

Lancashire Standing Advisory Council on Religious Education (SACRE)

**Minutes of the Meeting held on Monday, 25th April, 2022 at 10.00 am in
Zoom Virtual Meeting - Zoom**

Attendees

Teachers Associations The Chair, Mr Peter Martin (ASCL)

Lancashire County Council County Councillor Anne Cheetham
County Councillor Stewart Jones
County Councillor Nweeda Khan
County Councillor Yousuf Mot

Church of England Mr John Wilson
Mrs Helen Sage
Mrs Joan O'Rourke

Buddhism Kelsang Pagba

Islam Ahmed James

Judaism Robert Ash

Co-optee Non-Voting

LASGB Mrs Kathleen Cooper

Community Representatives

Burnley Building Bridges Peter Lumsden

Observers

Humanists Keith Pennington

NASUWT Charlotte Watson

Officers

Mrs Alison Lloyd – School Adviser, Lancashire County Council
Dave Gorman – Senior Democratic Services Officer, Lancashire County Council
Garth Harbison – Democratic Services Officer, Lancashire County Council

1. Apologies

Apologies were received from Dr Malcolm Craig, Rebekah Ackroyd, Professor Alan Gillies, Harsha Shukla, Ishwer Tailor, Lisa Fenton, Joanne Harris and Francis Williams.

Charlotte Watson, NASUWT, was welcomed as an observer to the meeting.

2. Minutes of the Meeting held on 7 February 2022

The minutes of the last meeting held on 7 February 2022 were agreed as a true and accurate record.

3. Islam and Afrocentrism

The Chair welcomed Ahmed James to give his presentation on Islam and Afrocentrism.

He explained that Cheikh Anta Diop was one of the foremost individuals regarding Afrocentrism. Cheikh Anta Diop stated that Afrocentrism was a cultural and political movement whose mainly African American adherents regarded themselves and all other Blacks as syncretic Africans and believed that their worldview should positively reflect traditional African values.

In the Quran it stated that you should always try and do good within your society and bring people together to do good within that society. There were many people with different approaches to Afrocentrism.

A lot of the presentation focused on West Africa where there was a lot more Afrocentrism as opposed to East Africa. In East Africa people did not class themselves as Black but classed themselves as Arab. It was pointed out that centuries ago Mali in West Africa had many centres of learning for Muslims and had many universities and schools where different subjects were explored. Mali was a centre where people would come and learn and benefit from it.

Uthman dan Fodio, 1754 – 1817, created a society which was a majority of Nigeria and parts of Mali. He set up a system where everyone could benefit. He set up a lot of schools for learning and a lot of support for the poor people. He focused mainly on the infrastructure of the country. His daughter was Nana Asma'u who was a women's rights activist. She led female teachers who travelled around educating the masses.

In Senegal a lot of the teachers and jurists were women. The jurists made the decisions about Islamic laws.

The point of Afrocentrism was about the people wanting to go back to their native collectivity and community. Africa was difficult to embrace from an Afrocentric point of view. There was a lot of pan-Africans that talked about needing to go

back to Africa but the question was where because a lot of countries would not accept you as part of the community.

In America there were certain individuals who tried to embody the Afrocentrism within their communities. Many had different approaches to doing this. Keep links with the community was vital. There was so much we can learn from each other and in understanding each other there are many benefits.

Members thanked Ahmed for his presentation and noted how far the world of Islam had spread through Black communities and the impact of the slave trade. It was also noted that in the population of Africa two out of every five were Muslim. African Muslims accounted for one third of all the Muslims in the world.

The SACRE enquired if there was a mosque in Preston and Lancashire that the African Muslim community predominately supported. The group was informed that the majority of African Muslims attended the City Mosque on North Road in Preston. It was found to be the most multicultural in Preston. It was pointed out to the SACRE that a lot of the African Muslims that attended the mosque had relatives who were Christian, Jewish, etc. A lot of them practiced the same practices within the same family.

A copy of the presentation was available at the end of the minutes.

4. Annual Self-Evaluation Proforma for Schools

Members were informed that the schools self-evaluation forms would be sent out this week.

There was a query about Key Stage 5 about whether schools were doing core work and exams and what the curriculum content was. Hopefully schools would respond to this.

