

**ROTHERHAM STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION
(SACRE)**

Date and Time: Tuesday, 3 March 2020, at 4.00 p.m.
Venue: Rotherham Town Hall, Moorgate Street, Rotherham S60 2TH
Contact: Katherine Harclerode, Governance Advisor
01709 254352 or katherine.harclerode@rotherham.gov.uk

A G E N D A

1. Welcome and Introductions
2. Apologies for Absence
3. Minutes of the Previous Meeting held on 15 October 2019 (Pages 1 - 4)
4. Declarations of Interest
5. To receive Feedback from the 2019 Religious Education and Collective Worship Secondary School Survey -- Vanessa Gregory (Pages 5 - 22)
6. To receive Guidance on Meeting the Cultural and Religious Needs of Learners -- Vanessa Gregory (Pages 23 - 33)
7. To receive Feedback from Determinations -- Tricia Williams
8. To receive Feedback from the Harms of Hate Event -- Vanessa Gregory
9. To receive Feedback from ROSIS Subject Leader Network Training -- Hannah Lambert
10. To receive an Update on Collective Worship Guidelines
11. To receive Information about Future Events
12. To receive Information about the Religious Education Conference
13. To receive Information about Rewards
14. To determine any Item which the Chair is of the opinion should be considered as a matter of urgency
15. Date and Time of Next Meeting

The next meeting of the Rotherham Standing Advisory Council for Religious Education (SACRE) will be held on 23 June 2020, commencing at 4.00 p.m. at Rotherham Town Hall.

**ROTHERHAM STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION
(SACRE)
TUESDAY, 15TH OCTOBER, 2019**

Present:-

Group A – Other Christian Denominations and Faiths

Mr. D. Homer (Buddhism), Mr. T. Griffin (Humanist), Mr. I. Jones (Evangelical Christian), Mrs. G. Raha (Hindu), Mr. C. Wells (Methodist Church) and Mrs. T. Williams (Bahai).

Group B – Church of England

Mrs. H. Lambert (Diocese of Sheffield) in the Chair.

Apologies for absence were received from Councillors Keenan and Watson, Mrs. A. Benbow and Mrs. V. Gregory (Teachers' Professional Associations) and Mr. R. Dyson.

45. WELCOME AND INTRODUCTIONS

The Chair offered a warm welcome to all attendees.

46. MINUTES OF THE PREVIOUS MEETING HELD ON 11TH JUNE, 2019 AND MATTERS ARISING

Agreed:- That the minutes of the previous meeting held on 11th June, 2019 be approved as a correct record.

With regards to Minute No. 40 information relating to Faith Leaders and School Visits Policy had been forwarded to ROSIS and circulated to all schools.

Apologies were also offered for the delay in setting up the working group regarding further guidance around LGBT issues as per Minute No. 41. Work was currently taking place by other groups on the same issue and it would be sensible to look at their guidance rather than duplicating efforts at this stage. A meeting would be arranged at the most appropriate time.

47. DETERMINATION UPDATE

Consideration was given to a letter circulated by the Chair regarding the Confirmation of Determination in respect of Thornhill Primary School, which had recently taken place and would last for five years until June, 2024.

Discussion ensued on the schools who had outstanding Determinations and volunteers were sought for these to be undertaken.

The responsibility of Determinations lay with the respective Standing Advisory Councils for Religious Education. It was suggested that schools be encouraged to consider and seek a Determination and for the relevant guidance to be re-issued.

Agreed:- (1) That the letter to Thornhill Primary School be received and the contents noted.

(2) That guidance on Determinations be re-issued to schools as part of the ROSIS bulletin and they be encouraged to consider a Confirmation of Determination.

(3) That Trisha Williams contact the relevant schools and undertake the outstanding Determination Confirmations.

48. SURVEY REPORT

Consideration was given to the feedback from the Religious Education and Collective Worship Survey Results for 2019 for primary schools.

Results of the questions from the thirty-one primary schools that responded were set out in detail as part of the report.

The survey detail was welcomed and those present were interested in some of the results. It was suggested that as the secondary survey had only been circulated at the last meeting, this be included as an agenda item for consideration at the next meeting.

All those involved in the collaboration of the survey were commended for their efforts.

Agreed:- (1) That the survey results be received and the contents noted.

(2) That further information on the Collective Worship Guide be provided for inclusion in the School Information Service Bulletin for all schools.

