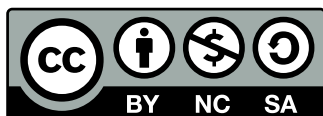


Queensland Health



Health care providers' handbook on

Sikh patients



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Preface

In 2010, Queensland Health and the Islamic Council of Queensland published the **Health Care Providers' Handbook on Muslim Patients (second edition)** as a quick-reference tool for health workers when caring for Muslim patients.

This handbook, the **Health Care Providers' Handbook on Sikh Patients**, covers a similar range of topics and aims to inform health care providers about the religious beliefs and practices of Sikh patients that can affect health care.

The handbook has three sections:

- Guidelines for health services
- Sikh beliefs affecting health care
- Additional resources

Each section provides practical advice and information for health care providers which is designed to answer some of the more common questions about Sikh patients and the religious practices of Sikhism that affect health care. The handbook also provides links to further information and contacts within the Sikh community of Queensland.

Health care providers work in an increasingly diverse environment. Those who display cross-cultural capabilities in their work use self-reflection, cultural understanding, contextual understanding, communication and collaboration to provide culturally appropriate, responsive and safe health care. This handbook aims to support health care providers by building their knowledge of the needs of Sikh patients.

The **Health Care Providers' Handbook on Sikh Patients** was written under the guidance of an advisory committee comprising:

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Jenny Burton (Children's Health Services)
Anjila Devi (The Prince Charles Hospital)
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Narindar Kaur Sehmi (Sikh community representative)
Ranjit Singh (Brisbane Sikh Temple — Gurdwara)
Rupinder Sran (Ethnic Communities Council of Queensland)
Meenakshi Tyagi (Royal Brisbane and Women's Hospital)

Other resources

The **Health Care Providers' Handbook on Sikh Patients** forms part of the Queensland Health **Multicultural Clinical Support Resource** which provides ready-reference information on issues that affect health care provision to people from culturally and linguistically diverse backgrounds.

The **Multicultural Clinical Support Resource** also contains the **Health Care Providers' Handbook on Hindu Patients** and the **Health Care Providers' Handbook on Muslim Patients**.

All resources are available on the Queensland Health website at www.health.qld.gov.au/multicultural

¹ The Queensland Health Cross-Cultural Capabilities are: self-reflection, cultural understanding, context, communication and collaboration.
Refer to www.health.qld.gov.au/multicultural



Introduction

Queensland is a culturally and religiously diverse state – in 2006 nearly one in five Queenslanders (17.9 per cent) was born overseas, 7.8 per cent of the population spoke a language other than English at home, and more than 129,000 people followed a religion other than Christianity. Between 2001 and 2006, one of the fastest growing religions in Queensland was Sikhism. Figures from the 2006 census show there are more than 2600 Sikhs living in Queensland¹. This figure is now likely to be higher as in 2008–09, permanent migration to Australia from Southern Asia, which includes India, Sri Lanka, Bangladesh and Nepal, was second only to migration from Europe².

The increasing cultural, linguistic and religious diversity in the Queensland population means that to be safe, health services need to be culturally appropriate and responsive. Research indicates a strong link between low cultural competence, and poor quality health outcomes and significant risks³.

Personal level of adherence

Sikhism was founded in the 15th Century in northern India and is the world's fifth largest religion. It is practiced in many countries around the world and its traditions and teachings are associated with the history, society and culture of the Punjab region in India and Pakistan.

As Sikhism places responsibility on the individual to practice his or her religion, there are personal and cultural variations that make it difficult to provide definitive rules and regulations that apply to all Sikh patients. Because of these personal variations, it is important that health care providers consult the patient about their personal level of religious observance and practice.

However, Sikh patients should not be regarded as a 'special' group that require additional attention from health care providers. Due to the common Sikh beliefs of *karma* (the belief that every action has a consequence which is experienced in this or future lives) and reincarnation, Sikh patients may display acceptance of difficult circumstances and be inclined to comply with the instructions of health care providers.

1. Communication issues

The 2006 census showed that almost 70 per cent of Queensland's Sikh population was born overseas, with the majority of people coming from a non-English speaking country. Health care providers should be aware that many Sikh patients may not be proficient in English.

The other languages most widely spoken by Sikhs in Queensland are Punjabi and Hindi.

If a patient is assessed to have inadequate English, health care providers should engage a professional interpreter. Queensland Health provides a statewide interpreter service that can provide onsite, telephone and video remote interpreters in more than 100 languages.