Regarding the KS1 and KS2 self evaluation form it was felt that in the title after Collective Worship there should be CW in brackets. In terms of Question 1 on the form it should say 'LCC School Number (eg.01001)'. On Question 5 it was felt the name of the RE Coordinator should be included. Regarding Question 7 and Question 9 it should read 'age related expectations for Religious Education'.

It was suggested to include a question asking if schools had attended the launch of the Lancashire Agreed Syllabus and had they accessed further CPD in line with it and who had provided it. Also ask them if they had not adopted the syllabus, what were they were actually using. It was pointed out that these points were in Question 15 and Question 21 of the form.

It was agreed that the form could go out with the necessary changes.

In terms of the KS3 form it was suggested that the form should include KS4 and 5 as well.

Regarding Question 1(a), it should also include Years 12 and 13 and ask if they were doing 'A' Level or Core. Under 1(d) it should also include KS5. There should also be a separate question about 'A' Level entries.

The Lancashire SACRE thanked Alison Lloyd for putting the self-evaluation form together.

5. Changes to the RE Website

The SACRE was informed that the Lancashire NGFL section of the website was being massively updated in the next month and RE was part of the Lancashire NGFL. This would make the website much easier to navigate. Alison Lloyd would inform people when this update had happened.

6. Report on the North West Hub Meeting

Members were informed that during lockdown a lot of additional people had attended the North West Hub meetings because the meetings were online. At the last meeting of the Hub it was important to get back to what the meeting was about and what its core purpose was.

At the last meeting the new self-evaluation tool that the SACRE had produced was discussed as well as training on world views. There was also a discussion about Hindu Dharma.

Members were informed that admin support was being paid for by Lancashire. As there were more people attending there was a lot of pressure on this admin support with people asking for documents after the meetings. It was stated that whoever hosting the meeting should look after the admin side of things.

The next meeting of the North West Hub was on 11 July and would be a face to face meeting at County Hall, Preston.

It was felt it was very important to re-establish the principles of what the North West Hub was about. Members stated that the North West Hub was a great initiative.

The focus of the North West Hub was an opportunity to strengthen the profile of RE across the North West. It was important to get the membership of the Hub correct.

7. NASACRE Annual Conference Attendance

Alison Lloyd informed the Lancashire SACRE that the NASACRE conference was now online and it was Alison's job to book people on to the conference. The conference was on 23 May 2022 from 10:30am to 3:30pm. If anyone signed up to the conference they could also access two workshops for the fortnight after the conference. The conference cost £40 for one person, £60 for two and £80 for three.

The Chair, Peter Martin, would be attending the conference. Kathleen Cooper and County Councillor Anne Cheetham also expressed interest in attending.

8. Observers' Contributions

The Lancashire SACRE was looking at the next school year with the intention of starting up school visits again in September.

There was a suggestion to hold a future meeting of the Lancashire SACRE at the City Mosque, on North Road, Preston. It was noted that the mosque would be open to having a SACRE meeting or visit. Councillor Nweeda Khan would contact the mosque regarding this.

Peter Lumsden, Building Bridges Burnley, explained that during the pandemic new ways of reaching schools online had been developed. It was suggested to share these new ways at a future meeting of the SACRE.

9. Members' News

Within the Blackburn Diocese there was a large meeting with schools about the new Bishop of Blackburn.

The Diocese of Blackburn had a Mission 2026 and within this there was a strong strand on education and children and young people's work. The Education Board had a vested interest in the new Bishop of Blackburn and would make sure the schools had strong interest in the process.

Through the Chair, Peter Martin, a letter of thanks would be sent from the SACRE to the outgoing Bishop of Blackburn for all the work he had done.

10. Correspondence

There was no correspondence.

11. Format of Meetings

Members had been emailed about how the format of future meetings should take place. There had been 21 responses received:

- 9 members would like the meetings to remain virtual.
- 2 members would like hybrid meetings.
- 3 members would like physical meetings.
- 7 members stated no preference.

Some members stated that if the meetings remained virtual it would be a good idea to hold one meeting physically through the course of the year, possibly the AGM in November.

It was felt that hybrid meetings were the best way to go moving forward as this would enable school professionals to attend.

The next SACRE QSS meeting on 8 June 2022 would be held via Zoom and the next full SACRE meeting on 4 July 2022 would be a hybrid meeting.

