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The Moorish Influence on Spanish Language, Civilization, and Culture

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**The Moorish Influence On Spanish Language,
Civilization and Culture**

**An Independent Professional Project
Done In Partial Fulfillment
of The Requirements For**

The Master of Arts in Teaching Spanish

By

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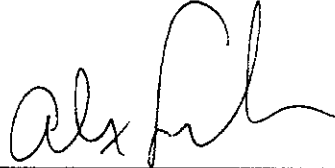
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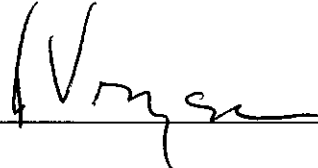
School for International Training

Brattleboro, VT

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This project by Tommy Genoris Erwin is accepted in its present form.

Date 1-28-02 Principal Advisor 

Date 1-28-02 Principal Reader 

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ABSTRACT

This project examines the vast contributions made by the Moors to the Spanish Language, Civilization and Cultural. The project will also try to clarify as to whom the Moors were, where they came from, and the specific contributions that they made during lengthy rule of Spain. This project is divided into five major sections. The introduction explains why this topic was chosen and the audience for whom the information is intended. The second section explores the background, achievements and contributions that were made by the Moors during their 800 (eight hundred) year dominion of Spain. The third section addresses more specifically, the African American high school students as L2 learners. Further, the ethnic population of my primary teaching context is predominately African American. In my review of the literature on second language acquisition, I find that this population of learners is often excluded from L2 mainstream research. In the foreign language classrooms in my state (Texas), the Spanish texts that are in adoption rarely mention or even exclude materials written by black authors in the target language. Additionally, comparable attention has not been given to African cultural contributions in adopted textbooks. The intent of this project will be to use co-teaching and collaboration across the core curriculum for effecting student achievement and enlightenment in their quest for proficiency in the target language. Cultural relevance and ethnic parity (cultural congruence) are very important and necessary components in L2 instruction and acquisition. The foregoing represents the fourth section. The fifth is the conclusion. It ends with a restatement and a redefinition of the many obscured and intentional distortions of historical facts related to the Moorish occupation of Spain.

Second Language Learning
Language Proficiency
Writing (Composition)
Cultural Images
Cultural Influences
L2 Instruction
Curriculum Development
Computer Assisted Instruction

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CHAPTER 1

INTRODUCTION

The legacy of the Moors and their contributions to European civilization has been largely ignored, hidden, or denied. Those who would expose the truth of Europe's indebtedness to the Moors have been overlooked or locked away from mainstream information sources. Yet, even a cursory review of Europe prior to the Moorish presence provides ample evidence of stumbling around in disorder and darkness. There can be no doubt that the explorations of the new world, the scientific, social, political, and even public health and urban developments would not have been possible without long standing, constant, and fundamental contact with Moorish civilization. To a number of historians the term "Moor" conjures up an image of a barbarous and fanatical people who threatened Christianity and even civilization itself. In the opinion of some myopic Western scholars, the medieval followers of Mohammad are often regarded as being little more than efficient soldiers. Also, those soldiers, during the course of their conquests and international prominence, are depicted as simply absorbing superior cultural attributes from the peoples they conquered.

My Fascination with Spain's Rich Heritage

Students of English literature would probably imagine the "Moor" as a fictional Othello, whose noble nature and naivete led this Shakespearean character into the blackness of tragedy. The image of the Moor was obviously conceived within the psyche of Britain's literary genius, William Shakespeare, and Shakespeare's portrayal was partly a reflection of the perception of English society at the time. Although both of these stereotyped images of the Moor contain elements of truth, there is a great deal more to the story of the Moors.

Omitted and Obscured Historical Facts

Western scholarship has characteristically obscured and obliterated facts and issues on the historical significance of the Moor. Very little has been offered within the classroom that has not resembled the two extreme images mentioned above. The Moor's largely obscure fate, however, is not due to this insignificance in the history and development of Western civilization, but rather to the judgment passed upon him out of jealousy of his great influence. European and Western historians do not mention that the first large movement of Africans into Spain occurred about 3,000 years ago. These people were called Iberians. According to archaeologists, they were the first inhabitants of the Iberian Peninsula, Spain and Portugal, (Van Sertima: 1). It has also been documented that the second major group of Africans to enter Spain is an army led by Taharka, referred to in early Spanish chronicles as Tarraco, and Egyptian king, of Ethiopian origin of the 25th Dynasty around 700 B. C. (2). One has to laboriously search for the fact that the

Moors made wonderful achievements in their African homeland as well as in Spain. They naturally founded and constructed many industrious and prosperous towns all over North Africa, Timbuktu and areas of Sudan. Many of the arts and sciences of Africa and Asia were transplanted onto European soil. Remnants of Moorish castles can be seen as much in Northern Africa as in Andalus, Southern Spain (Van Sertima: 4). My concerns for the above exclusions or omissions led me to examine one of the World history textbooks that is currently in adoption in my school district. The authors of this text do not mention any accounts related to pre- and post-Moorish occupation of Spain. Their accounts of Spain during the Medieval period consists of four short paragraphs. The time period mentioned in their accounts is the late 1400s to 1492. They briefly mention Spain's emergence as a world power, the Christian realms of Portugal, Castile and Aragon, the fall of Granada and five sentences on the Spanish Inquisition (A. Farrah and Andrea Berens Karb: 332-33). I also observe that some historians employ different ethnic and religious labels indiscriminately. This could be for preserving racial confusion, or perhaps a lack of clarity regarding those labels. The religious, racial, and ethnic prejudices of several European historians seem to have prevented most contemporary historians from presenting a more thorough and balanced account of the Moor and Islam, especially as they relate to Christian Europe. While most high school and college students are familiar with the Classical Renaissance in Europe, few of them have ever heard of the Scientific Renaissance in Europe that took place during the medieval era, in the 12th and 13th centuries. Many African Muslims are found behind Europe's scientific

enlightenment. Needless to say, not all of the achievements of Muslim genius are traceably African. But it is well documented that much of the scientific genius of Al-Andalusia was of an African nature. This was the case because the blood of Africans was most dominant among Iberia's non-European populace. Therefore, when considering the civilizing effect of Al-Andalusia upon the continent of Europe, one must visualize Africans, so-called "Blacks" among the main civilizers.

My Concern for Impacting Cultural Congruence in SLA

Ever since the early beginnings of my study of the Spanish language, the Moorish influence in the Spain has always intrigued me. It was not until I began studying, in depth, Spanish civilization and culture that I learned about such an extraordinary ethnic group called the Moors. These dark-skinned people from Northern Africa entered Spain by way of the Strait of Gibraltar. The Moors, who were Muslims (of the Islamic faith), ruled Spain between 711 and 1492 C. E. They called their land Al-Andalus, which means "to become green after a long summer drought." The history of the Iberian Peninsula attests to this description when the Moors ruled Spain. This today is known as Andalucia.

After the Moorish invasion, within two decades, a majority of the inhabitants of Andalus, especially the Unitarian Christians and the oppressed class accepted Islam freely. This acceptance was made for the sake of peace, security, and freedom of religious expression while under Moorish domination. The literature further states since the Moors brought no wives with them upon their

invasion of Spain, by 770 C. E. intermarriage with the Spaniards was inevitable. Also during this period people of all races from Northern Africa migrated to Andalusia and intermarried with the Moorish-Spanish population, resulting in a fairly homogeneous population within a few decades. The story of the Moors is very interesting and important because it makes me aware of my own ancient history as it relates to my ethnicity and the overall greatness of my people.

This is probably my first and foremost reason for choosing this topic for my project. A second reason is that my primary teaching context is teaching Spanish language, civilization and culture to African American students at the high school level. At this level, these young minds are easily molded and shaped and these youngsters are usually receptive to sound, factual course content. According to several prominent historians, the curious notion-idea exists that a great white race has been responsible for all of the great civilizations of the past. This notion-idea is nothing more than a crude superstition propagated by European-oriented, biased historians, the historians assert. Even today the facts surrounding my topic are still being intentionally obscured, obliterated, omitted, and are being passed on to our younger generations by way of history books that are written from selfish and/or racist registers. I strongly believe that I am in a prime position to present a factual and truthful account of the historical facts related to Spanish civilization and culture to my students. Although many ethnic groups contributed to Spain's civilization and culture, it is only the role and contributions of the Moors that are diminished, obliterated, obscured or

completely omitted from all Euro-centric authors' accounts of the Moors' domination of Spain.

Teaching Across the Curriculum

Referencing a pedagogical parameter, it is my intention to use a shared-teaching methodology as a strategy for the implementation of this project. This strategy, in nature, may be called **Multidisciplinary**. This strategy is one in which teachers within the core disciplines share and complement instruction based upon a particular topic or theme that will be mutually planned and taught by the teachers involved. Since relevancy is a main ingredient to student learning and mastery in second language acquisition (SLA), I believe that instruction across the curriculum when and where appropriate can be very effective in L2 instruction.

This project is designed to serve as a partial **cross-disciplinary** model for Spanish and Social Studies, initially. Through collaborative planning, appropriate curriculum links may be made as often as the course topics, themes, and objectives coincide. The Spanish component will explore the following;

1. The Moorish/Islamic linguistic impact on the Spanish language.
2. The socio-ethnic contributions to Spanish civilization and culture during Moorish domination of Spain.
3. The study of foods, clothing, art, history, music, geography, economics, and architecture will be included.
4. For the Social Studies component, the objectives will be developed to coincide with those of Spanish. I am hopeful that this project is user friendly for others who want to adapt it to their particular teaching context.

CHAPTER 2

DISCUSSION AND HISTORICAL REFERENCES

Moorish Ethnicity and Origin

The literature states that it is well documented that the invading Moorish armies were predominately African troops. The word *moor* comes from Latin *maurus* meaning "black" (Van Sertima: 7). "Moor" is a synonym of Black. By searching Romance language dictionaries one can find many words derived from *moor* that refer to something dark in color or shade. An example is, in the Spanish language, Moreno, a "dark-skinned person," mora, "blackberry," for starters. In Medieval Europe, Moor was translated *Moro*, *Moir*, and *Mor* Spanish, French and Italian, respectively. In Spanish, for example, the word for blackberry is *mora* which originally meant *Moorish* woman. In French *Moricaud* means *dark-skinned* or *blackamoor*, while *Morillion* means black grape. In Italian Mora means *Negro* or *Morrish female*. Also in Italian, *Mora* means *blackberry*, while *Moraiola* means *black olive*. Documentation reveals that some of the Moors who came to England were Christianized and given such names as Blackmore, Blackmur, and Blackman (Rogers: 87). The Moors are further described as small black people burned by the sun, full of wit and fire, always in love, writing verses, fond of music, arranging festivals, dances and tournaments everyday. They are described as being copper-black, as black as tar. The

Almoravids, the third Moorish group to rule Spain are described exclusively as midnight black, the color of the people of the land from which they came. The word *moor* was a term associated with black-skinned people during the Middle Ages. It should be pointed out that the people of Africa were not called **Negros** until the African slave trade which began with the Portuguese exploration of West Africa in 1441 (Chandler: 151). The term **Negro** reflects the stripping of the nationality and culture of the African people. These Africans were Muslims. They were part of the movement to spread the new Islamic religion after Prophet Muhammad's death in the 7th century. They did not, unlike most conquerors, force the Spanish to denounce Catholicism.

