

**SO330 Social Differentiation and Transmission of Religious Knowledge
in the Hispanic World (14th-16th Centuries)**

Fall semester 2019: Mondays, 09:00 a.m.-12:15 p.m.

Credits: 8 ECTS, 4 U.S. credits

Seminar instructors: Dr. Mònica Colominas Aparicio and Dr. Helge Wendt

Office Hours: Mondays, 12:30-13:30 (room 98a.0.09 (Platanenstraße 98a) or by appointment

COURSE DESCRIPTION

This course deals with the subject of social differentiation and the transmission of religious knowledge in multi-ethnic and multi-religious societies in the late medieval and early modern Hispanic World. We address a number of issues that help us understand the contours of the debate on the connection between knowledge and identity, such as: theoretical concepts to frame otherness, mechanisms for the transmission of knowledge, and the social composition in the Iberian Peninsula and Spanish colonies. We will: 1. Interrogate the socio-religious entities and their mutual relationships (Christians, Jews, Muslims in the Peninsula, and pre-Columbian religious communities and Christians in the colonial world), 2. Discuss the uses of bio-cultural ascriptions and external expressions of religion in the creation of categories of otherness: who is a new Christian? 3. Analyze key mechanisms in the transmission of religious knowledge (dialogue, polemics, conversion, suppression / expulsion): we are interested in knowing which are the functions and impact of these forms on society and how they reflect the contexts, 4. Assess the effects of religious knowledge (stabilization / destabilization): we want to look specifically at how new knowledge has led to new social configurations or stabilized existing structures. 5. Review the most relevant theoretical frameworks and concepts for the study of otherness and social differentiation in recent decades (hybridization, syncretism, métissage, coexistence, religious diversity, *Convivencia*).

The course is aimed at students of LAIS, Spanish Studies, Global and International Studies and Historical studies, and to those with a strong interest in the debates on interculturality and interreligious societies in Europe and beyond. We will read texts that deal with theoretical issues, primary/historical sources and secondary literature. Those texts will be discussed and analyzed in detail during the sessions. Students are asked to give one presentation and to comment on one other student's presentation. Further short presentations will be requested depending on the course of the seminar.

Students are not required to purchase books. Digital texts will be provided by the instructors.

LEARNING OUTCOMES

- To problematize terms such as culture, religion, society and polemics
- To gain awareness about the connectedness within and between the premodern multireligious and multiethnic communities
- To get acquainted with current debates within the field of intercultural studies and religious studies
- To gain knowledge about histories of the Iberian Peninsula and the early colonial Spanish Americas
- To develop critical skills with regard to the reading of primary sources and secondary literature on the seminary main subjects

REQUIREMENTS

There are four requirements for successfully completing the course:

1. Academic Integrity

Bard College Berlin maintains the staunchest regard for academic integrity and expects honest academic practice from students in their studies. In instances that students fail to meet the expected standards of academic integrity, we will consult with the Code of Student Conduct, Section III Academic Misconduct.

2. Attendance and active participation

You are required to attend at least 80% of the seminar meetings (that is, a maximum of three meetings can be skipped). Failure to be present at more than three meetings results in a *judicium* “insufficient”. Pure attendance is not enough. You are expected to have read the materials for each week, to bring them to class and to engage in collective conversation with the instructors and other students and with the materials. Active participation means that you will be asked questions and should be prepared to answer them. It also includes the compulsory visit to exposition at the Bode Museum on the week of October 7th. Since museums are closed on Mondays, the exact date of the visit will be determined after consultation with the students during the first seminar meeting. Non-participation in this activity will be only justified if the student can prove his enrollment in other courses and it will mean that s/he will be required to visit the exposition in her/his own (and to prove it by sending a copy of the ticket to the instructors). Presence and active participation will weight 15% of the final grade.