12. Date of Next Meeting

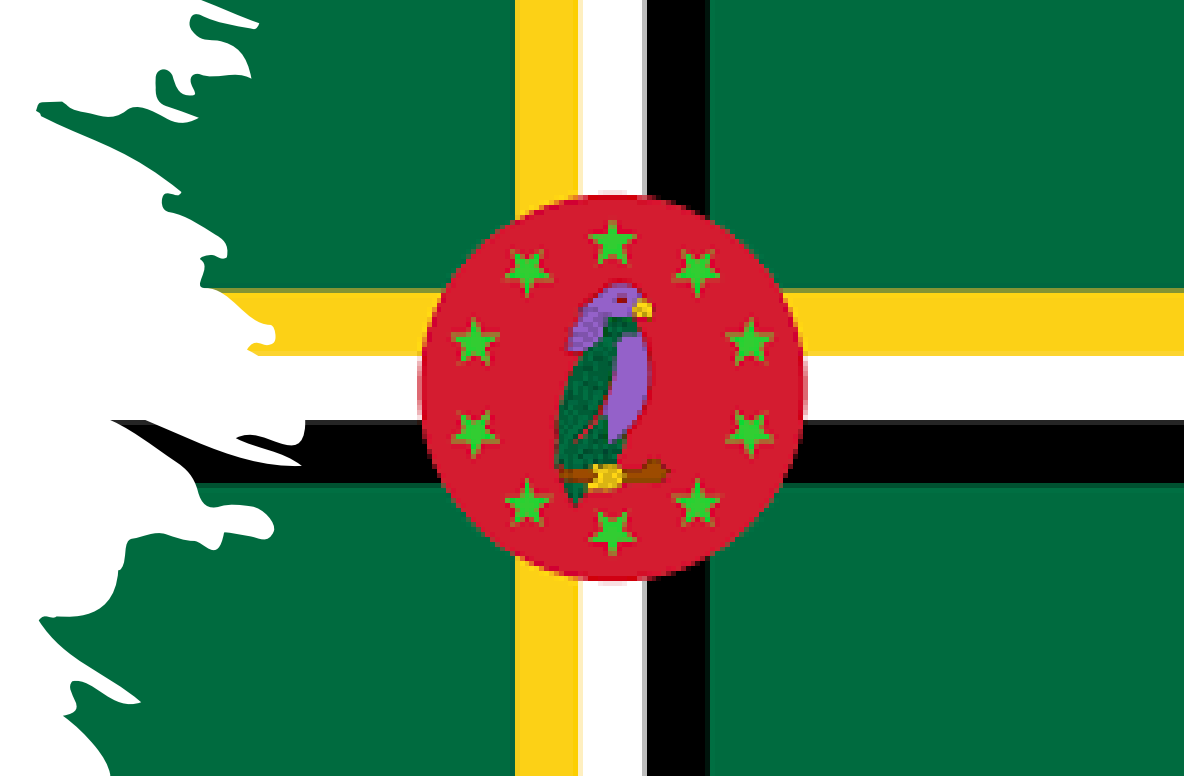
The next scheduled meeting of the Lancashire SACRE would be held at 10:00am on Monday 4 July 2022.

Paul Bond
Clerk to the SACRE

County Hall
Preston

Origins

- Commonwealth of
Dominica



Minute Item 3



Islam and Afrocentrism

Cheikh Anta Diop

Afrocentrism

- Afrocentrism, also called Africentrism, cultural and political movement whose mainly African American adherents regard themselves and all other Blacks as syncretic Africans and believe that their worldview should positively reflect traditional African values.

