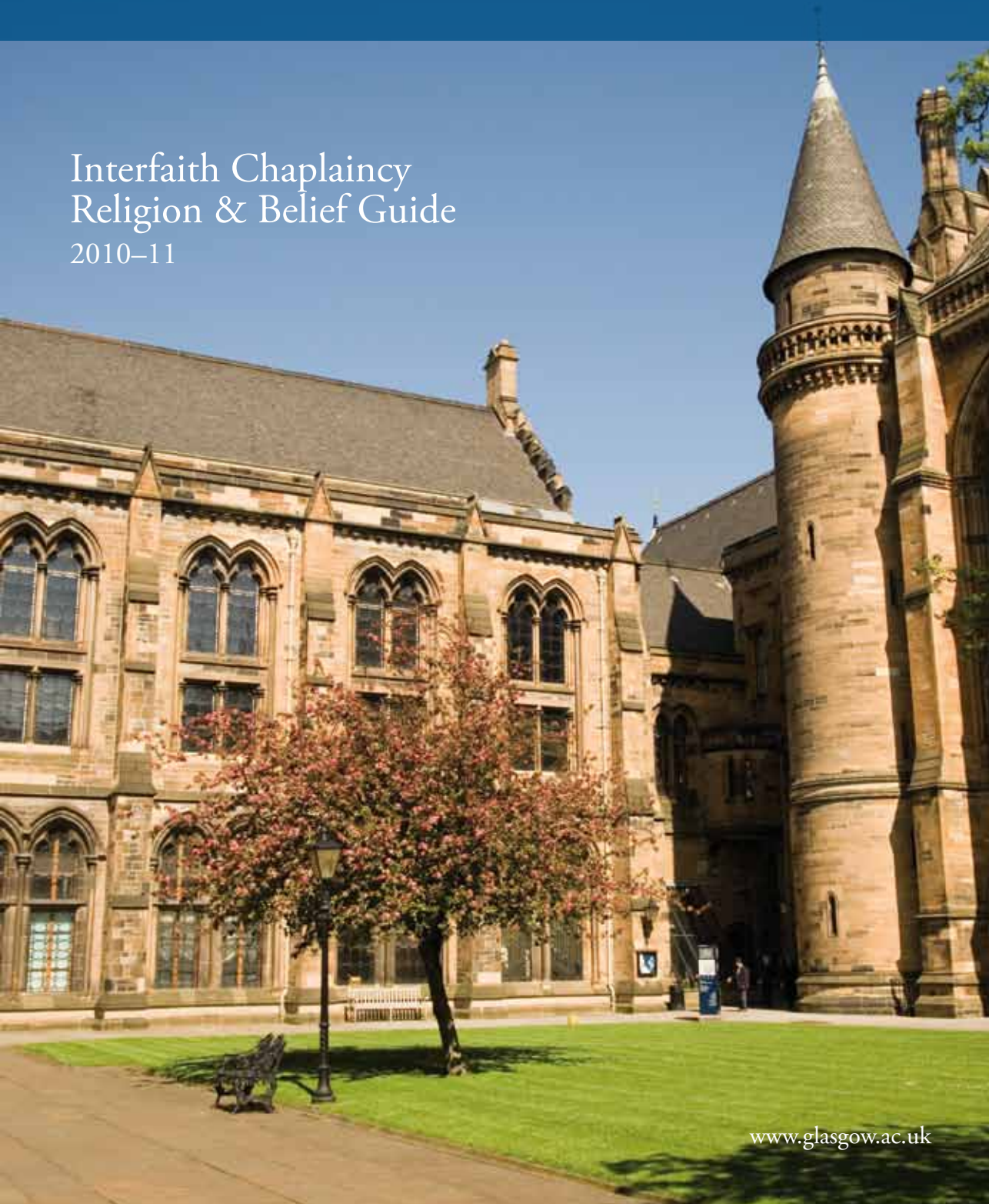




University
of Glasgow

Interfaith Chaplaincy Religion & Belief Guide

2010–11





Acknowledgements

The University wishes to thank all those who have assisted in the development and production of this Guide. In particular the University wishes to thank the Scottish Inter Faith Council Executive Committee and Chief Executive Ms Pramila Kaur, Ms Isabel Smyth, Ms Maureen Seir. Mrs Ravinder Kaur Nijjar and Doctor Gurman Singh Pall BSc, PhD, FRSM are thanked for their assistance on the section on Sikhism.

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Welcome from the Principal

The University of Glasgow is committed to building community through diversity. The great joy and excitement of attending university is more than the thrill of researching and learning about the ideas and knowledge that have shaped our world. It's about meeting other people from other backgrounds – social, ethnic, cultural – and learning from them.

The breadth of our University community embraces the breadth of the religion and belief communities in the world. I believe it is important that as a university we are able to support and encourage you to celebrate with us our richness and diversity.

The Interfaith Chaplaincy is core to this approach. This Guide introduces you to the beliefs of most of the people who bring such a great richness to life in the University of Glasgow. I commend it to you.

A handwritten signature in black ink, reading "Anton Muscatelli". The signature is fluid and cursive, with a long horizontal stroke at the end.

Professor Anton Muscatelli

Principal and Vice-Chancellor

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The Chaplaincies



The Interfaith Chaplain to the University is the Reverend Stuart D MacQuarrie. The Catholic Chaplain is Father John Keenan. The Chaplaincy website is at: www.glasgow.ac.uk/chaplaincy.

The University of Glasgow is well served with places for worship, prayer and reflection. Space is provided at the University Chapel, the University Interfaith Room, the University library, the Veterinary School quiet room, Turnbull Hall, and there is a room for students and staff in Public Health. At the Dental School, prayer and reflection can take place in available seminar rooms. Meetings and events also take place in these places. The Chaplaincies are friendly, welcoming places open to students and staff of all faith/non-faith backgrounds or denominations. The University is strongly committed to interfaith working and became the first 'Friend' of the Scottish Inter Faith Council (SIFC). Religion and Belief communities and student societies – with the support of the Chaplaincies – arrange programmes of interesting and stimulating events.

Chaplains/Advisers provide a valuable resource for students and staff. Chaplains/Advisers are drawn from faith communities which are members of the SIFC, and Christian churches which are members of Action Together of Churches in Scotland. The University is the first higher education institution to appoint a Humanist to the Chaplaincy team as an Adviser for people from a non-faith background.

Weddings and Civil Partnerships

The University is a very popular wedding and civil partnership venue. The University Chapel and ceremonial rooms make a wonderful setting. At least one of the couple in a wedding or civil partnership ceremony must be a graduate (or son or daughter of a graduate), member of staff or current student (or a son or daughter). The link on the Chaplaincy website will give you plenty of advice and information and there is a Weddings Organiser to make your big day go as smoothly as possible.

Who's Who

Reverend Stuart MacQuarrie

Telephone: 0141 330 4160

Email: chaplain@glasgow.ac.uk

Interfaith Chaplain to the University since 2001. A Church of Scotland Minister who is a member of the Iona Community. Stuart has a background in the voluntary and public sectors.

Father John Keenan

Roman Catholic Chaplain

Telephone: 0141 339 4315

0141 330 5567

Email: rcchaplaincy@glasgow.ac.uk

Catholic Chaplain to the University and Parish Priest of the Catholic Parish at the University since 2000. Father John is a Priest of the Archdiocese of Glasgow.

Sister Karen Marguerite d'Artois OP

Assistant Catholic Chaplain to the University since 2008.

Telephone: 0141 339 4315

Email: Karen.d'Artois@glasgow.ac.uk

Sister Karen is a Dominican Sister of Saint Catherine of Siena, Newcastle, Natal.

Doctor Kevin Francis

Anglican/Episcopalian Lay Chaplain

Telephone: 0141 330 6920

Email: anglicans@glasgow.ac.uk

Kevin teaches Politics in the School of Social and Political Sciences and is also coordinator for the Access Programme in the School of Education. He is an ordinand in the Scottish Episcopal Church.

Reverend Finlay Mackenzie

Free Church of Scotland Chaplain

Telephone: 0141 563 5276

Email: f.c.mack51@ntlworld.com

Finlay has been Free Church Chaplain since 1997. He works closely with international students at the University.

Reverend Doctor Maurice Bond

Telephone: 01387 253 849

Email: maurice.bond3@tiscali.co.uk

Reverend Doctor Maurice Bond is the University's Honorary Chaplain at Dumfries Campus. Maurice's doctorate is in the area of spirituality and psychotherapy. He is the Church of Scotland Minister of Saint Michael's Parish Church in Dumfries. Robert Burns is buried in the Saint Michael's Churchyard and there are very many connections with Burns.

Nicola James

Quaker Chaplain

Telephone: 07595 370 376

Email: nicola.james5@ntlworld.com

Nicola is volunteer Quaker Chaplain at the University of Glasgow. She is a member of West Scotland Area Meeting, Associate Tutor at Woodbrooke College and currently researching for a PhD in Theology at the University of Glasgow. Her work experience is in publishing and mental health. She welcomes enquiries from staff and students – of all faiths and none – and from those who would like to know more about Quakers.

Rabbi Garry and Suzanne Wayland Jewish Chaplains

Telephone: 0141 571 0927

07791 292 790

Email: garry@ujc.org.uk

Garry – who is a former chair of Durham University Jewish Society – has a first class honours BSc degree in Maths from Manchester University and undertook his Rabbinical studies in the USA and Israel.

Suzanne has a first class honours degree in Politics from Queen Mary University and has held a number of youth work and community posts in London, the USA and Israel.

At universities and colleges across Scotland and north-east England, Garry and Suzanne work closely with students from all walks of life who identify as Jewish. Their role involves developing Jewish identity and leadership; providing education, welfare and counselling support; and arranging hospitality and facilities for Shabbat and festivals.

Who's Who

Shoket Aksi

Muslim Chaplain
Telephone: 07886 221 334
Email: shoket@hotmail.com

Born and bred in Glasgow and married with one daughter. Shoket's studies took him to Saudi Arabia, France, and here in the UK. At present he is a youth worker, concentrating on young offenders. He enjoys football, golf, hill walking and many other sports. 'I hope my fellow chaplains and I can bring some peace and understanding to all students on campus.'

Ravinder Kaur Nijjar

Sikh Chaplain
Telephone: 07811 739 706
Email: rknijjar@hotmail.com

A teacher and prominent member of Sikh Community in Scotland, Ravinder holds positions on the Scottish Inter Faith Council and the UK Inter Faith Network. She is also Patron of Inter Faith Youth Trust (London) and Chair of Religions for Peace, European Women of Faith Network.

