

UPPER DIVISION GENERAL EDUCATION NEW COURSE PROPOSAL
FOR AREA CC – HUMANITIES

Please Read Instructions on Next Page of This Form

Course Number Hist -300 _____ Course Title_ The Spanish Past and the Modern Middle East

This is a new course. A FORM C is being filed concurrently.

- This is an existing course not currently satisfying an UDGE requirement, which is not being changed.
- This is an existing course not currently satisfying an UDGE requirement, which is undergoing change. A FORM C-2 is being filed concurrently.
- This is an existing course currently satisfying an UDGE requirement which is being submitted for recertification. A FORM C-2 is required only if the course is being changed.

1. Please attach a syllabus or draft syllabus of the course.
2. How many units is this course? 3 (Upper-Division General Education courses are limited to 3 units.)
- 3.a. Does this course have (a) prerequisite (s) other than completion of LDGE requirements?

yes no

- b. Does this course fulfill requirements for a major by the academic unit in which the course is offered? Check the YES box even if the course counts as an elective in the major.

yes no

- c. If you answered "yes" to 3.a. or 3.b., then the course is an exception to the definition printed on the next page of this form, and you must explain why the GE committee should make an exception for this course. Please describe how this course is designed to provide valuable and appropriate learning experiences to both majors and non-majors.

This upper division GE course, The Spanish Past and the Modern Middle East provides an opportunity for students to learn about areas of study outside their academic major, and while focusing on Spain and the Middle East, offers how this history has affected southern California, and neighboring Mexico, as well as deals with subjects for students interested in post- 9/11 America. This course is designed with interdisciplinary conceptual frameworks. For example, for History majors, this course introduces students to subject usually examined in political science or Global Studies courses, such as political memory and political communication about the past. For Global Studies majors, this course offers a chance to apply theories and frameworks of international relations to a historic period, the 700 years of Muslim rule in the Iberian Peninsula. For various majors, both within and outside History and Global Studies, this course will deal with disciplines ranging from art and architectural history, religious studies and philosophy, and the migration of diverse peoples and ideas.

Read Questions 4-8 in the instructions on the next page of this form and submit your answers as attachments. The instructions do not have to be printed or submitted.

Originator

Program Director

General Education Coordinator

General Education Committee Chair

Signatures

Date 9/29/14

Date 9/30/14

Date

Date

4. Upper division general-education students may have fulfilled their lower division area C requirements in broad, interdisciplinary courses or in a different discipline than the discipline in which this course is offered. Please explain how this course introduces such students to the basic assumptions, principles and methods of the discipline, and how connection is made between these fundamentals and the particular applications emphasized in the course.

This is achieved by having students learn the greater parameters of Spain's interaction with the Middle East, developing a historical understanding of foreign policy from the Muslim general Tariq's invasion of 711 to post-Franco Spain following his death in the seventies. While this course deals with diplomacy and policy, it has equal focus on the politicization of history and political historical memory, and how history proliferates modern political rhetoric and discourse.

5. Please specify how this course represents both past and present approaches to at least one of the following: a) spirituality, b) the arts, c) philosophy or intellectual thought.

- a) Spirituality: This aspect deals with the debated ideal of The Golden Age of Islamic Spain or *convivencia*, a paradigm of inter-faith harmony between Muslims, Christians, and Jews living in Iberia from 711 to 1492. These three components of the course are thematic rather than taking a discrete chronological approach, transcending the binary oppositions of the past and the contemporary, Spain/Europe and the Middle East, and Islam versus Christianity versus Judaism.
- b) The arts: the course examine art, literature and architecture of the Andalusian Muslim culture, Mozarabic Christian culture, and Jewish Sephardic, Ladino speaking communities, that would form after 1492 in Latin America, the Ottoman Empire, and later Israel.
- c) Philosophy or intellectual thought. From the Jewish and Muslim scholars such as Maimonides to Averroes to the idea of *convivencia*, the most often-invoked alternative paradigm within the US itself in a post-9/11 American narrative that seems to have adopted Harvard professor Samuel Huntington's Clash of Civilizations thesis.

