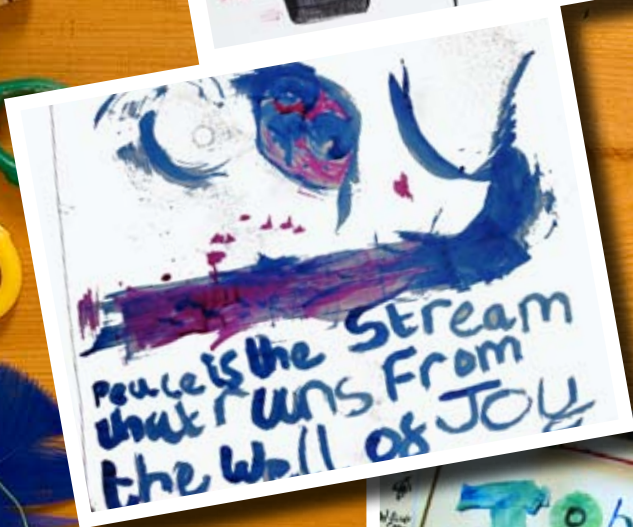


PARTICIPATE

GLOBAL CITIZENSHIP THROUGH ART AND DESIGN

october gallery

risc



Key stage 2 & 3 Resource pack:
Exploring the artworks of **HASSAN MASSOUDY**
with an introduction to Arab and Muslim cultures

The aim of this pack is to introduce students to Arab and Islamic culture, focusing on Iraq, the birth-place of calligrapher Hassan Massoudy. The activities encourage students to look beyond stereotypes of the Arab world as the strange and exotic Orient, and to seek out the points of connection between Arab cultures and other cultures; the way in which each has been influenced by the other. The coffee that we wake up to takes its roots from 10 century Yemen while Arab families are switching on their televisions to enjoy their Saturday night dose of an Arab version of 'Pop Idol.'

The pack includes:

- 3 Arab & Muslim contributions to life in 21st century Britain
- 6 Iraq - online and classroom activities on Iraq for students and useful resources for teachers on exploring controversial issues such as peace and conflict in the classroom
- 11 Islamic art and calligraphy - a selection of online and classroom activities looking at traditional and contemporary art
- 13 Hassan Massoudy - students learn about the work of a contemporary artist from Iraq. Taking inspiration from his work pupils create their own paintings and animations on global proverbs about peace and conflict.
- 18 What we did! Examples of how a primary school used this resource
- 19 Your comments
- 21 Images of Massoudy's work

What is Global Citizenship?

".....Global Citizenship is more than the sum of its parts. It goes beyond simply knowing that we are citizens of the globe to an acknowledgement of our responsibilities both to each other and to the Earth itself. Global Citizenship is about understanding the need to tackle injustice and inequality, and having the desire and ability to work actively to do so. It is about valuing the Earth as precious and unique, and safeguarding the future for those coming after us. Global Citizenship is a way of thinking and behaving. It is an outlook on life, a belief that we can make difference"

Oxfam's definition of global citizenship
<http://www.oxfam.org.uk/education/gc/>



***'If I am made of earth, this is my country entirely and all humans are my brothers'.
Al-Siquilli. 11th c***

Arab & Muslim Contributions to Life in 21st Century Britain

Activity:

What you need:

Statements about contributions (below); magazine pictures of shops etc.; digital camera & printer.

What you do:

- See how many more connections you can find.
- Create a map of where you live, which illustrates Arabic and Islamic influences on all our lives.
- Use pictures cut from magazines or take your own digital photos of shops where you live. Use an old street map of the area as a background.

Sources: The following statements are some examples of Arab and Muslim contributions life in 21st century Britain. They have been sourced from: *What the Past Did for Us* (Adam Hart-Davis), *Islam Awareness Week website*, www.1001inventions.com, *Great British Islam (C4)*, *What the Moors did for Europe* (Rageh Omar)

Can you find examples of these in your town?
Cut and paste them on to your map!

clocks and watches: The need for Muslims to pray at regular times throughout the day led to innovations in the development of complex clocks.

barbers: Life in Europe was greatly influenced by the Moorish invasion of Spain. One of the many changes was the preference for men to wear their hair short.

coffee shop: Coffee was first grown in Yemen around the 10th century, and became popular throughout the Muslim World thanks to travellers, pilgrims and traders. It reached Mecca and Turkey in the 15th century, Cairo in the 16th and it is believed that England was the first country outside the Muslim World in which coffee was consumed. The first coffeehouse opened in Oxford in 1650 through Turkish connections and by 1700 there were 500 coffeehouses in London.

body shop: Though they did not invent public baths, the Islamic World did popularise their use by ordinary people, thanks to the high value Islam places on cleanliness. By 993 AD there were more than 1,500 public baths in Baghdad and by the 8th century the use of soap had been recorded in Syria. Since the 12th century the Islamic World has been famous for the distillation of essential oils and Damascus was the centre of perfume production traded as far as India and China.

car showroom: In 1206, Iraqi-born Al Jazari wrote "*The Book of Knowledge of Mechanical Devices*", the most significant of which was a device designed to raise water, using a crank connecting-rod system. This was the first device to turn continuous rotary movement into an oscillating up-and-down motion, and was the principle used from steam engines to the internal combustion engine found in cars today.

petrol station: The development of techniques for distillation enabled the production of alcohol for medicinal uses, and the first use of petroleum, for oil lamps.

camera shop: In 11th century Basra, the physicist al-Hazen made studies of light, discovering some of its most important properties: it travels in straight lines, it can be reflected and refracted. Through scientific experiments he developed the camera obscura, the principle behind the cameras we use today.

hospital: Many of the tools and techniques used in surgery today were designed centuries ago by surgeons from the Islamic world.

carpets: Fabulous carpets and tapestries from the Ottoman Empire were brought as gifts to the court of Queen Elizabeth 1 and created a revolution in interior design.

optician: In 11th century Basra, the physicist al-Hazen published his comprehensive study of the eye, "The Optical Thesaurus", with the first known diagram of the human eye, including the function of the lens and the cornea, and the optic nerve. The book was influential throughout the Arab world, and was republished in Europe in 1572. Sir Isaac Newton was one of a later generation of scientists whose work was influenced by al-Hazen's studies.

cheese shop: Cheese is believed to have been first made in the Middle East. The earliest type was a form of sour milk which was created when it was discovered that domesticated animals could be milked. Legend has it that cheese was 'discovered' by an Arab nomad. He is said to have filled a saddlebag with milk to sustain him on a journey across the desert by horse. After several hours he stopped to drink, only to find that the milk had separated into a pale watery liquid and solid white lumps. He found the whey drinkable and the curds edible.

wind turbine: Because of the climate in many Islamic countries, water was not plentiful enough to be used as a source of power. The focus fell on the development of wind power technology, from its early roots with the Greeks, to its use in Persia by 644 AD. The first recorded use of windmills in Europe was in Normandy in the 12th century.

war memorial: Noor-un-nisa Inayat Khan was one of only 3 women to be awarded the George Cross in World War Two, in recognition of her "conspicuous gallantry". She was the pacifist daughter of a Sufi teacher, who was sent on one of the most dangerous missions behind enemy lines, as a wireless operator in Paris. Most of her predecessors lasted only 6 weeks, but she was able to avoid capture for twelve weeks, before she was arrested, interrogated, transported to the concentration camp at Dachau and finally executed in 1944.

art gallery: internationally renowned contemporary artists whose work has been exhibited in Britain and across the world include calligraphers Rachid Koraichi from Algeria, Ali Omar Ermes from Libya, and digital photographer Sabah Naim from Egypt.

university: The Koran's explicit encouragement of the study of science is reflected in the use of many Arabic words in scientific, technological and mathematical vocabulary. Look out for words beginning with Al (the) such as alcohol, algorithm, alkali, alchemy, algebra and altitude. The establishment of observatories led to the development of study centres and scientific institutions.

Queen Elizabeth Pub: The defeat of the Spanish Armada depended upon England's alliance with the Ottoman Empire. When the Spanish set sail to attack the English, the Turkish fleet attacked from the Eastern Mediterranean, forcing the Spanish fleet to split and fight two battles.

accountants: The numbers in most widespread use around the world today were developed by Hindus in India around 400 BCE. However it was Arabs who were responsible for bringing the system west to Europe, after the Hindu numerical system found its way to Baghdad. So it became widely known as "Arabic."

map shop: Both Arabs and the peoples of Central Asia were originally nomadic and inherited a tradition of travel. Students and scholars went on long journeys to learn from famous teachers. The Prophet Muhammad encouraged travel even “as far as China” for learning. The wealth of cities depended upon trade, and pilgrimage is a requirement for Muslims. So Muslims had many reasons to travel throughout the Islamic Empire and beyond, hence the need for maps. Al-Idrisi is regarded as the greatest geographer and cartographer of the Middle Ages, he made a silver globe weighing 400 kilograms for the Christian King Roger II of Sicily. He created a geographical encyclopedia with 70 maps.

architects: Muslim architects and builders have been responsible for some of the most beautiful buildings in the world, from India’s Taj Mahal, to Spain’s Al Hambra and the Great Mosque at Djenne in Mali. Today the internationally renowned Iraqi born architect, Zaha Hadid, the first woman to win the Pritzker Prize for Architecture, is designing the new home of the Architecture Foundation in London. Her impact on the skyline of Britain’s capital city will continue with her design for the Aquatic Centre for the London Olympics in 2012, which will form the centrepiece of the Olympic site.

tile shop: Some Muslims prefer to avoid depictions of human or animal forms, and this has led to a specialism in exquisite and intricate geometric and floral designs. Many of the finest examples can be seen on tilework and mosaics within mosques, mausoleums and palaces, and these have proved inspirational around the world.

equestrian shop: Arab horses were first brought to England during Tudor times, when racing became a popular spectator sport. All racehorses owe their ancestry to Arab stock.

physics dept: Accurate astronomical information was used both for navigation, in particular because of the need to know the direction to Mecca and for precise calendars, to fix festival dates.

sports: Muslim men, women and children contribute at all levels to sport in Britain, from celebrated professional sports stars such as Amir Khan and Nasser Hussain to enthusiastic amateurs such as the British Muslim Women’s football team.

village green: Morris dancing owes its origins to ‘moresca’ a Spanish dance in which participants blackened their faces in imitation of Moors and dressed in what were thought to be “Moorish” costumes with bells attached to their legs. The term Moors originally referred to the people of Morocco, but Europeans often used the word to mean anyone from North Africa. The dance sometimes depicted a fight between Moors and Christians, in reference to Spanish history.

gardens: Ibn al-Baytar created the first known encyclopaedia of plants through observation and classification, with thousands of entries. Garden design across the world has been strongly influenced by the geometric layout, water features and planting schemes of Islamic gardens.

