title

Where a woman has only these two names, record the second name as her surname.

Amina Begum

Mehrun Nessa

RECORD:	Surname	Other names	M/F
	BEGUM	Amina	F
	NESSA	Mehrun	F

Mehrun Nessa's real name is Mehr-un-Nessa, ie. Blessing (Mehr) among the (un) Ladies (Nessa). Her personal name is Mehr not Mehrun. Qamarun Nessa in the same way, is Qamar (Moon) un (among the) Nessa (Ladies).

Use the full name to call or address these patients.

For further identification in records indicate the name of the husband or father on the record with w/o (wife of), or d/o (daughter of).

Mrs Amina Begum's husband is Mr Mohammed Ali.

Their daughter is Miss Nasreen Akhtar.

RECORD:	Surname	Other names	M/F
	BEGUM	Amina w/o Mohammed Ali	F
	AKHTAR	Nasreen d/o Mohammed Ali	F

FORMALLY, address or call patients by title + full name.

INFORMALLY, use the personal name alone: Amina, Nasreen.

Do not address or call Amina Begum as Mrs Begum. Begum is just a female title and does not identify anyone. If you have several Muslim women in the room all or none may respond.

Since Begum, Bibi, Nessa and so on, are female titles or names, Amina Begum's husband is never Mr Begum, nor Mehrun Nessa's husband Mr Nessa.

8.3.2 Woman using a shared family surname

If a woman gives a shared family surname as her last name, enter her name in the normal way. Use her full name when calling or addressing her.

Razia Bibi Chaudrey

Zarika Shah

RECORD:	Surname	Other names	M/F
	CHAUDREY	Razia Bibi	F
	SHAH	Zarika	F

FORMALLY, address Razia Bibi Chaudrey as Mrs Razia Bibi Chaudrey or Mrs Razia Bibi.

INFORMALLY, address her as Razia.

Zarika Shah has dropped her female title or second name and is presumably accustomed to hearing her name in this form. This is more likely to be true of girls born and brought up here than of women who came to Britain as adults.

FORMALLY, address her as Mrs Zarika Shah or Mrs Shah.

INFORMALLY, address her as Zarika.

Note that Muslim women who have adopted a new surname for British records, may still not hear or respond to this name if they are called by it, since it is unfamiliar to them. Unless you are sure that a Muslim woman is accustomed to using a family name, it is always wisest to use her full name when calling her.

TEST YOURSELF ON FEMALE MUSLIM NAMES

All these people are Asian female Muslim patients. Some of their names have been incorrectly recorded.

Enter them all as correctly as possible below. Put a question mark where you do not know or have not enough information. Note as much as you can about each name.

The answers and explanations are on the next page.

1. Razia Begum
2. Nassim Bibi Rizvi
3. Khatoon Salamat
4. Abida Khan
5. Akhtar Bi
6. Zeenat Jan
7. Parveen Khatoon Hussein
8. Mumtaz Begum Kanum

SURNAME	OTHER NAMES

ANSWERS

The numbers in brackets refer to paragraphs in the text.

/ indicates that the name is correct, X indicates an error.

SURNAME	OTHER NAMES
BEGUM	Razia

/ Address by full name. Record husband's/father's name for extra identification. (8.3.1)

2. Nassim Bibi Rizvi	RIZVI	Nassim Bibi
----------------------	-------	-------------

/ Uses husband's/father's hereditary name as surname. (8.2.1)

3. Khatoon Salamat	KHATOON	Salamat
--------------------	---------	---------

X Names wrong way round. Salamat is a female personal (first) name. Khatoon is a female title. Check with the patient before changing it.

4. Abida Khan	KHAN	Abida
---------------	------	-------

/ Has adopted father's/husband's hereditary name as surname. Either she or the person who recorded her name has omitted her second name. Check whether she wishes to retain it. If she does, always include it when addressing her formally. (8.2.1)

5. Akhtar Bi	BI	Akhtar
--------------	----	--------

/ Akhtar can be a first name but is more commonly a second personal name. Check that the name is right as recorded here. Record husband's/father's name for extra identification.

6. Zeenat Jan	JAN	Zeenat
---------------	-----	--------

/ Jan is second personal name. Record husband's/father's name for extra identification.

7. Parveen Khatoon Hussein

SURNAME	OTHER NAMES
HUSSEIN	Parveen Khatoon

/ Using second part of father's/husband's calling name as shared family surname. Use full name when calling her. Address her formally by full name or as Parveen Khatoon (her own name).

8. Mumtaz Begum Kanum

KANUM	Mumtaz Begum
-------	--------------

X Impossible. Two female titles: Begum and Kanum. This is always wrong. Find out which the patient uses and correct the record. Record husband's or father's name for extra identification.

9.0

MUSLIM FAMILIES

9.1

RECORDING THE NAMES

9.1.1

Family with a shared surname

Where a family is using a shared family surname there should be no problems in recording them as a family.

9.1.2

Family with no shared surname

Where the family does not have a shared last name, each member can be recorded under his or her own name, but the relationship with the father or husband should also be noted on the record card.

Husband: Mohammed Hafiz

Wife: Jameela Khatoon

Son: Noor Uddin

Daughter: Shameema Bibi

RECORD:	Surname	Other names	M/F
	HAFIZ	Mohammed	M
	KHATOON	Jameela w/o Mohammed Hafiz	F
	UDDIN	Noor s/o Mohammed Hafiz	M
	BIBI	Shameema d/o Mohammed Hafiz	F

This is the method of identification used in records in the Indian subcontinent.

Adaptation

In some families the younger sons and daughters (born after their parents have been in Britain some time) may be given a family name which

they share with their father while the mother and older siblings retain their own names.

In others, the father and sons may use a family name but the mother and daughters may not.

Husband: Mohammed Yunus Qureshi

Wife: Razzwana Jan

Sons: Mohammed Yousif Qureshi

Mohammed Yaqub Qureshi

Abdul Rahman Qureshi

Daughters: Ismat Bibi

Mehrun Nessa

Because adopting a surname is a matter of individual choice and adaptation, there is not necessarily any uniformity in the way people adapt. Women, who have in general least contact with British people and institutions, are least likely to see any reason to change their names. Do not expect a shared family surname in Muslim families.

9.2 AVOIDING CONFUSION WITHIN A FAMILY

In many Muslim families all the boys have the same religious name preceding their personal name. In this case it is particularly important to use the full name to avoid confusion, especially if they all use the same shared family name.

Father: Mohammed Yunus

Sons: Mohammed Azad Yunus

Mohammed Syed Yunus

Mohammed Iqbal Yunus

In this example all the sons use Yunus, their father's personal name, as their surname.

If the middle name is omitted all the boys become M. Yunus or Mohammed Yunus. In the Muslim system, all the names are important.