For almost 800 years during the time of the Moors' domination of Spain, slavery was common in Europe and Spain (Reynolds: 94). The Moors bought millions of European slaves, especially women, from Slavic countries like Russia and Bulgaria. The word *slave* (derived from slav) was originally applied to these Europeans because so many of them were enslaved. The use of European women as concubines gradually lightened the complexion of Moorish Spain (Chandler: 168). Generally speaking Moors were welcomed in European societies. "Moor" was a symbol of power in all Europe. They were admired for their bravery and courage on the battlefield and their high culture.

The capital of Portugal, Lisbon, was given its name by the Moors who called it *Lashbuna*. As early as the 12th century, there was a region in Southern France known as *la Petite Afrique* (Little Africa). The first Duke of Florence, *Alessandro dei Medici* was known as "The Moor." Germans today eat *Morenkopf*

(Moors' head in German), dark chocolates shaped in the form of heads. Historian David Ritchie has proven that Moors lived in England and Scotland as early as the 10th century and states that "Our language still retains the memory of their presence" (Rogers: 81). Ritchie lists the names of many Moorish families whose names are quite celebrated in English history. For example some of the noble families of Scotland bear the names *of Rt. Hon. William Ponsonby Moore, Moore of Hancot, Moore of Moore Lodge, and Morrison-Bell of Otterburn*. These noble families were the descendants of the Moors who mixed with the White Scottish population. In summation, there are at least fifty variations of the word Moor, meaning, European names that come from Moor, thanks mostly to the Moors who dominated Spain in 711 (Rogers: 87).

The Moorish Invasion of Spain

A review of the literature reveals that the third massive group of Africans to enter Spain were the Moors. They dominated Spain for almost 800 years, 711 A. D. to 1492. The literature also reveals the following historical account: Five Moorish Dynasties ruled Spain. The first Moorish Dynasty was the **Umayyad** or the **Omayyad** Dynasty. From this Dynasty, a Moor from Northern Africa conquered Spain in the name of the Islamic Empire. He captured the **Rock of Gibraltar**, Mons Calpe, which he renamed Gebel Tarik (Hill of Tarik) in 711. He later conquered Southern Spain renaming it Al-Andalusia or Al-Andaluz as it is known today. According to (Chandler: 161), Tarik and his African troops took about three years to conquer the Iberian Peninsula. They got as far as France and

were driven back into Spain, where they laid their foundation of Moorish culture. The second Moorish group to conquer Spain was the **Abassid Dynasty** who took control in 756. This group was taken over by a prior group, the Umayyad Dynasty, years later. In 1086 the Almoravid Dynasty, was the third group to rule Spain. The leader of this group was Yusef ibn Tashifin. The leader along with his soldiers are described as “dark” and “woolly haired,” “jet black and of unmixed descent” (Chinyelu: 373). Yusef ruled Spain until his death in 1106 (175). The fourth African to group to rule Spain was the Almohads (Unitarians). This group’s rule began in 1194. During this period Spain produced some of the greatest philosophers, poets, scientists and mathematicians. Spain also witnessed the finest Muslim architecture during this Dynasty, like the Alhambra of Granada. The Nasrids were the last Moorish Dynasty in Spain (1231 – 1492). Generally speaking, the Moors are said to have been good managers, seekers of knowledge, and lovers of wisdom, philosophy and fair play.

Spain Under Moorish Rule

Spain under Moorish rule was the center of civilization, the seat of arts and sciences, of learning and every form of refined enlightenment. According to the literature, no other country in Europe had so far approached the cultivated dominion of the Moors (Poole: 280). It is the consensus of many historians that the expulsion of the Moors had negative consequences on the country of Spain. The people of Spain were affected by a succession of plagues and famines due to poor living conditions. The land that was so successfully irrigated by the Moors

was now deteriorating and neglected. Many cities fell into ruin. Spain was a place where commerce and learning had flourished, but after the Moorish expulsion beggars and bandits took the place of scholars and merchants. The author's description states: "For a while Christian Spain shone like a moon with borrowed light; then came the eclipse, and in that darkness Spain has groveled every since" (280).

Moorish Influence and Contributions

The literature states that the Classical Renaissance of Europe, which mainly relates to its literature and art, and the Scientific Renaissance that budded and flowered in the 12th and 13th centuries, should show a line of distinction. The historian, José Pimienta-Bey, sets out to prove that the foundation of medieval western science and its academics was built upon the transmissions, refinements and discoveries of the Arabs and Moors. Moorish influence came primarily to the west by way of the Iberian Peninsula (renamed Al-Andalus by the Moors). Bey provides a detailed examination of Western Europe's relations with Spain. Translation played a major role in the diffusion of the sciences. Translation schools were like bridges between the Muslim and Christian scholars. Translation from Arabic (the medieval language of science) into Latin, the classified European language, had been going on since the tenth century. Translation centers sprang up in Barcelona, Taragona, Leon, Segovia and Pamplona.

When these African Moors invaded Spain in 711, they brought with them their culture, their language, math and science technology, food and agriculture,

music and dance and their way of living. The Moors were warriors, poets, scientists, artists, architects, religious men, politicians, musicians, astronomers, navigators, scholars and philosophers. Until their decline around the 14th century, the Moors were the mainstay of leather, metal and wood-working, as well as pottery, silk and wool-weaving industries. Four hundred years prior, Andalus had a postal system of swift horses and lighted streets. The Moors set up municipal regulations for the various trades (McCabe: 139-140).

Language

The Moors practiced the Islamic religion and spoke Arabic. They did not suppress the language of the Spanish Catholics. Ten percent of the Spanish language is Arabic, because of the Moors who invaded Spain in 711. They left behind at least 4,000 Arabic words in the Spanish language (Arabismos). Many of the Arabic words found in Spanish begin with *a* or *al*, the definite article in Arabic: For example, álgebra, arroz, albóndiga, atlas, algodón, etc.

Food and Agriculture

The Moors made many achievements in agriculture. In my search of the literature I learned that the Moors were known as agricultural scientists. They rebuilt and improved the old Roman irrigation systems, especially the waterwheel (noria), increased the productivity of the soil by developing fertilizers, introduced new vegetation, introduced the science of food preservation and storage, and they introduced a variety of new crops like cereals, beans and herbs. The popular

Spanish dish, Paella, (a rice and seafood dish) can be traced to the national dish of West Africa, *Wolof* rice.

Natural Sciences and Technology

According to (Lumpkin and Zitler: 383), the most advanced mathematicians, scientists and medical doctors came from North and West Africa to Spain. He also writes that the technological and scientific advancements known as "Renaissance" was in part a direct result of Africa's gift of knowledge. Further, the Arabic numbers 0, 1, 2, etc., were adapted from India and brought into Europe by the Moors of Africa. Examples of some of those Moorish technological advances brought to Spain are as follows: algebra, zero, waterwheels for irrigation, chess, atlas, alcohol, windmills, gunpowder, fertilizers, bleach, forged iron, sewers, adobe, glazed tiles, paper and paper making, paved and lighted streets, to name a few.

Music and Musical Instruments

While recording his album, *Sketches of Spain*, Miles Davis said this about the Moors: "The Black Moors were over there in Spain a long time ago. In the Andalusian area you have a lot of African influence in the music, architecture, the culture and a whole lot of their blood in the people. So you have a black African thing up in the feeling of the music in the bagpipes and the trumpets" (Ali: 281). The Moors gave Spain the following musical instruments that were later adopted by other Europeans. They were the lute, guitar, tambourine, castanets, harp, bagpipes and flamenco also known as Moorish flamenco.

The popular Spanish music form, *cante hondo*, can be traced back to the Mandingo griots (Smart: 64). One of the most famous musicians of Spain was Ziryab or Zaryab whose name means “blackbird” or “bird with black plumage” in Arabic (Carew: 266). A man of many talents skilled in both arts and science, Ziryab immigrated to Andalucia (Southern Spain) in 821. He was known as a Renaissance man. His accomplishments in Spain are numerous. He founded the first conservatory in Spain at Córdoba. Many customs, perfumes, clothes, hairstyles, cooking and the use of tableware originated with Ziryab (Chandler: 168). Today a fried dish of meatballs called *takalliyah Ziryab* still bears his name. Also a Botanist, Ziryab invented toothpaste, deodorant, introduced asparagus to Spain, and even started the tradition of changing clothes according the seasons. He revolutionized the style for eating. Instead of serving food in one mass, Ziryab introduced separate courses, beginning with soups and finishing with desserts, a progression very similar to that popular in Spain today.

CHAPTER 3

PEDAGOGICAL IMPLICATIONS

Connections To Other Academic Disciplines

Many instructors have applied co-teaching as a pedagogical strategy, or approach. Their attempts were soon abandoned because of poor planning and/or lack of co-teacher cooperation. However, this approach is not necessarily interdisciplinary unless direct and appropriate connections can be made between the academic disciplines involved. This project is designed to serve as a partial crossdisciplinary model for Spanish and Social Studies, initially. The flexibility of this design allows for the development of an interdisciplinary model, one that makes obvious and intentional connections or links between a specific subject and other core disciplines. The implementation of a model may begin during any semester of an academic year, or it can be introduced and maintained throughout the entire year with proper planning.

The Spanish component will explore the following:

1. The Moorish/Islamic linguistic impact on the Spanish language.
2. The socio-ethnic contributions to Spanish civilization and culture during Moorish rule.
3. Other Moorish cultural entities include the history and politics, special celebrations, the study of foods, clothing, music and architecture.

For the Social Studies component of this model, its implementation and duration will be the same as the Spanish one. The objectives for both components should be mutually agreed upon and specific lesson plans should be written as a direct result of those objectives. It is the assumption of the components involved that all students should be fully educated to function effectively in society, resulting from collaborative lesson planning and co-teaching. It is hoped that this project will lend itself to the concepts and methodologies of other core disciplines such as geography, political science, economics and the behavioral sciences. Also, of course, the natural sciences and the humanities may be included. The remaining segments, the eventual linking of other disciplines can be achieved as soon as the necessary and proper course objectives are developed and coordinated for those disciplines.

Collaborative Planning among Teachers

Although this project model is a partial one for Spanish and Social Studies initially, its flexibility will permit the linking or inclusion of all related disciplines. In the initial efforts to implement the teaching model, the teacher may request to make a presentation of the project during a regularly scheduled faculty meeting or during an on-campus in-service day. At that time the project can be fully explained to administrators and fellow teachers. If necessary, subsequent meetings can be scheduled for the purpose of clarifying and answering questions. After receiving approval for the project, the social studies department can be approached to initiate the model. It will be necessary for the Spanish and

Social Studies faculties to meet as often as necessary to facilitate collaborative planning. This type of planning provides for relevant content and continuity between participating disciplines. The collaborative planning should include or address the four major curriculum components in conjunction with the Spanish curriculum.

