

ASiANS IN BRITAiN

ASIAN NAMES AND RECORDS

Trainers' Lecture Notes

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ASIANS IN BRITAIN

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Trainers' Lecture Notes



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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.

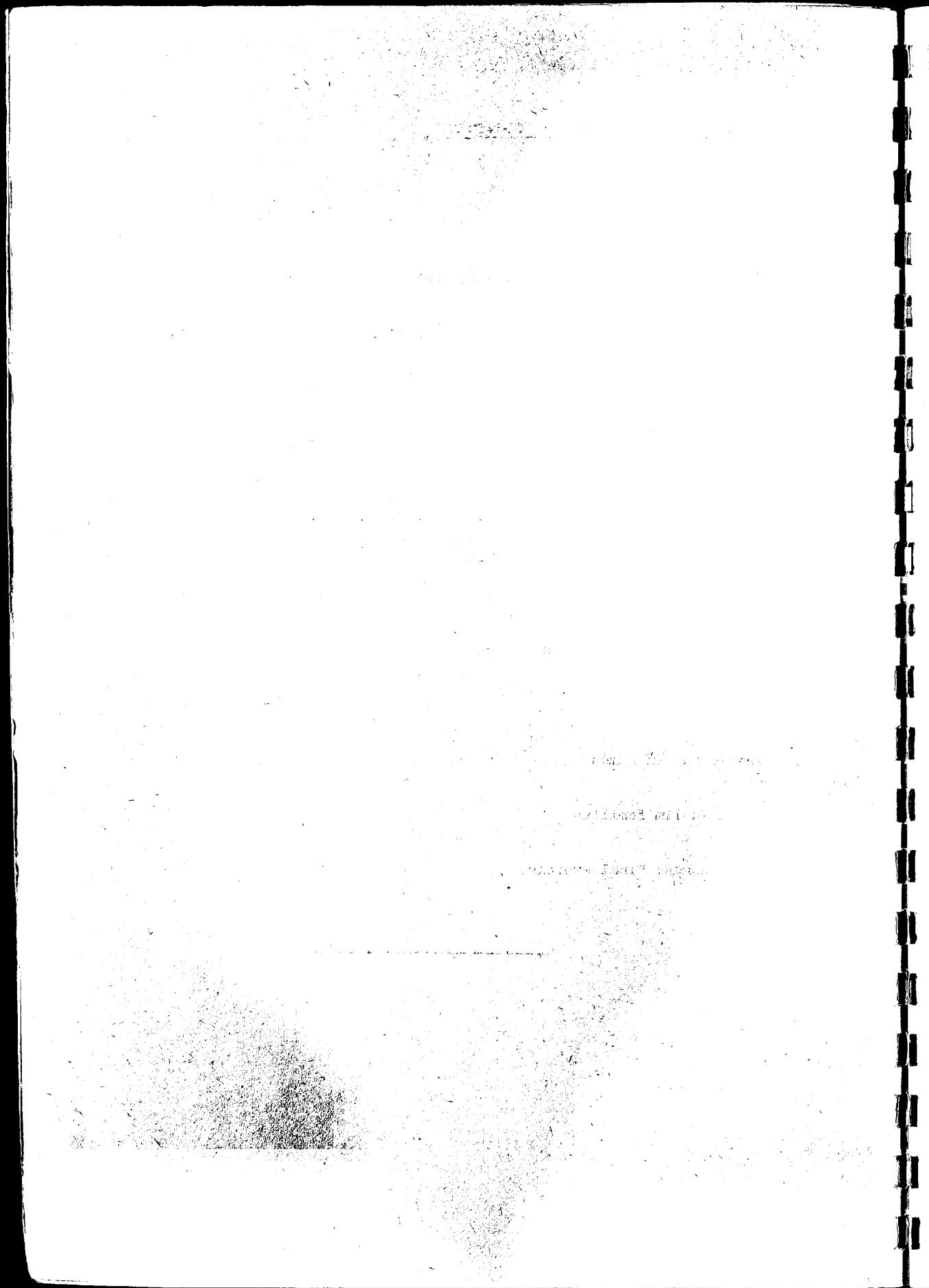
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To the Trainer

These notes are intended to guide the trainer through training sessions. They indicate the most important points to emphasise on each overhead projector transparency (OHP). The left hand page in the lecture notes gives the aims of each part and outlines briefly anything special that the trainer should remember or do. The right hand page summarises what to say when showing each transparency and indicates the approximate time that each section will take. The left hand page is particularly important when you are preparing for the training session.

We have kept the notes as brief as possible to avoid crowding the page; there is space to add, for example, extra points, anecdotes, and examples.

Before working through the lecture notes in detail, you may like to read the section called Using This Pack at the end of the Trainer's Manual. This contains general points about preparation.

The lecture outline here is particularly designed for training sessions for receptionists and records clerks, people who need a detailed understanding of the three systems and who need to learn to use them correctly. In training sessions for other groups who do not need such detailed knowledge, it may be possible to reduce the volume of information and omit some of the OHPs. Different possible sets of aims and objectives for training sessions for different groups of staff are given in the section, Using This Pack, in the Trainer's Manual.

ASIAN NAMES AND RECORDS: SESSION ONE*

Note: Trainees should have received and read the booklet Recording and using Asian names about one week before the first session. They should therefore be familiar with some of the material. The basic facts about the different naming systems should not need labouring and more time should be available for discussing practical difficulties and solutions.

INTRODUCTION 1a.

Aims

To introduce the training session.

To introduce trainer and trainees and overcome people's initial reluctance to speak among strangers.

To set the tone of the session, ie. informal/formal, participative, etc.

SHOW OHP N1

Aims

To define the content of the sessions.

To stress the practical nature of the sessions.

* The lecture notes are organised for two training sessions of about one and a half hours each. This is not inflexible. Break up the training into as many sessions as you wish.

ASIAN NAMES AND RECORDS: SESSION ONE

1b. INTRODUCTION (Suggested time: 5 minutes)

Introduce yourself.

Explain briefly the aims of the course.

Ask each trainee to introduce herself, and say where she works.

Acknowledge specifically any Asian people in the audience and the contribution they can make to this session.

Trainees may take notes if they wish but point out that all the basic facts are in the booklet that they have already received. You will go over these facts again, discuss difficulties and solutions, and provide opportunities to practise what is learnt.

Discuss any organisation problems, eg. on the timing of sessions

SHOW OHP N1

Read through the OHP*

The sessions will deal only with Asian names, ie. the names of Asian people from India, Pakistan, Bangladesh and East Africa.

There are three main Asian religious groups, Hindu, Sikh and Muslim, with three different naming systems.

The sessions have very practical aims: at the end of them trainees will be able to recognise the names of each group, use and record them correctly, recognise and sort out problems in existing records. There will be practice exercises on each naming system.

*Always read out the words on each OHP to make sure that all the trainees have taken them in. Talk around the written words as you wish.

INITIAL EXERCISE (N/E1) 2a.

GIVE OUT INITIAL EXERCISE (N/E1)

Action

Give out one copy to each trainee.*

Allow about three minutes for them to complete it.

Do not go through the answers now.

Answers to INITIAL EXERCISE (N/E1)

1. Muslim male	6. Sikh female
2. Sikh female	7. Sikh male
3. Hindu male	8. Hindu male
4. Hindu female	9. Muslim male
5. Muslim male	10. Muslim female

* You may prefer to give this exercise out to trainees before the session begins, as they are arriving. This gives them something to do while they wait for everyone to arrive. In this case you may need to allow less time at this stage.

2b. INITIAL EXERCISE (N/E1) (Suggested time: 3 minutes)

GIVE OUT INITIAL EXERCISE (N/E1)

This is a short exercise for trainees to see how much they already know. Ask them to indicate the religion and sex of each person on the list. They can work with their neighbour if they wish.

You will not check their answers so it doesn't matter if they are incorrect. This exercise is for trainees' benefit, to see how much they know. They can go over it at the very end of the training to assess what they have learnt.

How well do they think they did?

THE INDIAN SUBCONTINENT AND EAST AFRICA

3a.

Note: Trainees should have received and read the booklet Asians in Britain about one week before the first session. They should be familiar with most of the place names etc. mentioned here. Check that you are pronouncing the place names correctly by asking an Asian colleague or listening to the cassette contained in this pack.

Aims

To familiarise trainees with the three religious groups and the main areas from which people have come so that they can link these with the naming systems.

SHOW OHP M1

Aims

To identify some points of contrast between people from the subcontinent and from East Africa.

3b. THE INDIAN SUBCONTINENT AND EAST AFRICA (3 minutes)

SHOW OHP M1

Asians have come to Britain from these two main areas.

People from the Indian subcontinent have come mainly from areas in the north.

Most of them came to UK in the 1950s and 60s in response to our urgent need for labour. Men came first, women and children later. The only people still coming to settle are wives, children of people settled here for 15 - 20 years, and a few fiancées to marry young people brought up here. As the population becomes more settled problems with records are being sorted out.

