HIST 433 (3) MEDIEVAL CULTURES

JEWS, CHRISTIANS, AND MUSLIMS IN THE MEDITERRANEAN

(700 - 1700 CE)

(no prerequisites)

Kutubīya Mosque Cathedral (ex-mosque)
Marrakech, Morocco Seville, Spain

Course rationale

The inspiration for this course comes from the popular belief that the medieval Western Mediterranean, especially Portugal, Spain, and Morocco, constituted a utopian community in which Jews, Christians, and Muslims coexisted happily until intolerance destroyed mutual respect. Popular Arab and Muslim opinion even today often nostalgically evokes "al-Andalus" (the medieval Arabic name for Iberia, that is, Portugal and Spain) in this sense. The Spanish historian, Américo Castro, called this medieval coexistence convivencia. The popularity of portraying medieval Iberia and North Africa in terms of convivencia has been encouraged by two recent best-sellers: María Rosa Menocal's The Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain, and Chris Lowney’s A Vanished World: Medieval Spain’s Golden Age of Enlightenment. The final example of convivencia’s incredible reach comes from President Obama’s groundbreaking speech in Egypt in June, 2009. Medieval Islamic-ruled Spain and Morocco, explained the president, shine as models of tolerance for our own troubled modern age. Throughout the period we study, Seville remained the heart of convivencia as the region’s most important city.

The central concern of the course is a scholarly analysis of the degree to which this popular image of both tolerant medieval co-existence and its destruction by intolerance in the late medieval and early modern periods is born out by the historical evidence on both sides of the Western Mediterranean. Students approach this question through an in-depth understanding of the principal players at critical points in the history of convivencia, exploring how cultural and historical contexts mattered in political decision-making.
Course description

This lecture-discussion Upper Division course has a two-pronged approach to studying how humans collectively imagined, constructed, and engaged with their communities and the state.

First, it introduces students to the cultural history of medieval and early modern Iberia and North Africa, lands united from ancient to medieval times but increasingly politically, religiously, and culturally differentiated in the modern period. The Straits of Gibraltar, which had connected North Africa and Spain under the Roman Empire and during much of the Islamic Empire, became by 1500 symbols of the radical differences separating an Islamic from a Western world. From Carthaginian through Roman to Arab rule, most of Spain formed part of the same civilization—and even polity—as North Africa. After the thirteenth century, however, the political tide turned, separating most of the Iberian peninsula from North Africa and uniting the former firmly to a Christian European “West.” Nevertheless, the well-known Arab-Muslim kingdom of Granada survived precariously until 1492, the year of Jews’ forced conversion in Spain to Christianity. Muslims remained in large numbers in Spain until they too faced forced conversion between 1501 and 1525 and finally expulsion in the early 1600s. Students will become adept at navigating this foreign landscape through historical analysis.

Popular voices definitely influenced political life. Students will explore this historic dynamic by re-creating the crises which marked the processes of differentiation splitting up the Western Mediterranean medieval coexistence of Jews, Christians and Muslims. Students will discover that the Western Mediterranean was split into two parts—a “North African” and Muslim Morocco versus a “European” and Christian Spain and Portugal—by the complex historic interaction between elite choices and popular movements. Throughout, Jews participated in and suffered political processes in both Morocco and Iberia. Students will examine how these processes responded to unilateral as well as dialectical decisions at moments of conflict. They do this through a series of workshops re-creating these crises in context, an analytical experience aimed at stressing the tension between ideals and realities in political decision-making (both in pre-democratic times and in modern democracies).

Attention will be paid to examining how medieval Iberia, a land characterized by the coexistence or convivencia of three faiths (Jewish, Christian, and Muslim), became two dynastic nation states in the late medieval and early modern periods. Focus will be placed on contrasting the evolution of the bureaucratic “Western” state to Morocco’s trajectory as the continuation of a convivencia model of society. Unlike Spain Christian monarchs, the dynasties who ruled Morocco between the fifteenth and seventeenth centuries did not expel or forcibly convert Jews and Christians.