Mandy Evans Ewing

Humanist adviser
Telephone: 0141 569 1469
07836 366 291
Email: mandy.evans.ewing@humanism-scotland.org.uk

Mandy is a Social Worker to trade, has worked in the Arts and has worked with people in many spheres doing personal and group development. She is a Humanist Society of Scotland celebrant conducting a range of life rites ceremonies and feels honoured to have done this for nearly ten years. She participates in many areas of community life and work from a Humanist perspective. 'I am delighted to be part of the University Chaplaincy Team and be part of providing a service which endeavours to meet the spiritual care needs of the whole University community. I hope our paths cross during your time at this esteemed seat of learning.'

Venerable K Sri Rewatha Thero

Buddhist Chaplain
Telephone: 0141 586 7493
Email: info@tsbv.org.uk

Venerable K Sri Rewatha Thero has been a Theravada Buddhist monk for almost 30 years. He is the head monk of Scotland's Buddhist Vihara which he was instrumental in founding in 2002. In 2009, in recognition of his extensive experience and varied achievements, he was appointed Chief Sangha Nayaka (chief monk) of the UK. He is at present teaching religious and moral education in one of the leading Edinburgh secondary schools. He was Deputy Principal of the Buddhist Monks' Training College in Sri Lanka and is currently undertaking a research degree on Mindfulness Approaches to Health and Social Care at the University of Bangor, Wales.

As the Buddhist chaplain to the University, he would like to meet students and members of the staff from any faith or non-faith backgrounds. He would like to provide traditional Buddhist services and secular mindfulness meditation for the University community.

The Scottish Inter Faith Council (SIFC) encourages and supports initiatives aimed at increasing mutual understanding and respect between the members of all religious communities. It is dedicated in its work to break down and diffuse barriers of discrimination and prejudice and promote tolerance and acceptance within society. The University of Glasgow became the first Friend of the SIFC in 2005.

As well as promoting better understanding between faith communities, the SIFC can function as a vehicle of communication between the Scottish Executive and the various communities living in Scotland. Collectively it represents a major cross section of the faith communities in Scotland. Its representative members are committed to the process of developing inter faith structures at both local and national levels.

Faith communities members

The 2001 Census section on religious affiliation gives the following statistics for members of religious faiths in Scotland:

Buddhist	6,380
Christian	3,294,545
Hindu	5,564
Jew	6,448
Muslim	42,557
Sikh	6,572
Other	26,974

Equality & Diversity Unit

Equality and diversity is of primary importance to the University of Glasgow. In August 2007 we established the Scottish Higher Education sector's first dedicated Equality & Diversity Unit (EDU). The Unit Director is Naseem Anwar and is responsible for promoting and embedding all aspects of equality and diversity with the University community.

University Equality Statement

The University of Glasgow is committed to promoting equality in all its activities and aims to provide a work, learning, research and teaching environment free from discrimination and unfair treatment.

Religion or Belief in the University

The University of Glasgow celebrates and values the diversity of its students, staff and visitors. It aims to create an environment where the cultural, religious, non-religious or philosophical beliefs of all are respected. The University will strive to create a positive environment through education and awareness raising of cultures and religion or similar philosophical beliefs and will actively promote tolerance within its community.

To support the University's aim, Professor David Fearn (Dean of Learning and Teaching in the College of Science and Engineering) has been appointed as Religion & Belief Champion. The Religion & Belief Champion promotes and raises awareness around Religion and Belief equality issues. He also acts as chair of the Religion & Belief Equality Group.

The University welcomed the Employment Equality (Religion or Belief) Regulations 2003 which allowed us to ensure all our policies and procedures are fair and equal to all those of faith, or other philosophical belief (including non-belief). The full version of the University's policy on Religion or Belief can be found on page 26 of this guide.

The Baha'i Faith



The Baha'i Temple, New Delhi, India.

The Baha'i Faith began in Persia on 23rd May 1844, when a person known as the Bab (Gate) proclaimed that he was a Messenger from God and also the herald of 'the Promised One', a messenger greater than himself. He and his followers were severely persecuted by the Persian authorities and the Bab was finally executed in 1850.

In 1863 a person known as Baha'u'llah (the Glory of God) claimed to be the one whose coming the Bab had foretold. He announced that he had come to help bring about a new age of global civilisation which would be characterised by unity and peace. Because of his personal influence and powerful teachings Baha'u'llah was banished from Persia, and later exiled to the prison fortress of Akka in Palestine. He died at a place called Bahji near Akka in 1892. Baha'u'llah's shrine in Bahji is today the holiest shrine of the Baha'i world and is both the spiritual and physical focus of the Baha'i global community.

Basic beliefs

The Baha'i Faith is an independent world religion which proclaims the oneness of God, religion and humankind. Baha'is believe that God reveals His purpose progressively through prophets such as the founders of all the major world religions which exist today. Key Baha'i beliefs are, belief in one God;

Contact

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Telephone: 0141 649 1993

www.bahai.org.uk/glasgow

the unity of mankind; independent investigation of truth; the common foundation of all religions; the essential harmony of science and religion; equality of opportunity for men and women; elimination of prejudice of all kinds; universal compulsory education; the need for a universal auxiliary language; abolition of extremes of wealth and poverty; the protection of religious and cultural diversity, and the establishment of universal peace by a world government which will have international courts of justice.

Customs and practices

Baha'i custom and practice is founded on authenticated scripture written by Baha'u'llah. The focus of Baha'i community life is the Nineteen Day Feast when local Baha'is meet to worship, discuss the affairs of their faith and have fellowship together. Obligations on individual Baha'is include daily prayer and keeping a yearly nineteen day fast when no food is consumed from sunrise to sunset. The affairs of the Baha'i Faith are administered by 'Spiritual Assemblies' which consist of nine people elected by the Baha'i community. These democratic assemblies operate at local, national and international level. The international administrative body is known as the Universal House of Justice and is based on Mount Carmel in Israel.

Places of worship

Worldwide, the Baha'i Faith has a temple on every continent where Baha'is and people of every faith can come and worship God. Depending on the size of their community, Baha'is may worship at their local centre or meet to worship in individual homes.

Festivals

Festivals and holy days are based on the birthdays of important figures of the Baha'i Faith or significant events in the history of the faith. The birthday of Baha'u'llah, for example, would be an important holy day and is celebrated on the 12th of November.

Food and diet

Baha'is do not have food laws as such but are advised to eat moderately and keep to a balanced, healthy diet. They do not drink alcohol and drug-taking is not allowed unless prescribed by a competent doctor.

Concerns of the community

Baha'is are concerned about anything that leads to conflict or disunity in the community or in the world. To this end, they are encouraged to support activities which further one or all of the principles of their faith. Baha'is are encouraged to protect the interests of their community and country but are also expected to take on the role and responsibility of world citizens.

Buddhism



Buddhism is based on the teachings of the Buddha Shakyamuni who lived in Northern India about 2500 years ago. A Buddha is to be revered, not as a God, but as an example of how we should all aspire to live our lives.

Basic beliefs

The essence of Buddha is within each of us and we can all attain our Buddhahood through sincere practice of the Eight-Fold Noble Path, which includes virtuous conduct such as compassion and generosity, meditation and the cultivation of wisdom.

Many Buddhists are believers in spiritual rebirth but this is understood as a causal connection between lives rather than the transmigration or reincarnation of an unchanging individual soul. For most Western Buddhists faith in the efficacy of following the eight-fold path is more central than assent to specific verbal formulations of religious belief.

Customs and practices

Although it is particularly strong in northern areas of the Indian subcontinent and in some parts of South East Asia, Buddhism is a world wide religion. Many Eastern Buddhist traditions started becoming established in the West during the 20th Century. This was the case in Scotland where we now have perhaps as many as ten schools from several traditions represented.

These include the Theravadan tradition (originally mainly from India, Sri Lanka, Burma and Thailand) which has meditation groups in several Scottish cities; the Tibetan tradition, (which has a wide influence through northern India, and China to Mongolia) of which three schools are active, the best known being the Kagyu school with its main centre at Samye Ling near Langholm and meditation groups in most main Scottish cities; and the Zen Buddhist tradition, (which originated in China, spread to Korea, Japan and Malaysia) and is most strongly represented in Scotland by the Soto Zen School which has a priory in Edinburgh and meditation groups in several cities.

Places of worship

The term 'worship' is not really appropriate to Buddhism, where there is no belief in a separate creator God. Buddhist temples, centres or meeting places are where Buddhists gather to meditate, study, chant or pray together.

There are a number of such centres in Scotland ranging from the large Tibetan tradition temple at Samye Ling together with its retreat centre on Holy Island and the Glasgow Buddhist Centre to smaller institutions and retreat centres in Portobello, Dundee and elsewhere. Some groups make use of hired premises or meet together in private homes.

Main festivals

Buddhists have many celebrations throughout the year. These generally commemorate particular events of the Buddha's life and include his birth (Wesak), his enlightenment, the day of his first teaching (Dharma Day) and his death (Parinirvana). The dates of these events are generally expressed through the lunar calendar and there is some variation between the different traditions. Some Buddhists may also fast on New Moon and Full Moon days.

Food and diet

Although their high valuation of life and their rejection of violence means that some Buddhists are vegetarian, this is not always the case.

Concerns of the community

One of the steps on the Eight-Fold Noble Path is the practice of 'right livelihood' and this has promoted a tendency in western Buddhists to seek employment within what are referred to as the 'caring professions'. They also support such initiatives within the community as Angulimala (the Buddhist Prison chaplaincy service) and hospital chaplaincy. A significant proportion of Buddhists are also actively engaged in movements promoting justice and peace.

Contact:

Buddhist Chaplain/Adviser

Venerable Rewatha Karambaruwala
Scotland's Buddhist Vihara:
G/R, 2002 Maryhill Road, Glasgow G20 0AB
Telephone: 0141 586 7493

Glasgow FWBO Buddhist Centre

329 Sauchiehall Street, Glasgow G2 3HW
Telephone: 0141 333 0524 Email: glasgowbud@aol.com
www.glasgowbuddhistcentre.com

Glasgow Community of Interbeing

Telephone: 01236 825168

Kagyu Samye Dzong Glasgow

7 Ashley Street, Woodlands, Glasgow G3 6DR
Telephone: 0141 332 9950 www.ksdglasgow.org

Buddhism Scotland's Buddhist Vihara

1 Caldercuilt Road, Glasgow G20 0AD
Telephone: 0141 586 7493 Email: info@tsbv.org.uk
www.tsbv.org.uk

Sri Lanka Buddhist Centre

2020 Maryhill Road, Glasgow G20 0AB
Telephone: 0141 586 7493

Glasgow: Vajrayana Buddhist Centre

Telephone: 0141 946 1027 Email: info@meditateinglasgow.org
www.meditateinglasgow.org

Glasgow Zen Rokpa

7 Ashley Street, Woodlands, Glasgow G3 6DR
Telephone: 0141 339 3888 Email: contact@glasgowzen.org
www.glasgowzen.org



Christianity



Christian crosses symbolise the crucifixion of Jesus Christ.