6. Please specify how in this course students address issues involving both the cognitive and affective aspects of human experience either using critical analysis or creative activity.

Student will use critical analysis by applying political theory to explain past historical episodes, such as the politics of the Taifa-era of the 1300s or Reconquista that ended in 1492. They will analyze how the history of Iberian Peninsula and the Middle East is currently contested and debated in the politics of what is termed "The West and Islam". Finally they will analyze the differences between formal and popular historical memory in Spanish and Middle Eastern politics.

7. Please provide specific examples of the way in which this course examines at least one of the following: aesthetic, metaphysical, or ethical manifestations of the human intellect in at least one of the following contexts: a) diverse historical contexts; b) diverse cultural contexts.

This course will transcend wide expanses of time and geographic boundaries. It will cover the study of Muslim societies in Spain ranging from Medieval Muslim communities to the North African Muslim communities of the 21st century. It will examine the Reconquista to the Spanish

imperial experience in Morocco in the early 20th century. It will emphasize the economic interaction between the Iberian Peninsula and the Middle East, including the history of trade to the geopolitics and diplomacy of Spanish corporations such as Repsol, and how globalization affects this interaction. By grasping globalization and its influence on the history of Iberian peninsula and the Middle East they will learn about the circulation of ideas, the interaction between societies, and how trade and art forms created links between the Middle East and the Iberian peninsula from the early Islamic era to the 21st century.

8. a. Please give examples explaining how the work assigned to students (quizzes, tests, essays, projects, etc.) allows you to measure how successful individual students are in meeting the UDGE learning objectives for this course. Please attach an example of the type of assignment you will use to evaluate how successfully students meet the UDGE learning objectives.

b. If you use any course assessment activities (e.g., “pre” and “post” testing, class-wide analysis of individual test questions, etc.) that measure whether or not the class as a whole successfully meets the General Education learning objectives for this course, please attach examples of these as well.

See attachment

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HIST/GBST 300: The Spanish Past and the Modern Middle East
 Class Lecture Room & Meeting Times:

Course Description

This course focuses on the legacy of Spanish history on the modern Middle East. It examines the key events of the 800 years of Islamic rule in the Iberian Peninsula, beginning with Tariq bin Ziyad's foray into the Iberian Peninsula in 711 and culminating in the expulsion of Spain's Muslim and Jewish population following 1492. While this course involves a historical component dealing with Iberian history, it consists of a second component that follows the consequences of these expulsions to the modern Middle East, particularly dealing with the fate of these exiled groups, ranging from Andalusian Muslim culture in North Africa, to the fate of Sephardic, Ladino speaking communities that formed in Latin America, the Ottoman Empire, and later Israel. The third component of this course deals with popular and political historical memory, in what can be entitled "Imagining Islamic Spain." This aspect deals with the debated ideal of The Golden Age of Islamic Spain or *convivencia*, a paradigm of inter-faith harmony between Muslims, Christians, and Jews living in Iberia from 711 to 1492. These three components of the course are thematic rather than taking a discrete chronological approach, transcending the binary oppositions of the past and the contemporary, Spain/Europe and the Middle East, and Islam versus Christianity versus Judaism.

This course will expose students to a history of Spain that has an impact on the Arab and Israeli present, but will also expose them to how historical past and remembering has ramifications for Spain and even the US more than a decade after 9/11. The history of *convivencia* has emerged as perhaps the most often-invoked alternative paradigm within the US itself in a post-9/11 American narrative that seems to have adopted Samuel Huntington's Clash of Civilizations thesis as a foregone conclusion.

This course conclude with Spain's involvement in the 2003 Iraq war and the 2004 Madrid bombings, introducing students to varying themes that characterize this interaction.