3. Class presentations

One or several primary or secondary sources are studied during each seminar meeting. Depending on the number of participants you are required to take responsibility for at least one seminar presentation of about 20 minutes (for instructions regarding the presentations, see below). If the number of participants is relatively small, you are required to accept more than one presentation. A respondent will be appointed for each presentation and s/he will ask questions or discuss points about the presentation for about 10 minutes. After that the discussion will be opened to the whole class. A grade is awarded for each presentation within one week after the presentation. In case of more than one presentation, the highest grade counts. The grade counts for 35% of the final grade.

Please note: not turning up when you are scheduled for a presentation is taken very seriously, for it means that you are letting down all your fellow students and are in effect sabotaging the entire meeting. Therefore, in cases of “no-show”, 1.0 will be subtracted from the final grade. Exceptions will be made only if you can demonstrate that the absence was due to reasons of *force majeure* (for example, serious illness, family decease, etc.), and if the absence was reported as early as possible (by means of email or if necessary by phone).

4. Written paper

You are required to write a paper on a subject of your choice, relevant to the theme of the course, and selected in consultation with the instructors. A first version of the paper must be submitted as a Word document (attachment simultaneously to m.colominasapario@berlin.bard.edu and h.wendt@berlin.bard.edu), no later than **October 24th at 12:00 p.m.** Within three weeks (that is to say, no later than November 14th) the paper will be returned with critical comments and suggestions. The final revised version must be submitted within four weeks simultaneously to the two instructors simultaneously, no later than **December 12th at 12:00 p.m.** The grade awarded to the paper counts for 50% of the final grade.

Your paper will be graded according to (the following is not necessarily in order of importance): creative originality, academic rigor, richness of sources used, reflection of what has been discussed during the course; quality of the theoretical component; accuracy; form. The paper will be evaluated on the basis of its contents but must conform to a minimum standard to be graded. The grade will be negatively influenced by failure to respect the basic requirements as indicated in the instructions (for example: proper use of footnotes, literature references in footnotes, presentation of the bibliography and spelling and grammar errors).

Required word count: 6000 words/15 pages. **Form:** Title page contains title, author, student number, course name, study programme, date of submission, number of words; required also is an **Abstract** of 300-400 words; **Line spacing** 1,5; Min. font 10-max. 12.

POLICY ON LATE SUBMISSION OF PAPERS

Essays that are up to 24 hours late will be downgraded one full grade (from B+ to C+, for example). As per Bard College Berlin's policy, instructors are not obliged to accept essays that are more than 24 hours late. If an instructor agrees to accept a late essay, it must be submitted within four weeks of the deadline and cannot receive a grade of higher than C. Thereafter, a student will receive a failing grade for the assignment.

INSTRUCTIONS FOR PRESENTATIONS

A good presentation takes about 20 minutes and contains the following elements:

- It provides some background information about the author. Please do not just copy his/her CV from the internet, but tell us in your own words who the author is and what s/he has been doing.
- The presentation makes clear what the text is about (or claims to be about) and why the author seems to have written it.
- It contains a short reminder of the structure and the contents of the text, presented in such a way that someone who has not read the text would be able to follow it. NB: The term “reminder” is used deliberately: your audience has already read the text, so please do not get into pointless summaries of what everybody already knows (“he says this, then he says that, in the next section he says that” etc.).
- It contains two or three well-chosen quotations that clarify the author’s intentions and her/his argument.
- It contains an element of critical evaluation (for example: What to make of this text? How convincing do you find the author? Are there gaps or weaknesses in the argument? Can you find counterarguments against his/her claims? And so on). Don’t be afraid to also indicate your personal opinion: what did you think of the text, did you like it, or disliked it, and why? Please note “criticism” does not mean that you necessarily have to criticize the text, although you’re welcome to do so; it means that you show that you have read it with a critical mind.
- Use of Powerpoint is not mandatory, but very welcome. However: use it wisely. It is never a good idea to put long stretches of text on the screen because it will distract your audience’s attention from what you are saying. Use text elements sparingly: not with the intention of providing information, but rather, with the intention of helping your audience follow the thread of the information provided in your spoken presentation. Likewise, images are welcome, but should be functional, not just recreational.