Christianity was founded in what is today modern day Israel and Palestine around 2000 years ago. It is based on the teachings of Jesus of Nazareth, known as Christ. This means 'the anointed one', and Christians believe Jesus to be the Son of God. Christians see themselves as following in the way of Jesus who revealed the forgiving love of God for all people and God's concern for human beings.

Basic beliefs

At the centre of Christian belief is Jesus, who is regarded as the revelation of God. For many Christians this revelation is such that he is understood to be the very incarnation of God. In Jesus, Christians come to know something of the nature of God who is seen as loving and forgiving. Jesus is regarded as the one who has transformed human nature so that it need no longer follow its sinful inclinations but rather lead a life of love and service. Their experience of God in Jesus has led them to see God as a community of three persons, Father, Son and Holy Spirit, called the Trinity. Christians believe that the world was created by God

and will be brought to its fulfilment at the end of time. In the mean time they believe in the presence and support of God's spirit among all. The Christian holy book is called the Bible and is in two parts. The first equates roughly to the Jewish Bible has been called the Old Testament. The second is the New Testament which contains the Gospels (records of Jesus' life and his teachings), the Acts of the Apostles, the writings of Saint Paul and some other works.

Customs and practice

Individuals are admitted into the Christian Church through baptism which can take place in childhood or adulthood. The central ritual of much Christian worship is Holy Communion or Eucharist which is a sharing of bread and wine in memory of Jesus' last supper with his disciples. This action unites Christians in a symbolic or sacramental way with the death and resurrection of Jesus and one another. It can also act as a recommitment to follow in the path set out by Jesus' life and example. Private prayer and meditation is important to Christians in their daily life.



Glasgow Cathedral

Places of worship

The Christian holy day takes place on a Sunday when congregations gather in churches to worship and celebrate Holy Communion. In the Catholic tradition this takes place weekly and even daily while in some Protestant churches it takes place on a monthly basis or even annually.

Main festivals

Important dates in the Christian Calendar include Christmas, the celebration of Jesus' birth (25 December), and the central Christian feast of Easter that commemorates the death (on Good Friday) and resurrection (on Easter Sunday) of Jesus. The exact dates for Easter vary from year to year but are usually around the end of March or beginning of April. The forty days before Easter are known as Lent and it is common for many Christians to make some form of self-sacrifice during this time, such as fasting or going without something for

this period. It is also a time for increased prayer and helping others. Pentecost, which celebrates the coming of God's Spirit, and is thought of as the birth of the Church, is also an important festival.

Food and diet

In Christianity, all is seen as a gift of God. This means that no food is seen as unclean but everything is to be enjoyed in moderation and gratitude. Fasting on particular days and at particular times of the year is also common.

Concerns of the community

Christians are concerned about working for the values of God's kingdom on Earth: justice, peace and reconciliation. They are concerned for justice for all people and so are involved with justice, peace and development issues. Working together with others for the common good of the nation and the world is important for them.

Contact:**Chaplaincy**

www.glasgow.ac.uk/chaplaincy

Catholic Chaplaincy

www.glasgow.ac.uk/services/catholicchaplaincy

www.glasgow.ac.uk/services/catholicchaplaincy

Students Societies

Christian Union: www.gucu.co.uk

Student Christian Movement

www.movement.org

Chaplains

Reverend Stuart D MacQuarrie

(Chaplain to the University)

Father John Keenan (Catholic)

Sister Karen d'Artois (Catholic)

Doctor Kevin Francis (Anglican)

Reverend Finlay MacKenzie

(Free Church of Scotland)

Nicola James (Quaker)

Reverend Doctor Maurice Bond

(Crichton Campus)

Glasgow church information**Church of Scotland:**

www.presbyteryofglasgow.org.uk

www.wc.thischurch.org

www.sandyfordhenderson.net

Catholic

www.rcag.org.uk

Anglican

www.cathedral.glasgow.anglican.org

Scottish Anglican

www.scotland.anglican.org

Free Church of Scotland

www.freechurch.org

Baptist

www.scottishbaptist.org.uk

www.hillheadbaptistchurch.co.uk

German Speaking Congregation

www.germanchurch.org.uk/glasgow.php

Greek Orthodox

www.stluke.org.uk

Moscow Patriarchate

S.Sokolovski@dundee.ac.uk

Quakers Scotland

www.quakerscotland.org/glasgow

Salvation Army

www2.salvationarmy.org.uk

Methodist

www.woodlandsmethodistchurch.org.uk

www.woodlandsmethodistchurch.org.uk

**University chapel services**

Sunday and Tuesday programme during term time (www.glasgow.ac.uk/chaplaincy)

A 10 Minute Service led by students and staff – daily at 08:45

Anglican Eucharist – Thursday at 13:05

Free Church of Scotland – Friday at 13:05

Catholic Mass and devotions at Turnbull Hall

Sundays Masses at 09.00, 11:30 and 18:15

Monday, Wednesday and Friday Masses at 08.00 and 13.05

Tuesday Mass at 08.00 and Service of Holy Communion at 13.05

Morning Prayer – Monday to Friday at 07:30

Rosary – Monday to Friday at 07.45 and 12.45

Divine Mercy Novena – Friday after 13:05 Mass

Confession – Monday and Wednesday at 12:45 -13:30

and Friday 12:45 -13.00 or by request

Hinduism



The Hindu tradition has no founder and is best understood as a group of closely connected religious traditions rather than a single religion. It represents a complete way of life. Hindus believe in one God and worship that one God under many manifestations or images. They believe that all prayers addressed to any form or manifestation will ultimately reach the one God. Hinduism does not prescribe any particular dogmas; rather it asks individuals to worship God according to their own belief. It therefore allows a great deal of freedom in matters of faith and worship.

Basic beliefs

Hindus consider that religion is a sanctified and disciplined path one should follow to reach a higher level of consciousness or goal (to become a better person). This can only be done by following the path of Dharma. Dharma is at the heart of Hinduism which is often called the Sanatana Dharma. Dharma means

the ancient law which underlies the order of the universe and is reflected in a moral and ethical life. Hindus believe in the law of karma – a simple law of cause and effect. 'As you sow, so shall you reap'. They also believe in the divine nature of the soul, which is indestructible and immortal. It transmigrates from body to body depending on the merits and sins of one's actions (karma) accumulated in a lifetime. In the end, one's karma (action) determines one's future rebirth.

Hindus further believe in the descent (avatar) of Divinity to protect the righteous and destroy the unrighteous. There have been several examples of this in Hinduism including Rama, Krishna and Buddha. They serve as an example and inspiration for pious Hindus. In one sense Hindus accept the prophets of all religions as manifestations or avatars of God and recognise the presence of God in all living beings.

Customs and practices

Prayer and the reading of the Holy Scriptures, which give Hindus an example of how they should live, are important practices. Worship or veneration of the divine image takes place around a shrine morning or evening in devout Hindu homes.

There are two kinds of scripture in Hinduism: the holiest texts, called the Vedas, and the great epics of the Mahabharata and Ramayana. The Bhagavad Gita, which is part of the Mahabharata, is a very popular text in the West. Hindus follow the lunar calendar and particular days are set aside during the week and month to honour particular manifestations of God.

Places of worship

Hindus frequently view systematic organisation with some mistrust, believing it to be often showy and wasteful. Likewise, worship and general religious activity are commonly centred around the home. However Hindu temples or Mandirs, which have a priest, educated in the

scriptures, do have public worship twice daily and Sunday has become a day for communal worship and activity. Only trained priests are able to perform religious ceremonies on special occasions though anyone may perform puja.

Main festivals

There are many religious festivals which are celebrated in different ways by different communities. The most commonly celebrated festivals are Diwali (or Deepavali), the Festival of Lights, and Navratri, nine nights during which goddesses such as Durga, the Great Mother, are worshipped. This takes place over nine days and nights twice a year.

Food and diet

The influence of charity is apparent in the importance attached to hospitality: every pious Hindu is expected to keep some food aside for an unexpected guest and no-one should ever be turned away hungry. The reverence for life surfaces again in the concept of ahimsa (non-

Contact:
Chaplain/Adviser
To be appointed

Student Society

www.glasgow.ac.uk/clubs/hindu
www.guhs.org/

Glasgow Information

www.hindutempleofscotland.com

injury), one of the highest principles which encourages many Hindus to be vegetarian.

Concerns of the community

Hindus should show love and respect for all beings as a way of recognising the divinity within all creatures. Charity is extremely important. It is generally practiced in a discreet, individual manner, and is seen as a means of extending the natural love for the family into the wider community. Hindus also have a concern for the future of their young people and offer support to all members of their community, particularly vulnerable groups such as the elderly.

Humanism



Humanism is a diverse movement with ancient roots that reflects the views of millions of people around the world, the outcome of a long tradition of free thought. It is a coherent moral and ethical standpoint independent of religion, an ethical way of life that comes from within all of us, which extends to all people, irrespective of their chosen life styles or personal decisions and views, that most fundamental of welcomes which assures them of fairness, compassion and tolerance.

'Humanism is a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality.'
IHEU (International Humanist and Ethical Union).

Basic beliefs

The core of Humanism is that it is a way of being that brings out the best in people. Human Rights law is important to all humanist organisations globally, they endorse the principles of humanitarian ideals that are enshrined in such declarations, covenants and conventions, as well as universal initiatives which promote the peaceful co-habitation of all the world's people, especially through the United Nations. Essentially, its beliefs and fundamental principles are embodied in 'The Amsterdam Declaration 2002'. Humanism is a belief in the advancement and understanding of humanity through its own efforts.

Customs and practices

This is not relevant on a collective permanent basis as customs and practices are determined on a personal basis with the foundations of reason, experience and compassion at the centre. Registered Humanist Celebrants do conduct non-religious ceremonies to observe life rites (eg birth, coming of age, marriage, death) and other public and private occasions.

Places of worship

The term worship is not relevant to Humanism, Humanists meet regularly in all main centres of

population to talk, learn and share ideas, to debate, discuss and campaign on social and moral issues, and to socialise and celebrate life and significant events.