Did you know?

The Arabic greeting ‘*Assalamu alaikum*’ translated into english means ‘Peace be upon you’. The word ‘*Salam*’ means Peace in Arabic.

Iraq

Activity: The Royal Game of Ur

Play an ancient boardgame from Mesopotamia online http://www.mesopotamia.co.uk/tombs/challenge/cha_set.html

Activity: Name that place

What you need: Drag and drop map of the Middle East and North Africa
www.rethinkingschools.org/just_fun/games/mapgame.html

What you do: See how many countries you can correctly identify, and how many goes it take before you get it right every time.

Activity: Which country is this?

What you need: Cut out the statements on the next page and place them in two separate envelopes

What you do: Pick out the cards from the first envelope. Ask the students what kind of place they think it is, on which continent it may be and why they think it may be there (a globe may be useful). Then ask the students to pick from the second envelope. Can they guess the country? Ask the students why they may have not guessed the country as being Iraq. Has it changed the way they imagined the country to be?



Envelope 1

67% of the population live in urban areas

Climate: cold winters with heavy snows in some parts, other parts mainly desert

This country's population is 28 million

Early in the 20th century, many of the most prominent musicians were Jewish

There are 21 languages spoken in this country

This country is known as the cradle of civilisation

This country was the birthplace of writing

Some say that the name of this country means 'land along on the banks of the rivers'

It is the 58th largest country in the world

Alexander the Great once conquered this country

During the Middle Ages, this country's capital city was heralded as the largest multicultural city in the world.

In 2004 it had 21 TV and 80 radio stations

This country has a very popular radio station called The Voice of Youth

This country's most popular sport is football



Envelope 2

In 2006 there were 8.7 million mobile phones

There are 110 airports

There are 21 broadcasting television stations

In 2007 the country's football team were the winners of the Asia cup

It has the world's third largest reserves of crude oil

In the Middle Ages it was the centre of the Islamic Empire, of an area extending from Morocco to Indonesia

Its biggest pop star is one of the most popular singers in the Arab world sold about 31 million albums and ours internationally.

The 2007 winner of the Arabic version of Pop idol 'star academy' was from this country

84% of exports is from crude oil

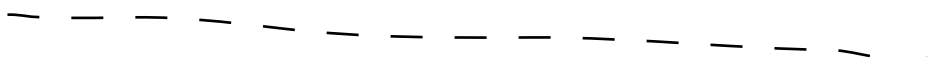
It has an international debt of more than 81 billion dollars

Situated in the centre of the country's capital city is a monument depicting the 14th of July revolution in 1958 where the puppet royal family was replaced by a president. The monument was created by their national sculptor and artist, Jawad Seleem. His work was inspired by Picasso's Guernica.

There are at least 2,000 doctors or medical professionals from this country living and working in the UK. Some of them are new to the system, but the majority have been working in the UK for 20-30 years

This country used to be a British colony

About 2 million people have left this country as refugees



Useful resources for teaching about Iraq

Global Express 34 Iraq – in search of resolution (Nov 2002, now dated, but some information and activities remain very useful): The Teachers' Pages examine the threat of a war on terrorism, investigating the contradictory views about weapons of mass destruction, terrorist attacks and the role of the UN Security Council. Also included is a time line of significant events in Iraq and a glossary of terms used in media coverage of Iraq. The Pupils' Pages for this edition include classroom activities on conflict resolution, the capital city of Baghdad and Iraq in the press.

www.dep.org.uk/ge/

www.dep.org.uk/ge/geedition.php?editionid=29

Useful resources for teaching about controversial issues

Two recent children's books give teachers a positive opportunity to open up discussions of the Iraq war with their students. Both books *The Librarian of Basra* by Jeanette Winter (Harcourt, Inc. 2004) and *Alia's Mission: Saving the Books of Iraq* by Mark Alan Stamaty (Alfred A. Knopf, 2004) tell the story of Alia Muhammed Baker, the chief librarian of Basra, Iraq, who saved 30,000 books from Basra's library before it burned during the U.S. invasion of Iraq. Both authors were inspired by a July 2003 report in the New York Times by Shaila Devan. *The Librarian of Basra* is especially appropriate for younger children. *Alia's Mission* tells the story through graphic cartoon panels and is appropriate for older pupils. The website includes useful study guides for each book.

www.teachblemoment.org/elementary/iraqstudyguides.html

Support for teaching controversial issues

The following offer techniques for supporting discussion of controversial issues.

- *Teaching Controversial Issues* free guidance and activity booklet from Oxfam Education

www.oxfam.org.uk/education/

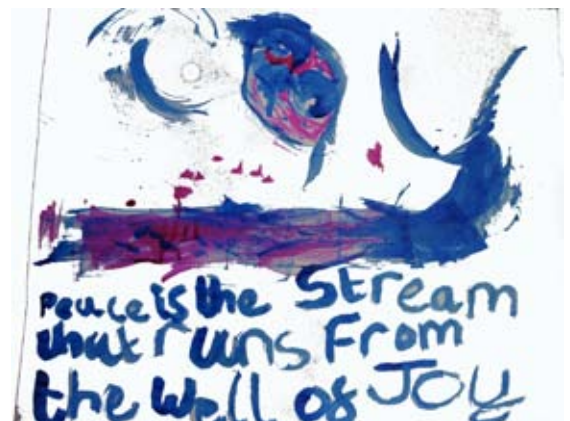
- Model guidance from USA www.teachblemoment.org/elementary/teaching_controversy.html

- P4C (Philosophy for Children) www.sapere.org.uk

- OSDE (Open Space for Dialogue and Enquiry) www.osdemethodology.org.uk .

- Kofi Annan: Center for the storm also has an activity on how to teach issues around conflict through the use of proverbs from across the globe www.pbs.org/wnet/un/print/lesson1_print.html

Pupils from Upcroft Primary School looked at proverbs from around the world on peace and conflict. They chose one, and created a piece of calligraphy art inspired by the paintings of Iraqi artist Hassan Massoudy.



"In class we read 'The Librarian of Basra'. The story showed how all the people in Basra helped to save all the ancient books by hiding them in their homes. If they didn't the books would have been burnt in the war. The people would have lost all their important books"

**Y3 Pupil at Upcroft Primary
comments on the Librarian of Basra**

Recommended reading list Key stage 2-3

All books are available by mail order from RISC, go to: www.risc.org.uk

Why? – Nikolai Popov

Pub. North-South Books isbn 1558589961

This powerfully illustrated, wordless book explores the futility and damage caused by using violence to resolve conflict. A great starting point, full of points of inspiration and discussion, ideal for art, literacy and drama activities.

The Librarian of Basra – Jeanette Winter

Pub. Harcourt (isbn 9780152054458)

The true story of the Head Librarian of Basra, who fought to save the books of the library during the recent conflict. It demonstrates the power of the actions of one person, and can help to challenge stereotypes of muslim women, whilst also representing this very current conflict in human and individual terms. This book was published by the American Librarians Association as an act of solidarity.

No Nonsense Guide to Conflict and Peace – Helen Ware

Pub. New Internationalist, 2006

These accessible and simple guides are invaluable for facts, figures and background information about conflict globally throughout the twentieth century. It also details what steps ordinary people are taking to rebuild communities. It offers ideas and inspiration for creating lasting peace.

Why Do They Have to Fight? – Jill Rutter

Oxfam, 1998

Stories from refugee children from Bosnia, Kurdistan, Sri Lanka and Somalia.

The Peace Kit – Every Day Peace Making for Young People – John Lampen

Pub. 2008

This interesting guide for KS2 takes peace and conflict resolution to a much more local level, looking at real tips and ideas for resolving conflict in situations such as bullying, quarrels, family conflict and feelings and emotions.

Lines in the Sand – New Writing on War and Peace – Mary Hoffman

Frances Incoln, 2003

This anthology of children's and adults' responses to the war in Iraq is full of poems, stories, essays and images. A useful source of inspiration for looking at complex issues, and understanding their human impact.

One Thousand Paper Cranes - The story of Sadako and the children's peace statue –

Takayuki Ishii

Random House, 1997

This is the story of a young girl from Hiroshima and her fight with illness as a result of the atomic bomb. The book details the Japanese National Peace Campaign's building of the Children's Peace Statue to honour Sadako and all the other children who died as a result of the conflict.

Making Sense of World Conflicts – Cathy Midwinter

Pub. Oxfam, 2005

This teaching resource looks at a range of issues of global conflicts with ideas and support for how to raise them, teach about them, and unpick the questions pupils will have. There are lesson plans available online to support the resource. Go to www.Oxfam.org.uk/education

Arabic calligraphy



Activity

What you need:

www.islamicart.com/main/calligraphy/catalog/alphabet.html

What you do:

Use this website to find out about the Arabic alphabet. Watch how letters are formed and find out how to pronounce them. Choose which letter sounds most like (or is) the one your name starts with. Practise writing the letter and saying it out loud. Find a line from your favourite poem or song, a proverb or quotation which says something important about you and combine it with your letter. Think about what the shapes and colours you use tell other people about you.



font Massira spray
Pascal Zoghbi MD
www.29letters.com

Edo
Smithshuijzen
Cultural icons
remixed



Some artists websites...

www.aerosolarabic.com

Mohamed Ali is a Birmingham based artist whose work is influenced by urban graffiti art and classical Islamic calligraphy.

His work depicts universal messages of peace and reconciliation.

www.khtt.net

A network for contemporary Arabic typography.

Islamic art

Within traditional Islamic art from the Middle East you will rarely find figurative imagery. Strict Muslims believe no human hand can truly depict God's creations. Because of this, artists found other ways of expressing the divine and its creations through decorative patterns and colour. Sculptures were forbidden, so the craftspeople would turn their talents to the carved inlays and frameworks that you will find in doors and screens. Miniature paintings of court life and the natural world of the Moghul emperors were depicted in paintings of intricately detailed realism, and were introduced as a way of decreasing tensions between Hindu, Islamic and Buddhist communities. Beautifully illustrated pictures were produced of the histories and mythologies of the various cultures to promote tolerance and understanding.

