



Lancashire Standing Advisory Council on Religious Education (SACRE)

Monday 30th April 2018 at 10.00am in Ghausia Mosque, Abel Street, Burnley

Agenda

No. Item

- 1. Tour of the Mosque**
- 2. 10 Minute Break and Networking Opportunity**
- 3. Apologies**
- 4. Minutes of the last meeting held on 27 November 2018** (Pages 1 - 6)
- 5. Draft Development Plan** (Pages 7 - 36)
Attached.
- 6. Introduction of Consultants and Training Programme**
(Presented on the day)
- 7. Assessment Grids** (Pages 37 - 40)
(Attached)
- 8. Report from the Faith Coordinator**
(Verbal update)
- 9. Papers for Information** (Pages 41 - 62)
Attached:
 - Newsletter
 - Advice for Schools in Ramadan
- 10. Visit to Schools**
- 11. Lancashire Youth Voice**
- 12. Members' News**

13. Observers' Contribution

14. Date of Next Meeting

The next scheduled meeting of the SACRE will be held at 10.00am on Monday 9 July 2018 in Cabinet Room D – The Henry Bolingbroke Room at County Hall, Preston.

15. Optional Visit to Faith Centre

Paul Bond
Clerk to the SACRE

County Hall
Preston

Agenda Item 4

Lancashire Standing Advisory Council on Religious Education (SACRE)

Minutes of the Meeting held on Monday 27 November 2017 at 10.00 am in Cabinet Room D – The Henry Bolingbroke Room, County Hall, Preston

Attendees

Teacher Associations Mr P Martin (ASCL) (Chair)

Church of England Mr J Wilson

Roman Catholic Mr B McMullen
Mrs C Maddocks

Lancashire County Council CC A Cheetham
CC S Malik
CC Y Motala (Vice Chair)
Mr F Williams

Representing Islam Mufti J Pathan
Mr A Qureshi
Mufti K Ibrahim
Mrs T Safraz

Representing Hinduism Mrs H Shukla

Representing Higher Education Mrs C Reade

Representing the LASGB Mrs Kathleen Cooper

The Faith Centre Mr Afraisiab Anwar

Observers

Representing the Bahá'í Faith Dr Malcolm Craig

Officers

Mrs A Lloyd – Advisor (School Improvement), Lancashire County Council, Children and Young People Directorate

Mrs M Mahmood – Senior Democratic Services Officer, Lancashire County Council, Legal and Democratic Services

Miss S Seed – Democratic Services Officer, Lancashire County Council, Legal and Democratic Services

1. Annual Meeting: Election of Chair and Vice Chair

Nominations were sought for the Chair and the Vice Chair at the annual meeting of the SACRE.

Mr John Wilson nominated to re-elect Peter Martin as Chair, the nomination was seconded by Mrs Harsha Shukla and moved.

County Councillor Anne Cheetham nominated to re-elect County Councillor Yusuf Motala as Vice Chair, the nomination was seconded by Mrs Harsha Shukla and moved.

2. Apologies

Apologies were received from Mr S Jones, Mr C Wills, Mr I Tailor, Mr E Guttentag, Mr K Pagpa, Ms J Crabtree, Mr D Fann, Mrs J O'Rourke, Ms L Horobin, Mrs H Sage, CC P Buckley, Mr A Anwar, Ms J Roper, CC Y Motala, Ms S Elton-Chalcraft, Ms J Gordon, Mr S Akubat.

It was noted that Mr Colin Wills had submitted his resignation due to ongoing ill health. The Chair expressed his gratitude for Mr Wills significant contribution to the Lancashire SACRE over the past 18 years or so and wished him all the very best for the future.

[Link to Website:](#)

[Lancashire SACRE Website](#)

3. Minutes of the last meeting 25 September 2017

The minutes of the last meeting held on 25 September 2017 were agreed as a true and accurate record of the meeting.

4. Quality Standards Sub Group Feedback

The Chair and Mr J Wilson had attended a conference in Birmingham on the 22nd November 2017 on behalf of Lancashire SACRE in respect of the draft Commissioned report. At the conference they were presented with the interim report which contained recommendations for the future. Charles Clarke former MP and Lat Blaylock were also in attendance. The interim report had been discussed section by section, commissioners in attendance highlighted the following areas that needed to be improved:

- The lack of communication with primary school religious educational groups, and the lack of information of the religious education which is taught within primary schools.
- The place of governors and their statutory role in schools.

It was noted that the report did not make reference to local authorities input into religious education and the positive input that SACRE's were having on religious education. The Chair highlighted that the Lancashire SACRE had been privileged to

receive the Local Authority and County Councillor support it had over the past few years.

Members discussed the report and recommendations further and it was noted that a response was needed on behalf of the Lancashire SACRE. The QSS sub group had already worked on detailed response at its meeting on the 8 November 2017, the deadline for submission was 4 December 2017.

5. NNW Hub

The NNW Hub met once a term, it was noted the last meeting was not very well attended. The issue of Blackpool had been resolved and they would now be buying into the Lancashire Syllabus.

Cumbria SACRE raised the issue of social media, it was noted that the schools used the Twitter page to share good practice.

The State of the Nation report was discussed in detail.

6. School Visits

Mr Wilson and County Councillor Malik reported back on a recent school visit to Whittlefield Community Primary School in Burnley. The Head teacher Mrs Helen Kershaw was very inspiring and the school had improved a fair amount over the past couple of years.

They had met with 10 pupils on their visit and were very impressed with them. County Councillor Malik stated it was a privilege to visit the primary school, the R.E. teacher Amy had inspired the children to retain knowledge by including a level of creativity in the work. They also had the opportunity to meet with the grandparents of the pupils who spoke highly of the ethos of the school and the religious education taught at the primary school. It was noted that Amy and the school were very appreciative of the training on offer.

Action:

- Information of the visit would be included in the newsletter.

7. Monitoring Report

Mrs A Lloyd informed members that last year was the first they attempted to collect data at all levels.

The following points were noted in regards to the monitoring submissions:

- 52% of primary school responded to the request for information.
- At KS 3 data was not collected but a questionnaire was sent out, 20% responded.
- At KS1 77% were assessed to be working at the appropriate age related work standard.

- At KS2 80% were assessed to be working at the appropriate age related work standard.

It was noted that the figures provided a flavour but further work was required and training was needed, detailed conversations were taking place with teachers. Teachers had been asked what support was needed and a list was devised of the most popular requests for information. The list would be considered by the R.E Consultants group.

At KS4 standards had fallen from being significantly above standard to below standard, however the performance in schools within Preston for Religious Education has been positive.

8. Annual Report - Draft

It was agreed that the draft Annual Report would be reviewed in detail at the next QSS meeting in January.

Action: Members were asked to check their attendance at meetings throughout the year.

9. 10 Minute Break and Networking Opportunity

A networking opportunity and break was provided to members of the SACRE.

10. R.E Associate Consultants Update

Mrs A Lloyd explained to new members that the SACRE had been trying to engage with high performing teachers who would become consultants to advise and train other teachers.

Mrs A Lloyd was pleased to report that two teachers had now been appointed. One was Ms Joanne Harris and the other was Ms Nicola Dermott from Penwortham. The first meeting had taken place and had gone well. A further advertisement had been issued in the hope of recruiting further teachers to join the consultant pool, both primary and secondary.

11. Interfaith Week

Positive feedback from schools working with the Faith Centre was circulated to members, it was noted Mr A Anwar was now working in over 40 schools at the minute

12. Lancashire Youth Voice

There was no update to report.

13. Quiz!

The members of the SACRE took part in a Quiz that had been prepared to help new members learn interesting facts about the Lancashire SACRE.

14. Members' News

Lancashire Council of Mosques highlighted the recent negative press in regards to the Halal Meat issue which was currently being considered by Lancashire County Council. In more positive news as part of the Leaders meetings in London, Lancashire Council of Mosques had initiated 5 gatherings in different mosques which had gone very well. A health initiative was also being advertised and everyone was being encouraged to look after their own health.

Mrs H Shukla highlighted an event she had attended at a school as part of Interfaith Week celebrations focusing on Diwali which had gone very well.

Mr F Williams shared his delight at the number of new members representing Islam on the Lancashire SACRE.

15. Observers Contributions

Dr Malcolm Craig echoed the comments made about Islamic representation on the SACRE, and hoped it would be reflected in other faiths also.

16. Correspondence

There was nothing to report under this item.

17. Forthcoming QSS Agenda Items

The draft Annual report, Development Plan and the Newsletter were all noted for the next QSS agenda.

18. Date of Next Meeting

The next meeting of the SACRE will be held on Monday 5 February 2018 at 10.00am in Cabinet Room C, The Duke of Lancaster Room at County Hall, Preston.

Paul Bond
Clerk to the SACRE

Lancashire SACRE Development Plan 2016-2018.

This Development Plan sets out SACRE's key priorities for improvement over the two years from 2016- 2018.

Progress in implementing the plan is evaluated on an ongoing basis so that priorities can be adjusted and revised as needed. A more detailed evaluation is undertaken annually in the summer term benchmarked against the national RE Tool.

Key Priority 1	To raise standards by improving the quality of teaching, learning and assessment in Religious Education.
	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what is ongoing or has been started but not yet embedded and what has not yet been achieved.
Measures of success.	<ul style="list-style-type: none"> • The 2016 Agreed Syllabus is successfully launched and implemented across Lancashire schools. • Teachers across Lancashire are confident in planning a Field of Enquiry and have access to an ongoing programme of high quality training and CPD • Effective RE subject leadership is promoted so that schools can independently sustain their own improvement. • A system of school to school support is established so that good practice can be shared. • A new assessment system is implemented which results in reliable judgements about pupil achievement. • (An increasing proportion of schools in Lancashire are awarded an RE quality mark.) • Good systems of communication are established with Lancashire schools so that updates, ideas and resources are easily disseminated. • Teachers at KS3 are confident in delivering the content of the revised GCSE syllabus.
Success evaluated by:	An annual report and monitoring report are shared with all Lancashire schools and published on the Lancashire RE/ SACRE website and NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
The revised Agreed Syllabus is successfully launched and implemented across Lancashire schools.	<ul style="list-style-type: none"> • The new website is live by October 2016 • Schools are notified that the new website is live via letter sent to the HT and RE subject leader and issued with a new password. • Out of county schools that buy the syllabus are issued with a password and invited to free training. • Schools are invited to the RE conference on 10th November where the syllabus is being launched. • The ASC continues to upload materials to the website via ongoing meetings and reviews. This will ensure that information is accurate and up to date. 	<p>Live by October 16</p> <p>Launch on 10th November</p> <p>ASC meetings each term.</p>	AL	<ul style="list-style-type: none"> • Website hits are monitored and reported to the full SACRE meeting. • Evaluation forms from the training sessions are analysed and feedback reported to the SACRE. • SACRE members audit the new website once/ term. 	The Agreed Syllabus and new website provides effective support and guidance to teachers so that provision is of high quality. Feedback is positive and results in increased usage.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
<p>1.1 Teachers across Lancashire are confident in planning a Field of Enquiry and have access to an ongoing programme of high quality training and CPD</p>	<ul style="list-style-type: none"> The ASC plans a programme of CPD to support teachers with planning, teaching and assessment in RE. Dates are agreed with courses targeted for NQTs, those who are new to the subject/HLTA's, subject leaders. Training is publicised via Twitter, Learning Excellence, Newsletter and website. Network meetings continue. Opportunities are provided to involve more high quality RE teachers in sharing their expertise, providing their views and contributing to the development of new resources. 	<p>Programme agreed by Nov 16</p>	<p>JC/JH</p>	<p>Leading practitioners provide a report to SACRE each term on training provided, attendance and feedback provided.</p> <p>Sample materials are shared at SACRE meetings.</p>	<p>Attendance at training and network meetings increases. Feedback is positive</p> <p>Increasing proportions of teachers across Lancashire are confident in planning a Field of Enquiry and making secure assessments of pupils' achievements.</p>
<p>1.2 Effective subject leadership is promoted so that schools can independently sustain ongoing improvement.</p>	<ul style="list-style-type: none"> Subject leader training is provided- training will focus on planning systems, monitoring, action planning and assessment. Subject leaders to continue to be invited to network meetings. LA to create a data base of subject leaders to support communication with schools. 	<p>Dates booked and publicised by Feb 2017.</p> <p>Database requested by June 2017</p>	<p>JH/JC/AL</p>	<p>As above</p> <p>Data base shared with SACRE.</p>	<p>Attendance at subject leader training increases.</p> <p>Training promotes confidence in RE subject leaders so that they are equipped to lead improvement and monitor progress in their own schools.</p>
<p>1.3 A system of school to school support is established so that good practice can be shared.</p>	<ul style="list-style-type: none"> The band of expert teachers in Lancashire is expanded and quality assured. Three associate consultants have been appointed to provide high quality CPD to schools. Schools who wish to observe or meet up with a more experienced practitioner are signposted to leading teachers via the website. A forum for RE related queries and questions is established so that guidance is also available. 	<p>By June 2017</p>	<p>AL/JH/JC</p>	<p>Group of leading practitioners reported to SACRE. SACRE members to organise visits to selected schools.</p>	<p>School to school support for RE is established and participation increases.</p>