Al Quran

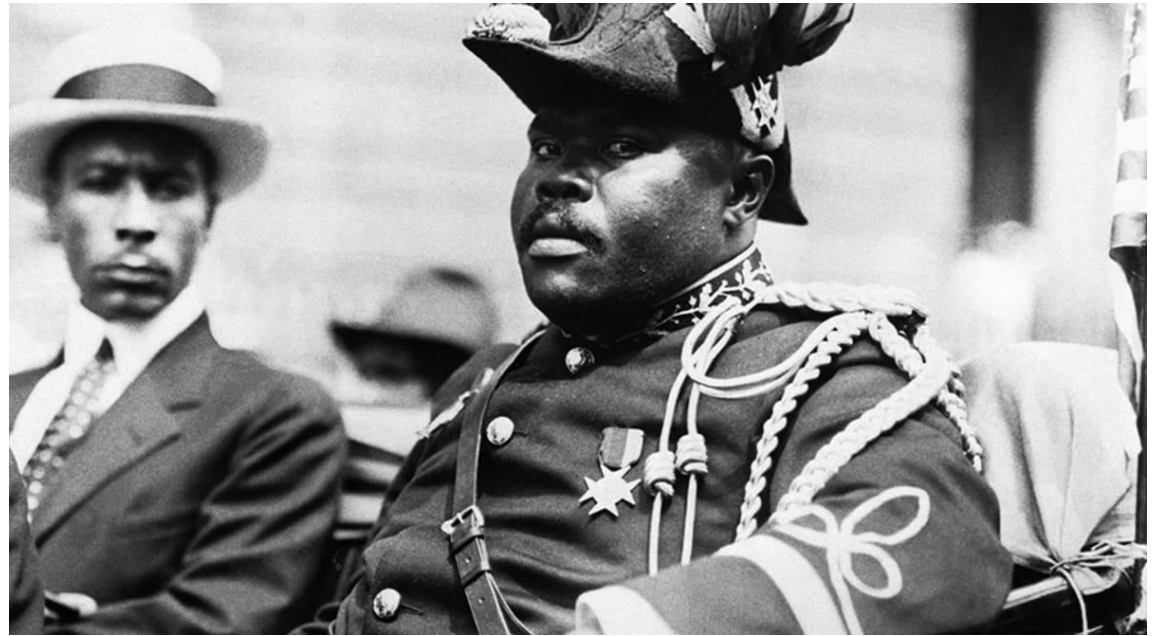
- Al Imran:
- 104: There should always be among you some people who invite to what is good and enjoin what is right and forbid what is wrong: They alone will attain true success.
- 110: Now you are the best community which has been raised up for the guidance of mankind you enjoin what is right and forbid what is wrong and believe in Allah

Verses in the Quran on Justice

- An Nisa: (135) O Believers, be you the standard-bearers of justice and witnesses for the sake of Allah
- Al Maida: (8) O Believers, be steadfast in righteousness and just in giving witnesses for the sake of Allah;²⁹ the enmity of any people should not so provoke you as to turn you away from justice. Do justice for it is akin to piety. Fear Allah (in your affairs): indeed He is fully aware of what you do.

Prophet of Mercy

- Oh my slaves I have forbidden injustices to my self and I have made it illegal among you so do not wrong one another (Muslim 2577)
- Beware of injustice for injustice will be darkness on the day of resurrection(Ahmad 9361)
- Whosoever of you sees an evil let him change it with his hand and if he is not able to do so then let him change it with his tongue and if he not able to do so then with his heart - that is the weakest of faithMuslim