Other Queensland Health resources which can assist with effective communication include:

- *Language Identification Card* – a card/poster which can assist health care providers to identify more than 60 languages
- *Guidelines on working with interpreters* – a comprehensive guide for health care providers on how to work with interpreters

- *Ward Communication Tool* – a booklet which features 30 words commonly used in health care, translated in 30 languages, with an accompanying graphic.

Further information about communicating with patients from a culturally and linguistically diverse background is contained in the *Queensland Health Multicultural Clinical Support Resource*.

www.health.qld.gov.au/multicultural/support_tools/mcsr.asp

2. Interpreter services

All Queensland Health patients have a right to an interpreter at no charge. Queensland Health policy is to always use a professional interpreter and to only use friends or family in an emergency. People under 18 years of age are never to be used as interpreters under any circumstances.

Queensland Health staff can request interpreters online through the Interpreter Services Information System (ISIS). Queensland Health staff should contact their Health Service District Interpreter Coordinator for more information.

www.health.qld.gov.au/multicultural/interpreters/QHIS_contact.asp



3. Patient rights

Queensland Health supports and implements the Australian Charter of Healthcare Rights.

The charter specifies the key rights of patients and consumers when seeking or receiving healthcare services.

www.health.qld.gov.au/cpic/hlthcr_exp_improve/australiancharter.asp

Under the charter, all patients have seven health care rights:

- **Access** – a right to access healthcare services to address healthcare needs.
- **Safety** – a right to receive safe, high-quality health services provided with professional care, skill and competence.
- **Respect** – a right to be provided with care that shows respect to culture, beliefs, values and personal characteristics.
- **Communication** – the right to receive open, timely and appropriate communication about health care in a way that can be understood.
- **Participation** – the right to participate in making decisions and choices about care and about health service planning.
- **Privacy** – a right to the privacy and confidentiality of personal information.
- **Comment** – the right to comment on, or complain about care and have concerns dealt with promptly and properly.

There are three guiding principles which describe how the charter is applied in the Australian health system:

1. Everyone has the right to be able to access health care and this right is essential for the charter to be meaningful.
2. The Australian Government commits to international agreements about human rights which recognise everyone's right to have the highest possible standard of physical and mental health.
3. Australia is a society made up of people with different cultures and ways of life, and the charter acknowledges and respects these differences.

These rights apply to patients from all cultures and faiths in the health care setting.

4. Religious observance

Sikhism places the responsibility of practising religion on the individual. As a result, it is important that health care providers discuss religious observance needs with each patient.

Some topics that health care providers may wish to discuss with their patients include articles of faith; removal of hair; ablution, bathing and cleanliness; dietary needs; and prayer.

Articles of faith

- Sikhs are required to wear five articles of faith at all times. This applies to both men and women.
- These articles are known as the *Five Kakkars* or *Five Ks* – *Kesh* (uncut hair), *Kangha* (wooden comb), *Kara* (steel bangle), *Kirpan* (short sword), and *Kachera* (undergarment)⁴.



Kesh – A Sikh's uncut hair signifies and inspires courage, loyalty and commitment. For men it includes an untrimmed beard and moustache. The hair remains uncut because it is seen as a divine gift from God.



Kanga – The wooden comb is a symbol of cleanliness and Sikhs are required to comb their hair with it twice a day.



Kara – The steel bangle signifies a bond of enduring love and commitment of God and Guru. It is a reminder to Sikhs to do righteous deeds and that their practical actions are guided by high moral values.



Kirpan – The small ceremonial sword represents compassion, freedom, protection of life, victory, dignity and honour. It is worn by Sikhs as a reminder to fight injustice and oppression.



Kachera – The Sikh undergarment is a symbol of fidelity and signifies self-respect and a commitment to control lust and not indulge in extra marital affairs.

- These articles should not be removed from a Sikh patient without permission.



- A Sikh may experience significant embarrassment if asked to remove these articles in public.
- A Sikh's turban is considered part of the articles of faith, and has similar religious significance. It is a symbol of a Sikh's honour and should be treated with the same level of respect as any of the five articles of faith.

Removal of hair

Hair should not be removed from any part of a Sikh patient's body without consent from the patient or their substitute decision-maker (this is usually a family member)⁵.

