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# Welcome



Religion is present in the public sphere today in ways that many had not anticipated. Faith commitments are shaping lives, communities and nations in dramatic ways all around our world. So

as a university that gathers people from every corner of the world and every imaginable faith tradition, we have had to think hard about how to accommodate radical religious pluralism within our staff and student bodies, as well as develop the culture of interfaith understanding that is so urgently needed in the wider world.

LSE Faith Centre opened in 2014 as a space for worship, prayer, refreshment, encounter, hospitality and learning for all staff and students. Organised activities for seven world religions take place here as well as a range of wellbeing activities open to all. Our programmes to promote religious literacy and interfaith leadership are now widely acclaimed and we are expanding our engagement with other institutions around the world to build interreligious cohesion.

This guide offers you some information about the work of the centre as well as an overview of the beliefs and practices of six of the largest religious groups on campus and the concerns of atheists/humanists. The information provided here is both for adherents of these traditions and to educate the rest of us in the worldviews of fellow members of our community.

We believe the Faith Centre has something to offer to everyone on campus and we look forward to welcoming you here during your time at the School.

## **Revd Canon Dr James Walters**

Chaplain and Director of the Faith Centre



# Interfaith Leadership for the 21st Century



Keen to improve your knowledge of world faiths, develop your leadership skills, meet men and women in positions of leadership from different faith backgrounds and enhance your CV? The Faith Centre's flagship Faith & Leadership course runs on seven Monday evenings in the Lent Term, and includes one residential weekend.

It involves:

- Short, creative introductions to the main world faith traditions from expert scholars and community leaders
- Consideration of the changing dynamics of religion in the world today and evolving models of secularism and religious pluralism
- Training in decision-making, mediation and reconciliation by people experienced in the field
- Sessions with leaders in the different sectors studied at LSE (e.g. business, politics, law) from a range of different faith backgrounds.





## INTERFAITH ENCOUNTER

Interfaith Encounter brings together students from different backgrounds for a unique experience of understanding and addressing interreligious conflict. The purpose of the trip is to look at the three religious traditions of this highly contested region of the world to see how they underpin today's conflict, but also how they might contribute to its resolution.

(During the week-long trip to Israel/Palestine we visit major sites of the Jewish, Christian and Islamic faiths, and meet with local people working for peace across religious divides.

For more information on these programmes and on other opportunities taking place at the Faith Centre, take a look at the Programmes pages on the Faith Centre website: <https://info.lse.ac.uk/current-students/Faith-Centre/Programmes>

# Faith Centre Spaces

## SACRED DESERT

The theme of the LSE Faith Centre is the “sacred desert”. The desert is a place of spiritual significance in nearly all the world religions. From the ancient Hindu traditions of the Thar Desert of Rajasthan to the origins of the Judeo-Christian tradition at Sinai, the desert has been experienced as a place of profound religious intensity. Crucially, the nomadic tradition of the desert reflects the need for space to be shared and not colonised.

But the desert has also been a place of interreligious encounter, not least through commerce along trade routes. So our “sacred desert” is a place of stillness for all people, a place where different religious groups can “set up camp” for a while, but also a place for all to encounter people of other faiths, to hear their stories, to share hospitality and to converse about the issues of the day.







The Faith Centre is home to the Desert Room for bookings by student faith societies, Islamic prayer rooms and the Cave for silent reflection and prayer.

Check out our website for further details:

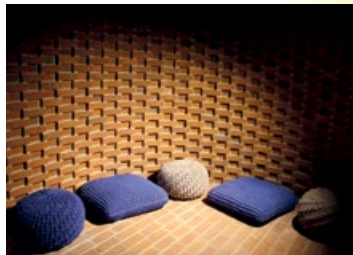
<https://info.lse.ac.uk/Current-Students/Faith-Centre/Faith-Centre-Spaces>