The theme which thus ties lectures, discussions, and assignments together will be the intersection of the political consolidation of states by 1700 with the varying definition of communities in religious and ethnic terms. The course introduces students as well to the evidence we have concerning a common “life after differentiation” in the Western Mediterranean, particularly the hybrid, shared Mediterranean cultural norms which survived the political “invention” of early modern Morocco, Portugal, and Spain and the diaspora which took Moroccan-Iberian Jewish culture worldwide to places as distant as Istanbul and New York.
Lectures explain the historical background necessary to understanding the secondary and primary source readings. They are chosen to illustrate current scholarly debates and key pieces of evidence. No student will be expected to become an expert in all the contexts discussed but each one will be responsible for acquiring a reasonable “specialist” understanding of the main issues.

Assignments:

1. Exams and tests (50 %)
   1.1 Map exercise 10 %
   1.2 Best-two-of-three essay question exams [2 x 15% =] 30 %

2. Written Assignments (30 %)
   2.1 Research Reports [500-750 words]
       [Two reports chosen out of a possible four scheduled regularly throughout the semester, 15% + 15% =] 30 %

3. Participation and Experiential Learning Journal (30 %)
   3.1 First-half-of-course contributions 10 %
   3.2 Second-half-of-course contributions 10 %
   3.3 Online Experiential Learning Field Trip Journal Entries 10 %

N.B.: You are not required to write four tests, though, if you do, only the top three grades will be counted towards your final grade in the course. You can simply choose to write only three tests. Failure to show up to write a test will constitute evidence of your choice to write a particular test. Likewise failure to submit a report by the required due date will constitute evidence of your choice not to submit that particular report.

Contact hours
Classes will be scheduled to last the equivalent of a University of Hawai‘i campus 3 hour credit course; contact hours will total 3 hours per week (meetings outside of regularly scheduled office hours will be possible at mutually convenient times).

Goals and Objectives

- Goal 1: An understanding of one’s own and other cultures in a global context.

  Objective: Students will demonstrate an understanding of the broad context of human experience as well as a systematic and analytical comprehension of one area of historical concentration.

- Goal 2: Critical thinking and expression

  Objective: Students will demonstrate a mastery of critical thinking, problem solving, written and oral communication, as well as practical skills.
• Goal 3: Critical thinking and expression

Objective: Students will demonstrate an understanding of the historical context of contemporary social and civic issues arising from multi-cultural co-existence.

Basic House Rules

• You are expected to attend class regularly. Failure to do so will inevitably be reflected in your grade. In-season athletes must notify the instructor of their absences prior to each class to be missed.
• Cell phones and other electronic devices must be silenced during class
• In-class laptop use is allowed only with the express permission of the instructor
• Some of our readings will be posted on the campus electronic reserve system (LAULIMA), as noted in the syllabus.
• This course functions on a zero-tolerance policy for plagiarism. Plagiarism and other forms of cheating are violations of academic honesty and of University policy. Any student found cheating will receive an "F" for the course and the case will be referred to the University authorities for appropriate further action. Included in the category of plagiarism is any un-cited borrowing from the internet. If you have any doubt about what constitutes plagiarism you are advised to discuss the question with me before turning in any work. There will be no exceptions to this rule.
• Extensions will be granted only in unusual circumstances and must be cleared with the instructor before the due date. Any late paper will be marked down by 1/3 grade for each day late, including weekends. Late papers will not be accepted beyond 1 week.
• Students must complete (but not necessarily pass) all assignments in order to pass the course.

In-class conduct: the University of Hawai'i cultivates an intellectual environment of serious independent critical analysis. Along with enjoying this privilege, the individual is expected to be responsible in their relationships with others and to respect the special interests of the institution.