If a Sikh patient has impaired capacity and their condition is such that their life and health are at risk, and there is no time to obtain consent, medical treatment to avert the threat to life should be carried out without delay. The cutting of any hair should be avoided unless urgent or life-threatening medical treatment cannot be carried out without its removal.

If a Sikh patient has capacity for decision-making about health matters and refuses medical treatment on the basis of faith (because their hair can not be removed), these wishes must be followed and the patient informed they may be required to sign a discharge against medical advice certificate.

Queensland Health recommends that Sikh patients who feel strongly about refusing medical treatment on the basis that removing their hair is inconsistent with their faith should complete an Advance Health Directive.

All decision-making in relation to these situations must be documented thoroughly in the patient's record.

Ablution, bathing and cleanliness

- Cleanliness is an important consideration for Sikhs.
- Sikhs follow a ritual of cleanliness and prayer each morning and evening which is set out in the *Guru Granth Sahib* (Sikh holy scriptures).
- The morning ritual includes showering, cleaning the teeth and mouth before prayer, and then eating.

- If a patient requires assistance to bathe, health care providers should be aware of the patient's preferred timing for this ritual.
- Washing the hands before eating is important as cleanliness is observed during meals.
- Sikhs are required to wash with water after defecation.

Dietary needs

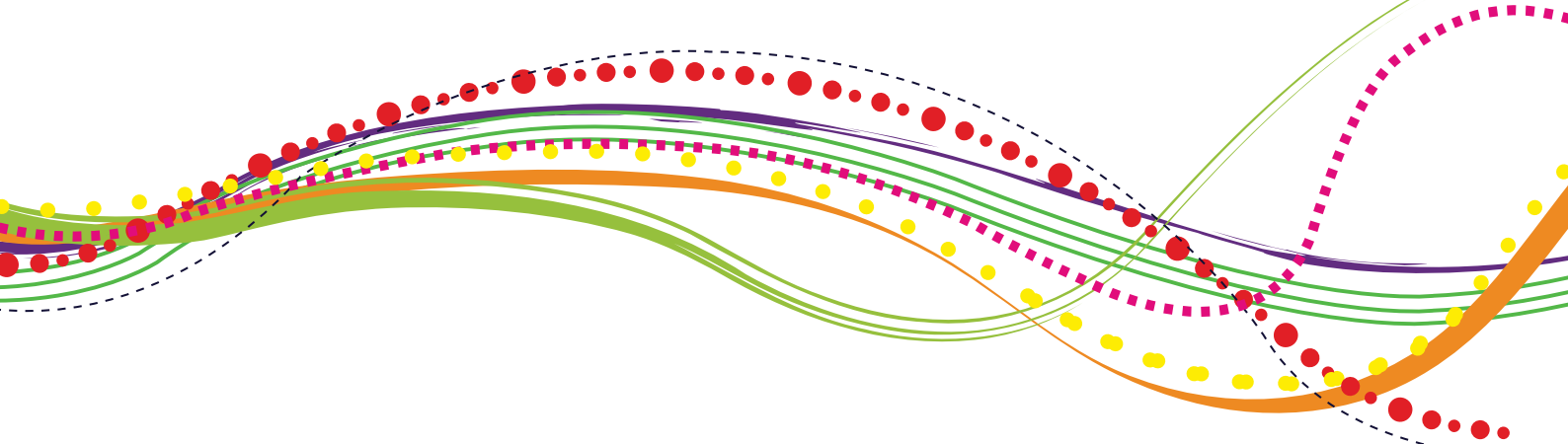
- Many Sikhs are strict vegetarians abstaining from all meat, fish and eggs. However, vegetarian Sikhs do consume dairy products.
- Some Sikhs do not follow a vegetarian diet. Non-vegetarian Sikhs may choose to not eat beef or pork⁶.
- Non-vegetarian Sikhs are not permitted to eat any meat that has been ritually slaughtered, and should not be offered *halal* or *kosher* meals⁷.
- A Sikh patient's family may wish to provide meals prepared at home.

Refer to section three for a table of foods suitable for vegetarian Sikhs.