# Wellbeing in the Faith Centre

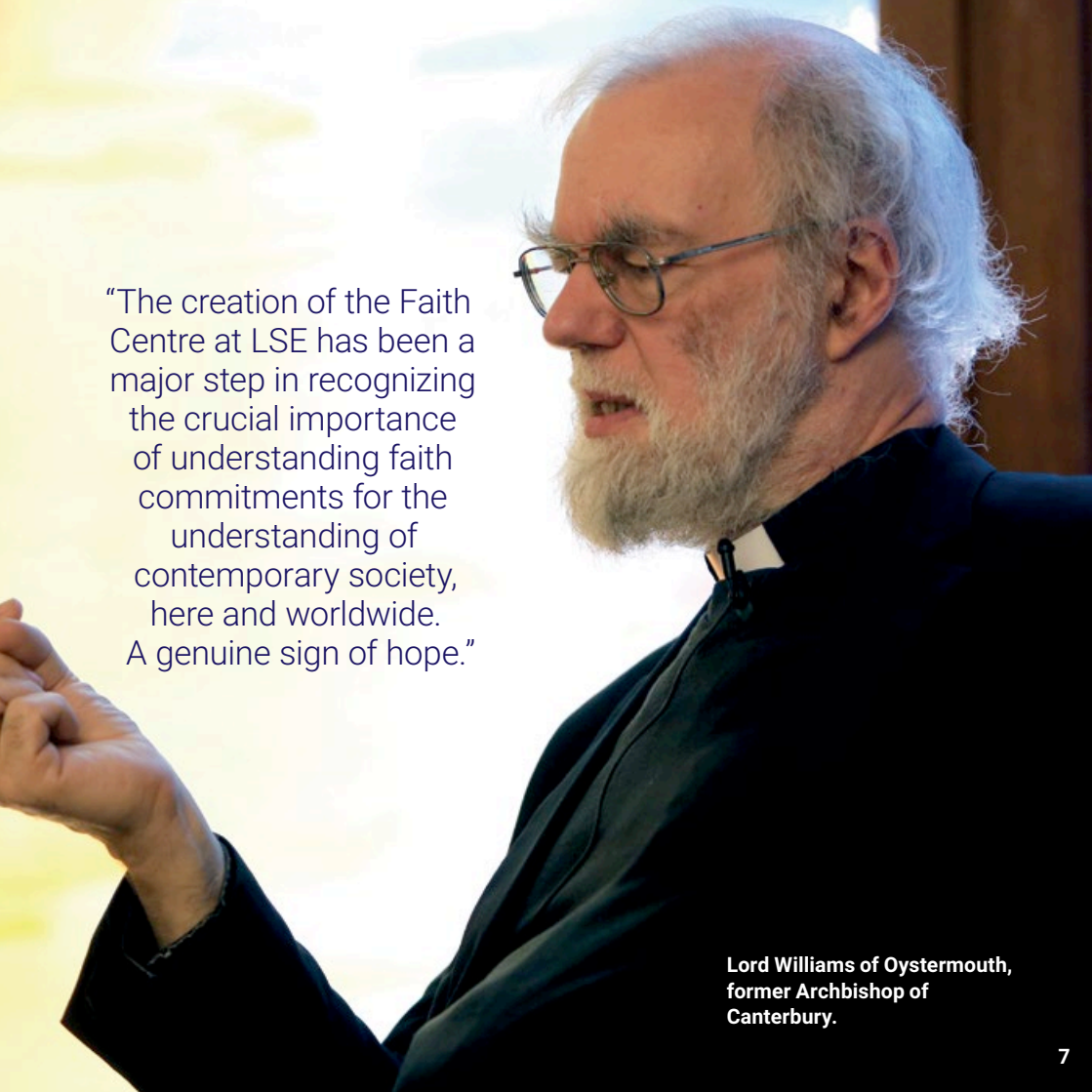
LSE has a range of services to support student wellbeing. For many of the Faith Centre's users, practising their faith and spirituality is an integral part of being well and keeping life in balance. But regardless of your faith and belief, taking time away from the noise of campus to pause, tune in or pray is becoming increasingly important in our busy world. The Faith Centre provides reflective spaces and serves as a wellbeing hub, hosting a range of activities including Mindfulness, Yoga, Ashtanga Yoga and Tai Chi.

More information on class details and times can be found on the Faith Centre's website [Wellbeing and Calendar pages](#).

The Cave in the Faith Centre is also available to LSE staff and students who need a quiet place on campus for reflection or prayer. This space cannot be booked but is open to all throughout the week.





A profile photograph of Lord Williams of Oystermouth, an elderly man with white hair and a beard, wearing glasses and a dark clerical jacket with a white collar. He is gesturing with his right hand. The background is a bright, out-of-focus window with yellow and blue light.

“The creation of the Faith Centre at LSE has been a major step in recognizing the crucial importance of understanding faith commitments for the understanding of contemporary society, here and worldwide. A genuine sign of hope.”

**Lord Williams of Oystermouth,  
former Archbishop of  
Canterbury.**





“I gained a greater understanding of different faiths, but deeper than this an understanding of living with difference beyond tolerance.”

– Faith & Leadership participant





# Buddhism

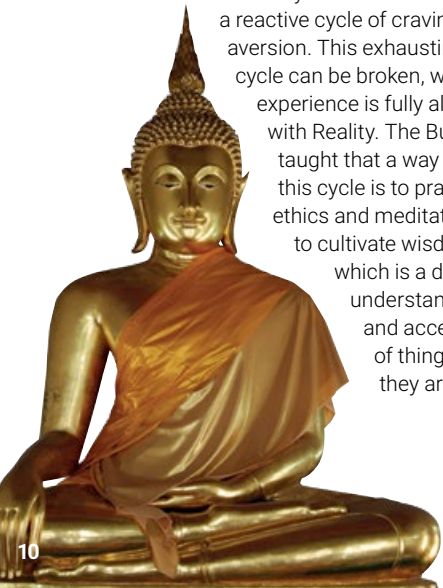
“Hatred does not cease by hatred, but only by love; this is the eternal rule.”