Different approaches
to equality

gold earrings

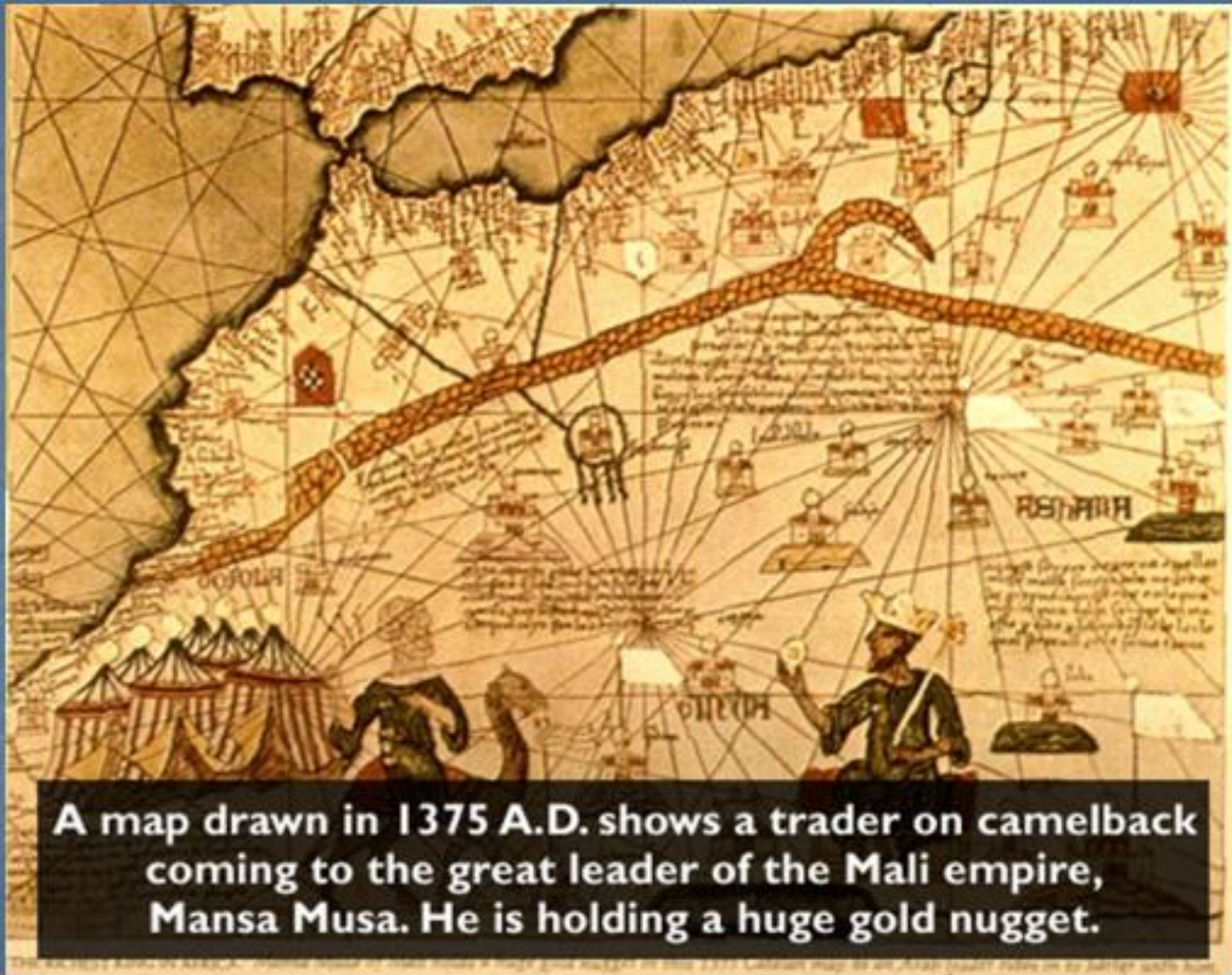


Mali

Land of Gold & Griots



- Progressive and non progressive



Timbuktu

- A very important city in Mali
 - Center of learning for Muslims
 - Universities and schools
 - Largest trading center in Mali
 - On the Niger River
 - Trade
 - Food
 - Washing



The Griots



This is a 19th century griot of Mali with his instrument

- Storytellers were called Griots or djeli
- They were important people in Mali
- They told the land's history
- Most of what we know about ancient Mali came from the storytellers
- They were advisors to the kings

Mansa Musa was a Muslim, meaning he followed the religion of Islam. He built many beautiful mosques or Islamic temples in western Africa.



Jenne mosque and Djingareyber Mosque



Songhay remained a rich and strong kingdom under Muhammad Ture's rule. It had a complex government centered in the city of Gao, and great centers of learning.



