

Engaging young people from faith communities in PE and sport out of school hours



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Sporting Equals
Promoting ethnic diversity across sport & physical activity

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The guide has been produced as part of a pilot project undertaken by the Youth Sport Trust in partnership with ContinYou and Sporting Equals. The project aimed to encourage school sport partnerships and supplementary schools to work together, and to target and engage young people from ethnic minority and faith communities in physically active out-of-school-hours learning (oshl) activities. Included in this guide are quotes from participants in this pilot project.

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About this guide

Religious and faith commitments can influence the everyday lives of many pupils and their families. It is, therefore, important that mainstream educators and sport providers understand, and are able to respond positively to, the needs and concerns of children, young people and families from different faith communities when providing school sport and out-of-school-hours learning (oshl) activities.

Engaging young people from faith communities in PE and sport out of school hours provides an overview of the six most common religions in Great Britain. It outlines challenges that may arise when

providing PE and sport activities, and suggests positive ways in which mainstream sport providers, co-ordinators of oshl activities, and all those working across the school sport network, can address these issues positively.

Information provided in this guide about demographics and faith/religion is taken from the 2001 Census, Office for National Statistics and General Register for Scotland (www.ons.gov.uk). The 2001 Census, Northern Ireland Statistics and Research Agency can provide additional information about demographics and faith/religion in Northern Ireland (www.nisranew.nisra.gov.uk/census).

For the purposes of this guide, references to 'faith' and 'religion' apply to people who are practising their religion. This means, therefore, that some comments made may not apply to all members of a particular cultural group. There may also be cultural differences, depending on the country a person has originated from, or generational differences, where parents do not hold the same view as their children, or observe the traditional tenets of their faith more strictly.

Aims of this guide

Engaging young people from faith communities in PE and sport out of school hours aims to help all those involved in providing PE and sport to young people to:

- understand the barriers and challenges faced by young people from different faith communities when taking part in PE and sport
- improve their knowledge and understanding of diversity and cultural issues
- increase their awareness of the role supplementary and complementary schools can play in delivering PE and sport.



Introduction



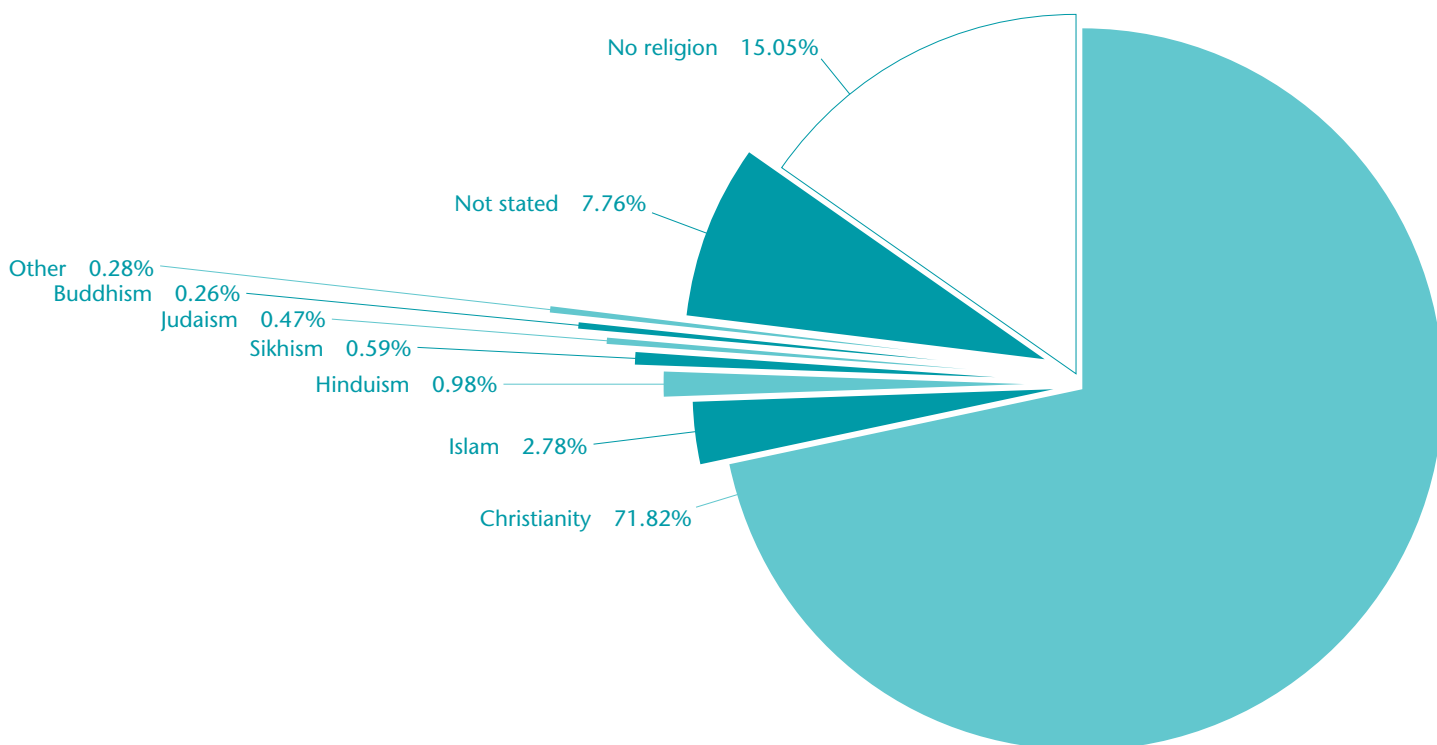
Faith and religion

The population of Great Britain is highly diverse, being made up of people from different parts of the world, and with different faiths and religions.

The most up-to-date information about demographics and faith/religion in Great Britain can be obtained from the Census, April 2001, Office for National Statistics and General Register for Scotland.

According to the Census, almost 72 per cent of the population of Great Britain gave their religion as Christian, 23 per cent said they had no religion, or did not give their religion, and the remaining five per cent of the population was split between Islam, Judaism, Hinduism, Sikhism and Buddhism (see Figure 1 below). These figures should be treated with caution, as the population has grown significantly since the last census was undertaken.

Figure 1: Religion in Great Britain



Source: Census, 2001, Office for National Statistics and General Register Office for Scotland

School sport providers should try and obtain a clear picture of the profile of participants, their family's country of origin, and their different faith backgrounds. This will enable them to respond to individual and religious issues and challenges, which can otherwise cause barriers to young people's engagement in physical education (PE) and school sport.

Barriers to participation in PE and school sport



There are many reasons why children and young people find it difficult to access sport or physical activity, for example, they may have religious, cultural, family or other commitments, or their parents may not encourage them to participate.

In addition, children and young people may not:

- like the activities on offer
- feel familiar or comfortable with some of the activities or approaches used
- understand the purpose of what they are asked to do
- feel comfortable with what they are asked to wear
- feel comfortable in the environment where they have to learn
- have sufficient financial resources to take part.