At the time of planning, the Spanish and Social Studies faculties using their curriculum guides and textbooks will discuss unit planning. Unit Planning may be semesterly until all variables are in place. In matching teachers with subject matter content, careful consideration should be given to teachers' expertise and experience. In other words, Spanish teachers whose specialty is language and culture should be assigned to that detail, and teachers whose areas are politics, history, geography and economics should be assigned to those areas. Matching the involved teachers with their respective disciplines and levels of expertise provides for total focus, depth, and enhances students' retention of unit content. After making teacher assignments a mutual calendar should be made and shared. This calendar should reflect the: who, what, when, where and how the co-teaching is to take place. The next step is to develop interdepartmental lesson plans and decide upon a strategy for content delivery. This can be accomplished in one of two ways. One way is to employ a co-teacher/lecture, whereby, a teacher with a given related expertise, on a scheduled day, will go into participating classes and lecture on a related topic. A second modus is to use a seminar format. This strategy will allow for all participating teachers to be involved in the same setting. If a seminar format is used, logistics in the form of

directing student traffic and eventual total student accommodation must be considered.

Involved teachers should meet at least twice during a given semester in order to determine the effectiveness of the project. Each teacher should keep copious notes related to student performance, significant student behaviors and what seems to be effective. The evaluative and cumulative data should be shared not only with participating teachers, but also with the principals, counselors and deans of instruction. This sharing will help chart and promote student progress, project viability, and eventual total acceptance and support.

Effective Teaching

In order to introduce and implement a sound teaching model for the participating departments the following are offered:

I. KNOWLEDGE

The knowledge component will enable students to have command of selected basic concepts, facts and generalizations from the different social sciences. The curriculum may be organized around the following major themes.

- A. Environmental/physical setting (physical characteristics, climate, landforms, resources) of Moorish Spain.
- B. People (language patterns, ethnic groups, migrations of people) Arabs, Moors, Berbers, etc.
- C. History/culture (historical, political, cultural, economic) development over time beginning with medieval Spain.
- D. Political organizations (citizens, comparative systems).
- E. Cultural characteristics (values of a society influence the attitudes and behavior of people; values of a society are expressed through art, music and literature).
- F. Interdependence (people, communities, states, nations) in the medieval era.
- G. Philosophical factors that relate to the spread of Islam.
- H. The role of women during the medieval period.
- I. Address the confusion of "Arabs and Moors" in order for students to make a distinction between ethnicity and religion.

II. SKILLS

This component helps students gain basic skills for locating, analyzing and integrating data, solving problems, understanding time and chronology, working with others and interpreting maps and chronology.

III. ATTITUDES AND VALUES (Mentifacts)

The values components help students develop constructive values and attitudes about people, situations, ideas, institutions and other phenomena. Additionally, the development of value processes and skills useful for analyzing personal and social values are a part of this component. Through this component students will understand that the three major components of culture are **artifacts**, things which are made, created or produced, **mentifacts**, ideas, beliefs and values that people hold, and **sociofacts**, the ways in which people organize their society and relate to one another.

IV. SOCIAL PARTICIPATION (artifacts and sociofacts)

The social participation component helps students gain the desire, confidence, and skills necessary for participation in social and civic affairs. Such participation is based upon reasoned commitments to basic values, such as justice, dignity and worth for all individuals. (Cultural congruence)

The design module can be adapted for fifty-five minute class periods for a regular semester or for ninety-minute class periods for schools on the accelerated block schedule. Some corresponding activities include lecture/class discussions on Moorish Spain, videos, teacher prepared worksheets, appropriate field trips, outside speakers, music appreciation, and small group discussions.

Student Achievement and Enlightenment

Corresponding evaluation during the course can be assessed by assigning short essays or process writing activities on a particular theme, oral discussions based on acquired knowledge, cloze exercises, short multiple-choice and completion quizzes, and essay type questions that allow students to organize ideas and integrate knowledge and personal reactions without recourse to reference sources. Additionally, students may be required to participate in repetition and

other kinds of communicative activities with the teacher, in pairs or in groups. Carefully selected thematic audio-cassette tapes may also be used for listening comprehension practice. Further, the language tapes, textbooks, the internet, information on organizations and institutions dedicated to the study and teaching of Spanish language, civilization and culture in medieval Spain can prove to be indispensable.

As culminating evaluative criteria, students may be required to prepare foods from the medieval period, research the kinds of clothing worn by Moorish men and women, research Moorish festivals and celebrations and create a calligraphy project.

CHAPTER 4

PRACTICAL CLASSROOM ACTIVITIES

Moorish/Islamic Art

Aesthetic expression reveals much about a culture. Through this activity, it is the intent that students will gain an appreciation for both the unity as well as the diversity of this particular art. It is important to note that in the beginning, a general discussion of Islam as a belief system is necessary as a starting point. Concepts that should include: The perception of man in relation to God, for example, the absence of **anthropomorphisms**, (the attribution of human characteristics to non-human things or beings), the importance of community, the importance of the Qur'an to Muslims, and as an integral component, the Arabic language and calligraphy as a sacred art form.

Plan: To understand how Islamic art may be characterized.

Objectives:

- Students will identify three common patterns in Islamic art.
- Students will identify the basic characteristics of Islamic geometric patterns.
- Students will explore the impact of logic and order expressed in geometric patterns.
- To enable students to evaluate the significance of Islamic art.

Materials:

Slides. "The Mathematics of Islamic Art." (1975)
Metropolitan Museum of Art, New York, NY.

Ettinghausen, Richard and Oleg Grabar. *The Art and Architecture of Islam, 650-1250*.

Grabar, Oleg. *The Formation of Islamic Art*.

Martin, Richard C. *Islam: A Cultural Perspective*.

ANDALUSIA

Andalusia is an autonomous region in southern Spain. It is comprised of eight provinces, which are Almeria, Cádiz, Jaen, Córdoba, Granada, Huelva, Malaga, and Sevilla. It is bordered on the north by the Sierra Morena, on the east by the provinces of Albacete and Murcia and the Mediterranean Sea, on the south by the Mediterranean Sea, Gibraltar, and the Atlantic Ocean, and on the west by Portugal. The capital city is Seville. The most important river is the Guadalquivir, which flows into the Atlantic Ocean north of Cádiz. South of the Guadalquivir are the Sierra Nevada mountains. The highest peak is Mulhacen most of Andalusia is fertile. The climate on the Mediterranean coast is subtropical, and temperate on the Atlantic coast. In the highlands, the temperature is lower and snow can be seen occasionally. The warm climate of the valleys and plains is very conducive to agriculture. This allows for the cultivation and production of oranges, olives, sugar cane, sugar beets, wheat, maize, and others cereals. In the mountainous regions mineral deposits include lead, silver, copper, mercury, and coal.

Andalusia became the center of Moorish civilization. The cities of Granada, Córdoba, Seville, and Jaen were seats of Moorish/Islamic culture, industry, and commerce. Students from all parts of Europe attended the Muslim universities. A Moorish emirate was established in Andalusia in 756, and was later developed into the Caliphate of Córdoba. Lower Andalusia, which is comprised of the lower reaches of the Guadalquivir, was taken from the Moors in

1212. Upper Andalusia survived as the kingdom of Granada until 1492. The Catholic Kings, Ferdinand and Isabella, conquered it.

STUDENT ACTIVITY

Read the passage on Andalusia. Next using a map of Spain, locate the Andalusian region, locate the eight provinces, and complete the following exercises.

1. The eight provinces of Andalusia are _____,
 _____,
 _____,
 _____, and _____.
2. Give the population of Spain _____ of Andalusia
 _____.
3. Give the area of Spain _____ of Andalusia _____.
4. What proportion of the totals for Spain does Andalusia represent?
 Area _____ Population _____.
5. The regional capital is _____. Compare its population to that of your town. It is known for its celebration of Holy Week, Semana Santa. What do these festivities represent?
6. Many Andalusian cities have an **alcázar**, a Moorish fortress. The word **alcázar** is derived from Arabic **al** (the) + **cázar** (castle). Many Spanish words are of Arabic origin. Try to guess what modern words are derived from these Arabic roots:
 Al + kohl (the antimony) _____
 Al + jabr (the science of determining unknowns) _____
 Emir + al (the commander) _____
7. Anadalusia is known throughout the world as a vacation area. People ski year round in the Sierra Nevada or swim on the beaches of the Costa del Sol. What do those names mean? How are the names appropriate for the activities they provide for visitors?

8. Sherry is a wine named for the Andalusian city where it is produced. The term sherry is an anglicized form of the name of that city. Try to name the city simply by observing the map.

9. Andalucía is the hottest part of Spain. Almería province is a desert-like area with Spain's harshest climate. Temperatures at Eciija can reach as high as 118° degrees F. Using the Celsius formula, $Celsius = \frac{5}{9}(F - 32)$, express the same temperature.

Assessment Activities

Los moros en España

Actividades españolas

Tipos de actividades: Historia y Cultura

Objetivos culturales e históricos:

Familiarizar a los estudiantes con la civilización que, durante ocho siglos, los moros hicieron grandes aportaciones culturales, arquitectónicas y agrícolas a la Península Ibérica.

Objetivos lingüísticos:

Funciones comunicativas

Vocabulario en contexto

La narración

La voz pasiva

Verbos en el pasado

Áreas léxicas:

Historia

Vida cotidiana

Arquitectura

Destrezas:

Comprensión de la lectura

Escritura

Entender y amplificar información y conocimientos de los moros en España

Llevar a cabo un proyecto

Estrategias:

Explorar y buscar información específica en un texto escrito

Llegar a un consenso general

Materiales:

Texto escrito: Los moros en España

Actividades relacionadas

Vocabulario:

Moros-gente de África al norte, hablaban el árabe y practicaban el Islam.

Jarchas-canciones cortas en español.

Azulejos-ladrillos de colores.

Convivencia-la tolerancia entre los moros, los judíos y los cristianos.

Eruditos-personas que saben mucho.

Islamismo-religión monoteísta cuyos dogmas fueron predicados por

Mahoma.

El califato de Córdoba

I. Actividad preliminar: Paso I

Tarea Individual

¿Cuánto sabe?

Antes de empezar esta actividad ponga a prueba los conocimientos que ya tiene de la civilización moroislámica en la Península Ibérica. Indiquen si es conocida o desconocida.

Materiales: Cronología histórica y un mapa.