(3) That feedback from the Religious Education and Collective Worship Survey Results for 2019 for secondary schools be included as an agenda item for further consideration at the next meeting.

49. MEETING THE CULTURAL AND RELIGIOUS NEEDS OF LEARNERS POLICY (FINAL DRAFT)

This item was deferred for inclusion on the next meeting's agenda.

Agreed:- That the documentation be recirculated and any comments be fed back before Christmas, 2019.

50. STAFF CPD (TWILIGHT AND LAT COURSE - 25TH JUNE, 2020)

An update was provided on the delivery on the twilight sessions on Religious Education and Collective Worship; the first of which was scheduled to take place on Tuesday, 22nd October, 2019 between 4.00 p.m. and 6.00 p.m. Twenty-seven confirmations of attendance had been received.

In addition, Rotherham had been approached to see if it wished to host the LAT Course on 25th June, 2020. This would coincide with the R.E. Conference and also the REwards Ceremony. How these could further collaborate would need further consideration and would need to be appropriately promoted.

Agreed:- (1) That the positive support to the Staff CPD Twilight Sessions be noted.

(2) That further consideration be given to the hosting of the LAT Course on the 25th June, 2020.

51. LGBT UPDATE

The Chair reiterated her apologies for the delay in setting up the working group regarding further guidance around LGBT issues. Work was currently taking place by other groups on the same issue and it would be sensible to look at their guidance rather than duplicating efforts at this stage. A meeting would be arranged at the most appropriate time.

Agreed:- That a meeting of the Working Group be arranged in due course.

52. HARMS OF HATE EVENT

This item was deferred for inclusion on the next meeting's agenda.

53. DATE AND TIME OF NEXT MEETING

Consideration was given to the date and time of the next meeting.

Reference was made to the Members of SACRE's invitation to the 200th Anniversary of the Birth of the BAB, which took place at the Tesco Community Space on Sunday, 13th October, 2019 between 12.00 Noon and 3.00 p.m.

Details were also to be circulated on the Rotherham Interfaith Week events commencing Sunday, 10th November to Saturday, 17th November, 2019.

Agreed:- (1) That the information be received and noted.

(2) That the next meeting of the Standing Advisory Council for Religious Education take place on Tuesday, 3rd March, 2020 at 4.00 p.m.

ROTHERHAM SACRE'S



RELIGIOUS EDUCATION AND COLLECTIVE WORSHIP SURVEY RESULTS (2019)

ROTHERHAM SCHOOLS BREAKDOWN

Type of school/setting	Number
Nursery Schools	3
Infant Schools	10
Junior Schools	9
Primary Schools	76
Special Schools	6
Pupil Referral Units	2
Total	122

ROTHERHAM SACRE'S RELIGIOUS EDUCATION CONTACTS (Secondary)

Name of School:	Name of designated teacher with overall responsibility for Religious Education:	E mail address of designated teacher with overall responsibility for Religious Education:
Clifton Community School	HAMILTON, Simone	shamilton@cliftonschoo.org
Oakwood High School	MELVIN, Liza	l.melvin@oakwood.ac
Wickersley School and Sports College	OAKES, Maddy	moakes@wickersley.net
Swinton Academy	ROSSER, Lindsey	lrosser@swintonacademy.org.uk
Aston Academy	WEBSTER, Caroline	caroline.webster@astonacademy.org

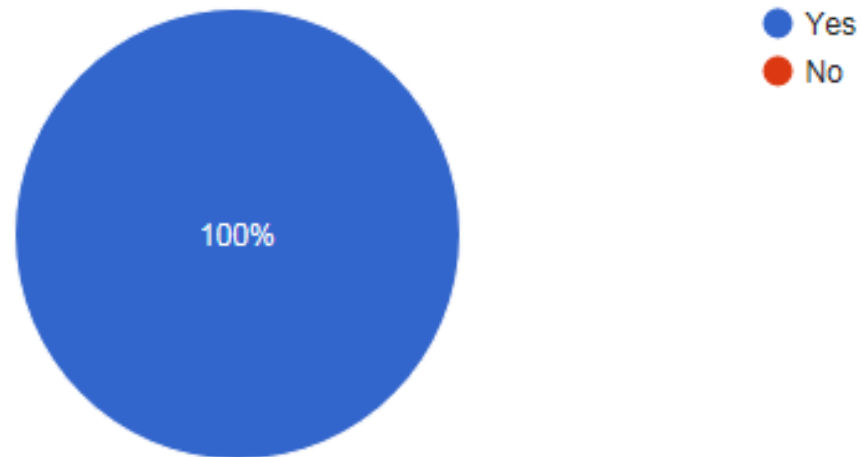
Only 5 of the 16/(31%) secondary schools responded to Rotherham SACRE's Religious Education and Collective Worship survey.