While all students following the course are expected to have read the texts under discussion, a good presenter (and recipient of a high grade) has taken the trouble of looking further. For

example, if the required reading consists of only a few sections of a longer chapter, the presenter will have read the entire chapter so as to be able to put the sections in context. He or she will also have taken the trouble to visit the library (the physical one: not just the internet!) and have a look at additional literature relevant to the text and the themes that are central in it. Therefore you need to plan your presentation well in advance.

GRADE BREAKDOWN

- _Overall participation: 15%
- _Class presentation: 35%
- _Final research paper: 50%

Grading Scale:

A=100-94;
A-=93-91;
B+=90-88;
B=87-84;
B-=83-81;
C+=80-78;

C=77-74;
C-=73--71;
D+=70-68;
D=67--61;
F=60 and below 4

ASSESMENT

- To read and prepare the texts
- To give one 15–20 minutes presentation
- To give one 10 minutes comment on a presentation
- To participate actively in the discussions during the sessions
- To be respectful to each opinion and to regard Bard College academic conduct code
- To attend all class sessions (please, inform instructors in case of illness or other emergencies)
- To bring the reading material and your notes
- To write two 2-pages reading protocols during the semester

SCHEDULE

Fall 2019 classes start on Monday, 2nd September and run until Monday 16th December with fall break planned from 28th November to 3rd December. Completion week is from December

16-20. You are required to be on campus during the completion week. Scheduled class times will be available online under the relevant course heading:
<https://berlin.bard.edu/academics/courses/>

| | Date | Issue | Readings, Tasks, Discussions |
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| 1 | 2.9. | Introduction | <p>Omar ibn Said</p> <p>Key questions:</p> <ol style="list-style-type: none"> 1. Name some elements in the text (minimum 3) that are connected with the religious identity of Omar. 2. Explain briefly how Omar characterizes Christians. What are his ideas about them? Are in his view all Christians the same? Please provide a grounded answer. 3. How does Omar’s religious identity compare to that of Christians? Do you see any conflict between the two? 4. Omar explains Islamic concepts based on a framework of Christian thought and language, why? 5. What mechanisms does Omar use to describe his new environment in the United States? 6. What kind of religious knowledge does Omar have? |
| 2 | 9.9. | Culture, Community and Religion | <p><u>Brubaker, Rogers and Cooper, Frederick.</u> “Beyond <i>Identity</i>”. <i>Theory and Society</i> 29, Nr. 1 (2000), pp. 1–47. (46 pages)</p> <p><u>Geertz, Clifford.</u> “Religion as a Cultural System”. In Clifford Geertz. <i>The Interpretation of cultures: selected essays</i>. London: Fontana Press, 1993, pp. 87–125. (38 pages)</p> <p><u>Pratt, Mary Louise.</u> “Arts of the Contact Zone.” <i>Profession</i> (1991), pp. 33–40. (pp. 8)</p> <p>Key concepts:</p> <p>What is a community? Construction of group identity. Factors (custom, occupation, origin, lifestyle (sedentary, nomadic)). The place of religion. Religion as a cultural expression. The separation between religion and culture.</p> <p>THINK: How would you define a community? In your view, what are the important elements to determine the belonging of an individual to a community? How are forms of visual representation part of community-building?</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>A) “Paul Alvarus, Description of Christian Youth”, trans. From Latin by Edward P. Colbert. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 61–62.</p> <p>B) “Bedouins are prior to sedentary people”. In Ibn</p> |