9.3 GUJARATI MUSLIM NAMES

Most of the Indian Muslims in Britain come from Gujarat, and most Gujarati Muslims usually already have a shared family surname, patterned on the Hindu family name system. A few may have a Hindu family name, eg. Patel. They can be recognised as Muslims by their first names: Mohammed Sharif Patel, Yusuf Patel, Naseem Patel.

9.4 TEST YOURSELF ON MUSLIM NAMES

All these people are Asian Muslim patients. Some of their names have been incorrectly recorded.

Enter them all as correctly as possible. Put a question mark where you do not know or have not enough information. Note as much as you can about each name.

The answers and explanations are on the next page.

SURNAME	OTHER NAMES	M/F
1. Mohammed Naseem <u>Chaudrey</u>		
2. Mohammed <u>Suleiman</u>		
3. Yusuf <u>Nawaz</u>		
4. Salma <u>Begum</u>		
5. Mohammed <u>Qureshi</u>		
6. Aziza Bibi <u>Iqbal</u>		
7. Habib <u>Ullah</u>		
8. Mehrun <u>Nessa</u>		
9. Begum Nasreen <u>Akhtar</u>		
10. Razia <u>Ullah</u>		
11. Ashraf Begum <u>Iqbal</u>		

ANSWERS

The numbers in brackets refer to the paragraphs in the text.

/ indicates that the name is correct, X indicates an error.

	SURNAME	OTHER NAMES	M/F
1. Mohammed Naseem Chaudrey	CHAUDREY	Mohammed Naseem	M

/ Personal name: Naseem. Calling name: Mohammed Naseem. Never just Mohammed alone. (7.3)

2. Mohammed Suleiman	SULEIMAN	Mohammed	M
----------------------	----------	----------	---

/ Personal name: Suleiman. Calling name: Mohammed Suleiman. No other name. Record father's name for extra identification.

3. Yusuf Nawaz	NAWAZ	Yusuf	M
----------------	-------	-------	---

/ This may be a two-part calling name, with two personal names. It is more likely that Yusuf is the patient's own personal name and Nawaz is his father's personal name (eg. his father's name may be Mohammed Nawaz). The patient's own second name may be missing, check and insert if necessary.

4. Salma Begum	BEGUM	Salma	F
----------------	-------	-------	---

/ Address by full name (not Mrs/Miss Begum). Record husband's/father's name for extra identification.

5. Mohammed Qureshi	QURESHI	Mohammed	M
---------------------	---------	----------	---

X Personal name missing. Qureshi is a hereditary male family name. Find out his personal name and address him formally by Mohammed + personal name + Qureshi, and informally by Mohammed + personal name (not Mohammed alone).

SURNAME	OTHER NAMES	M/F
IQBAL	Aziza Bibi	F

6. Aziza Bibi Iqbal

✓ She has adopted her husband's/father's second name (his personal name) as a shared family surname. Unless she is accustomed to using it, always address her by her full name or as Aziza Bibi.

ULLAH	Habib	M
-------	-------	---

7. Habib Ullah

✓ Address by full name, not Mr Ullah.

NESSA	Mehrun	F
-------	--------	---

8. Mehrun Nessa

✓ Personal name: Mehr. Address formally by full name, not Mrs Nessa.

AKHTAR	Nasreen Begum	F
--------	---------------	---

9. Begum Nasreen Akhtar

X This needs checking. Nasreen is definitely her personal name and should come first. Begum is a female title and Akhtar is a second personal name. One of them is probably redundant. However, Akhtar is occasionally a male second personal name and may be her husband's or father's. If so, she may be Nasreen Begum, Nasreen Akhtar, or if she is married to a man whose last name is Akhtar she could be Nasreen Begum Akhtar.

ULLAH	Razia	F
-------	-------	---

10. Razia Ullah

✓ Ullah is the second part of the husband's two-part name which has been added to the wife's name as a surname. Find out the woman's own second name. Also find out whether she wishes to use this name, which, strictly speaking, is offensive, as a surname, or whether it was erroneously assigned to her by a British person. She may prefer to use her husband's full name, Habibullah, as her surname.

IQBAL	Ashraf	M
-------	--------	---

11. Ashraf Begum Iqbal

X This name, which cannot be correct, is taken from an actual record. His name is Ashraf. His mother's name is Shahida Begum. When he was born his name was recorded as Ashraf Begum. His parents then decided to give him his father's last name (personal name) as a surname. Delete Begum.

10.0

SPELLING, PRONUNCIATION, DATES OF BIRTH, PASSPORTS AND NAMING CHILDREN

10.1

SPELLING

All Asian names written in Roman script are a transliteration from another script, the Arabic script used in Pakistan, the Devanagri script (or similar) in Gujarat and Northern India, and in Bangladesh, and the Gurmukhi script in the Indian Punjab . In their own scripts each name can only be spelt one way. In English, spelling is extremely complicated and the same sound can be spelt in several different ways. But for British words and names there are conventions of correct spelling which reduce the possible confusion: the surname is usually spelt Taylor, but the occupation is spelt Tailor; Cook can be spelt Cooke but not Cooock or Cuk; McDonald can be spelt MacDonald or Macdonald but not Mackdonald or MkDonald or MakDonald. If someone has an unusually spelt name, eg. Tomson instead of Thomson, he usually points it out to avoid mistakes.

With Asian names transliterated into English letters, there are problems. There are few rules or conventions regarding the spelling of Asian names in English. (We have a few conventions: the spelling of Singh, Kaur and Begum). Because there are generally no conventions, an Asian name may be spelt in any way that approximates to its sound. The several ways of spelling the same name are usually all equally correct.

The Asian name which probably has the most spellings is the Bengali name Choudhurey, which is also spelt Chaduhary, Chadhury, Chauderi, Chaudhary, Chaudhari, Chaudhery, Chaudhory, Chaudhri, Chaudry, Choudehury, Choudray, Chowdhary, Chowdhery, Chowdhry, and more.

Other examples with fewer variations are Mahmood/Mahmud; Takkar/Takar/Tukkar; Grewal/Gurewal/Garewal/Grawal; Sadique/Siddique/Sadiq/Sidik/Sadik; Majid/Majeed; Kamar/Qamar; Younis/Yunis/Younus/Yunus.

Many sounds exist in Asian languages that we cannot hear or spell in English. For example, there are four 'd's in Asian languages: two like the English 'd' and two more explosive than a 'd' but not quite a 't'. The more explosive 'd's are often written 'dh' in English: Dhaliwal, Dhillon, Choudhury. To Asian ears the 'dh' in Dhaliwal and Dhillon is completely different from the 'dh' in Choudhury. But most English people cannot hear the difference and there is no way of showing it in English spelling.

The distinction between these sounds make a difference to the meanings of words: for example 'Takrar' and 'Thakrar' (with the more explosive 't') mean two different things to Asian people (as different and obvious as 'cap' and 'cup' in English).

The different spellings in English are often attempts to find one that reflects the exact sound of the Asian name.