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
<p>1.4 A new assessment system is implemented which results in reliable judgements about pupil achievement.</p>	<ul style="list-style-type: none"> • A model assessment policy is shared with schools. • Training is provided: courses, consultancies, network meetings (see 1.1) • Standards files are created to model different expectations along the line of progression. • Sessions are provided where standards can be moderated between schools/ within schools. 	<p>Jan 17-undertaken by July 2018.</p>	<p>JH/ JC</p>	<p>Policy is ratified by SACRE Attendance at training is reported and feedback analysed. Standards files are shared with SACRE.</p>	<p>Increasing proportions of teachers are confident in assessing achievement in RE. Attendance at training is positive.</p>
<p>1.5 An increasing proportion of schools in Lancashire are awarded an RE quality mark.</p>	<ul style="list-style-type: none"> • The Lancashire RE quality mark to be promoted via letter, training sessions, schools advisers, website, twitter etc. • Lists of schools awarded the quality mark to be uploaded to the website. • These schools to provide support to other schools as identified in 1.3. 	<p>Jan 2017</p>	<p>AL/ JH</p>	<p>SACRE members to congratulate successful schools and initiate visits. Lists of awarded schools updated and shared twice/ year.</p>	<p>The number of Lancashire schools awarded the RE quality mark grows year on year. This adds to the growing bank of expertise within Lancashire.</p>
<p>1.6 Good systems of communication are established with Lancashire schools so that updates, ideas and resources are more easily disseminated.</p>	<ul style="list-style-type: none"> • More robust methods to communicate RE related issues to schools are established: <ul style="list-style-type: none"> - Newsletter - Twitter @ LancsSACRE. - Letters to subject leaders/ HTs - Website news scroll - Disseminated via advisory service. - Via Governor services updates - Via marketed training. - Via a RE Forum 	<p>Nov 2016 then ongoing.</p>	<p>AL/ FH</p>	<p>Newsletters shared with SACRE as well as other forms of communication. Annual report to provide an overview of the impact of all actions taken to improve the quality of provision in RE across Lancashire.</p>	<p>RE is promoted positively and regular information is disseminated to schools and Governors and used by practitioners.</p>

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
1.7 Teachers at KS3 are confident in delivering the content of the revised GCSE syllabus	<p>Secondary conference made available in January 2018 – on the teaching of the GCSE syllabus with a specific focus on Islam. Lat Blaylock to lead.</p> <p>SACRE to respond to requests for training as analysed as part of the KS3 monitoring survey.</p>	January 2018	JH	JH to feedback to the SACRE on course attendance, content and feedback.	KS3 teachers of RE are confident in delivering the GCSE syllabus and the quality of teaching, learning and assessment is good.

<p>Evaluation</p>	<p>Good progress to date.</p> <ul style="list-style-type: none"> -New resources to support planning and assessment are now accessible via a redesigned website. Feedback from schools (both within and outside) Lancashire has been uniformly positive and website usage has increased. Teachers are now well supported when planning units of work. -The RE conferences held in October 2016 and 2017 were a success. The interest and enthusiasm from teachers was refreshing. Evaluations were positive. -Training has been provided for all schools on using the new materials to teach the field of enquiry at age related expectations. -Free training has been provided for all out of Lancashire schools who buy into the syllabus. -Communication methods with schools have improved- the newsletter, website and twitter page has been well received. -Three associate RE consultants have been appointed. Immediately this increased the LA's capacity to support schools in delivering high quality RE. The future looks positive. -Monitoring reports have been used to identify good practice in the teaching of RE and SMSC. This has informed visits to schools by SACRE members which in turn have been reported in the termly newsletters.
<p>Next Steps</p>	<ul style="list-style-type: none"> -To develop an assessment policy and moderation materials for use internally and within local clusters. -To establish moderation sessions across different authorities. -To embed the newly introduced network meetings across the county (North, South and East). -To establish an online RE forum if BT systems allow. -To further develop methods for SACRE to celebrate good practice via a more formalised system of school to school support. -To continue to develop methods to evaluate the quality of CPD being provided and the numbers of teachers accessing training over time. - To develop a Lancashire SACRE bespoke self-evaluation tool to complement RE Quality Mark materials. -To re design the existing paper syllabus so that it looks more engaging and user friendly.

**Adaptions/
Inclusions
needed?**

03.07.2016

SACRE members requested that 1.5 was adapted. Due to the cost incurred when applying for the quality mark, it was felt to be unfair to use this as a measure of success.

SACRE members requested that specific reference was made to the need for training in developing subject knowledge at KS3 for teachers delivering the requirements of the new KS3 GCSE syllabus.

Key Priority 2	The SACRE works in effective partnership with the LA to monitor and evaluate standards and the quality of provision for RE in Lancashire schools
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	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.
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Measures of success.	<ul style="list-style-type: none"> • Appropriate systems are established to monitor pupil achievement based on reliable assessment. • New methods to monitor the quality of provision in RE are trialled.
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Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.
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Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
2.1 Appropriate systems are established to monitor pupil achievement based on reliable assessment.	<ul style="list-style-type: none"> • Provide clear guidance to schools with regards to the attainment scores that will be collected at Y2, Y6, KS3 and KS4. Establish a new electronic reporting format. • Provide guidance on how summative judgements can be formed using the new assessment materials. • Analyse submitted data to keep a check on standards across all key stages. Share standards with schools and compare with NATRE findings. 	April 2017 October each year.	AL	Data is analysed and reported to SACRE in the Autumn term 2017	Trends in achievement are monitored and strengths and weaknesses identified. Standards are maintained or improve.
2.2 New methods to monitor the quality of provision in RE are trialled.	<ul style="list-style-type: none"> • SACRE to evaluate Halton's 'annual return questionnaire' with a view to establishing a similar format in Lancashire to check on statutory implementation of the syllabus. • Joint work on monitoring to be undertaken with the NNWHub • Gather views from pupils and analyse findings via the use of the Pupil Attitude Questionnaire (PAQ) • Monitor Ofsted reports to identify strengths and weaknesses across Lancashire. • Gather feedback from pupils via Youth Voice • Gather views from teachers during training and meetings. • Monitor and respond to any complaints re RE/CW 	Feb 2017 Autumn term annually Ongoing		Findings are compiled in an Annual monitoring report which is shared with the SACRE.	Feedback indicates that the RE syllabus supports the teaching and learning of RE Ofsted reports identify SMSC and British Values as clear strengths across Lancashire/

Evaluation	<p>Good Progress.</p> <ul style="list-style-type: none"> -A monitoring update is reported to the SACRE on a termly basis. This reports on standards of attainment, Ofsted outcomes and the views of pupils via the PAQ. -The system used to collect attainment data has been amended in response to the removal of levels. -A KS3 monitoring form (based on the Halton return) has been sent to all secondary schools to replace the collection of attainment data this year. -Working with the NNWHub to consider further ways to support ongoing monitoring has been beneficial.
Next Steps	<ul style="list-style-type: none"> -To develop more formal systems to gather the views of pupils and teachers on the LAS, new assessment arrangements and work of the SACRE -To provide opportunities for schools to validate assessment through a rolling programme of moderation facilitated by area network meetings.
Adaptions/ Inclusions needed?	

Key Priority 3 To improve the provision of Collective Worship

	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.
Measures of success.	<ul style="list-style-type: none"> • All Lancashire schools are aware of the 'Mirrors and Doors' support materials and guidance. • The SACRE has a clear procedure established to ensure an efficient response to requests for disapplication.
Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
3.1 All Lancashire schools are aware of the 'Mirrors and Doors' support materials and guidance	<ul style="list-style-type: none"> • Make teachers are aware of the CW materials on the RE website: twitter/ newsletter etc. • Invite schools to welcome members of SACRE to CW sessions to see worship in action. • Develop exemplification materials to be shared with schools and upload to website. 	Nov 2016.- Ongoing	AL	Case studies gathered from SACRE members visits to schools. Ofsted reports are analysed for positive feedback on provision of CW	The 'Mirrors and Doors' materials are used increasingly by schools when delivering quality CW. Positive feedback from SACRE visits to schools of CW being a rich and rewarding experience.
3.2 The SACRE has a clear procedure established to ensure an efficient response to requests for disapplication.	<ul style="list-style-type: none"> • QSS members to agree a protocol for dealing with any requests for disapplication and the granting of a determination. Advice taken from Democratic Services /national guidance and ratified by the full SACRE 	Dec 2016	PM	Chair to report protocol to full SACRE	Clear protocols are followed if a HT requests disapplication.

Evaluation	Satisfactory Progress. -SACRE has received no requests for disapplication and no determinations have been granted.. -The Mirrors and Doors CW materials are easily accessible via the new website.
Next Steps	To review the quality of the Mirrors and Doors materials- are they being used? How do they support inclusive worship that celebrates all faiths? How do they promote SMSC and British Values?
Adaptions/ Inclusions?	

Key Priority 4 To ensure that the SACRE is effectively managed and works in close cooperation with the LA and other key stakeholders.

Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.

Measures of success.	<ul style="list-style-type: none"> • SACRE meetings are purposeful and well represented. • Effective induction procedures ensure that new members are clear of expectations and know how to contribute. • Lancashire schools are clear of the role of the SACRE. • Consideration is given to how SACRE can build a positive relationship with academies across Lancashire. • The SACRE works positively in partnership with key local and national stakeholders.
Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
4.1 SACRE meetings are purposeful and well represented.	<ul style="list-style-type: none"> • Review membership of SACRE to ensure that all major local religious communities are represented. • Adjust agendas to ensure that all members have opportunity to fully contribute, engage with issues and offer views. • Vary meeting venue e/g using places of worship or schools. 	Ongoing	PM/ AL	<p>Annual feedback and consultation with SACRE members – views gathered and analysed</p> <p>Attendance of members is monitored and analysed.</p>	<p>SACRE meetings are representative, engaging, & productive</p> <p>All members feel included and that their views are considered and respected.</p>
4.2 Effective induction procedures ensure that new members are clear of expectations and know how to contribute.	<ul style="list-style-type: none"> • An induction booklet/ framework is compiled for new members using NASACRE and Local guidance. • Each new member is allocated a mentor. • A code of conduct is established. • Review the terms of reference and mission statement on an annual basis. 	Dec 2016	PM	Induction booklet and protocol is ratified by the full SACRE Spring 2017.	New members are clear of expectations and are able to contribute positively and appropriately to the work of the SACRE

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
4.3 Lancashire schools are clear of the role of the SACRE.	<ul style="list-style-type: none"> • SACRE section on the RE website is populated with information about the SACRE. • SACRE members submit items for the rolling news scroll on the website e.g. with a faith focus. • SACRE members are positive in arranging visits to schools to take part in worship/ meet subject leaders/ interview pupils (DBS needed) and observe quality teaching. One member to take responsibility for coordinating this in partnership with the LA officer. 	October 2016 Ongoing.	AL	Chair to check that pen portraits are completed by November 2016. Standing agenda item provided in all meetings for feedback from school visits	A positive partnership further develops between Lancashire schools and the SACRE in promoting quality RE.
4.4 Consideration is given to how SACRE can build a positive relationship with academies across Lancashire.	<ul style="list-style-type: none"> • The Lancashire Agreed Syllabus will be promoted in all academies – e.g. flier/newsletter/ order form. • Data base kept of all academies who already buy into the Agreed Syllabus and website resources – further training opportunities to be circulated. • The views of academies who buy into the syllabus will be gathered on an annual basis – so that they can regard themselves as stakeholders and partners with the SACRE. 	Feb 2017 June 2017	AL/ PM	Academies data base shared with the full SACRE. Views analysed and feedback to the full SACRE.	The SACRE develops a positive partnership with local academies. Increasing proportions of academies buy into the syllabus and see themselves as key stakeholders.
4.5 The SACRE works positively in partnership with key local and national stakeholders.	<ul style="list-style-type: none"> • Continue to foster positive links with: <ul style="list-style-type: none"> - NNWHub - Faith belief contacts for visits/ visitor resourcing. - NASACRE Access regular information from the RE council/ Ofsted/ NATRE/ AREIAC 	NNWHub meetings 1/term Ongoing	AL/PM/ JC/ JH	Regular updates/ feedback are provided to the full SACRE as a standing agenda item.	Provision for RE is enriched through links with different faiths, beliefs and traditions. SACRE is well informed keeps abreast of national development in RE
4.6 Children and Young people are provided with opportunities to participate in the development of RE	<ul style="list-style-type: none"> • Develop the role of Youth voice. Provide opportunities for young people to participate in national/ local debates e.g. as promoted through NASACRE • Develop Lancashire's involvement in the Young Ambassador's Scheme. • Plan for 11th SACRE Youth conference to address the development plan priorities and gather views. 	Feb 2017 Nov 2017	JH	Youth Voice is a standing item on all full SACRE agendas.	Pupils have a voice in informing the development plan and setting the direction for improvement for RE in Lancashire

<p>Evaluation</p>	<p>Good progress.</p> <ul style="list-style-type: none"> -A special commendation was given to Lancashire SACRE from the Accord Inclusivity judges for its breadth of membership. - The 4 yearly review of membership has been undertaken. -SACRE meetings have been held in different venues e.g. at the Gujarat Hindu Centre, the Ghausia Mosque, Burnley. Efforts are taken to include all and respect a range of views. -A constitution and terms of reference are agreed. -An induction handbook was shared with all members and training provided. -A programme of school visits has been initiated and feedback provided to the full SACRE. -A data base of all academies and out of county schools that buy into the syllabus is established. -Positive links are maintained with NATRE, NASACRE conference attended) NNWHub, REonline. This ensures that Lancashire SACRE is in tune with national developments. -Youth voice was re launched via a The Student debate, held in the council chambers at County Hall. This provided students with a platform to discuss and air their views about religious education. - A pupil conference for AGT pupils was held at Broughton High School in January 2018.
<p>Next Steps</p>	<ul style="list-style-type: none"> To develop positive methods of communication with all academies in Lancashire (whether they buy in or not) To develop more positive relationships with local teacher training institutions. To further develop the use of Youth voice across all key stages.
<p>Adjustments?</p>	

Key Priority 5 To develop the contribution of RE to Community Cohesion

Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.