Activity

What you need:

www.blss.portsmouth.sch.uk/resources/islamart.shtml

What you do: Explore some of the beautiful examples of Islamic geometric art on this website. Use a computer to create your own design, or make a paper mosaic. What kinds of symmetry can you see? How many lines of symmetry are there? Do your shapes tessellate?



Quaranic school, Meknes, Morocco

Art from the Middle East

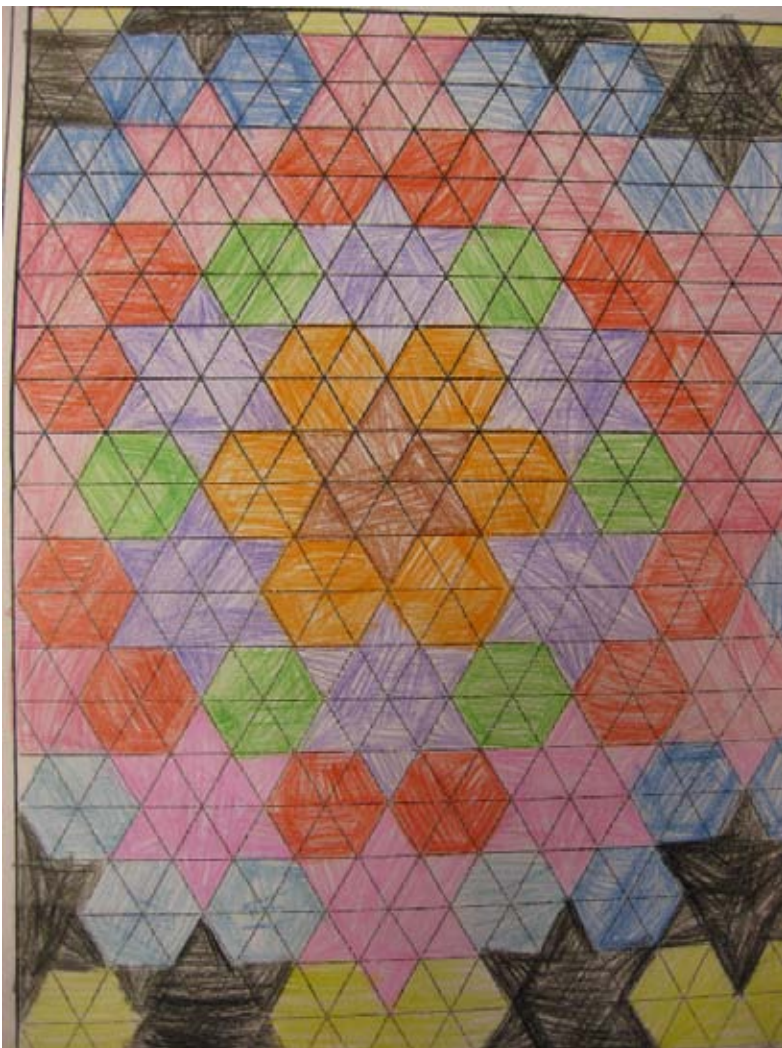
www.britishmuseum.org/explore/online_tours/middle_east.aspx

www.britishmuseum.org/learning/schools_and_teachers/secondary/middle_east_and_islamic_world.aspx

Over the last twenty-five years, The British Museum has built up a collection of contemporary art from the Middle East, in line with its original edict of 1753, “to enable citizens to think about the world they live in”. *Word into Art: Artists of the Modern Middle East* was an exhibition that faced this challenge head on. Based largely on the collections of the British Museum and complemented too by a number of loans. It demonstrated the imaginative ways in which artists across the Middle East and North Africa are using the power of the written word in their art today.

The exhibition included wonderful examples of calligraphy transforming writing into art, books of poetry, and works which reflected current issues facing the modern Middle East. Hassan Massoudy’s work was featured in the exhibition, used on exhibition posters and on the website.

An accompanying book, *Word into Art: Artists of the Modern Middle East* by Venetia Porter, is available.



Hassan II Mosque' Casablanca

An example of Y3 pupil's work from Upcroft Primary. In their maths lesson students looked at patterns and symmetry in Islamic geometric art. They then used worksheets to create their own designs and patterns.

Hassan Massoudy

Hasan Massoudy was born in the southern part of Iraq in 1944 and at the age of 17 moved to Baghdad to complete his calligraphy studies.

He studied not only classical styles but also graphic art, communication and fine arts. To specialise and study calligraphy, arts students learn by working for and with recognised masters of calligraphy.

He began to develop his own style of work in Baghdad. Traditionally calligraphers use black ink; Massoudy broke away from this so that he could better express himself. He began to paint his images in colour with poetic themes.

This kind of experimentation is generally encouraged within the art of calligraphy in the Middle East and in China. The Islamic tradition of calligraphy has always drawn from diverse sources and encourages individual experimentation.

His influences were Hachem, a Baghdad calligrapher, and Hamed from Istanbul. Painters such as Leger, Matisse, Picasso, and Soulages also inspired him and in the late 1960's he moved to Paris to study and converse with the kaleidoscope of diverse art movements that were taking place in the city's art scene. He studied figurative painting at the 'Ecole des Beaux Arts'.

The themes that are expressed in Islamic calligraphy are most often spiritual, moral and social values; however, this is not only limited to Islamic texts. In 20th century Iraq artists focused more on the secular world and expressionism. This doesn't mean that these main themes were lost but instead they are translated into the idea of community and humanism. In Massoudy's work he takes proverbs of peace and tolerance, which begin their life in a particular community, but are shared and experienced by communities all over the world.

Massoudy developed "Calligraphie d'ombre et de lumiere" or "calligraphy of light and shade." In 1973 he produced a show in which pieces are improvised before the eyes of an audience. Black marks were drawn and contrasted against the light. The phrases and movement were projected onto a screen as visual poetry.

In 1972 he created the show 'Arabesque' with actors and musicians, which was performed over a period of 13 years. During the show music and calligraphy collide through projection in a magnificent performance of spontaneous gestures and expressions.

'Through the continual to and fro' movements, to the point where you are united with the matter are one, you feel yourself becoming calligraphy. When I try to reflect the image of the poet in letters, or a form that dwells in me or even in an unexpected form, I enrich myself with a new line, won from the white expanse of paper. I am looking for, for my calligraphy, vast and unlimited space'.

Hassan Massoudy

Web resources

www.massoudy.net

www.octobergallery.co.uk/artists/massoudy



Knowledge and understanding

Global proverbs taken from poets, writers and philosophers

Hassan Massoudy transposes proverbs into calligraphy

Sustainable development

'Earth does not belong to mankind, it is humans who belong to earth'
- Chief Seattle (1885)



Globalisation and interdependence

'On earth there is room for all'- Schiller



Social justice and equity

'To be developed is not to have more, but to be more' - Ghandi



Diversity

'I believe in the religion of love wherever its caravans are going, because love is my religion and my faith' - Ibn Arabi, 13th C



Peace and conflict

'If I am made of this earth, this my country and all humans are my brothers' - Al-Siquilli, 11th C

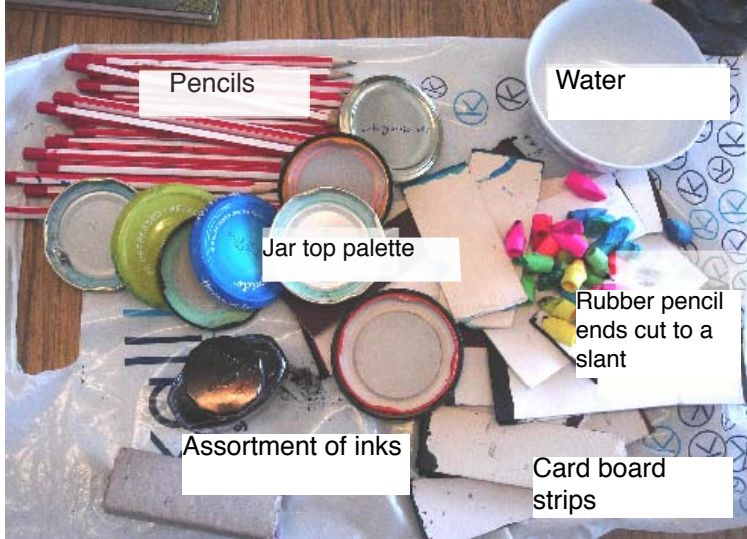




Activity: Transform your students into calligraphers!

Refer to images of Massoudy's work and examples of traditional Arabic script in the back pages of this resource.

What you need:



What you do:

• Ask the students where we can see calligraphy. Show some examples such as wedding invitations, signs and logos or religious texts. It may be useful to show different languages and scripts. Ask students where they would see Arabic calligraphy and show examples: a mosque, on a building, the Qu'ran. Explain that these could be in Urdu and Farsi as well as Arabic.

• Show students traditional styles of Arabic calligraphy:

Tughra

This was the official seal or signature of the Sultans of the Ottoman Empire. Every Sultan had his own Tughra. It was used in official correspondences, drawn by the court calligrapher.

Calligram

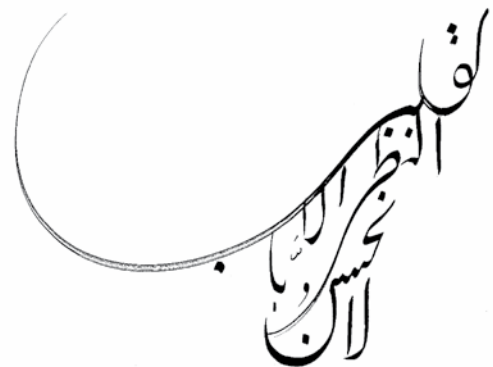
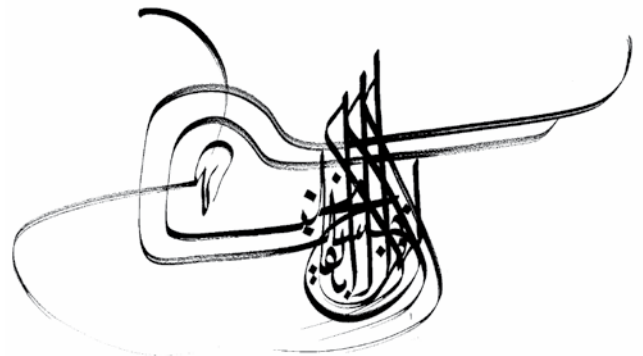
In Middle Eastern Islam figurative images were forbidden, therefore calligraphy also had a figurative side which took on symbolic meanings such as animals and unanimated representations of mosques and ships (which represented unity). For example, this bird would be seen as a symbolic creature. The script is in Nasta'liq: translated it means 'beauty seen from the eye stems from the heart' (beauty is in the eye of the beholder).

