

THE CENTER FOR CROSS-CULTURAL STUDY

Calle Harinas 18, Sevilla, Spain

SPAN 380, MOSAIC: JEWS AND MUSLIMS AND THE SPANISH EXPERIENCE SUMMER
Professor: José Sánchez San Román

OBJETIVO DEL CURSO

This course explores the presence of Jews and Muslims in Spain, studying their influence the political, intellectual and artistic life of the country from their earliest history, through the development of Spanish national identity, to the present.

With the arrival of the Moors in 711, the Peninsula becomes the paradigm of the Peoples of the Book, the *dimmis*, to whom Islam grants special protection. Islam recognized and emphasized that Judaism, Christianity and Islam were all spiritual descendents of Abraham, the shepherd of Ur, the Eastern geographical center where the belief in a personal, transcendent and single God was revealed to man. All could recognize as theirs the God of Israel. On the Peninsula these three communities had to coexist, under difficult conditions, for the simple reason that none was in a position to destroy the other two. They frequently waged war and regarded each other with hatred and contempt, but they also influenced one another; their common heritage, their faith in One Creator who transcends the world, led to unavoidable unity.

We must recognize in the *convivencia* of the three religions the most important if peculiar mark of the Spanish Middle Ages – the moment in which fabric of Spain today will be woven. As Américo Castro says in his work La Realidad Histórica de España : “Peninsular life was reconstructed after the Moorish occupation, with a system of castes based on the identity of the person as Christian, Moor or Jew. When Moors and Jews disappeared from the scene, the regard for “castizo” quality of the person, that is, the identity as Old Christian stayed very much alive ..., (with) the *convivencia* of the three casts which had made possible Christian hegemony broken and forgotten, (and) the collaboration of Jews and Moors abolished, the Old Christians, deprived of shared tasks, were paralyzed.” We can conclude that Christians, Muslims and Jews, although in conflict, influenced each other with such an intensity that it is difficult to separate the contribution of each group to the common heritage of Spanish culture. In the words of Antonio Tovar this course will serve to allow us to “find the key to the thorns which nail us together in our existence as a people.”

TEXTS:

López-Ibor, Marta

Los judíos en España.
Madrid, Anaya, 1990

Watt, Montgomery

La España islámica.
Madrid, El Libro de Bolsillo. Alianza Editorial, 1988

Photocopies of other texts will be distributed.

EVALUATION:

Students will write two compositions of 250-300 words each during the course.

There will be one midterm quiz and a comprehensive final examination.

PARTICIPATION-----	25%
COMPOSITIONS-----	25%
QUIZ-----	25%
FINAL EXAMINATION-----	25%

* Participation: The student will receive a participation grade which will reflect not only the quality of participation, but also his/her initiative in the different course activities

BIBLIOGRAPHY:

Ariè, Rachel

La España musulmana
Barcelona, Labor, 1984

Avani, Haim

España, Franco y los judíos
Sevilla, Altalea editores, Sevilla, 1982.

Bennasar, Bartolomé.

Inquisición española: poder político y control social
Barcelona, editorial Crítica, 1981

Castro, Américo.

La realidad histórica de España.
México, editorial Porrúa, S.A. 1973

Díaz-Plaja, Fernando.

La vida cotidiana en la España musulmana
Madrid, Edaf, 1993

García Valdeavellano, Luis.

Historia de España
Madrid, Revista de Occidente. 1973

García Moreno, Luis, A.J.C.

Los judíos de la España antigua
Madrid, Rialp, S.A., 1993

López Ibor, Marta.

Los judíos en España
Madrid, Anaya, 1990.

Méndez Bejarano, Mario.
Historia de la judería de Sevilla
Sevilla, Castillejo, 1992

Sánchez Albornoz, Claudio.
La España musulmana.
Madrid, Espasa - Calpe, S.A., 1982.

Suárez Fernández, Luis
Los judíos españoles en la Edad Media
Madrid, Rialp, S.A., 1980.

TEMARIO

Week 1:

Introduction of the course. General introduction to old Spanish history.

Introduction to medieval Spain: The Reconquist..

Topic 1

The myth of the Jewish presence in Spain BCE: “Tubal, son of Jafet, was the first man who arrived in Spain”: The Jewish presence in Spain. The diaspora and Jews in Spain. Jews in Roman Spain.

Text: García Moreno. P. 39-69 (6-21) / López Ibor. P. 20-25

Topic 2.

In the crossroads on civilization: The arab conquests. Opening or closing? The arrival of the Moors in Spain. The concept of *razzia* and Islamic conquests in Spain (710- 756). Jews aiding Muslims in the invasion: Seville and Granada. The arrival of new Hebrews: Spanish Rabbinical culture and poetry.

Text: Watt. P. 11- 22

López Ibor. P. 24-27

Méndez Bejarano. P. 21-27 (22-25)

Week 2:

Topic 3.

Omeyed Spain. The independent Omeyed emirate (756-912). The splendor of the Omeyed Caliphate of Córdoba. The economic base. Social and religious movements. Political institutions.

Text: Watt. P. 37-70

Topic 4.

Jews under Muslim rule. Hebreic collaboration in the “loss of Spain”. The status of Judaism. The Mozárabic polemic. The movement of the Talmudic schools. Grammarians and poets. The dislocation of the Cordoban nucleus. Evidence of the Jewish presence in the Christian kingdoms. The *taifa* kingdoms. The work of Ibn Negrella. The work of Ibn Paquda. Judah ha-levi.

Text: Suárez Fernández. P. 35-61 (26-39)

Quiz.

Topic 5.

Convivencia. Jewish emigration to Christian kingdoms.

Text: López Ibor. P. 29-66

Topic 6.

The end of Arab dominance in Spain. Reasons for the collapse. The *taifa* kings (1009-91). The Berber empires: the *almorávides* and the *almohades*. Spain during the *almohade* domination.

Text: Watt. P. 92-123

Topic 7.

Social structure of Muslim Spain.

The society. Composition of the population: Muslims, *mudéjares*. The tributaries: Christians and Jews. Distribution of the hispanomuslim population. Caliphate Córdoba. *Almohade* Seville. Nazrí Granada..

Text: Ariè. P. 169-198 (40-55)

Week 3:

Topic 8.

Daily life in Muslim Spain.

The family. Home and household goods. Food. Clothing. Jewelry and personal effects. Public baths. Public health. Amusements: holidays, the hunt, games, music and dance. Street scene. Public morality

Text: Ariè. P. 271-327. (56-84)

Topic 9.

Culture and the arts under the Omeyyeds.

Intellectual life: The religious sciences. Poetry and literature. Art. Sources of Arab-Spanish culture.

Text: Watt. P. 71-91

Topic 10.

The importance of Islamic Spain.

The intrinsic greatness of Islamic Spain. Literature in the period of withdrawal. Arab and Islamic colonization. The Nazarís of Granada. The end of Islamic Spain. Muslims under Christian domination. The influence of Islamic Spain on Christian culture and on Europe.

Text: Watt. P. 162-192.

Topic 11.

The Spanish Inquisition.

The establishment of the Inquisition. Towards a rational occupation of territory: geographic coverage.

Unlimited social control? The Inquisition's power. Its centralizing power: control of the hierarchy. Who were the inquisitors, and what was the nature of their power. Means of power: men and resources. The problem of relations. Supplementary militia or pressure group?

FINAL EXAMINATION.