- Measures of success.**
- Teachers are well supported through training and resources on how to tackle controversial issues.
 - The SACRE actively supports schools in promoting British Values and developing spiritual, moral, social and cultural development.
 - Positive links are developed with people of different faiths, beliefs and traditions.

Success evaluated by: An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
5.1 Teachers are well supported through training and resources on how to tackle controversial issues	<ul style="list-style-type: none"> • Develop the role of the Faith coordinator in providing/ signposting training and resources relating to controversial issues (Prevent/ CSE etc.) • Upload material to the website and publicise contact details and buy back charges. • Offer workshops for schools and KS4 students. 	<p>Ongoing</p> <p>October 16</p> <p>Ongoing</p>	AA Forum of Faiths	Faith coordinator to produce a verbal/ written report for each SACRE meeting.	<p>Actions result in pupils/ teachers having increased confidence in tackling controversial issues.</p> <p>Strategies to promote community cohesion are easily accessible from the RE website.</p>
5.2 The SACRE actively supports schools in promoting British Values and developing spiritual, moral, social and cultural development.	<ul style="list-style-type: none"> • Create a dedicated section on the website for the development of SMSC and British values. Ensure that schools have easy access to resources and downloadable advice. • Develop the work of the faith coordinator in supporting SMSC development as defined in the Ofsted Inspection Handbook. – offer audits and action planning to support schools in establishing strengths and areas for development. 	<p>October 16</p> <p>New materials by March 17.</p>	AA/ AL	New materials shared with the Full SACRE.	Ofsted reports are consistently positive in judging the quality of SMSC in Lancashire schools.
5.3 Further develop links with people of different faiths, beliefs and traditions.	<ul style="list-style-type: none"> • Promote the work of the Faith coordinator in: <ul style="list-style-type: none"> - developing initiatives between inter faith groups. - Sharing the principles of the Agreed Syllabus with faith leaders. - Organising visits to places of worship. - Arranging encounters with faiths/ faith trails. 	Ongoing	AA / Forum of Faiths/ Sacre members	SACRE members/ Faith coordinator to provide verbal/ written reports at each SACRE meeting.	Schools are well supported in promoting community cohesion and British values.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
	<ul style="list-style-type: none"> - Leading interfaith weeks. - Hosting belief and culture workshops - Promoting faith ambassadors. • Identify appropriate faith/ belief contacts for visits/ visitor resourcing.- SACRE members/ forum of faiths. 				The role of the faith coordinator is successfully fully traded

Evaluation	<p>Over 40 schools have bought into the Faith Centre offer. Very positive feedback from schools that have benefitted. Faith Coordinator seen as a key link between schools and community. Support being provided to school leaders on the Prevent agenda.</p> <p>British Values Audit has been offered to schools</p> <p>Links forged with places of worship and Faith Leaders across Lancashire to support with delivery of programme.</p> <p>Key projects being delivered with KS3 & KS4 students tackling controversial issues</p>
Next Steps	<p>Training of Faith Leaders / volunteers</p> <p>Make resources available to download (if applicable)</p> <p>Engage more schools in the SLA to make the service full cost recovery</p>
Adjustments?	

Lancashire SACRE Development Plan 2018-2020.

This Development Plan sets out SACRE's key priorities for improvement over the two years from 2018- 2020.

Progress in implementing the plan is evaluated on an ongoing basis so that priorities can be adjusted and revised as needed.

Key Priority 1	To raise standards by improving the quality of teaching, learning and assessment in Religious Education.
	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what is ongoing or has been started but not yet embedded and what has not yet been achieved.
Measures of success.	<ul style="list-style-type: none"> • The paper syllabus is re designed so that it is more accessible and user friendly for teachers. • A system of school to school support is established so that good practice can be shared. • A new assessment system is implemented which results in reliable judgements about pupil achievement. • Schools have the tools available to self-evaluate their own practice and set internal targets for improvement. • Effective systems are introduced to evaluate the quality and response to ongoing training and consultancy.
Success evaluated by:	An annual report and monitoring report are shared with all Lancashire schools and published on the Lancashire RE/ SACRE website and NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
1.1 The paper syllabus is re designed so that it is more accessible and user friendly for teachers	-Associate consultants, QSS and LA officer evaluate the design of agreed syllabuses from other authorities. - The syllabus is redesigned and relaunched. It is sent to all qualifying schools and uploaded to the website. The content of the Field of Enquiry will not be altered.	Completed by December 18	AL	The first draft of the re designed syllabus is shared with the full SACRE for editing (either autumn of spring meeting)	The paper copy of the Agreed Syllabus provides effective support and guidance to teachers. Expectations of the syllabus and the Field of Enquiry are clear to all.
1.2 A system of school to school support is established so that good practice can be shared.	-Monitoring reports continue to identify good practice and inform school SACRE visits. These are celebrated via the newsletter. -A system of primary RE Leading Teachers is established and uploaded to the website so that schools can independently arrange their own support. Principles are agreed and also uploaded to the website (e.g. methods of communication, payment etc.)	By July 2019	AL	Visits are reported to the full SACRE meeting each term. The RE LST website is shared with the full SACRE. Uptake is monitored and reported to the SACRE	School to school support for RE is established and participation increases.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
<p>1.3 A new assessment system is implemented which results in reliable judgements about pupil achievement</p>	<ul style="list-style-type: none"> ●An assessment procedure is shared with schools. ●Standards files are created to model different expectations along the line of progression. ●Network meeting sessions are provided where standards can be moderated between schools/ within schools. ●Cross county moderation sessions are established. ●Assessment data is collected and analysed June 2019 and 2020. 	<p>by July 2019.</p>	<p>RECs /AL</p>	<p>Standards files and assessment procedures are shared with SACRE.</p> <p>Attainment data is reported to the SACRE and Lancashire schools.</p>	<p>Increasing proportions of teachers are confident in assessing achievement in RE.</p> <p>Assessment judgements are more reliably reported.</p>
<p>1.4 Schools have the tools available to self-evaluate their own practice and set internal targets for improvement.</p>	<ul style="list-style-type: none"> ● RECs/LA Officer and QSS create a RE self-evaluation tool to inform school based improvement in the quality of teaching, learning and assessment in RE. ● Self-evaluation tool to be trial during network meeting sessions. ●Sample action planning formats to be uploaded to the RE website to show how self-evaluation informs school improvement. 	<p>Completed by March 2020</p>	<p>AL/ QSS/ RECs</p>	<p>RE self-evaluation tool to be shared and ratified by full SACRE.</p>	<p>Schools are provided with clear benchmarks to self-evaluate the quality of teaching, learning and assessment in RE. This informs ongoing plans for improvement.</p>
<p>1.5 Effective systems are introduced to evaluate the quality and response to ongoing training and consultancy.</p>	<ul style="list-style-type: none"> ●Evaluation forms are distributed at all training, conferences and on the release of new materials. ●Consultation continues once/ year. ●If possible an online evaluation format is uploaded to the website. 	<p>Starting May 2018</p>	<p>AL/ RECS</p>	<p>Evaluation analyses and consultation responses are reported to the full SACRE and lessons are learnt for the future.</p>	<p>An effective and simple method is in place to ensure that the quality of support materials and training is constantly evaluated and reviewed.</p>

Evaluation	-
Next Steps	
Adaptions/ Inclusions needed?	

Key Priority 2	The SACRE works in effective partnership with the LA to monitor and evaluate standards and the quality of provision for RE in Lancashire schools
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Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.

Measures of success.

- Appropriate systems are established to monitor pupil achievement based on reliable assessment.
- Methods to monitor standards and the quality of provision in RE are embedded and improved.

Success evaluated by: An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
2.1 Appropriate systems are established to monitor pupil achievement based on reliable assessment.	<ul style="list-style-type: none"> • Provide clear guidance to schools with regards to the attainment scores that will be collected at Y2, Y6, KS3 and KS4. Establish a new electronic reporting format. • Provide guidance on how summative judgements can be formed using the new age related assessment materials for each faith. • Analyse submitted data to keep a check on standards across all key stages. Share standards with schools and compare with NATRE findings. 	April 2017 October each year.	AL	Data is analysed and reported to SACRE in the Autumn term 2017	Trends in achievement are monitored and strengths and weaknesses identified. Standards are maintained or improve.
2.2 New methods to monitor the quality of provision in RE are trialled.	<ul style="list-style-type: none"> • Continue to monitor RE via: <ul style="list-style-type: none"> - SACRE visits - Data analysis - Consultation and Feedback forms - Monitoring of Ofsted reports to identify strengths and weaknesses across Lancashire. • Agree a SACRE response when schools are identified to not be meeting their statutory responsibilities in the teaching of RE. • Joint work/ advice on monitoring to be undertaken with the NNWHub and NASACRE • Gather views from pupils and analyse findings via the use of the Pupil Attitude Questionnaire (PAQ) • Gather feedback from pupils via Youth Voice events 	June 18 Ongoing Cycle established		Findings are compiled in an Annual monitoring report which is shared with the SACRE.	Methods of monitoring provide the SACRE with a clear picture of standards and the quality of teaching, learning and assessment across Lancashire.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
	<ul style="list-style-type: none"> •Gather views from teachers during training and meetings. •Monitor and respond to any complaints re RE/CW 				

Evaluation	
Next Steps	
Adaptions/ Inclusions needed?	

Key Priority 3	To improve the provision of Collective Worship
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	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.
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Measures of success.	<ul style="list-style-type: none"> • Good quality support and guidance is available to support schools in fulfilling their statutory duties with regards to the provision of Collective Worship. • The SACRE has a clear procedure established to ensure an efficient response to requests for disapplication.
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Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.
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Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
3.1 Good quality support and guidance is available to support schools in fulfilling their statutory duties with regards to the provision of Collective Worship.	<ul style="list-style-type: none"> • Evaluate the current '<i>Mirrors and Doors</i>' materials. • Survey RE subject leaders and Leadership teams – what advice is needed? Are existing materials fit for purpose? • Clarify statutory duties for Collective Worship. • Review national guidance and that provided by other SACREs. • Amend the existing materials and signpost to useful websites for collective worship ideas. • Provide advice for schools that feed communities that are not broadly Christian in nature. 	July 2019 – completed by July 2020.	AL, QSS and RECs.	New CW materials and resources are shared and ratified by the full SACRE.	<p>Lancashire schools are fulfilling their statutory responsibilities for the provision of collective worship.</p> <p>Schools are provided with good quality advice and guidance via the website.</p>
3.2 The SACRE has a clear procedure established to ensure an efficient response to requests for disapplication.	<ul style="list-style-type: none"> • QSS members to agree a protocol for dealing with any requests for disapplication and the granting of a determination. Advice taken from Democratic Services /national guidance and ratified by the full SACRE 	Dec 2018	PM	Chair to report protocol to full SACRE	Clear protocols are followed if a HT requests disapplication.

Evaluation	
Next Steps	
Adaptions/ Inclusions?	

Key Priority 4 To ensure that the SACRE is effectively managed and works in close cooperation with the LA and other key stakeholders.

Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.