Religious commitments

All religions have their own religious days and festivals, and these may involve considerable commitments for young people, for example, taking part in celebrations and fasting. Organisations therefore need to be flexible and ensure that the timing of sports activities, matches and competitions takes account of religious festivals and main prayer days.

Many religions do not follow the Western calendar, so the dates of festivals may vary from year to year. Figure 2 below shows the main days of prayer for the six main religions.

Figure 2: Religious days of prayer

Religion	Main day of prayer
Buddhism	None
Christianity	Sunday
Hinduism	Daily; however, Sunday in Great Britain has become a slightly more important day for prayer
Islam	Friday (12 to 3pm), plus five daily prayers
Judaism	Friday (sunset) to Saturday (sunset)
Sikhism	None

Some religions have days or periods of fasting, which can have an impact on young people. For example, during Ramadan (Islamic month of fasting) young people may not be eating or drinking between sunrise and sunset.

This will clearly have an impact on their ability or desire to take part in sport. It is often believed that Ramadan only affects people over the age of 14, but this will vary from person to person, and some young people may wish to observe this tradition from a younger age.

Festivals

There are many religious festivals connected with the six religions, some of which have been highlighted in this guide.

A useful source of information on religious festivals is the Sporting Equals website: www.sportingequals.org.uk.



Attitudes to sport

Many cultures and nationalities have their own attitudes to sport. This may affect the sports that people are interested in, and it can also affect their attitudes to participation:

- Parents can have a major impact on a young person's level of participation in sport. Within some faith communities, women are not traditionally expected to participate in sport.
- Some parents may be happy for their child to take part in curricular physical education, but may not see it as a beneficial activity outside of the school timetable.
- If parents do not support their children participating in PE and sport in school, they are less likely to be supportive of them participating in sporting activities out of school hours.

Anecdotal evidence has also highlighted examples of education taking priority over physical activity, with participation in physical activity out of school hours not being considered an important use of a child's time.

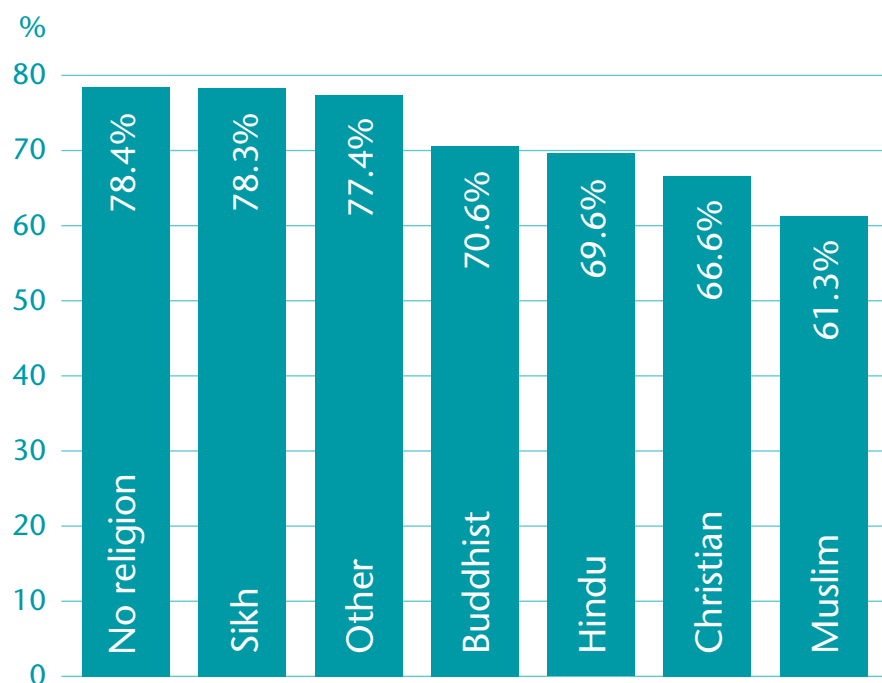
School sport providers, therefore, need to demonstrate to parents and young people that taking part in sport and physical activity can help to enhance a young person's educational attainment, as well as improving their skills and developing their self-confidence and self-esteem.

Supplementary education

Some young people may attend supplementary schools. Some of these schools operate once a week for two or three hours, while others hold daily sessions. Attendance at a supplementary school will affect the time that a young person has available to participate in other extra-curricular activities (see page 7).

Schools with pupils who come from a range of religious backgrounds need to develop an understanding of all the factors that might have an impact on a pupil's desire, availability and ability to take part in sport and physical activity. Data show that participation in sport can vary depending upon a person's religion, as illustrated in Figure 3 below.

Figure 3: Participation in sport



Source: DCMS (2006) *Taking part: the national survey of culture, leisure and sport* (annual report 2005/2006)

These figures show that, overall, people of the Muslim faith have the lowest rates of participation in sport of any religion. The reasons for low participation in sport are complex.

Supplementary schools and sport

Supplementary or complementary schools provide out-of-school-hours learning opportunities for children and young people, primarily from black and minority ethnic (BME) communities. These schools are community led, sometimes in partnership with faith groups, and sometimes with mainstream schools. They are driven by communities that have identified a need and, through collective action, have sought to provide educational, cultural and heritage opportunities for their children and young people. There are estimated to be around 5,000 supplementary schools across Britain.

Supplementary schools are based in a wide spectrum of locations – from individuals' homes to temples, mosques, churches, community centres, schools, colleges and universities. The facilities and expertise contained within the schools can vary; some have access to a full range of classroom, arts, sport and cultural facilities, with fully trained and qualified teachers. Others have limited or no facilities, and are run by volunteers with little or no teaching expertise or qualifications. Some supplementary schools operate on Saturday mornings, and others on weekdays after school; some may operate for only an hour a week, and others may do so every day.

A number of supplementary schools operate in isolation from the mainstream education system, and many operate in total isolation from the sporting network. Furthermore, many sports development professionals are completely unaware of the existence of these schools.

For young people who attend supplementary schools, their time commitment to this can affect their availability to participate in out-of-school-hours sporting activities.

Some supplementary schools do provide sport as part of their curriculum. These may be traditional British sports, or they may be sports connected with the community that the school is serving. The schools may also be meeting other cultural needs of the local community, perhaps by providing single-sex opportunities. However, very few supplementary schools appear to be linked into any kind of sports development network.

'My advice is to build links with existing organisations that have worked within communities and supplementary schools that you are working in. As their links are already in place, you can build upon these.'

School Sport Co-ordinator



Partnership working

Making links with supplementary schools can enable mainstream schools to draw on expertise within the community to help promote sport and physical activity within the school, build community cohesion, and create sustainable links with the local community.

Developing a true partnership with a supplementary school is about sharing resources and knowledge, as well as supporting young people in their choice of sporting provision. Some mainstream schools may be able to offer appropriate sporting facilities to supplementary schools, as well as providing advice on curriculum issues, sports development and safeguarding procedures. At the same time, mainstream schools can learn from supplementary schools about the cultures and communities in which the children live, gain support in communicating with families, and enrich extra-curricular sport and learning opportunities for all their students.

