
St. Jerome's University in the University of Waterloo
Department of History
HIST 291-001
Christians, Muslims, and Jews 1000-1500
Winter 2019
M 2:30-3:20; W 2:30-4:20
SJ2 2001

Instructor Information

Instructor: Jolanta N. Komornicka
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I am available outside of office hours by appointment

Course Description

This class is about how the three major European religions, Christianity, Islam, and Judaism, interacted during the second half of the Middle Ages, from approximately 1100-1500, in what we now think of as Spain. As this is a history course, we will not be looking at questions of theology, though we will take a couple weeks for an in-depth examination of a religious debate that occurred in Barcelona. The course overall will focus on how the people who adhered to these faiths interacted, how they viewed one another, and the degree to which they tolerated or persecuted each other.

Course Goals and Learning Outcomes

Upon completion of this course, students should be able to:

- A. Think critically and analytically in their writing
- B. Analyse primary documents, answering who, what, why, and for whom
- C. Reference readings and previous conversations in both their written and oral communications
- D. *Write your own course-related goal in the space below, including how you intend to monitor your progress toward the achievement of that goal:*

Expectations

The basic requirement for participation is attendance and, in HIST 291-001, attendance is mandatory. Students who do not attend 80% of the classes have not adequately participated in the course and may, consequently, be denied the credit.

Students, moreover, must fulfill all the course requirements in order to receive credit. This not only includes attendance at lectures and tutorials but also all written assignments and examinations.

There are several tools available to help students familiarize themselves with the Middle Ages. The best reference source for quick facts about medieval topics is the *Dictionary of the Middle Ages*, which is available in the reference department at both the St. Jerome and Dana Porter Libraries. The standard textbook used in survey courses on the Middle Ages is Edward Peters' *Europe and the Middle Ages*.

Each week's classes focus on a given theme or topic. The weekly two-hour lecture is supported by a

discussion period with required exercises.

Texts

Mark R. Cohen, *Under Crescent and Cross: The Jews in the Middle Ages*

David Nirenberg, *Communities of Violence: Persecution of Minorities in the Middle Ages*

Nina Caputo and Liz Clarke, *Debating Truth: The Barcelona Disputation of 1263*

Additional readings are available via Learn and JSTOR. All the primary readings will be on Learn.

Course Requirements and Assessment

Assessment	Date of Evaluation (if known)	Weighting*
Participation	Weekly	15%
Discussion Questions (20)	Weeks 2-6, 10-13	20%
Primary Document Analysis	Jan. 30	15%
Paper 1	March 4	20%
Paper 2	April 15	30%
Total		100%

Participation

The basic requirement for participation is attendance and attendance is mandatory.

Students who do not participate in weekly lectures and discussions, or who fall behind on weekly readings and group work, will find it challenging to catch up. The best way to avoid this difficulty is to keep up to date with the workload. This means, each week, reading carefully and taking meticulous notes. Students should come to class armed with questions or opinions and be prepared to voice them.

Some students find it helpful to read more extensively on the material covered in the course. The best reference source for quick facts about medieval topics is the Dictionary of the Middle Ages, available in Dana Porter Library's reference department at D114.D5 1982.

Discussion Questions

For Weeks 2-6 and 10-13, you will submit 2 discussion questions electronically in Learn by 10pm on Sunday before our Monday class. You should also have a copy of what you wrote with you. One of your questions can be a simple one asking for clarification or expressing confusion on any aspect of the readings or lectures. The other, however, should focus on either the primary or secondary readings (or both in conjunction) and should be of one of the following types:

- 1) Analysis: For example, "Why..." "What is the importance of..."
- 2) Compare/Contrast: For example, "What is the difference between...."
- 3) Cause and Effect: For example, "What are the causes/results of...?" "What connection is there between...?"

You do not have to know the answers to these questions. They are meant to help you think carefully about the readings from one week to the next and will serve as a spring-board for our class discussions.