Measures of success.	<ul style="list-style-type: none"> • SACRE meetings are purposeful and well represented. • Consideration is given to how SACRE can build a positive relationship with academies across Lancashire. • The SACRE works positively in partnership with key local and national stakeholders. • Children and Young people are provided with opportunities to participate in the development of RE • The SACRE builds positive relationships with local teacher training organisations.
Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
4.1 SACRE meetings are purposeful and well represented.	<ul style="list-style-type: none"> • Review membership of the SACRE to ensure that all major local religious communities are represented e.g. Buddhism, Sikhism, Methodism and Judaism. Monitor attendance. • Agree procedures for frequent non-attendance. • Adjust agendas to ensure that all members have opportunity to fully contribute, engage with issues and offer views. • Vary meeting venue e/g using places of worship or schools. 	Ongoing	Democratic Services/ Chair	<p>Annual feedback and consultation with SACRE members – views gathered and analysed</p> <p>Attendance of members is monitored and analysed.</p>	<p>SACRE meetings are representative, engaging, & productive</p> <p>All members feel included and that their views are considered and respected.</p>
4.2 Consideration is given to how SACRE can build a positive relationship with academies across Lancashire.	<ul style="list-style-type: none"> • The Lancashire Agreed Syllabus will be promoted in all academies – e.g. flier/newsletter/ order form. • Data base kept of all academies who already buy into the Agreed Syllabus and website resources – further training opportunities to be circulated. • The views of academies who buy into the syllabus will be gathered on an annual basis – so that they can regard themselves as stakeholders and partners with the SACRE. 	June 2018	AL/ PM	<p>Academies data base shared with the full SACRE.</p> <p>Views analysed and feedback to the full SACRE.</p>	<p>The SACRE develops a positive partnership with local academies.</p> <p>Increasing proportions of academies buy into the syllabus and see themselves as key stakeholders.</p>

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
<p>4.3 The SACRE works positively in partnership with key local and national stakeholders.</p>	<ul style="list-style-type: none"> • Continue to foster positive links with: <ul style="list-style-type: none"> - NNWHub - Faith belief contacts for visits/ visitor resourcing. - NASACRE <p>Access regular information from the RE council/ Ofsted/ NATRE/ AREIAC</p> <p>Keep up to date with national development in RE and share with the full SACRE.</p> <p>Ensure that Lancashire SACRE is represented at all national conferences.</p> <p>Arrange a programme of speakers to share insights/ experiences with the full SACRE e.g. Invite the new Chair of NATRE to speak at a SACRE meeting.</p>	<p>NNWHub meetings 1/term</p> <p>Ongoing</p>	<p>AL/PM/</p>	<p>Regular updates/ feedback are provided to the full SACRE as a standing agenda item.</p>	<p>Provision for RE is enriched through links with different faiths, beliefs and traditions.</p> <p>SACRE is well informed keeps abreast of national development in RE</p>
<p>4.4 Children and Young people are provided with opportunities to participate in the development of RE</p>	<ul style="list-style-type: none"> • Develop the role of Youth voice. Provide opportunities for young people to participate in national/ local debates e.g. plan for another Youth conference to be held at County Hall. • Provide opportunities for primary pupils to participate in Youth Voice events e.g. Lat Blaylock's Y5 conference in Feb 2019. 	<p>Autumn 18</p> <p>Feb 2019</p>	<p>REcs</p>	<p>Youth Voice is a standing item on all full SACRE agendas.</p>	<p>Pupils have a voice in informing the development plan and setting the direction for improvement for RE in Lancashire.</p> <p>Pupils have ongoing opportunities to debate questions relating to RE with their peers.</p>
<p>4.5 The SACRE builds positive relationships with local teacher training organisations.</p>	<ul style="list-style-type: none"> • The QSS invites representatives from the University of Cumbria, Lancaster and Edge Hill to discuss stronger links moving forward. • How can local universities familiarise students with the Field of Enquiry prior to taking up positions in Lancashire and other authorities? • How can local schools access events and training opportunities being hosted by local teacher training 	<p>Autumn agenda 18</p>	<p>QSS</p>	<p>Report provided to the full SACRE by SACRE members representing local Higher Education institutes</p>	<p>A positive mutual beneficial partnership is created with local teacher training institutions and universities.</p>

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
	organisations, universities? How can these be advertised more widely?				

Evaluation	
Next Steps	
Adjustments?	

Key Priority 5	To develop the contribution of RE to Community Cohesion
	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved , what has been started but not yet embedded and what has not yet been achieved .

Measures of success.	<ul style="list-style-type: none"> • •
Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
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Evaluation	
Next Steps	
Adjustments?	

Religious Education (Lancashire Agreed Syllabus)

Expected standards: Hindu Dharma

Y6: Is life like a journey?	RE skills	<ul style="list-style-type: none"> analyse beliefs, teachings and values and how they are linked explain how the beliefs and values of a religious tradition might guide a believer through the journey of life explain the impact of beliefs, values and practices – including differences between and within religious traditions 	<ul style="list-style-type: none"> use developing religious vocabulary to describe and show understanding of religious traditions, including practices, rituals and experiences explain differing ideas about religious expression 	<ul style="list-style-type: none"> consider what makes us human – in terms of our beliefs and values, relationships with others and sense of identity and belonging discuss how people change during the journey of life 	<ul style="list-style-type: none"> raise, discuss and debate questions about identity, belonging, meaning, purpose, truth, values and commitments develop own views and ideas in response to learning demonstrate increasing self-awareness in their own personal development
	content (Hindu Dharma)	<ul style="list-style-type: none"> analyse Hindu beliefs about samsara, karma and moksha and how these are linked explain how belief in reincarnation might affect the way in which a Hindu views the ‘journey of life’ explain how belief in reincarnation and the law of karma might affect the way a Hindu lives 	<ul style="list-style-type: none"> describe and explain the four ashramas (stages of life) in the life of a Hindu explain how a person might change as they move from one ashrama to the next consider the importance of the samskaras (rites of passage) in preparing a Hindu for the commitments of each ashrama 	<ul style="list-style-type: none"> discuss the special milestones that we might celebrate during a person’s lifetime discuss how our rights, responsibilities and relationships with others might change as we go through life 	<ul style="list-style-type: none"> ask and respond thoughtfully to questions about their own journey of life – consider how events and influences so far have made them the person they are today and what has been important learning to prepare them for the future
Y5: Where can we find guidance about how to live our lives?	RE skills	<ul style="list-style-type: none"> make links between beliefs and sacred texts, including how and why religious sources are used to teach and guide believers explain the impact of beliefs and values – including reasons for diversity 	<ul style="list-style-type: none"> explain differing forms of expression and why these might be used describe diversity of religious practices and lifestyle within the religious tradition interpret the deeper meaning of symbolism – contained in stories, images and actions 	<ul style="list-style-type: none"> explain (with appropriate examples) where people might seek wisdom and guidance consider the role of rules and guidance in uniting communities 	<ul style="list-style-type: none"> discuss and debate the sources of guidance available to them consider the value of differing sources of guidance
	content (Hindu Dharma)	<ul style="list-style-type: none"> make links between the story of Prince Prahlad and Hindu beliefs about devotion and loyalty explain Hindu beliefs about Krishna and what stories about Krishna might teach Hindus explain the Hindu belief that God is present in all people (through the atman) and the impact this might have on a believer 	<ul style="list-style-type: none"> describe and explain a variety of ways that Hindus might celebrate the festival of Holi suggest why there might be differences in the way that Hindu festivals are celebrated in India and how Hindu communities and individuals in the UK might celebrate explain how Holi celebrations might express Hindu beliefs about equality 	<ul style="list-style-type: none"> explain how festivals and celebrations might be helpful ways for communities and societies to pass on values, guidance and traditions consider the different ways that myth and stories are and used explain how a ‘truth’ might be contained within a story 	<ul style="list-style-type: none"> consider how they decide what is ‘true’ – and how there might be different types of truth (eg. empirical truth, historical truth, spiritual truth) discuss and debate things that they consider to be true that others might disagree with
Y4: How should we live our lives?	RE skills	<ul style="list-style-type: none"> describe what a believer might learn from a religious teaching/story make links between ideas about morality and sources of authority 	<ul style="list-style-type: none"> describe the impact religion has on believers’ lives explain the deeper meaning and symbolism for specific religious practices 	<ul style="list-style-type: none"> consider the range of beliefs, values and lifestyles that exist in society discuss how people make decisions about how to live their lives 	<ul style="list-style-type: none"> reflect on their own personal sources of wisdom and authority
	content (Hindu Dharma)	<ul style="list-style-type: none"> explore teachings about good and evil in the story of Rama and Sita describe what moral guidance Hindus might gain from the story of Rama and Sita make links between the actions of Rama and the belief that he is an avatar of Vishnu, appearing on earth to destroy evil and uphold dharma 	<ul style="list-style-type: none"> use subject specific language to describe how and why Hindus celebrate Diwali explain the importance of light in the Diwali celebrations, and how this is a symbol of good overcoming evil 	<ul style="list-style-type: none"> discuss (with relevant examples) the importance of the belief that good overcomes evil suggest people, words or stories that might be inspiring when trying to overcome difficulties in life 	<ul style="list-style-type: none"> reflect on their own concept of ‘goodness’ discuss what gives them hope during difficult times

Y3: Who should we follow?	RE skills	<ul style="list-style-type: none"> show awareness of similarities in religions identify beliefs and values contained within a story/teaching identify the impact religion has on a believer 	<ul style="list-style-type: none"> identify how religion is expressed in different ways use religious terms to describe how people might express their beliefs 	<ul style="list-style-type: none"> describe how some people, events and sources of wisdom have influenced and inspired others 	<ul style="list-style-type: none"> in relation to matters of right and wrong, recognise their own and others' values discuss own questions and responses related to the question 'who should we follow – and why?'
	content (Hindu Dharma)	<ul style="list-style-type: none"> develop an understanding of the importance of duty and commitment to many religions know that following dharma (religious duty) is an important part of Hindu life suggest the impact of belief in dharma, particularly the belief that there are three 'debts' – duty owed to God/the deities, duty owed to teachers, and duty owed to family 	<ul style="list-style-type: none"> describe how and why Hindus might celebrate Raksha Bandhan identify aspects of the celebration which remind Hindus of their dharma identify religious teachings contained within a Hindu story – and suggest how these stories might be used to teach Hindu children about dharma (eg. What teachings about duty to family are expressed in the story of Rama and Sita?) 	<ul style="list-style-type: none"> identify sources of authority and inspiration consider what our 'duties' as human beings are 	<ul style="list-style-type: none"> reflect on their own duties – to themselves, to their families, to their communities discuss who or what they follow – and why
Y2: How do we respond to the things that really matter?	RE skills	<ul style="list-style-type: none"> retell and suggest meanings for religious stories and/or beliefs use some religious words and phrases when talking about beliefs and values 	<ul style="list-style-type: none"> identify and describe how religion is expressed in different ways suggest the symbolic meaning of imagery and actions 	<ul style="list-style-type: none"> identify things that influence a person's sense of identity and belonging 	<ul style="list-style-type: none"> ask relevant questions talk about their own identity and values
	content (Hindu Dharma)	<ul style="list-style-type: none"> know that Hindus believe in one God (Brahman) who can be worshipped in many forms know that these forms (the deities) have different qualities and are portrayed in different ways suggest why Hindus might believe that it is important to show devotion to the deities 	<ul style="list-style-type: none"> know that Hindus might worship at a Mandir and/or the home shrine suggest why worship in the home might be important describe the meaning and symbolism of items used in worship (eg. arti lamp, items on the puja tray) 	<ul style="list-style-type: none"> talk about qualities that make some people special identify ways in which humans show their gratitude to the people who matter in their lives 	<ul style="list-style-type: none"> talk about who is special to them and why reflect on who they should be grateful to and how they might show this in words and actions
Y1: What do people say about God?	RE skills	<ul style="list-style-type: none"> give an example of a key belief and/or a religious story give an example of a core value or commitment 	<ul style="list-style-type: none"> use some religious words and phrases to recognise and name features of religious traditions talk about the way that religious beliefs might influence the way a person behaves 	<ul style="list-style-type: none"> notice and show curiosity about people and how they live their lives 	<ul style="list-style-type: none"> ask questions
	content (Hindu Dharma)	<ul style="list-style-type: none"> know that Hindus believe in one God in many forms know that Hindus believe that God is present in all living things suggest what Hindus might learn about God from the story of the blind men and the elephant 	<ul style="list-style-type: none"> talk about how and why Hindus might use statues and images (murtis) in their worship suggest symbolic meanings expressed in the images 	<ul style="list-style-type: none"> talk about the different ways that people can be seen and described consider how people might have multiple roles 	<ul style="list-style-type: none"> reflect on how others might see them talk about the different roles that they might have (friend, child, brother/sister etc.)
knowing about and understanding religions and worldviews			expressing and communicating ideas related to religions and worldviews		
Lancashire Field of enquiry	Beliefs and values	Living Religious Traditions	Shared Human Experience	Search for Personal Meaning	

Religious Education (Lancashire Agreed Syllabus)