Asians from East Africa originated in the northern part of the Indian subcontinent. Mainly business men, shopkeepers, professionals and white collar workers. Have lived in towns and cities and have had a very different life style from most people from the subcontinent. Used to living in Western-run bureaucracy so more familiar with forms, records etc. Generally fewer problems with their names in records.

Generally arrived later, ie. late 1960s and 70s as refugees, eg. Ugandan Asians, so have been in UK for a shorter time. Most had to move as whole families, including elderly, dependants, chronically ill etc.

THE INDIAN SUBCONTINENT

4a.

SHOW OHP M2

Aims

To identify the areas of the subcontinent from which most Asians have come to Britain.

To stress the size and diversity of the Indian subcontinent.

4b. THE INDIAN SUBCONTINENT (3 minutes)

SHOW OHP M2

India, Pakistan, Bangladesh:

As big as Europe and contains as much diversity in history, language, climate etc. 'Asian' covers tremendous differences and is comparable with 'European.', which covers Sweden, Spain, Italy, Germany, England, Ireland, etc.

People have come to Britain from only six areas, but these areas are as different as countries in Europe. They speak one of five different languages. They belong to one of three religious groups: Hindus, Sikhs, Muslims. Each religious group has its own naming system.

Most people from these areas come from rural areas and have had little contact with institutions and bureaucratic systems before coming here. Little knowledge of forms, filing systems etc. Certainly no knowledge of British naming system or conventions of British records. This led to a lot of mistakes in records in early years.

Most Asian professionals, eg. doctors, have mainly come from other areas of the subcontinent and very different family backgrounds. Little in common with most Asians from subcontinent in UK and often speak a different language.

Aims

To identify the specific areas from which each religious group has come to Britain and the languages they speak.

To identify and stress the particular groups that have settled locally.*

Action

Say the name of each place and language several times to help trainees remember them. (Check your pronunciation beforehand.)

Relate the groups specifically to your own area adding, if possible, details about where people live, places of worship etc. Indicate practical implications, eg. which groups can understand each others language (See Table in the Trainer's Manual) etc.

SHOW OHP M3

Stress any local groups.

Add any additional information, eg. about Hinduism, as wished.

SHOW OHP M4

Stress any local groups.

Add any additional information, eg. about Sikhism, as wished.

SHOW OHP M5

Stress any local groups.

Add any additional information, eg. about Islam, as wished.

* Identify these groups beforehand by using the questionnaire in the Trainer's Manual.

5b. HINDUS, SIKHS & MUSLIMS (10 minutes)

SHOW OHP M3

Most Hindus in Britain have come from Gujarat in India and speak Gujarati. People from Northern Gujarat (Kutch) may speak Kutchi (dialect of Gujarati).

Also a few from Punjab in India. Speak Punjabi.

Most East African Asians are also Hindus and their families mostly originally emigrated from Gujarat and a few from Punjab. They generally continued to speak their mother tongues in East Africa.

SHOW OHP M4

Almost all the Sikhs in Britain have come from Punjab State in India (before Partition in 1947 they may have lived in what is now Pakistan). Speak Punjabi. A few Sikhs (originated in Punjab) from East Africa.

SHOW OHP M5

Most Muslims (Asian) in Britain have come from Pakistan, particularly from Mirpur District. Speak Punjabi in Mirpuri dialect. Also from Punjab in Pakistan. Speak Punjabi. Also Pathans from N.W. Frontier Province. Speak Pashto. National language of Pakistan is Urdu and people from towns and cities speak it.

Also some Muslims from Bangladesh, mainly from Sylhet District. Speak Bengali in Sylheti dialect.

Also a few Muslims (originally from Punjab and Gujarat) from East Africa.

Also a very few from Gujarat in India. Speak Gujarati.

EAST AFRICA 6a.

SHOW OHP M6

Aims

To indicate briefly why East African Asians have come to Britain and contrast their experience before coming to Britain with that of people from the subcontinent.

Action

Stress any local groups as on previous page.

6b. EAST AFRICA (4 minutes)

SHOW OHP M6

Most East African Asians originated in Gujarat in India. Trading between Gujarat and East African coast since time of Christ. Moved further inland with coming of British in late 19th century. Most Asians went to East Africa between 1890 and 1935, or between 1945 and 1960. Many have never been to India or Pakistan.

East Africa encouraged to settle within own community, retained own language, religion and most of own customs and culture though adapted to an urban lifestyle.

Asians lived mainly in towns and cities. Formed commercial middle class moving into professions.

At Independence the departing British rulers gave Asians the choice of remaining British in recognition of the fact that they were potentially vulnerable in newly independent African countries. Many accepted. Given special passports which gave them automatic right of entry at any time to UK.

When British left, Asians became target for African resentment; either ejected by force, eg. Uganda 1972, or by laws which took away their jobs, businesses, and homes, eg. Kenya. Forced to leave Africa. Many came to Britain. (Mainly in late 1960s and 70s.)

MAPS: CHECKING BACK 7a.

SHOW OHP M7

Aims

To revise the points learnt in this section.

To ensure that they are clear in trainees' minds so that the different naming systems as they are learnt can be linked up with the different Asian groups.

7b. MAPS: CHECKING BACK (5 minutes)

SHOW OHP M7

Revise the main points, by asking questions:

Where do most Hindus come from? What language(s) do they speak?

Where do most Sikhs come from? What language do they speak?

Where do most Muslims come from? What language(s) do they speak?

Which are the most important groups locally?

WHAT PROBLEMS DO TRAINEES HAVE WITH ASIAN NAMES?

8a.

Aims

To elicit the problems and difficulties of trainees in their work.

To stress the practical aims of this session.

BLANK OHP*

Action

Note replies on blank OHP.

If trainees are slow to respond you could suggest one or two and note them to begin with, eg. spelling, no shared family name, no date of birth. Do not supply all the answers.

Trainees may be slow to contribute and mention problems at this stage. As they feel more at ease later during the sessions they are likely to mention other problems.

Note: You may wish to go on to deal with two particular topics, spelling and date of birth, immediately, since they do not link in specifically with any of the three naming systems. They are covered on the next two pages of these notes.

* Several blank OHP transparencies will be needed during the sessions. These are not provided in this pack.

8b. WHAT PROBLEMS DO TRAINEES HAVE WITH ASIAN NAMES? (4 minutes)

BLANK OHP

Ask what kinds of problems arise with Asian names.

Sample replies:

Spelling
No shared family name
Duplicated records
Difficulty with pronunciation
Lots of people with the same name
Language problems
Records take ages to trace
Wrong record to wrong patient
Frustration, confusion, irritation
Don't know what to call people
People changing their names
People giving their names in a different order
Name on GP's records different from own name

These are the difficulties you are going to cover and try to sort out. Some of them occur with English people but with English people they are a lot easier to sort out and are not made worse by language difficulties.

Asian names, like British names, work on systems. Once we have learnt the Hindu, Sikh and Muslim systems, entering new patients correctly, and recognising wrongly recorded names, is a lot easier.

Recognise that many trainees already know a lot about Asian names. This session aims to tie up what they know and look at practical ways of coping.

Aims

To explain why Asian names are spelt in so many different ways.

To suggest one way of minimising confusion.

SHOW OHP N2

Action

Note on the OHP all the different possible English spellings of the two names that trainees give.

3a
9b. SPELLING (4 minutes)

- (i) There is no one conventional or correct English spelling for most Asian names (as there is with most British names). In English the same sound can often be spelt several different ways, so there are often several ways of spelling the same Asian name, all equally correct.
- (ii) The exact sounds of many Asian names cannot be indicated correctly with English letters. Many variant spellings are attempts to get as close as possible to the real sound with English letters.
- (iii) People who do not read or write English may have had their names incorrectly spelt for them by an English person.

SHOW OHP N2

The two words are Qureshi (in Arabic script) and Takhar (in Gurmukhi script). In both scripts there is only one possible way of spelling that particular name. How many ways could one spell Qureshi in English? (fill in) and Takhar? (fill in).

So it's not that Asians don't know how to spell their names. Part of the problem is that there are many possible and equally correct spellings in English.

To avoid problems:

- (i) Always check spelling if possible.
- (ii) Underline stressed syllable to help pronunciation
eg. Liaquat.
- (iii) Indicate correct pronunciation in brackets if very different from spelling, eg. Thaker (Tucker).

DATE OF BIRTH 10a.

9a

Aims

To explain why many Asian people do not know their date of birth, or may seem to change it.

10b. DATE OF BIRTH (4 minutes)

Dates of birth are a crucial method of identifying correct records in Britain. Asians not born in Britain may not know their date of birth.