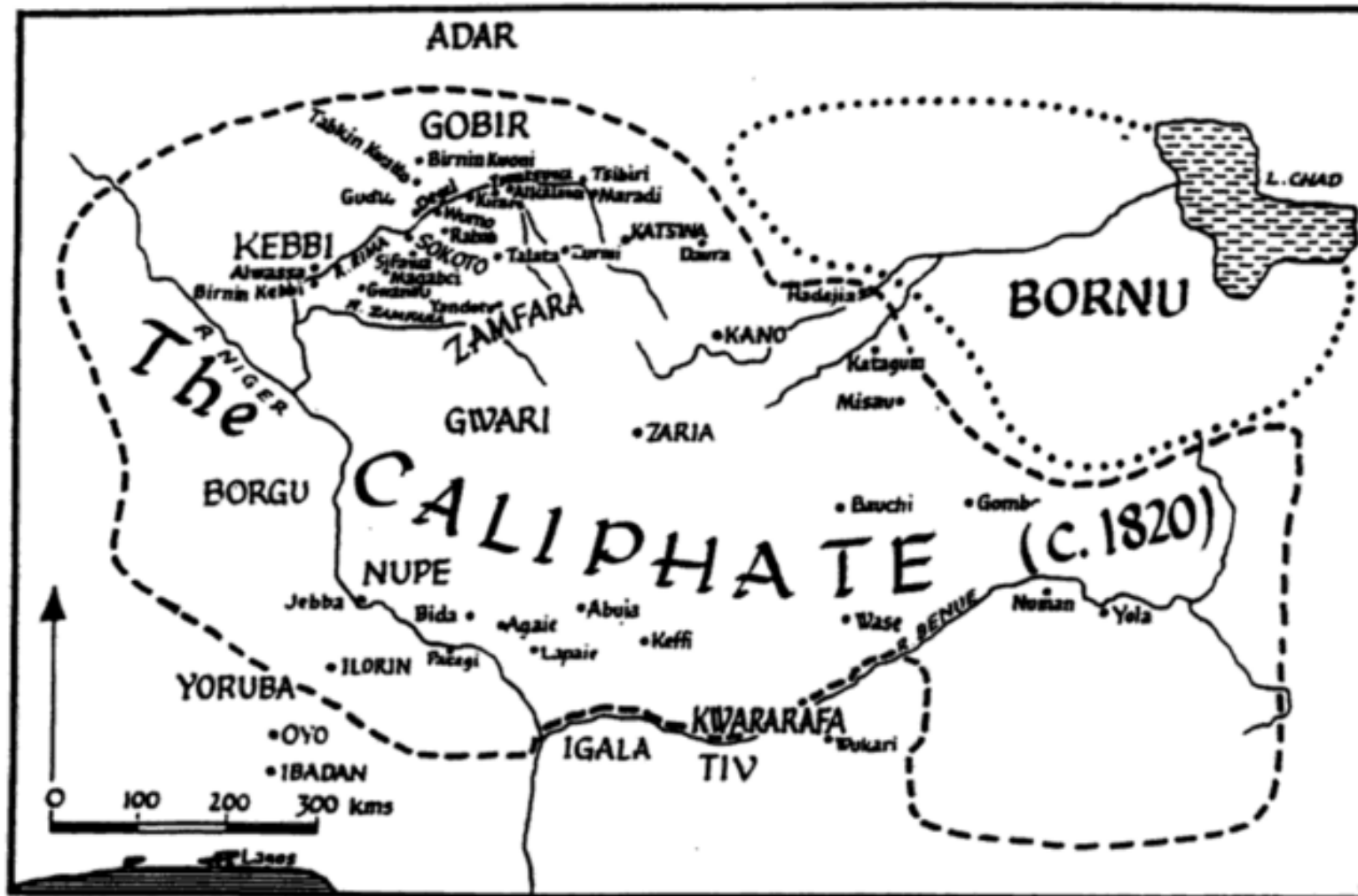


Figure 1.1. The Sokoto Caliphate, circa 1820, showing fortified cities



Nana Asma'u
Writer and Social Activist



Uthman dan Fodio





Maroons

- The Maroons wasn't a particularly group but individuals who would revolt against the slave masters and wouldn't conform and escaped from the plantation many times.
- They was a mixture of people taken from different African countries but the majority was from the Asante tribe in Ghana.
- Their motto or mantra of the Maroons was
- for communities to “escape” from the prison industrial complex of the mind or build on the tradition of resistance against oppression.

**QUEEN
NANNY
OF THE
MAROONS**



—



Knowledge



- Malcolm X said .
- Their religious piety and hospitality are unmatched anywhere. I really felt at heaven and at home there.”