Thuluth

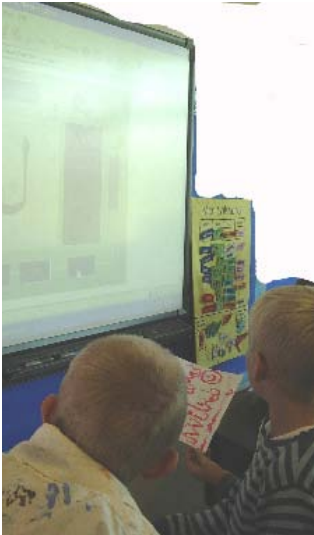
Meaning 'one third' was developed in the 13th century as an ornamental script. It can be found on the exteriors of buildings. It meant that one third of the letter would be written between the lines and the other two thirds would ascend upwards as if it were reaching for the sky.

Nasta'liq

As the Persians converted to Islam they took on the Arabic script for their own language Farsi. In the 14th and 15th centuries they developed Nasta'liq. There is a fable that the Sultan dreamt of a script that could fly and ordered his court calligrapher to recreate his dream: to design a flying font.



can you name some countries in the Middle East?



- Ask students to write their names and create their own style of script. They can use the smart board to find the first letter of their names in Arabic. website www.islamicart.com/main/calligraphy/catalog/alphabet.html
- Ask them to do this using traditional calligraphy materials (we made our own pens using pencil top rubbers that are cut at an angle then dipped in black ink).



Activity: Exploring Hassan Massoudy's work

- Show students the work of Hassan Massoudy and explain that he is a calligrapher from Iraq who lives and works in Paris.

- What do the shapes of the letters look like?
- How do they differ from the other styles of calligraphy?
- What kind of materials and paints do they think he may have used?
- Do you think he paints standing or sitting?



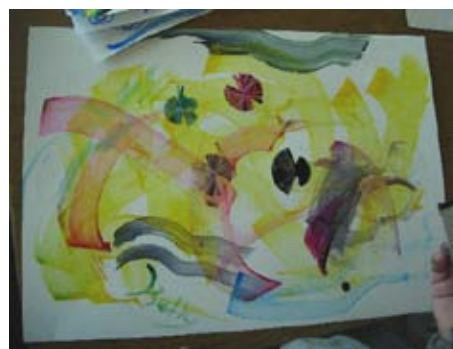
At the same time read and discuss the proverbs to the students and explain how one word is exaggerated from each sentence. Can they guess which word it might be?

- **A physical exercise:** ask the students to stand up and ask them to physically respond to words (light - dark, brave - afraid, peace - conflict) write these down on the board at the same time to try and express the gestures through the letters.

- **Painting words:** give the students large paper, coloured inks and the cardboard strips.

Ask the students to write the names again but this time for their letters to express either something about their character (strong, quiet, noisy) or the meaning of their names. Prior to the activity students could be asked to find out the meaning of their names, why their parents gave them that name, how they feel about their name and any nick names they may have.

It's time to experiment!



Artists: Moorlands Primary School Y5, working with artist Maryam Hashemi

Pupils from Upcroft Primary School looked at proverbs from around the world on peace and conflict. They chose one, and created a piece of calligraphy art.



Activity: Animation

What you need: editing facilities (windows movie maker is free software), Material that can be manipulated into shapes (clay, felt, paper, sand, waste materials)

What you do:

- Choose a line from a book or a poem that you are studying in your literacy class. Inspired by the art of Arabic calligraphy, pupils design their own script.
- Pupils bring their letters to life by producing a short animation (15-20 seconds). They decide the movement of their pieces by the nature of the word, so the letters can dance, interact with one another, tell a silent story. The pupils in the picture chose a proverb on the them of peace and conflict.
- They may want to story board their animation before they start making. Cut the text out of paper or shape it using felt, sand or clay and design a backdrop.
- Using a digital camera, pupils move their pieces frame by frame, recording each motion with their camera.
- Once these are uploaded into the computer the pupils can then edit them on moviemaker (as all the images have been photographed as a sequence there should not be too much editing. Pupils may want to repeat movements and add titles to the beginning and end). They can add music or create a sound scape.

Activity: word puppetry

What you need: an overhead projector, coloured acetate, scissors, musical instruments

What you do:

- Ask pupil to design and cut out individual letters or words from coloured pieces of acetate. Attach thin sticks or steel wire to each, so that they look like lollipops.
- Use an overhead projector to project and play with your letters to tell a story or a poem.
- Pupils could also bring in or compose a piece of music to accompany their piece, performing a colour and light show in front of their class room audience (make sure the room is dark!).



Images: puppet workshop at Richard Cobden Primary School, London, with artist Mahmoud Alhourani

What we did!



The following is an example of the way in which the resource was used at Upcroft Primary school during a week exploring Arab and Islamic culture and arts.

Diversity: Awareness of other cultures and faiths

“One day Fatima brought in her Islam study book and showed it to us. On another day Karim showed us his prayer mat and told us about how he prays using the mat. I had seen one before but it was interesting.” Y3 pupils, Upcroft Primary

Diversity: learning about traditional and contemporary artists from other places and relating the themes and styles in the work to their own lives.

“I took the letters of my name and made them into a picture. I used inks and card like the artist Hassan Massoudy. My words are exploding and it kind of looks like a rocket in the sky”



“I looked on the internet and found out that my name means old tree. I then drew the letters wiggly, to make them look like tree branches”

Peace and conflict: Understanding the impact of war on people's lives.

“In class we read ‘The Librarian of Basra’. The story showed how all the people in Basra helped to save all the ancient books by hiding them in their homes. If they didn't the books would have been burnt in the war. The people would have lost all their important books”



Teacher's feedback :

Were you able to successfully deliver both Art & Global Citizenship through this project? please tell us about what happened

Which GC concepts did you cover? Human Rights; Interdependence; Sustainability; Peace & conflict; Diversity; Social justice.

What were the strengths of this project?

What were its weaknesses?

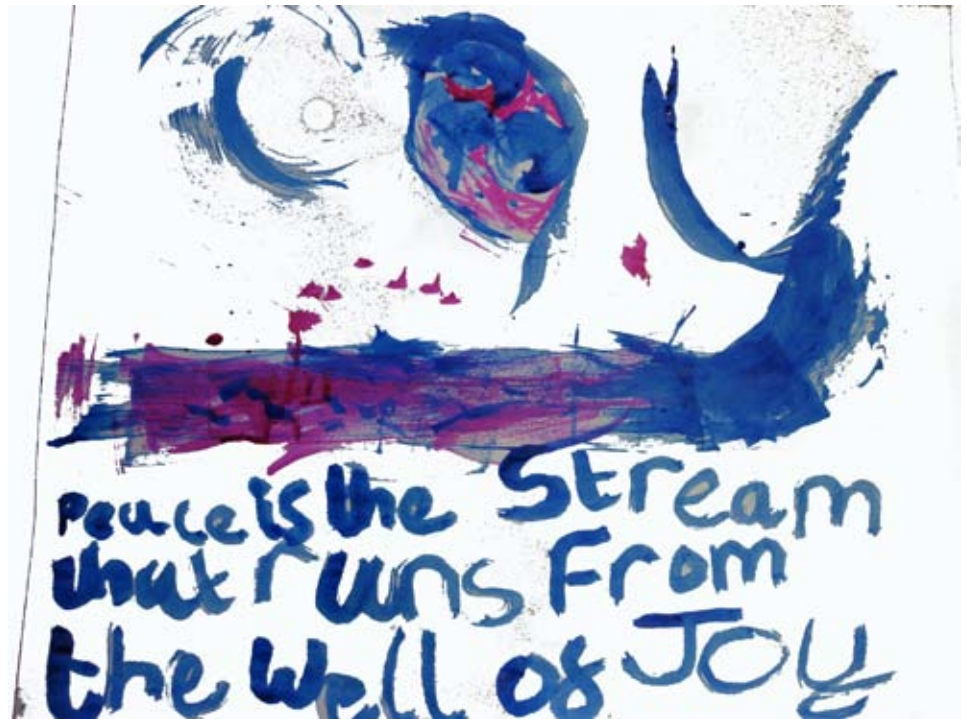
Pupils responses:

When we did this art project I thought about.....

The best thing about this project was.....

Something I learned that I didn't know before.....

Before we did this project I thought..... but now.....



www.octobergallery.co.uk/participate

Thank you to:

The Artists

Hassan Massoudy for the use of his work in this resource
Artists Maryam Hashemi and Mahmoud Alhourani for their ideas and creativity

Schools

Y5 students from Moorlands Primary School, Y3 Upcroft Primary School,
Reading
& Y 3 Richard Cobden Primary School, London
Teachers: Karen Owen, Rebecca Brown and Henk Richards

Resource content and design

RISC: Barbara Lowe and Shehnoor Ahmed
October Gallery: Helen Turner

Resource design: Shehnoor Ahmed
Website design: Jonathan Greet

Funded by

LaSER: Local4Global



Image contents page

The following images numbered fig.1-15 were produced in a Creative Professional Development seminar for teachers run by Hassan Massoudy in November 2007.

fig.1 & 2 (p.22-23) - Movements in Arabic Calligraphy

fig.2 (p.23) - This image demonstrates the way in which distances are measured within each letter.

fig.3 (p.24) - **Thuluth** meaning 'one third' was developed in the 13th century as an ornamental script which can be found on the exterior of buildings. It meant that one third of the letter would be written between the lines and the other two thirds would ascend upwards as if it were reaching for the sky.

fig.4 & 5 (p.25) - **Tughra** was the official seal or signature of the Sultans of the Ottoman Empire. Every sultan had his own Tughra. It was used in official correspondences, drawn by the court calligrapher.

fig.6 (p.26) - **Calligram**: In Middle Eastern Islam, there were no figurative images, therefore calligraphy also had a figurative side, which took on symbolic meanings such as animals and unanimated representations of mosques and ships (which represented unity). This bird would be seen as a symbolic creature. The script is in Nasta'liq and translated it means: beauty seen from the eye originates from the heart.

fig.7 & 8 (p.27-28 top) - **Nasta'liq**: As the Persians converted to Islam they took on the Arabic script for their own language, Farsi. In the 14th and 15th centuries the Iranians developed Nasta'liq. There is a fable that the sultan dreamt of a script that could fly and ordered his court calligrapher to recreate his dream and design a flying font.

fig.9 (p.28 bottom) - An example of a form of calligraphy that would be used by administrators for official documents.

