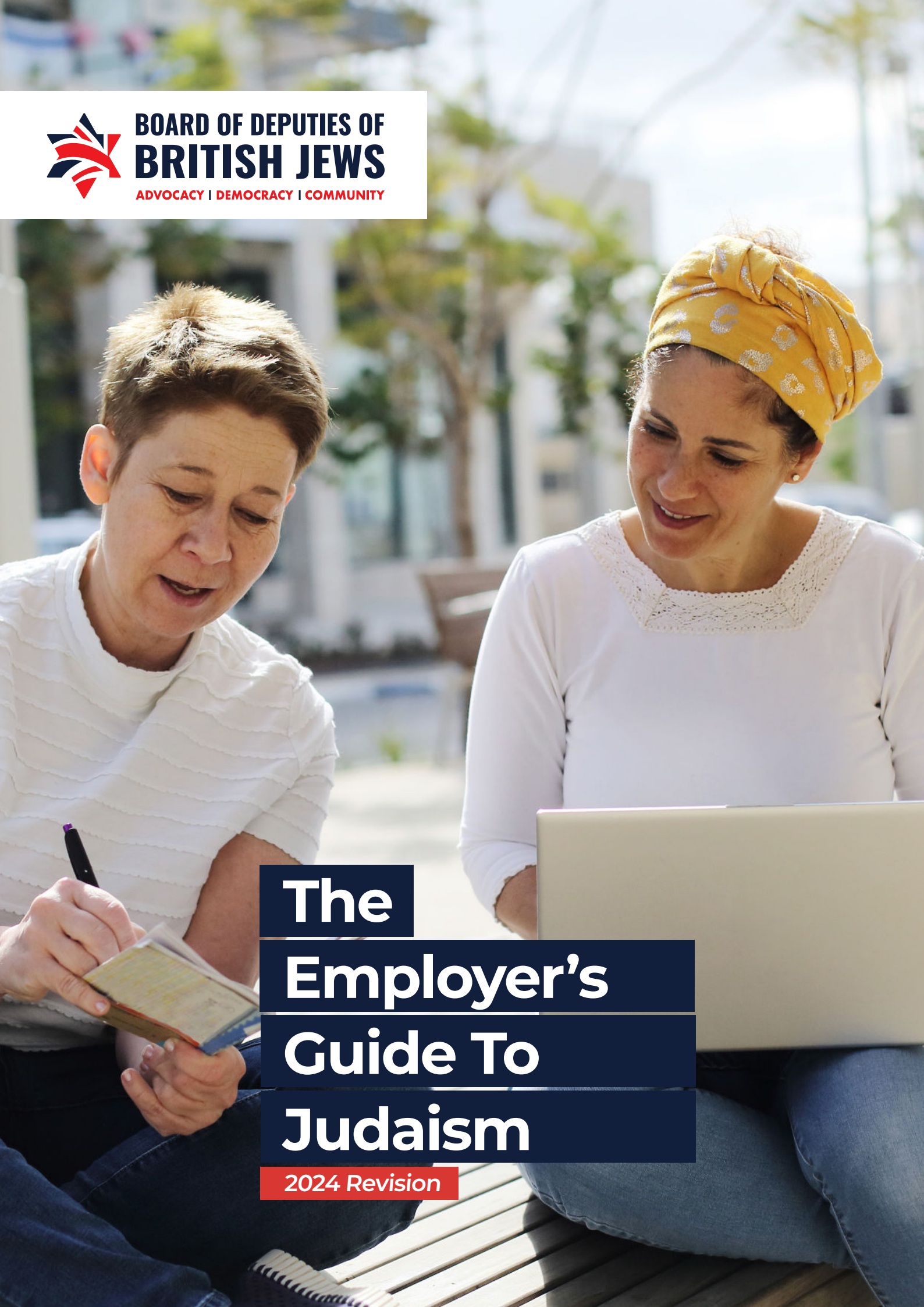

BOARD OF DEPUTIES OF BRITISH JEWS

ADVOCACY | DEMOCRACY | COMMUNITY

The Employer's Guide To Judaism

2024 Revision

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Introduction

Some Jewish practices may require some additional thought on the part of both employers and employees

This guide is intended to explain Jewish law and to offer support on how to overcome any possible difficulties.

Jewish people work in all areas of industry, trade and professions, and are able to operate within a normal work environment while still fully observing their Judaism in the way which suits them. However, some Jewish practices may require some additional thought on the part of both employers and employees and this guide is intended to explain Jewish law and to offer support on how to overcome any possible difficulties.

