SPAN 380Q
MOSAIC: JEWS, MUSLIMS, CHRISTIANS, AND THE SPANISH EXPERIENCE

COURSE DESCRIPTION

This course explains the presence of these 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 from Ur; Eastern geographical origins and the belief in a personal, transcendent and exclusive God revealed to humans. All three religions could recognize the 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 Ages (a 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 a 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, became immobilized."

We can 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 "get to the thorns in our existence as a people".

MATERIAL

- 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 handed out as well, and these will be worked on at home and commented upon in class.

EVALUATION

The student will write two paragraphs, with an average length of 250 to 300 words each, during the course.

During the course, tests will be administered to measure students' progress. At the end of the course, there will be a comprehensive final exam.

1. Participation*	20%
2. Test	30%
3. Text Commentary	20%
4. Final Exam	30%

* Participation note: The student will receive a participation grade that will reflect not only the quality of participation, but the initiative shown by the student in the different activities of the course.

Each student will have to make an oral presentation about a subject dealing with the program. The grade for that presentation will have the same value as a test.

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

- Arièl, 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 Porrua, S.A. 1973.
- Diaz-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.

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

COURSE CONTENT

	Topic / Activity planned
Days 1 & 2	Course presentation. General introduction to Spanish history. The myth of Jewish presence in Spain before Christ: "Tubal, hijo de Jafet, fue el primer hombre que vino a España": Presence of the Jews in Hispania. The diaspora and Jews in Spain. Jews in Hispania in Roman times. *Text: García Moreno, pgs. 39-69 / López Ibor, pgs. 24-25*
Day 3	**Topic 2** In the crossroads of civilization: the Arabic conquests, Opening or closing?: the arrival of the Muslims in Spain. The concept of razzia and the conquests of Islam in Spain (710-756). The Jews give help to the Muslims in the invasion: the instances of Seville and Granada. Arrival of new Hebrews. Culture and rabbinical Spanish poetry. *Text: Watt, pgs. 11-22.* *López Ibor, pgs. 24-27.* *Mendez Bejarano, pgs. 21-27.*
Day 4	**Topic 3** Omeya Spain. The independent Omeya emirate (756-912). The magnificence of the Omeya caliphate in Cordoba. The economic base. Social and religious movements. Political institutions. *Text: Watt, pgs. 37-70.*
Day 5	**Topic 4** The Jews under Muslim government: Hebrew collaboration in the "loss of Spain". The status of Judaism. The

	Mozarabic polemic. The removal of the Talmudic schools. Grammarians and poets. The dislocation of the Cordoban nucleus. Jewish presence in the Christian kingdoms. The Taifas, Moorish kings who ruled Spain after the breaking up of the Caliphate of Cordoba in 1031. The work of Ibn Negrella. The work of Ibn Paquda. Judah ha-levi. *Text: Suarez Fernandez, pgs. 35-61.*
Day 6	**Topic 5** Co-existence. Jewish emigration to the Christian kingdoms. *Text: López Ibor, pgs. 29-66.*
Day 7	**Topic 6** The end of Arab domination in Spain. Reasons for the fall. The Taifas (see above) (1009-91). The Berber Empires: Almoravids and Almohads. Spain during Almohad domination. *Text: Watt, pgs. 92-123.*
Day 8	**Topic 7** The social structure of Muslim Spain. Society. Composition of the population: Muslims and Mudejars. The tributaries: Christians and Jews. Distribution of the Hispanic-Muslim population. The Cordoban Caliphate. Almohad Seville. Nasrí Granada. *Text: Ariè, pgs. 169-198.* (Answer the questions up to page 198. The rest, up to page 220, are to be read for discussion in class.)
Day 9	**Topic 8** Everyday life in Muslim Spain. The family. The house and its furnishings. Diet. Clothing. Personal care and aesthetics. Public baths. Public health. Entertainment: parties, hunting, games, music and dance. Street performances. Public morality. *Text: Ariè, pgs. 271-327.* (Answer the questions up to page 302. The rest is to be read only for discussion in class.)

Day 10	**Topic 9** Culture and arts under the Umayyads. Intellectual life: religious sciences. Poetry and literature. Art. Sources of Arabic-Spanish culture. *Text: Watt, pgs. 71-91.*
Day 11	**Topic 10** The importance of Islamic Spain. The intrinsic greatness of Islamic Spain. Literature in the withdrawal period. Arabic and Islamic colonization. The nasrids from Granada. The end of Islamic Spain. Muslims under Christian domination. The influence of Islamic Spain on Christian culture and on Europe. *Text: Watt, pgs. 162-192.*
Day 12	**Topic 11** The Spanish Inquisition. The establishment of the Inquisition. Toward a rational occupation of the territory: the geographic cover. A social control without any limits? The Inquisition's power. The centralizing power of the Inquisition: control of the hierarchy. Who were the Inquisitors or what was the nature of their power? The means of power: men and resources. The problem of relatives. Supplementary militia or pressure group? *Text: Bennassar, pgs. 69-93.* *López Ibor, pgs. 68-89.*
Day 13	**Topic 12** Modern Spain and the Jews: from the "Jewish-Masonic and communist conspiracy" to the reconciliation in 1992. The Jews and Francoist Spain. 1992: Chillida: the monument to tolerance in Seville. Muslims in modern-day Spain: work and emigration.