Expected standards: Islam

Y6: Is life like a journey?	RE skills	<ul style="list-style-type: none"> analyse beliefs, teachings and values and how they are linked explain how the beliefs and values of a religious tradition might guide a believer through the journey of life explain the impact of beliefs, values and practices – including differences between and within religious traditions 	<ul style="list-style-type: none"> use developing religious vocabulary to describe and show understanding of religious traditions, including practices, rituals and experiences explain differing ideas about religious expression 	<ul style="list-style-type: none"> consider what makes us human – in terms of our beliefs and values, relationships with others and sense of identity and belonging discuss how people change during the journey of life 	<ul style="list-style-type: none"> raise, discuss and debate questions about identity, belonging, meaning, purpose, truth, values and commitments develop own views and ideas in response to learning demonstrate increasing self-awareness in their own personal development
	content (Islam)	<ul style="list-style-type: none"> analyse the Five Pillars of Islam and how they are linked explain how the beliefs and values of Islam might guide a person through life explain the importance of the Ummah for Muslims and that this is a community of diverse members 	<ul style="list-style-type: none"> describe and explain the importance of Hajj, including the practices, rituals and impact explain how a person might change once becoming a hajji consider how important it is for a Muslim to go on hajj – and what this means for those who are unable to make the pilgrimage 	<ul style="list-style-type: none"> discuss the various events that might happen on the journey of life and how people might change over the course of their life consider what support people might need on life’s journey 	<ul style="list-style-type: none"> ask and respond thoughtfully to questions about their own journey of life – consider how they have changed so far, how they will continue to change and the support and guidance that might be needed
Y5: Where can we find guidance about how to live our lives?	RE skills	<ul style="list-style-type: none"> make links between beliefs and sacred texts, including how and why religious sources are used to teach and guide believers explain the impact of beliefs and values – including reasons for diversity 	<ul style="list-style-type: none"> explain differing forms of expression and why these might be used describe diversity of religious practices and lifestyle within the religious tradition interpret the deeper meaning of symbolism – contained in stories, images and actions 	<ul style="list-style-type: none"> explain (with appropriate examples) where people might seek wisdom and guidance consider the role of rules and guidance in uniting communities 	<ul style="list-style-type: none"> discuss and debate the sources of guidance available to them consider the value of differing sources of guidance
	content (Islam)	<ul style="list-style-type: none"> explore Islamic beliefs about the Qur’an as the word of God explain how and why the Qur’an is a source of guidance for life for a Muslim explain the impact of believing that the Qur’an is divine revelation describe and explain what Muslims believe when they describe Muhammad (pbuh) as the seal of the prophets 	<ul style="list-style-type: none"> explain how and why Muslims might commemorate the Night of Power describe and explain a variety of ways that Muslims might show respect for the Qur’an – and how this symbolises their respect for God explain how the teachings of the Qur’an might influence the actions and choices of a Muslim 	<ul style="list-style-type: none"> discuss where people might look to for guidance about how to live – consider a range of sources of wisdom and authority suggest when and why people might want guidance about how to live 	<ul style="list-style-type: none"> discuss who or what has guided them in their own beliefs, values and commitments reflect on what ‘ultimate authority’ might mean for them
Y4: How should we live our lives?	RE skills	<ul style="list-style-type: none"> describe what a believer might learn from a religious teaching/story make links between ideas about morality and sources of authority 	<ul style="list-style-type: none"> describe the impact religion has on believers’ lives explain the deeper meaning and symbolism for specific religious practices 	<ul style="list-style-type: none"> consider the range of beliefs, values and lifestyles that exist in society discuss how people make decisions about how to live their lives 	<ul style="list-style-type: none"> reflect on their own personal sources of wisdom and authority
	content (Islam)	<ul style="list-style-type: none"> explore Islamic teachings about Ramadan from the Qur’an make links between Islamic values and the beliefs explored so far in their study of Islam 	<ul style="list-style-type: none"> use subject specific language to describe how and why Muslims fast at Ramadan explain the importance of Ramadan in the context of the Five Pillars of Islam consider the impact that fasting might have on individuals, families and communities 	<ul style="list-style-type: none"> discuss (with relevant examples) the importance of showing commitment to a belief, value or community consider the role of sacrifice within religion and communities 	<ul style="list-style-type: none"> reflect on their own beliefs, values and commitments consider and discuss how they demonstrate their personal commitments

Y3: Who should we follow?	RE skills	<ul style="list-style-type: none"> show awareness of similarities in religions identify beliefs and values contained within a story/teaching identify the impact religion has on a believer 	<ul style="list-style-type: none"> identify how religion is expressed in different ways use religious terms to describe how people might express their beliefs 	<ul style="list-style-type: none"> describe how some people, events and sources of wisdom have influenced and inspired others 	<ul style="list-style-type: none"> in relation to matters of right and wrong, recognise their own and others' values discuss own questions and responses related to the question 'who should we follow – and why?'
	content (Islam)	<ul style="list-style-type: none"> develop and understanding of the importance of founders and leaders for religious communities identify Islamic beliefs and values contained within the story of the life of the Prophet Muhammad (pbuh) describe how a Muslim might try to follow the teachings and example of the Prophet Muhammad (pbuh) 	<ul style="list-style-type: none"> describe and give reasons for the Islamic practice of Zakah suggest why charity might be important to a Muslim – and the different ways that a Muslim might try to be charitable 	<ul style="list-style-type: none"> identify characteristics of a good role model discuss how good role models can have a positive impact on individuals, communities and societies 	<ul style="list-style-type: none"> reflect on their own aspirations for themselves and others ask questions and suggest answers about how they can try to make the world a better place
Y2: How do we respond to the things that really matter?	RE skills	<ul style="list-style-type: none"> retell and suggest meanings for religious stories and/or beliefs use some religious words and phrases when talking about beliefs and values 	<ul style="list-style-type: none"> identify and describe how religion is expressed in different ways suggest the symbolic meaning of imagery and actions 	<ul style="list-style-type: none"> identify things that influence a person's sense of identity and belonging 	<ul style="list-style-type: none"> ask relevant questions talk about their own identity and values
	content (Islam)	<ul style="list-style-type: none"> suggest why Muslims believe that it is important to respect God talk about why Muslims would want to show their gratitude to God know that submission to God is an important aspect of Islamic life 	<ul style="list-style-type: none"> identify that Islamic beliefs about God motivate most Muslims to pray on a regular basis describe the rituals of Islamic prayer (salah), including wudhu and use of a prayer mat suggest how making time for the five daily prayers is an act of submission 	<ul style="list-style-type: none"> talk about the ways in which shared rituals might unite communities (make links with the way that the Islamic community – the Ummah – is united by prayer) identify ways in which humans show their gratitude 	<ul style="list-style-type: none"> talk about the things they do on a regular basis as a sign of their commitment and belonging reflect on who they should be grateful to and how they show this
Y1: What do people say about God?	RE skills	<ul style="list-style-type: none"> give an example of a key belief and/or a religious story give an example of a core value or commitment 	<ul style="list-style-type: none"> use some religious words and phrases to recognise and name features of religious traditions talk about the way that religious beliefs might influence the way a person behaves 	<ul style="list-style-type: none"> notice and show curiosity about people and how they live their lives 	<ul style="list-style-type: none"> ask questions
	content (Islam)	<ul style="list-style-type: none"> know that Muslims believe in one God (Allah) know that Muslims believe the world was created by God talk about why Muslims might value the natural world 	<ul style="list-style-type: none"> know that Islam teaches that humans should be caretakers (stewards/Khalifahs) of the planet suggest how Muslims might show respect for God by caring for the natural world 	<ul style="list-style-type: none"> talk about their own experiences and feelings about the natural world and what they have noticed about the way that humans treat it 	<ul style="list-style-type: none"> reflect on how they treat the natural world – and if they have a duty to look after it
		knowing about and understanding religions and worldviews		expressing and communicating ideas related to religions and worldviews	
Lancashire Field of enquiry		Beliefs and values	Living Religious Traditions	Shared Human Experience	Search for Personal Meaning



SACRE NEWSLETTER SPRING 2018

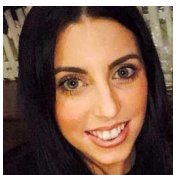
Needing Help?

Finding the Agreed Syllabus a challenge? Not sure how to assess in RE? Needing to increase subject knowledge of a specific religion? Wanting to raise the profile of RE in your school? Committed to developing the effectiveness of the subject leader for Religious Education?

There are now RE Associate Consultants on hand to help!



Joanne Harris is an experienced teacher of RE and Head of Department at Broughton High School. She has been a co-opted member of Lancashire SACRE for several years, representing secondary teachers, and was involved with the revision of the Lancashire Agreed Syllabus for 2016. She is an active NATRE member.



Nicola McDermott is Head of Religious Studies, PSHE, Citizenship and Community Studies at Penwortham Girls' High School. She has experience in developing secure systems to assess religious education and is committed to ensuring that quality RE is commonplace for all pupils, in all key stages, across the county.



Sonia Brooks is an experienced teacher of RE and Humanities at Marsden Heights Community College. She is an experienced examiner, has been a member of the Lancashire network group for many years and was involved with creating exemplar material for the revision of the 2016 Lancashire Agreed Syllabus.

Our consultants can offer 1:1 support for individual teachers and school based INSET in addition to running marketed courses. Normal consultancy rates apply.

To make an enquiry please contact: advisory.support@lancashire.gov.uk

Holocaust Memorial Day

Holocaust Memorial Day (HMD) (27 January) is a national commemoration day in the United Kingdom dedicated to the remembrance of those who suffered in The **Holocaust**. The chosen date is the anniversary of the liberation of [Auschwitz concentration camp](#) by the [Soviet Union](#) in 1945.

On Monday 11th December Holocaust Survivor Joanne Millan visited Penwortham Girls High School. She spoke to the whole of year 9 about her experiences during the Holocaust – it was a very moving experience for everyone and the pupils appreciated the time she took to travel from London.

<http://hmd.org.uk/>



Do you want your pupils to:

- Foster understanding of Identity, Diversity, Community, Equality
- Support Spiritual, Moral, Social and Cultural development of pupils
- Promote achievement
- Develop social skills
- Increase respect for others, self-confidence, self-efficacy
- Increase knowledge and understanding of complex issues and willingness to voice opinions and listen to others

Then join the Faith Centre School Linking Programme!
For further information email:

afraisab.anwar@lancashire.gov.uk

British Values audit

How does your School promote Fundamental British Values?

How prepared are your pupils for life in modern and diverse Britain?

Does your school demonstrate the values through the life and ethos of the school?

What are the strengths and /or areas for development around this duty for your school?

To carry out a self-review contact the Faith Centre:

afraasiab.anwar@lancashire.gov.uk / Tel: 01282 682275

REQM

- Are you proud of the RE provision in your school? Do you want it to be recognised?
- Do learners in your school have high quality RE?
- How does RE contribute to whole school improvement?
- Do you need to self-evaluate the quality of RE teaching in your school?

Take a look at the materials on:

<http://reqm.org/>

Spring 2018

Farmington Scholarships

Applications for the 2018/19 Farmington Scholarships are now open. These are Scholarships available to teachers of religious education and associated subjects in UK secondary, primary, and special needs schools. Head teachers who wish to undertake research into either religious education or values education are also eligible to apply.

Scholarships cover the cost of tuition, essential local travel and, by negotiation with the school, the salary of a replacement teacher up to point 6 of the main pay scale. Scholarships last for a maximum of 30 days and can either be taken at a local university (we have links with 15 throughout England, Scotland, Wales and Northern Ireland) or can be home-based with a local tutor

<http://www.farmington.ac.uk/index.php/farmington-scholarships/>

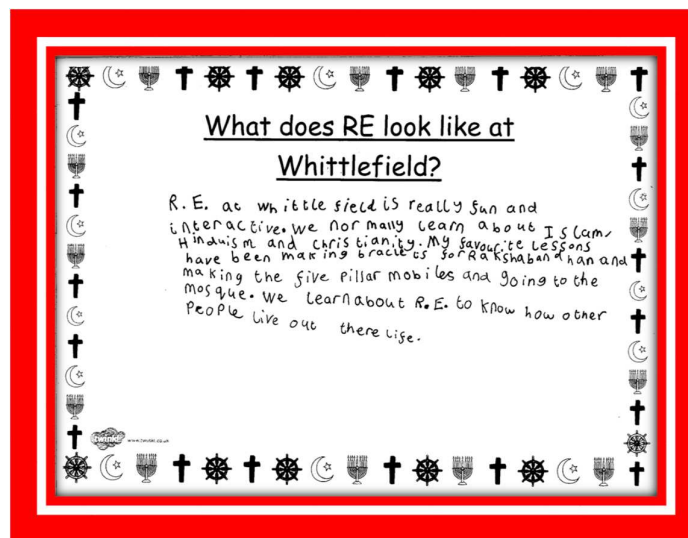
Spotlight on RE around the county

Whittlefield Community Primary School, Burnley

County Councilor Sobia Malik and John Wilson, members of SACRE, visited Whittlefield Primary School in Burnley in order to find out about the importance of RE in the school. RE plays an essential part in ensuring that Whittlefield is at the heart of its community by providing children with knowledge and understanding of the religious communities in Burnley. Pupils have visited local churches and mosques and talked with representatives of different religions. This has given them perceptive insights into religious beliefs, values and practices. Their deep thoughts and unbridled enthusiasm conveyed the impact of creativity at the heart of teaching and learning. The headteacher, Helen Kershaw, praised the work of Amy Hartley, who teaches most of the RE. Amy has taken advantage of the training courses and conferences organized by Lancashire, especially since the launch of the revised syllabus. It was good for the visitors to observe how children are benefiting from recent developments at both County and school levels.



Mark Noonan -Year 6, Freddie Whitfield - Year 4, Maisy Connolly-Lovat - Year 4, Khia Doe - Year 3,
Amy Hartley - Higher Level Teaching Assistant and Helen Kershaw (headteacher) SACRE representatives
John Wilson and Cllr Sobia Malik.



Spring 2018



The **BIG RE NEWS** is the publication of the **Commission on Religious Education's Interim Report 'Religious Education for All'**

The commissioners have made recommendations relating to 4 areas:

- *A National Entitlement to Religious Education*
- *How to hold schools to account for the provision and quality of Religious Education.*
- *A national plan to improve the teaching of Religious Education*
- *How to renew and expand the role of the Standing Advisory Council on Religious Education (SACRE)*

Definitely worth a read.

<http://www.commissiononre.org.uk/religious-education-for-all-commission-interim-report/>



You may also have seen the REC/NATRE '**State of the Nation' RE Report** published earlier in September, which paints a worrying picture of the current state of Religious Education in England.