People who do not read and write English themselves may have had their names spelt for them by an English-speaking person. In a few cases people are stuck with a spelling that does not indicate the sound of their name correctly. They may not respond when they are called or addressed. Receptionists, record clerks etc. need to check each time, as far as possible how each patient spells his or her name. Do not presume the most common spelling, or what seems the most likely spelling to an English speaker.

To avoid problems as far as possible:

1. Always ask how to spell at least the last name. If someone does not speak English try to check the spelling on a written document.
2. Underline the stressed syllable in the name, eg. Patel (not Patel). Incorrect stress often makes a name unrecognisable.
3. If the correct pronunciation is very different from the spelling, indicate correct pronunciation in brackets beside the name, eg. CHADHRY (chowdry), THAKKER (tucker), LIAQUAT (liakat), NATH (nat).

The cassette contains some common Asian names pronounced correctly. The names on the back of the job-aid cards in this kit are marked to indicate the correct stress.

10.2 DATES OF BIRTH

Many Asian people do not know their date of birth. It is not an essential part of personal identification in the Indian subcontinent. Birth certificates were not issued in the Indian subcontinent or East Africa until fairly recently, and even now births are not always registered in rural areas.

In Asian culture, birthdays are not traditionally celebrated, though Asian families in Britain may celebrate their children's birthdays. Religious festivals take their place and the date on which one was born is therefore completely unimportant and soon forgotten.

For many Asian immigrants the date of birth is not a useful or reliable additional method of identification. Many people do not give one; others

guess one when pressed, or may be assigned one by British people, but may later forget it. For Asian people who do not know their date of birth, it is far more useful to note the father's or husband's name as an extra means of identification.

10.3 PASSPORTS AND OTHER OFFICIAL DOCUMENTS

Some health service workers have tried to sort out the confusion over names by asking for patients' passports. This often arouses fear and mistrust and is seen as discriminatory, even though this may not have been the intention. Furthermore, passports are not necessarily helpful in ascertaining a person's real name. A passport reflects a person's name as it was used and given at the time it was issued, not the name he may now be using to fit in with the British system.

Most Sikhs do not have a family name on their passport because they did not use one in Punjab. In Britain, they may adapt to the British system and begin to use one. Although their official and correct name now includes a family name, and the whole family may now be recorded and filed and addressed by this name, it will probably not be on passports or any other official documents issued overseas. The same may happen with Muslims who have adopted a shared family surname in Britain.

The spelling on a passport is also not definitive and is often someone's idea of how an Asian name should be spelt in English. If people cannot write English, forms are often filled in by a friend or professional form-filler. This can lead to confusion if the form-filler did not consult closely with his client.

Passports are not necessarily a guide to a person's correct name. It may be more useful, if documentary help is really necessary, to use a document issued in Britain, such as a driving licence. Bear in mind, however, that because of the confusion over Asian names in many British records, and because many people are adapting their name to fit the British system, documents are not necessarily very helpful and requests for them may be interpreted as threatening and indicating suspicion.

10.4 NAMING CHILDREN

10.4.1 Naming Asian babies

Problems may arise in Britain with the registration of births because of the frequent delay in naming Asian babies.

Names are not usually chosen before the birth. In some families this may be thought to tempt fate or to impinge upon the powers of God. It is common to choose a baby's name as soon as possible after the birth. However, for Asians in Britain, the person in the family who is responsible for choosing the baby's names may be in the Indian subcontinent. It may take several weeks or even months to get a reply from him or her. In this case parents may be forced to register the baby under a temporary name. This temporary name is often a nickname (which traditionally would only be used for a few days until the real name was chosen). When the real name arrives it will be necessary to change the registered name to ensure that the baby starts life correctly recorded.

10.4.2 Choosing the name

The duty of choosing the names of all the babies in an extended family is traditionally given to an older and respected member of the family:

grandmother, husband's older sister. Choosing the family's names is considered an honour and must be done with care and attention to meaning and sound. For example two Muslim sisters might be called Nasim (morning breeze) and Shabnam (morning dew). Three brothers might be called Mohammed Zahid, Mohammed Zaid, and Mohammed Zahir, which go together in both sound and meaning.

Name-choosing practices vary to a certain extent between the different communities and from family to family:

Hindus

Names are chosen to some extent on the basis of astrological charts, but the final decision usually rests with a grandparent or older aunt, and in Britain this may lead to a delay in final choice of the name.

Children are traditionally named at the temple by a priest on the tenth day after birth.

Sikhs

The name of a Sikh child is given in the gurdwara (the Sikh temple). The Guru Granth Sahab (the Sikh Holy Book) is opened at random and the first letter of the first word of the first verse on the left-hand page is used as the first letter of the child's name. Because the name is chosen on the spot there is less likely to be delay in the choosing.

Muslims

The name of a Muslim child is usually chosen by the head of the family or by an older and respected person.

10.4.3 Changing children's names

In most cases, where a child's name appears to a health worker to have changed, this is because the child was originally registered under a

nickname or temporary name while the parents waited for a relative to decide the real name. The name the family is now using is the child's real name and should be entered in records.

In a few cases, however, a family may change the name of a child that has been ill, to try and change the child's luck and bring it better health in future. This may be particularly confusing for health workers. Enter the new name in records and check that the family will use this name every time in future and will let you know if they change the child's name again.

11.0 TEST YOURSELF ON ASIAN NAMES

All these people are Asian patients. Enter them all correctly.

Put a question mark where you do not know or have not enough information.

Note as much as you can about each name.

The answers and explanations are on the next page.

	SURNAME	OTHER NAMES	M/F
1.	Mohammed <u>Qamar</u>		
2.	Pritam Lal <u>Patel</u>		
3.	Nirmala <u>Kumari</u>		
4.	Jaswinder <u>Kaur</u>		
5.	Kantilal Karamchand <u>Fatania</u>		
6.	Nasreen <u>Begum</u>		
7.	H.J. <u>Patel</u>		
8.	Amarjit Singh <u>Sidhu</u>		
9.	Usharani <u>Jayantilal</u>		
10.	Lalita <u>Devi</u>		
11.	Allah Bakhsh <u>Iqbal</u>		
12.	Satwant Kaur <u>Singh</u>		
13.	Habib <u>Ullah</u>		
14.	Shameem Khatoon <u>Ansari</u>		

ANSWERS

The numbers in brackets refer to paragraphs in the text.

/ indicates that the name is correct, X indicates an error.