Prayer

- Prayer is an important part of the daily routine of most Sikhs.
- Sikhs pray to seek God's help in recovering from illness. They remember *Waheguru* (God's name) to obtain peace and ask for forgiveness.
- Sikh patients may wish to recite or listen to *Gurbani* (sacred hymns) which are God's word uttered through the Sikh Gurus and enshrined in the *Guru Granth Sahib*.
- Sikh patients may request for *Kirtan* (sacred music) to be played at the bedside.
- Prayers are usually said at dawn before breakfast, in the afternoon before sunset, and at night before sleep.
- Prayer can take place in any location, including in bed or in hospital prayer rooms.
- Sikh patients may wish to have a prayer book with them when in hospital. The prayer book is usually covered with a piece of cloth and should be kept in a





clean place above the height of the bed. Hands should be washed before handling any prayer book.

- Many Sikhs have a strong belief that prayer and faith are important elements of curing illnesses of the body and mind⁷.

5. Sikh names

- Sikh men take the surname Singh (lion) and Sikh women take the surname Kaur (princess).
- Some Sikhs in Australia also choose to include a family name in addition to, or instead of, Singh or Kaur.
- Sikh first names are not gender specific.
- The surname Singh does not necessarily indicate that someone is of the Sikh faith.

6. Decision making

Sikhs view the needs of an individual in the greater context of the family.

A Sikh patient's family may have a strong influence on decision making relating to health matters, including informed consent to various medical procedures.

7. Administration of medicines

Traditional medicines and remedies

Sikhs may use a variety of traditional medicines and remedies, often in conjunction with Australian medicine.

Herb and plant products have traditionally played an important role in treating illnesses in India and continue to feature prominently today, including in communities in Australia.

Suitability of medicines

Some medicines may not be suitable for Sikh patients because they contain alcohol or are of animal origin.

The *Queensland Health Guideline on Medicines/ Pharmaceutical Products of Animal Origin* states that health care providers should inform patients about the origins of their proposed medication if it is derived from animals and no suitable synthetic alternative

exists. Patients should be encouraged to make informed decisions regarding their treatment.

http://qheps.health.qld.gov.au/medicines/documents/general_policies/prods_anim_origin.pdf

The manufacturer's *product information* gives details about the composition of the medicine (i.e. listing the active and inactive constituents/ingredients) and provides a description of how the medicine was produced (e.g. whether manufacture of the product included exposure to animal derived materials).

8. Clinical examination and procedures

- Health care providers should ask for permission from the patient or their family before removing any of the five articles of faith, including removing hair from any part of the body, or a Sikh's turban⁵.
- Sikh patients (both men and women) may prefer to be examined by a health care provider of their own gender.
- The need for invasive examinations may need to be carefully explained, particularly where a same-sex clinician cannot be accommodated.
- Sikh patients may wish to have a family member present during any clinical examination.

9. Maternity services

- As soon as practical after childbirth, a family member may wish to perform a special ceremony.
- As part of the ceremony, the infant is given a few drops of holy water and a prayer is recited.
- Sikh mothers may wish to keep the five articles of faith on at all times during childbirth. This may require keeping the *Kachera* (undergarment) on one leg.
- Shaving of the perineum may not be acceptable.
- Infants are usually named soon after birth following a ceremony at the temple or at home.
- Male infants are not circumcised.
- More information about the pregnancy and birth practices of people from a culturally and linguistically diverse background is contained in the Queensland Health *Multicultural Clinical Support Resource*.
www.health.qld.gov.au/multicultural/support_tools/mcsr.asp

10. Community health services

- Tobacco products, other intoxicants or meat products should not be taken into Sikh homes.
- Sikhs may prefer for shoes to be removed when entering a home.
- If this is not possible for Workplace Health and Safety reasons, alternatives should be explored.

11. Visiting arrangements

- Visiting the sick is an important cultural and religious practice for Sikhs⁴.
- Sikh patients may have large numbers of visitors, including those from outside their immediate family.

12. Care of family and older persons

- It is traditionally the responsibility of children to care for ageing parents⁶.
- Older Sikhs may live together with extended family.
- Sikhism encourages family members to take an active role in the care of family members.
- Health care providers should take this into account when developing care plans or suggesting nursing or residential care.





13. End of life issues

- The sanctity of life is considered paramount in Sikhism⁸.
- Sikhs believe that all living beings have an eternal soul which passes through successive cycles of birth and rebirth⁹.
- Health care providers should include family members when discussing advance care planning with the patient.
- Sikhs may wish to recite prayers or read scriptures when nearing death. Family and friends may wish to be present.
- Holy Water from the *Gurdwara* (Sikh temple) may be given to the patient to sip.
- Sikh chaplaincy services are available in many Queensland Health facilities.

Refer to section three for a list of Sikh organisations.

