Course title: Between tolerance and conflict. Jews, Christians and Muslims in the Iberian Peninsula (from the 8th to the 17th century)

Language of instruction: English

Professor: Victor Farias

Professor’s contact and office hours: Office 20.257
Phone: 93 542 22 17
victor.farias@upf.edu

Students may consult with me during office hours, or by scheduling an appointment, and are welcome to meet with me whenever the need arises. Questions can be directed to me in person, via e-mail and through my office telephone.

Víctor Fariás Zurita was born in November 1961 in Santiago de Chile and grew up in the German Federal Republic. He studied medieval and modern History and German literature in universities of Berlin and Barcelona. He graduated at the Universitat de Barcelona. He got a grant at the University of Hagen (German Federal Republic). He got his PHD in History in 1999 at the Institut Universitari d’Història Jaume Vicens i Vives of the Universitat Pompeu Fabra with a thesis entitled Poblamiento y sociedad en el noreste catalán. Siglos XI-XIII. He has taught at the Faculty of Humanities of the Universitat Pompeu Fabra since 1995 and at the Institut Universitari d’Història Jaume Vicens i Vives. He has collaborated with several universities and academic institutions of Spain, the United States, France, Chile and Germany, as a teacher and researcher. He has participated in several Spanish and European research projects. He has taught in the Hispanic and European Studies Program of the Study Abroad Program of the Universitat Pompeu Fabra since 2004. Main areas of research: 1) Mediterranean settlement patterns. 2) Small scale urbanization: small towns in medieval Catalonia. 3) Working with medieval sources: the notaries of medieval Catalonia. 4) The history of the medieval Church. 5) Medieval cultures and morals: the case of sex. 6) Convivencia of
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Christians, Jews and Muslims in medieval and modern Iberia. 7) The other and otherness: an issue for cultural history.

Course contact hours: 45
Recommended credit: 3 US credits - 5 ECTS credits
Course prerequisites: list here the course content prerequisites, i.e. “there are no prerequisites for this course” or “International Business I”

Course description: This course will examine the history of Medieval Iberia from the perspective of a society characterized by an unprecedented interaction between the Mediterranean's three civilizations (Muslim, Christian and Jewish). Specifically the course will debate the historical paradigms (e.g. convivencia, tolerance vs. intolerance) frequently used to depict the cultural diversity of Iberian Peninsula's medieval experience. As well as providing a general introduction to the cultural parameters of Medieval Iberia's three civilizations, the course will highlight these societies' modes of interaction and mutual influence. Special attention will be paid to the ways in which contemporary concerns have shaped historians' depictions of Medieval Iberian societies and the dynamics of cross-faith interaction. Throughout the course the importance of local specificity (for example, the differing social and political circumstances in the Crown of Castile and the Crown of Aragon) will be emphasized in understanding the possibilities of cultural interaction.

Learning objectives:
1) With this course the student will be able to analyze the historical stages of the three civilizations and religions before, during and after the Middle Ages. 2) Students must be able to trace, relate and compare the times of convivencia with today's issues and problems. 3) Students will need to acquire and apply a number of academic tools at the university level: book reports, citation systems, writing of outlines, oral presentations... 4) Students will acquire an understanding of others and respect for different civilizations and religions.

Course workload: Describe the type of workload here: readings, lectures, exams, field studies...
Teaching methodology:
This course provides the student a first hand experience with a historical time period that clearly marked the histories and societies of the Iberian Peninsula. Class sessions, together with readings, in-class activities, discussions, student presentations, field trips, watching documentaries, and picture viewing, are the pedagogical tools used in this class to present the material. With this course, students will develop a plural and objective view of this time period. Classroom behavior

Assessment criteria:
1) Attendance and participation (25%). As already explained students' participation in class should be relevant to the class content and should not be disruptive. All students are enthusiastically encouraged to take part in class discussions and not be afraid to express their opinions and ask questions as this is a valuable part of the learning experience.

2) Oral presentation (25%). An analysis of one of the sessions' readings has to be presented orally to the class. The readings to be presented are proposed by the professor and are to be found in the Syllabus. Every student has to present one reading. The presentations may be done in group if there are more students in class than readings proposed.

3) Midterm exam (25%), about the issues treated in the lessons, homework assignment and the oral presentations.

4) Final exam (25%), about the issues treated in the lessons, homework assignment and the oral presentations.

Absence policy

After the add/drop, all registrations are considered final and **HESP Absence Policy** begins to apply. For the academic year 2013-2014, such policy is as follows:

*Attending class is mandatory and will be monitored daily by professors. Missing classes will impact on the student's final grade as follows:*

<table>
<thead>
<tr>
<th>Absences</th>
<th>Penalization</th>
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<tbody>
<tr>
<td>Up to two (2) absences</td>
<td>No penalization</td>
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<tr>
<td>Three (3) absences</td>
<td>1 point subtracted from final grade (on a 10 point scale)</td>
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<tr>
<td>Four (4) absences</td>
<td>2 points subtracted from final grade (on a 10 point scale)</td>
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<tr>
<td>Five (5) absences or more</td>
<td>The student receives an</td>
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The PEHE/HESP attendance policy does not distinguish between justified or unjustified absences. The student is deemed responsible to manage his/her absences.