For the strictly observant Jew, Jewish law (known as Halacha) provides a central model for how to lead a spiritual life. This means that it is not possible for the observant Jew simply to waive, for example, observance of the Sabbath and Jewish festivals. Even if a Jew is not strictly observant, they may still find it important to participate in Jewish festivals and will approach their employer to make this possible. In most cases, reasonable adjustments on the part of the employer will mean that there is no conflict between being Jewish and a fully contributing member of the workforce.

Many jobs require set working hours and this can cause a clash with the Sabbath and Jewish festivals. However, the increasing acceptability of flexible working patterns, following the pandemic, can benefit almost all Jewish employees in adjusting their working hours on a Friday and compensating during the rest of the week, ensuring no loss to either the employer or the employee.

For the few cases where reconciliation is impossible, this guide seeks to signpost how employers can determine or pre-empt this.

Of course, not all Jews practice the same level of religious observance. There may be Jewish employees or employers who will observe all, some, or none of the practices outlined. If there are several Jewish employees, each of their requests should be dealt with on a case-by-case basis, as what is suitable for one individual may not be suitable for another. If you have any questions about how to deal with a workplace issue related to Judaism, or have any other queries about Judaism, please contact the Board of Deputies of British Jews, the national representative body of the Jewish community, who will work with you to achieve a resolution.

In this guide, we have set out our view of the present law and good practice in relation to employment practices in the area of religious observance. While employment law generally covers the whole of the United Kingdom, implementation may differ between the devolved nations.

The Board of Deputies cannot accept any liability for actions you take in reliance on this document.

JEWISH PRACTICES

Shabbat

The Sabbath ('Shabbat') is the Jewish day of rest. It starts on Friday afternoon, about one hour before dusk and lasts for approximately 25 hours, until after dark the following day. As daylight hours vary, the beginning and end times of the Sabbath also vary throughout the year.

Jewish law requires Jews to refrain from various acts of 'work' on the Sabbath, in commemoration of God's cessation of work on the seventh day of creation, as described in the Book of Genesis. The concept of 'work' in a Jewish religious context does not only cover what is typically regarded as employment, but taking part in an act of creation, and it is therefore more restrictive than simply not being able to carry out work duties. The prohibited acts of 'work' include travelling (other than by foot), writing, carrying (outside of specifically defined areas), switching on and off electricity, using a telephone, cooking, bathing, tearing, and any transactions of a commercial nature including buying and selling.

When life is at risk, Jewish law provides that most other laws must be disregarded in order to save life ('pikuah nefesh'). Those working in the health and emergency services will therefore sometimes be allowed to work on Sabbath and Festivals or make other concessions, but they may wish to consult a Rabbi to confirm the details of this, and they may ask for assistance with tasks not directly contributing to saving life, such as taking notes.

However, observant Jews need to leave work in sufficient time to arrive home before the onset of the Sabbath in order to prepare for its observance. At its earliest, the Sabbath begins in midwinter at around 3:30pm throughout the UK, but this does vary depending on date and exact location. An employee ought to be able to provide a calendar of times for their employer if necessary, and various websites and apps provide a comprehensive guide to timings.

"The concept of 'work' in a Jewish religious context does not only cover what is typically regarded as employment, but taking part in an act of creation, and it is therefore more restrictive than simply not being able to carry out work duties.

Jewish festivals

Like the Sabbath, Jewish festivals also begin before dusk on the previous day, sometimes requiring people to leave work early on the day before a festival to reach home on time. As the Jewish calendar is a lunar calendar, the dates of festivals vary from year to year, and can fall on any day of the week. However, it is unusual for all of them to fall on weekdays in any single year. Passover (Pesach) and Pentecost (Shavuot) sometimes coincide with Bank Holidays. A full calendar of festival dates for the years 2023 – 2028 can be found in the appendix to this guide. The Board of Deputies can always be contacted for further information where necessary.

The laws governing 'work' on festivals are for these purposes almost indistinguishable from those concerning the Sabbath, and the same prohibitions and restrictions apply.

Jewish festivals can also normally be easily accommodated to suit the needs of an employer and a Jewish employee. Festivals can be taken as annual or unpaid leave and consequently cause little disruption as they are taken in short bursts rather than long blocks. They should easily fit into an employee's annual leave requirement due to the Working Time Regulations 1998 which have made it mandatory for all workers to have 28 days paid holiday per year, although the 28 days may include bank and statutory holidays.