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| | | | <p>Khaldūn/Rosenthal, Franz (trans.)/Dawood, N.J. (ed. and abridgment). <i>The Muqaddimah: An Introduction to History</i>. Princeton: Princeton, Oxford: Bollingen Series, Princeton University Press, Chapter 2, section 4. From the same source, Chapter 6 [42] “Most of the scholars in Islam have been non-Arabs (Persians)” [43] “A person whose first language was not Arabic finds it harder”.</p> <p>than the native speaker of Arabic to acquire the sciences.</p> <p>C) The Origins of the <i>Mexica</i> (visual material, Codice Boturini)</p> |
| 3 | 16.9. | <p>Dynamics of Inclusion and Exclusion in Multireligious Societies</p> | <p><u>Castro, Américo</u>. <i>The Spaniards: An Introduction to their History</i>. Berkeley and Los Angeles: University of California Press, 1971. Chapter 3 “The Spaniards as a consequence of the intermingling of three castes of believers.”, pp. 48–94. (46 pp.)</p> <p><u>Sánchez-Albornoz, Claudio</u>. <i>Spain, a Historical Enigma. In two volumes</i>. Dees Colette Joly and Reher David Sven (trans.) Madrid: Fundación Universitaria Española, 1975. Vol 1, part of Chapter IV (“The Hispanic Vital Contexture is not Arabized”, pp. 207–247). (40 pp.)</p> <p><u>Gabbert, Wolfgang</u>. <i>Becoming Maya: Ethnicity and Social Inequality in Yucatán since 1500</i>. Tucson: The University of Arizona Press, 2004, pp. vi–36. (30 pp.)</p> <p>Key concepts: Differences of interpretation of historical sources; Actors in dynamics of in-/exclusion; Ethnicity and religion as factors</p> <p>EXERCISE: Search on the internet “convivencia”, “coexistence” and “tolerance” <u>IN</u> (Medieval) Spain. Write down the definitions of these terms and, also, the terms that most often come together with them (four to six terms).</p> <p>THINK: Could we (and if yes how) coin “Convivencia” in the present times?</p> <p>DEADLINE: Choose a theme for your paper and four bibliographical references. Send them to the instructors before September 19th at 12:00 p.m.</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>A) Scott, S. P. (trans.) “The Legal Status of Jews and Muslims in Castile, <i>Siete Partidas</i>”. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 399–405. (6 pp.)</p> <p>B) Bernard Lewis (trans.) “Market Regulations in Muslim Seville.” Ibn ‘Abdūn’s <i>Ḥisba Manual</i>”. In Olivia Remie</p> |

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| | | | <p>Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 227–231. (5 pp.)</p> <p>C) Enslaved Indians of the Spanish Caribbean, Excerpted and images added by the National Humanities Center, 2006: www.nhc.rtp.nc.us/pds/pds.htm.</p> |
| 4 | 23.9. | <p>Multi-Religiosity in Christian Spain and Colonial Spanish America</p> | <p><u>Van Koningsveld, Pieter Sjoerd and Wiegers, Gerard</u>. “The Islamic Statute of the Mudejars in the Light of a New Source”. <i>Al-Qanṭara: Revista De Estudios Árabes</i> XVII (1996), pp. 19–58. (39 pp.)</p> <p><u>Asad, Talal</u>. “The idea of an Anthropology of Islam”. <i>Occasional Papers of the Center for Contemporary Arab Studies</i>. Washington, DC, Georgetown University, 1986. (17 pp.)</p> <p><u>Griffith, Nicholas</u>. <i>The Cross and the Serpent. Religious Repression and Resurgence in Colonial Peru</i>. Norman and London: University of Oklahoma Press, 1996, pp. 3–64. (61 pp.)</p> <p>Key concepts: Organization of religious and social difference, normative Islamic and lived Islam, religion as discourse; punishment and social cohesion</p> <p>THINK:</p> <ol style="list-style-type: none"> 1. Does multi-religiosity pose a challenge to cohesion in society? If yes, which are the main questions regarding the living together of individuals with different origins and backgrounds? 2. Read the articles of Abou El Fadl and Asad and then answer: what is Islam? 3. After having read Griffith: What did multireligious society mean for the colonial power? <p>Please give a short presentation of your thoughts and impressions</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>A) “Al-Wansharisī’s (d. 914/1508) Marbella fatwā”. In Jocelyn Hendrickson. ‘The Islamic Obligation to Emigrate: Al-Wansharīsī’s Asnā al-matājir Reconsidered’. Unpublished PhD Dissertation. Emory University, 2009. Appendix B, pp. 46–54. (8 pp.)</p> <p>B) Meyerson, Mark (trans.) “Muslims and Christians in Valencia: Socializing and Violence on Corpus Christi Day”. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp.</p> |