Cronología:

711 – 1031

1065 – 1160

1212 - 1492

1. ¿Sabe cuántos siglos estuvieron los moros en la Península Ibérica?
Conocido Desconocido
2. El último reino moro estaba en Granada.
Conocido Desconocido
3. La mezquita es un lugar de oración para los musulmanes.
Conocido Desconocido
4. Algunas palabras que empiezan con “al” son de origen árabe.
Conocido Desconocido
5. ¿Sabe lo que quiere decir Al-Andalus?
Conocido Desconocido
6. La Alhambra está en Granada
Conocido Desconocido
7. La función del almuédano es llamar a los fieles a oración.
Conocido Desconocido
8. Los moros ya tenían casas con patios.
Conocido Desconocido

II. La civilización mora: Paso II

Materiales: Fichas catálogos con información Escencial y un mapa

Los moros eran una gente sabia y orgullosa con un espíritu de ganar.

Ellos eran inventores, historiadores, filósofos, astrólogos, cartólogos, arquitectos y antropólogos.

Organización de tareas.

Los alumnos pueden ser agrupados en cuatro grupos, según una profesión particular. Por ejemplo, ficha (1) Historiadores, (2) Los científicos, (3)

Los antropólogos y, (4) Los arquitectos, arte y arquitectura. El/la

profesor/a escribirá información esencial que se relaciona con cada

profesión en las fichas. Cada grupo recibirá una ficha y contestará a cada pregunta que se encuentre en su ficha. Al terminar, cada grupo elegirá a

un portavoz. La presentación por cada grupo se hará según las categorías, por ejemplo: la arquitectura, la vida cotidiana, la ciencia. Después, cada

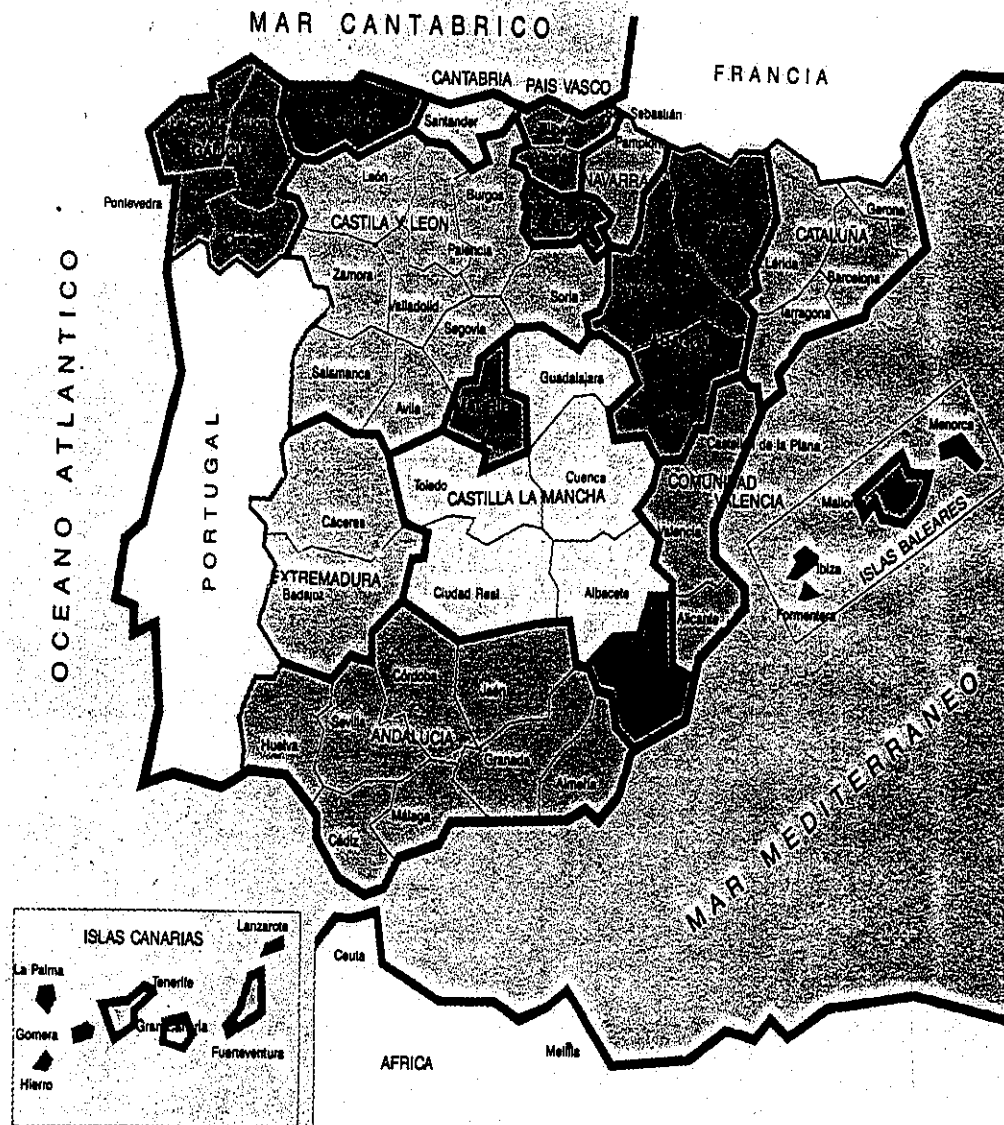
grupo redactará por escrito la presentación oral que pueda ser expuesta en la clase en forma de un diorama. Cada grupo incluirá fotos que

correspondan a su propia ficha.

III. Paso III

Al Final, cada alumno/a volverá a la actividad primera para comprobar los conocimientos que ha aprendido para rellenar de nuevo. Colocando una "a" en el cuadro representará lo que se ha aprendido durante esta actividad.

Los moros en España



Grupos musulmanes de Asia y África invadieron y conquistaron la Península Ibérica en el año 711 A. D. trayendo con ellos su gran cultura, sin duda una de las más extraordinarias en la historia del mundo. En un largo período que duró ocho siglos, es decir, hasta 1492, los moros dejaron en la península una riquísima herencia de conocimientos científicos, filosóficos y artísticos. Durante

de este período se fundaron las primeras universidades de la península y de Europa, y varias ciudades españolas, como Granada, Sevilla y Toledo, se convirtieron en las ciudades más avanzadas del continente europeo.

Gracias a la tolerancia religiosa de los moros, esta etapa del dominio moro en España se caracterizó por la convivencia entre principalmente tres diferentes grupos étnicos y religiosos: los judíos, los moros y los cristianos. En muchos casos hubo una fusión de culturas, como la de los españoles cristianos y los moros, creando un Nuevo grupo, los hispanomoros.

Los sabios hispanomoros imitaron a sus maestros moros y crearon bibliotecas y escuelas como la famosa escuela de traductores de la ciudad de Toledo. En esta se reunían musulmanes, judíos y cristianos para traducir al latín y al hebreo los conocimientos de matemáticas, astronomía, medicina, física y química aprendidos de la cultura mora. Hacia 1281, el rey cristiano Alfonso IX de León fundó la universidad de Salamanca, la primera de España.

Esta etapa de la historia española significó una apertura hacia el resto del mundo debido en parte al florecimiento agrícola e industrial y de la actividad commercial. Por medio de estas relaciones comerciales, empezaron a propagarse rápidamente numerosos adelantos científicos y técnicos que llegaban a la Península del Oriente musulmán.

En las letras, la cultura mora fue una de las más literarias de todos los tiempos. Cultivaron la poesía y el canto, los cuales eran muy importantes para la educación. En la poesía hispanomora se incorporaron elementos de la poesía mora como los temas de guerra y amor. En poemas bilingües llamados

muwashshahas, intercalan versos árabes y jarchas. En prosa, los escritores moros tuvieron mucho interés por los cuentos y fábulas orientales. Aún en la lengua española, el árabe ha tenido una gran influencia, empezando con la expresión “ojalá” (Washah allah = quiera Dios) y continuando a un sinnúmero de palabras de agricultura, ciencias y arquitectura: *alfalfa, algodón, acequia, albaricoque, almendra, alcohol, alquimia, álgebra, alhaja, alcazar, alfombra y almohada*.

En la arquitectura, los hispanomoros también se inspiraron en ejemplos orientales. En los edificios construidos en esta época se pueden notar los motivos florales, geométricos o caligráficos. También el arco de herradura y las paredes cubiertas de azulejos. Los ejemplos más hermosos de arquitectura son la mezquita de Córdoba y el palacio de Medina az-Zahra de los siglos VII y IX. De los siglos XI y XII están la mezquita de Sevilla con su famosa Giralda y, en la misma ciudad, la llamada Torre de Oro junto al río Guadalquivir. De los siglos XIII-XIV se conserva en Granada el famoso palacio de la Alhambra y el Generalife.

Preguntas esenciales: Respondan uds.

1. Busque o dibuje una puerta en la forma de arco de herradura. ¿Cree que fue por motivos de seguridad o la hermosura artística?
2. Haga una lista indicando las contrucciones de los moros en la educación, la arquitectura, la literatura y la lengua.
3. ¿Qué aspecto de la civilización mora le interesa más? ¿Por qué?

4. ¿Qué puede decir de la convivencia de España musulmana comparándola a la de los grupos multiculturales de los Estados Unidos de hoy? ¿Existe una convivencia? ¿Vivimos como un mosaico de culturas aquí?
Explique.
5. Vuelva a la actividad A y decida si sus respuestas originales fueron correctas o no.

Fichas de catálogos: Los moros en España

<p>Grupo I: Historiadores Historia del Al-Andalus</p>
<ol style="list-style-type: none"> 1. ¿Qué fue Al-Andalus? 2. ¿En cuántas etapas se puede dividir la ocupación musulmana en la Península Ibérica? 3. Menciona varios dirigentes moros y su aportación. 4. ¿Cómo fueron los primeros años de la ocupación? 5. ¿En qué año construyeron la mezquita de Córdoba y la Alhambra de Granada? 6. ¿Cuándo fueron expulsados los moros de la Península Ibérica? 7. ¿Cuántos siglos estuvieron allí?
<p>Grupo II: Los eruditos Ciencia</p>
<ol style="list-style-type: none"> 1. ¿Qué lenguas se hablaban en Al-Andalus? 2. ¿Qué prestigio tenía la lengua árabe? 3. ¿Por qué se valoraba la prosa, la poesía y música? 4. Busque una frase que hable del saber. 5. ¿Quién era Averroes? 6. ¿Cuál es el papel de la educación en el mundo islámico?
<p>Grupo III: Los antropólogos/sociólogos Vida cotidiana</p>
<ol style="list-style-type: none"> 1. ¿Qué papel cumplía la medina? 2. ¿Qué funciones tenía la mezquita? 3. ¿Cuál era el papel de los baños en el mundo islámico? 4. Describa las viviendas. 5. ¿Qué era el zoco? 6. ¿Qué muebles y accesorios utilizaban para el hogar?
<p>Grupo IV: Los arquitectos Arte y arquitectura</p>
<ol style="list-style-type: none"> 1. ¿Hasta dónde se extiende el arte islámico? 2. ¿Cuál es su origen? 3. ¿Cuál es la función de la mezquita? 4. ¿Cuál es la función del almuédano? 5. ¿Qué tipos de edificios se pueden encontrar en la Península Ibérica? ¿Cuáles son sus funciones? 6. ¿Cuál es el palacio más importante del arte islámico en la Península Ibérica?