RELIGIOUS EDUCATION

Rotherham's Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops students' knowledge and understanding of Christianity and other principal religions enhancing awareness of religious beliefs, teachings, and practices and their influence on individuals, families and communities.

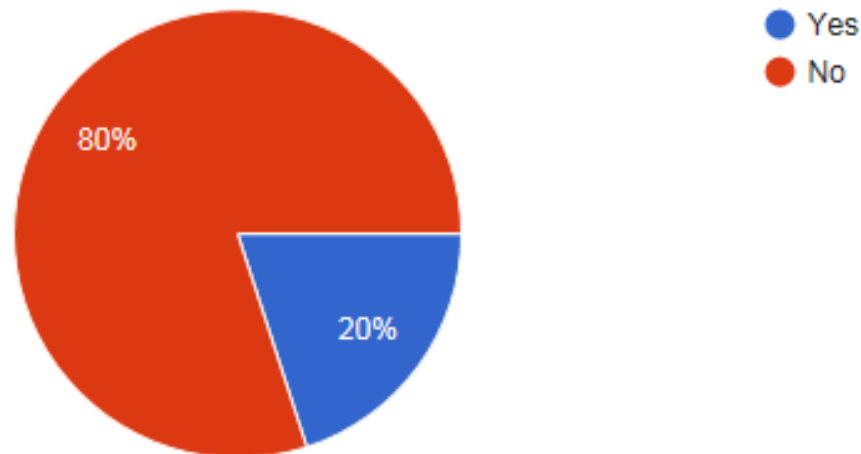
Rotherham's Religious Education encourages students to learn from religions while exploring their own beliefs. It challenges students to personally reflect on, consider, analyse and evaluate issues of truth, belief, faith and ethics and verbalise their responses. It develops students' sense of identity and belonging enabling them to flourish individually within their communities and as citizens in a pluralistic society. It nurtures students respect for others, in particular those whose beliefs are different to their own.

Are all Key Stage 3 students (Year 7, 8 and 9) in your school offered Religious Education?



All 5/(100%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey offer Religious Education to Key Stage 3 students (Year 7, 8 and 9).

Are all Key Stage 4 students (Year 10 and 11) in your school offered Religious Education?



Only 1 in 5/(20%) of secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey offer Religious Education to Key Stage 4 students (Year 10 and 11).

Are all Key Stage 5 students (Year 12 and 13) in your school offered Religious Education?

Only 2 of the 5/(40%) of secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey have sixth form facilities and offer Religious Education to Key Stage 5 students (Year 12 and 13).

If Key Stage 3 students (Year 7, 8 and 9) in your school do not receive Religious Education, why is this?

Clifton Community School/Oakwood High School: Year 7/8 students all have Religious Education. Year 9 is now classified as Key Stage 4.

Wickersley School and Sports College: Year 7/8 students all receive Religious Education. Year 9 have Philosophy, Ethics and Religion (PER).

Aston Academy: Year 7/8/9 students all receive Religious Education.

If Key Stage 4 students (Year 10 and 11) in your school do not receive Religious Education, why is this?

Clifton Community School/Oakwood High School/Wickersley School and Sports College: Religious Education is a GCSE option.