**SIDDHĀRTHA GAUTAMA BUDDHA**

## BELIEFS

Buddhism teaches that life is unsatisfactory. Life can be experienced as painful and frustrating, impermanent and fleeting, or insubstantial. When we experience life as unsatisfying, we tend to crave pleasant experiences and avoid disappointing ones. We do this more or less

habitually. Our habits tie us into a reactive cycle of craving and aversion. This exhausting cycle can be broken, when our experience is fully aligned with Reality. The Buddha taught that a way to break this cycle is to practise ethics and meditation, and to cultivate wisdom, which is a deep understanding and acceptance of things as they are.



## CUSTOMS AND PRACTICES

Meditation practices can be divided into samatha and vipassana practices. Samatha practices develop calm, concentration and positive emotion and are practised as Mindfulness of Breathing and Development of Loving Kindness (Metta Bhavana). Vipassana practices aim at developing insight into Reality. Developing and cultivating wisdom happens through studying and reflecting the Dharma, the Buddha's teaching. Through study and reflection we deepen our understanding of what Reality is and how we can best live our lives according to that understanding. Buddhist ethics is an ethics of intention in which the key principle is non-violence. Buddhists celebrate a number of festivals timed to the full moon: Parinirvana Day in February, Buddha Day (Wesak) in May, Dharma Day in July, Padmasambhava Day and Sangha Day. All are important events to celebrate together and to contemplate key teachings of the Buddha.

## PRACTICAL INFORMATION

Check out current information on Buddhist groups and meditation through the Students' Union.





# ✝ Christianity

“The glory of God is a human being fully alive.”

**ST IRENAEUS (2ND CENTURY)**

## **BELIEFS**

Christians believe that God became fully present in the world in the person of Jesus of Nazareth. A Jew himself, he summarised the law as loving God and neighbour. But he extended the message of God's redemption to all people and Christians believe that in dying on the Cross, he made himself a sacrifice to reconcile all humanity with its creator. They believe he rose from the dead and has sent the Spirit of God to renew and inspire people in the world today.

Consequently, Christians have a distinctive understanding of God as a trinity – Father (Creator), Son (Redeemer), and Holy Spirit (Sustainer) – while still emphasising the unity of God.

## **CUSTOMS AND PRACTICES**

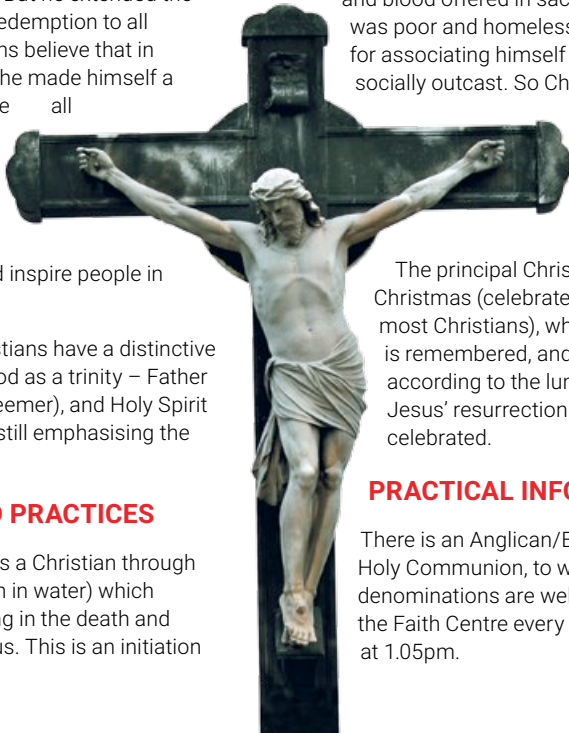
Somebody becomes a Christian through Baptism (immersion in water) which symbolises a sharing in the death and resurrection of Jesus. This is an initiation

into the life of the Church which Christians believe to be the body of Christ in the world today. Christians pray, worship and read the Bible together. They also follow Jesus' instruction of taking bread and wine, and declaring it his body and blood offered in sacrifice for all. Jesus was poor and homeless, and was criticised for associating himself with others who were socially outcast. So Christians believe that as well as teaching others about Jesus they should work for peace and social justice.

The principal Christian festivals are Christmas (celebrated on 25 December by most Christians), when the birth of Jesus is remembered, and Easter (which varies according to the lunar calendar) when Jesus' resurrection from the dead is celebrated.

## **PRACTICAL INFORMATION**

There is an Anglican/Episcopalian service of Holy Communion, to which Christians of all denominations are welcome, celebrated in the Faith Centre every Thursday in term time at 1.05pm.



## CHRISTIAN UNION

The Christian Union's mission statement is to "know Christ and make Him known". We seek to give every student at LSE an opportunity to hear about the Good News of Jesus Christ. In addition to outward focused events, we meet regularly on Thursdays at 6pm in the Faith Centre for CU central meetings, designed to encourage and equip us for evangelism.