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| | | | 491–492. (2 pp.) C) Inquisition Process against a Jew in colonial Mexico (S.B. Liebman. <i>The inquisitors and the Jews in the New World</i> . Coral Gables: University of Miami Press 1976. |
| 5 | 30.9. | Hybrid Religious Identities | <p><u>García-Arenal Rodríguez, Mercedes</u>. “A Catholic Muslim Prophet: Agustín de Ribera “the Boy who saw the Angels””. <i>Common Knowledge</i> 18, Nr. 2 (2012), pp. 267–291. (24 pp.)</p> <p><u>Nirenberg, David</u>. “Love Between Muslim and Jew in Medieval Spain: A Triangular Affair”. In Harvey J. Hames (ed.) <i>Jews, Muslims and Christians in and around the Crown of Aragon. Essays in Honour of Professor Elena Lourie</i>. Leiden, Boston: Brill, 2004, pp. 127–155. (28 pp.)</p> <p><u>Díaz Balsera, Viviana</u>. “A Judeo-Christian Tlaloc or a Nahua Yahweh? Domination, Hybridity and Continuity in the Nahua Evangelization Theater”. <i>Colonial Latin American Review</i> 10, Nr. 2 (2001), pp. 209–227. (21 pp.)</p> <p>Key concepts: Syncretism, hybridity, métissage; religious identity as practice and not as denomination</p> <p>THINK: Could we term the religious beliefs and practices of Muslims in Christian Iberia as syncretic?</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>A) Parts of the play “The Three Rulers”. In L. M. Burkhart. <i>Aztecs on Stage</i>. Norman: Oklahoma University Press 2011, pp. 86–92. (6 pp.)</p> <p>B) “Excerpts from the trial by Alonso de Madrigal “El Tostado””. In Ana Echevarría Arsuaga. “Better Muslim or Jew? The Controversy Around Conversion across Minorities in Fifteenth-Century Castile”. <i>Medieval Encounters</i> 24, Nr. 1–3 (2018), pp. 62–78. (some passages from the Latin original translated)</p> |
| 6 | 7.10. | <p><u>No course on Monday</u></p> <p>VISIT TO THE BODE MUSEUM (to determine)</p> <p>Beyond Compare: Art from Africa in the Bode Museum</p> <p>https://www.smb.museum/en/exhibitions/detail/beyond-compare-art-from-africa-in-the-bode-museum.html</p> | |
| 7 | 14.10. | Orientalism, Occidentalism and the Decolonial Present | <p><u>Said, Edward</u>. <i>Orientalism</i>, London: Routledge and Kegan Paul Ltd., 1978. (Introduction 1–28) (27 pp.)</p> <p><u>Woltering, Robbert</u>. <i>Occidentalism in the Arab World: Ideology and Images of the West in the Egyptian Media</i>. New York: I.B. Tauris, 2011. Introduction, pp. 1–36. (35 pp.)</p> |