Primary Document Analysis

In a primary document analysis, you carefully read any of the documents assigned in class and answer a series of questions about them that are given to you. The questions begin with the basics (who, what, when), but then move into more analytical and interpretive territory. There is a guide on Learn with the questions and how to do the assignment. I strongly recommend you select a document assigned before January 28th.

Paper 1

For this paper, you will answer one of the questions from the back of the Caputo and Clarke book (pg. 221-223). In order to be successful, you must have a clear, arguable thesis, a clear structure, and you must use both primary and secondary sources to support your reasoning. No outside research is expected or required. I prefer that you focus on the material that you have in front of you and perform a close reading. The questions you can choose from are: 1, 2, 3, 4, 6, 7, 10, 11, 14, 19, 20, 21. For many of these questions, you will need to read all of the primary sources in the book, not just those assigned for class. I recommend that you do not wait until the last minute to begin working on this paper. See the guidelines on Learn for more instructions as to length, format, etc.

Paper 2

You have two options for this paper: 1) What is *convivencia* and did it exist in medieval Iberia? If so, in what form? And did it exist everywhere and at all times? If not, why not and does that mean that *convivencia* is still a useful concept for historians? To write this paper, you will need to read carefully both the Gampel and the Soifer articles (assigned for the course) and the Bejczy article (on Learn), using them in your argument even if you disagree with their conclusions. You must also incorporate the primary and secondary readings from the course. You do not need to do outside research. I STRONGLY prefer that you don't, instead focusing on the materials assigned. 2) Read the Gampel, Soifer, and Bejczy articles and then put the three authors in conversation with each other on the topic of *convivencia*. This version of the paper requires you to very carefully read the three articles and examine how they argue their points and the kind of evidence they marshal in support of it. As with option 1, you should avoid outside research.

*** Please look at the assessment weighting provided above once again.** You have the opportunity to change how you want your grade weighted. You have 15% that you can redistribute as you will (subtracting from one area, adding to another, but such that the total remains 100%). There are a few hard rules.

#1. No assessment can be worth less than 5%.

#2. Participation and Discussion together cannot be more than 37%.

#3. No single assignment can be worth more than 35%.

Submit your weighting adjustment and your self-created course goal to the instructor via the quiz on Learn. You must determine your weightings and course goal by January 21st. At this point all weightings will be locked in for the term. You will not receive any marks until you've submitted your weighting decision.

Course Outline / Class Schedule

Assigned readings are to be completed for our first class meeting of the week, with the exception of Week 1, when they're due for Wednesday.

Please Note: "Secondary Reading" does not mean it is less important than "Primary Reading." These terms are part of History jargon that you are expected to know (I'm sure you all know this by now, but every term someone surprises me).

Week 1	January 7th and 9th
Topic	Introduction to the Course, Medieval Iberia, and Convivencia
Secondary Reading	<ol style="list-style-type: none"> 1. Cohen, Introduction and Chapters 1-2 2. Caputo and Clarke, pg. 137-142 (to "product of the <i>Reconquista</i>")
Week 2	January 14th and 16th ***NO CLASS ON MONDAY THE 14th***
Topic	Roman to Visigothic; Understanding Communities—Christians on Muslims
Secondary Reading	<ol style="list-style-type: none"> 1. Robert Hoyland, "Latin Sources," "Non-Muslim Conceptions of Islam," and "Using Non-Muslim Sources: An Argumentative Approach" (LEARN)
Primary Reading	<ol style="list-style-type: none"> 1. A Christian Account of the Life of Muhammad 2. Two Arguments in Support of Christian Faith
Week 3	January 21st and 23rd
Topic	Islamic Conquest of Iberia; Understanding Communities—Muslims on Christians
Secondary Reading	<ol style="list-style-type: none"> 1. Nirenberg, Introduction and Chapter 1 2. Janina M. Safran, "Identity and Differentiation in Ninth-Century al-Andalus" (JSTOR)
Primary Reading	<ol style="list-style-type: none"> 1. The Pact of Umar 2. The Conquest of the Iberian Peninsula 3. The Martyrs of Cordoba 4. On the Inconsistencies of the Four Gospels
Week 4	January 28th and 30th
Topic	Understanding Communities—Christians and Jews
Secondary Reading	<ol style="list-style-type: none"> 1. Cohen, Chapter 3 2. Gampel, "Convivencia: Jews, Muslims, and Christians in Medieval Spain" (LEARN)
Primary Reading	<ol style="list-style-type: none"> 1. Redeeming a Captive Jewish Woman 2. Legal Status of Jews and Muslims in Castile 3. Jewish Praise for a Christian King