This course will transcend wide expanses of time and geographic boundaries. We will cover the study of Muslim societies in Spain ranging from Medieval Muslim communities to the North African Muslim communities of the 21st century. We will examine the Reconquista to the Spanish imperial experience in Morocco in the early 20th century. It will emphasize the economic interaction between the Iberian Peninsula and the Middle East, including the history of trade to the geopolitics and diplomacy of Spanish corporations such as Repsol, and how globalization affects this interaction. While this course deals with diplomacy and policy, it has equal focus on the politicization of history and political historical memory, and how history proliferates modern political rhetoric and discourse.

No previous background of any Spanish or Middle Eastern history is necessary for this class.

LEARNING OUTCOMES

Students will:

- ❖ Learn the greater parameters of Spain's interaction with the Middle East
- ❖ Learn to use political theory to explain past historical episodes, such as the politics of the Taifa era or Reconquista
- ❖ Develop a historical understanding of foreign policy from Tariq's invasion of 711 to post-Franco Spain
- ❖ Be able to analyze how the history of Iberian peninsula and the Middle East is currently contested and debated in the politics of what is termed "The West and Islam"
- ❖ Understand the differences between formal and popular historical memory in Spanish and Middle Eastern politics
- ❖ Appreciate a gendered analysis of subjects covered in this course
- ❖ Grasp globalization and its influence on the history of Iberian peninsula and the Middle East in addition to the circulation of ideas, the interaction between societies, and how trade and art forms created links between the Middle East and the Iberian peninsula from the early Islamic era to the 21st century.

Required ReadingsTo Purchase or Rent

Jason Webster, *Andalus: Unlocking the Secrets of Moorish Spain*, 2013

On ReservePrimary Sources:

- ❖ Uploaded to Cougar Courses Weekly

Mainstream Media Articles:

- ❖ Uploaded to Cougar Courses Weekly

Keep in mind to check Cougar Courses for these weekly readings that will be uploaded, especially the primary documents and mainstream media articles. When students ask me how to get familiar with a multitude of names, places, battles, and weapons, I always tell them that repeated exposure is a solution. The Mainstream Media Articles are valuable in this regard as they are written for a non-specialist, general audience, and they are interesting; if not, they wouldn't sell and generate profit for the media owner. (Which also means their information will be biased according to the media owner). To make things easier for you, in both these articles and the Primary sources, I underline important text, and if it is very important they are marked with bold font.

(I have read the above. Initial here ___)

COURSE SCHEDULE**WEEK 1****Introduction**

Jan 22

Readings:

Jeremy Black, "Contesting the Past," *History* Volume 93, Issue 310, (April 2008), pp. 224–254

Carolyn P. Boyd, "The Politics of History and Memory in Democratic Spain," *Annals of the American Academy of Political and Social Science*, Vol. 617, The (May, 2008), pp. 133-148

Elena Arigita, "Spain- The Al-Andalus Legacy" in *The Borders of Islam: Exploring Samuel Huntington's Faultlines from Al-Andalus to the Virtual Ummah*

WEEK 2

Political Memory & The Conquest of Spain & Battle of Tours

Jan 27/29

Readings:

John Shoup, "As it Was and as it Should be Now: Al Andalus in Contemporary Arab Television Dramas," *TransNational Broadcasting Studies*, 15 2006

Primary Sources:

Uploaded to Cougar Courses

Public History Articles:

Uploaded to Cougar Courses

WEEK 3

Political Memory & Convivencia

Feb 3/5

Readings:

Maria Rosa Menocal, "Culture in the Time of Tolerance: Al-Andalus as a Model for Our Time," *Yale Law School Occasional Papers*, 2000

Jonathan Ray, "Whose Golden Age? Some Thoughts on Jewish-Christian Relations in Medieval Iberia" Was there a Golden Age of Christian-Jewish Relations? Conference at Boston College, April 2010

D. Fairchild Ruggles, "The Stratigraphy of Forgetting: The Great Mosque of Cordoba and Its Contested Legacy"

Hulya Kucuk, From his Mother Nūr al-Anṣāriyya to his Ṣayḥ Fāṭima bt. Ibn al-Muṭannā: Important Female Figures around Muḥyī l-Dīn b. al-‘Arabī, *Arabica* 59 (2012) 685-708

Primary Sources:

Public History Articles:

Uploaded to Cougar Courses

WEEK 4

Political Memory & The Reconquista

Feb 10/12

Readings:

Primary Sources:

Public History Articles:

WEEK 5

Fall of Granada & its Impact on Islamic Political Memory (I)

Feb 17/19 (in-class reading analyses 1 on Wednesday)

Initial here ____

Readings:

Yaseen Noorani, "The Lost Garden of al-Andalus: Islamic Spain and the Poetic Inversion of Colonialism" *International Journal of Middle East Studies*, Vol. 31, No. 2 (May, 1999)

Primary Sources:

Public History Articles:

Uploaded to Cougar Courses

WEEK 6

Fall of Granada & its Impact on Islamic Political Memory (II)

Feb 24/26 (in-class reading analyses 2 on Wednesday)

Initial here ____)

Readings:

Primary Sources:

Public History Articles:

Uploaded to Cougar Courses

WEEK 7

Spain & the Ottoman Empire, Spain's Expelled Jews, and Balance of Power in the Mediterranean

Mar 3/5

Readings:

Primary Sources:

Public History Articles:

Uploaded to Cougar Courses

WEEK 8

The Expulsion of the Moriscos and its Legacy in the New World

Mar 10/Mar 12

Readings:

Susan M. Adams et al. "The Genetic Legacy of Religious Diversity and Intolerance: Paternal Lineages of Christians, Jews, and Muslims in the Iberian Peninsula" *The American Journal of Human Genetics* 83, December 2008, 725–736

Jose Maria Perceval, "Historiographic Narratives: The Discourse Strategies for Constructing Expellable Moorish Subject" *Human Architecture, Vol. 8*, 2010, 83-94

R. Brooks Jeffery, "From Azulejos to Zaguanes: The Islamic Legacy in the Built Environment of Hispano-America" *Journal of the Southwest*, Vol. 45, No. 1/2, (Spring - Summer, 2003), pp. 289-327

Thomas DaCosta Kaufmann, "Islam, Art, and Architecture in the Americas: Some Considerations of Colonial Latin America," *RES: Anthropology and Aesthetics*, No. 43, (Spring, 2003),

Primary Sources:Public History Articles:

Uploaded to Cougar Courses

WEEK 9**Spanish Orientalism and Spain as the Orient**

Mar 17/19 Midterm  !!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

Initial here _____

Readings:

Lara Eggleton, "History in the Making: The Ornament Of The Alhambra And The Past-Facing Present," *Journal of Art Historiography*, No. 6, June 2012

Primary Sources:Public History Articles:

Uploaded to Cougar Courses

WEEK 10**Spain's North Africa Colony and the Spanish Civil War**

Mar 24/26

Readings:

Aurora G. Morcillo, "The Orient Within: Women 'in-between' under Francoism," in *Women in the Middle East and North Africa*

Primary Sources:Public History Articles:

Uploaded to Cougar Courses


WEEK OF INTENSE STUDY (aka SPRING BREAK, Mar 31/Apr 2)

WEEK 11**Spanish Oil Politics & The Middle East**Apr 7/9 (in-class reading analyses 3)

Initial here ____)

Readings:Public History Articles:

Uploaded to Cougar Courses

The first 3 pages of your paper is due on Wednesday which should be printed out and banded to me in class 

Initial here ____

WEEK 12**Spanish Foreign Policy and the Dialogue of Civilizations**

Apr 14/16

Readings:Public History Articles:

Uploaded to Cougar Courses

WEEK 13**The Muslim & Jewish Community in Spain**

Apr 21/23

Readings:Public History Articles:

Uploaded to Cougar Courses

WEEK 14**The Madrid Bombings, Spain, and Transnational Terrorism**

Apr 28/30

Readings:Manuel R. Torres Soriano, "Spain as an Object of Jihadist Propaganda," *Studies in Conflict & Terrorism*, 32 2009, pp. 933–952,Public History Articles:

Uploaded to Cougar Courses

WEEK 15**The Middle East in Contemporary Spanish Society**May 5/7 (in-class reading analyses 4)