In order to minimise disruption, employees should try to give as much notice as possible of when holiday leave is required, so as to limit clashes with other staff members. There are specific requirements in legislation for particular periods of notice to take leave to be given. The actual period of notice depends upon the length of the relevant leave. The general notice period for taking leave is at least twice as long as the amount of leave a worker wants to take plus one day. For example, a worker would give three days' notice for one day's leave.

In some areas of employment, a Jewish employee may be able to make up hours on Sundays or may be prepared to be available during colleagues' holiday periods, including over Bank Holidays. Employers who are required to cover a seven-day week may therefore find this a positive advantage. If the Jewish employee's right to take leave for a Jewish festival is denied, this could amount to indirect discrimination (discussed on page 7).

Clothing and modesty

Some observant Jewish men and women may have specific requirements regarding their dress. Some Jewish men cover their heads at all times with skull cap (also known as a 'yarmulka' 'kappel' or 'kippah'). Some observant Jewish women will wish to dress modestly, which may include not wearing trousers, short skirts or short sleeves. Some married Jewish women will also cover their hair, with a scarf, hat or wig. If an employer prevents a Jew from covering their head in accordance with this practice without good reason, this could be in breach of the 2010 Equalities Act.

If an employer wanted to impose a restrictive dress code, they would have to justify their policies as being necessary, for example if there is a clear health and safety implication. An employer should look at ways of being sufficiently sensitive and flexible to accommodate the needs of the employee wherever possible. Additionally, some observant Jews will not want to be in a state of undress or have physical contact with members of the opposite sex. For some strictly orthodox individuals only, this may also extend to shaking hands. If in doubt, it might be better to wait to see if the individual offers their hand before offering yours. If you are unsure, it is also absolutely fine to ask.

> **If an employer prevents a Jew from covering their head in accordance with this practice without good reason, this could be in breach of the 2010 Equalities Act.**

Food

Observant Jews are required to eat only Kosher food. The laws governing production of Kosher food are complex and involve (but are not limited to) restrictions on what types of meat and fish can be eaten, which combinations of foods may be eaten together, and how foods are prepared. Jews who observe the Kosher dietary laws fully may require all food to be prepared under strict kosher supervision in order to be satisfied that no prohibited ingredients have been used, and consequently may refuse even foods labelled 'vegetarian' or 'vegan'. They may also wish to store and heat food separately from food that is not Kosher. There are several companies that will provide Kosher food for a special event if it is ordered in advance, if this is necessary.

As detailed above, there are many different levels of religious observance, and some Jews may eat vegetarian or vegan foods. The employee's individual requirements should be discussed with them on a personal basis. None of this need conflict with any reasonable requirements of an employer.

A prudent Jewish employee will check in advance of any business lunches, dinners or other such occasions whether arrangements can be made in order to accommodate her/his religious needs. Please note that caterers without Kosher supervision will not be able to make their own 'Kosher' foods. 'Kosher-style' foods made without proper Kosher supervision will not be Kosher, and because some of the rules are different, Halal food cannot be substituted for Kosher food.

Prayer

Observant Jews pray three times a day, in the morning (usually before normal working hours), in the afternoon (often during lunchtime, or early evening in the summer months), and in the evening (after nightfall).

An employer is not obligated to offer a quiet room for use by employees, but designating a room for prayer is an example of good practice. If an employee requests access to a quiet place for prayer in the working day, the employer may be acting in a discriminatory way if this request is refused when there is a room available, and the request will not disrupt other employees. Prayer can take place during an employee's contracted lunch break, but there may not be any obligation for employers to release staff outside of their normal rest breaks. The law is not clear cut about taking additional breaks and, if for example, other employees are allowed smoking breaks, a refusal for a 10-minute break at work could amount of direct discrimination because of religion or belief. Employees may therefore be asked to make up the time.

Some individuals, in particular observant men, may wish to attend prayers with a quorum (ten adult men according to the Orthodox tradition). This is especially true if the individual is in a period of mourning (see 'Bereavement', below), where specific mourner's prayers can only be recited when praying with a quorum. In practice this may mean that they attend a synagogue in the morning and evening, before and after the working day, and if a quorum is running in the area, they may go out to services around lunchtime. If an employee is not working standard working hours, then the timings of the other services may need to be taken into consideration.