Week 5	February 4th and 6th
Topic	Reconquista; Love and Conversion—Overview
Secondary Reading	<ol style="list-style-type: none"> 1. Nuremberg, Chapter 5 and pages 182-199 2. Cohen, Chapters 4 and 6 3. Caputo and Clarke, pg. 142-145
Primary Reading	<ol style="list-style-type: none"> 1. Maimonides, <i>Mishneh Torah</i>, “Issurei Biah” Chapter 12 (LEARN)
Week 6	February 11th and 13th
Topic	Jewish Sefarad; Love and Conversion—Case Study of Alfonso VIII
Secondary Reading	<ol style="list-style-type: none"> 1. Cohen, Chapter 8 2. Brundage, “Intermarriage between Christians and Jews in Medieval Canon Law” (JSTOR) 3. Caputo and Clarke, pg. 146-166
Primary Readings	<ol style="list-style-type: none"> 1. Muslims under Castilian Law 2. The Wedding of Lady Theresa 3. Forbidden Love
Week 7	***NO CLASS THIS WEEK***
Week 8	February 25th and 27th
Topic	Barcelona Disputation Discussion Both Days
Secondary Reading	<ol style="list-style-type: none"> 1. Caputo and Clarke, pg. 167-179, xi-84
Week 9	March 4th and 6th
Topic	Barcelona Disputation Discussion Both Days
Secondary Reading	<ol style="list-style-type: none"> 1. Cohen, Chapter 9 2. Caputo and Clarke, 183-217
Primary Reading	<ol style="list-style-type: none"> 1. Caputo and Clarke, Documents I-III, VI, VIII, X
Week 10	March 11th and 13th
Topic	Formation of Catholic Spain; Conversion
Secondary Reading	<ol style="list-style-type: none"> 1. Cohen, Chapter 10 2. Nirenberg, Chapters 2 and 3
Primary Reading	<ol style="list-style-type: none"> 1. Jewish Lament in the Wake of Almohad Persecutions 2. On Preaching and Conversion
Week 11	March 18th and 20th
Topic	Violence—Case Study of 1391

Secondary Reading	1. Nirenberg, Chapters 4 and 7
Primary Reading	1. Anti-Jewish Riots in the Iberian Peninsula

Week 12	March 25th and 27th
Topic	Repercussions of Violence: Sex and Conversion
Secondary Reading	<ol style="list-style-type: none"> 1. Nirenberg, Epilogue 2. Hilda Nissimi, "Religious Conversion, Covert Defiance and Social Identity" (JSTOR)

Week 13	April 1st and 3rd
Topic	Repercussions of Violence: Community Definitions
Secondary Reading	<ol style="list-style-type: none"> 1. Maya Soifer, "Beyond <i>convivencia</i>: Critical Reflections on the Historiography of Interfaith Relations in Christian Spain"

Late Work

Late work will be accepted, but subject to a 5% penalty for every 24-hour period the assignment is late. Please do not ask for an extension on the basis of having other courses/exams. This is true for everyone and is not sufficient reason for not completing the assigned work by the due date. Plan your time accordingly.

Attendance Policy

Attendance is mandatory, both for discussion and lecture. See above. However, life happens. Every student gets 2 absences at no penalty to their participation marks. No advance notice, excuses, notes, etc. required. Use them wisely. Any absences after the first two will count against your participation marks.