Are you fulfilling your statutory duties in relation to the teaching of Religious Education?

"RE knowledge is vital in ensuring all school leavers go into the world of work and beyond, understanding the differences, identifying distortions and being part of the broader change needed to ensure communities are cohesive and well-integrated for future generations."

<https://www.natre.org.uk/news/latest-news/800-000-secondary-pupils-lose-out-on-religious-literacy/>

The Westhill Awards

The Westhill/NASACRE Awards encourage schools to engage with diversity through projects which will generate compelling learning experiences in RE for young people, relevant to today's context. Each year grants of up to £4,000 have been awarded to support suitable projects submitted by schools through their SACREs. The Awards develop creative engagement among young people and build up a bank of ideas and good practice for others to use in their own ventures, to the benefit of their locality and society more generally.

For information on how to apply and to see successful past awards see:

<http://www.nasacre.org.uk/westhill-nasacre-awards>

Spring 2018

Pupil Voice

Year 8 Gifted and Talented RE day

80 year 8 students from a range of Lancashire schools attended a pupil conference on the theme of 'Good and Evil; Hope and Despair'. The event was kindly hosted by Penwortham Girls' High School and led by Lat Blaylock of RE Today. In the morning, students worked in mixed groups thinking about some of the questions raised by this topic, considering a range of religious and philosophical responses and discussing their own personal beliefs and values. In the afternoon they moved on to creating an art project in response to one of the themes. There were some great ideas from the young people, demonstrating the importance of giving students opportunities to think and talk about life's big questions.

Schools involved were: Ashton Community Science College, Broughton High School, Carnforth High School, Marsden Heights Community College, Penwortham Girls' High School, Rhyddings Business and Enterprise School and Unity College Burnley.

Thanks to all the teachers and students involved.



Useful Websites

Have a look at some of these websites, they're full of useful information and exciting ideas. Why not pass them on to your colleagues?

www.retoday.org.uk

www.natre.org.uk

www.reonline.org.uk

<http://pof.reonline.org.uk>

<http://www.bbc.co.uk/education>

<http://www.cleo.net.uk/index.php>

Lancashire SACREs Annual Report can be accessed via the RE website. Follow this link:

http://www.lancsngfl.ac.uk/curriculum/re/index.php?category_id=79

We are listening.....

As the result of the RE Consultation our RE Consultants are currently planning courses on:

RE assessment – 'securing judgements within each religion'

Teaching Islam through the Field of Enquiry.

Watch the LPDS site for details.

NATRE affiliated local group

The Central Lancs network (secondary) meet 4 times a year to support one another and share ideas and resources. Our meetings are relaxed and friendly - newcomers are always welcome. We usually meet in schools, but occasionally at places of worship. Some meetings have a specific focus such as GCSE or assessment, others are run 'Teachmeet' style with everyone bringing along a resource to share.

If you would like to be added to my mailing list and receive information about these meetings, please let me know: email

harrisj@broughtonhigh.co.uk
or @JoanneH_RE on twitter

See here for more information about NATRE affiliated local groups

<https://www.natre.org.uk/about>

Religious Education and Parent Power

Many leaders and teachers will encounter parents wishing to withdraw their children from assemblies and RE lessons for religious reasons. A short survey aims to understand this process, and how it is handled by schools across the country. It is hoped that the data will inform the RE Council Commission's report and policy recommendations.

To complete the survey, please go to:

www.hope.ac.uk/resurvey

Have you seen.....

My Life My Religion

An animated A to Z guide for pupils aged 11-14 that explores and introduces a variety of religious topics. Alongside each film, there is more information about the content and suggestions of how it could be used in the classroom.

<http://www.bbc.co.uk/programmes/b05pc1c9/clips>

A to Z of Religion and Beliefs

An animated A to Z guide for pupils aged 11-14 that explores and introduces a variety of religious topics. Alongside each film, there is more information about the content and suggestions of how it could be used in the classroom.

<http://www.bbc.co.uk/programmes/articles/3IKZp31jBVJ2v3C2h1V03kz/a-to-z-of-religion-and-beliefs>

Future training opportunities now live on LPDS.

LAT Blaylock supported by our RE consultants is running a series of 4 courses.

"Better RE in Lancashire: Training for teachers and subject leaders"

Lancashire SACRE wants to provide opportunities for teachers of RE in all our primary schools to:

- Understand the characteristics of good quality teaching, learning and assessment in RE for pupils aged 4-11
- Experience the inspiration, depth and potential of RE through diverse learning methods and examples from many different religions and beliefs
- Enable pupils aged 4-11 to enjoy and learn through links between RE and the expressive arts
- Use the Agreed Syllabus effectively to set high standards and achieve good outcomes for all

Day 1: Better RE: planning for effective lessons Pedagogy in action

Day 2: Methods to make RE exciting for pupils and teachers

Day 3: Assessment in RE

Day 4: Pupil conference for Year 5

Please see course references **REL 304, REL305, REL306 and REL307**

Spring 2018

In January, around 20 secondary teachers of RE from across Lancashire attended an afternoon with Lat Blaylock looking at ideas for teaching the 1-9 Religious Studies GCSE. The course was a great success and left all involved feeling more confident in their subject knowledge and inspired to tackle the challenges of the new specifications. Feedback from those who attended was very positive, describing the day as "really useful and purposeful", "absolutely brilliant" and "amazing - made me really think about how I am currently teaching and what I need to do differently". The best feedback though was from an NQT who not only said how helpful the course had been, but also how good it had been to get together with a group of supportive and welcoming colleagues from across the county.



If you are doing something exciting in RE or would like to share your approach to delivering the syllabus please contact: advisory.support@lancashire.gov.uk

Alternatively send your photos and short text to: @LancsSACRE

Ramadan: Exams and Tests, 2018

Information for schools and colleges

This paper is relevant to leaders in primary, secondary and tertiary schools and colleges, together with those involved in administering public examinations including GCSE, GCE AS and A levels, and national curriculum tests (SATs). There are also safeguarding implications for students considering how to observe Ramadan, therefore this will affect all teaching staff, and all staff engaged in the delivery of exams and tests over the summer.

ASCL has worked with imams, Islamic scholars, experts, Muslim chaplains in the education sector and education leaders (see Section 7 for a list of endorsers) to produce this information for school and college leaders so they may initiate discussions with Muslim students on how best they can fulfil their Islamic obligations during Ramadan, including the obligation to perform well in their exams and tests.

The intention of this paper is to provide information and practical advice for schools and colleges; ASCL does not endorse any particular interpretation of Islamic law or practice. This paper may also be used as a positive opportunity to engage with students, enabling them to make decisions for themselves.

Section 1 Overview

Section 2 Ramadan: exams and tests, 2018

Section 3 Devotion, fasting and health during Ramadan

Section 4 Ramadan and performance

Section 5 Practical advice for schools and colleges during fasting

Section 6 Further information

Section 7 List of endorsers

Section 8 Appendices

1 Overview

There is a wide and diverse range of possible interpretations of Islamic law. Scholars differ in their opinions on what age Muslims become obliged to fast, how long they should fast for and the legitimate exemptions. In this paper we have tried to present various positions from which parents, carers, and young people can draw their practice, rather than one Islamic answer.

In 2018, Ramadan, exams and tests all fall within the same period. Ramadan is predicted to start around 17 May and will end around 14-15 June. This year, Eid al-Fitr festivities will be on either 15 or 16 June. External exams will start as usual in early May and continue until the end of June. Primary school SATs will, as usual, take place in May with KS2 SATs between 14-17 May. The situation where Ramadan coincides with exams and tests is likely to continue until 2019/2020. Also, Eid in 2021 will fall in KS2 test week. This year, statutory tests in primary schools also coincide with Ramadan for the first time.

No child under the age of puberty is obliged or expected to fast. Younger children may do a partial fast, but this should be in consultation with and under the supervision of parents, carers, and schools.

The combination of long days, higher temperatures, and exams and tests will put extra pressure on young Muslims, however they decide to observe Ramadan.

Observing Ramadan may bring many benefits to individuals and communities, but also has the potential to cause the individual temporary hardship through hunger and lack of liquids during fasting hours which may impact on physical wellbeing and cognitive performance.

Young Muslims and families, particularly those sitting exams and tests this summer, will need to balance their obligations as Muslims with their studies and the importance of exams and tests for their future, noting that the pursuit of education is also a religious and moral duty for Muslims of both genders. This is also alongside any other relevant factors when deciding how to observe Ramadan this year.

There was agreement from the imams, Islamic scholars, experts, chaplains and leaders we consulted that it is essential schools and colleges help support dialogue with Muslim students and families. Muslim students, their families, and schools and colleges should be aware that there is a wide and diverse range of opinions on how to observe Ramadan and from what age.

Age at which fasting is obligated or recommended

Fasting is only obligatory under Islamic tradition when a child becomes an adult. However, jurists differ over when this is¹. It is recommended for children to practise shorter and partial fasts in order to train them for the full fasting when they become adults.

Parents and carers should be made aware of the following points of view to facilitate their decision-making:

- The 'biological maturity' view: children become adults when they reach physical or biological maturity, that is, puberty. According to this view, children are expected to fast at the age of 15, possibly earlier.
- The 'intellectual maturity' view: children become adults upon attaining intellectual maturity in addition to biological maturity. According to this view, the expectation to fast will occur at some point between the ages of 16-19. Fasting, including partial fasting, is only recommended before this.

Children in primary schools are therefore considered too young to observe the full fast. They may, however, wish to practise a partial fast which is best done under the supervision of their family or carers outside school hours. For more information, see Section 4.

Unless there are legitimate safeguarding concerns, schools and colleges should not dictate to children who are considered old enough, or their families, how they observe Ramadan as this is a personal decision. Children and families should be informed of the flexibility Islamic Law offers to delay or exempt themselves from fasting and late night prayers if they believe their performance in exams and tests could be affected.

Islam encourages critical reasoning and while individuals may seek advice from religious leaders, they have the right to make their own decision. It is intended that the information in this paper will be used as a positive opportunity for engagement with students to make these important decisions for themselves.

1 Wahbah al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuhu* [Islamic Jurisprudence and Its Evidential Bases]

2 Ramadan: exams and tests, 2018

Ramadan is the ninth month in the Islamic calendar. It is a 29-30 day period of prayer, fasting, self-control, charity-giving and goodwill to others. Ramadan is a time of self-reflection, increased religious devotion and self-control over the need to eat and drink during daylight hours. Fasting during Ramadan (which includes drinking no water), is one of the Five Pillars (fundamental religious duties) of Islam. Those fasting are recommended to have one meal (*suhur*) just before sunrise and an evening meal (*iftar*) after sunset during Ramadan. Muslims are encouraged to think of cleansing the whole self, through prayer and reflection throughout the day which can have a positive impact on individuals, familial and wider social relations

Ramadan is observed by Muslims across the world. Observing Ramadan has the potential to offer individuals many benefits as well as the potential to cause temporary physical hardship during the day. Each person will be affected in different ways, to different degrees and at different times in their lives. Some of the possible benefits include:

- feeling closer to God
- learning to exercise greater self-control
- establishing a healthier lifestyle and better habits
- greater feelings of peace, tranquillity and self-satisfaction spiritually
- the opportunity to establish better relationships with self and others

Ramadan also offers an opportunity to strengthen family and community ties through congregational prayer and celebration. Alongside these possible benefits, observing the fast and late-night prayers may also create less desirable consequences for some people, such as tiredness, low energy, dehydration, reduced focus, memory or concentration. This is of particular concern in the next few years when Ramadan falls in the summer in the UK, and for Muslim students who are scheduled to sit exams and tests during Ramadan.

Ramadan, 2018

Ramadan has a 33-year cycle and shifts backwards by approximately 11 days every year as determined by the lunar cycle. In 2018, Ramadan is predicted to start around 17 May and to end around 15 June (see Appendix 2 for details).

In 2018, Ramadan coincides with the UK exam season and will have one of the longest average fasting hours in the northern hemisphere during the 33-year cycle (2016 being the longest). 2016, was the first time Ramadan had clashed with exams and tests in the UK since the 1980s, this is likely to continue until 2019/20.

Young Muslims and their families, particularly those sitting exams and tests this summer, will need to take into consideration the impact on their studies and the importance of exams and tests for their future, as well as any other relevant factors (such as health considerations), when deciding how they will observe Ramadan this year. There is no doubt that Ramadan falling during the exam season will put extra pressure on young Muslims, whatever decision they make, especially with the length of the fast over the next few years. They should be made aware that there is a wide and diverse range of opinions on how to observe Ramadan and from what age, which give the necessary allowances for them to perform to the best of their ability in exams and tests.

Eid al-Fitr 2018

Eid al-Fitr is the one of the most important festivals in the Islamic calendar and was started by the Prophet Muhammad himself. It is also known as 'The Feast of Breaking the Fast' and is celebrated by Muslims to mark

the end of Ramadan. In 2018, the Eid al-Fitr festivities are likely to be on Saturday 16 June. School and college leaders should be aware of the importance of this day and the fact that Muslim children and their families will be attending festivities.