14. Deceased patients

- Health care providers should not remove the five articles of faith or the turban after death⁷.
- The patient's family should be advised if it is necessary to remove these items.
- A Sikh's body should be covered with clean linen and shrouded.
- The family may wish to wash and clothe the body immediately after death.
- The family may wish to move the body to a funeral home for cremation as soon as possible.
- The family may wish to wait for a close relative or a *Granthi* (Sikh priest) to arrive before moving the body.

15. Autopsy

- There are no Sikh religious objections to autopsy⁸. However, as no hair on the body should be cut or removed, it is usually requested that an autopsy is not performed unless required under Queensland law.
- If an autopsy is required, the five articles of faith, including hair from any part of the body, should not be removed.

1. Food beliefs

Sikh dietary practices can vary depending on the individual's beliefs and customs.

Many Sikhs follow a strict vegetarian diet, abstaining from consuming any fish, meat or eggs. However, vegetarian Sikhs do consume dairy products.

Sikhs who are not vegetarian may choose to abstain from eating pork or beef. However, all Sikhs are prohibited from eating any meat that has been ritually slaughtered including *halal* or *kosher* meats⁴.

Sikhs are also prohibited from consuming alcohol, tobacco or other intoxicants⁵ and do not fast for any religious reasons⁴.

Refer to section three for a table of foods suitable for vegetarian Sikhs.

2. Holy days

Sikhs do not observe a specific day of worship, although communities may choose to congregate at the *Gurdwara* (temple) on a specific day.

Sikhs do observe a number of holy days and festivals throughout the year.

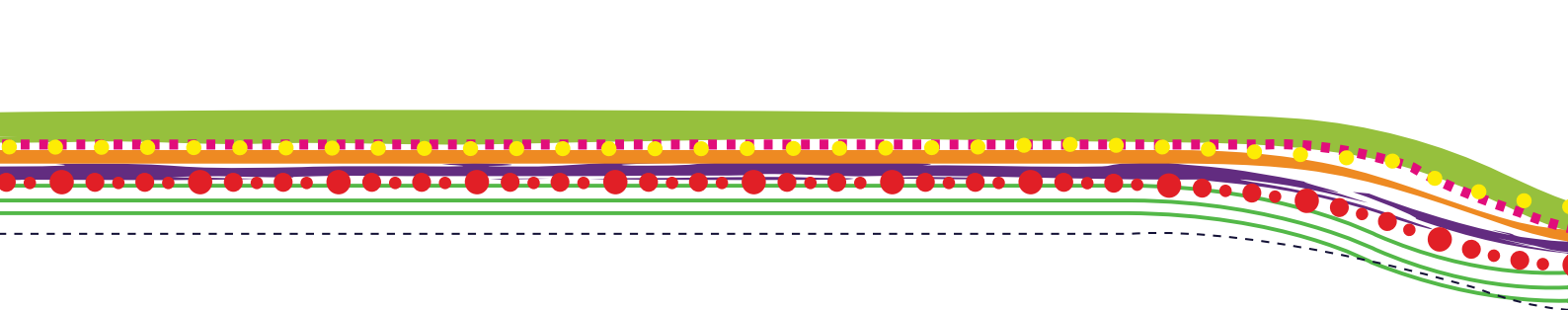
A religious calendar is published in the Queensland Health *Multicultural Clinical Support Resource*.
www.health.qld.gov.au/multicultural/support_tools/mcsr.asp

3. Dress

One of the five articles of faith for Sikhs is the *Kachera* (an undergarment similar to drawstring shorts), which must be worn by both men and women at all times.

If the *Kachera* is required to be removed for examination or treatment purposes, permission should be sought from the patient or accommodation should be made to allow them to be kept on one leg.





Sikhs are also required to wear a turban at all times. The turban is a symbol of a Sikh's honour and is worn as a covering for one of the articles of faith – *Kesh* (uncut hair). A smaller turban called a *patka* can be worn when in hospital.

If it is necessary to remove the turban during medical treatment, an alternative head covering should be provided. A surgical cap can be worn over the turban or *patka* if necessary.

A turban should be treated with respect and never placed on the floor or with shoes.

Women may choose to cover their hair with a turban or a scarf. These items should be treated with the same respect.