Important Information

Academic Integrity: To maintain a culture of academic integrity, members of the University of Waterloo and its Affiliated and Federated Institutions of Waterloo (AFIW) are expected to promote honesty, trust, fairness, respect, and responsibility. See the [UWaterloo Academic Integrity webpage and the Arts Academic Integrity webpage for more information](#).

Discipline: A student is expected to know what constitutes academic integrity, to avoid committing academic offences, and to take responsibility for their actions. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about "rules" for group work/collaboration should seek guidance from the course professor, academic advisor, or the Associate Dean. When misconduct has been found to have occurred, disciplinary penalties will be imposed under the [St. Jerome's University Policy on Student Discipline](#). For information on categories of offenses and types of penalties, students should refer to [University of Waterloo Policy 71 - Student Discipline](#). For typical penalties check [Guidelines for the Assessment of Penalties](#).

Grievance: A student who believes that a decision affecting some aspect of their university life has been unfair or unreasonable may have grounds for initiating a grievance. Read the [St. Jerome's University](#)

[Policy on Student Petitions and Grievances.](#)

Appeals: A decision made or penalty imposed under the St. Jerome's University Policy on Student Petitions and Grievances (other than a petition) or the St. Jerome's University Policy on Student Discipline may be appealed if there is a ground. A student who believes they have a ground for an appeal should refer to the [St. Jerome's University Policy on Student Appeals](#).

Note for Students with Disabilities: The [AccessAbility Services](#) office, located on the first floor of the Needles Hall extension (1401), collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the AS office at the beginning of each academic term.

Mental Health Services:

On Campus

- Counselling Services: counselling.services@uwaterloo.ca / 519-888-4567 x32655
- **MATES:** one-to-one peer support program offered by Federation of Students (FEDS) and Counselling Services
- Health Services Emergency service: located across the creek from the Student Life Centre

Off campus, 24/7

- **Good2Talk:** Free confidential help line for post-secondary students. Phone: 1-866-925-5454
- Grand River Hospital: Emergency care for mental health crisis. Extended Assessment Unit Phone: 519-749-4300 x6880
- **Here 24/7:** Mental Health and Crisis Service Team. Phone: 1-844-437-3247
- **OK2BME:** Support services for lesbian, gay, bisexual, transgender, or questioning teens in Waterloo. Phone: 519-884-0000 x222

Full details can be found online at the Faculty of ARTS [website](#)

Download [UWaterloo and regional mental health resources \(PDF\)](#)

Writing and Communication Centre

The Writing and Communication Centre (WCC) works with students as they develop their ideas, draft, and revise. Writing and communication specialists offer one-on-one support in planning assignments, synthesizing and citing research, organizing papers and reports, designing presentations and e-portfolios, and revising for clarity and coherence.

You can make multiple appointments throughout the term, or you can drop in at the Library for quick questions or feedback. To book a 25- or 50-minute appointment and to see drop-in hours, visit uwaterloo.ca/wcc. Group appointments for team-based projects, presentations, and papers are also available.

Please note that communication specialists guide you to see your work as readers would. They can teach you revising skills and strategies, but will not change or correct your work for you.

What to Expect of Me

In Class

You can expect me to be prepared and on-time for class each week. Should something arise that requires a change in the reading schedule, what we'll be doing for a particular day, or if class needs to be cancelled, I will inform you via email as soon as possible and will post a note on LEARN.

You can expect me to be respectful of everyone's class contributions during discussion, even when I politely disagree with an interpretation.

You can expect me to manage the class by balancing lecture, explanations, and discussion in a way that results in the least number of glazed eyes and the most participation.

In the Office

You can expect me to be in my office during my posted office hours. Should a conflict arise, you will be notified via a note on LEARN as soon as possible.

Even if my door is closed, knock. If I am there and not busy with another student, I will open it to you. I prefer quiet to work, so often close my door – it is not a sign that I do not want visitors!

You can expect me to help you with whatever difficulties you're having in class, as well as shoot the breeze and talk about university life.