Emergency situations (hospitalization, family emergency…) will be analyzed on a case by case basis by the Academic Director of the HESP.

Classroom norms:
1) Students must be punctual. Please arrive in class on time and don’t leave early without prior notification. Students will not be admitted to class ten minutes after the class has started. 2) Attendance is mandatory. 3) Students must attend classes dressed in an appropriate manner (no swimming trunks allowed or baseball caps on during classes). 4) Cell phones should be switched off during classes. 5) Eating and drinking anything but water is prohibited. 6) Students must not leave and re-enter the class during lectures. If a student needs to leave the class he/she should do so with the teacher’s consent. 7) Students must show respect to faculty and fellow students. Any form of verbal abuse will be sanctioned. 8) Students' participation in class should be relevant to the class content and should not be disruptive. Lack of attention or an apathetic attitude will not be tolerated. 9) Students must be fully prepared for each class session, ensuring that they have worked on the assigned readings and homework. Students should also bring all the necessary materials they need in class.

Weekly schedule

Yea, one should love an Arab girl / Even if she’s not beautiful or pure. / But stay far away from a Spanish girl / Even if she’s radiant as the sun! / A Spanish girl has got no charm, even / if she puts on silk or wears the finest brocade. / Her clothes are filled with crap and crud, / her hems are blotted with her uncleanness. / Her harlotry is not taken to heart; / she is so ignorant, of intercourse she knows nothing. / But every Arab girl has charm and beauty / which capture the heart and alleviate frustration. / She looks as lovely as if dressed in golden embroidery, / nevertheless she is naked. And at the right moment she pleases; / She knows all about fornication and is adept at lechery.

Session 1
Presenting the course

Session 2
_Convivencia_. About living together and other basic concepts

Session 3
As if with a new zeal of faith, he ordered them to cut down their adversaries with the sword. The Islamic expansion and the conquest of Iberia


Session 4
Almost like a godhead accessible to none or to very few. The Umayyad caliphs of Córdoba


Session 5
A Muslim must not massage a Jew or a Christian nor throw away his refuse nor clean his latrines. Coexistence under Muslim rule and its limits


Session 6
The Jews have become great and proud and arrogant. Jews in al-Andalus


Session 7
A fierce, tyrannical madness, rising up against the church of God. Christians in al-Andalus


Session 8
The four iniquitous men who wrote these corrupted, altered gospels. Islam and Islamization in al-Andalus


Session 9
Gazelle desired in Spain wondrously formed. Arabization of Jews and Christians in al-Andalus

Student’s oral presentation. Jewish poetry on love: Norman Roth, "Deal Gently with the young man. Love of Boys in Medieval Hebrew Poetry of Spain", *Speculum*, 57 (1982), 20-51

Session 10
God distinguished man from all the other animals by an ability to think. Discovering the sciences of the Ancient


Session 11
Their qualities of character, moreover, are close to those of dumb animals. Arabic learning about the other


Session 12
He who dies knowing that there is no God but God enters paradise. Berber rigorist in al-Andalus
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Session 13
Midterm exam

Session 14
*Since it was the will of God that I should have the city*. The Crusaders’ conquests


Session 15
*It is not permitted to live with one who does not believe in God and tells lies about His Prophet*. Muslims in Christian Iberia


Session 16
*Yet the Jews are rich and good, kindly and charitable, and bear their lot with cheerfulness*. Jews in Christian Iberia


Session 17
*There, seeing the abundance of books in Arabic on every subject*. Translators and translations in Christian Iberia


Session 18
Some say that coitus is never beneficial. Discovering the sciences of the Ancient


Session 19
Jews who live with Christian women are guilty of great insolence and boldness. Defining boundaries in Christian Iberia


Session 20
Stealing children and fastening them to crosses. An humiliating and persecuting order in Christian Iberia


Session 21
I had little desire to eat pork, and when I could, I didn't eat it. Conversos and judaizantes in Christian Iberia


Session 22
They saw that there was evil determined against them. The expulsion of the Jews


Session 23
From there they were brought to the plain outside the city, where they were burned. The Spanish Inquisition, a persecuting institution
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Session 24
*Desire for your neighbour that good which you desire for yourself. Moros and Moriscos in Christian Iberia*


Session 25
*Our religion has been exchanged for another; we have been oppressed and treated in every shameful way. The expulsion of the Moriscos*


Session 26
Final exam

Last revision: June 2013

**Required readings:**


Recommended bibliography:


Meyerson, Mark D., *Jews in an Iberian Frontier Kingdom. Society*,
Economy, and Politics in Morvedre, 1248-1391, Leiden / Boston: Brill, 2004