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| | | | <p><u>Mignolo, Walter D.</u> “Epistemic Disobedience, Independent Thought and Decolonial Freedom”. <i>Theory, Culture & Society</i> 26, Nr. 7–8 (2009), pp. 159–181. (22 pp.)</p> <p>Key concepts: Construction of the Self in opposition of the Other, the role of prejudice in the relationships between individuals and communities.</p> <p>THINK CRITICALLY: Are there any similarities between Orientalism and Occidentalism? And differences? How are the colonial/decolonial related with orientalism/occidentalism?</p> <hr/> <p>Discussion of the visit to the Bode Museums exhibition “Beyond Compare: Art from Africa in the Bode Museum”</p> <p>Additional reading (in the classroom)</p> <p>al-Maqqarī, Abū-l-‘Abbās Aḥmad Ibn-Muḥammad (c. 1578-1632)/Gayangos, Pascual de (trans.) <i>The History of the Mohammedan Dynasties in Spain. In Two Volumes.</i> Volume 1. London: Printed for the Oriental Translation Fund, 1840, pp. 121–138 (Chapter 2, “Character of the Andalusians, their hospitality, their courage in battle, their haughtiness of temper, devotion to their friends, their justice, forgiveness, generosity”). (17 pp.)</p> |
| 8 | 21.10. | <p>External Manifestations of Identity in the Pre-Modern Period: The Morisco Religion and Culture</p> | <p><u>Francisco Núñez Muley/ Vincent Barletta</u> (ed. and trans.) <i>A Memorandum for the President of the Royal Audiencia and Chancery of the City and Kingdom of Granada.</i> Chicago and London: University of Chicago Press, 2007. (130 pp.)</p> <p><u>Irigoyen-García, Javier.</u> “<i>Moors Dressed as Moors</i>”: <i>Clothing, Social Distinction and Ethnicity in Early Modern Iberia.</i> Toronto, Buffalo, London: University of Toronto Press, 2017, pp. 99–124 (Chapter 5 “Policing Moriscos in Sixteenth-Century Granada”). (23 pp.)</p> <p>Key concepts: Religion versus culture, dissimulation, genealogy (introduction)</p> <p>THINK: Search in the internet the term <i>taqiyya</i> (Wikipedia). What is the importance that according to you has this term for Muslims in the Iberian Christian territories?</p> <p>DEADLINE: Send the papers-in-progress to the instructors before the October 24th at 12:00 p.m.</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>Surtz, Ronald (trans.) “Heresy and Inquisition: Descriptions of Two <i>Autos de Fe</i>” and “Inquisitorial Trials of Inés López”.</p> |

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| | | | In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i> . 2 nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 482–490. (8 pages) |
| | 28.10. | Holidays | |
| 9 | 4.11. | Forced Conversion and the Role of Missionaries | <p><u>Folsom, Raphael Brewster</u>. <i>The Yaquis and the Empire</i>. New Haven, London: Yale University Press 2014, pp. 44–88. (44 pp.)</p> <p><u>Nirenberg, David</u>. “Mass Conversion and Genealogical Mentalities: Jews and Christians in Fifteenth-Century Spain”. <i>Past and Present</i> 174 (Feb. 2002), pp. 3–41. (38 pp.)</p> <p>Key concepts: The construction of a persecution society; Multitude of actors and changing of ways of acting</p> <p>THINK: How were religion, power and religious conversion related?</p> <p>Total pages (provisional): 82</p> <p>ALSO: Discussion of the papers-in-progress.</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>A) Peers, E. A. (trans.) “On Preaching and Conversion, Ramon Llull”. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 411–414. (3 pp.)</p> <p>B) “The Franciscans and the Indians”. In James Lockhart and Enrique Otte (eds.) <i>Letters and People of the Spanish Indies</i>. London: Cambridge University Press 1976, pp. 211–214. (3 pp.)</p> |
| 10 | 11.11. | The Place of Knowledge in Multireligious and Multiethnic Societies | <p><u>Beaver, Adam</u>. “Nebuchadnezzar’s Jewish Legions: Sephardic Legends’ Journey from Biblical Polemic to Humanist History.” In Mercedes García-Arenal (ed.) <i>After Conversion: Iberia and the Emergence of Modernity</i>. Leiden, Boston: Brill, 2016, pp. 21-65. (44 pp.)</p> <p><u>Nirenberg, David</u>. ““Judaism”, “Islam”, and the Dangers of Knowledge in Christian Culture, with special attention to the case of King Alfonso X, ‘the Wise’, of Castile”. In Charles Burnett and Pedro Mantas-España (eds.) <i>Mapping Knowledge: Cross-Pollination in Late Antiquity and the Middle Ages</i>. Cordoba: Oriens Academica, 2014, pp. 253-276. (23 pp.)</p> <p><u>Fuchs, Barbara</u>. <i>Mimesis and Empire: The New World, Islam and European Identities</i>. Cambridge: Cambridge University</p> |