Hassan Massoudy's work:

fig.10 (p.29 top) - 'There is only fury and sorrow in my heart' – Jaques Prévert (French poet)

fig.11 (p.29 bottom) - Hassan Masoudy breaks away from traditional styles of Calligraphy

fig.12 (p.30 top) - Rêve (French for dream) expressing a good dream

fig.13 (p.30 bottom) - Rêve (French for dream) expressing a bad dream

fig.14 (p.31) - Massoudy breaks away from traditional styles of Calligraphy

fig.15 (p.32) - Masoudy's style of calligraphy in French

Hasan Massoudy Images in English and French

•On earth, there is room for all.
Sur terre, il y a place pour tout.

Schiller

•Earth does not belong to man; it is man who belongs to earth.

La terre n'appartient pas à l'homme, c'est l'homme qui appartient à la terre.

Chief Seattle 1885

•If I am made of this earth, this is my country and all humans are my brothers
Si je suis fait de terre, cette est mon patrie et tout les humains mes frères.

Al-Siquilli

•To be developed is not to have more, but to be more
le développement ce n'est pas avoir d'avantage mais etre d'avantage

Ghandi

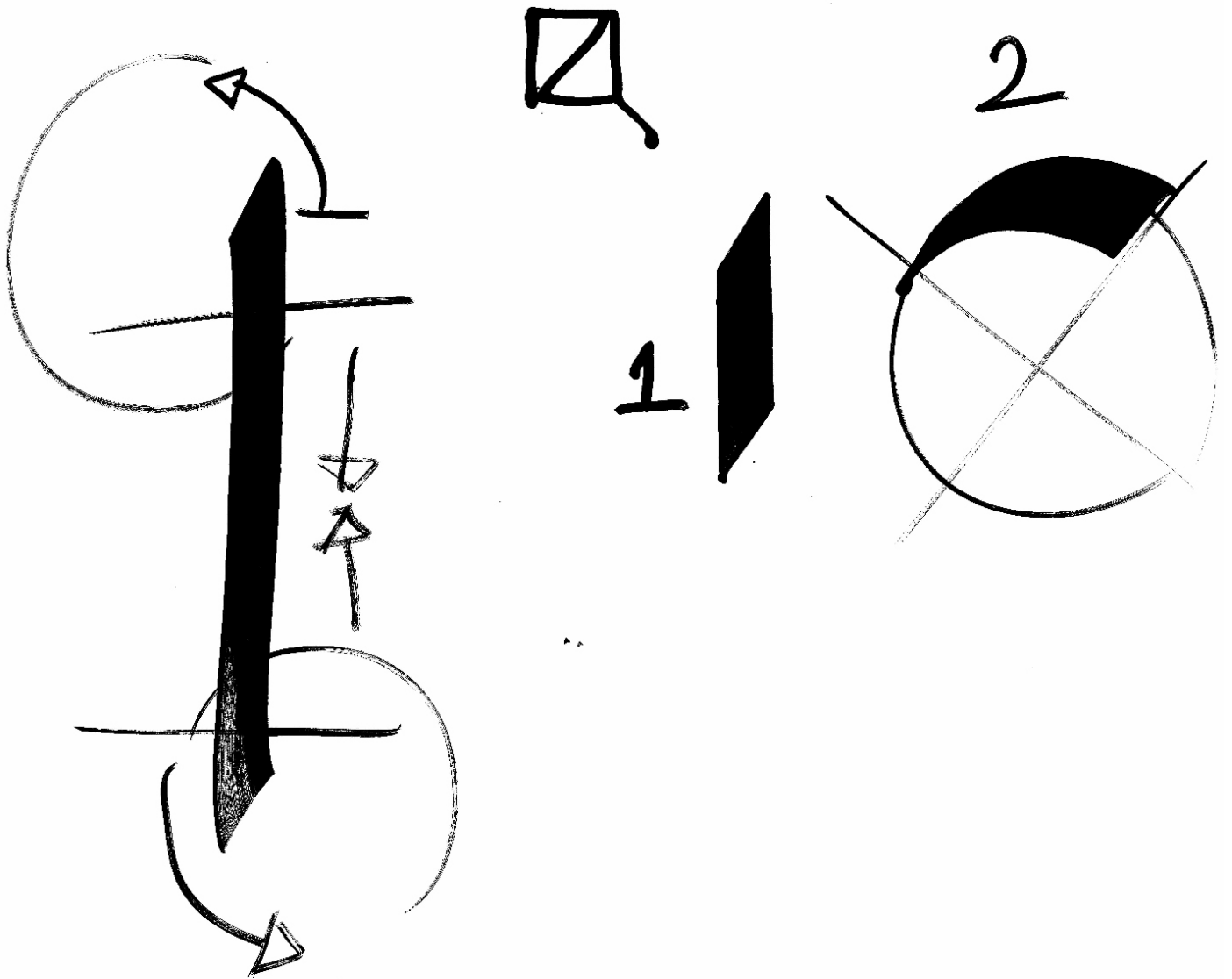
•The perfect traveller doesn't know where he goes.
Le parfait voyageur ne sait pas où il va.

Lie Tseu

•I believe in the religion of love wherever its caravans are going, because love is my religion and my faith
Je crois en la religion de l'amour ou que sa roulotte ira, parce que l'amour est ma religion et ma foi.