Main festivals

Humanists celebrate rites of passage; they may observe commonly taken holidays and may incline towards nature-based celebrations. Many Humanists now celebrate Darwin Day on 12 February.

Food and diet

There are no special dietary requirements, this is down to individual choice.

Concerns of the community

Human endeavour is the main concern of the Humanist community worldwide – what we do, why we do it, how we do it and what the outcome will be. Humanists aim to create an open and inclusive society, and so campaign for a secular state and for secular education. Most importantly, because Humanists believe that only humankind can solve its problems, its main concern is that peace, harmony and sustainability can and must prevail on earth by human will and effort, and that this can only be via conscious collective means at this point in our evolution.



Contact:

Chaplain/Adviser

Mandy Evans Ewing

mandy.evans.ewing@humanism-scotland.org.uk

Information

Humanist Society of Scotland, 272 Bath Street, Glasgow , G2 4JR
www.humanism-scotland.org.uk

Glasgow Group

glasgow@humanism-scotland.org.uk

Islam



The Muslims' religion and way of life, spiritually and materially, is Islam. Islam is an Arabic word which means submission to God. The root of the word Islam comes from a word meaning peace and it is the way of peace as laid down in the Quran. The word can also mean submission and it is through submission to God's will that a Muslim finds peace. Islam is a world religion that originated in the Middle East in the seventh century CE. Now it is practised by about a fifth of the world's population. Muslims originally came to live in Scotland in the early 1940s mainly from Pakistan or India. Thereafter others came from Africa and the Middle East.

Basic beliefs

At the heart of Muslim belief is belief in the unity and universality of God. The Arabic word Allah means the One God. Muslims also believe in the unity of mankind, under one father, Adam, and have a strong sense of the Muslim community or Ummah and are aware of their solidarity with all Muslims worldwide. Muslims recognise the prophets such as Noah, Abraham, Jacob, Moses and Jesus, and see Mohammed (peace be upon him) as the last and final prophet. Mohammed (pbuh) was born in Makah in 570 CE. He received the Holy revelation from God through the Angel Gabriel over a period of 23 years. This revelation was recorded in Islam's Holy Book known as the

Quran, which is regarded as the literal word of God. Muslims are taught to recite the Quran in Arabic as any translation of the Holy Book is seen as inadequate.

Customs and practices

Islam has two principal bases of faith. The first is that there is no god worthy of worship but the one universal God (Allah), creator and sustainer of all beings. The second is that Mohammed (pbuh) is his messenger. Islam has five pillars that represent the foundation stones of Islamic worship and action:

Shahadah: There is no God but the one true God and Mohammed is his messenger. Reciting this with intention three times makes someone a Muslim.

Salat: Prayer takes place five times a day at given times. It involves a prescribed sequence of kneeling and standing postures and is made facing Makkah.

Zakat: Two and a half percentage of a Muslim's assets over a given specified amount is given in welfare tax to benefit the poor and needy each year.

Hajj: This is an annual pilgrimage to Makkah which takes place at a fixed time of the calendar. It is a requirement at least once in a lifetime for those who can afford it.

Sawm: During the month of Ramadan, Muslims are required to abstain from food, drink and sexual acts from dawn until sunset. The ill, old and travellers are exempt.

Contact:
Chaplain/Adviser
 Mr Shoket Aksi

Student Society
 Glasgow University Muslim Students Association
www.gumsa.blogspot.com

Jumma Prayers
 Fridays in Interfaith Room or Fore Hall

Glasgow Mosques
www.mosquemap.com

Jamiat Itihad Al-Muslimeen (Glasgow Central Mosque)
 1 Mosque Avenue, Gorbals, Glasgow, G5 9TX
www.centralmosque.co.uk

Dawat-ul-Islam (Oakfield Avenue Masjid)
 31 Oakfield Avenue, Hillhead, Glasgow, G12 8LL

Al Furqan Masjid & Islamic Centre (Carrington Street Mosque)
 19 Carrington Street, Charing Cross, Glasgow, G4 9AJ

i-Syllabus course

The i-Syllabus is a confessional Islamic Studies course offering Muslim students the essential teachings of their faith in a way that takes account the challenges of contemporary life. The higher aims of the Sacred law – as well as its spiritual tradition – are explored, with the aim of providing a balanced understanding of what 'Faith and Practice' mean in a Muslim context. Contact the student society for more information.

Places of worship

Prayer can take place anywhere and often a rug is used to mark out the place of prayer. The word Mosque means a place of prostration and can refer to any place of prayer. Purpose built Mosques will be used for communal prayer, community gatherings,

Quranic education and the gathering together for the traditional Friday mid-day sermon. These Mosques are often characterised by their dome and minaret, the tall tower from which the call to prayer has traditionally come. No images representing a living being are allowed in the Mosque, which could be decorated very artistically using calligraphy.

Main festivals

Ramadan is the ninth month of the Islamic Lunar Calendar and the month of the Islamic fast. The appearance of the new moon at the end of Ramadan marks the beginning of the festival of Eid ul Fitr. During this festival Muslims visit the Mosque, give charity, exchange presents and cards and celebrate with family and friends. Eid ul Adhi coincides with the completion of the pilgrimage to Makkah. It is celebrated by pilgrims and non-pilgrims alike and unites the whole Islamic community, the Ummah with the Hajj. At this time Muslims offer sacrifices of lambs or other animals to commemorate the sacrifice of Abraham's son.

Food and diet

Muslims differentiate between food which is allowed (halal), and food which is forbidden (haram). Pork, any other part of the pig, carnivorous animals or blood are haram. Meat must also be slaughtered according to biblical rites by a Muslim butcher. The consumption of intoxicants is also forbidden. Halal chicken is served in the University's restaurants.

Concerns of the community

The Muslim community is concerned about the recent increase in Islamophobia and wants to rectify wrong images of Islam.

Judaism

Judaism is a truly ancient religion which has been practised for five and a half thousand years. It is based on the belief in the one true and universal God.

Basic beliefs

Jews believe in the Torah (Divine Law) which was revealed to Moses and which is unchanging. They also believe in one God who is omniscient and who will reward the righteous and punish the wicked at the end of time when there will be a resurrection of all the dead. Jews are still awaiting the Messiah who they believe has still to come.

Customs and practices

There are several basic tenets by which Jews must live their lives – to carry out the Ten Commandments and to live according to Jewish values that are based on love of neighbour and tolerance of one's fellow human beings.

Places of worship

Jewish people worship in a synagogue, which is often a centre for the many aspects of communal life. On the Eastern wall, facing Jerusalem, is an 'ark', or closed, usually curtained, cupboard where the 'Sifrei Torah' or holy scrolls of the five books of Moses (the first five books of the Hebrew Bible) are kept. These are made of parchment, are hand-written by scribes and are treated with great care and reverence. They are removed during some services and read from by the Rabbi or other members of the synagogue on the 'Bimah'. This is a raised platform, either on the front of the ark or in the centre of the synagogue, from which prayers are also led.

All males and married females are required to cover their heads inside the synagogue. In an orthodox synagogue, men and women sit separately whereas in liberal or reformed synagogues, they sit together.



Beautiful lit Hanukkah Menorah.

Contact:**Chaplain/Adviser**

Rabbi Garry and Suzanne Wayland

Student Society Information

www.jchaplaincy.org

Glasgow Synagogues

Garnethill, 129 Hill Street, Glasgow, (Orthodox)

Telephone: 0141 332 4151

Glasgow New Synagogue

147 Ayr Road, Glasgow, (Reform),

Telephone: 0141 577 5611

Giffnock & Newlands Synagogue

Maryville Avenue, Glasgow, (Orthodox)

Telephone: 0141 577 8250

Main Festivals

There are a number of festivals throughout the calendar. These include the Jewish New Year, which normally occurs in September or October and is marked by two days of reflection and prayer. Ten days after this comes Yom Kippur, the Day of Atonement. This is the most solemn day of the Jewish calendar and is spent in prayer and a 25 hour fast. In the spring there is Pesach, or Passover which commemorates the delivery from slavery in Israel. Shabbat (the Jewish Sabbath) begins before nightfall on Friday and lasts until the sighting of the first three stars on Saturday night. It should be observed as a day of rest and most Orthodox Jews will not write, travel, work or cook during it. There are three daily services in the synagogue, with longer services on Saturday and festival mornings.

Food and diet

Judaism also has a number of dietary laws. Food that has been prepared in a ritually acceptable way is known as 'kosher'. For meat to be considered kosher it must have been prepared correctly, normally under rabbinical supervision. Some meat such as pork and rabbit will not be considered kosher. Meat and dairy products should not be taken at the same meal and fish without scales or fins are also non-kosher.

Obviously, the extent to which these laws are upheld will depend on the individual. However, after many centuries of dispersal from their original homeland in the Middle East most Jews staying in Scotland will feel intrinsically Scottish, and their lifestyle is likely to reflect this.

Concerns of the community

They include: maintaining the ability to uphold the religious rituals of circumcision and Jewish dietary laws, ensuring facilities to comply with Jewish practices of swift burial, and raising awareness among hospital staff of the specific needs of Jewish patients, particularly when dying and after death. Some Jews have concern regarding non-Jewish religious observance in schools and there are also some issues relating to organ donation. A continuing and on-going concern of all Jews is the manifestation of anti-semitism.

Paganism



Standing stones in Callanish, the Outer Hebrides.

Paganism, with its roots in the indigenous, pre-Christian religions of Europe, has evolved and adapted to the circumstances of modern life. Its re-emergence in Scotland parallels that observed in other Western countries, where it has been growing rapidly since the 1950s. The social infrastructure of Paganism reflects the value the community places on unity in diversity, consisting of a polycentric network of interrelated traditions and local groups served by a number of larger organisations. In Scotland the Pagan Federation acts as an educational and representative body liaising with government and other relevant bodies on behalf of the Pagan community.

Basic beliefs

Pagans understand Deity to be manifest within nature and recognise Divinity as taking many forms, finding expression in Goddesses as well as Gods. Goddess worship is one of the primary characteristics of Paganism. Pagans believe that nature is sacred and that the natural cycles of birth, growth and death observed in the world around us carry profoundly spiritual meanings. Human beings are seen as part of nature, woven into the great web of life along with other animals, trees, stones, plants and everything else that is of this earth. Most Pagans believe in some form of reincarnation, viewing death as a transition within a continuing process of existence. In Paganism, spiritual truths find expression in mythopoeic and symbolic forms rather than through doctrine, and reflect a synergy of polytheistic, pantheistic and animistic understandings of the divine.

