



# The Center for Cross-Cultural Study

**PROGRAM: JANUARY ONLINE 2022**

**ACADEMIC YEAR: SPAN 380VP: MOSAIC: JEWS, MUSLIMS, CHRISTIANS AND THE SPANISH EXPERIENCE**

## **COURSE OBJECTIVES**

This course explains the presence of the three cultures in Spain and studies the influences of Jews and Muslims in the country's political, intellectual and artistic life starting at the earliest stages and continuing through the establishment of the Spanish nation as an identity to the present day.

With the arrival of the Muslims in 711, the Peninsula became the paradigm of the peoples of the Book, the dhimmis, to which Islam conceded special protection. Islam recognized and emphasized a fact: Judaism, Christianity and Mohammedanism were the spiritual descendants of Abraham, the shepherd of Ur; Eastern geographical origins and the belief in a personal, transcendent, and exclusive God revealed to humans. All three religions could recognize God of Israel as theirs. The three communities were forced to cohabit the Peninsula under difficult conditions, given that none of them was prepared to defeat the other two. They waged war frequently and they viewed each other with fear and disdain, but they also exerted reciprocal influences; a common heritage - the belief in a Creator who transcended the world - constituted an inevitable force for unity.

We should recognize the three religions' coexistence as distinctly characteristic of the Spanish Middle Age (moment in which the fabric of today's Spain was formed). In the words of Américo Castro in his work The Historical Reality of Spain: "Peninsular life was reconstructed after the Muslim occupation, following the lines of caste system based on the identities of Christian, Moorish and Jewish persons. When Moors and Jews disappeared from the social scene, a person's quality of being "castizo" or "old Christian" remained quite esteemed (...) The cohabitation of the three castes which had allowed for Christian hegemony was broken and forgotten, Jewish and Moorish collaboration ceased, and "old Christians", deprived of common projects, become immobilized. We can thus conclude that Christians, Muslims and Jews, though in reciprocal conflict, mutually influenced each other to such an extent that it is difficult to distinguish the contributions of each sector to the common heritage of Spanish culture." In the words of Antonio Tovar, this

course may help “understand the thorns in our existence as a people”.

## STRUCTURE

Students will receive the material to be covered the next day, read it at home and discuss it in class during the following session.

### 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.

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González Ferrín, Emilio. Historia General de Al Andalus. Europa entre Oriente y Occidente. Córdoba: Almuzara, 2006.

Guichard, Pierre y Soravia, Bruna. Los reinos de Taifas. Fragmentación política y esplendor cultural. Málaga: Sarriá, 2005.

López Ibor, Marta. Los judíos en España. Madrid: Anaya, 1990.

Maíllo Salgado. De la desaparición de Al Andalus. Madrid: Abada, 2004.

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

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Navarro Durán, Rosa. Alfonso de Valdés, autor del Lazarillo de Tormes. Madrid: Gredos, 2003.

Rey Hazas, Antonio (Ed.). Jarifas y abencerrajes. Antología de literatura morisca.

Madrid: Marenostrom, 2005.

Roth, Norman. Jews, Visigoths and Muslims in Medieval Spain. Cooperation and Conflict. Leiden: E.J. Brill, 1994.

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

Schippers, A. Spanish Hebrew Poetry and the Arabic Literary Tradition. Arabic Themes in Hebrew Andalusian Poetry.

Leiden: E.J. Brill, 1994.

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

## **TEXTBOOK**

The platform includes all texts, videos, audio, and virtual tours to be studied at home and discussed in class.

Students will receive key questions for understanding the content of each chapter.

## **EVALUATION**

<b>1) Participation (including attendance at all tours and the Forum)</b>	<b>20%</b>
<b>2) Readings</b>	<b>30%</b>
<b>3) Commentaries on texts/ research project</b>	<b>20%</b>
<b>3) Final Exam</b>	<b>30%</b>

## **OTHER REQUIREMENTS**

Due to the highly practical nature of this course, attendance and active participation are required. Students should devote time to reading and reviewing each day's thematic unit and to the preparation of the next day's content.