Ibn Arabi 13th C

fig.1



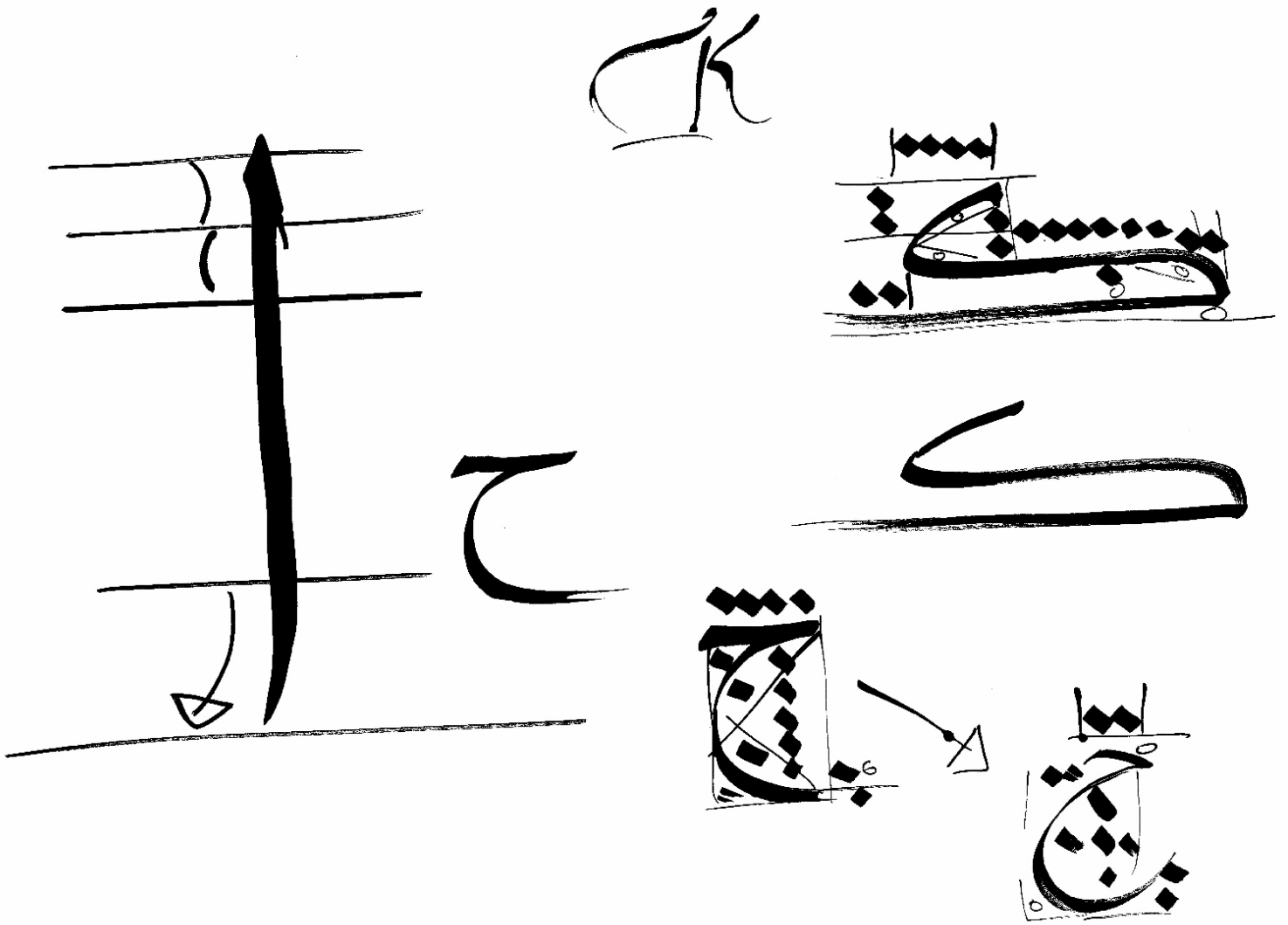


fig.3



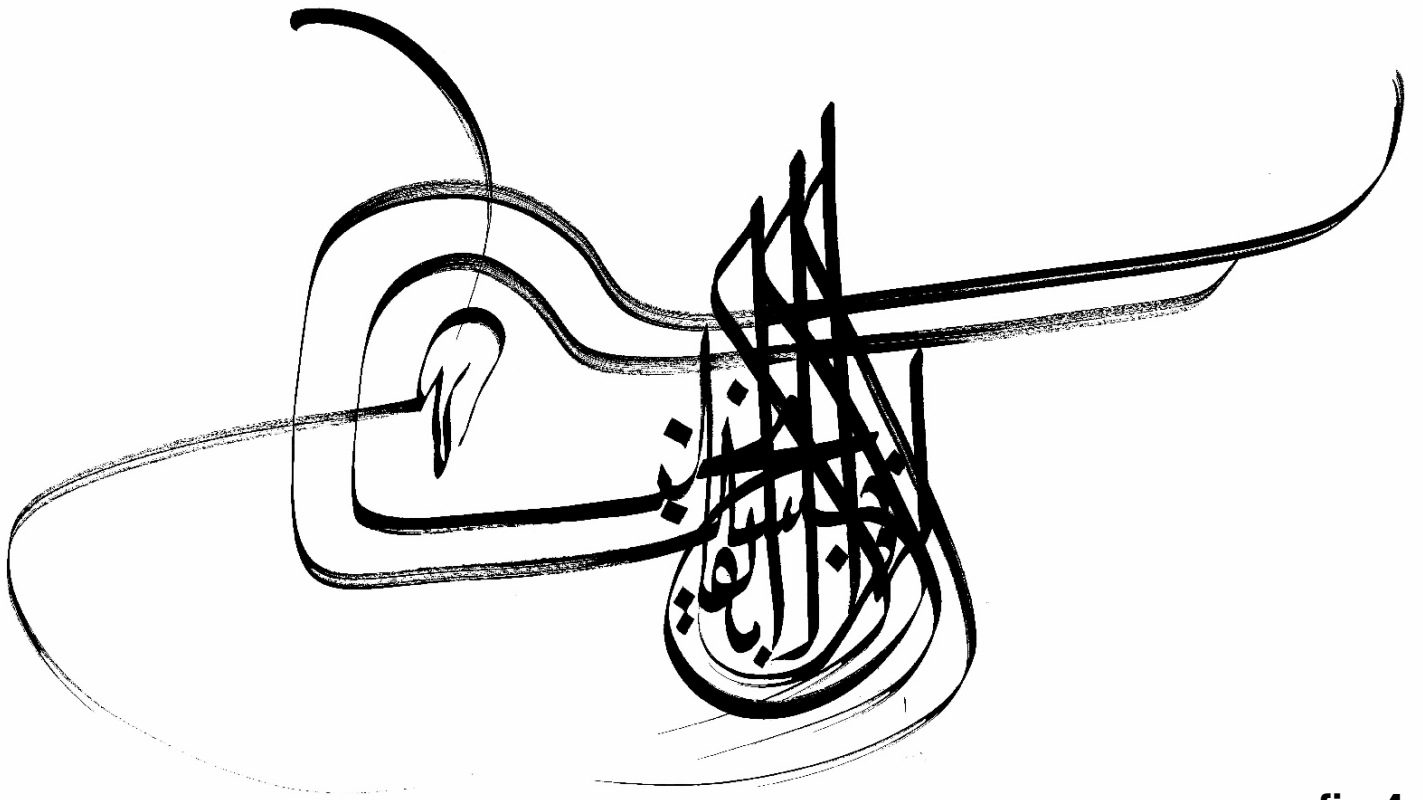


fig.4



fig.5

fig.6

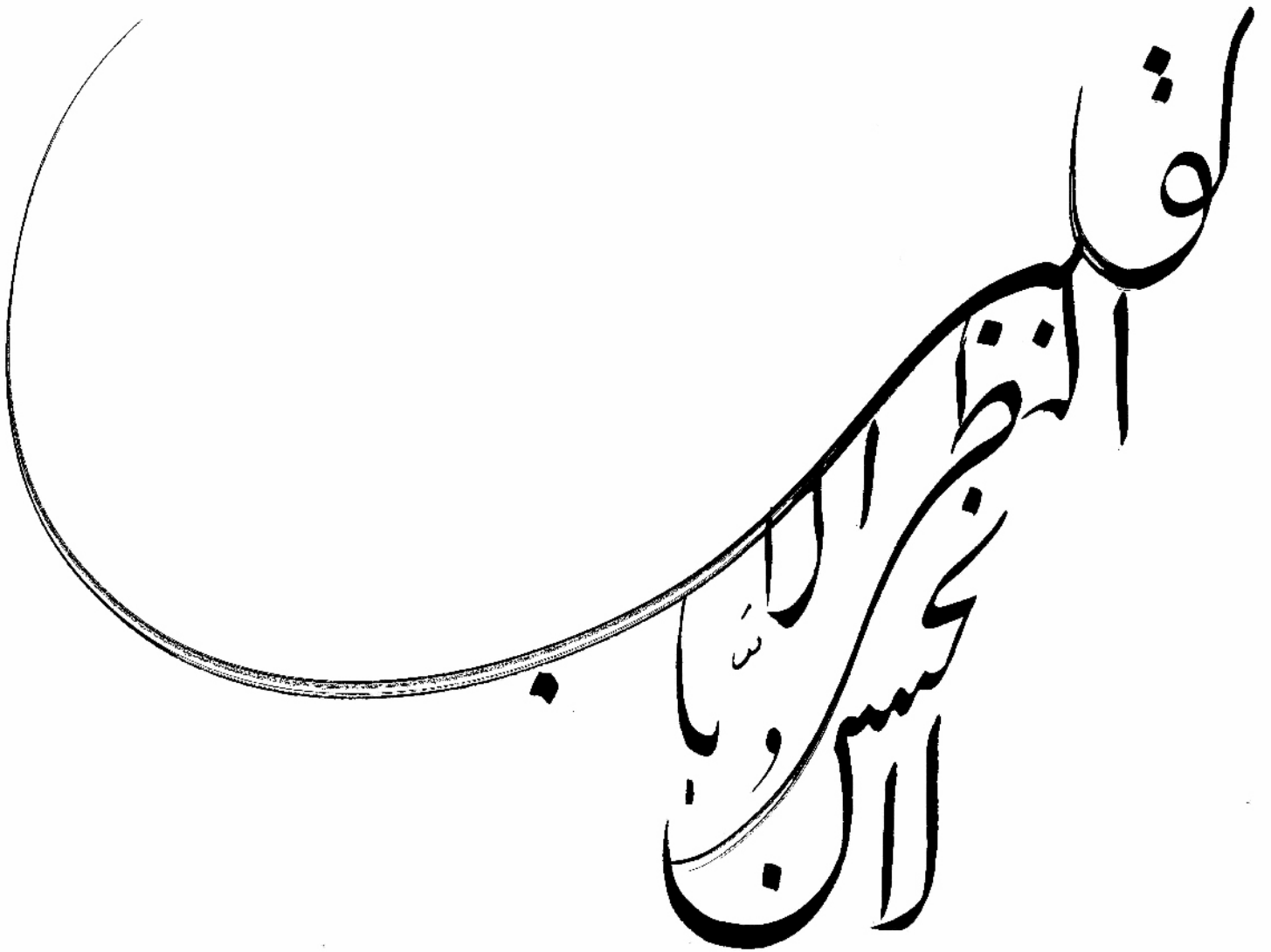




fig.8