The Christian Union also holds Mandarin and Korean speaking meetings in the Faith Centre.

Email: [su.soc.christian-union@lse.ac.uk](mailto:su.soc.christian-union@lse.ac.uk)

## ROMAN CATHOLIC SOCIETY

We bring together Roman Catholics at LSE to share our faith and celebrate Mass together on Wednesdays at 1.15pm in the Faith Centre. We also hold socials, retreats, Rosary meetings and other events, and work in the local community, for example volunteering at St Patrick's soup kitchen in Soho.

We also work with Newman House, the Catholic Chaplaincy to London universities, which provides us with our Catholic Chaplain at LSE, Fr Stephen Wang, who is Senior Chaplain in the Roman Catholic Diocese of Westminster.

Tel: 020 7387 6370

Email: [swang@universitycatholic.net](mailto:swang@universitycatholic.net)

Find the **LSESU Roman Catholic Society** on

 Facebook


## HILLSONG CONNECT

We are a group of students who want to know Jesus better and make Him known. We are part of Hillsong Student Life and want to see our members getting involved in our local Church and our university communities. We meet weekly and have a strong emphasis on Christian worship music.

Find out current information through the Students' Union.

## THE ANCHORAGE

The Anchorage is a church for students interested in exploring the Christian faith in community, through study and worship and in acts of service. It is run by the Church of England and meets at 5pm in the Faith Centre on Sundays in term. The Anchorage is linked to the Student Christian Movement which has a long history at the LSE. For more information visit [theanchorage.london.org](http://theanchorage.london.org) or find us on

 Facebook.

## REJOICE PENTECOSTAL PRAYER

LSE Rejoice is a Christian staff network established in October 2014. Rejoice is open to all.

We meet at the LSE Campus every Friday at 12:00 for an hour of praise, worship and discussions based on the teachings and understanding of the life of Christ.

# ॐ Hinduism

“The best way to find yourself is to lose yourself in the service of others.”

**MAHATMA GANDHI**

## **BELIEFS**

The term “Hinduism” was coined as recently as the 19th century to cover a wide range of ancient creeds, textual traditions and religious groups. Thus Hinduism has no single founder, doctrine or religious authority.

Hinduism is best understood as a complete way of life, a path of sanctification and discipline

that leads to a higher level of consciousness. This path is known as Dharma, the ancient law.

Hindus are often thought to be polytheists but most claim to believe in one supreme god who is incarnated in many forms. Hindus revere a body of texts as sacred scriptures known as the Vedas. Veda is a Sanskrit word meaning knowledge and many of these scriptures are concerned with Dharma. Other important texts include the great epics of the Mahabharata and Ramayana. The Bhagavad Gita (part of the Mahabharata) is very popular in the West.

Hindus believe that existence is a cycle of birth, death and rebirth, governed by Karma, a concept whereby beneficial effects are derived from past beneficial actions. Hindus believe that the soul passes through a cycle of successive lives and its next incarnation is always dependent on how the previous life was lived.



## CUSTOMS AND PRACTICES

Hindus follow the lunar calendar and particular days are set aside during the week and month to honour particular manifestations of God. The main festivals are celebrated in different ways by different communities. The most commonly

celebrated festivals are Diwali, the Festival of Lights, and Navaratri, nine nights which celebrate the triumph of good over evil.

Email: [hindu@lsesu.org](mailto:hindu@lsesu.org)

Find the **LSE Hindu Society** on  Facebook





“Let yourself be drawn by the stronger pull of that which you truly love.”

**JALAL AD-DIN RUMI**  
**(13TH CENTURY SUFI POET)**

## BELIEFS

Islam is an Arabic word which means willing submission to God. The root of the word Islam comes from a word meaning peace and Muslims believe it is the way of peace as laid down in the Quran. The Arabic word Allah means One God, and at the heart of the Muslim faith is belief in the unity and universality of God. Muslims also believe in the unity of mankind, under one father, Adam, and have a strong sense of the Muslim community or Ummah and an awareness of their solidarity with all Muslims worldwide.

Muslims believe that God has sent a succession of prophets such as Adam, Noah, Abraham, Jacob, Moses and Jesus, and see Mohammed as the last and final prophet. Mohammed was born in Mecca in 570 CE and received revelations from God through the Angel Gabriel over a period of 23 years. These were recorded in Islam's Holy Book known as the Quran, which is regarded as the literal word of God. Muslims are taught to recite the Quran in Arabic as any translation of the Holy Book is seen as inadequate. Around one fifth of the world's population practises Islam.

## CUSTOMS AND PRACTICES

Islam has five pillars that represent the foundation of Islamic worship and practice:

- **Shahadah:** “There is no God but the one true God and Mohammed is his messenger”. Reciting this with intention three times makes someone a Muslim.
- **Salat:** Prayer five times a day at given times.
- **Zakat:** Two and a half percent of a Muslim's assets over a given specified amount is given in welfare tax to benefit the poor.
- **Hajj:** An annual pilgrimage to Mecca which is a requirement at least once in a lifetime for those who can afford it.
- **Sawm:** During the month of Ramadan (the ninth month of the Islamic lunar calendar), Muslims are required to abstain from food, drink and sexual acts from dawn until sunset.