Tips for working with supplementary schools

- Contact the National Resource Centre for Supplementary Education at ContinYou to see which supplementary schools operate in your area (email nrc@continyou.org.uk or visit www.supplementaryeducation.org.uk).
- Involve your cluster manager and local authority extended services co-ordinator.
- Invite or approach a supplementary school to discuss how it could use school buildings or other resources; develop a reciprocal agreement that goes beyond a 'landlord/tenant' relationship. Examples of good practice are available at www.supplementaryeducation.org.uk.
- Open up training opportunities to supplementary school leaders and teachers.
- Provide opportunities for exchange visits and share experience and expertise.
- Ensure that parents and children are aware that your school and the supplementary school(s) are working together.
- Through the supplementary school, get permission from parents and children to share information on pupils' progress.
- Ensure that supplementary schools are represented in planning documents for out-of-school-hours sports provision.



Raising awareness of cultural and religious requirements

For many young people with a strong religious allegiance, participation in sport can be problematic because of the requirements of their faith, particularly with regard to single-sex provision and the appropriateness of clothing.

Once sport providers gain awareness and understanding of issues, there are often simple ways to respond positively to young people's needs and overcome potential barriers to participation in sport. All that is required is a little flexibility and perhaps some forward planning to accommodate the young people's needs, for example:

- Sports clothing can easily be adapted, allowing full participation.
- More serious issues, such as not wearing jewellery, can be accommodated with a common sense approach.
- Competitions can be organised, taking account of the religious/faith make-up of the competitors and teams, to ensure that specific religious days and/or events are not compromised.

The following pages provide a basic introduction to the six main religious groups in Great Britain, and suggest positive ways in which out-of-school sport providers can establish good practice.



'It is hard for Muslim girls and women to get involved in sport because of cultural boundaries. Muslim women must follow their faith by not engaging in mixed-gender sports and by observing a dress code. This consists of covering their hair and wearing modest clothing. This course helped in overcoming some of these barriers.'

Teacher

Judaism

Beliefs and values

Judaism originated in the Middle East and has been practised for over 5,500 years. It is based on the belief in the one true and universal God.

Jewish people keep God's laws and try to bring holiness into every aspect of their lives. The most accepted theological underpinnings of the Jewish faith are Rambam's thirteen principles of faith, although there are many forms of Judaism, all of which have slightly different interpretations. These fall into three main groups: Orthodox, Conservative and Reform.

Many people identify themselves as being Jewish without necessarily believing in, or observing, any Jewish law. Being Jewish can, therefore, be considered a particular cultural and ethnic background, as well as a religion.

Judaism in Britain

Jews have lived in Britain since Roman times, but most written records date Judaism in Great Britain back to the Norman Conquest of 1066. Isolated pockets of Jews remained in Britain sporadically over the years, but Judaism did not become more widely accepted until emancipation in 1858, when Jews were allowed to sit in parliament.

The late 19th century saw waves of Jewish refugees fleeing persecution in Russia. However, the largest migration into Britain of Jewish communities in modern times occurred in the 1930s and 1940s, when many Jews fled from the Nazis in Europe.

Did you know?

- There are 267,000 Jews living in Great Britain, representing 0.5% of the population.
- 56% of the Jewish population live in London, and a further 11% live in the East of England.
- Almost one in five Jews (17%) live in Barnet, where they comprise 15% of the population.



Source: Census 2001, Office for National Statistics and General Register Office for Scotland

'During the ten weeks' training, children have not only been challenged physically, but they have also learnt to work with others from different age groups.'

Teacher

Jewish customs

Those adhering to all forms of Judaism share a strong belief in the Torah, the Hebrew bible, and attend worship in synagogues on the Sabbath. The Sabbath begins on a Friday evening and runs through to sunset on a Saturday. The Sabbath is a day of rest and worship; observance of some restrictions depends on the orthodoxy of the individual. Jewish law says that it is forbidden, outside of the home, to push or carry an item on the Sabbath. Jews should also not do things that break the spirit of the Sabbath, such as gardening or playing football in the park.

Clothing varies, depending on the denomination of Judaism followed. Orthodox Jewish men traditionally wear a skull-cap called a 'Kippah' in Hebrew or a 'Yarmulke' in Yiddish. Some Jews show outward signs of their faith by growing beards and long sideburns, wearing black hats and dressing in formal attire. Some may keep very much to their own communities.

Orthodox Jewish women dress modestly and keep most of their skin covered. Some married women will cover their hair, usually with a hat, bandanna or wig.

Tefillin, cubic black leather boxes with leather straps that contain biblical verses, are worn on the head and arm during weekday morning prayer by observant Jewish men and some Jewish women.

Jews have strict guidelines concerning some aspects of their diet, particularly in relation to the consumption of meat and dairy products. Acceptable food is called kosher, and it must have been butchered and prepared in a kosher way. Some meat is not acceptable, such as pork, horse meat or rabbit. Fish without scales or fins, such as shellfish, are also considered non-kosher.

Meat and dairy products should not be taken at the same meal.

Holy days, ceremonies and festivals

Dates vary from year to year. Multi-faith calendars, which are available on the internet, can be used to confirm the dates of specific holy days each year:

- **Passover** – commemorates the delivery from slavery in Israel (date varies from year to year)
- **Rosh Hashanah** – the Jewish New Year (usually September/October)
- **Yom Kippur** – the Day of Atonement, a day of communal fasting and praying for forgiveness for one's sins (ten days after the Jewish New Year)
- **Hanukkah** – the Festival of Lights (usually November/December).



Glossary

Synagogue – the Jewish place of worship

Torah – the Hebrew bible, holy scrolls of the five books of Moses

Kosher – food that has been prepared in a ritually acceptable way



'The schools are very keen and welcome the involvement of outside agencies.'

School Sport Co-ordinator

Meeting the needs of Jewish pupils in school sport

It is good practice to consult with children, parents and representatives of local Jewish organisations, with a view to determining mutually acceptable arrangements that will allow children from Jewish backgrounds to participate more fully in sport and physical activity out of school hours. There needs to be an awareness of some of the lifestyle issues which Jews follow, such as diet.

The guidelines below can help providers ensure that activities are more accessible:

- Events and activities should be planned to take into account religious festivals and the days of the Sabbath.
- Some Orthodox Jews may prefer options for single-sex provision.
- Principles of privacy and modesty need to be respected.
- Some Jews may prefer to eat only food that is brought from home so that they can be sure what they are eating and how it was prepared.
- Periods of fasting may be observed by some Jews, linked to key festivals or times of prayer. This can take the form of abstinence from all food and drink. Care needs to be taken to ensure that, if an athlete is fasting, training and match demands are tailored accordingly.

Christianity

Christians in Britain

Britain has a long tradition of Christianity. It first appeared with the arrival of the Romans in Britain during the 1st century AD, where it remained a minor faith until around the 6th century AD. The arrival of Augustine in 597AD, on a mission from the Pope in Rome to King Aethelbert of Kent, created a strong alliance between Christianity and kingship. Then, from the time of the Norman Conquest and through the mediaeval period, Christianity came to dominate the lives of the ordinary people in Britain.