Eid ul-Adha and GCSE results day 2018

Note also that in 2018, the four-day celebration of Eid ul-Adha, another important festival in the Muslim calendar, will include GCSE results day on Thursday 23 August. This means that many Muslim students will be at the Mosque for prayers on the morning of the 23rd. This day is also a time when they may visit family and friends. In the morning of GCSE results day schools may therefore want to consider either gaining consent to post results to students affected or to enable collection of results at school a little later in the day.

Safeguarding issues

If there are concerns about an individual child, schools have an overriding safeguarding duty and should apply judgement and common sense on a case-by-case basis. Safeguarding and promoting the welfare of children is defined in the DfE's statutory guidance *Keeping Children Safe in Education*, as:

"...protecting children from maltreatment; preventing impairment of children's health or development; ensuring that children grow up in circumstances consistent with the provision of safe and effective care; and taking action to enable all children to have the best outcomes."

If the school notices signs of dehydration or exhaustion then the child should be asked if they are fasting and advised to terminate the fast immediately by drinking some water. They can be reassured that in this situation, Islamic rulings allow them to break their fast and make it up later.

The imams, Islamic scholars, experts, chaplains and leaders we consulted said that while some children and young people want to fast, there are occasions when peers or others put pressure on them to do so. Further, some young people may feel guilty even though they feel that it is not in their best interests to fast, while others may want to fast because they do not want to miss out on the rewards of Ramadan.

Schools should be aware of these possibilities and apply judgement to determine where safeguarding or wellbeing issues arise.

External examinations 2018

In 2018, external GCSE, GCE AS, and A level exams will start, as usual, in early May and continue until the end of June. Primary school tests and public exams, such as the International Baccalaureate, iGCSE and vocational and technical qualification assessments, will also fall within this period.

The common timetabling of GCSE, GCE AS, and A level examinations is collectively coordinated by the awarding bodies through their representative body the Joint Council for Qualifications (JCQ). Each year the exam timetable is finalised a year ahead after consultation with schools and colleges, exam boards and other stakeholders². The summer 2018 timetable was finalised in May 2017 following such consultation. The window in which GCSE and A level examinations are to be taken is at the same time in the academic calendar as it was in 2017. A range of issues are taken into account to ensure the timetable is fair to all pupils.

School and college leaders should look carefully at the advice and guidance about exam delivery from the individual exam boards and consider the suggestions raised in Section 5 to help ease the pressure on Muslim students who are fasting.

² Ofqual Equality Impact analysis report 2013 also considered the potential impact on fasting students at GCSE; https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/529391/2013-11-01_01-equality-analysis-report-on-reforms-to-gcses-from.pdf and at A level <http://webarchive.nationalarchives.gov.uk/20141031163546/http://ofqual.gov.uk/documents/equality-impact-assessment-on-the-a-level-decisions/>



Examination boards have the discretion to consider each student's situation on an individual basis and may be able to give special consideration in some cases, such as illness³.

For primary age pupils, Key Stage 1 tests which are taken in Year 2 must be administered during May. Key Stage 2 tests taken in Year 6 are timetabled from Monday 14 May to Thursday 17 May, with timetable variations available until Thursday 24 May for pupils absent on scheduled test days.

Diversity within Islamic law and ethics (Shari'ah)

The Islamic scholars we consulted made it clear that a key feature of Islam is the diversity of possible interpretations of Islamic law. Islam, like most major religions, has a pluralist tradition and is composed of a wide range of interpretations. This plurality is considered a strength and Muslim traditions evolve and can respond to new issues that emerge. Reasoning is encouraged and this has allowed different schools of Islamic law to flourish. Islam encourages all Muslims to engage in critical reasoning and to turn to local imams and scholars for further guidance.

Achieving what is good and protecting from what is harmful is an ultimate underpinning philosophy of Islamic law. While there are key principles on which most Muslims agree, such as the importance of fasting (*sawm*) and prayers (*Salah*), details vary from one school of law to another.

This means that when there are competing views, an individual is at liberty to decide what is best for themselves and their family.

An example of diversity in interpretation can be found in the geographical distances that entitle the traveller to break their fast during Ramadan. Different Islamic schools base their interpretation on different evidence which may include words of the prophet Muhammad (*hadith*) or verses of the Qur'an (themselves open to interpretation as they may have more than one meaning in the Arabic language; meaning is also dependent on the context in which it is used). To decide which meaning is intended in the evidence, scholars use different methods to reach their own independent reasoning (*ijtihad*).

The importance of education in Islamic law

The pursuit of education is a religious and moral duty for all Muslim students of both genders. There are many references in the Qur'an and the *hadith* which urge believers to gain knowledge. For example, "Seeking knowledge is compulsory for every Muslim, man and woman." (*hadith*). A favourite supplication of the Prophet was, 'O Lord, increase me in knowledge.' (Qur'an 20:114)

Al-Bukhari attributes a tradition to the Prophet which says that the disappearance of knowledge and the absence of scholars from society would spell the demise of civilisation. For Muslims, the ultimate goal is to seek God through knowledge, including learning how to deal effectively and knowledgeably with this world. Muslim students, like all students, will want to do as well as they possibly can in their examinations.

Grades attained at GCSE and A level are critical to the further education and career prospects of young people. Due to the importance of these grades, young people sitting exams and tests will need to seriously and thoughtfully take their future and their studies into account, alongside their previous experiences of Ramadan when deciding how they will observe Ramadan this year. Young people should be made aware that Islam does not require them to put their futures in jeopardy.

³ See <http://www.jcq.org.uk/exams-office/access-arrangements-and-special-consideration/regulations-and-guidance> for more information

3 Devotion, fasting and health during Ramadan

Devotion and prayers

Sleep deprivation may be a concern for children and young people during Ramadan, even for those under the age of puberty or who, for another reason, are not fasting because they may be celebrating with their families.

Muslims are encouraged to recite as much of the Qur'an as possible, especially during Ramadan. Many Muslims listen to the entire Qur'an being recited over the nights of Ramadan in special prayers known as tarawih which are held in mosques and finish late at night. Many families invite family and friends to share the evening meal to break the fast (*iftar*). It is important for schools to be aware of this social aspect of Ramadan which may also lead to late nights for children.

The last third of Ramadan is considered to be an especially holy period because this is when the first verses of the Qur'an were revealed to the Prophet. Some Muslims like to observe *I'tikaf* in the mosque during the last ten nights of Ramadan. *I'tikaf* is similar to a retreat in the mosque where the person leaves behind all worldly matters and devotes all their time to praying, studying and engaging in worship. A special night, *Laylat al-Qadr* (Night of Power), is believed to fall on the 27th night of Ramadan. Many try to stay up all night in worship and prayer. It is also possible that this night could be on any of the odd nights of the month.

Students who have important exams and tests should be advised not to spend all night praying to avoid tiredness. Students will not be able to perform the full *I'tikaf* due to attending school, but shorter *I'tikaf* is encouraged and may occur on a weekend so as not to interfere with school and exams and tests.

Children and their parents or carers should be informed that extra devotions in Ramadan are voluntary; whereas for a child or young person to perform well in exams and tests given their consequences, is obligatory.

Fasting and health

Length of fast

According to the Qur'an, traditional Islamic fasting timing is dawn to sunset, which averages out at just under 14 hours all over the earth as Ramadan cycles through the entire year in a 33-year cycle (although a few authorities allow sunrise to sunset, averaging 12 hours all over the earth). Most mosques in the UK begin fasting one to two hours before sunrise since dawn cannot be ascertained easily. Problems may arise when Ramadan falls in summer in high latitudes areas such as the UK (defined by Shaykh Mustafa al-Zarqa as over 45 degrees latitude⁴), because in summer, dawn to sunset fasting reaches 18-21 hours⁵. Islamic jurists differ on timing of fasting hours; the majority say dawn to sunset but there is a minority of jurists who limit the fasting timings to a maximum of 12-16 hours, wherever one is in the world.

Possible solutions: Fixed-length fasting

The Al-Mahdi Institute (Birmingham, UK) hosted a scholarly workshop in 2013 entitled The Practice of Fasting (Sawm) In the Modern World. Scholars at the workshop agreed that Muslims residing at high latitudes of the world should fast a 'normal' day's length. As for what constitutes a 'normal' day, the opinions of the scholars ranged from 14 hours to 16.5 hours⁶.

4 Includes Northern Europe and most of Western Europe. Major exceptions; Spain, Southern France, Italy, Greece.

5 Note: "Dawn" and its astronomical reverse, "white twilight," are calculated variously using 12, 15 or 18 degrees of the sun's depression below the horizons. During the summer, and depending on the latitude (how northerly you are) in the UK, the distinction between "white twilight" and "dawn" disappears, so that even beginning the fast at 2am or 1am (midnight BST) is a matter of jurisprudential judgment (ijtihad).

6 For more information, see <http://almahdi.edu/the-practice-of-fasting-sawm-in-the-modern-world>

Following the timings of Mecca/Makkah and Medina/Madinah

A number of classical jurists have argued that in extreme latitudes, people could follow the approximate timings of Mecca/Makkah or Medina/Madinah, where the dawn-to-sunset fasting hours vary between 12 and 16 hours over the year. This ruling has been revived since the 20th century and endorsed by various jurists.

The imams, Islamic scholars, experts, chaplains and leaders we consulted were agreed that there is a pressing need for UK-based religious authorities to collectively discuss this issue and recommend solutions for Muslim communities. In the absence of such guidance, ASCL has consulted as far as possible, putting the welfare and education of UK schoolchildren first.

The NHS says: *“Fasting during the month of Ramadan can be good for your health if it’s done correctly... When the body is starved of food, it starts to burn fat so that it can make energy. This can lead to weight loss. However, if you fast for too long your body will eventually start breaking down muscle protein for energy, which is unhealthy.”*⁷

Muslim scholars agree that if there is danger to an individual’s health, it is permitted for them to break their fast, and indeed they should do so immediately.

Schools and colleges also have a safeguarding responsibility to the children and young people in their care and will need to keep a close eye on students who may be fasting. If a student seems unwell or an adverse incident occurs, for example a student faints or collapses, the situation should be dealt with in the usual way through providing appropriate medical assistance, including the administering of medicines or giving water to drink.

Few scientific studies have addressed the general health implications of fasting (positive or negative), especially long-period fasts, in any systematic way. Limited studies are indicative of possible negative health effects of long-period fasting, especially for certain groups of people, including students taking long exams and tests^{8, 9}.

The Department of Health has produced *Healthy Ramadan*, a guide to healthy fasting during Ramadan. The guidance warns about the need to drink enough water before fasting to avoid dehydration. Poor hydration can be made worse by weather conditions and everyday activities such as walking. It recommends a healthy diet from all food groups. The NHS guide says: *“If you produce very little or no urine, feel disoriented and confused, or faint due to dehydration, you must stop fasting and have a drink of water or other fluid. Islam doesn’t require you to harm yourself in fulfilling the fast.”*

4 Ramadan and performance

Fasting and staying up late for prayers may affect memory, focus, concentration and academic performance. There is a lot of clear research about the effects of hydration, dehydration and nutrition on performance but a paucity of research specific to students observing Ramadan. A small pilot study in 2016 in Saudi Arabia¹⁰ seems to have mixed findings. While an older Dutch study found that students fasting during Ramadan may be

7 <http://www.nhs.uk/Livewell/Healthyr Ramadan/Pages/fastingandhealth.aspx>

8 Karim Meziane and Nidhal Guessoum, *The Determination of Islamic Fasting and Prayer Times at High-Latitude Locations: Historical Review and New Astronomical Solutions*, *Archaeoastronomy*, University of Texas Press, XXII:94-109, 2009

9 See also Aadil (2004), Leiper and Molla (2003), Toda and Morimoto (2004) and Fazel (1998)

10 Fasting in Ramadan Affects Cognitive and Physiological Function in Normal Subjects (Pilot Study) http://scholar.google.co.uk/scholar_url?url=http%3A%2F%2Ffile.scirp.org%2Fpdf%2FNM_2016060214434259.

disadvantaged in their exam performance¹¹ and another study found that students reported reduced activity, study desire and concentration ability when observing Ramadan¹².

Anecdotally, some Muslim pupils say that fasting enhances their performance, particularly if they have been used to it for some years. There is huge enthusiasm for fasting and some young people, who have made a positive decision to fast, say they feel energised during Ramadan.

Sleep deprivation should also be taken into account and may be the biggest factor affecting performance for children and young people including those who are both fasting and observing prayers at night, as well as those too young to fast but who are celebrating with their families.

‘Hardship’ exemptions

Students revising for and taking exams and tests may be exempt from fasting according to some scholars. However, they are unanimous on the exemption for:

- those who are ill or on long term medication
- those who are travelling long distances
- girls who are on their period
- those with mental disabilities
- the old or weak
- breastfeeding or pregnant women

Illness and travelling (that cause hardship) are explicitly mentioned in the Qur’an (2:184) as reasons to break the fast and make it up later. Hardship is an established principle allowing people to defer or skip fasting. Specific examples of people who fall into this category have been widely discussed in the *tafsir* and *fiqh* literature (Qur’an-exegesis and jurisprudence).

Verse 2:184 of the Qur’an says that those who are unable to fast can feed the poor instead. Muslims who cannot fast can use this exemption to still observe Ramadan in a legitimate way.