> **An employer is not obligated to offer a quiet room for use by employees, but designating a room for prayer is an example of good practice.**

Bereavement

When a Jew dies, the funeral must take place as soon as possible following the death, sometimes even on the actual day of the death. Jewish employees may therefore need to attend a funeral at short notice. Delays to burial do sometimes occur (where, for example, an autopsy is required), but these are a time of tremendous trauma for the family of the deceased. After the funeral, the immediate family of the deceased (i.e. parents, children, siblings and spouses) mourn for seven days. This is known as 'the Shiva', meaning 'seven' in Hebrew. During the Shiva the immediate family stay at home, saying prayers and receiving condolences from well-wishers and often not working. A reasonable employer will treat attendance at a funeral and the Shiva as compassionate leave.

Colleagues, including non-Jewish colleagues, who wish to offer condolences may also wish to attend the funeral or 'Shiva', which is entirely appropriate. It is recommended that men and women dress modestly – covering knees and elbows – and that men cover their heads with a skull-cap, which can be borrowed from the family.

Employers are obliged to permit employees to take reasonable time off, unpaid, to care for dependants, which covers time off to look after sick dependants as well as taking time off in consequence of the death of a dependant. 'Dependant' means a child, parent, spouse, partner of the employee, member of the employee's household, or a person for whom the employee has a primary care responsibility. The employee should give the employer some idea of how long the absence is likely to be or before the commencement of the absence. Time off for a funeral and Shiva can be easily accommodated under these rules.

During the 30 days following a death, some men do not shave or cut their hair, in accordance with Jewish law, and many observant Jews will not wish to listen to music or attend social events. Prayers for the deceased are recited for a year following the death of a parent, and for 30 days following the death of a child, sibling or spouse. During this time an employee may wish to arrange their working hours to accommodate going to communal prayers (see 'prayer', above), which occur in the morning, afternoon and evening. In most situations, an employee will be able to arrange to attend these prayers with little or no inconvenience to the employer. However, a good employer will exercise discretion and consideration in allowing an employee time at the very start or end of the working day, or during their lunch break, to attend prayers.

Jewish culture

Celebrating the diversity of the workplace has become a cornerstone in many workplaces and Jewish employees should be counted in this celebration.

Many Jewish employees feel proud and open to sharing their culture and religion with non-Jewish people. Employers should feel welcome to offer Jewish employees to share about a holiday, food, or practice when appropriate, such as during an Interfaith Week or in the lead up to a holiday.

If an office plans to celebrate Christmas and have a Christmas tree, employers could support Jewish employees in making a similar contribution for Chanukah, if they are interested and open in doing so. If your company or organisation has a Jewish Staff Network, please liaise with them.

“ Celebrating the diversity of the workplace has become a cornerstone in many workplaces and Jewish employees should be counted in this celebration.

UK LAW

The law affords various types of aid to Jews who wish to adhere to their beliefs and identity without suffering discrimination because of their ethnicity or religion.

On 1 October 2010, the Equality Act 2010 came into force and replaced all existing equality legislation. Before the Act, the statutory rules on religion or belief discrimination were contained in the Employment Equality (Religion or Belief) Regulations 2003. The Equality Act 2010 now provides a single and consolidated source of discrimination law.

Religion or belief and ethnicity are two of the nine 'protected characteristics' covered by the Equality Act prohibiting direct discrimination, indirect discrimination and harassment in the workplace. The Act also prohibits victimisation in the workplace against employees who have brought proceedings under the Equality Act or intend to do so (see below). According to section 10(1), Equality Act, religion means 'any religion' with the explanatory notes listing Judaism as part of the definition.

Under the Equality Act 2010, the following acts are outlawed in the employment field:

• Direct Discrimination. Direct religion or belief discrimination occurs where, because of a religion or belief, a person (A) treats another (B) less favourably than A treats or would treat others (section 13(1) Equality Act 2010). For direct religion or belief discrimination to occur, it is essential to show that the less favourable treatment was 'because of' their religion or belief. Direct discrimination cannot be justified, but an employer might be able to rely on an exception, perhaps by pointing to an occupational requirement to avoid liability.

• Indirect discrimination. Indirect discrimination occurs where an employer applies a provision, criterion or practice to the employee that puts (or would put) the employee, a person of a particular religion or belief, at a disadvantage when compared to other persons who do not share that particular religion or belief. There will be no indirect discrimination if the employer's actions are objectively justified. To establish justification, an employer will need to show that there is a legitimate aim, such as a real business need, and that the provision, criterion or practice (PCP) is reasonably necessary in order to achieve that aim, and there are no less discriminatory means available. For example, if an employer introduces a new rota at work that requires employees to work on Saturdays.