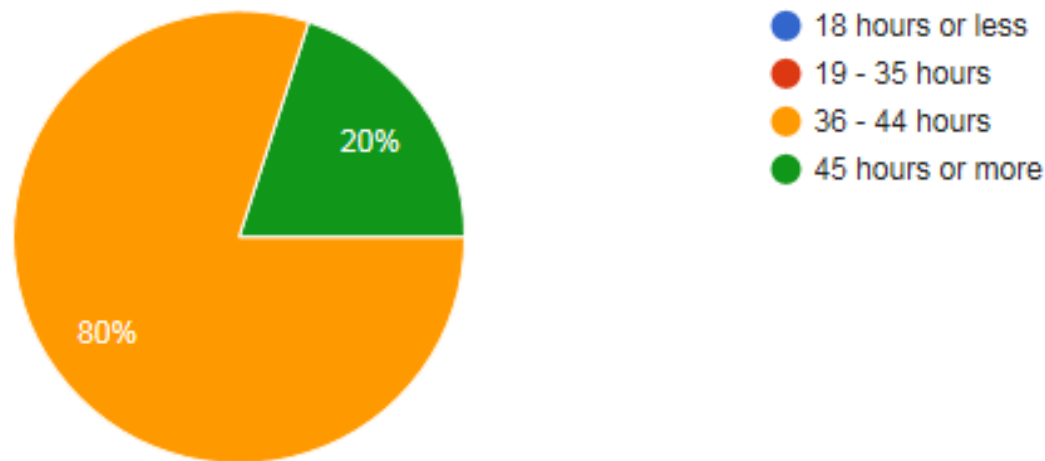
Swinton Academy: Year 9 students all follow GCSE Religious Education, 6 of 7 Year 10 classes follow GCSE Religious Education, Year 11 students opted for GCSE Religious Education.

Aston Academy: Year 10/11 students all, except a small cohort receive Religious Education.

If Key Stage 5 students (Year 12 and 13) in your school do not receive Religious Education, why is this?

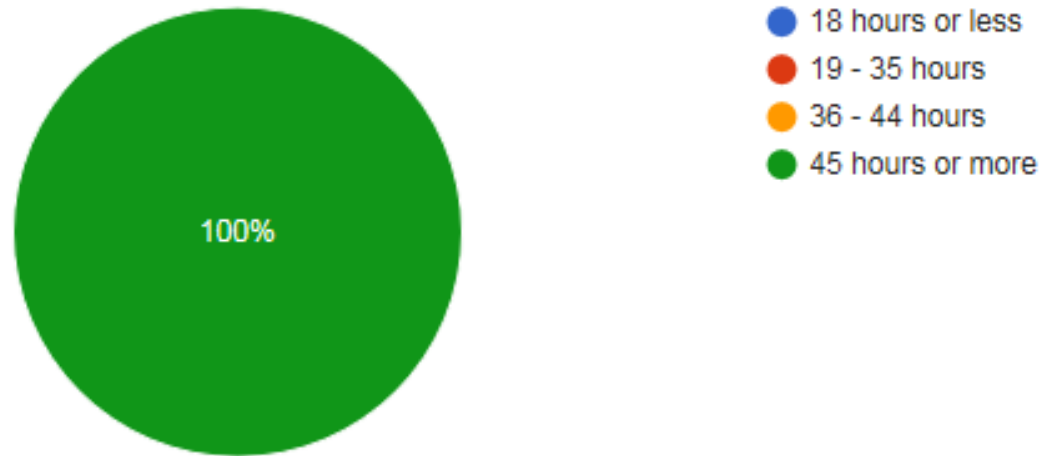
Wickersley School and Sports College: Students not opting for AS/A level Religious Education instead receive SMSC via personal tutor time/enrichment activities.

On average how many hours of timetabled Religious Education do Key Stage 3 students (Year 7, 8 and 9) in your school receive each year?



4 of 5/(80%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey deliver between 36 – 44 hours of Religious Education and 1 of 5 (20%) deliver 45 hours or more Religious Education to Key Stage 3 (Year 7, 8 and 9) students each year.

On average how many hours of timetabled Religious Education do Key Stage 4 students (Year 10 and 11) in your school receive each year?



All 5/(100%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey deliver 45 hours or more of Religious Education to Key Stage 4 students each year.

On average how many hours of timetabled Religious Education do Key Stage 5 students (Year 12 and 13) in your school receive each year?

Wickersley School and Sports College: 18 hours or less.

Aston Academy: 45 hours of more.

Does your school enter students for a GCSE Religious Studies qualification?

All 5/(100%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey enter students for a GCSE Religious Studies qualification.

If your school enters students for a GCSE Religious Studies qualification, which examination board/specification does your school follow, how many students on average does your school enter and how do students perform (Please include details of most recent results)

4 of 5/(80%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey enter students for the AQA GCSE Religious Studies A qualification, 1 of 5 (20%) enter students for EdExcel GCSE Religious Studies B.

Clifton Community School: 20 students currently.