Evaluación

De forma individual valora la importancia para ud.
Un valor de 1 (poco) a 5 (mucho)

	1	2	3	4	5
1. Leer un texto y ser capaz de entender las ideas más importantes sin conocer algunas palabras.					
2. Descubrir la riqueza cultural de la civilización moroislámica.					
3. Llevar a cabo un proyecto.					
4. Ampliar los conocimientos de la ocupación mora en la Península Ibérica.					
5. Reflexionar sobre la importancia de las distintas culturas.					
6. La capacidad de consultar el internet para más información en esta materia.					

Actividad individual o en parejas
Los moros en España

Presentación:

- A. Ponga a prueba sus conocimientos y señale cuáles de las declaraciones que sean posibles o correctas en tu opinión. Después, lea el texto para comprobar sus respuestas y conteste con detalles los pensamientos críticos en parte B.
1. Los moros conquistaron y controlaron gran parte de la Península Ibérica por 800 años, desde 711 hasta 1492.
 - a. Por eso, hay mucha influencia mora en la cultura española.
 - b. Hay poca influencia por falta de tolerancia religiosa entre de los distintos grupos étnicos durante esa época.
 2. Durante los 800 años de la época mora, tres diferentes grupos étnicos y religiosos tuvieron que vivir juntos.
 - a. Fue un período muy difícil porque los grupos se peleaban siempre.
 - b. La tolerancia de los moros permitió a los tres grupos trabajar juntos y lograr grandes avances en la educación, las ciencias y la literatura.
 3. Fuera de España, los moros no tuvieron buenas relaciones con otros países europeos.
 - a. Por eso, los moros nunca compartieron sus conocimientos científicos con países del oeste.
 - b. Sabían mucho de las ciencias y el comercio y compartían sus conocimientos con muchos de los visitantes europeos de otros países a España.
 4. En la arquitectura mora de esa época son notables motivos florales, geométricos o caligráficos, el arco de herradura y las paredes de azulejos.
 - a. Cuando los reyes católicos reconquistaron España en 1492, destruyeron los edificios moros, especialmente los palacios y templos religiosos.
 - b. Por eso en España hoy en día, se ven grandes mesquitas y hermosos palacios moros.

B. Pensamientos críticos:

Los moros invadieron la mayor parte de España por 800 años. En su opinión, ¿cómo cambiaría los Estados Unidos si los terroristas del Medio oriente los invadieran y controlaran?

1. Los EE.UU. es bastante joven. ¿Cuántos años tiene?
2. Bajo la dominación Musulmana, (Almoravids), ¿cómo sería la vida cotidiana; la educación, la religión, las comidas, artes, arquitectura, etc.?

Moorish/Arabic Influence In Spanish

A. Reviewing Facts

711 A. D. signaled the Moorish invasion of Spain.

1492 A. D. signaled the end of Moorish rule.

Arabic is a Semitic language and was spoken by the Moors. They practiced the Islamic religion. Spanish is a Romance language that is derived from Latin. Today there are more than 4,000 Arabic words that have been borrowed by the Spanish language. As a class activity, students will use a prepared list of Arabic words that were borrowed by Spanish. Making a chart or list, they will be required to arrange the words into the proper categories. After completion of the activity, the teacher may have students report a category as a group, pair, or individual. If corrections need to be made, the teacher can ask a student to list all the categories on the chalkboard.

Essential Vocabulary: Students may use class notes and text for this exercise.

Algebra	alkali	arroz	limon	naranja
Alquimia	cenit	azimut	noria	alfarez
Elixir	azulejo	alcohol	albacea	almanaque
Almofar	albornoz	zaguellas	aljamia	

- El azúcar---sugar
- El arroz---rice
- El algodón---cotton
- El limun---lemon
- El jarabe---syrup
- Other foods and products introduced were jasmine, amber, silk, coconuts, apricots, olives and olive oil, almonds, artichokes, dates, pomegranates, tobacco, and buckwheat.

B. As a continuation of the preceding exercise, the following Arabic words are found in everyday vocabulary of modern Spanish. These words were transmitted orally by the Mozarabs, and became an integral part of the Spanish language. For this exercise students will take this list of words and will give the English equivalent for each, and will next categorize them according to use or purpose. Upon completion the students may pair/share before reporting the categories to the class.

ARABIC	SPANISH	ENGLISH
Zeytún	aceituna	
Azzayt	aceite	
Albunduq	albóndiga	
Al-mibrat	almibar	
Sharab	jarabe	
Al-Khurshuf	alcachofa	
Az-zafaran	azafrán	
Jarra	jarra	
Tasa	taza	
Alfakhar	alfarero	
Al-kuza	alcuza	
Al-laqqat	alicates	
Attub	adobe	
Horchata	horchata	
Assutaiha	azotea	
Alqubba	alcoba	
Almukhadda	almohada	
Alkhumra	alfombra	
Alkhilal	alfiler	
Al-haja	alhaja	
Alhawij	joya	
Tarikha	tarea	
Ash-shuar	ajuar	
Omm	ama	
Fulan	fulano (de tal)	
In-sha-Allah	ojalá	
Allah	olé	
Al kayal	lingüeta	
Al oud	el láud	
Al kanun	el harpa	

El árabe en la lengua española

Texto escrito

Una de las lenguas que más ha influido en el desarrollo de la lengua española es el árabe. Esta influencia se explica por el contacto que tuvo el español con el árabe durante los casi ochocientos años que los moros ocuparon la Península Ibérica. Durante este tiempo la cultura mora influyó en todos los aspectos principales de la cultura de la península: el gobierno, la cocina, las ciencias, los artes, la vida diaria y, en particular, el idioma español. Por ejemplo, muchas palabras en español que empiezan con *al* son palabras que vienen del árabe. Algunas de las palabras son alberca, alcalde, alcancía, alguacil y almohada. La guitarra es un instrumento musical que se identifica con la música típicamente española. Aunque el origen de este instrumento es incierto, parece derivar de la cítara que es de grecolatina. El nombre del instrumento guitarra, es un nombre español que se deriva de la palabra árabe *kizara*. Los nombres de muchas localidades geográficas en España se derivan del árabe. Por ejemplo, el río **Guadalquivir** que pasa por Sevilla, el palacio de la **Alhambra** de Granada, los nombres de muchas ciudades como **Madrid** y **Guadalajara**, la región autónoma de **Andalucía**, la sierra de **Guadalupe**, entre otros nombres geográficos. La expresión española, olé que se oye en todas las corridas de toros se deriva de la expresión árabe *ualah* que significa “por Dios!” También hay muchas palabras de origen árabe relacionadas con la agricultura. Las palabras son acequía, alcachofa, noria, sandía y zanahoria.

Emparejen Uds.

B.

Las palabras árabes y españolas. Abajo están dos listas. La primera contiene palabras árabes, la segunda tiene palabras españolas equivalentes. Escoja el vocablo correcto de la lista española que corresponda a las palabras árabes en la primera lista. Cada uno vale cinco puntos.

	ÁRABE		ESPAÑOL
_____	1. Alcoba	a.	abarricoque
_____	2. Alquire	b.	aceituna
_____	3. Albondoca	c.	almacén
_____	4. Alcoton	d.	alfombra
_____	5. Lazurd	e.	naranja
_____	6. Alfazfaza	f.	alfombra
_____	7. Albarcoc	g.	ojalá
_____	8. Aljalel	h.	alcoba
_____	9. Naranch	i.	albóndiga
_____	10. Alchegr	j.	algodón
_____	11. Aljomra	k.	almanaque
_____	12. Cacituna	l.	álgebra
_____	13. Ua xa alah	m.	alfalfa
_____	14. Almaná	n.	azul
_____	15. Almjzen	o.	el láud
_____	16. Tara	p.	alquiler
_____	17. Kizara	q.	ama
_____	18. Al oud	r.	adobe
_____	19. Attub	s.	la guitarra
_____	20. Omn	t.	la taza

Food Lab: A Culinary Cultural Experience
Marrakech: Cornish-hen tajine with Olives and Preserved Lemons

In ancient times Morocco was called Mauritania. It is located in North Africa. The Strait of Gibraltar separates Morocco from mainland Spain. Morocco has two Spanish enclaves: Ceuta and Melilla. For centuries Morocco flourished as a center of Moorish learning. Marrakesh or Marrakech is a principal city in Morocco. For many students and adults as well, Morocco is a far away land of shifting sands, hand-woven carpets and camel caravans. This scenario is also filled with historical memories of the Moorish invasion of Spain in 711 A. D. With them they brought fragrant spices and foods such as cumin, ginger, saffron, lemons, dates, cilantro, almonds and olives. As a class activity, students can be assigned, as a lab project, (cooking lab) in the school's food lab. The project will be to take a recipe and follow it to completion. The teachers involved must make prior preparations in order to facilitate student logistics.

The recipe for this activity is: Cornish hen tajine, (M'Kali). Tajines are the traditional stews of Morocco as well the vessels in which they are served. The students may be grouped according to cooking tasks. Three separate groups should be adequate. One group can be responsible for gathering and categorizing the ingredients, one group for prepping the ingredients, and the last group will mix and prepare the final product. All three groups will be responsible for custodial detail.

A rubric can be used for grading the project and will include the following criteria: Orderliness in the lab, cleanliness, lab safety, (washing, peeling, chopping, crushing, heating), etc, following directions, appearance, and taste. The rating scale for the rubric may be one of a score of one to five with five being the highest. The recipe is listed below.



Marrakech: Cornish-hen tajine with Olives and Preserved Lemons

- cup olive oil, plus 3½ tablespoons for frying
- 4 chopped yellow or white onions
- 1 whole cinnamon stick
- Large pinch saffron strands
- 1 bunch each, chopped, fresh: cilantro and parsley, reserving one tablespoon each for garnish
- 2 preserved lemons, quartered

2 tablespoons finely chopped fresh ginger
 3 crushed garlic cloves
 Salt and pepper to taste
 2 (1½ to 2 pounds) cornish hens
 1 cup water, or as needed
 12 small unpeeled new potatoes
 2 cups plus 1 tablespoon green olives
 Onion Confit

In a bowl, combine ½ cup oil, onion, cinnamon stick, saffron, cilantro, parsley, lemon quarters, ginger, garlic, salt and pepper. Place hens in a large, shallow dish and pour marinade on top; cover with plastic wrap and refrigerate 24 hours, occasionally turning hens. Remove hens; strain marinade with a sieve, and reserve the liquid and lemons. In a Dutch oven, heat remaining 3½ tablespoons oil over high heat; brown hens. Drain fat; let Dutch oven cool a bit and pour in water and three tablespoons of the marinade. Cover and cook hens until tender, about 45 to 55 minutes over medium heat, adding more water when needed.

