OBJETIVO DEL CURSO

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 dimmis, 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 casts 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.”

TEXTS:

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 distributed.
EVALUATION:

Students will write two compositions of 250-300 words each during the course.

There will be one midterm quiz and a comprehensive final examination.

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

* Participation: The student will receive a participation grade which will reflect not only the quality of participation, but also his/her initiative in the different course activities

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

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
TEMARIO

Week 1:
Introduction of the course. General introduction to old Spanish history.

Introduction to medieval Spain: The Reconquista.

Topic 1
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.

Topic 2.
Text: Watt. P. 11-22
López Ibor. P. 24-27
Méndez Bejarano. P. 21-27 (22-25)

Week 2:
Topic 3.
Text: Watt. P. 37-70

Topic 4.

Quiz.
Topic 5.
Convivencia. Jewish emigration to Christian kingdoms.
Text: López Ibor. P. 29-66
Topic 6.
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

Topic 7.
Social structure of Muslim Spain.

Text: Ariè. P. 169-198 (40-55)

Week 3:

Topic 8.
Daily life in Muslim Spain.

Text: Ariè. P. 271-327. (56-84)

Topic 9.
Culture and the arts under the Omeyeds.

Text: Watt. P. 71-91

Topic 10.
The importance of Islamic Spain.


Topic 11.
The Spanish Inquisition.
The establishment of the Inquisition. Towards a rational occupation of territory: geographic coverage. Unlimited social control? The Inquisition’s power. Its centralizing power: control of the hierarchy. Who were the inquisitors, and what was the nature of their power. Means of power: men and resources. The problem of relations. Supplementary militia or pressure group?

FINAL EXAMINATION.