## PRACTICAL INFORMATION

Prayer facilities for LSE staff and students are located in the Faith Centre.



Jummah prayers are at 1.15pm on Fridays in the Venue (basement of Saw Swee Hock Student Centre).

Associate Muslim Chaplain Shaykh Sulayman Van Ael leads one Friday prayer a month at the LSE and convenes a Friday evening teaching circle. He acts as a mentor to the active and diverse body of Muslim students on campus and is available for counselling and pastoral care to those in need.

Shaykh Sulayman Van Ael  
Email: **W.Van-Ael@lse.ac.uk**

## MOSQUES NEAR LSE HALLS OF RESIDENCE

- **Bankside:** Bait-ul-Aziz Islamic Cultural Centre, 1 Dickens Square (off Harper Road), London SE1 4JL

- **Rosebery Avenue:** Holborn Muslim Community Association, 33 Brookes Court, Baldwin Gardens, London EC1N 7RR
- **Passfield:** Islamic Cultural and Education Centre, 68 Churchway, Somers Town, London NW1 1LT
- **High Holborn:** LSE Prayer Room
- **Carr-Saunders:** Muslim World League, 46 Goodge Street, London W1T 4LX

## ISLAMIC SOCIETY

Email: **su.soc.islamic@lse.ac.uk**

Find the LSE Islamic Society on  Facebook





# Judaism

## BELIEFS

The Jewish people believe themselves to be descended from a Semitic tribe that originated in the land of Canaan in the Middle East. Their early history is told in the Hebrew scriptures which recount how God promised to Abraham, a trader and leader of a nomadic tribe, that his descendants would be the father of a great

“The pure righteous do not complain of the dark, but increase the light; they do not complain of evil, but increase justice; they do not complain of ignorance, but increase wisdom.”

**RAV KOOK (20TH CENTURY RABBI)**

nation. Abraham’s grandson Jacob had 12 sons who became ancestors of the twelve tribes of Israel. They were enslaved in Egypt and the book of Exodus tells how they were liberated under the leadership of Moses. For many years they wandered in the wilderness, during which time God revealed to Moses the Torah, or Law, which constitutes the Jewish way of life. After Moses’ death the tribes eventually conquered the Promised Land with the help of God.

Study and interpretation of the Torah is an integral part of Jewish life. It covers family relationships, social interaction and good commercial practice, as well as setting out the religious rituals that are still celebrated today. In the modern world the vast majority of Jews are less than fully observant and there is a broad spectrum within the Jewish community from orthodox, to reform, to entirely secular.

## CUSTOMS AND PRACTICES

The Jewish Sabbath begins on Friday evening at sunset and is an important time when families gather for the Shabbat meal. Orthodox Jews will





not drive or carry out domestic chores during the Sabbath.

There are five festivals on which observant Jews are forbidden to work. The New Year (Rosh Hashanah) falls in the autumn and is followed ten days later by the most solemn day of the year, the Day of Atonement (Yom Kippur). The other major festivals are known as the three pilgrim festivals: Passover (Pesach) in the spring, Pentecost (Shavuot) which occurs seven weeks later and Tabernacles (Sukkot) which takes place in the autumn.

## PRACTICAL INFORMATION

Kosher lunches are available on the 4th floor of the Old Building and the Saw Swee Hock Student Centre. Kosher sandwiches are available in the nearby Sainsbury's, at the coffee cart outside Tower 1 and in the cafe in Clare Market Building.

Most of the community life happens in North West London, in Golders Green and Hendon. There is a Chabad centre at Marble Arch.

## JEWISH SOCIETY

The Jewish Society at LSE is non-denominational and cross-communal so welcomes students of all affiliations. The society is also part of the London J-Socs which means that many events are run together with other Jewish societies throughout London.

Rabbi Gavin Broder, the Jewish chaplain to London universities, is available for one-to-one chats and welfare support and works with the Jewish Society and the UJS helping to support and run student events.

Email: [su.soc.jewish@lse.ac.uk](mailto:su.soc.jewish@lse.ac.uk)

Find the LSE Jewish Society on  Facebook

Rabbi Broder

Email: [rabbibroder@mychaplaincy.co.uk](mailto:rabbibroder@mychaplaincy.co.uk)

Rabbi Broder tel: 020 7388 1976



“Without contentment, we are never fulfilled. Like vapid dreams, our goals and efforts are in vain.”

#### GURU NANAK

### BELIEFS

The Sikh faith was revealed through the teachings of the ten Gurus, the first of whom was Guru Nanak Dev Ji, born in 1469 CE in the Punjab. In 1708 the 10th and the last Guru in human form, Guru Gobind Singh Ji, vested spiritual authority in the Holy Sikh scriptures known as the Guru Granth Sahib Ji and temporal authority in the community of initiated Sikhs, the Khalsa Panth.