Finely chop 4 of the lemon quarters; set aside. Remove and discard insides of the remaining 4 lemon quarters; slice zest from peels for garnish. Transfer hens onto plate and keep warm. Make Onion Confit.

Season hen juices with salt and pepper; add potatoes and chopped lemon, and cook until tender, about 10 to 12 minutes. Add green olives and hens 5 minutes before potatoes are done. Put a hen on each of 2 serving plates; generously drizzle pan juices on top. Add Onion Confit to plate and sprinkle plates with cilantro, parsley and lemon zest. Serve with Moroccan bread or Spanish bolillos.

Onion Confit:

In small pan over low heat, heat ½ cup of olive oil and add 15 pearl onions. Cook until very soft and golden but not caramelized, about 30 minutes.

The culinary activities can be useful for teaching vocabulary in context, measurement, fractions, organizational skills, team and group dynamics, culture, as a translation exercise to teach the subjunctive and to practice verbs related to food preparation, and to teach a life skill.

Cultural Culinary Lab #2

Andalusian Chicken (Makes 12 Servings)

This activity can be assigned as homework in order to involve parents. Since this recipe is quite involved, perhaps it can be assigned as an end of the semester, interdisciplinary project for Spanish classes and the Commercial cooking classes.



Marinade

- 2 cups canned pear juice
- 1½ cups dry sherry
- 1½ cups red wine vinegar
- 1 cup spanish olive juice
- ¾ oil
- 1 cup brown sugar
- 18 garlic cloves minced
- 1 tbsp. salt
- 1 tbsp. pepper
- 1 tbsp. basil leaves
- 1½ tsp. marjoram
- 7½ to 8 lb. chicken quarters
- 3 lb. sliced canned pears
- 7½ oz. pimiento
- Stuffed olives from Spain, sliced
- 6 oz. brown sugar

Arrange chicken in a single layer in a steam pan. Top with pears and olives; pour marinade over chicken, refrigerate for 4 hours or overnight. Top each piece of chicken with 1 tablespoon of brown sugar. Bake at 375° degrees F, 1 hour, basting occasionally. Serve over rice with additional hot marinade.

SOCIAL STUDIES

As the local school system plans, develops and implements a sound Social Studies program, the following four major curriculum components should be addressed in conjunction with the Spanish curriculum. The targeted student population is high school, 10th and 11th grades, ages 15 to 18.

I. KNOWLEDGE

The knowledge component will enable students to have command of selected, basic concepts, facts and generalizations from Spanish and the different social sciences. The curriculum is organized around the following major themes.

- A. Environment/Physical setting (physical characteristics, climate, landforms, and resources) of Moorish Spain.
- B. People (language patterns, ethnic groups, migration of people) Arabs, Moors, and the spread of Islam.
- C. History/Culture (historical, political, cultural and economic developments over time) beginning with Medieval Spain.
- D. Political organizations (citizenship, comparative systems).
- E. Cultural characteristics (values of a society influence the attitudes and behavior of people). Today people around the world share many things, from music to foods and other ideas. This is called interaction. This interaction has been common throughout the history of the world. As students read and study about the various interactions, they are able to take note of the following:
 - 1. How have the cultures, those associated with the Moorish occupation of Spain, interacted? This interaction could have possibly taken place through trade, migration or conquest.
 - 2. What items have these cultures passed on to each other? (artifacts, mentifacts, sociofacts, etc.).
 - 3. What political, economic and religious ideas have these cultures shared?

- F. Interdependence (people, communities, states and nations in the Medieval period to modern era).
- G. Philosophical factors that relate to the spread of Islam.
- H. The role of women from the Medieval period to the modern period.
- I. Address the confusion of Arabs, Saracens, Berbers and Muslims in order for students to make a distinction between ethnicity and religion relating to the Moorish occupations of Spain.

II. SKILLS

This component helps students gain basic skills for locating, analyzing and interpreting data, solving problems, understanding time and chronology, working with others, and interpreting maps and globes.

III. ATTITUDES AND VALUES

The values component helps students develop constructive values and attitudes about people, situations, ideas, institutions and other phenomena. In addition, the development of valuing processes and skills useful for analyzing personal and social values are a part of this component.

IV. SOCIAL PARTICIPATION

The social participation component helps students gain the desire, confidence and necessary skills for participation in socio-civic affairs. Such participation is based upon reasoned commitments to fundamental values, dignity and worth for all individuals.

MOORISH/ISLAMIC INFLUENCE IN SPAIN (Social Studies)

INTRODUCTION

What are some of the weaknesses in the Social Studies textbooks? What are some of the cautions teachers and students should be aware of that Middle East scholars would want to point out? Without going into a detailed analysis, the following areas have been found to be problematic.

Islam: In textbooks, it seems that there should be one set standard for coverage given to one religion as opposed to another. The examination of one particular text, "History of Life" by T. Wallingbank, devotes six pages to Christianity and Judaism, and three sentences to Islam. This unbalanced coverage may cause confusion for students at some point.

Islam should not be presented in isolation from Judaism and Christianity. During the Moorish domination of Spain, they did not suppress the religions that were already in place before their invasion. The Moors were Muslims who spoke Arabic. Therefore, the spread of Islam should be presented as a result of many political, economic, geographic, philosophical and theological factors.

Confusion of Arabs and Muslims, one text states that: "By Arab law a man may have four wives." Arab law is not the same as Islamic law.

The Medieval period: The spread of Islam in the Moorish/Arab Empire should not be seen in isolation from what was happening around the Mediterranean. Moorish Spain should not be seen in isolation from the rest of Europe. Moorish/Arab civilization should be presented as a pluralistic one where

Christians, Jews and Muslims came together to produce one of the world's great cultures.

The Role of Women: In some historical accounts Arab women are presented as veiled and secluded. During Moorish rule in Spain, women were encouraged to pursue knowledge and specific careers. There is recorded evidence of women functioning in careers in medicine and the natural sciences in addition to maintaining family responsibilities.

The above information can serve as a background source for teachers to aid in developing a classroom activity using the information contained on this page.

THE MEDIEVAL PERIOD

Using Critical Thinking Skills: Analyzing coverage of the Medieval Period.

Below is a list of questions to help students make a text analysis using critical thinking skills. The analysis can be done by the teacher before a unit is begun to determine the strengths and weaknesses of the text, and to determine and select appropriate ancillary materials, if necessary. This activity may serve as a beginning lesson whereby students may work in groups, with each group taking a portion of the questions, researching the answers, and then reporting their findings back to the class.

1. From previous knowledge from other textbooks, how does your current textbook present the Moorish/Islamic civilization of Spain known as the "Muslim Occupation"?
2. Assessing previous knowledge from other textbooks, compare how your current textbook presents the Moorish/Islamic civilization of Spain known as the "Muslim Occupation."
3. Using previous knowledge from other textbooks, compare how your current textbook presents the Moorish/Islamic civilization of Spain known as the "Muslim Occupation."
4. During the period from 700 A. D. to 1492 A. D., explain how the text discusses the linkage of peoples in the Mediterranean Region.
5. In contrast to other civilizations, discuss the Muslim woman's role in the middle ages.
6. Explain the pluralistic characteristics of the Moorish civilization in Spain. Include in your answer the contributions of Maimonides.
7. During the same time period, why is Moorish Spain discussed in isolation from the rest of Europe?
8. What are some of the reasons given by the text for the high degree of accomplishments of Moorish civilization during their occupation of Spain?

9. Chronologically list the groups that invaded Spain during the Moorish conquest. Describe each group and the role that each played in the total conquest of Spain.

10. What are some of the religious and social monuments left by the Moors after their expulsion from Spain? Describe the architecture and amenities of each and tell what each was used for.

The Moors in Africa and Europe

Text for a focused reading and writing activity:

Objectives:

- To explore and look for specific information in a written text.
- To familiarize students with Moorish civilization and culture.
- To broaden student understanding of significant historical dates related to the Moors' occupation of Spain.

Materials:

A written text and teacher made charts.

Presentation:

The teacher will introduce the text by asking the students specific questions related to the text. To ensure that students understand any unfamiliar words in the texts, the teacher may use the chalkboard for creating a "word splash" of the unfamiliar words. The teacher will canvass the group to see if any of the students know any of the words. If not, the teacher will clarify. Assigning groups, pairs or individuals, may carry out this activity. This activity is in three parts, A, B, and C. The teacher may use his/her own discretion in assigning a time for the completion of the activity. Further instructions can be found on the accompanying activity charts.

Vocabulary:

- Allah-God of Islam
- Bafour-Blacks professing Judaism
- Caliph-successor or deputy
- Caliphate-a period of rule
- Convivencia-living together, tolerance of others
- Emir-an Arabian prince, chief or governor
- Muhammad-messenger of Allah
- Saak-Moorish word for check

The Moors in Africa and Europe

It is generally assumed that the movement of Africans into Europe, in large numbers and into positions of great power, did not occur until the Muslim invasion of Spain in 711 A. D. Al-Makkary reveals in his "history of the Mohammedan Dynasties in Spain," that a great drought occurred in Spain about three thousand years ago. Shortly after this occurrence, an invasion from Africa followed. This, of course, had nothing to do with the medieval Moors. But, it is worth noting here because that invasion actually established an ancient African dynasty in Spain, a fact that is omitted from historical accounts.

Spanish historian, Pedro Medina, dates the drought at 1070 B. C. Makkary's history account tells of how Africans were banished from North Africa by an African king against whom they revolted, entered Spain and took control of that country. The leader of the Africans is recorded as Batrikus. His original name is unknown but it survives as Batrikus in the Latin of the Romans because the Romans defeated these Africans 157 years later.

These Africans first cast anchor at a place on the western shore of Spain and settled at Cádiz. They advanced into the interior of the country, spread themselves about, extended their settlements, built cities and towns and increased their numbers by marriage. Settling in that part of the country between the place of their landing in the west, and the country of the Franks in the east, kings were appointed to rule over them and administer their affairs. Their fixed capital was at Talikah (Italica) a city now in ruins, which once belonged to the district of

Isbilah, which is modern day Seville. During a period of one hundred and fifty seven years, eleven African kings ruled over Al-Andalusia.

The second major intrusion of an African army into Spain before the Moors, occurs around 700 B. C. during the period of the 25th dynasty in Egypt, when the Ethiopian Taharka was a young general, but before he had been ceded the throne by his uncle Shabataka. The same Taharka (referred to in early Spanish chronicles as Tarraco) led a garrison into Spain and invaded it during this period. To validate the above, cartouches of the Upper Egyptian kings have been found in Spain. A cartouche is an ornamental carving depicting characters that represent the name of a sovereign.

