

THE CENTER FOR CROSS-CULTURAL STUDY

Calle Harinas 16 & 18, Seville, Spain

SPAN 380 MOSAIC: JEWS AND MUSLIMS AND THE SPANISH EXPERIENCE
Professor: Deborah Cole Díaz

Spring

COURSE OBJECTIVES

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 *dimnis*, 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 castes 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.”

STRUCTURE

The professor’s class lecture of the content of the topics will be directed towards stimulating an active class participation on the part of the students, working with any problems or doubts that might appear.

The professor will provide different photocopied study materials to complement and expand upon the information in the text. Along with these materials, the professor will hand out a study guide with a series of questions to aid in studying, which the students will have to have prepared in order to actively participate in class discussion.

Final Essay: There will be a research paper due, which will include a complementary bibliography. The paper should be 6-8 pages in length, typewritten in Word, font Univers 12, double-spaced. Before writing the paper, students will need to hand in a “research paper proposal”, approximately one page in length, and in outline form. The professor will assist the students in locating the necessary bibliography in the Center’s library.

TEXTS:

Photocopies of different texts will be distributed.

EVALUATION

Students will receive a participation grade which will reflect not only the quality of participation, but also their initiative and creativity in the different course activities. There will be two quizzes and a comprehensive final examination.

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

There should be no unexcused absences. Each unexcused absence will automatically result in the loss of 5 points (out of a possible 100).

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.

SCHEDULE

Theme 1: Ancient history of Spain. Introduction to the course. General introduction to the ancient history of Spain.

Theme 2: Medieval history of Spain: Introduction to medieval Spain: the Reconquest.

Theme 3: 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.

Theme 4: Mahomet and Islam. In the crossroads on civilization: The arab conquests. Opening or closing? The arrival of the Moors in Spain. The conquest as a phase in the arab expansion. The weakening of Visigothic Spain. The province of the caliphate of Damasc. The end of the expansion. Internal tensions in the province. Text: Montgomery Watt. P.10-36. Quiz 1.

Theme 5: Omejed Spain. The independent Omejed emirate (756-912). The splendor of the Omejed Caliphate of Córdoba. The economic base. Social and religious movements. Political institutions. Text: Watt. P. 37-70

Theme 6: 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.

Theme 7: Convivencia. Jewish emigration to Christian kingdoms.

Theme 8: 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

Theme 9: 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.

Theme 10: 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. Quiz 2. Hand in research paper proposals.

Theme 11: Culture and the Arts under the Omejeds. Intellectual life: religious sciences. Poetry and literature. Art. The origins of hispanoarabic culture.

Theme 12: The importance of Islamic Spain and the Jewish contribution to Spanish culture. 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. Jewish

contributions to Spanish and European culture. Text: Watt. P. 162-192. Hand in final research papers.

Theme 13: The Spanish Inquisition. The establishment of the Inquisition. Towards a rational occupation of territory: geographic coverage. Unlimited social control? Inquisitorial power. How the Inquisition centralized power: control of the hierarchy. Who were the inquisitors, or the nature of their power. The means of control: men and resources. The problem of the families. Military reserve or pressure group? Text: Bennassar P. 69-93. (99-111). López Ibor. P. 68-89.

FINAL EXAMINATION

Please note: the professor reserves the right to adjust the dates of quizzes and papers if the pace of the course requires.