- (i) Birthdays are not celebrated or remembered in Asian culture. Religious festivals take their place. Asian children in the subcontinent do not learn their birthdays.
- (ii) Births have only recently begun to be registered in the Indian subcontinent and East Africa. In many rural areas not all births are registered even now. People may have no record of their date of birth.
- (iii) In Britain dates of birth are usually required so many Asian people have estimated one (eg. 1 Jan. 1945) or been allotted one. Like most British people, Asians may not be aware that dates of birth are an important means of extra identification. They may not realise the importance of remembering these exact dates and may forget them or remember them incorrectly.

For Asian people who do not know their date of birth it is more useful and reliable to note their husband's or father's name instead for additional identification.

WHAT WE KNOW ABOUT BRITISH NAMES

11a

SHOW OHP N3

Aims

To show that trainees know a lot about the British naming system and that they use their knowledge automatically to spot and prevent mistakes in their work.

Note: It is important to establish the pattern and norms of the British naming system. Trainees need to analyse the expectations and assumptions that they have previously used unconsciously. They need a clear standard of comparison against which to set the Asian systems. Take time getting people to work out how they operate and why.

11b. WHAT WE KNOW ABOUT BRITISH NAMES (2 minutes)

SHOW OHP N3

Ask trainees to look at each name and say if it is correct or not.

How do they know?

What kinds of things do they recognise?

They bring this knowledge to their work and use it to prevent or sort out hundreds of potential errors and confusion.

The problem is, they can't yet do this with Asian names. They often can't tell:

- (i) When a name is obviously recorded wrongly
- (ii) What part of a name they are being given
- (iii) When they need to ask more questions to sort out their records.

With English names they can do all this.

This lack of knowledge is the greatest cause of confusion with Asian names in records.

Aims

To clarify the British naming system which we take for granted.

To establish clearly how it works and the assumptions and conventions on which trainees operate.

BLANK OHP

Action

Ask questions and prompt, but do not answer. Leave time for trainees to think and do not fill in for them if they do not answer immediately. Most people need time to think and summon up courage before they speak, particularly at the beginning of a session and among strangers. It is important to get trainees talking at this stage.

12b. BRITISH NAMES (3 minutes)

BLANK OHP

Ask: What do you know about British names? How do they work? Fill in replies. Prompt as necessary, eg:

How many parts are there?

Which is the most important part? For what purpose?

How can you tell which part is which, even if you do not recognise the names?

How do you expect people to give you their names at a hospital or clinic? at a party?

What titles do we have? Where do they go? What do they indicate? When do we use them?

How do we know all this?

So, we have a clear system that we all share and understand.

THE BRITISH NAMING SYSTEM 13a.

Aims

To demonstrate the British naming system as a pattern against which other systems can be compared.

SHOW OHP N4

Note on using the OHPs correctly:

Show the full transparency first. Then cover it with a card and work through it, uncovering it block by block (rather than line by line) as you go.

Always read all the words out loud. Talk round them as you wish.

13b. THE BRITISH NAMING SYSTEM (4 minutes)

SHOW OHP N4

Go through the OHP giving examples of exceptions as relevant, for example:

First names: nicknames; abbreviations (eg. Bill); first names that can be male or female (eg. Kim, Frances/is); two-part first names (eg. Mary Jane).

Middle names: People who use their middle name as a first name.

Surnames: Surnames that can also be first names (eg. Martin, George).

Because we know the British system, we are not usually confused by such exceptions.

The order of names is crucial in the British naming system - the order of names defines what they are used for. In other systems order indicates different things or is not important.

The other crucial feature in the British system is that the last name is used for filing and official purposes. The surname is also usually a shared family name and this is what we expect and take it to be.

We have conventions in the way we use names in different situations: We give our names differently in different places and to different people, eg. at a bank or clinic; at a party or with friends. We move from formal to informal usage with some people. The British conventions are first name for informal and friendly usage, title + surname for formal and official usage.

WHEN SOMEBODY GIVES HIS/HER NAME 14a.

SHOW OHP N5

Aims

To draw together what has been learnt about the British system and show how this system defines the way we work.

Action

Elicit from trainees, with reference to what has just been covered, the main expectations, assumptions etc. that they bring to their work. Note replies on the OHP. Trainees must be completely with you at this stage so do not provide the answers yourself, press them to give them. Allow them time.

This OHP is possibly the most important in the entire session. It makes the crucial points on which the rest of the session turns, and which trainees need to accept.

14b. WHEN SOMEBODY GIVES HIS/HER NAME (4 minutes)

SHOW OHP N5

Bearing in mind what we have just learnt about the British naming system, what do we expect when somebody gives their name? What do we assume? What can we recognise? Fill in on OHP.

Some possible answers:

We expect

A shared family name
Last name to be shared family name
Last name to be official identifying name
First name to be personal name
Middle name to be dropped in normal usage
Title first
Title and last name in formal usage

We assume

Other people know we file records under last name

We recognise

Most first and surnames
Most male and female first names
Most correct and incorrect spellings
A lot of errors

Our names work on a system with certain rules and conventions; we work on the basis of these rules and conventions.

Other systems have different rules and conventions.

What goes wrong with Asian names is that they are working on one set of rules and conventions and we are working on another.

If we learn a few new rules and conventions we can enter and use Asian names correctly with little trouble.

Aims

To establish the basic facts about the Hindu naming system and particularly to highlight differences from the British system.

To show how Hindu names should be correctly recorded and what might go wrong in records.

SHOW OHP M7

Aims

To remind trainees of the areas of origin and languages of Hindus in Britain.

SHOW OHP N6

Aims

To describe the basic Hindu naming system.

To point out problems that might arise in British records.

Action

Show the whole OHP first, then cover with card and reveal block by block as you talk. Read all the words out loud. (Check pronunciation beforehand.)

If possible (if there is a local Hindu community) elicit examples of common male and female first names, and of common family names from trainees.

Encourage trainees to say as many names as possible and to pronounce them correctly.

* If there are few or no Hindus locally this whole section may be shortened or omitted. It is however useful to cover at least the basic system if you are going to look at Sikh names since Sikh names developed from the Hindu naming system.

15b. THE HINDU NAMING SYSTEM (5 minutes)

Hindu names first. Fairly similar to the British system.

SHOW OHP M7

Check: Where do most Hindus in Britain come from? What languages do they speak? Which, if any, Hindu groups have settled locally?

SHOW OHP N6

Dealing mainly with Gujarati and Northern Indian Hindu names. (Hindu doctors etc. in UK from other areas of India may have slightly different naming systems.)

First name: male and female usually differ like British first names. Give or elicit more examples (see blue job-aid card and Appendix I).

Middle name: the names in the box are all the common ones. These middle names are really the key by which Hindu names can be recognised and mistakes spotted. Encourage trainees to memorise them.

Never used alone. Only used (and always written) with first name. Given at birth. Traditionally may change, eg. on marriage, but this is unlikely in UK because of complications with documents.

Traditional formal usage is first + middle name (ie. no surname). This may cause confusion in British records. First name may also be used + bhai (brother) or + behn (sister) as a polite form of address.

Surname: Last name. Not quite the same as British surname because it is subcaste name. It indicates the family's subcaste, ie. its traditional occupation and status. Each subcaste uses certain last names. Since most Hindus in Britain come from only a few subcastes and only a few areas, many Hindu families share the same surname, eg. Patel. Give or elicit more local examples.

Note possible adaptation in Britain.

Go through whole OHP again, checking that trainees understand, and pointing out possible sources of confusion in records.

VARIATIONS IN THE HINDU NAMING SYSTEM 16a.

Aims

To show two important possible variations from the basic Hindu naming system.

SHOW OHP N7

Action

From now on, with all the OHPs except the exercises, show the whole OHP first, then cover it and reveal part by part as you talk.

Keep referring back to the three-part pattern already established.

SHOW OHP N8

16b. VARIATIONS IN THE HINDU NAMING SYSTEM (4 minutes)

Two possible variations from the basic system that may occur in Hindu names.

SHOW OHP N7

Useful system of extra identification particularly where family name is very common.

This variation often dropped in UK records because British people find it too long and confusing.

SHOW OHP N8

May occur because people want to disassociate themselves with the caste system. Rare among Gujarati Hindus (the main Hindu group in Britain).

May cause confusion if all family members have a different last name.

If a Hindu middle name occurs as surname in records this is likely to have been an error on first recording caused because traditional Hindu convention is to give first + middle name only for formal usage, ie. receptionist takes second name given (really middle name) as surname.

PROBLEMS WITH HINDU NAMES IN BRITISH RECORDS

17a.

SHOW OHP N9

Aims

To show how and why Hindu names may have been wrongly entered in British records.

17b. PROBLEMS WITH HINDU NAMES IN BRITISH RECORDS (4 minutes)

SHOW OHP N9

Bearing in mind the basic 3-part Hindu pattern, and our British expectations and assumptions, look at possible problems with Hindu names in British records.

1. Most common problem: Occurs because the traditional Hindu formal convention is to give first + middle names only or first name + bhai/behn (ie. no family name). Middle name often taken as surname by receptionist and entered and used accordingly.

After a while people may adapt to the British system and give first + subcaste name or full name. This may result in duplicate records.