Sikhs strictly believe that there is one God. While being absolute and beyond human comprehension, God can be realised and experienced through contemplation and service. The object of a Sikh's life is to develop God consciousness and ultimately to receive God's grace.

### CUSTOMS AND PRACTICES

The 10th Guru, Gobind Singh Ji, reaffirmed the abolishment of distinctions of caste, colour, race and religion. He made it obligatory for initiated Sikhs to share Amrit (holy water), to adopt the same religious name of Singh (lion) for men and Kaur (princess) for women, and to wear five articles of faith, commonly known as the five Ks: Kesh (uncut hair), Kangha (a small wooden comb), Kara (an iron/steel bangle), Kirpan (a short sword for defence) and Kachhera (special shorts). Although not mentioned in the five articles of faith, the Daastar (turban) is an essential accompaniment, which is worn to maintain the sanctity of Kesh and is treated with utmost respect. The Guru instructed Sikhs to abstain from tobacco, drugs and intoxicants. The Guru also instructed Sikhs to contribute a minimum one 10th of their wealth, mind and body for charitable causes.



## PRACTICAL INFORMATION

Prayer rooms change so contact the LSE Sikh-Punjab Society for more information. There is a great deal of collaboration amongst the London University Sikh societies.

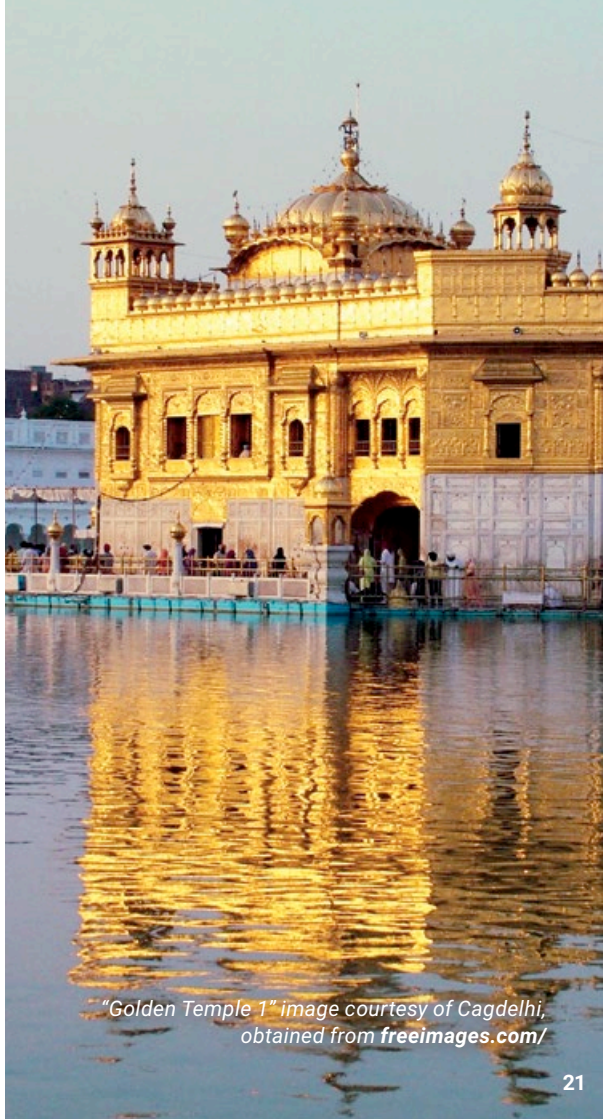
The Sikh society holds regular Simran Meditation sessions in the Faith Centre.

Nearest Gurdwara: Central Gurdwara (Khalsa Jatha), 58-62 Queensdale Road, Shepherds Bush, London W11 4SG.

Please note that non-vegetarian items served in the university restaurants may be halal or kosher.

Email: [su.soc.punjab@lse.ac.uk](mailto:su.soc.punjab@lse.ac.uk)

Find the **LSE Sikh-Punjab Society** on



*"Golden Temple 1" image courtesy of Cagdelhi,  
obtained from [freeimages.com/](https://www.freeimages.com/)*



# Atheism and Humanism

“My country is the world, and my religion is to do good.”

**THOMAS PAINE, THE RIGHTS OF MAN, 1791**

## BELIEFS

Atheism is the absence of belief in a god or gods. Atheist perspectives vary from those who may practice a religion but not believe in God (including most Buddhists) to those who take a thoroughly materialist view of life and see the universe as an exclusively natural phenomenon requiring no ultimate explanation. Atheist humanists adopt a set of moral and ethical standpoints which hold that humanity flourishes best when people abandon transcendent beliefs and trust only in the scientific method to understand the world. They seek to build common values founded in autonomy and moral equality.