Customs and practices

Pagan ethics emphasise the responsible exercise of personal freedom in trying to live in harmony with others, and with nature. Pagans frequently use the phrase 'If it harms none, do what you will' to describe this approach to life. Pagan worship seeks to honour the divine powers and to bring the participants in harmony with them, to celebrate the turning of the seasons, and to mark the transitions of human life with appropriate rites of passage. Rituals usually begin with the creation of sacred space by the marking out of a symbolic circle and the blessing of those within. They may involve meditation, chanting, music, prayer, dance, poetry and the enactment of symbolic drama, together with the sharing of food and drink.

Places of worship

Paganism has no buildings dedicated as places of public worship. Instead, Pagans hold their ceremonies in woods, on hilltops, along the seashore, at standing stones, in parks, gardens and private homes.

Festivals

Nearly all Scottish Pagans celebrate a cycle of eight seasonal festivals known as the Wheel of the Year. These are Samhain, Midwinter or Yule, Imbolc, Spring Equinox, Beltane, Midsummer, Lughnasadh and Autumn Equinox.

Food and diet

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

Concerns of the community

Pagans regard nature as sacred and are deeply concerned by the damage inflicted by modern, industrialised societies on the natural world. Many regard environmental activism as a religious duty. Pagans honour Deity in female as well as male forms and strongly uphold equality of the sexes. Women play a very prominent role in Pagan religion. Pagans take it for granted that different people will experience the divine in different ways, and are thus very tolerant of other life-affirming religious beliefs. Proselytising is regarded as offensive and ill-mannered.

Contact:
Information
www.scottishpf.org

Sikhism



The Harmandir Sahib (The Golden Temple) at Amritsar, India.

The Sikh faith is a distinct religion revealed through the teachings of the ten Gurus, the first of whom was Guru Nanak Dev Ji. He was born in 1469 CE in the Punjab, India. In 1708 the tenth and the last Guru in human form, Guru Gobind Singh Ji, vested spiritual authority in the Holy Sikh Scriptures known as the Guru Granth Sahib Ji and temporal authority in the community of initiated Sikhs, the Khalsa Panth.

The first Sikhs settled in Glasgow in the early 1920s and the first Gurudwara (the Sikh place of worship) in Scotland was established in South Portland Street Glasgow in the late 1940s. There are currently six Gurudwaras in Scotland, four in Glasgow, one in Edinburgh and one in Dundee.

Basic Beliefs

Sikhs strictly believe that there is One God, who is Nirgun (transcendent) and Sargun (immanent). While being absolute and beyond human

comprehension, God can be realised and experienced through contemplation and service. The object of a Sikh's life is to develop God consciousness and ultimately to receive God's grace. Life presents the opportunity to do so through truthful living and selfless service in the context of a family life.

A Sikh's way of life is guided by the following principles:

- **Nam Simran** – remembering and praying to God at all times
- **Kirat Karna** – earning a living by honest means
- **Wand Shakna** – sharing with the poor and needy
- **Sewa** – selfless service to God and humanity
- **Equality** – to treat all human beings as equals.

A Sikh practices purity of thought, purity of action, and respect and love for God's Creation. He or she has been given the human form to practice dharma (spirituality).

Customs and practices

As in most religions there are varying degrees of commitment by the adherents, similarly practices of individual Sikhs may differ. However much of this information relates to Sikhs who have taken Amrit (initiated Sikhs) and need to adhere to particular religious practices. It is possible to be a Sikh and follow the Sikh philosophy but not to be initiated to be a Khalsa/Singh. Non-baptised Sikhs are not required to fulfil the five Ks and can have cut hair but in strict religious terms cannot bear the title of Singh/Kaur. Although many in the West use Singh/Kaur as a surname inherited from their ancestors rather than a title of initiation.

The tenth Guru, Guru Gobind Singh Ji, abolished distinctions of caste, colour, race or religion by introducing the concept of equality by making it obligatory for initiated Sikhs to a) share Amrit (holy water), b) adopt the same religious name of Singh (lion) for men and Kaur (princess) for women; c) wear five articles of faith, commonly known as the five K's. These are: Kesh (uncut hair), Kangha (a small wooden comb), Kara (an iron/steel bangle), Kirpan (a short sword for defence) and Kachhera (special shorts). Although not mentioned in the five articles of faith, the daastar (turban) is an essential accompaniment, which is worn to maintain the sanctity of Kesh and is treated with utmost respect.

The Guru instructed Sikhs to say prayers in the early morning, at sunset and before retiring, to abstain from tobacco and drugs, due to their addictive properties. Intoxicants such as alcohol are not forbidden in the same way, but are to be used in moderation to promote self control; some Sikhs take this to mean total abstinence. The Guru also instructed

Sikhs to contribute a minimum one-tenth of their wealth, mind and body for religious purposes or to the needy.

Main Festivals

A Sikh festival or holy day is called a Gurburb: Remembrance Day or Day in Celebration. This usually refers to the birth or the death of the Gurus. Vaisakhi (13/14 April) celebrates the day in 1699 when Guru Gobind Singh Ji founded the order of the Khalsa, the community of initiated Sikhs. Diwali for the Sikhs (Oct/Nov) commemorates Guru Hargobind Ji's return from imprisonment to the Harmandir Sahib (Golden Temple). The Sikh calendar year begins on 14th March according to the Nanakshahi Calendar.

Food and diet

Many initiated Sikhs are vegetarian. They also exclude fish, eggs and any food containing animal derivatives, and refrain from all intoxicants. Those Sikhs who eat meat, slaughter in a defined way known as 'Jhatka' (literally meaning sudden) and must not eat meat which is ritualistically slaughtered.

Concerns of the community

Sikhs have been part of the British community life for many centuries but there remains a poor understanding and appreciation of the Sikh way of life and principles. Government funding is required to maintain Sikh heritage, history and culture including the rich Punjabi language. Insitutes such as hospitals, schools and social work departments need to be given clear guidelines of Sikh practices and that articles of faith cannot be removed, for example in cases of pupils taking PE classes in school, patients undergoing operations and travellers flying by air.

Contact:
Chaplain/Adviser
Mrs Ravinder Nijjar

Information
www.sikhsinscotland.org

Glasgow Gurdwaras

**Central Gurdwara
Singh Sabha**
134-138 Berkeley Street
Glasgow G3 7HY

**Shri Guru Tegh Bahadur
Gurdwara**
32 St Andrews Drive
Glasgow G41 5SG

**Guru Granth Sahib
Gurdwara**
163 Niithsdale Road
Pollokshields
Glasgow G41 2AL

Guru Nanak Gurdwara
27 Otago Street
Kelvinbridge
Glasgow G12 8JJ

Religion & Belief Equality Policy

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Religion & Belief Equality Group

1 Introduction and statement of intent

- 1.1 The University of Glasgow is committed to promoting and implementing equality of opportunity in the learning, teaching, research and working environment, in relation to its Religion & Belief Equality Policy.
- 1.2 The University recognises the valuable present and potential contribution made by staff and students of different cultural, religious, non-religious and philosophical beliefs, which benefit the University community in respect of its learning, teaching, research, management, administration and support service activities.
- 1.3 The University seeks to eliminate all forms of direct and indirect Religion and Belief related discrimination, victimisation and harassment and supports the creation of a learning and working environment based on good relations.

2. Scope of the Policy

The Religion & Belief Equality Policy covers all members of the University community, including:

- All members of staff¹ holding a contract of employment, staff from other institutions on placement at, or visiting the University
- All students, including visiting and placement students
- Visitors (where practicable), including persons using the University's premises
- Contractors working at the University
- Individuals working or acting on the University's behalf, including suppliers of goods and services.

3. The Policy

- 3.1 The University aims to ensure its community is treated with fairness, dignity and respect in relation to Religion and Belief equality.
- 3.2 The University has developed the Policy in compliance with and in the spirit of relevant legislation², specifically the Employment Equality (Religion and Belief) Regulations 2003 and Amendment Regulations 2007³.
- 3.3 Religion and Belief will not be considered as one of the criteria in any decisions concerning student admissions, progression and support provision and learning and teaching (such as assessments, placement opportunities).
- 3.4 Religion and Belief will not be included in the criteria applied to staff recruitment and selection⁴, career development, promotion and staff development opportunities, the terms of employment offered⁵, transfer or training, performance management, application of employee relations procedures including discipline, capability and redundancy selection procedures.
- 3.5 Where possible, appropriate services such as prayer facilities, catering, observance of festivals, dress code, religious observance and leave are provided to meet the cultural and religious needs of all staff and students (see Appendix B).
- 3.6 The University aims to create a learning and working environment based on good relations between people of all religions or beliefs with a shared commitment to challenging and preventing stereotyping, prejudice, discrimination, and promoting respect for all.

- 3.7 Monitoring by Religion and Belief (together with information on age, gender, ethnic origin and disability, and where practicable, on sexual orientation) will be recorded by the University to ensure that all people applying for jobs or for entry to degree programmes and courses are being fairly treated.
- 3.8 Under-represented groups are encouraged to apply for work and study at the University.
- 4. University Responsibilities**
The University will ensure that:
- 4.1 Staff and students are made aware of the Religion & Belief Equality Policy through the University's web pages, publications and, where appropriate, training.
- 4.2 It provides appropriate information on religious festivals and faith traditions to students and staff.
- 4.3 Publicity material reflects the diversity of the University's community.
- 4.4 Staff and students are treated fairly, regardless of their Religion and Belief, and the University will take prompt action over alleged Religion and Belief discrimination or harassment. Existing procedures for staff and student complaints and discipline will be applied to ensure that they are handled in a just, fair, open and timely manner.
- 4.5 Staff involved in staff recruitment and student admissions selection panels should receive prior and follow-up training on equality and diversity matters.
- 4.6 Learning and teaching material, where practical, includes positive, non-stereotypical content for students of all faith and non-faith backgrounds.
- 4.7 External contractors will be made aware of their responsibility in relation to equality and diversity including Religion and Belief and will be required to comply with University policies and regulations.
- 4.8 As part of the Equality Impact Assessment (EIA) process, all University policies will be checked to ensure that no one receives less favourable treatment based on their Religion and Belief⁶.
- 4.9 Managers view sympathetically requests from staff to take time off for religious observance and, where this cannot be accommodated, provide justifiable business/service reason(s)⁷.
- 4.10 Heads of School⁸/Programme Conveners view sympathetically requests from students to take time off for religious observance and, where this cannot be accommodated, provide justifiable reason(s).
- 4.11 Accommodation and catering facilities are provided which, as far as practically possible, meet the different cultural and religious needs of members of the University community.
- 4.12 Honorary Chaplains/Advisers for faith communities and denominations are appointed⁹ to support staff and students.
- 5. Individual Responsibilities**
The cooperation of all University staff, students, contractors and (where practicable) visitors is essential to ensure the success of this Policy. All individuals will be encouraged to:
- 5.1 Make themselves aware of the University's Religion & Belief Policy.
- 5.2 Participate in training which supports the implementation of this Policy, as appropriate.
- 5.3 Where staff have particular faith-based requirements, it is their responsibility to inform their line manager, as necessary, and discuss how this can best be addressed within overall operational requirements. Staff are responsible for making up any time lost as a result of religious observance that is not covered by holiday or altered working arrangements.
- 5.4 Where students have particular faith-based requirements and wish to participate in faith-based events, they should request advance permission for absence from class(es) from the Head of School¹⁰, Course Convener or other appropriate member of staff. However, it remains the student's responsibility to catch up on any missed learning opportunities.
- See Appendix B for information on absence for religious observance which might conflict with timetabling of classes and/or examinations.
- 6. Where to seek advice and further information** (see also section 9)
Where staff and students perceive that they have been unfairly treated in respect of Religion and Belief, the following protocol applies:
- 6.1 Staff should speak to their Line Manager in the first instance. Further advice can be sought from the Human Resources Department, Equality and Diversity Unit, the Interfaith Chaplaincy or Trade Union.
- 6.2 Students should speak to their Advisor of Studies in the first instance. Further advice can be sought from the SRC Advice Centre, Equality and Diversity Unit, Interfaith Chaplaincy, Senate Office, Health, Safety & Wellbeing.