The nature of British Christianity changed further during the Reformation period of the 16th century, with King Henry VIII's decision to break from Rome and the Catholic church. Catholic emancipation in 1829, the influx of Irish Catholics into Britain after the famine of the 1840s, and two World Wars in the 20th century have also impacted on the religious landscape, with many different Christian communities now existing in Britain today.

Did you know?

- Christianity is the main religion in Great Britain.
- There are 41 million Christians living in Britain, making up 72% of the population.
- Only 56% of the London population describe themselves as Christian, compared with 80% of people in the North East and 78% in the North West.



Source: Census 2001, Office for National Statistics and General Register Office for Scotland

Beliefs and values

Christianity was founded around 2,000 years ago in what is today modern day Israel and Palestine and has become the most popular religion in the world. Christianity is based on the life and teachings of Jesus Christ, or Jesus of Nazareth. Christians believe Jesus to be the Son of God and that God functions as a Trinity – the Father, Son and Holy Spirit.

There are many Christian denominations, including Roman Catholicism, Eastern Orthodoxy, Oriental Orthodoxy, Protestantism and Restorationism. The two largest Christian groups within the UK are Roman Catholics and Protestants. There are some common differences, such as the fact that Catholics believe in seven sacraments (baptism, Holy Communion, confession, marriage, holy orders, anointing of the sick, and confirmation); Protestants only believe in two: the Eucharist (Holy Communion) and baptism. Other differences include the Pope being the leader of the Catholic Church, whereas Protestants believe that the only leader is God. Catholics also believe in a great number of saints, which leads to a larger number of days of religious significance.



'The children have thoroughly benefited from their sports coaching. Our students have enjoyed a range of sporting activities and have developed skills. They have also learnt about team spirit and working co-operatively to achieve goals.'

Headteacher

Christian customs

The Christian holy day is Sunday, when people gather in churches to worship and celebrate the Eucharist.

Restrictions depend on the orthodoxy of the individual family and how strictly they wish to interpret the Bible and its messages. Christians do not observe any specific cultural dress with stringency, although dress codes exist within some of the smaller Christian denominations.

There are few dietary codes within Christianity. Some people may observe fasts on certain religious festivals such as Good Friday. For most people this will simply mean abstaining from meat, although a small number may fast totally for that day.

Holy days, ceremonies and festivals

Multi-faith calendars, which are available on the internet, can be used to confirm the dates of specific holy days each year.

A number of religious festivals are recognised and celebrated in different ways by Christians. The best known are:

- **Christmas** – celebrates the birth of Jesus (25 December)
- **Easter** – commemorates the death (Good Friday) and resurrection (Easter Sunday) of Jesus (date varies from year to year)
- **Lent** – a period of penitence (the forty days before Easter).

'It taught us to play in teams and respect each other.'

Student

Meeting the needs of Christian pupils in school sport

It is good practice to consult with children, parents and representatives of local Christian organisations, with a view to determining mutually acceptable arrangements that will allow children from Christian backgrounds to participate more fully in sport and physical activity out of school hours.

The guidelines below can help providers ensure that activities are more accessible:

- Some individuals may object to competing sports on Sundays and other holy days, such as Good Friday.
- Fasting is usually practised during the period of Lent, when many people abstain

from certain foods, and a small minority abstain from all food. Coptic Christians take fasting seriously and undertake 210 days of fasting each year.

- Issues around respecting modesty should be considered, as some of the smaller Christian denominations may wish the head to be covered and for participants to wear long sleeves and trousers if they wish.

- Churches often have community/social centres attached, and these may provide opportunities for young people to engage in sports.

'The last project has led to an increase in clubs and uptake of clubs for many young people and I would like to try to do this again.'

School Sport
Co-ordinator

Glossary

The Bible – the Christian holy book

Baptism – the Christian ceremony of initiation into the faith

Eucharist – also known as Holy Communion, this commemorates the final meal that Jesus took with his disciples before his death (the Last Supper)

Hinduism

Beliefs and values

Hinduism is one of the world's oldest religions, originating near the River Indus in modern day Pakistan. However, it has no definite starting point, as it has no single founder, and embraces many traditions. Most forms of Hinduism believe in one God, but recognise other deities exist as manifestations of the supreme God.

There are many different forms of Hinduism, and some practising Hindus do not claim to belong to any particular denomination. However, contemporary Hinduism is categorised into four main denominations: Vaishnavism, Shivaism, Shaktism and Smartism. They differ mainly in the supreme God that is worshipped, and in the accompanying traditions.

Many Hindus believe that existence is a cycle of birth, death and rebirth, governed by Karma (which determines how you will live your next life), and recognise the four goals of life:

- 1 **Kāma** – sensual pleasure and enjoyment
- 2 **Artha** – material prosperity, livelihood and success
- 3 **Dharma** – righteousness and correct action, in accordance with one's particular duty
- 4 **Moksha** – liberation from the cycle of samsara (reincarnation).

Hindus in Britain

Hinduism has been in Britain since the early 19th century, with early scholars, philosophers and students coming from India. There was a large migration of Hindus to Britain during the 1947 partition of India. The 1970s saw a further wave of Hindu migrants, mostly from countries in East Africa and South Asia. They settled mainly in areas of London.

Did you know?

- There are 558,000 Hindus living in Britain, making up 1% of the total population.
- 52% live in London, a further 12% live in the East Midlands, and 10% live in the West Midlands.
- 17% of Hindus live in Brent, 20% in Harrow and 7% in Leicester.
- 84% of Hindus in Great Britain are from an Indian ethnic background.



Source: Census 2001, Office for National Statistics and General Register Office for Scotland

Hindu customs

Hinduism is characterised by non-violence, respecting all life and love for each other. The concept of 'ahimsa' prohibits harming living creatures, and so most practising Hindus will be strict vegetarians.

Restrictions depend on the orthodoxy of the individual family. There may be restrictions on the type of food eaten on special days, whether it is cooked or uncooked, and how it has been prepared. Beef is never eaten, as the cow is considered a sacred animal. Most Hindus, especially women, are happier with a vegetarian diet, although some will eat fish, chicken, lamb or egg dishes. Some may choose not to eat eggs. There are no restrictions on how the slaughter has to take place.

Hindus may fast on certain days of the month and fasting may also take place during certain festivals.

Hindus don't observe any specific cultural dress with stringency. They will wear clothes from other countries, including Western attire. Married Hindu women wear a bindi (a red powder spot marked on the forehead). Hindu men and women tend not to socialise with each other, and some men will never touch women in public, even when they are married.



Holy days, ceremonies and festivals

Dates of holy days vary from year to year, as the lunar calendar is used. The Hindu lunar calendar is different from the Islamic lunar calendar. Multi-faith calendars, which are available on the internet, can be used to confirm the dates of specific holy days each year.

A number of religious festivals are recognised and celebrated in different ways by Hindus. The best known are:

- **Navaratri** – the Nine Nights (usually October)
- **Diwali** – the Festival of Lights (date varies from year to year).