If you suspect it's wrong, check with patient if she/he wants it changed. May have accepted the incorrect form and now always use it as official name on all documents. May wish to keep it as it is.

If wants the name changed, check that will always give full name in future.

(Very occasionally Hindus may have chosen to drop their subcaste name as on OHP N8. Check.)

2. May have occurred in same way as above. Most unlikely to have chosen this form as this is a Gujarati variation (see OHP N7) and Gujaratis almost always retain subcaste name. Check that patient will always give full name in future.
3. There are only relatively few Hindu surnames in UK. Suggest entering father's/husband's name on record for extra identification.

Aims

To practise recognising and correcting problems that may occur with Hindu names.

To discuss any practical issues.

SHOW OHP N10 (Exercise 1)

In all exercises do not prompt trainees or give them the answers. Ask them. Encourage them to say the names to overcome any initial embarrassment. If they are confused go back to the OHP N6 and revise the basic pattern.

SHOW OHP N11 (Exercise 2)

SHOW OHP N12 (Exercise 3)

18b. EXERCISES: HINDU NAMES (4 minutes)

SHOW OHP N10 (Exercise 1)

Ask: What is wrong with these records?

How do you know?

What would you do?

Why has this happened?

Discuss the need for sensitivity and patience when correcting records.

Discuss the vital importance of confirming any change of records with patient and of getting patient to realise that he/she must always use this new name from now on.

SHOW OHP N11 (Exercise 2)

As above.

SHOW OHP N12 (Exercise 3)

How would you enter father's/husband's name?

Mention any local common Hindu family names.

Stress need to agree any change of name with the patient him/herself.

Aims

To establish a clear procedure for recording Hindu names correctly.

To establish correct forms of formal and informal address.

Note: For people who need to develop relationships with individuals in their work the sections on forms of address are particularly important.

19b. MAKING OUT A NEW RECORD: HINDUS (3 minutes)

SHOW OHP N13

Go through and discuss.

Forms of address

Formal: Traditional formal Hindu usage is First + middle name.
Among Gujaratis, formal/polite address is often First name + bhai (m)
or behn (f), eg. Vijaybhai, Lalitabehn.

In UK most Hindus accept title + surname particularly from British people.

Informal: First name usually acceptable from British people. Older people may expect first + middle name. If in doubt, ask.

Bear in mind greater Asian formality of usage especially between sexes.

Aims

To practise using what trainees have learnt about Hindu names.

GIVE OUT BLUE JOB-AID CARD

GIVE OUT FINAL EXERCISE: HINDU NAMES (N/E2a)*

SHOW OHP N14

As you go through the exercise, ask trainees specific questions, ie. Is this patient male or female? What is her surname? What is her middle name? What part of her name is missing? etc.

Do not ask open-ended general questions as trainees tend to be hesitant to answer them.

Encourage trainees to say the names themselves and practise pronouncing them correctly.

* A master copy of all the exercises is provided in this pack for photocopying as required. The exercises may all be given out together or as separate sheets as required.

20b. HINDU NAMES: FINAL EXERCISE (4 - 5 minutes to do; 10 minutes to go over answers)

GIVE OUT BLUE JOB-AID CARD

Explain the function of the job-aid cards to trainees and go through them. The front contains an outline of the basic Hindu pattern, and guidance in recording patients. The back contains some common names with correct stress marked. Trainees can use the cards as aid-memoires when they are back at work.

Revise the basic Hindu pattern briefly from the card. Answer any remaining queries before moving on to the exercise.

GIVE OUT FINAL EXERCISE: HINDU NAMES (N/E2a)

OR

Ask trainees to practise what they have learnt. You will go over the answers and any problems when they have finished.

SHOW OHP N14 (Answers on following pages)

Fill in the answers as trainees give them. Encourage them to explain their answers.

Emphasise the importance of adding father's/husband's name for extra identification where there is no family name or a very common one, (particularly where there is no reliable date of birth).

Ask if there was anything in the exercise trainees found particularly difficult, and deal with it before you move on.

21. ANSWERS TO THE FINAL EXERCISE ON HINDU NAMES (OHP N14)

EXERCISE

1. Ushabehn <u>Shah</u>	2. Pritam Lal <u>Halai</u>
3. Lalita <u>Devi</u>	4. Karam <u>Chand</u>
5. Mohandas <u>Patel</u>	6. Rajesh <u>Chopra</u>
7. P.K. <u>Patel</u>	8. Nareshkumar Kharamchand <u>Koteja</u>
9. Jayantilal <u>Maganbhai</u>	10. Neesha Gowri Rameshkumar <u>Shah</u>

ANSWERS

	SURNAME	OTHER NAMES	M/F
1.	SHAH	Ushabehn	F
2.	HALAI	Pritam Lal	M

First and middle names normally written together in Indian languages.

3.	?	Lalita Devi ?	F
----	---	---------------	---

No family name. Try to get one. If none, enter Devi as surname. Record father's/husband's name for extra identification.

4.	?	Karam Chand ?	M
----	---	---------------	---

As 3 above. Try to get a family name.

5.	PATEL	Mohandas	M
----	-------	----------	---

Since Patel is a common Hindu name in Britain, try to get father's name for extra identification.

6.	CHOPRA	Rajesh	M
----	--------	--------	---

No middle name. May have been dropped in UK or may be an error.

7.	PATEL	P... K...	?
----	-------	-----------	---

Probably stand for own and father's (or husband's) names. Can't tell sex from initials alone. Get full name.

SURNAME	OTHER NAMES	M/F
8. KOTEJA	Nareshkumar Kharamchand	M

Father's name used as middle name. Common Gujarati variation.

9. ?	Jayantilal Maganbhai	M
------	----------------------	---

No family name. Try to get one.

10. SHAH	Neesha Gowri Rameshkumar	F
----------	--------------------------	---

Her own first and middle name written separately here though would be together in Gujarati. Gujarati variation.

Aims

To establish the basic facts about the Sikh naming system and particularly to highlight differences from the British system.

To show how Sikh names should be correctly recorded and what might go wrong in records.

SHOW OHP M7

Aims

To remind trainees of the areas of origin and languages of Sikhs in Britain.

SHOW OHP N15

Aims

To describe the basic Sikh naming system.

To point out problems that might arise in British records.

Action

If possible (if there is a Sikh community in the area) elicit examples of Sikh first names and family names from trainees.

Encourage trainees to say as many names as possible and to pronounce them correctly.

* If there are few or no Sikhs locally this whole section may be shortened or omitted.

22b. THE SIKH NAMING SYSTEM (5 minutes)

Sikh names fairly easy to understand. Based on the Hindu naming system. Easy to recognise because almost always contain religious names Singh or Kaur.

SHOW OHP M7

Check: Where do most Sikhs in Britain come from? What language do they speak? Is there a local Sikh community?

SHOW OHP N15

Sikhism developed from Hinduism, founded in early 16th century in Punjab. A reformist movement directed particularly against the caste system. 10th and last teacher, Guru Gobind Singh (1666-1708) ordered all Sikhs to drop their family name and use instead Singh (m) or Kaur (f) as last (second) name. So for religious reasons Sikhs traditionally do not use a family name. This causes problems for British records which rely on last name for individual identification.

First name: differs from British first names; almost all can be male or female. Sex shown by religious name. Easily recognisable endings. Give or elicit more examples. (See yellow job-aid card and Appendix I.)

Middle name: Singh = lion, Kaur = princess. Always used with first name. Indicates sex.

Most important part of name to devout Sikhs, so should never be omitted. In British convention middle name is usually dropped; dropping Singh/Kaur may give offence.

Surname: Caste system rejected by Sikhs so family (subcaste) name dropped. Not used in Subcontinent except by some urban families. In India, Sikh records are filed under first name in alphabetical order so that is the important identifying part to Sikhs, with father's/husband's name for extra identification. Family surnames remembered because of oral tradition and marriage.

Surnames may be adopted in UK to avoid confusion. This can lead to duplicate records. Give or elicit local examples.

East African Sikhs (a few in UK) may use Singh as family name for whole family. Nonsense in Sikh terms but conforms with British system.

Note possible adaptation in Britain. Can't tell sex from first name alone.

Go through whole OHP again, checking that trainees understand, and pointing out possible sources of confusion in records.

PROBLEMS WITH SIKH NAMES IN RECORDS 23a.

Aims

To show how and why problems may occur with Sikh names in records.

SHOW OHP N16

23b. PROBLEMS WITH SIKH NAMES IN RECORDS (5 minutes)

SHOW OHP N16

Most problems arise because family names were not used in India (and are not usually on passports and overseas documents). People did not give family names when they first came to UK. Many families are adapting in UK but this can lead to duplicate records or people being recorded under different names in different places. As confusing for Sikhs as for records staff.

1. Almost everyone was recorded under Singh/Kaur in Britain to begin with because this was the system they were used to. As part of adaptation, many now using family name. They may not understand the importance or have had the English or the courage to inform every records clerk/receptionist/official of their change of name. They may have been met by suspicion or irritation.