7. Monitoring

The Religion & Belief Equality Group (RBEG) will monitor the implementation of this Policy. Based on outcomes of monitoring the RBEG may recommend actions to the University's Equality and Diversity Strategy Committee, as appropriate.

7.1 The University will monitor Religion and Belief equality for staff and student processes (where practicable), including:

Staff: recruitment and selection, access to promotion, training, grievances and disciplinary procedures.

Students: The University is investigating monitoring Religion and Belief in the new Campus Solutions – student records system.

7.2 Information collected for equality groups will be reported in the University's Equality and Diversity Annual Report.

8. Relevance of the Religion & Belief Policy to the other University policies

8.1 This Religion & Belief Policy forms part of a suite of equality policies which reflect the University's approach to equal opportunity and diversity: www.glasgow.ac.uk/equalitydiversity.

8.2 The University holiday entitlement policies for staff can be found at: www.glasgow.ac.uk/services/humanresources/policies/h-o/holidays.

8.3 Information on student policies can be found on the University's Senate Office web page: <http://senate.gla.ac.uk/publications.html>.

8.4 Students seeking absence from classes or assessments for religious observance should consult the University's Student Absence Policy at: www.glasgow.ac.uk/services/senateoffice/academic/studentpoliciesabsencepolicystudents/#d.en.105167.

8.5 Whilst it is the intention that staff requests for facilities for religious observance be addressed locally and balance the individual's wishes and the service/business of the department, there may occasionally be disagreement. In this event the help of the Equality and Diversity Unit, the Interfaith Chaplaincy or of Human Resources may be sought. If the matter is not resolved, the member of staff may consider the use of the grievance procedure: www.glasgow.ac.uk/humanresources/policies/a-g/grievance.

Useful contacts

University Religion & Belief Equality Champion

Professor David Fearn
 Department of Human Resources
 Gilbert Scott Building
 Glasgow G12 8QQ
 Telephone: 0141 330 3898

Email: humanresources@gla.ac.uk
www.glasgow.ac.uk/humanresources

Equality and Diversity Unit

Main Building
 Glasgow G12 8QQ
 Telephone: 0141 330 1887
 Email: equality@gla.ac.uk
www.glasgow.ac.uk/equalitydiversity

Health, Safety and Wellbeing

Pearce Lodge, University Avenue,
 University of Glasgow, G12 8QQ
 Telephone: 0141 330 5532
 Email: safety@gla.ac.uk

Interfaith Chaplaincy

Chapel Corridor (South),
 West Quadrangle,
 Main Building Gilmorehill Campus,
 Glasgow G12 8QQ
 Telephone: 0141 330 5419
 Email: chaplaincy@gla.ac.uk
www.glasgow.ac.uk/chaplaincy

The Students' Representative Council

John McIntyre Building
 University Avenue
 Glasgow G12 8QQ
 Telephone: 0141 339 8541
 Email: enquiries@src.gla.ac.uk
www.glasgowstudent.net

University Hospitality Services

1A The Square,
 Glasgow G12 8QQ
 Telephone: 0141 330 6177
 Email: hospitality@gla.ac.uk
www.glasgow.ac.uk/hospitality

Scottish Inter Faith Council

523 Shields Road
 Glasgow G41 2RF
 Telephone: 0141 420 6982
 Email: chenderson@scottishinterfaithcouncil.org
www.scottishinterfaithcouncil.org

Appendix A

Definition of religion, belief and discrimination

For the purposes of this Policy, 'Religion and Belief' is given an interpretation consistent with the human rights legislation and to this end includes religious and philosophical convictions (including atheism and agnosticism). This Policy covers individual thought, conscience or religious belief, and also collective manifestation of that opinion or belief with others.

Manifestation of freedom of thought, conscience and religion is not absolute, and intervention may be justified where this is considered necessary to protect the rights of others. The University recognises that it has a positive obligation to promote pluralism and tolerance, and this Policy cannot be interpreted by any group or person as conferring the right to engage in any activity or perform any act that interferes with or infringes upon the rights of others.

A.1 Direct discrimination

Direct discrimination is where people are treated unequally explicitly on grounds of their Religion and Belief and this cannot be justified. This includes treating a person less favourably because they are perceived to have a particular Religion and Belief, irrespective of whether that perception is right or wrong. It also includes treating a person less favourably because of someone else's Religion and Belief, for example, the religion of their spouse or partner.

For example it is unlawful to:

- decide not to employ someone
- dismiss them
- refuse to provide them with training
- deny them promotion
- give them adverse terms and conditions because of their Religion and Belief.

A.2 Indirect discrimination

Indirect discrimination is the use of a provision, criterion or practice that is apparently neutral but places people of a Religion and Belief at a disadvantage compared with others, unless this can be justified. For example, a manager insists on holding his team meeting to review the week's performance between 12.30pm-1.30pm on a Friday and the meeting regularly over-runs the stated time. Such a practice would disadvantage Muslim employees who attach particular importance to Friday mid-day prayers and would, therefore, be discriminatory if it could not be justified.

A.3 Victimisation

Discrimination by way of victimisation is when a person is treated less favourably than other persons by virtue of something that they have done in connection with Religion and Belief legislation. For example, making or intending to make a claim for discrimination; or having assisted a colleague to do so.

A.4 Bullying and harassment

Harassment, in terms of Religion and Belief, is defined as an unlawful act, in which a person's conduct has the purpose or effect of either violating another's dignity or creating an offensive environment for them. Bullying includes teasing, tormenting, name-calling, verbal or physical abuse and shouting. Harassment may not be specifically targeted at an individual but may be the result of behaviour that creates a particular environment or culture. A culture that, for example, tolerates the telling of religious jokes, the use of offensive slang in respect of different religions or beliefs or mocks practices associated with particular religions or beliefs, may be intimidating or hostile.

A.5 Discrimination, harassment or victimisation at the end of a working relationship

This covers issues such as verbal or written comments. If a manager made negative comments in a reference, for example, to an individual's lack of flexibility, absence, etc. which occurs as a result of his/her Religion and Belief, the individual may have been discriminated against on the grounds of his/her Religion and Belief, even though his/her working relationship with the organisation has ended.

Reference: www.diversiton.com

Appendix B Code of Practice for Implementing the University Religion & Belief Policy

B.1 Religious observance

- B.1.1 The University of Glasgow will make all reasonable efforts to provide suitable accommodation for prayer and religious observance or quiet contemplation where practical.
- B.1.2 All staff, regardless of their Religion and Belief, are required to work in accordance with their contract. There is likely to be some flexibility over how the hours are worked whilst still meeting service/business needs. Heads of School/Line Managers should make every attempt to ensure that those whose religion requires them to pray at certain times during the day are enabled to do so through agreed flexible working arrangements. In addition, similar effort should be made to accommodate requests from those who require, for example, an extra hour for midday prayer on Friday, or not to work beyond sunset on Friday, or at the weekends in ways that conflict with their religious beliefs. Similar requests from students should also be considered sympathetically.

B.2 Leave for religious festivals and extended leave

- B.2.1 In the UK, some public holidays coincide with Christian religious festivals and holiday arrangements. In the interests of equality, those practising religions other than Christianity may request annual leave entitlement on the dates most significant to them. These days should be agreed with the Head of School/Line Manager before timetables or assessment dates are drawn up. Requests for holiday entitlement to be taken at times of religious significance,

the dates of which are uncertain in certain religions (e.g. based on the lunar calendar) will be treated sympathetically. The number of annual leave days overall will remain as in the contract of employment for staff of any religious belief or none

- B.2.2 Staff may request occasional extended leave associated with religious/cultural needs. Line Managers should attempt to accommodate requests for extended leave for the purpose of, for example, going on pilgrimage. If the extended leave exceeds the annual holiday entitlement, the excess days will be counted as unpaid leave.
- B.2.3 If unclear, advice should be sought from the Equality and Diversity Unit, the Interfaith Chaplaincy or Human Resources Department.

B.3 Assessments, examinations, interviews and placements

- B.3.1 The University expects each student to take full responsibility for their academic work and academic progress, including class/ placement attendance, assessed assignments and examinations.
- B.3.2 However, the University recognises that there are circumstances where students may require to be absent, including religious observance, where the nature of the observance prevents attendance at a class or classes.
- B.3.3 Heads of Schools, Directors of Services and Examination Officers should consider the main religious festivals when drawing up assessment, examination and interview dates (for student admissions and staff appointments).
- B.3.4 Reasonable requests from students for extensions to assessment submission deadlines

to accommodate religious observance should be considered sympathetically, but only if requests are received as soon as the deadlines are announced.

- B.3.5 Consideration in examination timetabling requirements will be given to requests from students whose religious observance may result in absence on certain week days or at weekends, or at other times for specific religious festivals, but only if such requests are made early around the time of class enrolment. Later requests, especially if made after examination timetables have been published, may not be granted.
- B.3.6 Similar consideration (as in B.3.5) would be given to students on placements.