It is not open to an employer to say that it is introducing or continuing a practice that treats all employees equally if a particular subset of employees would be disadvantaged by the application of a PCP across the board. Accordingly, an employer would not be entitled to say that it requires all employees to work strict office hours e.g. 9 AM to 5 PM Monday to Friday of each week except in holiday periods, if that PCP would disadvantage Jewish employees in general and, specifically, any particular Jewish employee who requires to leave work early on relevant Friday afternoons during the winter and before relevant Jewish festivals.

• Harassment. Religion or belief harassment occurs where an employer engages in unwanted conduct related to religion or belief and the conduct has the purpose or effect of violating an employee's dignity, or creating an intimidating, hostile, degrading, humiliating or offensive environment to the employee. Harassment need not always be targeted at an individual, but can consist of a general culture that, for example, appears to tolerate the telling of jokes deriding a particular religion or ethnicity.

• Victimisation. Victimisation occurs where an employer subjects an employee to a detriment because the employee has done, intends to, or is suspected of bringing proceedings under the Equality Act (for example making a complaint or taking legal action as a result of religious or ethnic discrimination discrimination).

ADDITIONAL HUMAN RESOURCES GUIDANCE

The recruitment process

It is imperative that discrimination does not occur at any point during the employment process, including during the interview before employment, or during the notice period at the end of employment. Employers must not discriminate against a Jewish candidate on the basis of their religion or religious requirements. Employers should not ask personal questions, including those relating to religious affiliation, unless they are directly relevant to the nature of the job. In order to mitigate future conflict, it is wise for employers to make clear to all applicants the duties and responsibilities expected, and what hours and days are required.

Applicants should consequently be able to assess if the job will conflict in any way with their religious requirements and should be able to raise any potential issues at interview or at a timely juncture in the application process in order to discuss how these could best be resolved. An employer is not obliged to employ people whose religious requirements make it impossible for them to undertake crucial parts of the job, for example if the needs of a business genuinely require that certain tasks be performed on a Saturday. However, this must be explained at interview stage.

Likewise, applicants ought to raise all relevant issues at the interview stage so as to avoid later misunderstanding. An employee should not be expected to enter into a contract of employment containing terms which are inconsistent with their religious observance. Prior to signing any contract or terms of employment, the terms ought to be sufficiently tailored to take into account any special requirements.

If an individual feels that they have been treated unfairly or not offered a job or promotion because of their religious requirements, they should seek specialist advice. In general, it is always preferable to resolve an issue or conflict in an agreeable manner, with both employer and employee making reasonable adjustments to ensure that a mutually satisfactory solution can be reached. Any agreement should be confirmed in writing, to avoid future confusion if there are changes in management.

When this is not possible, external bodies may be able to assist in amicably resolving a dispute. The Board of Deputies is available to explain and speak with employers about the needs of their Jewish employees, and look into suggestions based on previous experiences of good practice that may be suitable in each individual situation. If the employee is a member of a trade union, it may be helpful to involve their union representative in relevant discussions. The Equality and Human Rights Commission (EHRC) can be contacted for guidance on how to deal with workplace disputes in line with the latest equalities legislation, and the Advisory, Conciliation and Arbitration Service

The employee already in employment

An employee already in employment who chooses to become more religiously observant or to convert to Judaism will have new requirements that were not needed previously. An employer ought to take the necessary measures to facilitate any new religious requirements wherever possible, so as to avoid discrimination.

We recommend that the employer and employee should work together to see whether it is reasonable or practical to adapt the current job requirements to meet the employee's new religious requirements. The Board of Deputies is available to assist in such cases.

Conflict resolution

(ACAS) is able to assist in resolving workplace disputes and can investigate and support individual cases.

By far the most common workplace dispute concerning religious observance for Jewish employees concerns the prohibition on working on the Sabbath and festivals.

Managing time off for religious observance, in particular the festivals, can cause a problem in professions where it is expected that annual leave will be taken at certain periods of the year, most notably in schools and universities. There are practical solutions that can be used in solving this, including running extracurricular activities or trips to compensate for the time lost, scheduling lessons or lectures in advance for other days of the week when this is possible, or if necessary, allocating festival days as unpaid leave. Discussing a solution as far in advance as possible will help with achieving a satisfactory outcome, and this should be discussed on a case-by-case basis.

