



## CIEE Seville, Spain

<b>Course title:</b>	Three Cultures in Spain: Jews, Christians, and Muslims
<b>Course code:</b>	HIST 3001 CSCS
<b>Programs offering course:</b>	Advanced Liberal Arts, Business and Society, Communications, New Media and Journalism Spanish, Liberal Arts
<b>Language of instruction:</b>	Spanish
<b>U.S. semester credits:</b>	3.00
<b>Contact hours:</b>	45.00
<b>Term:</b>	Fall 2023

### Course Description

In this course, we will examine the role played by Jews, Christians and Muslims throughout the history of Spain, from the days of Roman rule until the present. A particularly important aspect of this course will be the medieval time period. Additionally, we will study and analyze concepts such as identity/-ies, coexistence, tolerance and marginalization. Of particular relevance to this course will be discussions on the presence of anachronisms in the study of the past and the construction of historical narratives.

### Learning Objectives

By completing this course, students will:

- Demonstrate content knowledge of religion and religions in Spanish History.
- Think historically: identifying the unique characteristics of past eras, articulating causality, and analyzing change over time, thus interconnecting the different monotheistic religions in the past and the present.
- Interpret in their historical contexts an array of primary sources, including manuscripts, artifacts, quantitative, oral or visual sources.
- Conduct original historical research using primary and secondary sources in Spanish and placing one's own work within historical debates.
- Communicate historical knowledge, interpretations, and arguments clearly in writing, oral presentations, or group projects.

### Course Prerequisites

4 semesters of college-level Spanish (or equivalent). Students need to have a GPA of at least 2.5.

### Methods of Instruction

- Homework: assigned reading (see the class syllabus) from the course materials. Use of texts and original documents.
- Following lectures, we will compare and contrast opinions in pairs or small working groups. We will also conduct debates in which the students will examine and analyse a diverse range of concepts and processes. In class, audio visual documents will be used: slides, music, documentaries, etc, which will be accompanied by different activities. Some examples include: guest speakers talking about some topics in greater detail, organizing trips for members of this course, and attending a concert of Sephardic music.

**Manual:** All course materials are available in Canvas.

**Out of class activities:** Various visits and activities are planned throughout the semester (see Weekly Course Outline)

### Linguistic Resource Center

The course allows the students to use the Linguistic Resource Center for help with their writing, since it is a content course.

### Assessment and Final Grade

1.	Midterm Exam	25%
2.	Final Exam	25%
3.	Individual Activities	10%

4.	Proposal	5%
5.	Final Project and Oral Presentation	20%
6.	Participation	15%
	TOTAL	100%

## **Course Requirements**

### **Midterm Exam**

### **Final Exam**

The student will complete two written exams which will have the same structure: one part will consist of definitions (the student defines three concepts, one paragraph per concept). The other part of the exam will be an essay (the student must write an essay complete with an introduction paragraph, three body paragraphs and a conclusion paragraph). For each exam there is a study guide found in Canvas.

### **Individual Activities**

Finally, the student must complete at least 1 individual activity related to the subject of this course and write a short essay (1500 words) about it. One must be a visit to the Museum of the Inquisition. Other possibilities are: a visit to the Mudejar Center, or attending and participating in some of the activities organized by the Fundación Tres Culturas <http://www.tresculturas.org/index.asp>

### **Proposal**

### **Final Project and Oral Presentation**

The student will also work individually using articles, books and other references to the three cultures of Spain with the final objective being the completion of a final paper (5000 words). This paper will be presented in class (15-20 minutes), and the presentation will be followed by a question and answer session from their classmates and the professor. The student should consult all the information over their proposal and assignment in Canvas.

### **Participation**

For each unexcused absence, the participation portion of the grade will be lowered. Hence, it will be very difficult to receive a 100 in the class

## **Attendance**

To encourage engaged learning, regular class attendance is required throughout the program. This includes any required co-curricular class excursion or event, as well as internship, service-learning, or other required field placement.

An excused absence in a CIEE course will only be considered if approved by a CIEE Center Director/Academic Director (not the Instructor), and:

- it is a self-certified absence for illness (only once per course, requires formal request before or within 24 hours, cannot miss assessment worth more than 5% of final course grade)
- a doctor's note from a local medical professional is provided
- evidence of a family emergency is provided
- it is a pre-approved observance of religious holiday

Unexcused absences include personal travel and/or travel delays, as well as missing more than 25% of a single class period (including tardiness and early departure). Assessments missed due to unexcused absences will be marked as zero. Students with over 10% unexcused absences will be contacted by CIEE staff. Students with over 20% unexcused absences will be contacted by CIEE staff, receive a formal warning letter (shared with their home institution) and lose 10% of the final course point total (e.g., a final A grade of 93% will be lowered to a B grade of 83%).

For more detail, please consult your CIEE Academic Manual.

## **Academic Integrity**

Academic integrity is essential to a positive and inclusive teaching and learning environment. All students are expected to complete coursework responsibilities with fairness, respect, and honesty. Failure to do so by seeking unfair advantage over others or misrepresenting someone else's work as your own can result in grade penalties or

disciplinary action. See the CIEE Student Academic Manual for further information on academic integrity.

***N.B. Course schedule and co-curriculars are subject to change. The final duration and distribution of content and assignments will be determined and presented to students at the onset of the course.***

## **Weekly Schedule**

### **Week 1**

Class: 1.1 Introduction.

Ancient religions and monotheism. The arrival of Judaism and Christianity to the Iberian Peninsula during the period of Roman rule.

Class: 1.2 The ascent of Christianity to the state religion of the Empire

(Reading: Fontana, 243-248).