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| | | | <p>Press, 2001, pp. 64-98 (Chapter 3 “Lettered Subjects”). (34 pp.)</p> <p>Key concepts: Knowledge transmission and negotiating; the challenge of minorities to power</p> <p>THINK: Why are transcultural/transreligious transfers of knowledge important?</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>A) Wolf, Anne Marie (trans.) “Translating the Qur’ān: Juan de Segovia Describes the Project”. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 473–477. (4 pp.)</p> <p>B) Wieggers, Gerard (trans.) “Translating the Qur’ān: Yça Gidelli, Letter to Juan de Segovia”. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 478–481. (4 pp.)</p> <p>C) Inca Garcilaso de la Vega, <i>Royal commentaries of the Incas, and general history of Peru</i>, Vol. 1, Book 2 (Chapter 2 “The Inca glimpsed the true God, our Lord”), pp. 70–72. https://hdl.handle.net/2027/heb.02750 (3 pp.)</p> |
| 11 | 18.11. | Writing Polemics | <p><u>Baumann, Gerd</u>. “Grammars of Identity/Alterity. A Structural Approach.” In Gerd Baumann, and Andre Gingrich (eds). <i>Grammars of Identity/Alterity. A Structural Approach</i>. New York, Oxford: Berghahn Books, 2004, pp. 18-50. (32 pp.)</p> <p><u>Foucault, Michel</u>. “Polemics, Politics and Problematizations”. In Paul Rabinow (ed.) and Robert Hurley et al. (trans.) <i>The Essential Works of Foucault: 1954–1984</i>, 3 vols. Vol 1, <i>Ethics: Subjectivity and Truth</i>. New York: The New Press, 1997, pp. 111-19. (8 pp.)</p> <p><u>Magaloni-Jerpel, Diana</u>. “Visualizing the Nauha/Christian Dialogue: Images of the Conquest in Sahagún’s <i>Florentine Codex</i> and their Sources.” In J.F. Schwaller. <i>Sahagún at 500: Essays on the Quincentenary of the Birth of Fr. Bernardino de Sahagún</i>. Berkeley: Academy of American Franciscan History 2003, pp. 193–221. (28)</p> <p>Key concepts: Polemics as an instrument for the construction of the own identity and not merely as a tool to oppose the other, pre-modern and modern approaches to polemics, polemical genres and practices</p> <p>THINK: What is a polemic? What is the difference with a debate and a dialogue?</p> <p>Total pages: 85</p> |