In the vast majority of cases, Sabbath and festival observance should not represent any significant inhibition to employees carrying out their jobs to their fullest potential. In the event that the issue does arise during the process of negotiations for employment or for people already in employment, we recommend the following:

1. Clarify the nature of the issue prior to agreeing the terms of employment where possible.

2. Discuss the manner in which the work to be carried out can be varied, if necessary to comply with the requirements of Sabbath and festival observance. These discussions should include someone other than the individual's manager, for example human resources personnel where possible. Any agreements should be formalised and put into writing to protect against future disputes emerging with a change of management.

> **By far the most common workplace dispute concerning religious observance for Jewish employees concerns the prohibition on working on the Sabbath and festivals.**

Antisemitic discrimination in the workplace

Antisemitic discrimination can occur in the workplace in several contexts, including in the recruitment or promotion processes, in interactions between colleagues and from external sources, especially in roles involving interaction with customers. Whilst these instances cannot always be avoided completely, it is good practice for employers to supply adequate training to their staff on Judaism and antisemitism to limit the likelihood of such events occurring, and to also have in place effective grievance procedures to deal with issues should they arise.

Employers should be reminded that as per the Equality Act 2010, Jewish people are protected against both race- and religion-based hatred, discrimination, and harassment. Additionally, some Jewish people may bear other protected characteristics and it is therefore important to consider issues of their intersectionality and the compounded discrimination they may face.

To address antisemitism in the workplace, employers are encouraged to use the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism to use as a tool for guidance to identify antisemitism and adequately sanction it. They should also be conscious of establishing an environment where Jewish people feel welcome and able to participate in workplace discussions on Equality and Diversity. Jewish people are recognised as both a religious and ethnic minority according to UK Law but may be still be excluded by their employers. There may therefore be occasions where Jewish people feel unwelcome to participate in EDI or BAME spaces due to a perception of Jews being “too white” to experience discrimination and holding opinions on how to counter injustice. This perception feeds into a stereotype that Jews cannot experience race-based hatred, even if it differs from other forms and expressions of racism. Just as institutional bias results from the tacit assumption that the dominant culture includes everyone, it can also result from assuming that the dominant minority culture includes all minorities. It is therefore imperative that HR make it clear to employees that antisemitism is recognised as a form of discrimination and EDI training for all staff should reflect this by including antisemitism awareness.

There is evidence to show a rise in antisemitic incidents and attitudes in the UK during times of increased conflict between Israel and its neighbouring countries. Many British Jews have family and friends in Israel and may therefore be impacted in these times of conflict. Employers should be alert for biased rhetoric and antisemitism targeted at Jewish employees during times of tension and ensure that they continue feeling comfortable and valued in their workplace. If a company has a positive history with supporting Jewish colleagues, there is a

smaller likelihood that there will be issues during times of conflict. It is imperative that Jews feel that their workplace continues feeling like a setting they can comfortably continue functioning and participating in, away from prejudice.

Employers should be aware that there is a difference between acts and statements of antisemitism, and other actions which may not intentionally be antisemitic but still affect Jewish people. It is a given that discussion about current affairs is commonplace in many office cultures. However, managers should be aware of how these discussions may develop during times of conflict to ensure Jewish colleagues still feel safe to participate and are not blamed for the acts of a foreign government. Certain political symbols and slogans may become popularised during times of increased conflict. Although they may be supported for a variety of intentions, they may still be instigating and isolating. Employers should advise their employees about which political messaging they may bring or wear at work in terms of badges, slogans, and stickers which may contribute to unnecessary tension.

In recent years, social media has started to play a larger role in work life and interactions between colleagues. Many companies and organisations have an active social media profile, more employees participate in professional online networks such as LinkedIn, and colleagues may be in contact with each other's social media profiles. Internet social media platforms also facilitate communications between teams and employees. Employers should consider the fact that tensions and conflict can arise from interactions between colleagues on a virtual space, and there may be a grey area in how to deal with these issues. Employers should therefore urge their employees, Jewish and non-Jewish alike, to be sensible about what they post and endorse online as it is not solely a private space. It is sensible for employers to develop social media policies which reflect that political posting must be done with discretion.

With antisemitism rising around the world, it is increasingly important for organisations to address antisemitism and ensure that their Jewish employees feel a sense of belonging to their workplace. Jewish people should continue working as usual without having to account for a fear of hostility from colleagues and their workplace. A good way to continually support Jewish employees is to establish a Jewish Staff Network. Jewish Staff Networks resemble other faith and employee resource groups by functioning as employee-led forums that offer a platform for people to come together to connect, build relationships and support each other as well as to connect with other groups to share their cultural and other experiences. A Jewish Network also provides a direct line of communications for Jewish employees to voice any concerns to management. Establishing a Jewish Staff Network is a statement of solidarity from an employer which acknowledges that all faith and ethnicity issues are taken seriously and that issues relating to antisemitism are to be addressed.