Many Sikhs now going through legal process to change names. But still a lot of confusion in records.

2. In some areas hundreds of people filed under Singh and Kaur. Use family name if possible but devout Sikhs may refuse for religious reasons, particularly since they know that most British people will automatically drop their middle (religious) name.

Note that within a family not all family members will use a family name: elderly and women particularly may stick to Singh/Kaur as surname. If someone gives a family name, make sure he/she knows it is important to use it next time and every time.

3. Mr Kaur is always wrong and is a record clerk's assumption of shared family name.

Mrs Singh may be wrong in the same way or may be an adaptation for the UK or East Africa. Check. Always call or address her by full name. To use Mrs Singh along = Mrs male Sikh and also does not identify anyone. It is rather like calling someone Christian's wife.

Discuss any problems before moving on.

EXERCISE: SIKH NAMES 24a.

SHOW OHP N17 (Exercise)

Aims

To practise recognising and correcting problems that may occur in Sikh records.

To discuss any practical issues.

Action

Do not prompt trainees or give them the answers. Ask them.

Encourage trainees to say the names themselves and pronounce them correctly.

If trainees are confused go back to OHP N15 and revise the basic pattern.

24b. EXERCISE: SIKH NAMES (3 minutes)

SHOW OHP N17 (Exercise)

Ask whether each name is likely to be right, if not, how do trainees know:

No. 3 is probably wrong, should at least have Kaur as middle name even if she has adopted Singh as surname.

No. 4 is female.

No. 5 is wrong - no male Sikh would use Kaur as a surname (for a woman to adopt Singh is an adaptation to the British system of adopting the male's surname, for a male to use Kaur is not adapting to any existing system).

No. 6 is wrong.

Note that in No.1, for example, the reply "There is no surname" is wrong. There is a surname, Kaur, but unlike the British system, this surname is not a family name. There is no family name. Because the two concepts (family name + surname) are closely linked in the British system, we often find it difficult to separate the idea of a surname (any last name used for filing), from a family name.

SIKH FAMILIES 25a.

SHOW OHP N18

Aims

To show how different families may adapt their names in Britain.

To discuss possible confusion when linking families.

25b. SIKH FAMILIES (3 minutes)

SHOW OHP N18

Go through the four Sikh families recorded here showing different patterns of name usage.

Family 1 has retained the traditional system.

Family 2 have all adopted Singh and the females have dropped Kaur (by accident or by intent?).

In family 3 all the members except the mother use a family name. The religious names of the two younger children have been dropped.

In family 4 the whole family uses a family name and all members have retained their middle name.

Discuss the benefits and hazards of adaptation and the practical implications of all this.

MAKING OUT A NEW RECORD: SIKHS 26a.

SHOW OHP N19

Aims

To establish a clear procedure for recording Sikh names correctly.

To establish correct forms of formal and informal address.

Note: For people who need to develop relationships with individuals in their work the sections on forms of address are particularly important.

26b. MAKING OUT A NEW RECORD: SIKHS (3 minutes)

SHOW OHP N19

Go through and discuss. Point out the need for sensitivity and to accept an individual's decision about his/her own name.

Forms of address

Formal: Traditional formal Sikh usage is first name + Singh/Kaur. If you wish to use the British convention of title + family name, use title + whole full name so as not to drop Singh/Kaur (unless, for example, the patient gives you title + surname only, in which case you know he/she doesn't mind). Older people and women are most likely to be sensitive on this.

Informal: First name alone usually acceptable from British people. Older people may expect first name + Singh/Kaur. If in doubt, ask.

Bear in mind greater Asian formality of usage, especially between sexes.

SIKH NAMES: FINAL EXERCISE 27a,

Aims

To practise using what trainees have learnt about Sikh names.

GIVE OUT YELLOW JOB-AID CARDS

GIVE OUT FINAL EXERCISE: SIKH NAMES (N/E2b)*

SHOW OHP N20

As you go through the exercise, ask specific (rather than open-ended) questions (See 20a above). Encourage trainees to say the names themselves and practise correct pronunciation.

* See footnote to 20a.

END OF SESSION ONE

27b. SIKH NAMES: FINAL EXERCISE (3-4 minutes to do; 8 minutes to go over answers)

GIVE OUT YELLOW JOB-AID CARDS

If you have not already done so, explain the function of the job-aid cards.

Revise the basic Sikh pattern briefly from the card. Answer any remaining queries before moving on to the exercise.

GIVE OUT FINAL EXERCISE: SIKH NAMES (N/E2b)

Ask trainees to practise what they have learnt. You will go over the answers and any problems when they have finished.

SHOW OHP N20 (Answers on following pages)

Fill in the answers as trainees give them. Encourage trainees to explain their answers.

Emphasise the importance of adding husband's/father's name as an extra method of identification where Singh or Kaur are used as surnames (particularly where there is no reliable date of birth).

Ask if there was anything in the exercise trainees found particularly difficult, and deal with it.

Ask trainees to pay particular attention to Asian names between now and the next session and to bring any queries to the next session.

END OF SESSION ONE

28. ANSWERS TO THE FINAL EXERCISE ON SIKH NAMES (OHP N20)

EXERCISE

1. Harbans Kaur <u>Sandhu</u>	2. Avtar <u>Gill</u>
3. Baljit Singh <u>Brar</u>	4. Balwinder <u>Kaur</u>
5. Rajinder <u>Singh</u>	6. J.S. <u>Sidhu</u>
7. Ravinder Kaur <u>Singh</u>	8. Kulwant Singh <u>Kaur</u>

ANSWERS

SURNAME	OTHER NAMES	M/F
1. SANDHU	Harbans Kaur	F
2. GILL	Avtar	?

Sikh first names can be male or female. Can't tell sex from first + family name alone.

3. BRAR	Baljit Singh	M
4. ? KAUR	Balwinder	F

No family name. Try to get one. If not, enter Kaur as surname and note husband's/father's name for extra identification.

5. ? SINGH	Rajinder	M
------------	----------	---

No family name as in 4 above.

6. SIDHU	J... S...	M
----------	-----------	---

S stands for Singh (Sidhu is a Sikh family name). Get full name.

7. SINGH?	Ravinder Kaur	F
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This is either an adaptation by the woman who is using her husband's last name (Singh) as a surname, or a receptionist's error. Check. Make sure the patient knows how her name is recorded.

8. ? KAUR	Kulwant Singh?	M?
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Definitely wrong. Singh indicates that the patient is male. Kaur, a female title, would never be adopted as a surname for both men and women. (Singh may be as in 7 above because of the convention in which a family surname is also the husband's/father's name.) Check the patient's real name.

ASIAN NAMES AND RECORDS: SESSION TWO

OPENING SESSION TWO 29a.

Aims

To re-form the group before the session begins.

To deal with any questions or problems that have arisen since the last session.

ASIAN NAMES AND RECORDS: SESSION TWO

29b. OPENING SESSION TWO (4-5 minutes)

Outline the material to be covered in today's session.

Encourage trainees to mention any queries or problems that have arisen since the previous session. Deal with these first, referring to the OHPs where necessary, particularly to the OHPs that outline the Hindu and Sikh naming systems (N6 and N15). It may also be useful to look back to OHP N5. Stress that it is where British expectations and assumptions differ from those of other naming systems that most problems occur in records.

THE ASIAN MUSLIM NAMING SYSTEM* 30a.

SHOW OHP M7

Aims

To remind trainees of the areas of origin of Asian Muslims in Britain.

SHOW OHP N21

Aims

To point out the most important differences between the Muslim and British naming systems.

To show why there are problems in British records with Muslim names.

* If there are few or no Muslims locally the whole section on Muslim names may be shortened or omitted.

3Ob. THE ASIAN MUSLIM NAMING SYSTEM (5 minutes)

SHOW OHP M7

Check: Where do most Asian Muslims in Britain come from? What languages do they speak? Which, if any, Muslim groups have settled locally?

Stress that this session deals with Asian Muslims only (ie. from the Indian subcontinent and East Africa), not with Muslims from the Middle East or other areas of the world who have different naming systems.

Muslim names are usually fairly easy to recognise because they sound Islamic.

However they are the most difficult to enter and use correctly in British records because they don't work on the same 3-part pattern, the order of names doesn't have the same significance, and the last name is not usually a shared family name.

SHOW OHP N21

Read through, contrasting the Muslim system with the British system established earlier.

Point out the possible confusions that could arise in Britain with the family whose names are given in the box.

Aims

To establish the basic facts about male Muslim names and particularly to highlight differences from the British system.

To show how male Muslim names should be correctly recorded and what might go wrong in records.

SHOW OHP N22

Aims

To give examples of male Muslim names and demonstrate the significance of the different parts.

To discuss different forms of name usage.

Action

Show the whole OHP first, then cover and reveal it block by block.