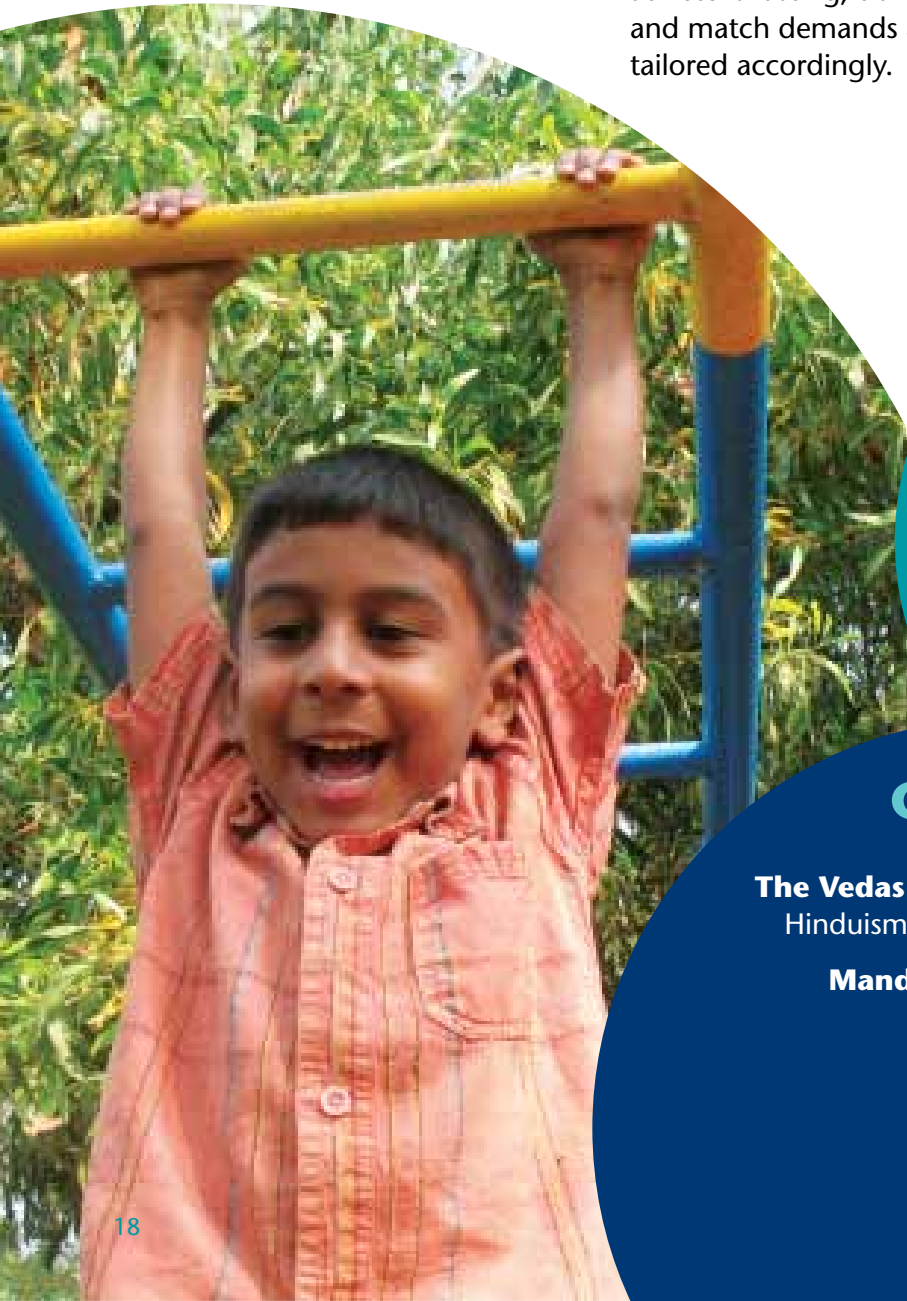
Meeting the needs of Hindu pupils in school sport

There are no direct issues facing participation in sport by children from Hindu backgrounds but there does need to be an awareness of some lifestyle issues, such as diet.

It is good practice to consult with children, parents and representatives of local Hindu organisations, with a view to determining mutually acceptable arrangements that will allow Hindu children to participate more fully in sport and physical activity out of school hours.

The guidelines below can help providers ensure that activities are more accessible:

- Events should be planned to take religious festivals into account, as time and willingness to participate may be challenging for some Hindu children and their families.
- Periods of fasting, linked to key festivals, may be observed by some Hindus. This can take the form of abstinence from all food, or just from certain types of food. Care needs to be taken to ensure that, if an athlete is fasting, training and match demands are tailored accordingly.
- Vegetarian food should be provided, as most Hindus are vegetarian.
- Some Hindus may prefer to eat only food that is brought from home, so that they can be sure of what they are eating and where it was prepared.
- Some Hindus may be unwilling to participate in certain sports that cause harm to others. This might include contact sports such as boxing.
- Some Hindus may prefer the option of single-sex provision, especially in sports where there may be physical contact.



'One of the schools has been able to find funding in order to continue the after-school activities ... this school now has an after-school club which it had not really envisaged before.'

School Sport Co-ordinator

Glossary

The Vedas – the main sacred texts of Hinduism, and their supplements

Mandirs – Hindu temples

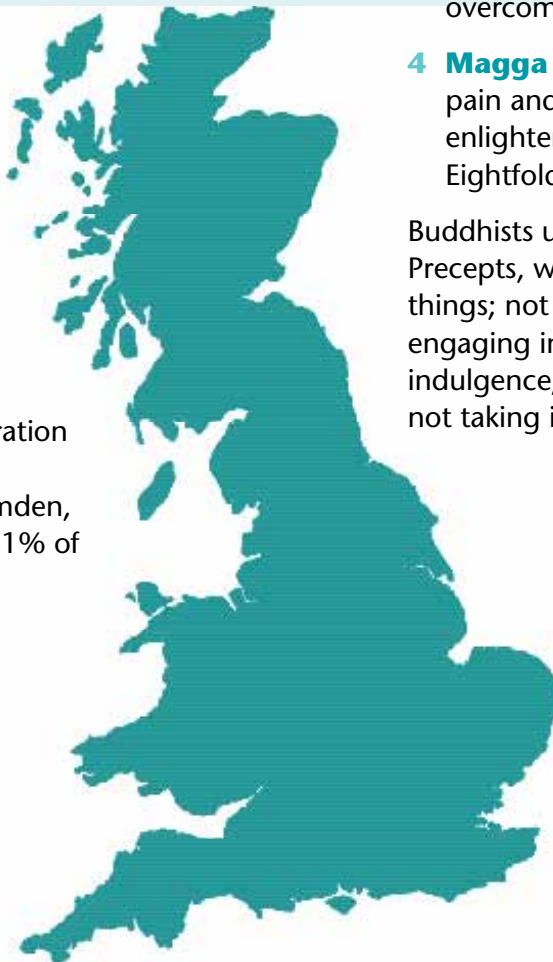
Buddhists in Britain

Buddhism first found its way into Britain in the 19th century, through Britain's imperial connections with South East Asia and translations of various scriptures from different parts of the east. In the early part of the 20th century, a number of Buddhist societies were formed, which provided a platform for the different schools of Buddhism in Britain. The Chinese invasion of Tibet in the 1950s led to the exodus of thousands of Tibetans with the Dalai Lama, which also brought many lamas to the west.