Wickersley School and Sports College: 15 students average/Most recent grades were 53%: 9 – 7/81%: 9 – 4/100%: 9 – 2.

Swinton Academy: Best results in Humanities.

Does your school enter students for an A Level Religious Studies qualification?

1 of 2/(50%) secondary schools with sixth form facilities responding to Rotherham SACRE's Religious Education and Collective Worship survey enter students for an A Level qualification in Religious Studies.

Wickersley School and Sports College: 7 students/Most recent grades were 71% : A – B/86%: A - C

Are parents/carers advised of their right to withdraw their children from Religious Education in your school?

3/5 (60%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey advise parents/carers of their right to withdraw their children from Religious Education in their school.

How many children in your school, if any, are withdrawn from Religious Education by their parents/carers? Why?

2/5 (40%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey currently have no children withdrawn from Religious Education by their parents/carers and 3/5 (60%) do. Children who are withdrawn are Jehovah's Witness.

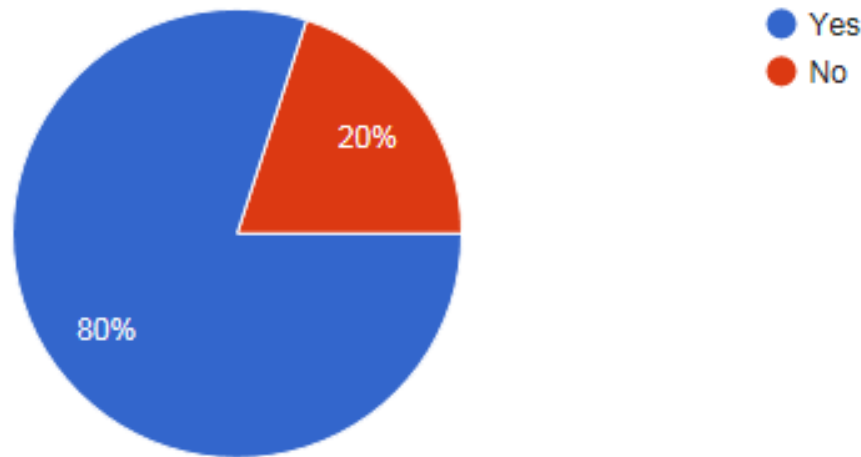
Does your school have a copy of the latest Rotherham Agreed Syllabus for Religious Education published in 2016?

4/5 (80%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey have a copy of the latest Rotherham Agreed Syllabus published in 2016, 1/5 (20%) do not.

Does your school follow the latest Rotherham Agreed Syllabus for Religious Education published in 2016?

2/5 (40%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey follow the latest Rotherham Agreed Syllabus published in 2016

Are students in your school provided enrichment opportunities to visit different places of worship?



4/5 (80%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey provide students in their school enrichment opportunities to visit different places of worship.

Does your school regularly provide formal and/or informal feedback on children's progress in Religious Education to parents?

All 5/(100%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey provide formal and/or informal feedback on children's progress in Religious Education to parents.

Does your school have a governor responsible for Religious Education?

Only 1 of the 5 (20%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey have a governor responsible for Religious Education.

In what specific areas of Religious Education would your school welcome some professional development?