لا إله إلا الله محمد بن عبد الله

fig.9

لا إله إلا الله محمد بن عبد الله

fig.10

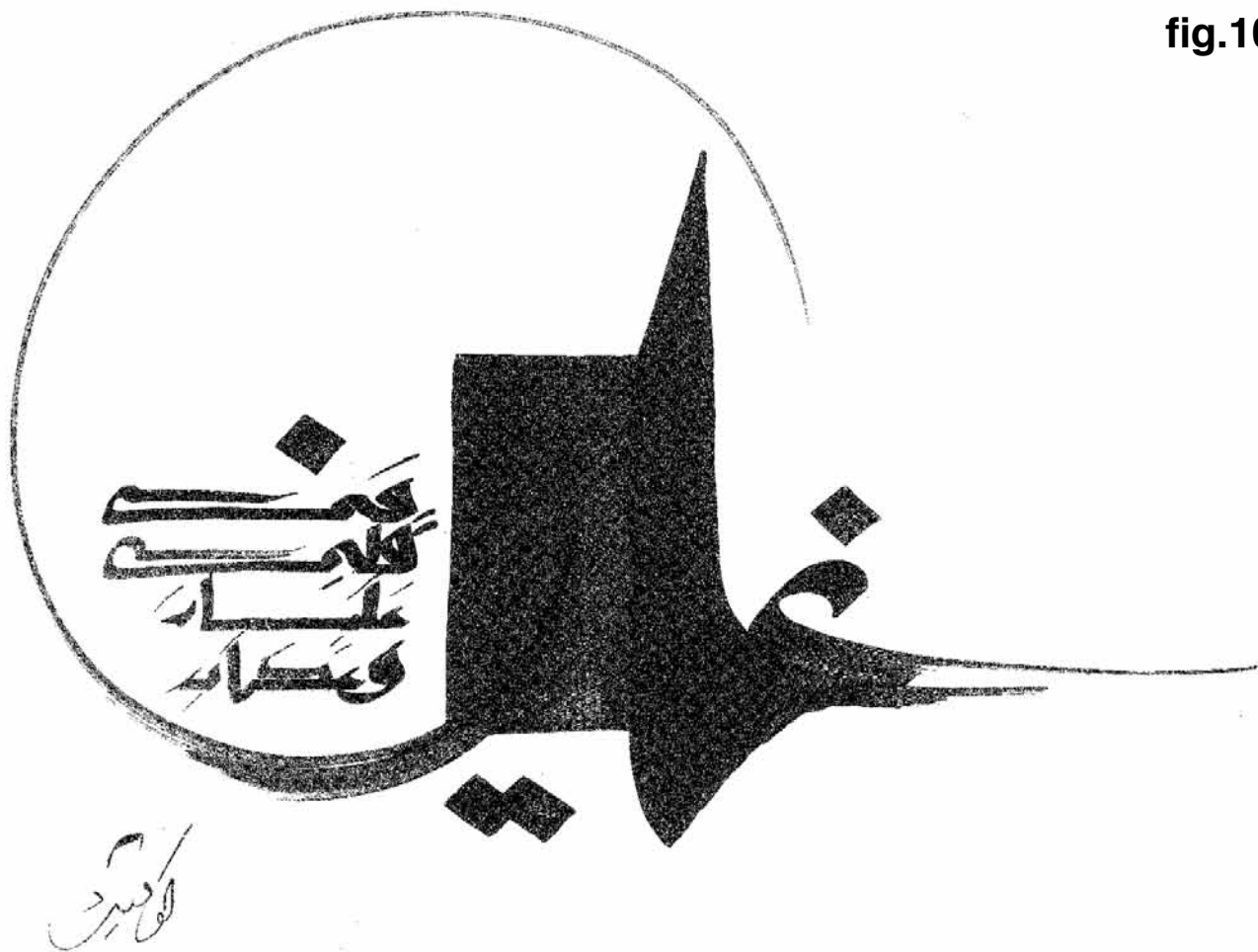


fig.11

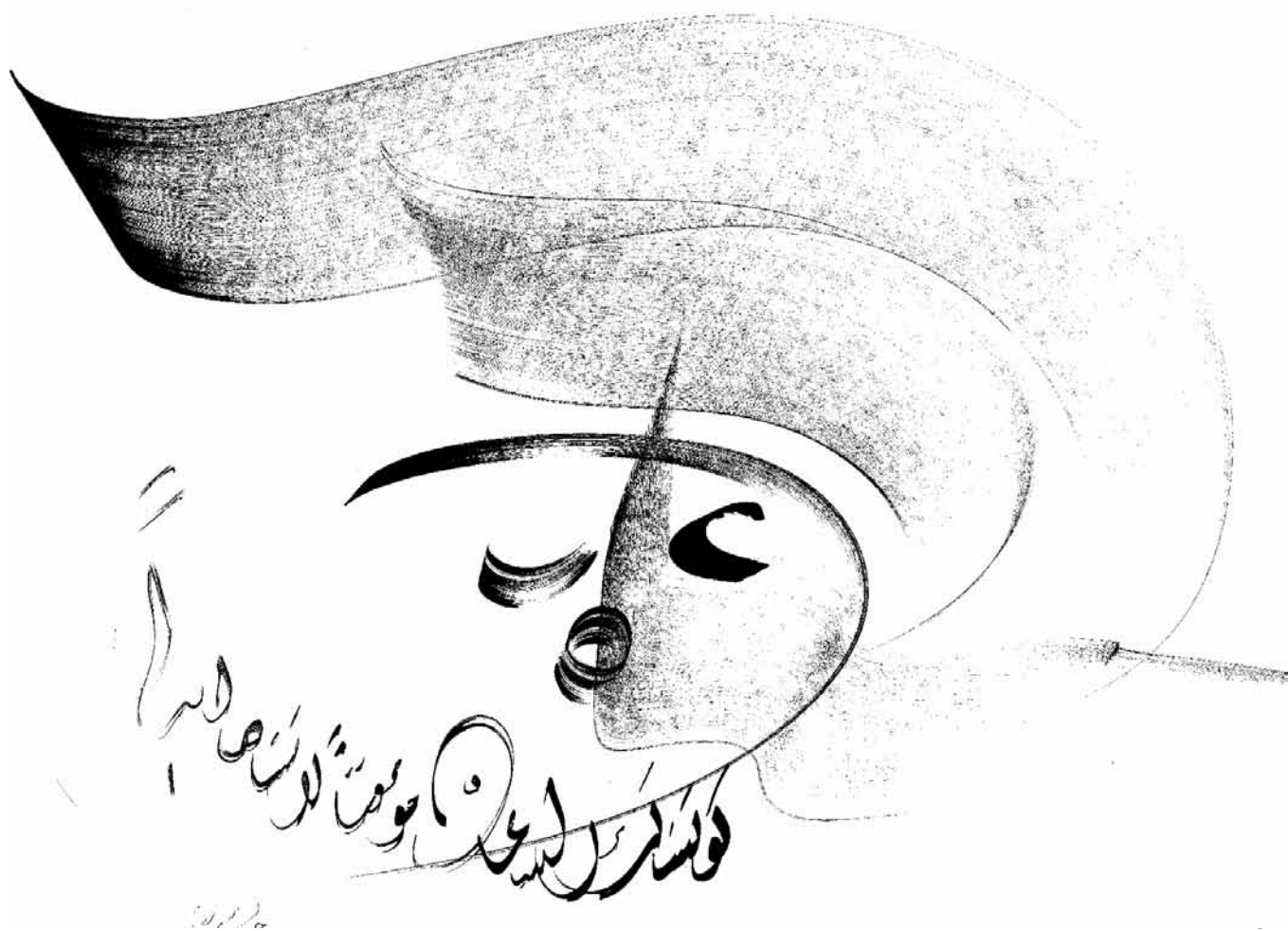
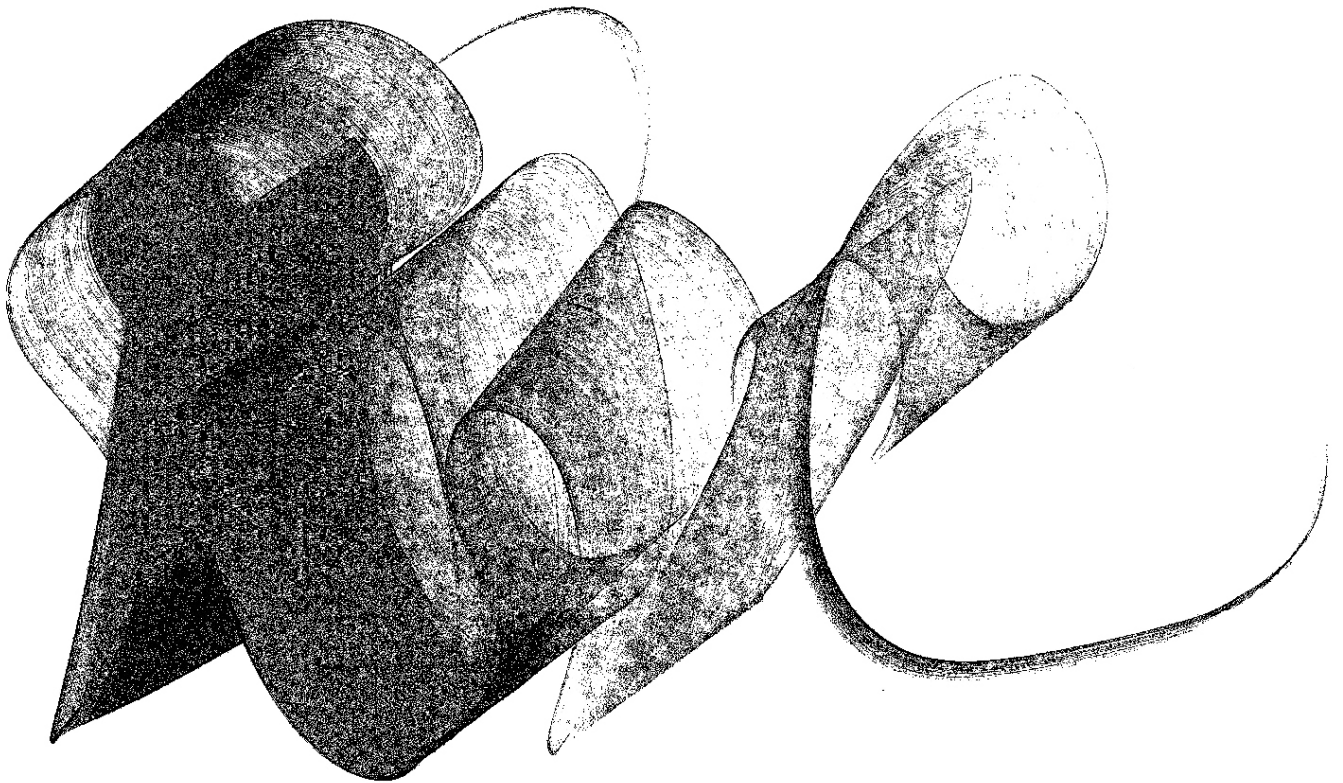