Sudan- The land of
spiritual guidance

Pa



22



قَالَ اللَّهُ لِمَنْ جَاءَ مِنْكُمْ مِنَ الْغَنِيِّ إِذَا تَوَلَّى سَوِئًا فَإِذَا تَوَلَّى سَوِئًا فَإِذَا تَوَلَّى سَوِئًا فَإِذَا تَوَلَّى سَوِئًا فَإِذَا تَوَلَّى سَوِئًا





Description of Arab Tribes

- The Prophet Muhammad of Arabia was a pure Arab from the Banū Hāshim clan of the Quraysh tribe. Not only were the original and true Arabs black (*aswad*, *akhḍar*, *udma*), but the Prophet's particular tribe and clan were famously black. Tariq Barry "It is said that the Quraysh explained their short stature and dark skin by the fact that they always carefully adhered to endogamy," and Henry Lammens took notice of "les Hāšimites, famille où dominait le sang nègre" ("the Hashimites, the family where Black blood dominated"), remarking further that the Banū Hāshim are "généralement qualifiés de آدم = couleur foncée" ("generally described as ādam = dark colored").

HAJR'S ETHNIC TYPE

Hajr was the daughter of Egyptian king and second wife of Abraham she was gifted to prophet Abraham from the king of Egypt.

“It seems certain,” declares Sir E. A. Wallis Budge, “that classical historians and geographers called the whole region from India to Egypt, both countries inclusive, by the name of Ethiopia, and in consequence they regarded all the dark-skinned and black peoples who inhabited it as Ethiopians. Mention is made of Eastern and Western Ethiopians and it is probable that the Easterners were Asiatics and the Westerners Africans.” (History of Ethiopia, Vol. I., Preface, by Sir E. A. Wallis Budge.)





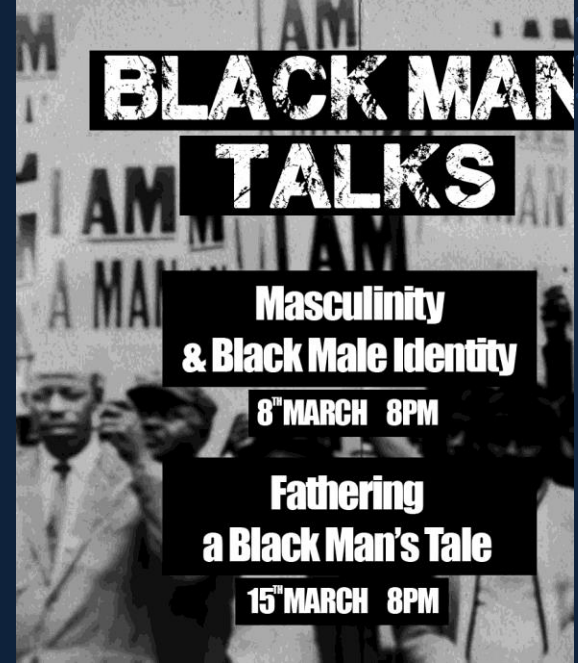
- Al-Mubarrad (d. 898), the leading figure in the Basran grammatical tradition, claimed: “The Arabs used to take pride in their brown and black complexion (al-sumra wa al-sawād)

The price
of
freedom





Freedom or Solace



Social Community Issues



Community events



Keeping links with
the community



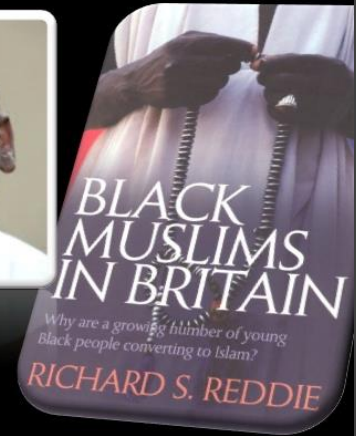
British & Muslim

...ned
...exploration into why young people, of African/Caribbean descent, are converting to Islam.

...viding insights from their own personal journeys:

...ned James, formerly known as ...ore James

...Cole, formerly Chris Cole aka ...



SPECIAL GUEST SPEAKER – Richard Reddie

Richard Reddie is Project Director for the Churches Together in England's initiative to mark the bicentenary of the 1807 Abolition of the Slave Trade Act. Previously he was Education Policy Officer for Race on the Agenda. He has a BA in Caribbean Studies and Spanish.

Saturday 26th October 2014 – 6pm until 8pm
Jalgos Sports & Social Club, Rose Street, Preston.

A Black History Month Event
Supported by Windrush Initiatives



- **Building bridges**

Quran

- Chapter 30 Verse 23
- [22] And of His Signs is the creation of the heavens and the earth and the difference of your tongues and colours. Surely in this there are many Signs for the learned.