Disability Accommodation Policy:
Any student who feels that she or he may need an accommodation based on the impact of a disability is invited to contact the KOKUA Program (Office for Students with Disabilities) so that I can work with you and KOKUA to ensure that reasonable accommodations are made. KOKUA can be reached at (808) 956-7511 or (808) 956-7612 (voice/text) in room 013 of the Queen Lili'uokalani Center for Student Services.
Timetable of Discussions and Readings

Books/readers referred to in this timetable:

Mercedes García-Arenal and Gerard Wiegers, *A Man of Three Worlds: Samuel Pallache, a Moroccan Jew in Catholic and Protestant Europe*
Vivian B. Mann et al., eds., *Convivencia: Jews, Muslims, and Christians in Medieval Spain* (all readings marked Mann are in this collection of essays)
Paul Harvey, *Muslims in Spain 1500-1614*
Course Reader (all readings marked CR in the timetable are in this reader)

**Timetable**

**UNIT 1** Toledo, anytime: Western Mediterranean societies as models of *convivencia* or tolerance

Using President Barack Obama’s speech at Cairo University, June 4, 2009, as a starting-off point, we discuss why an American president would talk about medieval Spain as an example of a tolerant, progressive society. We consider how President Obama is arguing against Samuel Huntington’s recent theory of the inevitable “clash of civilizations.” We also a selection from the highly influential books written recently by the American scholar, Chris Lowry, and the literary scholar María Rosa Menocal. Finally, we delve into the history of how the theory of *convivencia* was invented by Américo Castro and rejected by his greatest critic, Claudio Sánchez-Albornoz.

We turn our attention to another approach to finding “common ground” between civilizations that are reputedly on collision courses. The theory that more things *unite* rather than *separate* Mediterranean peoples, regardless of their religion or nationality, is explored in two ways: first, through a musical example of an early medieval Arab song which has worked its way through popular Spanish songs and finally into Mendelssohn’s 4th Symphony; second, through an examination of Mediterranean economic and sociological commonality as presented by Fernand Braudel in his famous history of the Mediterranean.

**Reading group 1:**
President Barack Obama’s speech at Cairo University, June 4, 2009 (about 1 hour long). [LINK to the Official Whitehouse Video Release](http://www.whitehouse.gov/the_press_office/Obama-Speech-to-Cairo-University/)
Maria Rosa Menocal, *The Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain*, pages 130-146 (LAULIMA)

(These readings will be discussed in detail in lecture on Tuesday before students are required to read them; a follow-up discussion is conducted at the beginning of Thursday’s class. This is the only occasion in this timetable that the assigned readings are to be done after the class date they are attached to.)

Reading group 2:
Thomas Glick, “*Convivencia: An Introductory Note*” (Mann)
Fernand Braudel, *The Mediterranean and the Mediterranean World in the Age of Philip II*, vol. 1, 231-244. (LAULIMA)

EXPERIENTIAL LEARNING COMPONENT: Tour of the Seville Mosque-Cathedral and the Barrio de la judería (Jewish Quarter)

UNIT 2  
Mapping the Western Mediterranean as a Cultural Crossroads

In-class map exercise

In-class musical workshop conducted by the instructor using the following musical selections with an explanation of their historic roots: “*Tres Morillas me enamoran en Jaén:*” *Cancionero del Palacio Real*, *Poetry of Hārūn al-Rashid*, *Urâyb’s Songs*, *Writings*, *Poetry of the Umayyad Caliph Sulaymān al-Musta‘īn*, *Songs for the Abbasid Caliph al-Mutawwākil (Thousand and One Nights)* / *Poems of ibn-Quzmān*, *Muhī al-Dīn al-‘Arabi*’s Mystical Writings / *Mendelssohn*, 4th Symphony, Andante Movement / *Meyerbeer*, “The African” (Opera)

UNIT 3  
Córdoba, 851: Superior civilizations and their discontents

Early medieval Islamic civilization is often touted as superior to Western European civilization between 700 and 1000. Our readings clearly demonstrate Jews, Christians, and Muslims back then definitely agreed on this. We examine how the scientific and cultural superiority of Muslim society posed a real social and religious threat to Christian groups living within Islamic Spain and Morocco, but a much smaller threat to Jewish minorities.

This unit’s key historic event is the voluntary martyrdom of several Christians at the hands of the Muslim emir of Spain in Córdoba, 851.