	RELIGION	SURNAME	OTHER NAMES	M/F
1. Mohammed Qamar	M	QAMAR	Mohammed	M

/ Personal name: Qamar. Record father's name for extra identification. (7.3)

2. Pritam Lal Patel	H	PATEL	Pritamlal	M
---------------------	---	-------	-----------	---

/ First and middle names normally written together. Record father's name for extra identification if Patel is a common name locally. (4.1) (4.2)

3. Nirmala Kumari	H	?	Nirmala Kumari?	F
-------------------	---	---	-----------------	---

X No family name. Unlikely to be correct. Try to get one. (4.1.3) (4.5.2)

4. Jaswinder Kaur	S	KAUR?	Jaswinder	F
-------------------	---	-------	-----------	---

/ No family name. Find out if she wishes to use one. If not record father's/husband's name for extra identification. (5.3)

5. Kantilal Karamchand Fatania	H	FATANIA	Kantilal Karamchand	M
--------------------------------	---	---------	---------------------	---

/ Gujarati pattern of using father's name as middle name. (4.3.2)

6. Nasreen Begum	M	BEGUM	Nasreen	F
------------------	---	-------	---------	---

/ Record father's/husband's name for extra identification. Address by full name. (6.0)

7. H.J. Patel	H	PATEL	H... J...	?
---------------	---	-------	-----------	---

H and J probably stand for own and father's/husband's names. Sex not clear from initials alone.

	RELIGION	SURNAME	OTHER NAMES	M/F
8. Amarjit Singh Sidhu	S	SIDHU	Amarjit Singh	M

✓

9. Usharani Jayantilal	H	?	Usharani Jayantilal	F
------------------------	---	---	---------------------	---

X Husband's/father's name used as middle name. No family name. Try to get one. (4.2)

10. Lalita Devi	H	?	Lalita Devi	F
-----------------	---	---	-------------	---

X No family name. Try to get one. If not enter Devi as surname, and record husband's/father's name.

11. Allah Bakhsh Iqbal	M	IQBAL	Allah Bakhsh	M
------------------------	---	-------	--------------	---

/ Personal name: Bakhsh, father's second name (personal name):Iqbal, used as family surname. (7.4.2)

12. Satwant Kaur Singh	S	SINGH?	Satwant Kaur	F
------------------------	---	--------	--------------	---

✓ This may be an adaptation, ie. using head of household's last name (Singh) as shared family surname. Alternatively, it may be a receptionist's error. Check and make sure the patient knows under which name she is recorded. (5.2.3)

13. Habib Ullah	M	ULLAH	Habib	M
-----------------	---	-------	-------	---

/ Always address by full name.

14. Shameem Khatoon Ansari	M	ANSARI	Shameem Khatoon	F
----------------------------	---	--------	-----------------	---

✓ Using husband's/father's hereditary name as last name. Always address by full name. (8.2.1)

12.0 USING THIS PACK

12.1 PREPARING YOURSELF

Preparing to use this training pack for the first time will be time-consuming. It is probably best to spread your preparation over several weeks. Bear in mind, however, that it is not necessary to memorise all the information: the overhead projector transparencies (OHPs) and the Lecture Notes are designed to take the main burden of memorisation off the trainer. The OHPs contain all the basic facts you will need; the Lecture Notes contain additional points, answers to the exercises etc.

12.2 IDENTIFYING YOUR LOCAL ASIAN COMMUNITIES

Find out before you begin your preparation whether there is one particular Asian group that predominates in your area, and whether there is any one religious group completely unrepresented which you need not cover at all. The questionnaire in Appendix II will help identify your local Asian communities.

12.3 USING ASIAN PEOPLE TO HELP YOU

If possible, find one or more Asian people to help you with queries that arise while you are preparing. Make sure that they belong to one of the Asian groups covered in this pack and explain to them what you are trying to do. Stress the practical aims of your session:

- i. to enter most Hindu, Sikh and Muslim names correctly and acceptably in records,
- ii. to address people correctly and acceptably,
- iii. to recognise wrongly recorded names,
- iv. to correct them with the help of the patient,
- v. to operate a smooth and efficient retrieval system.

If possible, find a Gujarati Hindu to help you with Hindu names (most Hindus in Britain are Gujarati in origin, and a non-Gujarati Hindu may use a slightly different naming system); a Pakistani or Bangladeshi to

help you with Muslim names (non-Asian Muslims have a completely different naming system which is not covered in this pack); and a Sikh to help you with Sikh names. Although many Asian people will be able to tell you generally about all three systems, they are likely only to be really clear about their own. Asking a Hindu to help you with a Muslim name is a bit like asking a Russian to help you with Spanish names.

Ask your helper to read through the relevant parts of the Trainers' Manual first. Note that there may be points in the material on which she disagrees. All the material in this pack has been checked and double-checked by Hindu, Sikh and Muslim readers, but there may still be details on which opinions differ.

12.4 ASIAN TRAINEES

You may have one or more Asian people among your trainees. This often worries trainers and trainees.

Make sure that you talk to an Asian trainee before the session and discuss what you are going to do. Find out which group she belongs to. If she comes from one of the groups you will be covering, mention that you may refer to her when you deal with that particular group.

At the beginning of the session itself acknowledge any Asian trainees and ask them to tell the group where they or their families originated. Failure to acknowledge the special significance and interest of an Asian trainee in a session that deals specifically with Asians causes destructive tension and embarrassment.

12.5 DECIDING HOW MUCH OF THE MATERIAL YOU NEED TO USE

The information contained in this pack is designed to provide for the training needs of receptionists, records officers and others whose work entails the compiling and retrieval of records. Other groups of staff may not need to cover the facts in such depth. For example, medical and nursing staff may not need to learn how to fill out and correct records themselves, but they should be able to recognise and point out an

incorrect record, and to address people acceptably. A shortened version of the training might also be built into the induction courses of other staff, even those who have little or no formal patient contact.

Three sample sets of training aims and objectives are given on the next three pages. Trainers may find it useful to refer to these when preparing their own courses.

12.6 PRACTICAL DETAILS OF SETTING UP THE TRAINING

12.6.1 Timing

The time needed to cover the material fully and give trainees time to practise what they have learnt is about 3½ hours.

The Lecture Notes in this pack are designed for two sessions: the first of 2 hours and the second of 1½ hours.

This has proved a successful arrangement with the two sessions run a week apart. Some trainers may prefer to divide the material further into three or four sessions.

The one thing we would urge, however, is that the total time allowed for this training is not reduced. Reducing the time allowed drastically reduces the effectiveness of the training itself.

12.6.2 Number of trainees

A smallish group of 8 - 15 trainees is ideal. In a small group less confident trainees are unlikely to be inhibited in asking questions and participating in discussion, and the trainer can deal properly with individual problems and queries.

12.6.3 Materials for trainees

Each trainee will need her own copy of Asians in Britain and Recording and using Asian names. These should be sent out for trainees to read

Trainer's Aims and Objectives 1

Target audience: MEDICAL RECORDS STAFF, RECEPTIONISTS AND WARD CLERKS

Course Aims:

To help staff to record and use Asian names correctly.

To enable them to identify and trace the records of Asian patients, and to spot possible errors in records.

Learning objectives: At the end of the course this group of staff will be able to:

- (a) identify the three main Asian religious groups in Britain and state where each group comes from.
- (b) outline the naming system of each group.
- (c) address a patient correctly.
- (d) record his/her full and correct name on a record card.
- (e) understand and deal with common problems in recording the names of Asian patients.
- (f) reduce the rate of incorrect recording.
- (g) rectify any existing incorrect records.