31b. MALE MUSLIM NAMES (5 minutes)

SHOW OHP N22

Read through the transparency, including the names in the box. As you go through the OHP keep referring back to the names in the box as illustrative examples.

The last name is not usually a shared family name (as in examples 1,2,3,5 and 8).

There are some hereditary family names as in examples 4,6 and 7 but these are traditionally only used by males, and are not normally used for official records in subcontinent. They may be specially adopted as official names in UK.

The first name is not always the personal name. It is often preceded by a religious name, as in examples 1,3,4,7 and 8, which should not be used alone, ie. Mohammed. Anyway, the personal name not normally used alone except by family and close friends. It is usually used with a religious name.

There are three levels of formality compared with the British two.

Trainees will usually use the formal form (full name) unless they develop a closer relationship. (Many British people are reluctant to use a full name when addressing someone, but stress that the full name is correct Muslim formal usage, and though it may feel strange, it avoids giving offence or making people feel uncomfortable.)

Conventions of name usage tend to be more formal in Asian culture, particularly between the sexes. In examples 1,4 and 5:

The personal name for very informal usage is: Safdar, Khalid, Habib. General informal usage is the two-part calling name, eg. Mohammed Safdar, Mohammed Khalid, Habib Ullah. Formal usage, the whole full name is: Mohammed Safdar, Mohammed Khalid Qureshi, Habib Ullah.

Note that if a man only has two names, general informal and formal usage is the same.

MALE MUSLIM NAMES: CALLING NAME 32a.

SHOW OHP N23

Aims

To explain further the concept of the calling name and its usage.

To explain Muslim religious names.

Action

If possible (if there is a local Muslim community) elicit examples of male Muslim names from trainees.

Encourage trainees to say as many names as possible themselves, and to pronounce them correctly.

32b. MALE MUSLIM NAMES: CALLING NAME (5 minutes)

SHOW OHP N23

Calling names: Both parts are usually used together except by family and close friends. The personal name does not necessarily come first. (It is generally not important for trainees to work out which part is which in a calling name, since very close personal relationships are unlikely to develop. However, if in doubt, ask.)

Religious names: The main cause of confusion is that the religious name, which should not normally be used alone, often comes first. It is often used alone as a personal name (incorrectly) by British people.

Go through the examples of names. Point out the religious names, the personal names, and where there might be confusion or error. For example:

First name taken by British people to be personal name, so Muslims in UK called eg. Mohammed, Allah, which is wrong and may offend;

Religious name used as surname eg. Gulam Mohammed incorrectly addressed as Mr Mohammed;

Zia-ul-Hassan recorded and addressed informally as Ziaul, ie. 'Light of';

Shehab-ud-Din recorded and addressed formally as Mr Uddin, ie. 'Mr of Faith'.

Note that Abdul means 'servant of' and is never a personal name (nor is Abd).

Since it is difficult for most British people to sort out the correct usage of male Muslim names, and since the personal name alone is only for a very close relationship (unlike the British personal name) always use full name formally and if in doubt, and two-part calling name informally, if you are sure you can recognise it.

MALE MUSLIM NAMES: OTHER NAMES

33a.

SHOW OHP N24

Aims

To show what other names male Muslims in Britain may have as well as a calling name.

33b. MALE MUSLIM NAMES: OTHER NAMES (5 minutes)

SHOW OHP N24

Some male Muslims may have another name (usually but not always) following their calling name. In rural areas of Pakistan and Bangladesh no family name or other identifying name is required. Individuals are recorded, where records are necessary, under the name they normally use, ie. calling name (filed in order of first name) and further identified by father's calling name and, sometimes, grandfather's calling name.

Generally only families in towns and cities (where there is a greater bureaucracy) use a family name, and then not all. (Asian Muslims from India and East Africa are likely to use a family name already.)

i. Male family name: This is the only name likely to have been used before arrival in UK. Every family has a hereditary male name but it is not normally used in records in subcontinent. See grey job-aid card and Appendix I for examples.

Hereditary male names often recognisable because end in '-i'. (All Pathans have hereditary name Khan.) Some men in UK may begin to use their hereditary name as a last name. But it will not necessarily be shared by all the males in family.

ii. Father's calling name: In UK last part of father's name may be given or assigned by someone else, as surname, eg. at school, in hospital. This makes nonsense in Muslim terms and may or may not be acceptable.

In some cases it is definitely unacceptable, eg. if father's name Gulam Mohammed, or Hafiz Ullah, then child's imposed 'surname' will be a religious name, Mohammed or Ullah, which must not be used alone.

iii. Mia/Mian (Bengalis only): This is a Bengali title which can follow the calling name (like female Muslim titles) and means 'man'. Meaningless but may be adopted here as adaptation to UK system. Unlikely to be adopted as a family surname.

Neither father's calling name nor Mia likely to be on passports etc. issued overseas, even if correct legal name in UK includes them. Passports not much good as method of getting 'proper name' etc. They also imply suspicion and mistrust on the part of trainees and can easily lead to resentment.

MAKING OUT A NEW RECORD: MALE MUSLIMS 34a.

Aims

To establish a clear procedure for recording Muslim names correctly.

To establish correct forms of formal and informal address.

SHOW OHP N25

Note: For people who need to develop relationships with individuals in their work, the sections on forms of address are particularly important.

34b. MAKING OUT A NEW RECORD: MALE MUSLIMS (3 minutes)

SHOW OHP N25

Go through and discuss.

Point out that to enter the last part of the name as the surname is meaningless in terms of the Muslim system but is correct according to the conventions of British records. Stress that the fact that a name is entered as a surname for filing does not mean that it works like a British surname in other respects or can be correctly used with a title to address or call someone.

Use title + full name for formal and official usage. Remember that the middle name, which we tend to drop, may in fact be the personal name. It must not be omitted.

For many male Muslims the way their names are entered in British records is wrong or offensive. Some people may be resigned, others may wish to change their records. The confusion exists on both sides since in general neither side understands the other side's system.

Stress the advisability of recording father's name for extra identification even for males, since last names are very rarely shared by the whole family, and many male Muslims have only a religious and personal name and no date of birth.

MALE MUSLIM NAMES (ASIAN): FINAL EXERCISE 35a.

SHOW OHP N22

Aims

To revise male Muslim names.

GIVE OUT GREY JOB-AID CARDS

GIVE OUT FINAL EXERCISE: MALE MUSLIM NAMES (N/E2c)*

SHOW OHP N26

As you go through the exercise, ask specific questions (rather than open-ended) questions. (See 20a above) Encourage trainees to say the names themselves and pronounce them correctly.

* See footnote to 20a.

35b. MALE MUSLIM NAMES (ASIAN): FINAL EXERCISE (4-5 minutes to do; 10 minutes to go over answers)

SHOW OHP N22

Revise male Muslim names briefly getting trainees to identify the parts of the names in the box and state correct formal and informal usage. Answer any remaining queries or uncertainties.

GIVE OUT GREY JOB-AID CARDS

If you have not already done so, explain the function of the job-aid cards.

GIVE OUT FINAL EXERCISE: MALE MUSLIM NAMES (N/E2c)

Ask trainees to practise what they have learnt. You will go over the answers and any problems when they have finished.

SHOW OHP N26

Emphasise the mistakes that often exist with Muslim names in British records and that this can cause offence to people whose names are continually misused and can lead, through nobody's fault, to confusion and delay.

Ask if there was anything in the exercise that trainees found particularly difficult and deal with it.

36. ANSWERS TO THE FINAL EXERCISE ON MALE MUSLIM NAMES (OHP 26)EXERCISE

1. Mohammed Naseem <u>Choudhurey</u>	2. Mohammed A. <u>Rizvi</u>
3. Tariq <u>Jaffri</u>	4. <u>Khaliq</u>
5. Mohammed <u>Shabir</u>	6. Mohammed <u>Miah</u>
7. Allah <u>Dittah</u>	8. Wahid <u>Akhtar</u>
9. Mohammed Yunus <u>Nawaz</u>	10. Kaleem <u>Ullah</u>
11. Mohammed Abdul Rahman <u>Salimi</u>	12. Abdul <u>Aziz</u>

ANSWERS

	SURNAME	OTHER NAMES	M/F
1.	CHOUDHUREY	Mohammed Naseem	M

Formally use full name. Informally use calling name, ie. first two names. Never use Mohammed alone.

2.	RIZVI	Mohammed A ?	M
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This man has a two-part calling name, 'Mohammed A...' Mohammed should not be used alone. Mohammed Rizvi (Rizvi is a hereditary male family name) is incorrect because it does not include a personal name. Get the full name and use it. (This is a common error since British people normally omit the middle name.)

3.	JAFFRI	Tariq	M
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Jaffri is a hereditary male family name. (Many hereditary family names end in -i, eg. Qureshi, Chaudry, Siddiqui.) No religious name given.