Oakwood High School: Community links

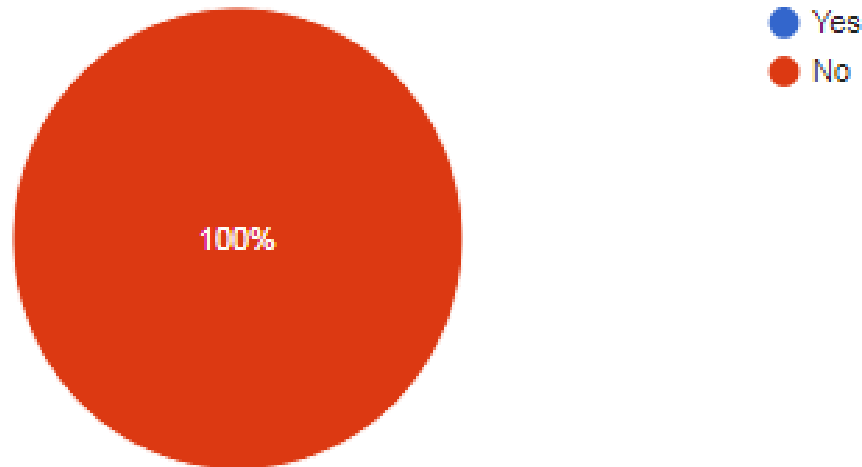
Swinton Academy: Non specialist support

Aston Academy: Key Stage 3 assessment

COLLECTIVE WORSHIP

All maintained schools in England must provide a daily act of Collective Worship reflecting the tradition of this country which, is in the main, broadly Christian. Rotherham's SACRE encourage schools to continue to hold Collective Worship to develop time together as a school or large group that promotes peace and adds to the sense of cohesion and community within the school. These times should be very important in the life of the school. It provides an opportunity for members of the school community to pause from the timetabled curriculum lessons, to gather together, to remind themselves of and reflect upon the beliefs and values, which should bind the school, local, national and international community together.

Are all students in your school provided the opportunity to participate in a daily act of Collective Worship?



No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey provide students the opportunity to participate in a daily act of Collective Worship.

Are there any opportunities for all students to participate together in an act of Collective Worship?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey provide students the opportunity to participate in a daily act of Collective Worship.

Do acts of Collective Worship in your school reflect the tradition of this country, which is in the main broadly Christian?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey acts of Collective Worship reflect the tradition of this country, which is in the main broadly Christian.

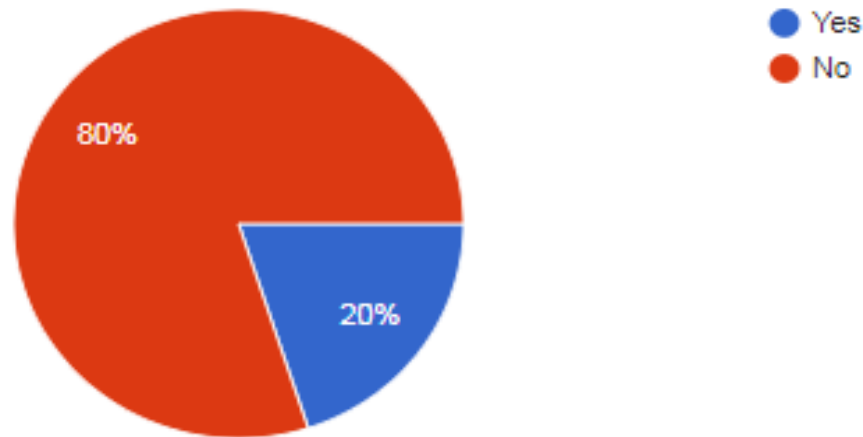
Are parents/carers advised of their right to withdraw their children from acts of Collective Worship?

Only 1 of the 5 (20%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey advise parents/carers of their right to withdraw their children from acts of Collective Worship.

How many students in your school, if any, are withdrawn from acts of Collective Worship by their parents/carers? Why?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey report any students are withdrawn by their parents/carers from Collective Worship.

Are teaching/support staff advised of their right to withdraw themselves from acts of Collective Worship?



Only 1 of the 5 (20%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey advise teaching/support staff of their right to withdraw themselves from acts of Collective Worship.

How many teaching/support staff, if any withdraw themselves from Collective Worship? Why?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey report any teaching/support staff withdraw from Collective Worship.

Does your school have a copy of the latest Rotherham Collective Worship guidance published in 2014?

2/5 (40%) secondary schools responding to Rotherham SACRE's Religious Education and Collective Worship survey have a copy of the latest Rotherham Collective Worship guidance published in 2014.

Does your school invite outside speakers to deliver/contribute to Collective Worship?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey invite outside speakers to deliver/contribute to Collective Worship.

Is parental participation/attendance in/to Collective Worship encouraged in your school?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey encourage parental participation/attendance in/to Collective Worship in their school.

Does your school have a governor responsible for Collective Worship?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey have a governor responsible for Collective Worship.

Would your school welcome some professional development on Collective Worship?

No secondary schools (0%) responding to Rotherham SACRE's Religious Education and Collective Worship survey would welcome some professional development on Collective Worship.

ROTHERHAM SACRE'S



MEETING THE RELIGIOUS AND CULTURAL NEEDS OF LEARNERS GUIDANCE

Sikhism's Five Articles of Faith/Islam's Month of Fasting
(2019)

AIMS/PURPOSE

This document provides guidance for all schools across Rotherham on ways in which they may support more appropriately the needs of their learners in observing their religious practices/rituals. It aims to nurture tolerance and harmony, encourage and value learners' religious and cultural diversity and ensure the health and safety and wellbeing of all learners.