5 tips for creating a new Jewish Staff Network

:

1. Secure a sponsor

Identify a person in the leadership or HR department of your company who will commit to supporting the Staff Network. The executive sponsor will preferably be someone who is familiar with the structure of the company and can help advise on how to make the Network as successful as possible.

2. Create terms of reference

Initial leaders and members of the Network should agree with their executive sponsor on the overall objectives and purpose of the Network. Brainstorm the following questions:

What is the mission of the Network?

What will the Network offer to fulfil this mission?

How will this be measured?

What kind of change does the Network wish to implement within the company? Who is the leadership?

How often will leadership be elected?

How will the leadership communicate with its members?

What are the best avenues to promoting the network and connecting with other Jewish employees?

3. Promote the network

Outreach to recruit more members. Awareness about the Network can be raised through advertisements, posts in communicating channels and mass emails, and word of mouth. Seek help from HR and any umbrella faith and cultural networks to advise on how best to spread the word about the Network.

4. Make your intentions clear about antisemitism with leadership

Jewish employees may request to participate in making sure the company's guidelines for antisemitism are set in place by offering to help establish guidelines and easier access to reporting antisemitism in the company. However, do not expect them to be the main deciders and port of call for issues relating to education and antisemitism. Seek professional advice and training on antisemitism as well.

5. Offer a range of different events in the first round

Run a variety of events for the membership addressing workplace concerns, antisemitism training, career enhancing talks, guest speakers, and social events. Gather feedback to understand which types of events appeal most to your members and how they can be improved.

The Board of Deputies offers a range of advice and support for employers and employees as part of its BoD@Work programme. This includes a forum for the leadership of Jewish Staff Networks across a range of companies and organisations. For more information please email info@bod.org.uk.