4.	KHALIQ?	Khaliq	M
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Only one name given. Since British records need two names, enter Khaliq twice. Address him as Mr Khaliq (formally) or Khaliq (informally). Some Muslim men who have a religious name as well as a personal name do not give it in Britain so as to avoid the possibility of it being misused by British people. This may have happened in this case.

5.	SHABIR	Mohammed	M
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Mohammed Shabir is his two-part calling name, entered this way for the purposes of British records. Always use the full name. Never call him Mohammed.

SURNAME	OTHER NAMES	M/F
6. MIAH	Mohammed?	M

Miah is a male title (usually Bangladeshi), often used as a surname in Britain. Mohammed is part of a two-part calling name. No personal name recorded (see above). (Miah may have been adopted since arrival in UK and may not be on official documents issued overseas.)

7. DITTAH	Allah	M
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Two-part calling name. Do not use religious name (Allah) alone.

8. AKHTAR	Wahid	M
-----------	-------	---

Two-part calling name. (Akhtar is a second personal name.) No other name.

9. NAWAZ	Mohammed Yunus	M
----------	----------------	---

This is very strange in traditional Asian Muslim terms and is an adaptation for British records. Nawaz is his father's last name (eg. father may be Mohammed Nawaz) adopted or assigned as surname in UK.

10. ULLAH	Kaleem	M
-----------	--------	---

Two-part calling name with religious name second. Always use full name. Do not call him Mr Ullah.

11. SALIMI	Mohammed Abdul Rahman	M
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Four-part name, rare especially in Britain, where people tend to simplify their names for British records. Note two-part calling name, Abdul Rahman = Servant of (ul = of) the Merciful, ie. God. Abdul means 'Servant of' and makes no sense as a name alone. Always use the two-part calling name, ie. Abdul Rahman, together. Salimi is a family name. Note that this is one of the cases where the first two names cannot be used for informal usage. Use the two-part calling name, ie. Abdul Rahman informally, and the full name formally unless specifically asked.

12. AZIZ	Abdul	M
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No male hereditary name. Abdul - 'servant of' cannot be used alone. Use the two parts of the calling name together.

Aims

To establish the basic facts about female Muslim names and particularly to highlight differences from the British system.

To show how female Muslim names should be correctly recorded and what might go wrong in records.

SHOW OHP N27

Aims

To describe the basic female Muslim naming system.

To point out problems that might arise in British records.

Action

If possible (if there is a local Muslim community) elicit examples of female Muslim first names from trainees.

Encourage trainees to say as many names as possible themselves, and to pronounce them correctly.

37b. FEMALE MUSLIM NAMES (5 minutes)

SHOW OHP N27

Much easier than male Muslim names. Problems arise in British records because last name, which in the British system is crucial for identification and filing, and is usually a family name, is, in the female Muslim system, usually a female title.

Go through OHP. Distinguish personal names, titles and second personal names in the examples given. Give or elicit more examples. (See green job-aid card and Appendix I.)

Note that Nessa may also be spelt Nissa. Note also that Mehrun Nessa is really Mehr-un-Nessa - Blessing-among the-Ladies. The personal name is Mehr.

There is no convention of sharing a name with husband or children.

Razia Khatoon Iqbal is husband's personal name used as a surname as an adaptation to the British system. (His name may be eg. Mohammed Iqbal). Do not address her as Mrs Iqbal (this is equivalent to addressing the wife of Peter Smith as Mrs Peter). Use her full name to address her.

Discuss the implications of a conservative Asian Muslim woman adopting her husband's surname, eg. implications of public role, unacceptable and repugnant to be identified by a man's name. A few may choose to do it for records (though would never use it with other Muslims).

Some women have had husband's name assigned to them by people working on the British system. If a woman does not accept this name she will not give it or answer to it. This will lead to confusion in records.

Note importance of recording father's/husband's name where there is only a personal name and a title.

PROBLEMS WITH FEMALE MUSLIM NAMES IN RECORDS 38a.

SHOW OHP N28

Aims

To show how and why female Muslim names have become confused in British records.

38b. PROBLEMS WITH FEMALE MUSLIM NAMES IN RECORDS (5 minutes)

SHOW OHP N28

Filing Muslim women under Bibi, Begum etc. is a bit like filing all British women together under Ms. Dates of birth are not a reliable additional method of identification. It is important to record father's/husband's name for extra identification.

Some rural women will not say their husband's name. They never use his personal name but refer to him as 'husband' or by another role name. They may consider that to say his personal name is discourteous. If a married woman does not give her husband's name when asked and looks embarrassed, ask for her father's name and enter that instead.

Note the importance of continuing to address a woman by her own name and not adding her husband's/father's name on the end if she does not wish to use it.

Remember that Bibi, Begum etc. are female titles: Shameem Begum's husband is not Mr Begum.

Some trainees may be impatient with the wishes of Muslim women to continue to use their own name and not to use part of their husband's name as a surname. It is important to emphasise that this practice, which in British culture is almost automatic, is alien and unacceptable in traditional Asian Muslim culture and has implications which it is difficult for most British people to understand. Imposing a change of name on a group of women for bureaucratic convenience is both undesirable and, in practical terms, unlikely to be successful, since a woman will continue to give what she considers to be her name rather than that in her record. Recording husband's/father's name is both effective and acceptable as an extra method of identification. (Girls brought up in Britain are more likely to accept an adaptation to the British system.)

MAKING OUT A NEW RECORD: FEMALE MUSLIMS 39a.

SHOW OHP N29

Aims

To establish a clear procedure for recording Muslim names correctly.

To establish correct forms of formal and informal address.

39b. MAKING OUT A NEW RECORD: FEMALE MUSLIMS (3 minutes)

SHOW OHP N29

Go through and discuss.

Stress the importance of accepting a woman's choice and understanding her point of view. Also that this is not a decision she can make alone or on the spot. It is important to record people's names as they use them, not to force them to use a name that is unfamiliar and unpleasant.

The process of change is a slow one. Most adult Muslim women are conservative, have a domestic role, and have little contact with British people and institutions. They have also generally been in Britain for a shorter time than most Hindu and Sikh women and so have had less time to learn about this country. Nevertheless many Muslim women are making changes in response to the very different way of life in this country, and this, and the strains it can entail, should be acknowledged.

Relationships between members of the same sex may become informal fairly soon. Female trainees, for example, may soon be on first name terms with a woman, but remain on formal terms with her husband.

FEMALE MUSLIM NAMES: FINAL EXERCISE 40a.

Aims

To practise using what trainees have learnt about female Muslim names.

GIVE OUT GREEN JOB-AID CARDS

GIVE OUT FINAL EXERCISE: FEMALE MUSLIM NAMES (ASIAN) (N/E2d)*

SHOW OHP N30

* See footnote to 20a.

40b. FEMALE MUSLIM NAMES: FINAL EXERCISE (3-4 minutes to do; 8 minutes to go over answers)

GIVE OUT GREEN JOB-AID CARDS

If you have not already done so, explain the function of the job-aid cards.

Revise the basic female Muslim pattern briefly from the card. Answer any remaining queries before moving onto the exercise.

GIVE OUT FINAL EXERCISE: FEMALE MUSLIM NAMES (ASIAN) (N/E2d)

Ask trainees to practise what they have learnt. You will go over the answers and any problems when they have finished.

SHOW OHP N30 (Answers on following pages)

Fill in the answers as trainees give them. Encourage trainees to explain their answers.

Emphasise the importance of adding father's/husband's name as an extra method of identification where no family name is given (particularly where there is no reliable date of birth).

Ask if there was anything particularly difficult in the exercise and deal with it.

41. ANSWERS TO THE FINAL EXERCISE ON FEMALE MUSLIM NAMES (OHP 29)

EXERCISE

1. Nasreen <u>Akhtar</u>	2. Mehrun <u>Nessa</u>
3. Razia <u>Khatoon</u>	4. Zarika Begum <u>Khan</u>
5. Shamim <u>Yusuf</u>	6. Khaleja <u>Qureshi</u>
7. Fatma <u>Mohammed</u>	8. Rashida Begum <u>Bibi</u>
9. Shahida <u>Shah</u>	

ANSWERS

	SURNAME	OTHER NAMES	M/F
1.	AKHTAR	Nasreen	F

Note father's/husband's name for extra identification.

2.	NESSA	Mehrun	F
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'Mehrung' which looks like the first name, means 'Blessing among the' and makes no sense alone. Her personal name is 'Mehr' - Blessing. Note father's/husband's name for extra identification.

3.	KHATOON	Razia	F
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Note father's/husband's name.

4.	KHAN	Zarika Begum	F
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Husband's/father's hereditary family name has been adopted. Call or address by full name (rather than Mrs Khan) or, by her own name, Zarika Begum.

5.	YUSUF	Shamim	F
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Husband's/father's second name (personal name) adopted as surname. Her own second name/title omitted. Check whether she wishes to retain it (more likely if she is older).

6.	QURESHI	Khaleja	F
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As in 5 above. Check that this is the name she wishes to use, and that she will hear and respond to it.