Course Assessment:

Are there fewer mistakes in the use and recording of Asian names, and fewer delays in retrieving records?

Trainer's Aims and Objectives 2

Target audience: MEDICAL RECORDS OFFICERS

Course Aims:

- To help staff to record and use Asian names correctly.
- To enable them to identify and trace the records of Asian patients, and to spot possible errors in records.
- To enable them to train and supervise existing and new staff in the correct use and recording of Asian names.

Learning objectives: At the end of the course, Medical Records Officers will be able to:

- (a) list the problems that medical records staff meet.
- (b) perform all the learning objectives of medical records staff listed on the previous page.
- (c) describe how to introduce the system outlined here into the existing records system.
- (d) describe how to teach their staff the new skills and knowledge they receive and to use the job aids provided.

Course Assessment:

Are there fewer mistakes in the use and recording of Asian names, and fewer delays in retrieving records? Do Medical Records Officers feel able to train their staff to record and use Asian names correctly?

Trainer's Aims and Objectives 3

Target audience: NURSING, MEDICAL AND PARAMEDICAL STAFF

Course Aims:

To help staff to use Asian names correctly.

To enable them to identify the records of Asian patients correctly, and, where this is part of their job, correct existing errors in records.

Learning objectives: At the end of the course this group of staff will be able to:

- (a) identify the three main Asian religious groups in Britain, and state where each group comes from.
- (b) outline the naming system of each group.
- (c) address a patient correctly.
- (d) pick out and, where this is part of their job, correct existing incorrect records.
- (e) where this is part of their job, record patients' full and correct names on record cards.
- (f) outline the main problems that arise with the names of Asian patients in Britain.

Course Assessment:

Are there fewer mistakes in the use and recording of Asian names?

in advance so that they arrive already conversant with the main facts.

Each trainee will also need a copy of the Exercises used in the training session, and of the Course Evaluation form. Master copies of these are included in the pack for photocopying as required.

Each trainee will also need a set of job-aid cards to use during the session and to take away as aide-memoires. 11 copies of these are included in this pack (one for the trainer and enough for ten trainees). More booklets and job-aid cards can be obtained from the National Extension College. An order form is included in this pack.

12.6.4 The Room

If possible, get a room that lends itself to informality and where trainees can sit in a comfortable circle.

The training session depends on overhead projector transparencies. Arrange the seating so that, as far as possible, nobody's view of the screen is blocked by you or the projector head, and people do not have to crane their necks to see it.

12.6.5 Training Equipment

During the training session you will need:

- i. an overhead projector - check that the plug matches the socket.
- ii. an extension lead, if the socket is far from the projector.
- iii. a screen - either hanging or on a stand.
- iv. overhead projector pens - water-based so that you can clean the transparencies easily after each session.
- v. overhead projector blanks, or a blank roll, for some of the exercises and for giving extra examples.

For your own use before the training session you will need a cassette tape recorder to listen to the names on the cassette and practise pronouncing them correctly. (The cassette can also be played during the training but this will add to the time required.)

12.6.6 Using the overhead projector

The training session relies on OHP transparencies. These contain the crucial facts both for the trainees and for the trainer.

Position the OHP and the screen so that the image on the transparencies fills the screen, and is as large as possible.

ALWAYS READ THE WORDS OUT ALOUD FOR EACH TRANSPARENCY. Do not expect trainees to read them all themselves.

With those transparencies that contain a lot of information:

Always show the whole transparency first.

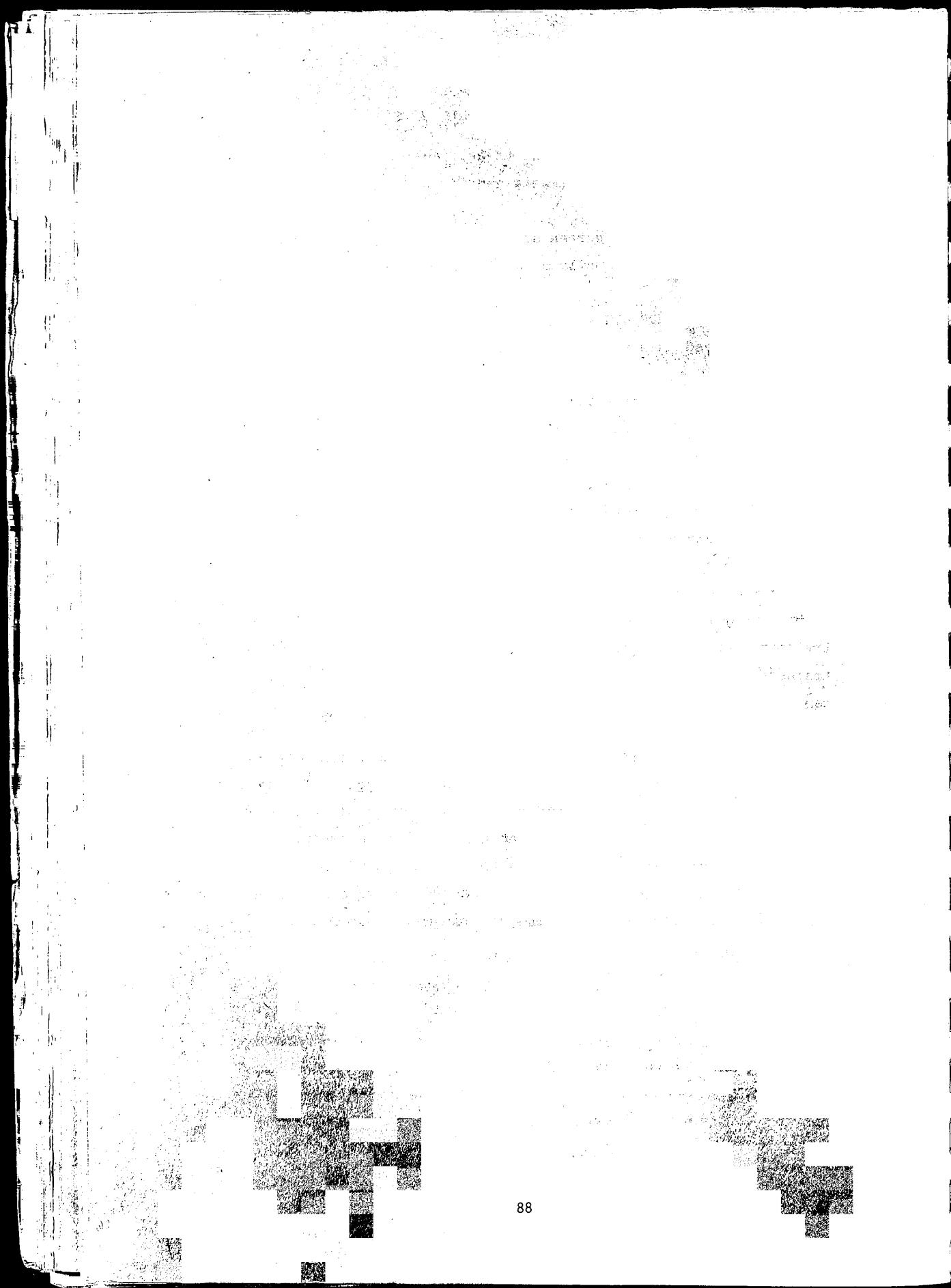
Then cover up all but the first part with a large piece of card.

