



CIEE Seville, Spain

Course name:	Three Cultures in Spain: Jews, Christians and Muslims
Course number:	HIST 3001 CSCS
Programs offering course:	Liberal Arts, Advanced Liberal Arts, Business and Society and Communications, New Media and Journalism – Spanish Programs
Language of instruction:	Spanish
U.S. semester credits:	3 credits
Contact hours:	45 hours
Term:	Fall 2019

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

Through this course, students will:

- Demonstrate content knowledge of religion and religions in Spanish History.
- Be able to think historically: identifying the unique characteristics of past eras, articulating causality, and analyzing change over time.
- Be aware of the interconnections between past and present.
- Be aware of the nature of and interconnections between monotheistic religions.
- 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.

Assessment and Final Grade

CIEE classes are not graded on a curve nor is there extra credit work. The final grade will be based upon the following criteria:

Participation	15%
Midterm Exam	25%
Individual Activities	10%
Proposal	5%
Final Project and oral presentation	20%
Final exam	25%

Course Requirements

-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.

- 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.

- 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>

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.

Attendance policy

Students are not allowed to miss class for unjustified reasons. 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. Please keep this in mind. If a student misses class twice without a valid excuse (a note from a physician in the event of an illness), then the professor will automatically lower the final grade by 5 points (on a 100-point scale) for each class missed thereafter. Students with 6 or more absences will fail the course.

Students should arrive to class on time. Arriving more than 15 minutes late for a class will count as an unexcused absence. Please note that an excused absence is one that is accompanied by a doctor's note: signed stamped and dated. Travelling and/or travel delays are not considered valid reasons for missing class.

* Notes from a physician will only be valid and admitted by the Program Manager if the doctor confirms that the visit could not have been arranged at another time, or that the student was too ill to attend class that day.

Academic Honesty

Students are expected to act in accordance with their university and CIEE's standards of conduct concerning plagiarism and academic dishonesty. Use of online translators for work in Spanish will result in an automatic failure.

Weekly Schedule

Week 1.

Introduction. Ancient religions and monotheism. The arrival of Judaism and Christianity to the Iberian Peninsula during the period of Roman rule. The ascent of Christianity to the state religion of the Empire (Reading: Fontana, 243-248).

VISIT- "A walk through Ancient Seville"

Week 2.

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

Week 3.

Knowledge and Cultural exchanges in Medieval Spain. The peninsula as a cultural bridge between East and West (Marín, 27-35; 37-46)

Week 4.

The Christian Iberian Peninsula during the Middle Ages. Chronology. The Christian society. Feudalism. (García Sanjuán, 42-45)

INDIVIDUAL ACTIVITY – Visit the Mudejar Center

Week 5.

Jews and Muslims in Medieval Christian Spain (711-1492). From acceptance to rejection. 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.

Review and Mid-term Exam

Week 7.

Modern Spain (16th-18th centuries). Introduction to the period. Chronology. The society in the modern age. The problems of converts and Moors. 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.

Modern Spain (16th-18th centuries). "New Christians" in the face of "old Christians ". Blood purity as a social regulator. The diaspora of the Sephardic Jews: the Ottoman Empire (Kedourie, 173-194)

Week 9.

The Moorish century (1502-1610). Who were the Moriscos? Evangelization and Christianization. Repression and expulsion of the Moriscos. Resistance. The diaspora of the Moriscos (García Arenal, 85-110, 135-136).

Week 10.

The 20th century. The end of the colonial wars. 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.

The Jewish community in Spain today. The return of the Moors: North African immigrants in the end of the 20th century (Pérez, 339-343; López García).

Week 12.

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

In-class debate and review.

FINAL EXAM

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.
- Rodrigo, 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^a 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 Ragner]: *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