Secularism is a set of arrangements to accommodate religious and non-religious diversity which often requires that religious commitments remain purely private and do not impact in any way on non-believers. LSE is a secular university in the sense that it seeks not to privilege or discriminate against any group on the grounds of their religious beliefs or lack of them.

## CUSTOMS AND PRACTICES

Atheists, secularists and humanists (ASHs) think that an ethical way of life comes from within all of us and extends to all people, irrespective of their chosen lifestyles or personal decisions. Therefore, customs and practices of ASHs are determined on a personal basis, with the foundations of reason and compassion at the centre. Thus, there are no practices that make someone more or less of an ASH.

## PRACTICAL INFORMATION

Many LSE students come from places where criticism and scepticism towards religion is heavily constrained. The LSE Faith Centre is fundamentally committed to the universal right to freedom of religion and belief (including atheism) and is keen to encourage and support those who have experienced oppression in a majority religious culture and may be returning there after their studies. Non-religious students are welcome to take part in all of the Faith Centre programmes and contribute their perspectives.

Email: [su.soc.humanist@lse.ac.uk](mailto:su.soc.humanist@lse.ac.uk)



# Finding Support

At LSE we take a positive view of the role religion can play in individual and community life. But religion can also have a damaging effect. In addition to the support and advice provided by the Chaplain, LSE has two organisations that may provide you with appropriate support if you're having concerns or difficulties in relation to a religious community.



## Student Counselling Service

The LSE Student Counselling Service sees students from all different backgrounds and recognises the importance and value of faith for many students. The service also recognises that some students may have difficulties as a result of conflicts between their upbringing and current lifestyle and beliefs.

Tel: 020 7852 3627 or ext 3627

Email: [student.counselling@lse.ac.uk](mailto:student.counselling@lse.ac.uk)

Web: [lse.ac.uk/counselling](http://lse.ac.uk/counselling)







Inform is an independent charity that aims to help people by providing information about minority religions and alternative, spiritual and esoteric movements that is as accurate, balanced and up-to-date as possible.. Inform aims to alleviate unnecessary anxiety about alternative religious movements, while raising awareness of issues that may be problematic. Inform was founded by Professor Eileen Barker in 1988 with the support of the British Home Office and the mainstream churches. It is based at LSE.

Tel: 020 7955 7654

Email: [inform@lse.ac.uk](mailto:inform@lse.ac.uk)

# Interfaith Calendar 2017/18

	 Buddhism	 Christianity	 Hinduism
August – October 2017		<b>Assumption/Dormition</b> <b>15 August</b> <i>Commemorates glorification of Jesus' mother</i>	<b>Navaratri</b> <b>20 – 28 September</b> <b>Dussehra</b> <b>30 September</b> <i>Rama's victory over evil</i> <b>Diwali</b> <b>19 October</b> <i>Festival of lights</i>
November 2017 – January 2018		<b>Christmas Day</b> <b>25th December</b> <b>(7 January Orthodox)</b> <i>Birth of Jesus</i>	
February – April 2018	<b>Parinirvana Day</b> <b>15 February</b> <i>Anniversary of Buddha's death</i>	<b>Ash Wednesday</b> <b>14 February</b> <i>First day of lent</i> <b>Good Friday</b> <b>30 March</b> <i>Death of Jesus</i> <b>Easter Sunday</b> <b>1 April</b> <i>Resurrection of Jesus</i> <b>Easter (Orthodox)</b> <b>8 April</b> <i>Resurrection of Jesus</i>	<b>Holi</b> <b>2 March</b> <i>Spring festival</i> <b>Ram Navami</b> <b>25 March</b> <i>Birth of Lord Ram</i> <b>Swaminarayan Jayanti</b> <b>25 March</b> <i>Birth of Swaminarayan</i>

	 Buddhism	 Christianity	 Hinduism
May – July 2018	<p><b>Wesak or Buddha Day</b> <b>10 May</b> <i>Celebration of the Buddha's birthday</i></p> <p><b>Dharma Day</b> <b>28 July</b> <i>Buddha's first teaching</i></p>	<p><b>Ascension</b> <b>10 May</b> <i>Jesus's ascension into heaven</i></p> <p><b>Pentecost/Whitsun</b> <b>20 May</b> <i>Descent of the Holy Spirit on the Church</i></p>	
August – October 2018		<p><b>Assumption/Dormition</b> <b>15 August</b> <i>Commemorates glorification of Jesus' mother</i></p>	<p><b>Navaratri</b> <b>9–18 October</b> <i>Symbolises triumph of good over evil</i></p> <p><b>Dussehra</b> <b>18 October</b> <i>Rama's victory over evil</i></p> <p><b>Diwali</b> <b>7 November</b> <i>Festival of lights</i></p>