The rate of growth of Buddhism in Britain has been slow but steady ever since, with a large and diverse Buddhist community now existing in Britain.

Did you know?

- There are 149,000 Buddhists in Britain, comprising 0.3% of the total population.
- 36% of Buddhists live in London, with the rest dispersed across the other regions.
- The highest concentration of Buddhists is in Westminster and Camden, where they make up 1% of the population.



Source: Census 2001, Office for National Statistics and General Register Office for Scotland

Beliefs and values

Buddhism has its origins in the 6th century BC, when Siddhartha Gautama, the Buddha, was himself awakened (enlightened). The Buddha was not a god and he made no claim to divinity.

There are many different forms of Buddhism, but the two main branches are Theravada and Mahayana. All traditions are characterised by non-violence, lack of dogma, tolerance of differences and, normally, by the practice of meditation.

The fundamental Buddhist teachings are in the Four Noble Truths, which are:

- 1 **Dukkha** – existence is unsatisfactory, and filled with pain and suffering
- 2 **Samudāya** – the origin of pain and suffering, which is caused by greed, hatred and delusion
- 3 **Nirodha** – pain and suffering can be overcome and happiness attained
- 4 **Magga** – the way to the cessation of pain and suffering and achievement of enlightenment, which is to follow the Noble Eightfold Path.

Buddhists undertake to live by the Five Moral Precepts, which involve: not harming living things; not taking what is not given; not engaging in sexual misconduct or sensual over-indulgence; not lying or engaging in gossip; and not taking intoxicating substances.

Buddhist customs

Many different Buddhist traditions and customs have developed in different parts of the world. The main customs include honouring the Buddha, exchanging gifts, pilgrimage and ordination. Admission to the monastic 'sangha', and acceptance as a monk, cannot usually be made before the age of 20, so there are fewer potential implications for school sport.

In addition to ordained Buddhists, lay Buddhists form the vast majority of Buddhists. They give material support to temples, provide the foundations for the teaching and practice of Buddhism, and participate in festivals, ceremonies and pilgrimage.

Holy days, ceremonies and festivals

Dates vary from year to year, as the lunar calendar is used. Multi-faith calendars, which are available on the internet, can be used to confirm the dates of specific holy days each year.

- **Dharma Day** – commemorates Buddha's first teaching (the full moon of July)
- **Kathina Day** – robe offering ceremony – end of the monsoon (usually October/November)
- **Sangha Day** – celebration in honour of the Buddhist community (the full moon of November)
- **Wesak** – celebration of Buddha's birthday or enlightenment (usually the full moon of May/June).



'I felt I gained a vast amount of ideas from the coaches and was able to speak to them about any issues I encountered while teaching PE. Hence, my personal development was constantly taking place while working alongside the coaches.'

Teacher

Meeting the needs of Buddhist pupils in school sport

It is good practice to consult with children, parents and representatives of local Buddhist organisations, with a view to determining mutually acceptable arrangements that will allow children from Buddhist backgrounds to participate more fully in sport and physical activity out of school hours.

The guidelines below can help providers ensure that activities are more accessible.

- Some Buddhists may experience difficulties with sports that are associated with the taking of life or fighting, as they might cause conflict with their philosophy (for example, sports such as archery or shooting). However, guidance by the Scouts indicates that most Buddhists would be happy to participate, as long as there was no intention to take life or harm the opponent.

- Activities where other skills are used are usually deemed appropriate, for example, where they do not harm or take life (such as martial arts).

- Some Buddhists may practise fasting, when meals are not taken after noon time, but small amounts of liquids are allowed. Others may reduce the amount of food they eat.
- Events should be planned to take religious festivals into account.
- Vegetarian food should be provided, as most Buddhists are vegetarian.

‘Parents believe that well organised sports activities are good for the Chinese community to get together; it is also very good for kids to enjoy extra-curricular activity.’

Teacher

Glossary

Dharma – the teaching that leads to Enlightenment, the way to the end of suffering

Dharmachakra – an eight-spoked wheel, which is a symbol for Buddhism and the Noble Eightfold Path

Sangha – the collective name for ordained male and female Buddhist monastics; those who have attained any of the four stages of Enlightenment



Islam

Beliefs and values

Islam originated over 1,400 years ago and is the second largest religion in the world. The word Islam means both 'peace' and 'submission'. Muslims believe that there is only one God and that God sent a number of prophets to teach people how to live according to his law. The final Prophet was Muhammad ('peace be upon him').

There are several denominations of Islam, including the Shi-ite, Sunni and Sufi. All Muslims, in every country and community, regard their faith as a bond between them, and as a major part of their identity. Most Muslims regard themselves as part of the ummah, or 'Community of the Believers'. The majority of Muslims in Britain belong to the Sunni sect.

Muslims believe that there are five basic Pillars of Islam:

- the declaration of faith
- praying five times a day
- giving money to charity
- fasting during Ramadan
- a once-in-a-lifetime pilgrimage to Mecca.

All aspects of a Muslim's life are governed by Shari'a law. This comes from a combination of sources, including the Qur'an, the sayings of the Prophet Muhammad ('peace be upon him') and the rulings of Islamic scholars.

Muslims in Britain

The first large group of Muslims in Britain arrived about 300 years ago. During the largest migration, which began in the 1950s, Muslims came mainly from Asia, including the Indian states of Andhra Pradesh, Surat, Kerala, West Bengal and Gujarat, the Mirpur and Punjab regions of Pakistan, and the Sylhet region of Bangladesh.

The identity and visibility of British Muslims has strengthened considerably over the past 30 years, due in particular to a further wave of migrants from African countries such as Nigeria, Uganda and Zanzibar, and a smaller number also arriving from Eastern Europe. There is now also a significant number of British-born Muslims and converts of British origin.

Did you know?

- 1.6 million Muslims live in Britain, comprising 3% of the total population and 52% of the non-Christian population.
- 38% of Muslims live in London, 14% in the West Midlands, 13% in the North West and 12% in Yorkshire and the Humber.
- Muslims make up 8% of London's population overall, but 36% of the Tower Hamlets and 24% of the Newham populations.
- 74% of Muslims are from an Asian ethnic background, predominantly Pakistani (43%).



Source: Census 2001, Office for National Statistics and General Register Office for Scotland

Islamic customs

Muslims pray five times each day; this involves a prescribed sequence of kneeling and standing postures, and is done facing Mecca. The five given times of day are: at dawn before sunrise, at midday, during the late part of the afternoon, just after sunset, and between sunset and midnight.

Islam does not prescribe a particular dress style; therefore a variety of circumstances and tastes can be accommodated. However, the principle of modesty is central for everyone, so clothing should not be tight fitting or transparent, or accentuate the body shape.