The Equality and Human Rights Commission (EHRC) guidance advises that:

'It is ultimately the responsibility of school governors to develop policies on dress code or the wearing of religious articles'

SIKHISM'S FIVE ARTICLES OF FAITH

Background

Sikhs believe that Guru Gobind Singh, the tenth guru and founder of the Khalsa ordered all initiated Sikhs who have undergone an Amrit ceremony to wear the 5Ks, five special symbols, each with a particular significance. These are:

Kesh: means hair. A Sikh should treat their hair as a gift from God. To keep their hair intact is the first and foremost duty of a Sikh. The hair is a symbol of faith, and keeping long hair confirms a Sikh's belief in the acceptance of God's will, and teaches them humility and acceptance.

Kanga: means comb. Sikhs wear a small wooden comb in the hair all the time. Apart from its practical use a comb is clearly a symbol of cleanliness. Just as a comb helps remove the tangles and cleans the hair, similarly a Sikh is reminded to get rid of any bad or evil thoughts by repeating God's name Naam, in their mind.

Kara: literally means a link. It is a special steel bracelet which is worn on the right hand wrist. Circular in shape, the kara symbolises there is one God who has no beginning or end.

Kachha: is a pair of shorts. This slightly longer type of underwear is symbolic of continence and high moral character.

Kirpan: is a sword. Kirpan comes from the word 'kirpa' meaning act of kindness and 'aan' meaning honour and self-respect. All baptised Sikhs should wear a short form of the Kirpan on their body. To call it a dagger or knife is belittling.

A high level of loyalty and sacrifice for Sikhism is demanded from those wearing the 5Ks. Self discipline is considered to be of utmost importance and a member of the Khalsa is expected to observe a strict code of conduct.

Guidelines

Section 4 of the Offensive Weapons Act 1996 creates the offence of having an article with a blade or point (or offensive weapon) on school premises, etc. Under Section 4, Subsection (4), a person has a defence if the article in question is worn for religious reasons or as part of any national costume.

- a) School staff should be aware that the wearing of the 5Ks at all times is of utmost importance and sensitivity for initiated Sikhs and is the subject to vows made during the Amrit ceremony and a mature understanding of Sikhism.
- b) It is essential for an initiated Sikh to keep his/her vows, and this commitment, which is not entered into lightly or easily, should be respected by the school community.
- c) The school has to balance the responsibilities of ensuring the health and safety of all others on the school premises with the religious requirements of Sikh learners.
- d) The school's preference is that a symbolic version of the Kirpan no more than one and a half inches long, secured and sealed in protective padding or embedded on a Kanga, small wooden comb, be worn. If however,

this is deemed unsatisfactory by Sikhs in observing their religious practices/rituals, then the school will allow the Kirpan to be worn, in compliance with the following guidelines:

i) that it is restricted to learners/staff who have undergone an Amrit ceremony.

ii) that the Kirpan is no more than 6 inches long including the handle.

iii) the Kirpan will be sheathed and enclosed in padding securely sewn up and worn under clothing so it is not visible and others have no access to it.

iv) on no account, will the Kirpan be drawn while in school, on a school trip or any other school activity or on school transport.

v) that a declaration acknowledging the implications and to waive any claim against the school is signed by the parents/carers of learners choosing to wear the Kirpan.

vi) that the school reserves the right to exclude the learner wearing the Kirpan from any activity if the health and safety of that learner or others is deemed compromised or the guidelines set out by the school under which the Kirpan may be worn are breached.

f) The school's preference is that the Kirpan should not be worn during Physical Education, but removed and handed to a member of staff for safe-keeping and collected afterwards. If however, this is deemed unsatisfactory by Sikhs in observing their religious practices/rituals, then the school will allow the Kirpan to be worn during Physical Education, in compliance with the following additional guideline:

i) the Kirpan will be sheathed and enclosed in padding securely sewn up and worn under clothing so it is not

visible and others have no access to it. Should this guideline be breached, the school reserves the right to ensure the health and safety of all on the school premises.

These guidelines are subject to regular review in line with legislative change.