Uncover it as you work through it.

Uncover it in blocks rather than line by line, as this is generally easier for trainees to follow.

With so many new facts and details it is easy to dishearten and confuse trainees. One of the most important tasks of the trainer is to give trainees confidence in their ability to master the new systems. This can be done by creating a sense of pattern and order:

With each naming system spend time establishing the basic pattern outlined on the OHP. Keep referring back to it, showing it again if necessary. Return to it as many times as you need to, and revise it thoroughly before asking trainees to do the exercise at the end of each session. Stress pattern and system rather than variations. Allow time for pauses and repetition. Create confidence by your own deliberate and confident progress, and by the ordered structure that you impose on the session.



APPENDIX I. SOME COMMON HINDU, SIKH AND MUSLIM NAMES

This list is designed to help you pronounce the names correctly.

Pronouncing the names correctly is as important as recording and using them correctly. People may be offended or may not even hear and respond if their names are mispronounced.

The list below contains some common names, spelt in such a way as to indicate their pronunciation as clearly as possible. The stressed syllable in each name is underlined. The same names are read on the tape cassette in this pack, and trainers and others may find it useful to check and practise their pronunciation reading the list and listening to the cassette.

Pronunciation

AA in this list indicates a long 'a' sound as in 'master'.

A indicates a short 'a' sound as in 'material'

There are certain Asian sounds that we do not have and find it difficult to say or spell in English: for example the aspirated forms of B, D, K, P and T. The aspirated forms sound roughly like the consonant with a puff of breath after them and are indicated below by BH, DH, KH, PH and TH (T + breath, not the English 'th' as in 'thin' or 'this').

V and W are not clearly distinguished in most Northern Indian languages.

The sound represented by V or W sounds somewhere between the two.

People from Bangladesh may say a B instead of a V. Z is often pronounced very like J.

The pronunciation of names as of other words, varies in different regions. You may meet some slight variations from the pronunciation given here.

PLACE NAMES, LANGUAGES ETC.

<u>PUNJAAB</u>	<u>PUNJAABI</u>	<u>SIKH</u>	<u>GOORMOOKHI</u>	<u>GOOJARAAT</u>	<u>GOOJARAATI</u>
<u>KATCH</u>	<u>KATCHI</u>	<u>MEERPOOR</u>	<u>MEERPOORI</u>	<u>PASHTO</u>	<u>PATHAAN</u>
<u>SYLHET</u>	<u>SYLHETI</u>	<u>BENGAAL</u>	<u>BENGAALI</u>	<u>HINDOO</u>	<u>HINDI</u>
<u>ISLAAM</u>	<u>OORDOO</u>	<u>DEVNAGRI</u>			

HINDU NAMES

HINDU MALE PERSONAL NAMES

<u>AJAY</u>	<u>AMOOL</u>	<u>AANAND</u>	<u>ANEEL</u>	<u>ARVIND</u>	<u>ASHOK</u>
<u>BIMAL</u>	<u>BINAY</u>	<u>DEV</u>	<u>DEVENDRA</u>	<u>DINEESH</u>	<u>GANESH</u>
<u>GOPAAL</u>	<u>GOVIND</u>	<u>HAREESH</u>	<u>HAREE</u>	<u>JAGDEESH</u>	<u>JAYANT</u>
<u>JAYENDRA</u>	<u>JAYESH</u>	<u>JITENDRA</u>	<u>KAANT</u>	<u>KARAM</u>	<u>KEERAN</u>
<u>KRISHNA</u>	<u>LAKSHMI</u>	<u>LAAL</u>	<u>MAGAN</u>	<u>MOHAN</u>	<u>NARENDRA</u>
<u>NARESH</u>	<u>OM</u>	<u>PRAFOOL</u>	<u>PRASHAANT</u>	<u>PREETAM</u>	<u>RAAJ</u>
<u>RAAJENDRA</u>	<u>RAAJESH</u>	<u>RAAJEEV</u>	<u>RAKESH</u>	<u>RAAM</u>	<u>RAMESH</u>
<u>RAVI</u>	<u>SANJEEV</u>	<u>SANTOKH</u>	<u>SATEESH</u>	<u>SOOBAASH</u>	<u>SOONEEL</u>
<u>SURENDRA</u>	<u>VASANT</u>	<u>VIJAY</u>	<u>VIRENDRA</u>	<u>VAROON</u>	<u>VIPOOL</u>

HINDU FEMALE PERSONAL NAMES

<u>AJEETA</u>	<u>AMEETA</u>	<u>ANEELA</u>	<u>ANEETA</u>	<u>ANJOOOLA</u>	<u>ANOORAADHA</u>
<u>AASHA</u>	<u>BIMLA</u>	<u>DAKSHA</u>	<u>DAARSHANA</u>	<u>DEEPA</u>	<u>DEVI</u>
<u>DIPTI</u>	<u>EELA</u>	<u>GEETA</u>	<u>HANSA</u>	<u>HASMEETA</u>	<u>INDEERA</u>
<u>INDOO</u>	<u>JAYA</u>	<u>JEYSHREE</u>	<u>KAMLA</u>	<u>KAANTA</u>	<u>KAANTI</u>
<u>KEERAN</u>	<u>KEERTI</u>	<u>KRISHNA</u>	<u>LAKSHMI</u>	<u>LALEETA</u>	<u>LATA</u>
<u>LEELA</u>	<u>LEENA</u>	<u>MAALA</u>	<u>MANEE</u>	<u>MANJOOLA</u>	<u>MEENA</u>
<u>MEERA</u>	<u>MOHEENI</u>	<u>NALEENI</u>	<u>NEELA</u>	<u>NEERMALA</u>	<u>NEESHA</u>
<u>OOSHA</u>	<u>PARVATI</u>	<u>PUSHPA</u>	<u>RAAJ</u>	<u>RANJANA</u>	<u>ROOPA</u>
<u>SAROJ</u>	<u>SAVEETA</u>	<u>SEETHA</u>	<u>SHAANTA</u>	<u>SHEELA</u>	<u>SUMEETRA</u>
<u>SUSHEELA</u>	<u>SUSHMEETA</u>	<u>TRIPITI</u>	<u>URMEELA</u>	<u>VANEETA</u>	

HINDU MIDDLE NAMES

MALE

<u>BHAAI</u>	<u>CHAND</u>	<u>DAAS</u>	<u>DEV</u>	<u>KAANT</u>	<u>KUMAAR</u>
<u>LAAL</u>	<u>NAATH</u>	<u>PAAL</u>			