Festival Dates 2024 - 2028

			2024	2025	2026	2027	2028
Fast of 10 Tevet		Fasting	*[22 Dec 2023]*	Fri 10 Jan	*[30 Dec 2025]*	*[20 Dec 2026]*	Sun 9 Jan
Tu B'Shvat (New Year for Trees)			Thu 25 Jan	Thu 13 Feb	Mon 2 Feb	Sat 23 Jan	Sat 12 Feb
Fast of Esther		Fasting	Thu 21 Mar	Thu 13 Mar	Mon 2 Mar	Mon 22 Mar	Thu 9 Mar
Purim	Eve		Sat 23 Mar	Thu 13 Mar	Mon 2 Mar	Mon 22 Mar	Sat 11 Mar
	Day		Sun 24 Mar	Fri 14 Mar	Tue 3 Mar	Tue 23 Mar	Sun 12 Mar
Ta'anit B'khorot		Fasting	Mon 22 Apr	Thu 10 Apr	Wed 1 Apr	Wed 21 Apr	Mon 10 Apr
Pesach (Passover)	Eve	Work Restrictions	Mon 22 Apr	Sat 12 Apr	Wed 1 Apr	Wed 21 Apr	Mon 10 Apr
	1st Day	Work Restrictions	Tue 23 Apr	Sun 13 Apr	Thu 2 Apr	Thu 22 Apr	Tue 11 Apr
	2nd Day	Work Restrictions	Wed 24 Apr	Mon 14 Apr	Fri 3 Apr	Fri 23 Apr	Wed 12 Apr
	Intermediate days	Work Restrictions	Thu 25–28 Apr	Tue 15-18 Apr	Sat 4-7 Apr	Sat 24-27 Apr	Thu 13-16 Apr
	Eve	Work Restrictions	Sun 28 Apr	Fri 18 Apr	Tue 7 Apr	Tue 27 Apr	Sun 16 Apr
	7th Day	Work Restrictions	Mon 29 Apr	Sat 19 Apr	Wed 8 Apr	Wed 28 Apr	Mon 17 Apr
	8th Day	Work Restrictions	Tue 30 Apr	Sun 20 Apr	Thu 9 Apr	Thu 29 Apr	Tue 18 Apr
Shavuot (Pentecost)	Eve	Work Restrictions	Tue 11 Jun	Sun 1 Jun	Thu 21 May	Thu 10 Jun	Tue 30 May
	1st Day	Work Restrictions	Wed 12 Jun	Mon 2 Jun	Fri 23 May	Fri 11 Jun	Wed 31 May
	2nd Day	Work Restrictions	Thu 13 Jun	Tue 3 Jun	Sat 23 May	Sat 12 Jun	Thu 1 Jun
Fast of 17 Tammuz		Fasting	Tue 23 Jul	Sun 13 Jul	Thu 2 Jul	Thu 22 Jul	Tue 11 Jul
Tish'a B'Av (Fast of 9 Av)		Fasting	Tue 12-13 Aug	Sun 2-3 Aug	Thu 22-23 Jul	Wed 11-12 Aug	Mon Jul 31-1 Aug
Rosh HaShana (New Year)	Eve	Work Restrictions	Wed 2 Oct	Mon 22 Sep	Fri 11Sep	Fri 1 Oct	Wed 20 Sep
	1st Day	Work Restrictions	Thu 3 Oct	Tue 23 Sep	Sat 12 Sep	Sat 2 Oct	Thu 21 Sep
	2nd Day	Work Restrictions	Fri 4 Oct	Wed 24 Sep	Sun 13 Sep	Sun 3 Oct	Fri 22 Sep
Fast of Gedaliah		Fasting	Sun 6 Oct	Thu 25 Sep	Mon 14 Sep	Mon 4 Oct	Sat 23 Sep
Yom Kippur (Day of Atonement)	Eve	Fasting, Work Restrictions	Fri 11 Oct	Wed 1 Oct	Sun 20 Sep	Sun 10 Oct	Fri 29 Sep
	Day	Fasting, Work Restrictions	Sat 12 Oct	Thur 2 Oct	Mon 21 Sep	Mon 11 Oct	Sat 30 Sep
Sukkot (Tabernacles)	Eve	Work Restrictions	Wed 16 Oct	Mon 6 Oct	Fri 25 Sep	Fri 15 Oct	Wed 4 Oct
	1st Day	Work Restrictions	Thu 17 Oct	Tue 7 Oct	Sat 26 Sep	Sat 16 Oct	Thu 5 Oct
	2nd Day	Work Restrictions	Fri 18 Oct	Wed 8 Oct	Sun 27 Sep	Sun 17 Oct	Fri 6 Oct
	Intermediate days		Sat 19-23 Oct	Thu 9–13 Oct	Mon 28 Sep–2 Oct	Mon 18-22 Oct	Sat 7-11 Oct
Shemini Atzeret	Eve	Work Restrictions	Wed 23 Oct	Mon 13 Oct	Fri 2 Oct	Fri 22 Oct	Wed 11 Oct
	Day	Work Restrictions	Thu 24 Oct	Tue 14 Oct	Sat 3 Oct	Sat 23 Oct	Thu 12 Oct
Simchat Torah	Day	Work Restrictions	Fri 25 Oct	Wed 15 Oct	Sun 4 Oct	Sun 24 Oct	Fri 13 Oct
Chanukah	1st Night		Wed 25 Dec	Sun 14 Dec	Fri 4 Dec	Fri 24 Dec	Tue 12 Dec
	8th Night		Wed 1 Jan	Sun 21 Dec	Fri 11 Dec	Fri 31 Dec	Tue 19 Dec
Fast of 10 Tevet		Fasting	*[10 Jan 2025]*	Tue 30 Dec	Sun 10 Dec	*[9 Jan 2028]*	Thu 28 Dec

Useful contacts

If further information or advice is required, you may wish to contact:

The **Board of Deputies of British Jews**, on 020 7543 5400 or at info@bod.org.uk or at www.bod.org.uk

For issues in Scotland contact **The Scottish Council of Jewish Communities (SCoJeC)** on 0141 638 6411 or at scojec@scojec.org;

For issues in Wales contact **South Wales Jewish Representative Council** at swjewishrepcouncil@gmail.com;

The **Equality and Human Rights Commission (EHRC)** provide guidance on how to deal with workplace disputes, in line with the latest equalities legislation, and can be contacted via www.equalityhumanrights.com

The **Advisory, Conciliation and Arbitration Service (ACAS)** assist in resolving workplace disputes and can provide advice based on a personal situation. Their latest guidance can be accessed via www.acas.org.uk

Jewish EDI training with **JHive** at jhive.org.uk

Antisemitic incidents can be reported to the **Community Security Trust (CST)** at www.cst.org.uk or on 020 8457 9999

For an urgent antisemitic issue, always contact the police first on 999 (emergency) or 101 (non-emergency)

A trade union official (if applicable)

A solicitor

BOARD OF DEPUTIES OF BRITISH JEWS

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