ISLAM'S MONTH OF FASTING

Background

Fasting during the month of Ramadan is the fourth 'pillar' of Islam, an act of worship of great spiritual, moral and social significance for Muslims. It is obligatory for all males and females to fast once they attain the age of puberty (for some children this can be as young as the age of nine). The physical dimension of fasting involves completely abstaining from all forms of nourishment, food, liquids (including water) and smoking from dawn to sunset for the whole month. Younger children may fast for all or part of the month but this is entirely optional. The spiritual and moral dimension of fasting is considered to be of far greater importance than the physical dimension.

During Ramadan, Muslims should focus on additional worship and God-consciousness, in order to improve themselves in all aspects of their lives and dealings with others, including their character, respect for others, kindness, forgiveness and avoidance of bad language and poor behaviour. In addition, having empathy with the poor, donating generously for charitable causes, the sharing of food and inviting others to one's home to open the fast are important features of Ramadan. Muslims also focus on reading more

of the Qur'an and performing additional prayers in the mosque every evening. The Islamic calendar is based on a lunar cycle, therefore Ramadan falls 10 or 11 days earlier each year. Eid ul-Fitr celebrates the successful completion of the month of Ramadan.

Guidelines

To support more appropriately the needs of learners fasting during part of, or for all of, the month of Ramadan:

- a) Schools will be informed by parents/carers if their child is going to participate in fasting.
- b) The head teacher will conduct a risk assessment if any learners are fasting.
- c) Schools will inform parents/carers immediately if their child, who is fasting, becomes unwell.
- d) No oral medication can be taken by a person who is fasting. During emergencies, where a learner's wellbeing is at risk, medicine may be administered at the learners' discretion, and in accordance with the schools medicine policy.
- e) If any concerns or signs of dehydration or exhaustion, in any learner who is fasting become apparent, school should advise fasting be terminated immediately thereby ensuring health and safety remains paramount.
- f) While learners are encouraged not to use Ramadan as an opportunity to avoid aspects of normal life, it is sensible for them to refrain from:
 - i) strenuous exercise as they will be more susceptible to headaches, tiredness and drowsiness, due to dehydration.
 - ii) planned swimming lessons since the potential for swallowing water is high.

g) Schools will consider the impact of fasting during Ramadan and late night prayers on learners:

i) when setting dates for activities, such as parents evenings, sports days, trips, celebrations and internal examinations.

ii) by setting alternative sanctions to post school detentions for breaching school rules, to support learners arrival home in sufficient time to break their fast, especially when Ramadan falls during the winter months.

h) Schools will provide facilities for learners wishing to offer prayer during the school day.

i) Schools will provide girls who are menstruating and exempt from fasting with a supervised, quiet space separate from others learners who are fasting.

i) The school will ensure that sex and relationships education is not scheduled during Ramadan, as engaging in any sexual relations, any related thoughts or discourse are not permitted.

j) Some learners fasting abstain from musical activities including singing and listening to music.

k) If Ramadan or Eid falls during formal, public examinations learners are expected to attend school and the school will:

i) advise, if fasting is deemed likely to jeopardise a learners' examination performance, it be delayed and days missed made up at a later date.

ii) consult with learners who are fasting whether additional revision sessions are better timetabled in the morning or afternoon.

iii) ensure room temperatures are conducive to learners who are fasting maximising their potential.

iv) ensure invigilators monitor learners who are fasting for overheating and dehydration.

- l) Schools should be mindful that because the Islamic calendar is based on a lunar cycle there may be some uncertainty in determining exact dates of Eid ul-Fitr in advance.
- m) Schools should allow at least one day off for Eid ul-Fitr as obligatory religious observance and mark this as authorised absence.

These guidelines are subject to regular review.

ACKNOWLEDGEMENTS

Sikhism

<http://nsouk.co.uk/contact-us/>

<http://www.bbc.co.uk/religion/religions/sikhism/ritesrituals/amrit.shtml>

<http://policeandschools.org.uk/onewebmedia/Sikh%20Pupils%20-%20Schools%20Guidelines.pdf>

https://www.egfl.org.uk/sites/default/files/School_effectiveness/The%20Sikh%20Kirpan%20in%20schools.pdf

http://wolverhampton.moderngov.co.uk/documents/s91707/Draft%20Policy%20v2%2006_09_18.pdf

Islam

<http://www.religionlaw.co.uk/MCBschoolsreport07.pdf>

<http://www.bbc.co.uk/religion/religions/islam/practices/sawm.shtml>