FEMALE

<u>BEHN</u>	<u>DEVI</u>	<u>GOVRI</u>	<u>KUMAARI</u>	<u>LAKSHMI</u>	<u>RAANI</u>
-------------	-------------	--------------	----------------	----------------	--------------

HINDU FAMILY NAMES

<u>ADVAANI</u>	<u>AGARWAAL</u>	<u>AMEEN</u>	<u>BADHEKA</u>	<u>BHUTT</u>	<u>BOSE</u>
<u>CHOPRA</u>	<u>DASAANI</u>	<u>DUTT</u>	<u>DESAI</u>	<u>DHOKIA</u>	<u>DODHIA</u>
<u>FATAANIA</u>	<u>GAANDHI</u>	<u>GHOSH</u>	<u>GOPAAL</u>	<u>HIRAANI</u>	<u>KOTEJA</u>
<u>KULKAANI</u>	<u>KOTHAARI</u>	<u>LAAD</u>	<u>LAKHAANI</u>	<u>LALWAANI</u>	<u>MALHOTRA</u>
<u>MEHTA</u>	<u>MISTRY</u>	<u>MEETAL</u>	<u>MODI</u>	<u>NAIDOO</u>	<u>NATVAANI</u>
<u>NAAYAR</u>	<u>PAAREKH</u>	<u>PATNI</u>	<u>PATEL</u>	<u>RAABADIA</u>	<u>RAAO</u>
<u>SHAAH</u>	<u>SHARMA</u>	<u>THAAKRAR</u>	<u>VASAANI</u>	<u>VEKAARIA</u>	<u>VITLAANI</u>

SIKH NAMES

SIKH PERSONAL NAMES

<u>AJEET</u>	<u>AMARJEET</u>	<u>AMRIT</u>	<u>AMREEK</u>	<u>AVTAAR</u>	<u>BALBEER</u>
<u>BALJEET</u>	<u>BALWANT</u>	<u>BALWINDER</u>	<u>CHARANJEET</u>	<u>DALJEET</u>	<u>DARMINDER</u>
<u>DAVINDER</u>	<u>GOORCHARAN</u>	<u>GOORDIAAL</u>	<u>GOORMEET</u>	<u>GOORNAAM</u>	<u>GOORPREET</u>
<u>HARBHAJAN</u>	<u>HARBAANS</u>	<u>HARBINDER</u>	<u>HARDEEP</u>	<u>HARJEET</u>	<u>HARMINDER</u>
<u>INDERJEET</u>	<u>JASBEER</u>	<u>JASWANT</u>	<u>JASWINDER</u>	<u>JEET</u>	<u>JOGINDER</u>
<u>JARNAIL</u>	<u>KAMALJEET</u>	<u>KARNAIL</u>	<u>KULDEEP</u>	<u>KULWANT</u>	<u>KULWINDER</u>
<u>KHUSHWANT</u>	<u>MALKEET</u>	<u>MANJEET</u>	<u>MOHAN</u>	<u>MOHANI</u>	<u>MOHINDER</u>
<u>NARINDER</u>	<u>PAAL</u>	<u>PARAMJEET</u>	<u>PIAARA</u>	<u>PREETAM</u>	<u>RAJINDER</u>
<u>RAMINDER</u>	<u>RANJEET</u>	<u>RAVINDER</u>	<u>RESHAM</u>	<u>SATWANT</u>	<u>SATWINDER</u>
<u>SOHAN</u>	<u>SUKHCHAIN</u>	<u>SUKHWINDER</u>	<u>SUNDER</u>	<u>SOORJEET</u>	<u>SURINDER</u>
<u>SWARAN</u>					

SIKH RELIGIOUS NAMES

<u>SINGH</u>	<u>KAUR</u>
--------------	-------------

SIKH FAMILY NAMES

<u>BAINS</u>	<u>BAASSI</u>	<u>BHAMRA</u>	<u>BHOGAL</u>	<u>BRAAR</u>	<u>CHAHAL</u>
<u>CHANA</u>	<u>DEOL</u>	<u>DHAALIWAAL</u>	<u>DHAARIWAAL</u>	<u>DHESI</u>	<u>DHILLON</u>
<u>GARGCHA</u>	<u>GILL</u>	<u>GREWAAL</u>	<u>JOHAL</u>	<u>JUTLA</u>	<u>KALSI</u>

<u>KHUNKHUN</u>	<u>KOHLI</u>	<u>MAANGAT</u>	<u>MAANKO</u>	<u>MAAN</u>	<u>MATHAARU</u>
<u>PANESSAR</u>	<u>PHUL</u>	<u>RAAI</u>	<u>RAAYAT</u>	<u>REEHAL</u>	<u>SAHOTA</u>
<u>SAMBHI</u>	<u>SAMRAA</u>	<u>SANDHOO</u>	<u>SANGHERA</u>	<u>SHEERGILL</u>	<u>SIDHOO</u>
<u>SOHAL</u>	<u>SOONDH</u>	<u>SOONDHI</u>	<u>TAKKAR</u>	<u>THAANDI</u>	<u>UBHI</u>
<u>VEERDI</u>					

MUSLIM NAMES

MALE MUSLIM RELIGIOUS NAMES

<u>ALLAH</u>	<u>-ULLAH</u>	<u>MOHAMMED</u>	<u>AHMED</u>	<u>ALI</u>	<u>HUSSEIN</u>
--------------	---------------	-----------------	--------------	------------	----------------