SURNAME	OTHER NAMES	M/F
MOHAMMED	Fatma	F

7. Husband's/father's official surname, ie. Mohammed, adopted or assigned (possibly by receptionist) as surname. No female second name/title. Try to get one. In Muslim terms, this name is completely wrong. Mohammed is always part of a male two-part name. It cannot stand on its own as a surname. It may, however, be an adaptation which has been accepted in Britain. Check. Change the name if necessary to avoid giving offence. Make sure the patient knows, recognises and will respond to the name you have in records.

8.	?	Rashida	F
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Two female titles. This is definitely wrong. Check which title she wishes to use as her surname. Note husband's/father's name as extra identification.

9.	SHAH	Shahida	F
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Husband's/father's family name adopted in Britain as surname. No female title/second name. Check if this is right.

Aims

To show how different families may adapt their names in Britain.

To discuss possible confusion when linking families.

42b. ASIAN MUSLIM FAMILIES (4 minutes)

SHOW OHP N31

Go through the three families here showing different patterns of name usage.

In some Muslim families people are beginning to adapt to the British shared family name system. (Others have been assigned a shared family surname without being consulted. This can lead to problems if they do not give their name in this way.) Sons are more likely to accept a shared family name than daughters.

In Family 1, the father's last name (personal name) adopted by whole family. This is against the conventions of the Muslim naming system. For the wife this means using a male name. Note the importance of the middle name (not the first) for identification. Dropping or using an initial for the middle name will lead to complete confusion in records with appointment letters etc.

In Family 2 no family surname adopted. Note name of husband/father on each person's record for extra identification.

In Family 3 younger sons have adopted male hereditary name. Older boy, born in Pakistan or in early years in UK, was not given Qureshi as a surname. Wife and daughters using own name as normal.

ASIAN NAMES: FINAL EXERCISE 43a.

Aims

To revise and practise what trainees have learnt about Hindu, Sikh and Muslim names.

GIVE OUT FINAL EXERCISE: ASIAN NAMES (N/E2e)

SHOW OHP N32

GIVE OUT COURSE EVALUATION FORM (N/E3)

Aims

To enable the trainer to assess the value of the course to trainees and to plan possible additions or improvements for future courses.

END OF SESSION TWO

43b. ASIAN NAMES: FINAL EXERCISE (5 minutes to do; 10 minutes to go over answers)

GIVE OUT FINAL EXERCISE: ASIAN NAMES (N/E2e)

Ask trainees to practise what they have learnt. You will go over the answers and any problems when they have finished. Job-aid cards may be used for reference.

SHOW OHP N32 (Answers on following pages)

Fill in the answers as trainees give them. Encourage trainees to explain their answers.

Discuss any particular problems or queries raised by the sessions. Ask trainees to look back at the Initial Exercise they did at the beginning of the first session (N/E1) and see what they have learnt since then.

GIVE OUT COURSE EVALUATION FORM (N/E3)

Ask students either to complete the form before they go or to fill it in and return it by a specified date within the next few days.

Wind up the session.

END OF SESSION TWO

44. ANSWERS TO THE FINAL EXERCISE ON ASIAN NAMES (OHP N32)

EXERCISE

1. Mohammed <u>Qamar</u>	2. Arun Kumar <u>Bhutt</u>
3. Nirmala <u>Kumari</u>	4. Jaswinder <u>Kaur</u>
5. Kantilal <u>Karamchand</u>	6. Salamat <u>Begum</u>
7. Amarjit Singh <u>Dhaliwal</u>	8. Tripitibehn <u>Rajkumar</u>
9. Surinder Kaur <u>Singh</u>	10. Allah Baksh <u>Iqbal</u>
11. Dhirijlal <u>Vasani</u>	12. Shameem Khatoon <u>Bokhari</u>

ANSWERS

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

Two-part calling name. Always use as one. Personal name Qamar. Never use Mohammed alone.

2.	H	BHUTT	Arun Kumar	M
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First and middle names normally written together.

3.	H	?	Nirmala Kumari	F
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No family name. Try to get one. If none, enter Kumari as surname. Note father's/husband's name.

4.	S	KAUR	Jaswinder	F
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No family name. If none, enter Kaur as record. Note father's/husband's name.

5.	H	?	Kantilal Karamchand	M
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Almost certainly an error. Get a family name to enter as surname.

6.	M	BEGUM	Salamat	F
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Note father's/husband's name. Address by full name (not Mrs Begum).

7.	S	DHALIWAL	Amarjit Singh	M
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8.	H	?	Tripitibehn Rajkumar	F
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Almost certainly an error. Get a family name to enter as surname.

RELIGION	SURNAME	OTHER NAMES	M/F
9. S	SINGH?	Surinder Kaur	F

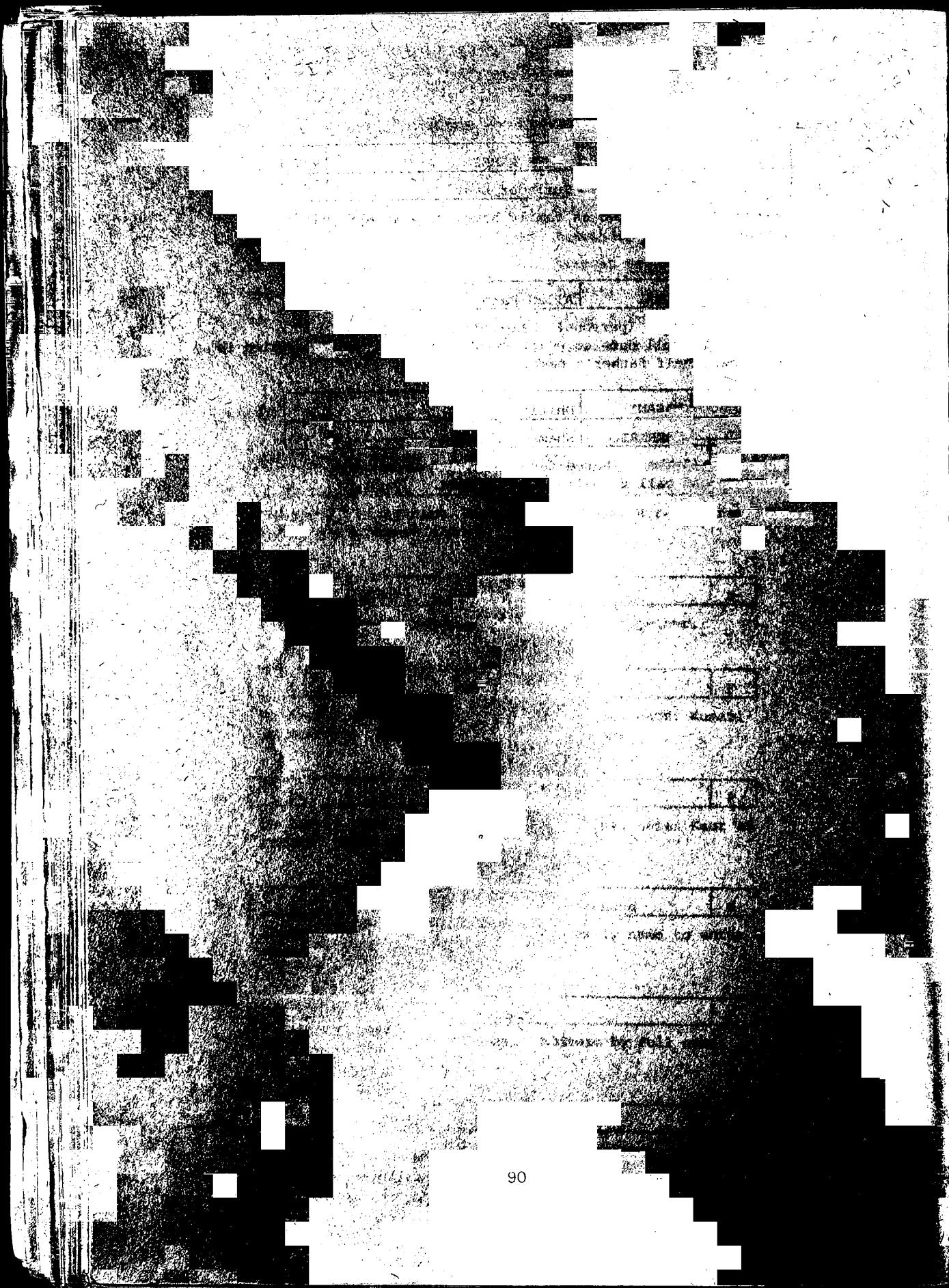
Either Singh adopted as family name, or a receptionist's error. Check.

10.	M	IQBAL	Allah Baksh	M
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Father's second (personal) name adopted as surname.
Address by full name or Allah Baksh not Allah Iqbal, which is half own, half father's name.

11.	H	VASANI	Dhirijlal	M
12.	M	BOKHARI	Shameem Khatoon	F

Husband's/father's hereditary name used as surname.
Address and call formally by full name.



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