The anthropologist, Dana Reynolds, has attempted to trace the African roots of the original North African peoples. She cites some Greek and Byzantine (neo-Roman writers) from the first to the sixth century A. D., who describe the Berber population of North Africa as black-skinned. Among these writers are Martial, Silius, Italicus, Corippus and Procopius. The original Black Berbers, who were called Moors, were the North African ancestors of the present day dark-brown and brown-black peoples of the Sahara and the Sahal, mainly those called Fulani, Tuareg, Zenagha of Southern Morocco, Kunta and Tebbu of the Sahal countries as well as other black Arabs now living in Mauretania and throughout the Sahal.

The period of the Almoravid invasion brought hordes of new Africans into the Iberian Peninsula. Medieval illustrators portray Blacks in a variety of roles—from members of the aristocracy to the military. Included among the

images of medieval Spain is a Black man receiving gifts from a caliph or emir. In another illustration two noble black Moors are shown playing chess while being attended by black and white servants and musicians. Also, in the army of the Almoravids, black Moors are shown not only as foot soldiers, bowmen, lancers and horsemen but also as high-ranking officers. This fact needs to be emphasized since these blacks have been repeatedly presented in contexts as mere palace guards, harem keepers and strong mounted mercenaries.

The Sanhadja, known as the Mulathamum (people of the veil), were responsible for the second significant Moorish invasion of Al-Andalusia (the Arabic name for Islamic Spain). In 1095, the Sanhadja Berbers initiated the Almoravid dynasty. The Almoravid dynasty was called the "Empire of the two shores." It lasted a hundred years and stretched from the Senegal River in West Africa to Ebro River in northern Spain.

In Islamic Spain the veil was considered a privilege of the true Almoravids, and its wearing was forbidden to all but the Sanhaja. It was something like a uniform or distinctive dress of the ruling class. The Almoravid emperor, Yusef ibn Tashfin led veiled fighting men into Al-Andalusia beginning in 1086, at the request of hard-pressed Muslim residents of Spain. The uncorrupted energy of the Almoravids managed to penetrate Moorish literature, art, music and philosophy with a new sense of empowerment and a fortified sense of being. Their musicians, storytellers, griots and catechists popularized their religious and cultural message with a fervor that the original Moorish conquerors had lost. The Almoravids did this by reaching into the reservoir of African oral

traditions which were so ancient that seers and griots had declared that these primordial traditions had first come to them from the breath of God. The Almoravids ruled from 1056 to 1147 A. D.

Córdoba was the wonderful city of the 10th century, the streets were well paved and there were raised sidewalks for pedestrians. At night one could walk for ten miles by the light of the lamps, flanked by an uninterrupted expanse of buildings. In the tenth and eleventh centuries, Spain could boast of seventy public libraries, of which the one in Córdoba housed 600,000 manuscripts. During that time, Spain had seventeen outstanding universities. The finest were located in Almeria, Córdoba, Granada, Jaén, Málaga, Seville and Toledo. Scientific progress in astronomy, chemistry, physics, mathematics, geography and philology in Moslem Spain reached a high level of development.

In summation, the medieval Moors were not the first black groups to occupy Spain. During their 800 rule/occupation of Spain, there were five different Moorish dynasties established during this period. The Moors came into Spain from Northern Africa, Spoke Arabic and practiced the Islamic religion.

The spread of Islam and continuous Moorish conquests provided for the development of many Muslim states, under the leadership of Prophet Muhammad. Califs and Emirs were appointed to administer the affairs of the states. The Caliphate of Córdoba is perhaps the most prosperous under Moorish rule.

The Moors established a world system of trade by sea. The two major sea trading zones were the Mediterranean Sea and the Indian Ocean. Arabic was the

trade language. To facilitate and encourage trade, a single currency (dinar) was established and money exchange banks were set up throughout the empire.

The social hierarchy within the Muslim empire consisted of four social classes. They were the upper class, those who were Muslims at birth, the second class were the converts, the third class, were the protected peoples—Jews and Christians, and the fourth class were the prisoners of war or servants, who served as domestics or fought in the military.

In the practice of their religion, these Muslims did not separate their personal lives or daily routines from the dictates of the Qur'an. They were very devout regarding their values, beliefs and rituals. For example, forbidden by the Qur'an, Muslims may not eat pork, blood and meat of animals found dead, animals of prey and animals slaughtered in the name of God other than Allah. When slaughtering meat, a Muslim butcher pronounces the name "Allah", in order to recognize God's generosity and his work as a Creator.

Other values provided for within Islamic society are women's legal rights, religious and cultural tolerance of other groups in that society, (*convivencia*) and schooling for children.

Urban life was relegated to the many learning centers that were established during this epoch. These centers linked other cities by trade. Islamic society also enjoyed such recreations as horse racing, marksmanship, polo, backgammon, chess and musical concerts. Art and literature were important, calligraphy became an art form and prose and poetry were highly valued. The

learning centers flourished and society as a whole benefited from cultural blending and traditions.

FOCUSED READING: Moorish (Muslim) Spain

Materials: Text, Classnotes

- A. As you read about the Moorish conquest of Spain and their 800 year rule, fill in the chart to describe Moorish government, society, economy and culture.

Economy	Type of Government	Values
Social Structure	Religious Groups	Urban Life

B. Explain how the following terms and names refer to Moorish conquest and domination of Spain. Fill the chart.

1. Mohammedan Dynasties in Spain (711 A. D.)

2. The African King, Batrikus.

3. The capital city of Talikah (Italica).

4. Around 700 B. C. during the period of Egypt's 25th dynasty.

5. Dana Reynolds on Moorish ethnicity.

6. The Almoravid Invasion.

7. The Caliphate of Córdoba.

C. Mastery: Explain the importance of religious tolerance and convivencia during the Moors' occupation of Spain. Students will pair/share before reporting to the class. To summarize this activity, students will write a two-page essay from the knowledge gained from this activity.

MOORISH (MUSLIM) SPAIN EVALUATION

Evaluation for this activity is on a 0 to 4 scale with 4 as the highest.

	4(A)	3(B)	2(C)	1(D)	0(F)
1. Ability to use the information effectively.					
2. Ability to clearly explain the events that are presented in the text.					
3. Understand how the Muslims enriched their own culture through conquest, cultural blending and traditions.					
4. Ability to list key events contained in the text and understands how they are related.					
5. Can show accurate chronological order of historical events presented.					
6. Understands the basic beliefs and practices of Islam. Three (3) features.					
7. Understands how the trade industry aided in the spread of Islam. One (1) example.					
8. Knowledge is enhanced or broadened upon completion of this activity.					
9. Ability to make inferences and comparisons about ancient and modern day followers of Islam.					

CHAPTER 5

CONCLUSION

Though the Moors lost military, political and economic control of Spain, their influence lingered long after their physical departure. Spain and Portugal, more than any other European populations, derived enormous benefits from the Moorish and African Muslim presence. They became, for a while, world leaders in the nautical sciences. And, it was not until 1588 (with the defeat of the Spanish Armada) that the other European nations were able to challenge them and become serious rivals in the game of discovery and colonization. Europe as a whole profited enormously from the Moorish civilization.

The intent of this project is to reveal the extensive impact of the Africanized Iberian nation upon the nearby European nations of the medieval period. The cultural and scientific superiority of the Moors impacted the intellectual and cultural progress of Europeans. It can be easily understood how Andalus, with its schools, scholars, hospitals, trades, architecture, devout regard for education and religious tolerance, lured many Europeans to the area. As an African American who teaches a European language to African American students, I am expressly concerned with the lack of comparable, positive attention to Negritude by authors of Spanish textbooks. My examination of several texts that are presently in use reveals four major categories of insufficiency. They are factual inaccuracies, stereotypes, oversimplification, and omissions. Authors

must become more sensitive to the above in order to present a balanced, positive and factual account of the contributions of all ethnic groups in their presentation of historical and cultural material. The story of the Moors and their rule of Spain is a very important segment of World history. So much so that I feel it is my duty to try and clarify some of the erroneous accounts related to Moorish genius during the medieval period.

TIMELINE 711 TO 1492

Some dates of important events in Moorish Andalusia.

- 711 Tariq Ibn Ziyad leads Moorish invasion into Spain. Within ten years most of Spain is under Moorish rule.
- 732 Moors defeated near Poitiers, France by Charles Martel, stemming Arab advance into Europe.
- 778 Charlemagne tries unsuccessfully to invade Spain.
- 820 Al-Hakam dies after ruling Spain for 26 years. During his reign he subdued rebellious Moorish factions in Toledo and Córdoba.
- 900 Height of Moorish/Islamic civilization in Spain: Christians continue the "Reconquest;" the Moors develop Córdoba into an international seat of learning: just one of Córdoba's libraries contains 500,000 volumes.
- 929 Abd Al-Rahman III is the first to take the title "Caliph of Spain."
- 936 The city of Al-Zahra is under construction.
- 1066 Scholars from Africa and Asia flock to Córdoba to study at its great universities and libraries.
- 1001 Walladh Bin Al-Mustaki is born.
- 1118 Moorish city of Zaragoza taken by Alfonso of Aragón. Al Idrisi studies at Córdoba.
- 1147 Almohad faction of Berbers captures Seville from the Almoravids.
- 1160 Musa Ibn Maimun (Maimonides) migrates with his family to Fez, Morocco.
- 1172 Almohads capture Murcia and unite Moorish Spain and Morocco, with capitals at Seville and Marrakesh.
- 1236 Córdoba falls to Christians; great mosque is converted into a cathedral.
- 1237 Work begins on the Alhambra Palace at Granada.
- 1248 Seville taken by Christians as the Moors are pushed farther south.

- 1347 The Bubonic plague arrives in Europe and between 1347 and 1352 kills approximately 25 million outside Moorish Spain. The percentages are considerably less in Spain where well established hospitals knew of contagion, had separate wards and advanced medical practices.
- 1469 Ferdinand of Aragón marries Isabella of Castille.
- 1492 Moorish rule in Spain is ended with the surrender of Granada to Ferdinand and Isabella. Columbus, present at the surrender, financed his voyage with the revenues from confiscated property of the Moors and Jews.