MALE MUSLIM PERSONAL NAMES

<u>AAFTAAB</u>	<u>AFZAL</u>	<u>AFZAAL</u>	<u>AHMED</u>	<u>AKHTAR</u>	<u>AKRAM</u>
<u>ALI</u>	<u>ALEEM</u>	<u>AMJAD</u>	<u>ANWAR</u>	<u>AARIF</u>	<u>ASHRAF</u>
<u>AASIF</u>	<u>AASAF</u>	<u>ASLAM</u>	<u>AAZAAD</u>	<u>AAZAM</u>	<u>AZEEM</u>
<u>AZEEZ</u>	<u>BAHAADUR</u>	<u>BAKHSH</u>	<u>BASEER</u>	<u>BASHEER</u>	<u>DAA'OOD</u>
<u>DILBAR</u>	<u>DEEN</u>	<u>DITTA</u>	<u>FARROOKH</u>	<u>FAZAL</u>	<u>FAAZIL</u>
<u>GHAFFAAR</u>	<u>GHOOLAAM</u>	<u>HABEEB</u>	<u>HAFEEZ</u>	<u>HAKEEM</u>	<u>HALEEM</u>
<u>HANEEF</u>	<u>HAQ</u>	<u>HAROON</u>	<u>HASSAN</u>	<u>HUSSEIN</u>	<u>IBRAHEEM</u>
<u>IKRAAM</u>	<u>IQBAAL</u>	<u>ISLAAM</u>	<u>ISMA'EEL</u>	<u>JABBAAR</u>	<u>JAAFAR</u>
<u>JALAAL</u>	<u>JALEEL</u>	<u>JAMAAL</u>	<u>JAAVED</u>	<u>KABEER</u>	<u>KALEEM</u>
<u>KAREEM</u>	<u>KAASIM</u>	<u>KHAALID</u>	<u>KHALEEL</u>	<u>KHALEEO</u>	<u>KHAALIQ</u>
<u>KHURSHEED</u>	<u>LATEEF</u>	<u>LIAAQAT</u>	<u>MAHMOOD</u>	<u>MAJEED</u>	<u>MAAJID</u>
<u>MAQSOOD</u>	<u>MALEEK</u>	<u>MAALIK</u>	<u>MANSOOR</u>	<u>MOMIN</u>	<u>MUJEEB</u>
<u>MUKHTAAR</u>	<u>MUNEER</u>	<u>NAJEEB</u>	<u>NASSEEM</u>	<u>NAWAAZ</u>	<u>NAZEER</u>
<u>NOOR</u>	<u>PARVEZ</u>	<u>RAFEEQ</u>	<u>RAHEEM</u>	<u>RASHEED</u>	<u>RASSOOL</u>
<u>RA'OOF</u>	<u>SAADIQ</u>	<u>SAEED</u>	<u>SAFDAR</u>	<u>SAMAD</u>	<u>SALEEM</u>
<u>SHABBEER</u>	<u>SHAFI</u>	<u>SHAFEEQ</u>	<u>SHAMEEM</u>	<u>SHAREEF</u>	<u>SHAHAB</u>
<u>SULEMAAN</u>	<u>SULTAAN</u>	<u>TAARIQ</u>	<u>UMAR</u>	<u>USMAAN</u>	<u>WADOOD</u>
<u>WAHEED</u>	<u>WAAJID</u>	<u>YAAQOOB</u>	<u>YOONUS</u>	<u>YOOSUF</u>	<u>ZAHEER</u>
<u>ZIA</u>					

MALE MUSLIM TITLE

MIAAN

MUSLIM FAMILY NAMES

<u>ABBAASI</u>	<u>ALAVI</u>	<u>ANSAARI</u>	<u>BHATTI</u>	<u>BOKHAARI</u>	<u>CHEEMA</u>
<u>CHISHTI</u>	<u>CHOUDRI</u>	<u>FAAROOQI</u>	<u>JAAFRI</u>	<u>JEELAANI</u>	<u>QADRI</u>
<u>KHAAN</u>	<u>NAQVI</u>	<u>QURESHI</u>	<u>RIZVI</u>	<u>SIDDEEQI</u>	<u>SALEEMI</u>
<u>SAYED</u>	<u>SHAAH</u>	<u>SHEIKH</u>	<u>USMAANI</u>		

FEMALE MUSLIM PERSONAL NAMES

<u>AABIDA</u>	<u>AMEENA</u>	<u>AMTUSSALAAM</u>	<u>ASMAT</u>	<u>AYESHA</u>	<u>AZRA</u>
<u>AZEEZA</u>	<u>FAREEDA</u>	<u>FAATIMA</u>	<u>HALEEMA</u>	<u>HAMEEDA</u>	<u>ISMAT</u>
<u>JAHAA'AARA</u>	<u>JAMEELA</u>	<u>JAAN</u>	<u>KHADEEJA</u>	<u>KULSOOM</u>	<u>MAHMOODA</u>
<u>MEHR</u>	<u>MUMTAAZ</u>	<u>NAAHEED</u>	<u>NAAHEEDA</u>	<u>NASSEEM</u>	<u>NASSREEN</u>
<u>PARVEEN</u>	<u>RAABIA</u>	<u>RAFEENA</u>	<u>RASMEENA</u>	<u>RASHEEDA</u>	<u>RAZIA</u>
<u>RIZWAANA</u>	<u>ROSHANAARA</u>	<u>ROUSHAN</u>	<u>SABEEHA</u>	<u>SAABIRA</u>	<u>SAEEDA</u>
<u>SAFEENA</u>	<u>SAKEENA</u>	<u>SALAAMAT</u>	<u>SALEEMA</u>	<u>SALMA</u>	<u>SAAIRA</u>
<u>SHAAHIDA</u>	<u>SHAMEEMA</u>	<u>SHAKEELA</u>	<u>SOOFIA</u>	<u>YAASMEEN</u>	<u>ZAAHIDA</u>
<u>ZAHEENA</u>	<u>ZAINAB</u>	<u>ZAKIA</u>	<u>ZAREENA</u>	<u>ZEENA</u>	<u>ZEENAT</u>
<u>ZOHRA</u>	<u>ZOOBEDA</u>				

FEMALE MUSLIM TITLES

<u>BAANO</u>	<u>BEGUM</u>	<u>BI</u>	<u>BIBI</u>	<u>KHAANAM</u>	<u>KHAATOON</u>
<u>SULTAANA</u>					

FEMALE MUSLIM SECOND PERSONAL NAMES

<u>AKHTAR</u>	<u>JAAN</u>	<u>KAUSAR</u>	<u>(UN)</u> <u>NISSA</u>
---------------	-------------	---------------	--------------------------

APPENDIX II YOUR LOCAL ASIAN COMMUNITIES

These questions will help you to find out which Asian groups have settled locally. Your local Community Relations Council is most likely to be able to help and may also be able to give you other useful contacts. Read the booklet Asians in Britain beforehand to familiarise yourself with the basic facts.

1. Which country or countries did the major groups of Asians in this area come from?

India?
Pakistan?
Bangladesh?
East Africa?
Kenya?
Uganda?
Tanzania?
Malawi?
Zambia?
Other(s)?

2. If they come from India, Pakistan or Bangladesh, where do they come from? And which religious group or groups do they belong to?

India - Gujarat? - Hindu?
- Muslim?
- Other?

- Punjab? - Hindu?
- Sikh?
- Other?

- Other areas? Religion
Language

Pakistan - Mirpur? - Muslim?
- Other?

- Punjab? - Muslim?
- Other?

- North West Frontier Province? - Muslim?
- Other?

- Other areas? Religion
Language

Bangladesh - Sylhet? - Muslim?
- Other?
- Other areas? Religion
Language

3. If they come from East Africa, where in India or Pakistan did their families originate? and what religious group or groups do they belong to?

Originated in Gujarat? - Hindu?
- Muslim?
- Other?
Originated in Punjab? - Hindu?
- Sikh?
- Muslim?
- Other?
Other areas? Religion(s)
Language(s)

Further details

4. What is the approximate size of each community?

5. When did they arrive and settle in this area?

6. Any further details about
employment patterns?
housing patterns?
movement within the area?

7. What, if any, are the other major ethnic minority groups settled in
this area?

King's Fund



54001000121973



8572 020000 04851