4. Mental health and/or cognitive dysfunction

- Sikhs are encouraged to use prayer and meditation to alleviate depression, anxiety and other mental illnesses.
- Sikhs with mental illness are encouraged to participate in spiritual activities and gatherings at the *Gurdwara* (temple).
- Sikhism does not support the belief that cognitive dysfunction and mental illness are caused by spirit possession or as a punishment for breaching religious principles. Sikhs are encouraged to seek medical treatment.
- Although Sikhs should not attach a stigma to cognitive dysfunction or mental illness, some Sikhs may believe that mental illness is caused by external factors such as the *evil eye* (*jado-tuna*) or possession by demons or evil spirits.
- Family members may attempt to hide mental illness from the community or other relatives due to possible stigma.
- Further information about mental health care for multicultural communities can be accessed through the Queensland Transcultural Mental Health Centre www.health.qld.gov.au/pahospital/qtmhc

5. Transplants, organ donation and blood transfusions

Sikhism supports the donation and transplantation of organs⁶ and allows for blood transfusions.

Sikhs are encouraged to help others in need and donating organs is considered a noble gesture.

6. Sexual and reproductive health

Contraception

Sikhs are permitted to use contraception¹⁰.

Abortion

Sikhs believe the foetus to be alive immediately upon conception and abortion is not permitted unless there is a serious threat to the mother's life¹⁰.

Abortion is not permitted on the basis of family planning.

Assisted reproductive technologies

Sikhs are permitted to use assisted reproductive technologies only during the span of a marriage⁵.

It is preferred for the husband to provide the sperm⁵. However, if this is not possible, a donor can be used depending on the couple's preference.

7. Death and dying

Sikhs are encouraged to accept death and illness as part of life and the will of God.

Due to the Sikh belief in the doctrine of *karma*, some Sikh patients may be accepting of death⁶.

Family members should be consulted where the situation requires treatment to be provided to prolong the final stages of a terminal illness. If it is acceptable to the patient's family, life supporting systems may be disconnected. However, suicide and euthanasia are forbidden in Sikhism¹¹.

Grieving and bereavement

Some Sikhs believe that excessive grief can interfere with the peaceful departure of the soul⁵.



1. Sikh organisations

Brisbane Sikh Temple	2679 Logan Rd Eight Mile Plains, Qld, 4113 Ph: 07 3841 1987 www.brisbanesikh temple.org.au Email: admin@brisbanesikh temple.org.au
Gold Coast Sikh Temple	Robina Community Centre Robina, Qld, 4226 Ph: 07 5539 5995 www.goldcoastgurdwara.com.au
Guru Nanak Sikh Education Centre North Queensland	20-30 Lower Hickey St Innisfail, Qld, 4860 Ph: 07 4061 4011
Queensland Sikh Association	Corner of Bruce Hwy and Sikh Temple Rd Edmonton, Qld, 4869 Ph: 07 4045 4123
Sikh Nishkam Society of Australia	PO Box 7113 Loganholme, Qld, 4129 Email: sikh.nishkam@hotmail.com.au



2. Queensland Health resources and contacts

- Australian Charter of Healthcare Rights www.health.qld.gov.au/cpic/hlthcr_exp_improve/australiancharter.asp
- Multicultural Clinical Support Resource folder www.health.qld.gov.au/multicultural/support_tools/mcsr.asp
- Queensland Health Guideline on Medicines/Pharmaceutical Products of Animal Origin (Queensland Health staff only) http://qheps.health.qld.gov.au/medicines/documents/general_policies/prods_anim_origin.pdf
- Queensland Health Multicultural Policy Statement www.health.qld.gov.au/multicultural/policies/multicul.pdf
- Translated health information www.health.qld.gov.au/multicultural/public/language.asp
- Ward Communication Tool www.health.qld.gov.au/multicultural/support_tools/WCT.asp

Queensland Health Multicultural Services

Ph: 07 3328 9873 Email: multicultural@health.qld.gov.au
Website: www.health.qld.gov.au/multicultural

Queensland Transcultural Mental Health Centre

Ph: 1800 188 189 Email: QTMHC@health.qld.gov.au
Website: www.health.qld.gov.au/pahospital/qtmhc

Queensland Health Interpreter Service

Email: multicultural@health.qld.gov.au
Website: www.health.qld.gov.au/multicultural/interpreters/QHIS_home.asp
Ph: For a list of Health District Interpreter Service Coordinator contact details, go to:
www.health.qld.gov.au/multicultural/interpreters/QHIS_contact.asp