B.4 Dietary requirements

- B.4.1 The University of Glasgow is committed to providing specific dietary requirements. Questions about or suggestions for extending the scope of provision should be sent to Hospitality Services¹¹.
- B.4.2 Hospitality Services maintain contact with appropriate external suppliers who can cater for specific dietary requirements.

B.5 Dress code

- B.5.1 The University does not operate a dress code for staff and students, except for uniformed staff (such as janitorial, security and hospitality staff) and those staff and students required to wear protective clothing, for example, in laboratories and workshops.
- B.5.2 Students on placement visits may be required to follow particular dress codes, for example dental and medical students on placement in the National Health Service (NHS).

B.5.3 The wearing of religious and cultural dress, including clerical collars, headscarves, turbans¹² and kipa (skull cap) is allowed and must not be discouraged. The exception to this is where the health, safety and welfare of the person is compromised by the wearing of such dress or where this is likely to enhance the risk to other persons or where communication is hindered¹³.

The following points should be noted:

- Some religions and cultures determine a certain mode of dress. For example, the wearing of compulsory items such as Kara (bangles) by Sikh men and women
- Wearing of clothes displaying obscene material, in any language, or which are in some other way offensive and may breach national law, for example, sectarian or racist slogans will be considered a breach of this Policy and other University policies and regulations. The University upon receipt of a complaint may take appropriate action
- Where necessary, the EDU or Interfaith Chaplaincy may be contacted to assist with disseminating appropriate information explaining cultural dress and customs. Advice relating to protective clothing may be sought from the Department of Health, Safety and Wellbeing.

B.6 Unacceptable actions or behaviour

The University Religion & Belief Policy aims to ensure equal and fair treatment for everyone, of any religion or none. It is based on the principle that people have the right to their own belief system but not to engage in activities or acts which interferes with the rights and beliefs of others:

B.6.1 Any behaviour or actions that are deemed to breach this Policy will be treated seriously by the University and may result in disciplinary action.

B.6.2 Any attempt at coercing or threatening others to comply with a particular belief system, for example through unauthorised distribution of literature or through threats or offensive remarks, may result in disciplinary action.

B.6.3 The University does not tolerate offensive literature or graffiti on its premises and those found to be responsible are liable to disciplinary action.

B.6.4 Examples of unacceptable behaviours are contained within the University Policy on Harassment for staff at: www.glasgow.ac.uk/equalitydiversity/harassmentpolicy.

B.6.5 The harassment statement for students is at: www.glasgow.ac.uk/equalitydiversity/harassment/students.

The Code of Practice on Unacceptable Behaviour is at: www.glasgow.ac.uk/media/media_126377_en.pdf.

B.7 Faith and reflection facilities and information on campus and in the local vicinity

B.7.1 The University's Chapel is located in the West Quadrangle, Gilmorehill campus and open to people of all religions and belief and non-belief for prayers, reflection and meditation.

B.7.2 The Interfaith Chaplaincy provides an interfaith room in the basement floor (next to 1A the Café) for prayers or quiet contemplation. This can be used by students and staff and can be booked via Chaplaincy staff by members of any faith or belief. Further dedicated space is provided on the third floor of the Library and the Faculty of Veterinary

Medicine (Garscube campus). A copy of the Religion & Belief Guide can be found at: www.glasgow.ac.uk/media/media_127481_en.pdf.

B.7.3 The Interfaith Chaplaincy also provides storage facilities and aids for worship in support of various faith societies.

B.7.4 This Religion & Belief Guide is available for staff and students to raise awareness about the needs of different cultural and religious communities. Information on other local faith facilities can be obtained from the Interfaith Chaplaincy (see Section 9.2): www.glasgow.ac.uk/chaplaincy/faithbeliefcommunities.

B.7.5 The Interfaith Chaplaincy facilities are enhanced by other faith provisions in the vicinity (walking distance) of the main University campus including the Catholic Chaplaincy based at Turnbull Hall, 13-15 South Park Terrace, a Mosque on Oakfield Avenue, and the Wellington Church on University Avenue.

Appendix C Equality Monitoring

c.1 Introduction

The University is committed to promoting equality in all its activities and aims to provide a work, learning, teaching and research environment free from discrimination and unfair treatment.

Legally (disability, gender and race legislation) the University is required to:

- promote equality of opportunity
- eliminate unlawful discrimination
- promote positive attitudes
- foster good relations between different communities.

In addition, the University is committed to monitoring information on age, sexual orientation and Religion and Belief where appropriate.

The equality legislation also requires public authorities, such as universities, to conduct Equality Impact Assessments on policies and practices, including learning and teaching.

The Equality Impact Assessment (EIA) is a systematic and evidence based process which verifies that policies and practices at the University are fair and inclusive. It aims to meet the legitimate needs of the diverse groups that make up the University community of students and staff.

Equality monitoring is a key process for the successful implementation of equality and diversity policies, action plans and implementing Equality Impact Assessments. Monitoring assists with highlighting positive or negative trends within our University.

Racial origin, like gender and disability, are matters of fact and it is not unlawful to categorise people. However, it is against the law to treat people unfairly because of their background.

The monitoring categories used at the University are in accordance with the Census Office and the Higher Education Statistical Agency (HESA). The University is required to provide annual statistical returns to HESA.

c.2 What does the University intend to do with the information collected?

The University would use the monitoring information to assist with measuring the quality of experience for diverse groups of students and staff, including:

- identify needs of students and staff
- how these are being met/addressed
- whether there are implications for staff development for raising awareness of students and staff to ensure there is no stereotyping
- whether additional resources are required.

The University envisages using the information to work with staff and students to address their needs and thereby help to mainstream equality and diversity and also effectively discharge our legal responsibility.

Appendix D University Religion & Belief Equality Group

Remit:

- To promote cultural diversity whereby Religion and Belief equality is incorporated into all the University's functions and activities
- To foster good relations and understanding between faith and belief communities on campus
- To act as a channel of communication where issues affecting Religion and Belief issues can be raised and addressed or referred to appropriate bodies for action
- To oversee the preparation of the annual progress report

- To review the Religion & Belief Equality Group membership and remit annually and to co-opt additional members to the Group as may be required.

Reporting Line

The Equality and Diversity Strategy Committee; liaising widely with other committees, managers and officers to promote Religion and Belief equality on campus.

- ¹ All staff include – full and part time, sessional and honorary staff.
- ² Including the Human Rights Act 1998.
- ³ The regulations (number 14) provide religious organisations with an exemption from the general requirements where it can be established that it is necessary to comply with the doctrine of the organisation and to avoid conflicting with the strongly held religious convictions of a significant number of the religion's followers.
- ⁴ The University of Glasgow may apply a genuine occupational requirement in accordance with legislation to certain posts, for example when appointing Chaplains / Advisers.
- ⁵ The University will work within the rules of the appropriate pension schemes for employees.
- ⁶ The Equality and Diversity Unit (EDU) is responsible for providing guidance and support on how to conduct EIA on policy practice.
- ⁷ Titles used within the policy reflect the current structure of the University.
- ⁸ Justifiable reasons may include: examination timetabling constraints; late notification of absence requirements; courses requiring 100% attendance for the award of credit could have elements such as laboratories, workshops or placements which cannot be rescheduled for practical reasons.
- ⁹ Nominations of individuals suitable to be considered for appointment as Honorary Chaplain / Adviser are made by religious bodies which are members of the Scottish Inter Faith Council and in the case of Christian denominations, must also be members of Action of Churches Together in Scotland (ACTS).
- ¹⁰ Titles used within the policy reflect the current structure of the University.
- ¹¹ In 2007 the University of Glasgow became the first university in the UK to gain an official 'Sunflower Standard' accreditation from the Vegan Society.
- ¹² Employment Act 1989, sections 11 and 12, Sikhs allowed to wear turbans in place of hard hats on construction sites. Motor Cycles Crash Helmets (Religious Exemption) Act 1976. Sikhs allowed turbans in place of crash helmets. Mandla v Lee (1983), House of Lords court decision, Sikh children allowed to wear turbans at school.
- ¹³ Azmi v Kirlees (EAT 30 march 2007). Azmi, a school teacher, lost her case when the Employment Appeal tribunal reasonably concluded that her communication had been impaired when she was wearing the veil.



Religious Festivals 2010 – 2011

September 2010

- 1 Ecclesiastical Year begins – Orthodox Christian
- 2 Krishna Janmashtami – Hindu
- 6 Laylat al Kadr – Islam
- 8 Nativity of Mary – Christian
- 9–10 Rosh Hashanah – Jewish
- 10 Eid al Fitr – Islam
- 11 Ganesa Chaturthi – Hindu
- 12 Paryushana – Jain
- 14 Elevation of the Life Giving Cross – Holy Cross Day – Christian
- 18 Yom Kippur – Jewish
- 21 International Day of Peace/World Peace Day – Humanist
- 23–29 23–24 Primary Obligation Days)
- Sukkot – Jewish
- 23 Autumn Equinox
- Mabon: Wicca Northern Hemisphere – Pagan
- Ostara: Wicca Southern Hemisphere – Pagan
- 29 Michael and All Angels – Christian
- 30 Shemini Atzeret – Jewish

October 2010

- 1 Simchat Torah – Jewish
- 8–16 Navaratri – Hindu
- 9 Birth of Guru Ramdas Ji – Sikh
- 11 Thanksgiving – Interfaith – Canada
- 17 Dasera – Hindu
- 20 Birth of the B'ab – Baha'i
- 23 Autumn Equinox
- 28 Milvian Bridge Day – Christian
- 31 All Hallows Eve – Christian
- Reformation Day – Protestant Christian

November 2010

- 1 All Saints' Day – Christian
- Samhain – Beltane – Wicca
- Northern and Southern Hemispheres – Pagan
- 2 All Souls' Day – Catholic Christian
- 5 Diwali – Hindu, Jain, Sikh
- 12 Birth of Baha'u'llah – Baha'i
- 15 Waqf al Arafa – Hajj – Islam
- Nativity Fast through December
- 24 Orthodox Christian
- 16 Eid al Adha – Islam
- 21 Christ the King – Christian
- Birth of Guru Nanak – Sikh
- 24 Martyrdom of Guru Tegh Bahadur Ji – Sikh
- 25 Thanksgiving – Interfaith – USA
- 26 Day of Covenant – Baha'i
- 28 First Sunday of Advent – Christian
- 30 Saint Andrew's Day – Christian