Initial here ____)

Readings:

Public History Articles:

Uploaded to Cougar Courses

Your final paper is due in the beginning of the last day of class, Wednesday May 7, which should be printed out and handed to me in class

Final Exam Mon, May 12, 11:30AM - 1:30 PM

THE CONSTITUTION OF THE EDUCATIONAL REPUBLIC OF IBRAHIMISTAN (otherwise the COURSE POLICIES)

By taking possession of this document (the syllabus) you are a citizen of my Republic. As dictator of this Republic, El-Presidente for life, I can change this syllabus at any time, however I will announce any changes to you in an official decree. As a citizen you will be graded according to the following standards:

Grading

Class attendance and active participation during lectures discussions: 20%

This includes coming to class on time and participating during classroom lectures which means no cell phone use during lecture.

An excused absence will only be provided with written or electronic evidence (a doctor's note for example.) Initial here

In-class reading analysis: 20%

Four in-class reading analyses based on the mainstream media readings, each worth 5%

Midterm Exam: 20%

The exam will combine short IDs, primary source analysis and short essays. **You will need to do the reading to pass this exam.** Even reading not covered during class can be on the exam.

Final Exam: 20%

The exam will combine short IDs, primary source analysis and short essays. **You will need to do the reading to pass this exam.** Even reading not covered during class can be on the exam.

6 page Paper: 20%

The first 3 pages of this assignment will be due in the middle of the semester. I will correct the paper and hand it back to you with comments and suggestions on your topic and historical content. Your final grade for the paper will demonstrate to me that you have incorporated and implemented the suggestions I made throughout the entire paper. Initial here

THE LAWS OF THE REPUBLIC

Access to El-Presidente of the Republic: Students are invited to come to my presidential quarters in Markstein 249 during office hours, and I am very flexible in making appointments. I will also respond to your emails Monday through Friday. It is an insult to the honor of El-Presidente to **answer individual requests about what was covered in class for students who are absent.** You can consult a fellow citizen.

ADA statement: Students with disabilities who require reasonable accommodations must be approved for services by the Office of Disabled Student Services (DSS). This office is located in Craven Hall 5205, and can be contacted by phone at (760) 750-4905. Students authorized by DSS to receive reasonable accommodations should meet with me during my office hours or set up an appointment.

Electronics for pleasure are absolutely illegal in my Republic (this class). Cell phones are forbidden when the Republic is in session. This means no texting under the table. Using your laptop to take notes is fine, but the use of Facebook, Youtube, etc is forbidden. The only person in this Republic who can use Youtube is your President Leader Al-Marashi, who will only use it for educational purposes. Remember this is a police state and I will check if you are using Facebook. I can usually tell when you are using these sites, particularly when students smile while looking at the computer, while I am discussing diseases like smallpox wiping out the native population of Mexico.

Initial Here__

Plagiarism is absolutely illegal in my Republic (this class). Find my entry on Wikipedia to understand why I am opposed to plagiarism, and how I am qualified to spot it. Plagiarism involves using **someone else's** words or ideas without properly giving credit to them. Anyone plagiarizing or cheating in this course will be **referred to the Dean of Students and could face expulsion.** You are responsible for knowing what plagiarism is; if you have questions, see the University Policy on Academic Honesty in the course catalog; or the website at library.csusm.edu/plagiarism/; or ask me in advance.

Cheating on exams is absolutely illegal in my Republic (this class): As President Leader, I already have had the unfortunate incident of catching a fellow citizen cheating. Cheating will result in failing the exam and referral to a power higher than the President-Leader – The Dean of Student Affairs. All exams are **CLOSED BOOK.** Sneaking in study notes into an exam, having your eyes deliberately wander over to your neighbor's exam, or soliciting answers from a neighbor are considered cheating, and are grounds for referral to the Dean of Students.

Decorum is MANDATORY in the Republic: History can bring out passions, tensions, and controversy among those who study it. Please conduct yourself with respect for others with differing viewpoints during discussions.

Initial Here__