Men should always be covered between the navel and the knee and women should reveal only their hands and faces. In public, women often wear a long scarf, called a 'hijab', which can be wound around their head and throat and lifted to cover their face if necessary.

Muslims have strict guidelines concerning aspects of their diet, particularly in relation to the consumption of meat and alcohol. Food or drink that is permitted for consumption under Islamic law is called 'halal'. Consumption of some meat is not acceptable, including pork and pork products such as fat, and food made with animal blood or blood products. Meat must be slaughtered in accordance with strict halal conditions. Alcohol is also forbidden.



Holy days, ceremonies and festivals

Dates vary from year to year. Multi-faith calendars, which are available on the internet, can be used to confirm the dates of specific holy days each year:

Ramadan – the Muslim month of fasting (date varies from year to year)

Eid ul Fitr – the festival celebrated at the end of Ramadan (date varies from year to year)

Eid ul Adha – the Festival of Sacrifice (date varies from year to year).

Meeting the needs of Muslim pupils in school sport

It is good practice to consult with children, parents and representatives of local Islamic organisations, with a view to determining mutually acceptable arrangements that will allow children from Muslim backgrounds to participate more fully in sport and physical activity out of school hours.

Some basic requirements should be considered. There needs to be an awareness of some of the lifestyle issues which Muslims follow, such as respecting the dietary needs of Muslim pupils and the principles of modesty. The guidelines below can help providers ensure that activities are more accessible.

Participation by Muslim girls and women

Cultural barriers need to be broken down with parents to encourage more young girls to participate in, and understand the benefits of, sport.

Traditionally, Muslim women have not participated in sport in any great numbers. The reasons for this are complex, and can involve issues relating to modesty, and to men and women mixing. In addition, early negative experiences of PE at school can result in negative perceptions about physical activity, which can last into adulthood, making it more difficult to engage these women in sport later in life.

However, women's participation in sport is not considered un-Islamic as such. Indeed, some Muslims believe that sport should be compulsory, as Islam encourages people to participate in a healthy lifestyle. However, due to religious requirements, women following their faith will not engage in mixed-gender sports and will observe a strict dress code to protect their modesty, by covering their arms and legs. It should also be remembered that modesty is not an issue just for women, but also for men, who may not feel comfortable about changing and showering in communal areas.

Dress code

- Specialist sports clothing is available, which is designed to meet the needs of Muslim girls and women. Parents and teachers should support each other in making this accessible, particularly in sports such as swimming.
- Allow a range of clothing choices, as modesty needs to be respected.
- Wearing shorts or skirts should not be compulsory, and this should be made clear to parents and children when publicising activities.
- Wearing loose-fitting tracksuits or other appropriate dress might be preferred.



Swimming

- Principles of modesty need to be respected.
- Muslim girls may prefer to wear clothing such as leggings or a tracksuit instead of a swimsuit.
- Separate male and female classes might be needed to respect pupils' modesty.
- Children should be allowed to cover themselves appropriately to retain their modesty when showering and changing.
- Ramadan may make it harder for young people to participate in water sports, as the potential for swallowing water is high.
- Try to avoid scheduling water-based activities during Ramadan to remove these barriers to participation.

Food

- If food or refreshments are provided during activity sessions, vegetarian or halal food should be made available.
- During the month of Ramadan, Muslims are required to abstain from food and drink from dawn until sunset.

Other

- Areas in which pupils might be overlooked should be screened and covers should be provided for windows.
- The timetabling of activities needs to be considered when developing services, particularly in relation to daily prayer times and festivals.
- Ramadan may make it harder for young people to participate in sport, due to their lower energy levels. Consider planning less strenuous activities during Ramadan.

- Female coaches, instructors and trainers should be made available in sports such as swimming and contact sports. Some Muslim girls may want female instructors for all sports.
- The timetabling of sports, particularly after-school football sessions, can often clash with Madrassah (Islamic study), which might be seen as a more important priority by parents.

'Students at this school, as well as Muslim students at other mainstream schools, do not have an educational life that goes from 8 to 3 or 9 to 4; it sometimes extends up to a further two hours each day, due to their commitments to attending the Madrassah. Therefore, these students do not have the same levels of access to the extra-curricular and extended activities that are available.'

Teacher

Glossary

Allah – the Arabic word for God

Peace be upon him (pbuh) – a phrase repeated verbally and in print after referring to the Prophet Muhammad

Qur'an – the Islamic holy book

Halal – something that is permissible under Islamic law

Sikhism

Beliefs and values

Sikhism was founded by Guru Nanak in the 16th century. It is based on his teachings and those of nine other successive Sikh Gurus. Sikhs believe in one God and focus their lives around their relationship with God and being part of the Sikh community. The foundations of Sikhism are to keep God in heart and mind, and to help others in need. Sikhs aim to achieve these goals by following three basic guidelines, known as the Three Pillars of Sikhism:

- 1 daily reading, understanding and practising of the principles in the Sikh scriptures
- 2 living honestly, responsibly and working hard
- 3 sharing with others.

Sikhs believe in respect and equality for all, regardless of religion, race, social class, age or gender. Sikhism does not approve of rituals such as fasting, idol worship or superstitions.

Sikhs in Britain

The largest migration of Sikhs began in the 1950s and 1960s, mainly from the Punjab in North West India. Sikh migrants arrived in Britain primarily to fill labour shortages in industry following the Second World War, and in the aftermath of the 1947 partition of India. They settled mainly in areas of London, Birmingham and West Yorkshire, to work in industries such as foundries and textiles.

The identity and visibility of British Sikhs has strengthened considerably over the past 30 years, particularly due to a further wave of migrants in the 1970s from countries in East Africa.

Did you know?

- There are 336,000 Sikhs living in Britain, representing 0.6% of the total population.
- 31% of Sikhs live in the West Midlands and a further 31% live in London.
- 10% of the populations of Ealing, Hounslow and Slough are Sikhs.
- 91% of Sikhs in Britain are from an Indian ethnic background.



Source: Census 2001, Office for National Statistics and General Register Office for Scotland

Sikh customs

Initiated Sikhs wear five articles of faith: the Kakkars (or five Ks). These are:

- **Kara** – a steel bracelet, worn by both male and female Sikhs. It acts as a reminder of the moral code, to show restraint in all actions and to live a truthful life. It also symbolises the unbreakable bond with God. It is made of steel, rather than gold or silver, as it is not an ornament or jewellery.
- **Kesh** – uncut hair and beard. Sikhs do not cut their hair, as it is seen as a divine gift from God. A turban (dastar) is worn over the hair. Turbans vary in colour, size and shape and are often a matter of personal choice. A Sikh woman may wear a turban if she so wishes; however, most women tend to wear a 'chunni'.
- **Kangha** – a wooden comb. It symbolises cleanliness and is used to groom the uncut hair.
- **Kachera** – specially made cotton underwear. It is a reminder of the commitment to purity and high moral character.
- **Kirpan** – a ceremonial sword. It is kept in a sheath and can be worn over or under clothing. The word is derived from 'kirpa', meaning compassion, and 'aan', meaning honour. It is a mistake to translate 'Kirpan' into English as a knife or dagger, as the function of a knife or dagger is very different from that of the Kirpan, which symbolises the 'hand of mercy'.