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| | | | <p>Primary sources (to be read in the classroom):</p> <p>A) “Letter of Ibn Garsia”. In Monroe, James T. <i>Hispano-Arabic Poetry: A Student Anthology</i>. Piscataway, NJ: Gorgias Press, 2004, p. 27.</p> <p>B) Kassin, Leon Jacob. ‘A Study of a Fourteenth-century Polemical Treatise <i>Adversus Judaeos</i>’, unpublished doctoral thesis, 2 Vols., Columbia University, 1969; Vol. I, 174ff. (4 pp.)</p> <p>C) Caputo, Nina (trans.) “Moses Nahmanides, Account of the Disputation of Barcelona 1263”. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 332-338. (6 pp.)</p> <p>D) Sahagún, Bernardino de, <i>Colloquios y Doctrina Christiana</i>, ed. by M. León-Portilla</p> |
| 12 | 25.11. | Writing the Conquest of Mexico | <p><u>Dibble, Charles E.</u> <i>The conquest through Aztec eyes</i>. Salt Lake City: University of Utah Press, 1978.</p> <p>Key concepts: identity and historical continuity; mimesis and hybridity in historical accounts; the perspective of the “losers”</p> <p>THINK: What changes, when history is written “from below”? Does this approach work at all?</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>Hernán Cortés, <i>Parts of his first letter to the Spanish Kings</i>.</p> |
| 13 | 02.12. | Dynamics of Knowledge: Conquest and Cultural Resistance I | <p><u>Barletta, Vincent.</u> <i>Covert Gestures Crypto-Islamic Literature as Cultural Practice in Early Modern Spain</i>. Minneapolis, MN: University of Minnesota Press, 2005, pp. 1-30 (“Toward and Activity-Centered Approach to <i>Aljamiado-Morisco</i> Narrative”), and 56–78 (“Contexts of Discovery, Contexts of Use”). (51 pp.)</p> <p><u>Wiegers, Gerard.</u> “Moriscos and Arabic Studies in Europe”. <i>Al-Qanṭara: Revista de Estudios Árabes</i> XXXI, Nr. 2 (2010), pp. 587–610. (23 pp.)</p> <p><u>Brian, Amber.</u> <i>Alva Ixtlilxochitl’s Native Archive and the Circulation of Knowledge in Colonial Mexico</i>. Nashville: Vanderbilt University Press, 2016. (Introduction pp. 1–12, chapter 4 pp. 109–142) (pp. 43)</p> <p>SEARCH: aljamiado and judeo-arabic</p> <p>Key concepts: Cultural resistance, preservation of knowledge, agency and change among religious minorities</p> |

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| | | | <p>THINK: What is an allographic tradition? In which contexts does such a tradition emerge?</p> <p>Total pages: 117</p> <hr/> <p>Primary sources (to be read in the classroom):</p> <p>A) Seidenspinner-Nuñez. “The Expulsion of Muslims from Castile and León. Royal Edict of Muslim Expulsion”. In Olivia Remie Constable (ed.) <i>Medieval Iberia. Readings from Christian, Muslim, and Jewish Sources</i>. 2nd ed. Philadelphia: University of Pennsylvania Press, 2012, pp. 535–539. (4 pp.)</p> <p>B) Excerpts from Van Koningsveld, Pieter Sjoerd and Wieggers, Gerard. <i>The Sacromonte Parchment and Lead Books. Critical Edition of the Arabic Text and Analysis of the Religious Ideas (Presentation of a Dutch research project. Granada, 19 March 2019, 19:00-21:00 hours)</i>.</p> |
| 14 | 9.12. | <p>Dynamics of Knowledge: Conquest and Cultural Resistance II</p> | <p><u>Hershenzon, Daniel</u>. “Traveling Libraries: The Arabic Manuscripts of Muley Zidan and the Escorial Library”. <i>Journal of Early Modern History</i> 18 (2014), pp. 535–558. (23 pp.)</p> <p><i>The Native Conquistador. Alva Ixtlilxochitl’s Account of the Conquest of New Spain</i>, ed. and transl. by Amber Brian, Bradley Venton, and Pablo García Loeza, University Park: The Pennsylvania State University Press, 2015, pp. 19–112. (93 pp.)</p> <p>Key concepts: Reconstructing historical memory; the relation of religion and political conquest; the place of Christianity within a mestizo society</p> <p>THINK: How differently are the figure of Hernán Cortés and the one of Cuauhtémoc/Quauhtemoc conceived?</p> <p>DEADLINE: Send the final paper to the instructors before December 12th at 12:00 p.m.</p> |
| 15 | 16.12. | Final Discussion | Individual presentations of the papers |