December 2010

- 2–9 Hanukkah – Jewish
- 6 Saint Nicholas Day – Christian
- 7 Hijra – New Year – Islam
- 8 Bodhi Day (Rohatsu) – Buddhism
- Immaculate Conception of Mary – Catholic Christian
- 10 Human Rights Day – Humanist
- 12 Feast day – Our Lady of Guadalupe – Catholic Christian
- 16 Ashura – Islam
- Posadas Navidenas through December 25 – Hispanic Christian
- 21 Winter Solstice
- Yule – Wicca Northern Hemisphere – Pagan
- Litha – Wicca Southern Hemisphere – Pagan
- Yule – Christian
- Martyrdom of Guru Gobind Singh's eldest two sons – Sikh
- 25 Christmas – Christian
- 26 Feast of the Holy Family – Catholic Christian
- Death of Prophet Zarathushtra – Zoroastria
- Martyrdom of Guru Gobind Singh's youngest two sons – Sikh
- 28 Holy Innocents – Christian
- 31 Watch Night – Christian

January 2011

- 1 Mary, Mother of God – Catholic Christian
- Feast of Saint Basil – Orthodox Christian
- Gantan-sai (New Years) – Shinto
- 5 Twelfth Night – Christian
- Guru Gobindh Singh birthday – Sikh
- 6 Epiphany – Christian
- Feast of the Theophany – Orthodox Christian
- Dia de los Reyes – Hispanic Christian
- Nativity of Christ – Armenian Orthodox Christian
- 7 Nativity of Christ – Orthodox Christian
- 9 Baptism of the Lord Jesus – Christian
- 13 Maghi – Sikh
- 16 World Religion Day – Baha'i
- 17 Blessing of the Animals – Hispanic Catholic Christian
- 19 Timkat – Ethiopian Orthodox Christian
- 19–21 Mahayana New Year – Buddhist
- 20 Tu B'shvat – Jewish
- 19 Timkat – Ethiopian Orthodox Christian
- 25 Conversion of Saint Paul – Christian

February 2011

- 2 Candlemas – Christian
Presentation of Christ in the Temple – Anglican Christian
Imbolc – Lughnassad – Wicca
Northern and Southern
Hemispheres – Pagan
- 3 Setsubun-sai – Shinto
Chinese New Year – Confucian,
Daoist, Buddhist
- 6 Four Chaplains Sunday – Interfaith
Triodion begins – Orthodox
Christian
- 8 Vasant Panchami – Hindu
- 12 International Darwin Day –
Humanist
- 14 Saint Valentine's Day – Christian
- 15 Nirvana Day – Buddhism – Jain
Mawlid an Nabi – Islam
- 18-25 Week of Prayer for Christian Unity –
Christian
- 24 Saint Matthew, Apostle and
Evangelist – Christian
- 26–
- Mar 1 Intercalary Days – Baha'i
- 27 Meatfare Sunday – Orthodox
Christian

March 2011

- 2 Saint David of Wales – Christian
- 2 Four Chaplains Sunday – Christian/
Jewish Interfaith
- 3 Maha Shivaratri – Hindu
- 6 Cheesefare Sunday – Orthodox
Christian
Transfiguration Sunday – Christian
- 7 Clean Monday – Great Lent begins
– Orthodox Christian
- 8 Shrove Tuesday – Christian
- 9 Ash Wednesday – Lent begins –
Christian
- 13 Orthodox Sunday – Orthodox
Christian
- 17 Saint Patrick's Day – Christian
- 19 Magha Puja Day – Buddhist
Saint Joseph's Day – Christian
- 20 Spring Equinox
Mawlid an Nabi – Islam
Purim – Jewish
Ostara – Wicca Northern
Hemisphere – Pagan

March 2011 continued

- 20 Mabon – Wicca Southern
Hemisphere – Pagan
Holi – Hindu
Hola Mohalla – Sikh
- 21 Norouz (New Year) – Persian/
Zoroastrian
Naw Ruz (New Year) – Baha'i
- 25 Annunciation of the Blessed Virgin
Mary – Christian
- 28 Khordad Sal (Birth of Prophet
Zarathushtra) – Zoroastrian

April 2011

- 4 New Year – Hindu
- 4-12 Ramayana – Hindu
- 12 Ramanavami – Hindu
- 14 Vaisakhi – Sikh
- 16 Lazarus Saturday – Orthodox
Christian
- 17 Palm/Passion Sunday – Christian
Mahavir Jayanti – Jain
- 18-21 Theravadin New Year – Buddhist
- 18 Lord's Evening Meal – Jehovah's
Witness Christian
Hanuman Jayanti – Hindu
- 19-26 Pesach (Passover) – Jewish
- 21 First Day of Ridvan – Baha'i
Maundy Thursday – Christian
- 22 Good (Holy) Friday – All Christians
Earth Day – Humanist
- 23 Black Saturday – Christian
- 24 Easter – All Christians
- 29 Ninth Day of Ridvan – Baha'i
- 30 Saint James the Great Day –
Orthodox Christian

May 2011

- 1 Yom HaSho'ah – Jewish
Beltane – Samhain – Wicca
Northern and Southern
Hemispheres – Pagan
- 2 Twelfth Day of Ridvan – Baha'i
- 5 National Day of Prayer – Interfaith
USA
- 9 Yom Ha'Atzmaut – Jewish
- 17 Buddha Day – Visakha Puja –
Buddhist
- 22 Lag B'Omer – Jewish
- 23 Declaration of the Bab – Baha'i
- 29 Ascension of Baha'u'llah – Baha'i

June 2011

- 1 Ascension of Christ – Orthodox
Christian
Ascension of Jesus – Christian
- 8-9 Shavuot – Jewish
- 9 Lailat al Miraj – Islam
Saint Columba of Iona – Celtic
Christian
- 10 All Saints – Orthodox Christian
- 12 Pentecost – Christian
- 16 Guru Arjan Dev martyrdom – Sikh
- 19 All Saints – Orthodox Christian
New Church Day – Swedenborgian
Christian
Trinity Sunday – Christian
Timkat – Ethiopian Orthodox
Christian
- 21 Summer Solstice
World Humanist Day – Humanist
First Nations Day – Canadian
Native People
Litha – Wicca Northern Hemisphere
– Pagan
Yule – Wicca Southern Hemisphere
– Pagan
- 23 Corpus Christi – Catholic Christian
- 28 Lailat al Miraj – Islam
- 29 Saints Peter and Paul – Christian

Religious Festivals 2011 continued

July 2011

- 1 Sacred Heart of Jesus – Catholic Christian
- 9 Martyrdom of the Bab – Baha'i
- 11 Saint Benedict Day – Catholic Christian
- 15 Lailat al Bara'ah – Islam
Asalha Puja Day – Buddhist
Saint Vladimir Day – Christian
- 13-16 Ulambana – Buddhist – Japan
- 23 Birthday of Emperor Haile Selassie I – Rastafari
- 24 Pioneer Day – Mormon Christian
- 25 Saint James the Great Day – Christian

August 2011

- 1 Lammas – Christian
Fast in honour of Holy Mother of Lord Jesus – Orthodox Christian
Ramadan begins – Islam
- 2 Lughnassad – Imbolc – Wicca
Northern and Southern
Hemispheres – Pagan
- 6 Transfiguration of the Lord – Orthodox Christian
- 7 Laylat al Kadr – Islam
- 9 Tisha B'Av – Jewish
- 13 Raksha Bandhan – Hindu
- 13-15 Obon – Shinto
- 15 Assumption of Blessed Virgin Mary – Catholic Christian
Dormition of the Theotokos – Orthodox Christian
- 22 Krisha Janmashtami – Hindu
- 26 Lailat al Kadr – Islam
- 29 Beheading of John the Baptist – Christian
- 31 Eid al Fitr – Islam

September 2011

- 1 Ganesh Chaturthi – Hindu
Ecclesiastical New Year – Orthodox Christian
- 2-10 Paryushana Parva – Jain
- 8 Nativity of Mary – Christian
- 14 Elevation of the Life Giving Cross – Holy Cross Day – Christian
- 21 International Day of Peace/World Peace Day – Humanist
- 23 Autumn Equinox
Mabon – Wicca Northern Hemisphere – Pagan
Ostara – Wicca Southern Hemisphere – Pagan
- 27 Meskel – Ethiopian Orthodox Christian
- 28–
- Oct 5 Navaratri – Hindu
- 29-30 Rosh Hashanah – Jewish
- 29 Michael and All Angels – Christian

October 2011

- 4 Saint Francis Day – Catholic Christian
- 5 Waqf al Arafa – Hajj Day – Islam
- 6 Dasera – Hindu
- 8 Yom Kippur – Jewish
- 10 Thanksgiving – Interfaith – Canada
- 13-19 (13-14 Primary Obligation Days)
Sukkot – Jewish
- 20 Birth of the Báb – Baha'i
Shemini Atzeret – Jewish
Installation of Scriptures as Guru Granth – Sikh
- 21 Simhat Torah – Jewish
- 22 New Year – Jain
- 26 Diwali – Jain – Hindu – Sikh
- 28 Milvian Bridge Day – Christian
- 30 Reformation Day – Protestant Christian
- 31 All Hallows Eve – Christian

November 2011

- 1 All Saints' Day – Christian
Samhain – Beltane – Wicca
Northern and Southern
Hemispheres – Pagan
- 2 All Souls' Day – Catholic Christian
- 4-7 Hajj – Islam
- 6 Eid al Adha – Islam
- 10 Guru Nanak Dev Sahib birthday – Sikh
- 12 Birth of Baha'u'llah – Baha'i
- 15 Nativity Fast begins through Dec. 24 – Orthodox Christian
- 20 Christ the King – Christian
- 24 Thanksgiving – Interfaith
Guru Tegh Bahadur Martyrdom – Sikh
- 26 Day of Covenant – Baha'i
Hijra – New Year – Islam
- 27 First Sunday of Advent – Christian
- 30 Saint Andrew's Day – Christian

December 2011

- 1 Ashura – Islam
- 6 Saint Nicholas Day – Christian
- 8 Bodhi Day (Rohatsu) – Buddhism
Immaculate Conception – Catholic Christian
- 10 Human Rights Day – Humanist
- 12 Feast day – Our Lady of Guadalupe – Catholic Christian
- 16 Posadas Navidenas through December 15 – Christian
- 21-28 Hanukkah – Jewish
- 22 Winter Solstice
Yule – Christian
Yule – Wicca Northern Hemisphere – Pagan
Litha – Wicca Southern Hemisphere – Pagan
- 25 Christmas – Christian
Feast of the Nativity – Orthodox Christian
- 26 Zarathosht Diso (Death of Prophet Zarathushtra) – Zoroastrian
Saint Stephen, Deacon and Martyr – Christian
- 28 Holy Innocents – Christian
- 30 Feast of the Holy Family – Catholic Christian
- 31 Watch Night – Christian



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