Alcohol, tobacco and all narcotic or intoxicating drugs are banned substances for Sikhs. Some meats may also be considered inappropriate. Sikhs do not eat beef, but some will eat other meat. It is forbidden to eat halal and kosher or other sacrificial meat. Eggs and fish may also be excluded.

However, Sikhs who have taken the amrit (holy water) have vowed never to touch, cook or eat any kind of meat. They will not eat any food outside and will only eat food prepared by their own family, because they will be sure it will not have been alongside meat of any description.

Holy days, ceremonies and festivals

Some dates vary from year to year, depending on whether the traditional or contemporary Sikh calendar is used. Multi-faith calendars, which are available on the internet, can be used to confirm the dates of specific holy days each year.

- **Vaisakhi** – marks the beginning of a new solar year, the new harvest season, and the founding of the Khalsa (14 April)
- **Hola Mohalla** – a three-day festival following the Indian festival of Holi (date varies from year to year)
- **Diwali** – the Festival of Lights (date varies from year to year)
- **Gurpurbs** – celebrations devoted to particular Gurus (multiple dates, and some vary from year to year).

'Many parents have said that they will continue to let their children play badminton.'

Teacher



Meeting the needs of Sikh pupils in school sport

It is good practice to consult with children, parents and representatives of local Sikh organisations, with a view to determining mutually acceptable arrangements that will allow children from Sikh backgrounds to participate more fully in sport and physical activity out of school hours.

Some basic requirements should be considered, where providers are able to appreciate and respect the wearing of clothing with religious significance, the principles of modesty, and the dietary needs of Sikh pupils.

The guidelines below can help providers to ensure that activities are more accessible.

Dress code

- Allow a range of clothing choices, as modesty needs to be respected.
- Wearing shorts or skirts should not be compulsory, and this should be made clear to parents and children when publicising activities.
- Wearing loose-fitting tracksuits or other appropriate dress might be preferred.

Observance of the five Ks

- Allow the observance of the five Ks and take a sensitive approach towards such issues. For example, problems have been encountered where Sikhs have been unable to participate due to their reluctance to remove their Kara while playing sport.
- Some Sikhs may be willing to remove their Kara in order to participate; others may move their Kara up their arm and protect it under a wristband, sweatband or something similar.
- Many Sikh sportsmen may remove their turban and replace it with a patka (a simple cloth head covering) while playing sport. Young boys are also often happy to wear the patka when playing sport.
- Women and girls may wish to keep their heads covered.
- The Kirpan may be worn under clothing, or carried in a secure pocket in shorts or swimming shorts, so that it is not visible. It can be sheathed and secured.
- Kirpans come in various sizes and individual Sikhs often give consideration to the appropriateness of the size of the Kirpan to wear in different contexts. Schools should consult children and parents to determine a mutually acceptable size for the Kirpan to be worn during different sport activities.



Swimming

- Principles of modesty need to be respected.
- Sikh girls may prefer to wear clothing such as leggings or a tracksuit instead of a swimsuit.
- Separate male and female classes might be needed to retain pupils' modesty.
- Long shorts or tracksuit bottoms can be worn over the Kachera. During showering the Kachera is maintained on the body and changed by a specific method.
- Children should be allowed to cover themselves appropriately to retain their modesty when showering and changing.

Food

- If food or refreshments are provided during activity sessions, vegetarian food should be available, as most Sikhs are vegetarian.
- Some Sikhs may prefer to eat only food that is brought from home so that they can be sure of what they are eating and where it was prepared.

'This project has opened doors for the staff and young people to see what the community scheme can offer and also to engage them in the wider community.'

Sports Development
Manager

Glossary

Gurdwara – temple; the Sikh place of worship

Guru Granth Sahib – the book of Sikh scripture

Khalsa – the collective name for men and women who have been initiated into the Sikh faith

Amrit Sanskar – the Sikh ceremony of initiation into the faith (Amrit is holy water, used during the ceremony)


Conclusion

Young people who strongly observe their faith can face particular barriers to participation in out-of-school-hours sport and physical activity. Sports providers may, for instance, not adequately recognise or observe cultural or religious sensitivities. This can have an impact on a young person's participation in, and enjoyment of, sport later in life.

There is a need for flexibility, to allow sports to be played on different days, or in different ways, to ensure that all young people have access to the sports and physical activities of their choice.

This should involve mainstream and supplementary schools working in partnership to increase their cultural and religious awareness, and to increase opportunities for greater participation in sport and physical activity.

Out-of-school-hours provision should, ideally, fit around supplementary school provision, or link directly into the work of supplementary schools, to promote the sport and physical education agenda.



'Consider offering opportunities in the supplementary school settings initially. Once trust and confidence have been built with the young people, it might then be possible to continue activities at other off-site locations. For many young people it is an intimidating experience to participate in a new activity at an unfamiliar venue. This can be particularly relevant for young people from minority ethnic or faith-based communities, who may be considered harder to reach.'

Project Manager



Recommendations



'The site noted the swimming sessions as a particular success ... All of the young people participating were Muslim girls and non-swimmers. This is traditionally a difficult sport for Muslim females to become engaged in, so this was seen as a positive first step.'

Project Manager

'... this project has enabled the coaches to work with a community that we have found difficult to engage with. The coaches who have delivered each session have enjoyed coaching the students and working with the [supplementary school] staff.'

Sports Development Manager

A number of the issues relating to young people and sport apply to all six main religions. These can be summarised in the following recommendations for those involved in providing school sport:

- Sporting events and organised competitions should be planned around religious festivals and holy days, based on the religious profile of the students.
- Timetabling of activities should take into consideration the needs of pupils from different faith backgrounds and their possible participation in after-school religious activities.
- Fasting periods need to be noted and planned after-school provision needs to be delivered flexibly.
- Teachers and sports providers should be aware of the sensitivity of removing religious clothing and accessories in order to play sport.
- There is a need for schools and other providers to offer single-sex activities and female coaches, to increase girls' participation in sport.
- Teachers need to encourage parents and families – in particular, new arrivals and those from the first older generations – to see the positive aspects of sport and how it can fit in with their culture.
- Sport needs to be promoted as a career option for young girls, in order to create qualified female PE teachers and sports coaches and to improve service provision.
- Schools should ensure that the design of facilities takes into account issues relating to privacy.
- Teachers should signpost parents to appropriate sportswear providers.
- Places of worship, such as churches, mosques, gudwaras and temples, should be used to promote after-school activities and events.

Notes

You can use the table below to make notes about the barriers to participation faced by your students, and ways in which you will respond to these challenges in order to make activities more accessible.

Barriers to participation	Making activities accessible

Engaging young people from faith communities in PE and sport out of school hours provides an overview of the six most common religions in Great Britain. It outlines challenges that may arise when providing PE and sport activities, and suggests positive ways in which mainstream sport providers, co-ordinators of oshl activities, and all those working across the school sport network can address these issues positively.