Communication

You can expect that the best means of reaching me outside of in-person contact is via email. I answer my emails within 24 hours during the week and within 36 hours on weekends.

You can expect my emails to be polite and to the point, using correct salutation and valediction, grammar, spelling, and punctuation. You can also expect a nudge from me to do the same if your emails do not adhere to standard email etiquette.

You can expect assignments to be marked and returned within two weeks.

Plundering history to deliver modern indictments serves no rational or benign purpose. To observe the past through the lens of the present invites delusion; so too does ignoring the existence of that lens. However, the burden of understanding lies on us to appreciate the world of the past, not on the past to provide ours with facile precedents or good stories...
Tyerman, *The Crusades*, 10.

How to take this course	Star-Gazer	Astronomer	Astronaut
<p>Like all history courses, it's about how deep you go. Students take history for lots of reasons, sometimes because the topic appeals, sometimes because they need to fulfill a requirement.</p>	<p>You need to fulfill a requirement. You want the basic info, main ideas, surface-level knowledge.</p>	<p>You know the basic outlines of medieval, early modern, and/or modern social history and are ready to see the pockmarks on the moon.</p>	<p>You want to actually walk on the moon, go deeper into the past, using the tools of history to think critically and analytically.</p>
<p>You can do well in this course without either liking history or coming away transformed in your understanding of past societies. However, it would be unfortunate if that were the case.</p>	<p>There's nothing wrong with this. This approach will work for you if you're unlikely to take another history course and have little interest in the periods studied.</p>	<p>Maybe you've studied some of this history before, or you're thinking of being a history major. You already know that history is a conversation, and sometimes an argument.</p>	<p>You don't need to be told that history is full of controversy and that historical knowledge is constructed and remade every generation, or that current events can color the past. You actively seek alternate sources, voices, and interpretations.</p>
<p>You can picture this course as having three levels.* Imagine standing on a hilltop in the middle of the night; this course is the universe. Come with me and go as deep as you dare....</p>	<p>Star-Gazers tend to assume that what the professor says in class and what's in the readings are without contradiction or difference in interpretation. Star-Gazers are mainly concerned with WHAT happened in the past.</p>	<p>Astronomers catch when authors disagree with each other; they respectfully challenge assumptions and arguments through lively debate. Astronomers are interested in HOW and WHY things in the past occurred the way they did.</p>	<p>Astronauts don't assume that the structure or content of the course is inevitable or obvious. They seek out and fill in the gaps in the course content. They are curious, passionate, adventurous, and ask WHY HISTORY MATTERS.</p>

*There is a fourth level, and that is the Astrologer. Astrologers think they are engaging with the history, but they are really seeking to reaffirm preconceived ideas. They insist that Pluto is really a planet, because it's comfortable and familiar and they prefer a solar system with nine planets (or, they insist that everyone in the Middle Ages believed the earth was flat, because that's what their social studies teacher taught them in elementary school). They are not interested in the past, but in a historical fiction that often forgets it's fiction and frequently ignores history.

Student-to-Student

Introduce yourself to the two people beside you. Exchange information. If you have to miss class, you now have a ready resource for getting notes.

Student 1: Name _____

Phone _____ Email _____

Student 2: Name _____

Phone _____ Email _____

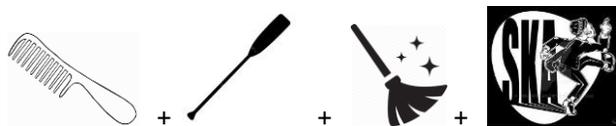
How do I pronounce your name?

As someone with a foreign name, I am sensitive to how frustrating it can be when someone gets your name wrong. Please don't hesitate to correct me until I get it right.

For my first name: In Polish, Js are pronounced as Ys. Hence Jola is pronounced like Yola.

As for my last name, which is a little trickier, here's a handy Rebus puzzle to help you out:

Komornicka =



(comb) + (oar) + (neat) + (ska)