fig.12



fig.13



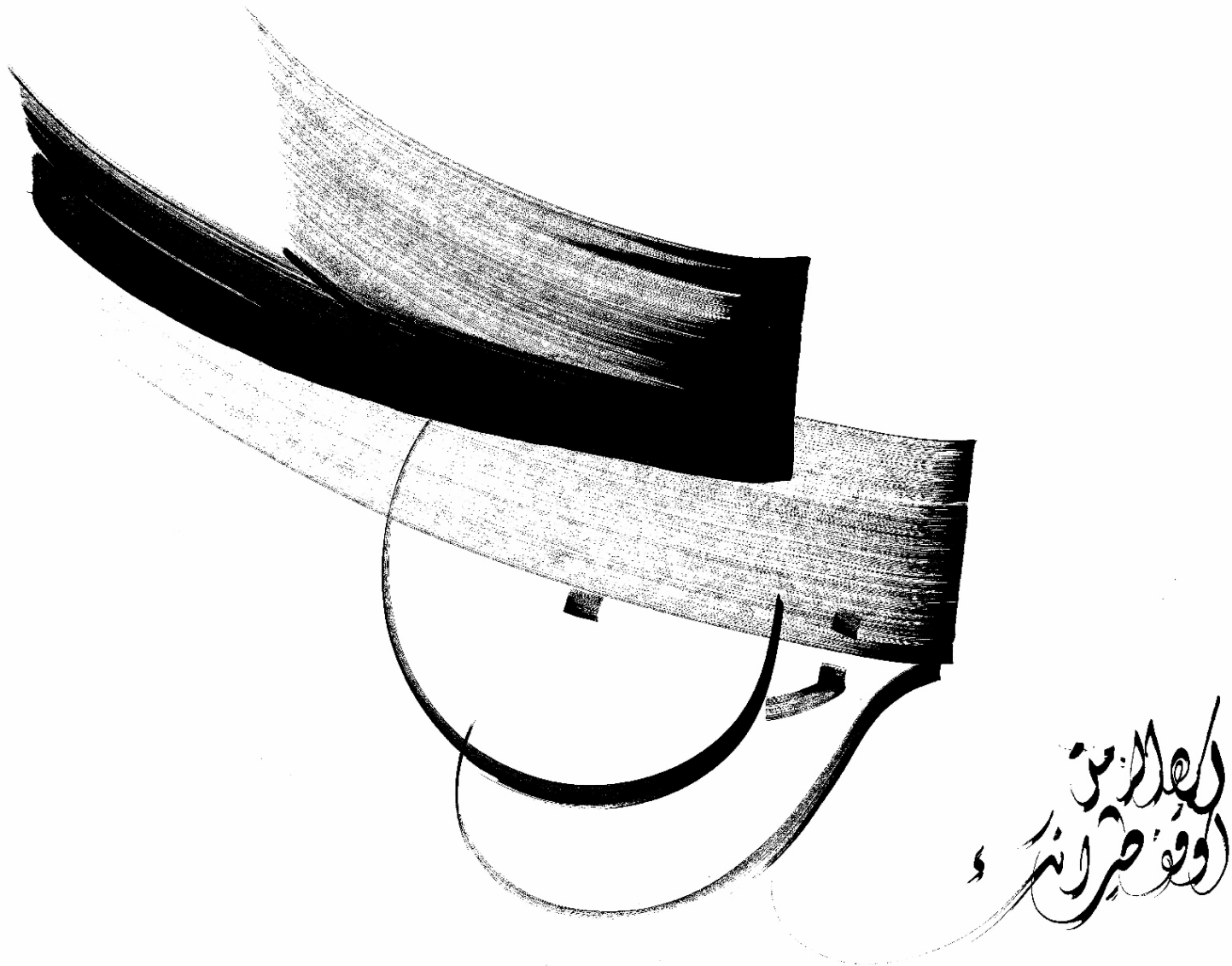


fig.15





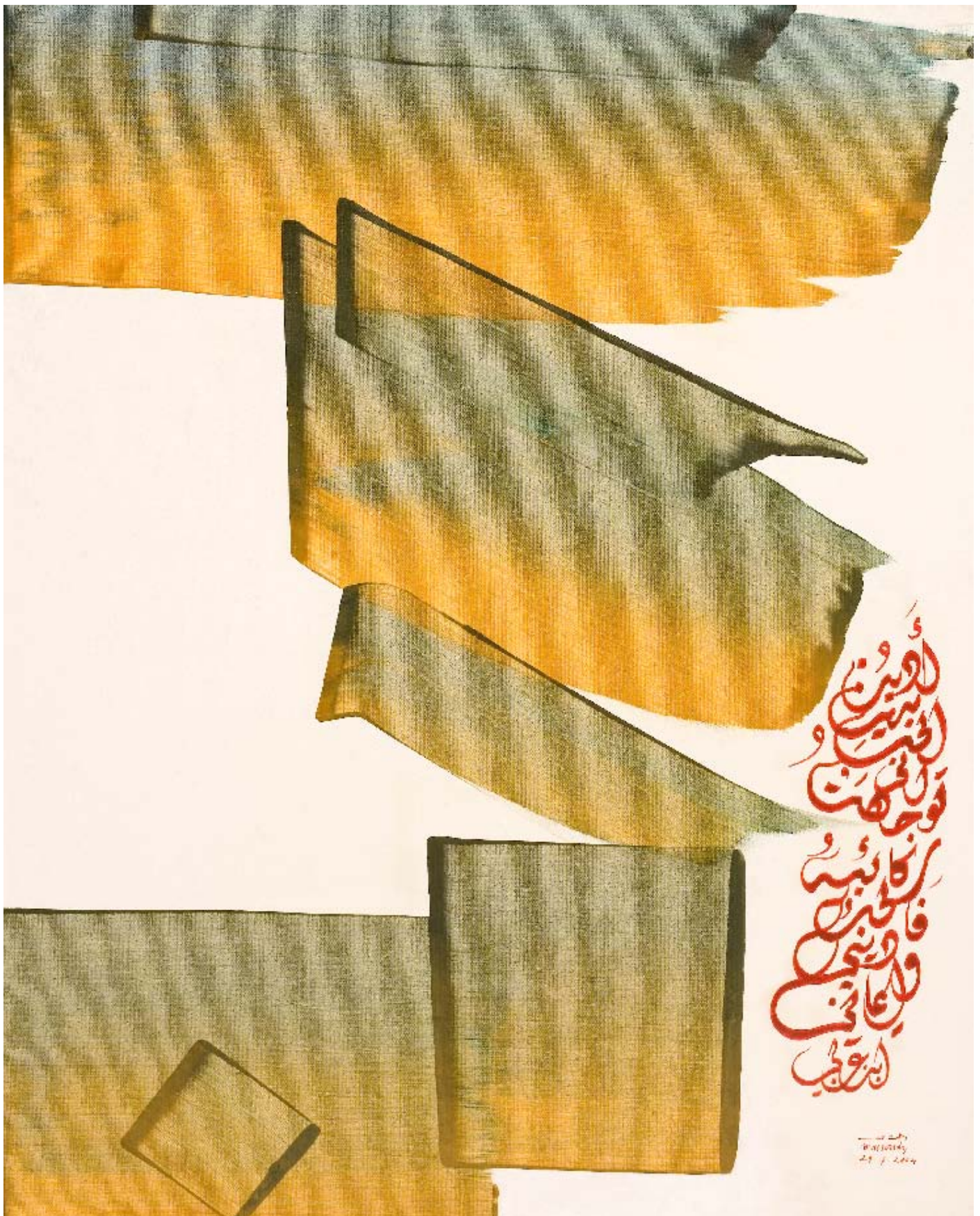
Earth does not belong to man; it is man who belongs to earth
Chief Seattle 1885



*On earth, there is room for all.
Sur terre, il y a place pour tout.*
Schiller



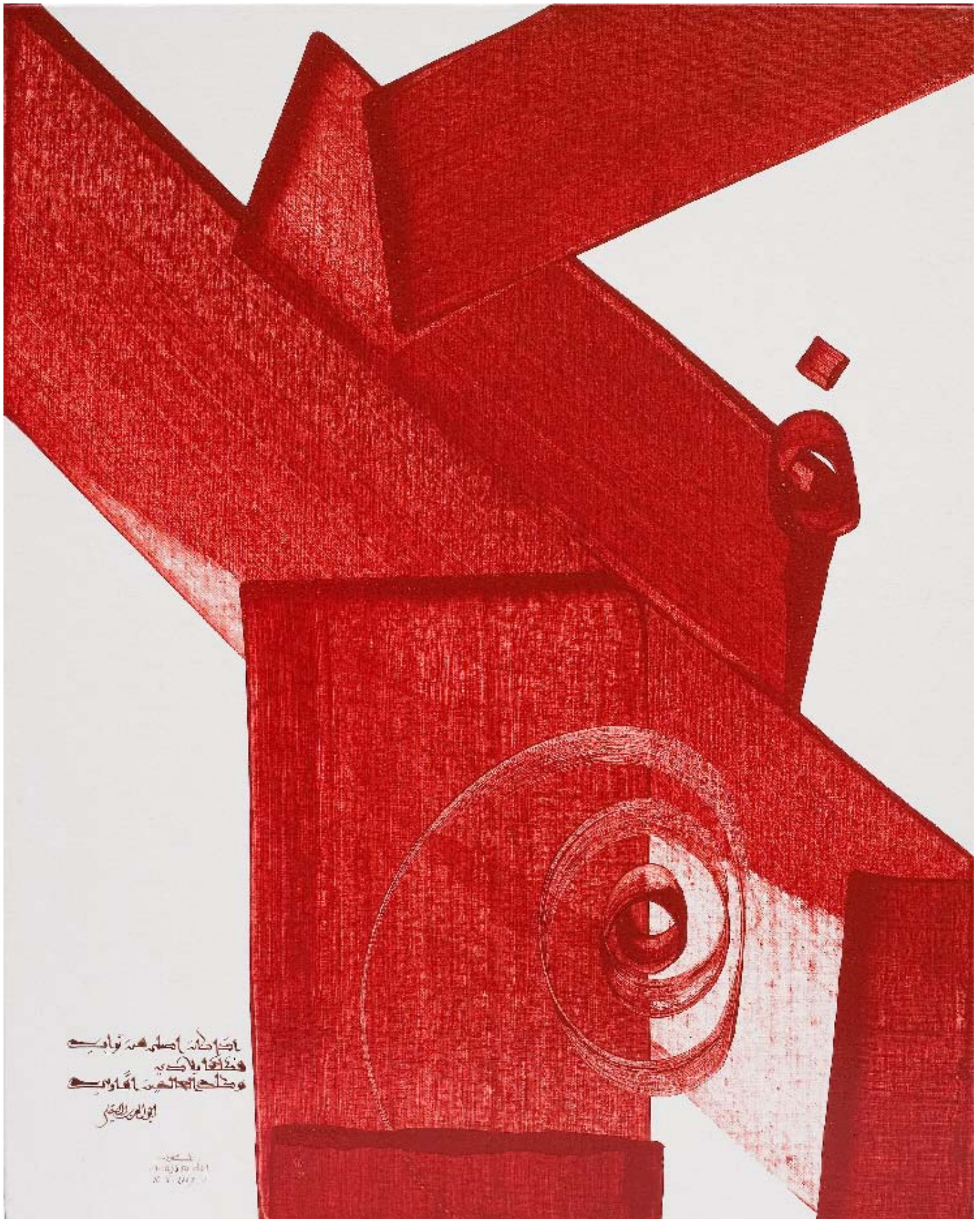
To be developed is not to have more, but to be more
le developement ce n'est pas avoir da'avantage mais etre d'avantage
Ghandi



*I believe in the religion of love wherever its caravans are
going, because love is my religion and my faith*

Je crois en la religion de l'amour ou que sa roulotte ira, parce que l'amour est ma religion et ma foi.

Ibn Arabi 13th C



أنا من هذه الأرض
فهذه أرضي وكل
بشرها إخوتي
أبو القاسم السقيلي

سقيلي
1961
10

*If I am made of this earth, this is my country and all humans are my brothers.
Si je suis fait de terre, cette el est mon patrie et tout les humains mes frères.*
Al-Siquilli



The perfect traveller doesn't know where he goes
Le parfait voyageur ne sait pas où il va.
Lao Tseu