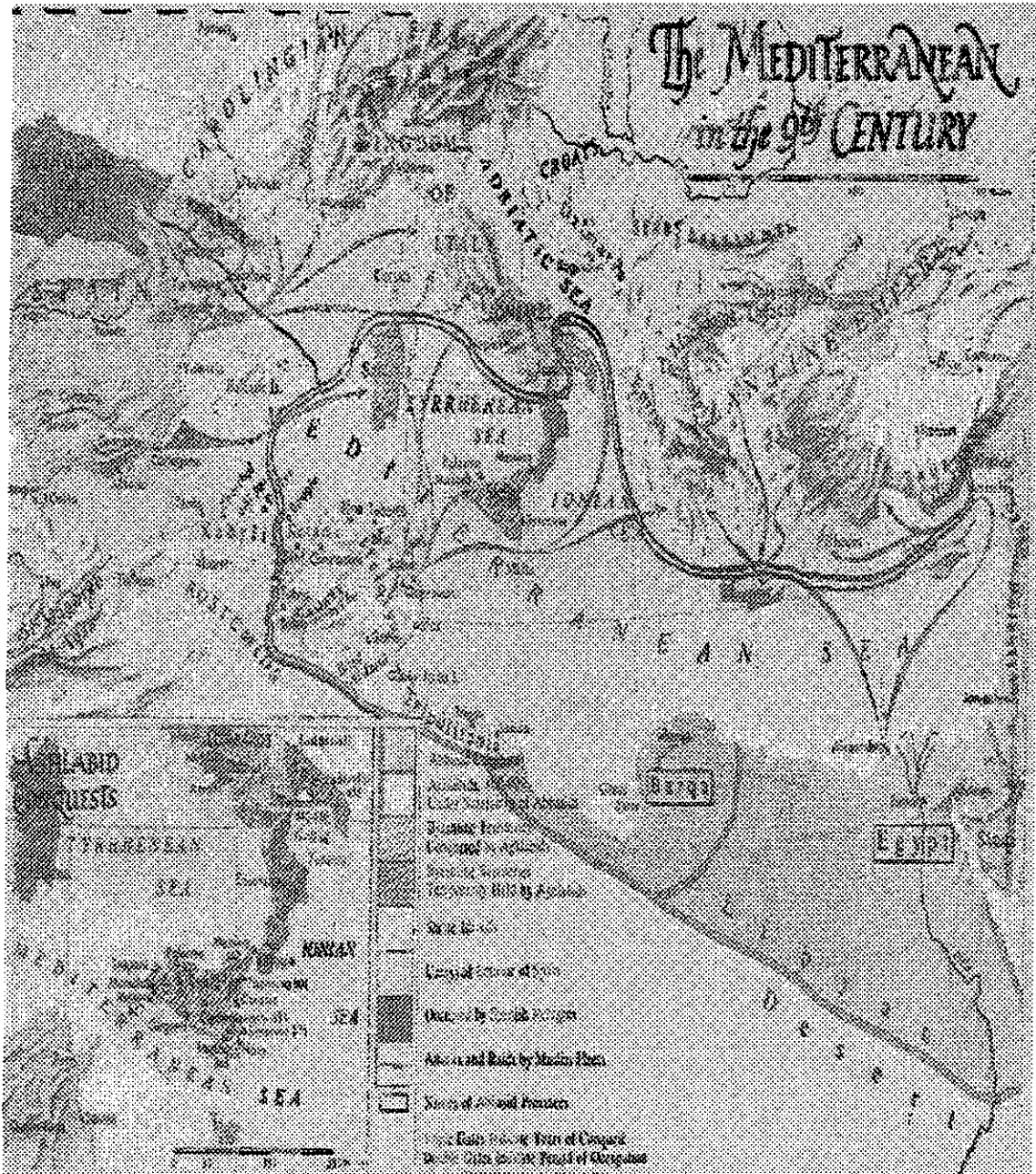
APPENDIXES

Appendix A

A Map of The Umayyad Emirates c. A. D. 750

Appendix B

The Mediterranean in The Ninth Century

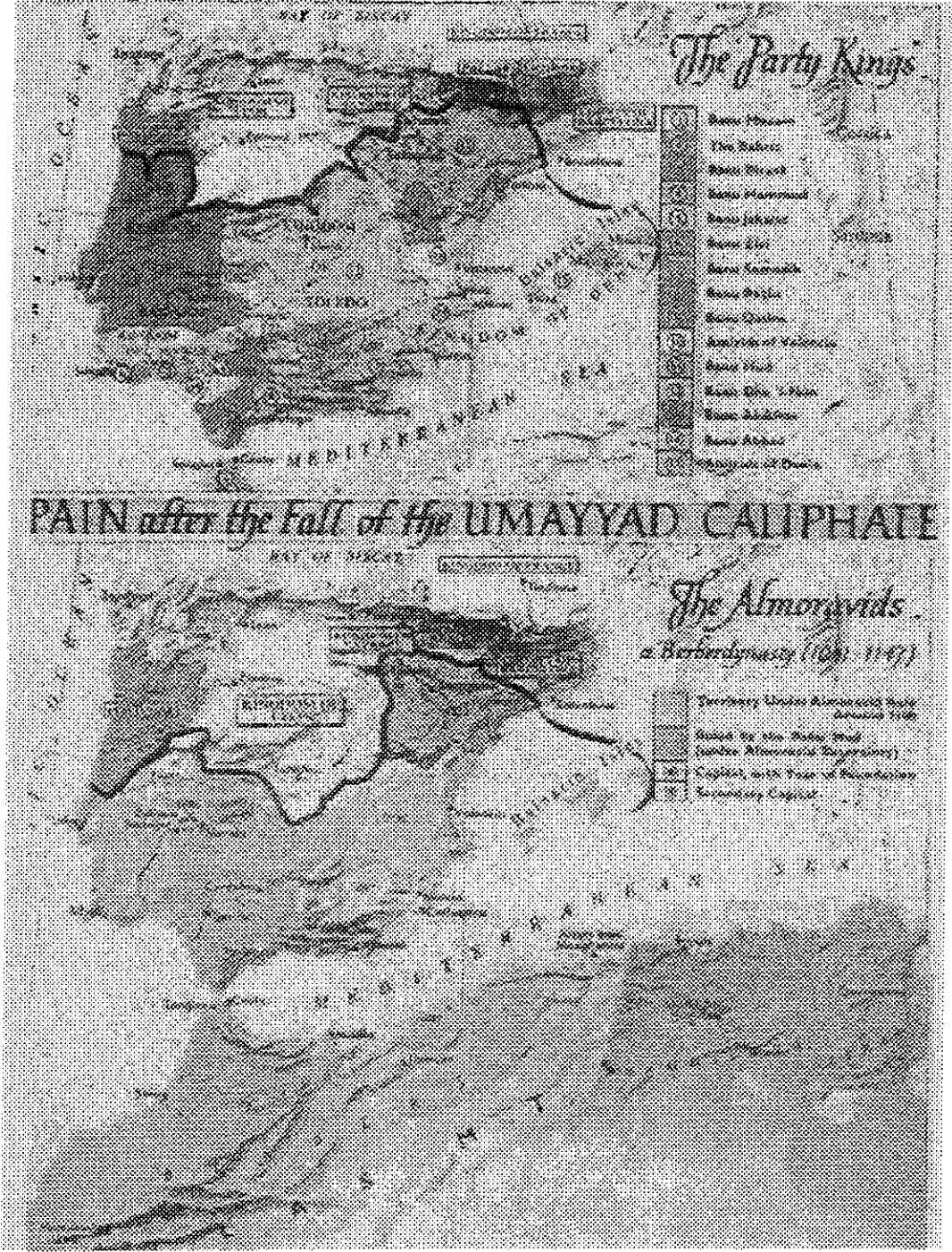


Appendix C

A Map of Almoravid Caliphate c. A. D. 1100

Appendix D

Maps Of Spain during the Party Kings and Spain After The Fall of the Umayyad Califate



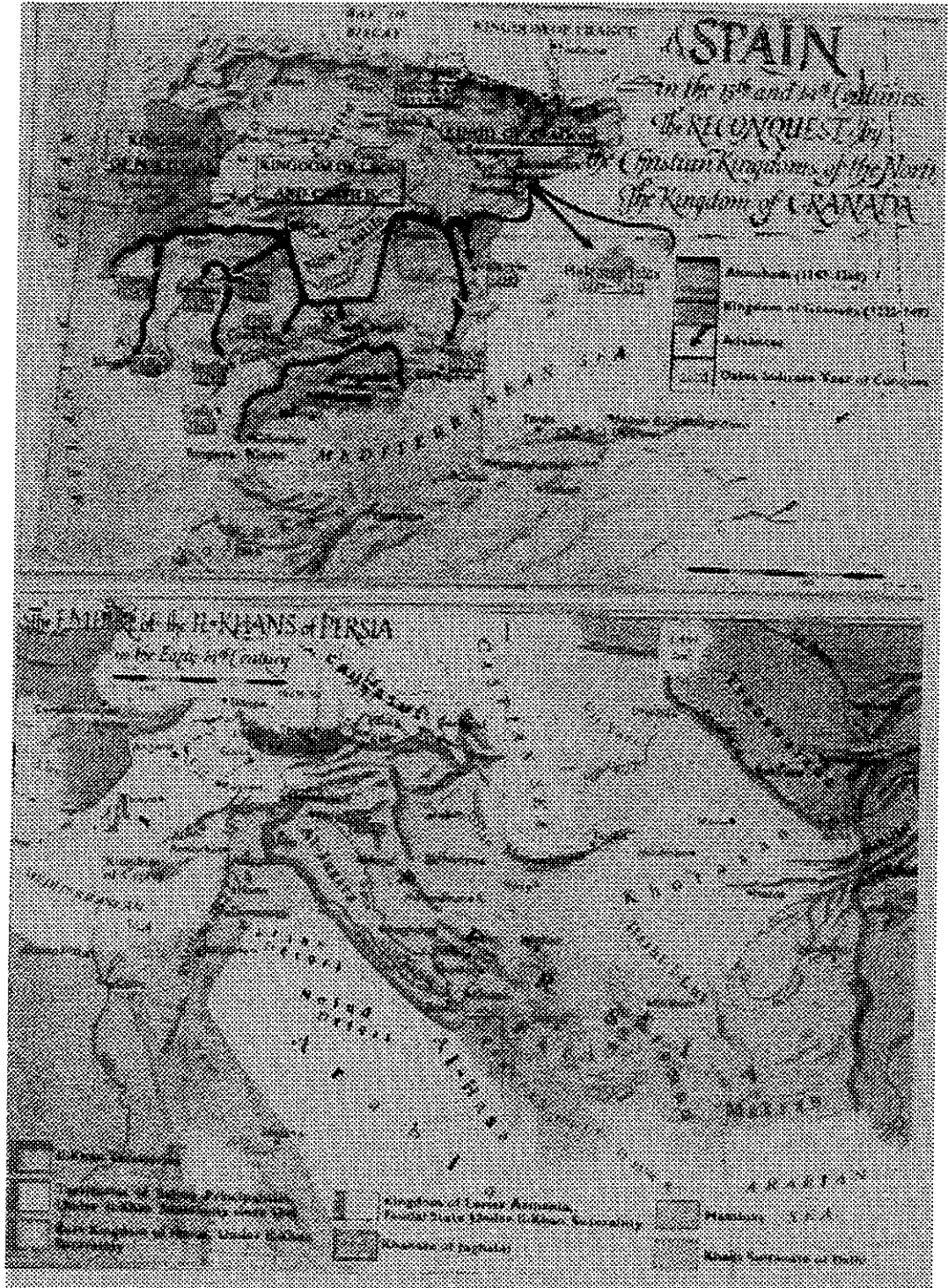
Appendix E

Map Of the Muslim World c. A. D. 1300



Appendix F

**SPAIN in the 13th and 14th Centuries:
The RECONQUEST by Christian Kingdoms of the North:
The Kingdom of Granada**



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