VISIT- "A walk through Ancient Seville"

### **Week 2**

Class: 2.1 Arrival and settlement of Islam in the Iberian Peninsula.

Christian and Jews under Islamic rule (711-1492). What is al-Ándalus? A rupture or continuity? Who were the Andalusies?

Class: 2.2 Arabization and Islamization.

Al-Ándalus, an Islamic society. The city in al- Ándalus. (Fontana, 252-257; Marín, 9-15)

### **Week 3**

Class: 3.1 Knowledge and Cultural exchanges in Medieval Spain.

Class: 3.2 The peninsula as a cultural bridge between East and West

(Marín, 27-35; 37-46)

### **Week 4**

Class: 4.1 The Christian Iberian Peninsula during the Middle Ages. Chronology.

Class: 4.2 The Christian society. Feudalism.

(García Sanjuán, 42-45)

INDIVIDUAL ACTIVITY – Visit the Mudejar Center

### **Week 5**

Class: 5.1 Jews and Muslims in Medieval Christian Spain (711-1492).

From acceptance to rejection.

Class: 5.2 The 14th century, the destruction of the coexistence of religions

Anti-Semitism (Montes).

VISIT – "A Walk through the Former Jewish Quarter of Seville"

### **Week 6**

Class: 6.1 Review

Class: 6.2 Mid-term Exam

## **Week 7**

Class: 7.1 Modern Spain (16th-18th centuries).

Introduction to the period. Chronology. The society in the modern age. The problems of converts and Moors.

Class: 7.2 The Spanish Inquisition.

The expulsion of Spanish Jews (Domínguez Ortiz, 39-63; Montes, 58-66).

INDIVIDUAL ACTIVITY – "Visita al Museo de la Inquisición"

GUEST SPEAKER- TBD

## **Week 8**

Class: 8.1 Modern Spain (16th-18th centuries).

"New Christians" in the face of "old Christians ". Blood purity as a social regulator.

Class: 8.2 The diaspora of the Sephardic Jews: the Ottoman Empire

(Kedourie, 173-194)

## **Week 9**

Class: 9.1 The Moorish century (1502-1610).

Who were the Moriscos? Evangelization and Christianization.

Class: 9.2 Repression and expulsion of the Moriscos.

Resistance. The diaspora of the Moriscos (García Arenal, 85-110, 135-136).

## **Week 10**

Class: 10.1 The 20th century. The end of the colonial wars.

Class: 10.2 The Spanish Civil War: "The Moors that Franco brought."

The dictatorship of General Franco: "anti-Semitism without Jews" and "Hispanic-Arab brotherhood." (de Madariaga, 345-365).

## **Week 11**

Class: 11.1 The Jewish community in Spain today.

Class: 11.2 The return of the Moors:

North African immigrants in the end of the 20th century (Pérez, 339-343; López García).

Oral Presentations (I)

## **Week 12**

Class: 12.1 .

Spanish relations with the rest of the Arab world and Israel during the second half of the 20th century (Israel Garzón, 84-89). Review.

### **Oral Presentations (II)**

Class: 12.2 FINAL EXAM. FINAL PROJECT DUE IN CANVAS

## **Course Materials**

## Readings

Fontana, Josep: Introducción al estudio de la historia, (Barcelona, Crítica, 1999), 243-256.

Marín, Manuela: Al-Ándalus y los andalusíes, (Barcelona, Icaria, 2001), 9-15, 27-35, 37-46.

García Sanjuán, Alejandro: "Tolerancia, convivencia y coexistencia en al-Andalus, ¿mito o realidad?", *Desperta ferro*, 7 (septiembre 2011), 42-45.

Díaz-Mas, Paloma: "El antijudaísmo, el sionismo, el Holocausto y la creación del Estado de Israel", en Díaz-Mas, Paloma y la Puente, Cristina de: *Judaísmo e Islam*, (Barcelona, Crítica, 2007), 367-389.

Valdeón, Julio: *Cristianos, musulmanes y judíos en la España medieval: de la aceptación al rechazo*, (Valladolid, Ámbito, 2004), 125-146.

Domínguez Ortiz, Antonio: *Autos de la inquisición de Sevilla (siglo XVII)*, (Sevilla, Ayuntamiento de Sevilla, 2003), 39-63.

Montes, Isabel: *Los judíos en la Edad Media Española*, (Madrid, Arcos Libros, 2001), 58-66.

Rodríguez, Aron: "Los sefardíes en el imperio otomano", en Kedourie, Elie (ed.): *Los judíos de España*, (Barcelona, Crítica, 1997), 173-194.

García-Arenal, Mercedes: *La diáspora de los andalusíes*, (Barcelona, Icaria, 2003), 85-110, 135-136.

Madariaga, M<sup>a</sup> Rosa de: *Los moros que trajo Franco... La intervención de tropas coloniales en la guerra civil*, (Barcelona, Eds. Martínez Roca, 2002), 345-365.

Menéndez-Reigada [Prólogo de Hilari Raguer]: *Catecismo patriótico español. El libro de lectura obligatoria en las escuelas franquistas*, (Barcelona, Península, 2003), 41-59, 86-89.

Israel Garzón, Jacobo: "Veinte años después: España, los judíos españoles e Israel", en *Vanguardia Dossier*, abril-junio 2006, 84-89.

Pérez, Joseph: *Los judíos de España*, 339-343.

López García, Bernabé: "Inmigración marroquí en España", en Luis A. Ribot, Ramón Villares, Julio Valdeón (coords.): *Año mil, año dos mil: dos milenios en la Historia de España*, Vol. 1, (Madrid, Sociedad Estatal España Nuevo Milenio, 2001), 511-530