3. Foods suitable for vegetarian Sikhs

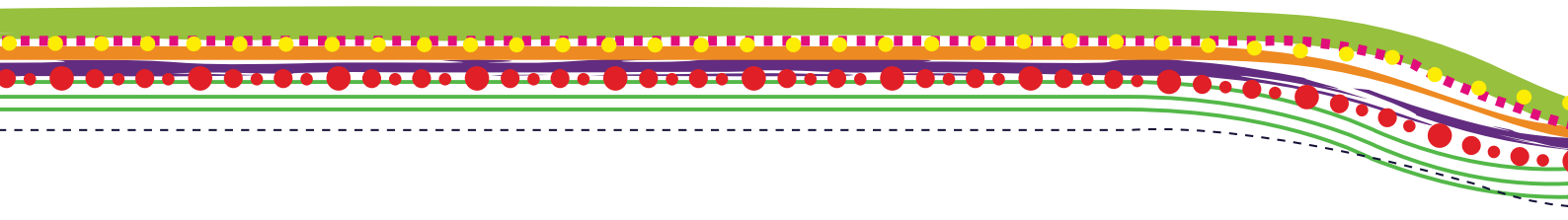
Some Sikhs follow a strict vegetarian diet. The following table outlines foods which are suitable for vegetarian Sikhs, as well as many common non-vegetarian additives and ingredients that may be found in these foods. These non-vegetarian additives need to be identified as they would make these seemingly vegetarian foods unsuitable.

Sikhs who do not follow a vegetarian diet may eat meat from any animal, but are prohibited from eating any meat which has been ritually slaughtered, including *halal* and *kosher* meat products. However, some Sikhs may choose to not eat beef or pork.

Sikhs are also prohibited from consuming alcohol and foods made using alcohol. This includes products such as bitters, vanilla essence and foods cooked or preserved using alcohol.



Foods suitable for vegetarian Sikhs		Ingredients and additives that may be found in these foods that would make them unsuitable if present (food becomes non-vegetarian)	
Milk and milk products			
<ul style="list-style-type: none">• Cream• Cheese• Yoghurt• Butter• Coconut milk and other milk substitutes• Ice cream• Milk		<ul style="list-style-type: none">• Gelatine• Animal based thickener (e.g. chitin)• Animal-based emulsifiers (e.g. animal or egg-based lecithin)• Animal-based food colouring (e.g. cochineal/carmine)• Enzymes (e.g. lipase, pepsin, animal rennet)	
Fruits and vegetables			
All fruits and vegetables including beans, lentils and nuts		<ul style="list-style-type: none">• Fruits and vegetables prepared with animal fats, gelatine or tallow	
Bread and cereals			
<ul style="list-style-type: none">• Bread, cakes, biscuits and cereal products made without egg or animal fats• Pasta and pastry made without egg• Noodles made without egg• Rice		<ul style="list-style-type: none">• Eggs• Pastry brushed with egg whites• Animal-based emulsifiers (e.g. animal or egg-based lecithin)	
Fats and oils			
<ul style="list-style-type: none">• All vegetable oils• Butter• Margarine made using vegetable oil• Mayonnaise made without egg• Ghee		<ul style="list-style-type: none">• Animal fats• Lard dripping• Suet• Egg• Fish oils	
Beverages			
<ul style="list-style-type: none">• Juices and cordials• Tea and coffee• Soft drinks, mineral and soda water		<ul style="list-style-type: none">• Gelatine• Animal-based food colouring (e.g. cochineal/carmine)	
Soups and sauces			
<ul style="list-style-type: none">• All soups and sauces made with vegetables and vegetable stock		<ul style="list-style-type: none">• Animal stock/fats• Fish sauce• Worcestershire sauce	
Desserts			
<ul style="list-style-type: none">• All desserts made without eggs or other animal products		<ul style="list-style-type: none">• Animal fats• Animal based emulsifiers• Eggs• Gelatine	
Other			
<ul style="list-style-type: none">• Spices, pickles, chutney• Jam, honey, sugar• Vegetable-based gelatine		<ul style="list-style-type: none">• Gelatine• Animal based food colouring (e.g. cochineal/carmine)• Enzymes (e.g. lipase, pepsin, animal rennet)	



4. References

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This image shows a full page of blank, lined paper. It features approximately 20 evenly spaced horizontal grey lines across its entire width, providing a template for writing or drawing. The margins are consistent on all sides.