	 Islam	 Judaism	 Sikhism	Other notable dates
<b>August – October 2017</b>	<b>Eid-ul-Adha</b> <b>1–5 September</b> <i>Festival of Sacrifice</i>  <b>Al-Hijra</b> <b>22 September</b> <i>Islamic New Year</i>  <b>Ashura</b> <b>1 October</b> <i>Day of fasting (esp Shia)</i>	<b>Rosh Hashanah</b> <b>21–22 September</b> <i>Jewish New Year</i>  <b>Yom Kippur</b> <b>30 September</b> <i>Day of Atonement</i>  <b>Sukkot</b> <b>5–11 October</b> <i>Feast of Tabernacles</i>	<b>Bandi Chhor Divas</b> <b>19 October</b> <i>Day of Liberation</i>  <b>Birthday of Guru Nanak</b> <b>4 November</b> <i>The founder of Sikhism</i>	<b>Remembrance Day</b> <b>11 November</b>  <b>Interfaith Week</b> <b>12–19 November</b>
<b>November 2017 – January 2018</b>		<b>Hanukkah</b> <b>13–20 December</b> <i>Festival of Lights</i>	<b>Birthday of Guru Gobind Singh</b> <b>5 January</b> <i>10th Sikh Guru</i>	<b>Holocaust Memorial Day</b> <b>27 January</b>
<b>February – April 2018</b>		<b>Purim</b> <b>1 March</b> <i>Jewish people saved by courage of Esther</i>  <b>Pesach</b> <b>31 March–7 April</b> <i>Commemorates liberation from Egypt</i>	<b>Hola Mohalla</b> <b>2 March</b> <b>Vaisakhi</b> <b>14 April</b> <i>Sikh New Year</i>	<b>International Women's Day</b> <b>8 March</b>

Festivals in the Jewish Calendar begin on the sunset of the previous day.

Islamic festivals begin with the sighting of the moon.

If you are planning an event or timetabling a lecture/class at LSE and are concerned that a religious festival might impact on attendees, you are welcome to contact the Chaplain for advice ([j.walters2@lse.ac.uk](mailto:j.walters2@lse.ac.uk))

	 Islam	 Judaism	 Sikhism	Other notable dates
May – July 2018	<b>Ramadan</b> <b>Begins 15 May</b> <i>Month of fasting</i> <b>Eid-ul-Fitr</b> <b>14 June</b> <i>Celebrates end of Ramadan</i>	<b>Shavuot</b> <b>20–21 May</b> <i>Harvest Festival</i> <b>Tisha B'Av</b> <b>22 July</b> <i>Day of Mourning</i>	<b>Guru Arjan</b> <b>16 June</b> <i>Martyrdom of Guru Arjan</i>	<b>World Humanist Day</b> <b>21 June</b>
August – October 2018	<b>Eid-ul-Adha</b> <b>21–25 August</b> <i>Festival of Sacrifice</i> <b>Al-Hijra</b> <b>11 September</b> <i>Islamic New Year</i> <b>Ashura</b> <b>21 September</b> <i>Day of fasting (esp Shia)</i>	<b>Rosh Hashanah</b> <b>10–11 September</b> <i>Jewish New Year</i> <b>Yom Kippur-</b> <b>19 September</b> <i>Day of Atonement</i> <b>Sukkot</b> <b>24–30 September</b> <i>Feast of Tabernacles</i>		

Festivals in the Jewish Calendar begin on the sunset of the previous day.

Islamic festivals begin with the sighting of the moon.

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# Religious Observance Policy

Timetabling is always a tricky business! But we do our best not to disadvantage those who have religious obligations at particular times. This policy has been agreed to help ensure that.

The School must have due regard to the removal or minimising of disadvantage suffered by people with a relevant protected characteristic and foster good relations between people protected by the Equality Act. Although timetabling is done in a neutral fashion, it may potentially disadvantage certain students because of the obligations of their religion and belief. LSE is therefore required to redress this unless it can be justified as a proportionate means to achieving a legitimate aim eg, it is the only time slot without any clashes.

**1** There are three categories of events which the policy addresses:

- timetabled teaching events;
- timetabled examinations;
- other events organised by the School or Department, eg, awards ceremonies, orientation or public events.

**2** As far as practicable, teaching and assessment or School-wide events should not be scheduled at the following times:

- Friday lunchtimes – Muslim prayer time, 1–2pm.
- Friday afternoons after 3pm in Michaelmas and Lent terms – Jewish Sabbath.

**3** Where events are scheduled at these times alternative methods of accessing the information should be provided eg, classes or seminars at alternative times, lecture capture, podcasts or notes and handouts. Lecture capture remains at the discretion of individual faculty members and is not affected by this policy.

**4** Where examinations are scheduled during religious festivals students are encouraged to inform Registry so that alternative arrangements can be investigated and implemented where possible (ie, current practice should apply).

**5** Those students who wish to observe the Jewish Sabbath but who have a long journey which means they may not get home before sunset may submit a request for an adjustment.



THE LONDON SCHOOL  
OF ECONOMICS AND  
POLITICAL SCIENCE ■

The information in this publication can be made  
available in other formats on request: please email  
**[faithcentre@lse.ac.uk](mailto:faithcentre@lse.ac.uk)**

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