## SYLLABUS

### TEMARIO

Dates	Topic/Activity Planned
<u>Monday,</u> <u>January 3rd</u>	<p><b>READINGS</b></p> <p>Course presentation.</p> <p><b>Topic 1: Jews in Medieval Spain:</b> The uncertain origins. Jews in Visigoth Spain.</p>
<u>Tuesday,</u> <u>January 4th</u>	<p><b>“IN-PERSON” CLASS.</b></p> <p><b>Topic 1: Jews in Medieval Spain:</b> The uncertain origins. Jews in Visigoth Spain. (Continuation)</p>
<u>Wednesday,</u> <u>January 5th</u>	<p><b>READINGS</b></p> <p><b>Topic 2: Muslims in the Peninsula:</b> The establishment of Muslims in the Peninsula. The political superstructure of al-Andalus in the High Middle Ages. The political decline of al-Andalus: Taifas and Berber empires.</p>
<u>Thursday,</u> <u>January 6th</u>	<p><b>NO CLASSES HELD, HOLIDAY IN SPAIN</b></p>
<u>Friday,</u> <u>January 7th</u>	<p><b>FORUM</b></p> <p>Questions and debate on topics 1-2</p>
<u>Monday,</u> <u>January 10th</u>	<p><b>READINGS</b></p> <p><b>Topic 2: Muslims in the Peninsula:</b> The establishment of Muslims in the Peninsula. The political superstructure of al-Andalus in the High Middle Ages. The political decline of al-Andalus: Taifas and Berber (Continuation)</p>
<u>Tuesday,</u> <u>January 11th</u>	<p><b>“IN-PERSON” CLASS</b></p> <p><b>Topic 3: Society, economy and art in Islamic Spain:</b> Political institutions, tax system, islamization and urbanization, the population of al-Andalus, a market economy</p>

<b><u>Wednesday,</u></b> <b><u>January 12th</u></b>	<p><b>READINGS</b></p> <p><b>Topic 4: Jews in al-Andalus:</b> Jews at the cultural height of the Taifa kingdoms, Jews under the rule of North African dynasties (Almoravids and Almohads)</p> <p><b>VIRTUAL TOUR OF THE ROYAL ALCAZAR</b></p>
<b><u>Thursday,</u></b> <b><u>January 13th</u></b>	<p><b>“IN-PERSON” CLASS</b></p> <p><b>Topic 4: Jews in al-Andalus:</b> Jews at the cultural height of the Taifa kingdoms, Jews under the rule of North African dynasties (Almoravids and Almohads)</p>
<b><u>Friday,</u></b> <b><u>January 14th</u></b>	<p><b>FORUM</b></p> <p><b>Questions and debate on topics 2-4</b></p>
<b><u>Monday,</u></b> <b><u>January 17th</u></b>	<p><b>READINGS</b></p> <p><b>Topic 5: the Christian Reconquest:</b> Christian predominance in the 11<sup>th</sup> to 13<sup>th</sup> centuries, formation, and expansion of the Christian kingdoms</p>
<b><u>Tuesday,</u></b> <b><u>January 18th</u></b>	<p><b>“IN-PERSON” CLASS</b></p> <p><b>Topic 6: Spanish Christian society:</b> feudalization of society, the Renaissance in the city, artisans and guilds, subsistence of commerce.</p>
<b><u>Wednesday,</u></b> <b><u>January 19th</u></b>	<p><b>READINGS</b></p> <p><b>Topic 7: Jews in the Christian resistance:</b> Flight of Jews from al- Andalus to Christian kingdoms due to persecution by the Almoravids and Almohads. Christians and Jews during the crucial 13<sup>th</sup> century.</p>
<b><u>Thursday,</u></b> <b><u>January 20th</u></b>	<p><b>“IN-PERSON” CLASS</b></p> <p><b>Topic 8: Daily life in Sefarad.</b> Demographics. Economic structures. Institutions: the aljama, the mucaddemin, the bet din, the harem, the malsines, benefit societies. Family and marriage. Controversies and social structure in Sefarad.</p>
<b><u>Friday,</u></b> <b><u>January 21st</u></b>	<p><b>FORUM</b></p> <p><b>Questions and debate on topics 5-8</b></p>
<b><u>Monday,</u></b> <b><u>January 24th</u></b>	<p><b>READINGS</b></p> <p><b>TOPIC 9: Social tension in aljamas of the 13<sup>th</sup> century.</b> End of the 13<sup>th</sup> century. The disgraces begin. The situation of the Kingdom of Aragon.</p>
<b><u>Tuesday,</u></b> <b><u>January 25th</u></b>	<p><b>“IN-PERSON” CLASS</b></p> <p><b>TOPIC 9: Social tension in aljamas of the 13<sup>th</sup> century.</b> End of the 13<sup>th</sup></p>

	<p>century. The disgraces begin. The situation of the Kingdom of Aragon.</p> <p><b>(Continuation)</b></p> <p><b>VIRTUAL TOUR OF SEVILLE’S MEDIEVAL JEWISH QUARTER</b></p>
<p><b><u>Wednesday,</u></b> <b><u>January 26th</u></b></p>	<p><b>READINGS:</b></p> <p><b>Topic 10: The 15<sup>th</sup> century.</b> Jews, judaizers and converts. The new Inquisition</p>
<p><b><u>Thursday,</u></b> <b><u>January 27th</u></b></p>	<p><b>“IN-PERSON” CLASS</b></p> <p><b>Topic 10: The 15<sup>th</sup> century.</b> Jews, judaizers and converts. The new Inquisition</p> <p><b>Review and reflection on the content studied</b></p>
<p><b><u>Friday,</u></b> <b><u>January 28th</u></b></p>	<p><b>Final Exam</b></p>

**The instructor may make any changes deemed necessary to the syllabus.**