Do students taking GCSEs and A levels, fall into the category of ‘hardship’?

Some Muslim jurists allow students who are experiencing hardship to break their fast during Ramadan (and make up the days later), if it affects their ability to revise and study for important exams and tests. The imams, Islamic scholars, experts, chaplains and leaders we consulted thought that sitting important examinations can be an exemption from fasting if a student fears that fasting will affect his or her performance adversely.

Should schools ask children if they are fasting?

Positive dialogue and relationships between staff and students are key here and the answer to this question will depend on the individual circumstances for each child, particularly their age, understanding and any concerns there are about their health and wellbeing.

¹¹ Ramadan, fasting and educational outcomes Hessel Oosterbeek Bas van der and Klaauw. This Dutch study indicated that Muslim university students in a non-Muslim environment are disadvantaged in a way they probably would not be in a Muslim environment where teaching and exam schedules are adjusted to the holy days of Islam.

¹² Daily practices, study performance and health during the Ramadan fast. Afifi 1997 This study explored the effect of Ramadan fasting on the daily life and performance of 265 university students and found over 50% of students observing Ramadan reported reduced activity, study desire and concentration ability. <http://www.ncbi.nlm.nih.gov/pubmed/9375486>

Primary schools: no child under the age of puberty is obliged or should be expected to fast. The imams, Islamic scholars, experts, chaplains and leaders we consulted felt, however, that many young children may want to do a partial fast, which is best done under parental supervision after school hours. If primary children are fasting during school hours, teachers and staff do need to know so that they can safeguard against any risk to health.

Secondary schools and colleges: A sensitive approach is required and schools should be cautious about asking students whether they are fasting or not. Asking children may be counterproductive and could be embarrassing for female students who may be on their period. Schools should, however, know which of their pupils are fasting and to avoid any embarrassment we recommend that schools ask parents and carers to let them know if their child is fasting. If a child presents with a health problem, it is appropriate to ask them if they are fasting.

5 Practical advice for schools during fasting

- Inform pupils of the allowances Islam gives for them to break the fast and make it up later if they feel fasting will in any way jeopardise their performance.
- Fasting pupils will not be in the canteen and will have plenty of spare time to pass during the lunch hour. It would be desirable to provide them with a supervised, quiet space to rest.
- Running revision lessons in cooler classrooms during hot weather will benefit all candidates.
- Discuss with students whether they would prefer revision lessons to be in the morning or afternoon¹³.
- Those on free school meals are still entitled to a meal. Schools should consider putting a bag together for students to take home.
- Any students not fasting for the reasons stated in Section 4, particularly girls on their period, should be provided with a space or area to eat where they feel comfortable.
- Fasting students are able to take part in physical activities but may need to reduce their level of activity. Schools may wish to plan alternative, less strenuous activities during PE or grant exemptions for some fasting pupils and should apply judgement and common sense on a case-by-case basis.
- Show sensitivity when arranging official celebrations for graduation or the end of exams and tests.
- School and college leaders will also want to consider the possible impact fasting and late night prayers during Ramadan may have on Muslim children when setting dates for other activities, such as sports days, trips and celebrations.

Exam rooms and halls

- Invigilators are advised to refrain from suggesting to students to have a 'tiny sip of water' for those fasting. This is not allowed unless there is concern that they may be suffering from dehydration.
- Good examination room management during hot weather will benefit all candidates; ensure that exam rooms are shaded, ensure fans and sufficient bottles of water are available. If possible, provide an outside shaded area and/or a cool, quiet room for students to use between exams and tests.
- If a student taking an exam is showing any signs that they may be dehydrated, such as a headache or drowsiness, they should be advised to terminate the fast immediately by drinking some water. They can be reassured that in this situation Islamic rulings allow them to break and make it up later.

¹³As with examinations it is not clear whether morning or afternoon revision lessons are preferable. A later start may be preferable as it allows pupils to sleep longer after late night prayers and the morning meal.

- Invigilators do need to keep a close eye on all students to help avoid any disruption to other students not involved in this activity.
- Provide a room(s), where appropriate, for prayers near exam locations.

GCSE results day and Eid ul-Adha 2018

- In 2018, the celebration of Eid ul-Adha and GCSE results fall on Thursday 23 August. Schools should consider either gaining consent to post results to students affected or to enable collection of results at school a little later on this day so that Muslim students can attend Mosque in the morning.

6 Further information

DfE, *Keeping Children Safe in Education*

www.gov.uk/government/publications/keeping-children-safe-in-education--2

NHS, *Healthy Ramadan*

www.nhs.uk/livewell/healthylamadan/Pages/healthylamadanhome.aspx

7 List of endorsers

The imams, Islamic scholars, experts, Muslim chaplains in the education sector and leaders listed below agree that school and college leaders, teachers, Muslim children, young people and their parents or carers need the information contained in this information paper to enable them to make informed decisions about how to fulfil their Islamic obligations by observing Ramadan and doing as well as they possibly can in their public examinations.

It should be noted that there was diversity of opinion within the group, particularly in respect of the legitimacy of shorter fasting hours. Their endorsement here does not mean that they are aligned with every part of this paper.

Dr Shaykh Salah al-Ansari, Heythrop College

Imam Mohammad Asad, Association of Muslim Supplementary Schools

Kalsoom Bashir, Muslim Chaplain at Bristol University

Dr Hashim Bata, Research Fellow and Member of Al Mahdi Institute Education and Research Board

Abdul Chohan, Founder The Olive Tree School, UK

Ashfaque Chowdhury, Chair, The Association of Muslim Schools

Imam Irfan Chishti, MBE, Manchester Central Mosque, Co-founder Me&You Education

Maurice Irfan Coles, CEO, The CoED Foundation, former director of Islam and Citizenship Education Project

Sajid Gulzar, Executive Headteacher and CEO, Prince Albert Community Trust (PACT)

Rabiha Hannan, Co-Founder of New Horizons in British Islam

Kamal Hanif OBE, Executive Principal, Waverley School, Birmingham

Andrew Harland, Chief Executive and Founder Member of the International Examinations Officers' Association (iEOA) Khola Hasan, Scholar Islamic Sharia Council and Imams Online

Sheikh Dr Usama Hasan, Imam and Astronomer, Quilliam Foundation

www.ascl.org.uk



(Imam Sheikh) Mohammad Ismail, The Muslim Chaplain and Member of SIIBS, The University of Sheffield and Lead Imam of Birmingham Central Mosque and Senior Member of Board of British Muslim Scholars

Tehmina Kazi, Policy and Advocacy Officer, Cork Equal and Sustainable Communities Alliance

Shabnam Khan, Executive Director, Education and Support Services VIP Minds

Imam Muhammad Sarfraz Madni, Assistant Headteacher and Director of Islamic Ethos, Al-Hijrah School Birmingham

Shaykh Ibrahim Mogra, imam, University of Leicester World Faiths Advisory Group member, Assistant Secretary General of The Muslim Council of Britain

Dr Farid Panjwani, Director of the Institute of Education Centre for Research & Evaluation in Muslim Education

Asgar Halim Rajput, Association of Muslim Chaplains in Education (AMCed)

Dr Mohammad Shahid Raza OBE, Chair, Mosques and Imams National Advisory Board (MINAB) Head Imam, Leicester Central Mosque, Leicester

Nasreen Rehman, Chair, British Muslims for Secular Democracy

Mawlana Sayyid Ali Raza Rizvi, Head of Ahlul Bayt Islamic Centre, London

Sir Iqbal Sacranie, Al-Risalah Education Trust, former Secretary General of the Muslim Council of Britain

Mohammad Imran Sulaman Al-Azhari, Leicester

Dr Matthew L N Wilkinson, Senior Research Fellow in Contemporary Islam, SOAS, University of London; Principal Investigator, 'Understanding Conversion to Islam in Prison'

Rukhsana Yaqoob, President, of the Muslim Teachers' Association on behalf of the Muslim Teachers Association

Anna Cole, chair and author, ASCL Parliamentary and Inclusion Specialist

8 Appendices

Appendix 1

Some relevant key Islamic principles

The primacy of mercy, compassion, justice, goodness and public welfare

“The Law is all about wisdom and achieving people’s welfare in this life and the afterlife. It is all about justice, mercy, wisdom, and good. Thus, any ruling that replaces justice with injustice, mercy with its opposite, common good with mischief, or wisdom with nonsense, is a ruling that does not belong to the Law, even if it is claimed to be so according to some interpretation.” Imam Ibn al-Qayyim of Damascus, 14th century CE, in *I’lam al-Muwaqqi’in*.

The obligation of ease (taysir) in the presence of hardship (mashaqqa)

“God wishes ease for you, not hardship” (2:185), a Qur’anic verse in the context of concessions related to the Ramadan fast.

The prohibition of harm (darar), including anything that corrupts the health of people, mental or physical, and their financial, social and spiritual welfare

For example, the Al-Azhar Fatwa Council (2010) stated that fasting for more than 18 hours constitutes harm, and cannot be supported by Islamic law.

The ‘blocking of means’ (sadd al-dharai’): taking steps to prevent harm, whether individual or social

The ‘opening of means’ (fath al-dharai’): taking steps to facilitate goodness, whether individual or social

Promoting public welfare (jalb al-masalih) and preventing public harm (dar’ al-mafasid)

The assessment of harm and benefits according to their level: harms and benefits should be weighed against each other, these will always lie on a spectrum.

Appendix 2: ASTRONOMICAL DATA

Ramadan dates 2018-2025 (approximately)

Based on Crescent Moon Visibility data for London from HMNAO's Websurf 2.0 website

(Moon Visibility is estimated on a scale of A-F. The following dates are based on the approximation that A-C represent a visible crescent moon; D-F represent an invisible moon.)

YEAR	Beginning of Ramadan	Eid al-Fitr
2018	17 May	16 June
2019	07 May	05 June
2020	25 April	25 May
2021	14 April	14 May
2022	03 April	02 May
2023	23 March (Spring equinox)	22 April
2024	12 March	10 April
2025	02 March	31 March

Examples of dawn/sunset timings for the UK (four UK capital cities), 2018

Dates used are: 17 May (1st Ramadan), 31 May (15th Ramadan) and 15 June (30th Ramadan)

Date	City	Dawn (18°)	Dawn (15°)	Dawn (12°)	Sunrise	Sunset	Fasting length (18°)	Fasting length (15°)	Fasting length (12°)
17 May	London	01:57	02:50	03:27	05:06	20:49	18:52	17:59	17:22
31 May		***	02:09	02:59	04:50	21:07	***	18:58	18:08
15 June		***	01:26	02:42	04:43	21:20	***	19:54	18:38
17 May	Edinburgh	***	***	02:47	04:57	21:23	***	***	18:36
31 May		***	***	01:35	04:36	21:46	***	***	20:11
15 June		***	***	***	04:26	22:01	***	***	***
17 May	Cardiff	02:10	03:02	03:39	05:18	21:01	18:51	17:59	17:22
31 May		***	02:21	03:11	05:02	21:19	***	18:58	18:08
15 June		***	01:38	02:54	04:55	21:32	***	19:54	18:38
17 May	Belfast	***	02:21	03:17	05:15	21:26	***	19:05	18:09
31 May		***	***	02:33	04:56	21:47	***	***	19:14
15 June		***	***	01:44	04:47	22:02	***	***	20:18

KEY:

18° refers to astronomical twilight, when begins or ends when the sun is 18 degrees below the horizon

15° refers to when the sun is 15 degrees below the horizon

12° refers to nautical twilight, when begins or ends when the sun is 12 degrees below the horizon

The astronomical definition of 'dawn' is disputed, with various Muslim religious authorities adopting one of the three possible definitions given above.

***** in the above table** means that the timing is not available, because the sun does not reach that far below the horizon. This happens every year during the summer at high latitudes, such as the UK.

NOTES:

- 1 If we use **18° astronomical twilight (Sun's depression = 18 degrees)** as the start of dawn, this only occurs for some days during the first half of Ramadan 2018 in each of the four capital cities. For the rest of the month, including the entire second half, the fasting start time and fasting length would be undefined.
- 2 If we use **15° (Sun's depression = 15 degrees)** as the start of dawn, this does not occur at all during Ramadan 2018 in Edinburgh. Therefore, the fasting start time and fasting length would be undefined there. In Belfast, it only occurs for some days during the first half of Ramadan 2018; for most of the month, it does not occur. However, it does occur throughout the month in London and Cardiff, giving fasting lengths of 18-20 hours during the month.
- 3 If we use **12° nautical twilight (Sun's depression = 12 degrees)** as the start of dawn, this results in fasting hours during Ramadan 2018 in London and Cardiff of 17-19 hours, and in Belfast of 18-20.5 hours. We get defined fasting hours for most of Ramadan for Edinburgh, of 18.5-20 hours; towards the end of the month, fasting times would be undefined for Edinburgh.

It might be useful for the schools to have the ability to look up these data for their own specific location, particularly in terms of twilight times. Our data portal has onward links to both *Websurf 2.0* and *Crescent Moon Watch*. *Crescent Moon Watch* provides graphical depictions of the new crescent moon visibility predictions and a more detailed explanation of the categories than have been provided in the letter.

Our data portal is: <http://astro.ukho.gov.uk/> please note that there is no 'www' prefixing this resource address.