Reading group 1:
Ibn al-Qūṭiyya and Ibn ‘Abd al-Hakam, “The Muslim Conquest of Spain (711)” (CR)
“A Treaty with the Ruler of Murcia, April, 713” (CR)
Ibn Hayyān, “Christian Resistance Begins (c. 735)” (CR)
*Chronicle of Alfonso III*: “The occupation and the first resistance (711-12)” (CR)
Dulcidio, “A prophecy of conquest” (CR)
M. Cohen, *Under Crescent and Cross: Myth and Countermyth...* (LAULIMA)
Reading group 2:
Juan Zozaya, “Material Culture in Medieval Spain” (Mann)
Kenneth Wolf, Christian Martyrs in Muslim Spain (online source, http://libro.uca.edu/martyrs/martyrs.htm). Read Chapters 1, 2, and 9.
Eulogius, A Chronicle of the Saints: “The martyrdom of Isaac of Tábanos (851)” (CR)

EXPERIENTIAL LEARNING COMPONENT: Trip to Cordoba with tour led by professor

UNIT 4  Toledo, 1085: Jihads, holy wars, and protection rackets

Unlike Jewish leaders, medieval Christian and Muslim leaders developed highly important theories of holy war. Frontier “skirmishes” were recast as a monumental religious struggle between the “righteous” and “heathens” in the eleventh century, but the reality on the ground was more mundane. The incredible wealth of Muslim societies prompted “outsider” Europeans to covet it. Medieval Christian Spanish society, nevertheless, developed ultimately important notions of individual freedom (for both men and women) out of the context of a jealous frontier struggle with Muslim states over wealth.

This unit’s key historic event is the conquest in 1085 of the most culturally important city in Muslim Spain, Toledo, by the Christian king of Leon-Castile.

Reading group 1:
Sampiro, Bishop of Astorga, Chronicle: “Advance and settlement under Alfonso III” (CR)
Historia Seminensis: “St James announces the capture of Coimbra (1064)” (CR)
Amatus of Monte Cassino, History of the Normans: “The capture of Barbastro (1064)” (CR)
Al-Wansharishī, Kitāb al-mi’yār al-mu’rib: “The status of property plundered from the Galera region (late 11th century) (CR)
James Turner Johnson, “Historical Roots and Sources of the Just War Tradition in Western Culture” (LAULIMA)
Fred M. Donner, “The Sources of Islamic Conceptions of War” (LAULIMA)

Reading group 2:
James Powers, A Society Organized for War: The Iberian Municipal Militias in the Central Middle Ages 100-1284 (online source, http://libro.uca.edu/socwar/war.htm). Read Chapters 1, 4, 7 and epilogue.
Heath Dillard, Daughters of the Conquest (ERES reading)

EXPERIENTIAL LEARNING COMPONENT: Trip to Toledo with tour led by professor
UNIT 5 Valencia, 1099: The myth of the reconquista

The quintessential Castilian/Spanish hero of the Christian reconquest is examined in this unit's readings. Contrary to the myth, we learn that The Cid spent most of his life not as a Christian fighting Muslims but as a Christian mercenary working for Muslim rulers! But the importance of the myth is stressed in our discussion because it encouraged northwestern Europeans to emigrate to the Spanish frontier with Islam and this made the myth an ideologically critical tool for Christian kings in the peninsula.

This unit's key historic event is the temporary regime created by The Cid in the mostly Muslim city of Valencia between 1094 and 1102.

Reading group 1:
The Poem of The Cid

Reading group 2:
Angus Mackay, Spain in the Middle Ages: Introduction, Protection Rackets (LAULIMA)
Anonymous, History of Rodrigo: “The Cid takes Murviedro (1098)” (CR)
Charter of the Cathedral: The Cid endows the Cathedral of Valencia (1098) (CR)

UNIT 6 Mid-semester review and exam

UNIT 7 Seville and Marrakech, 1169: The Almohad Maghrib or “West” and the Euro-Christian “West”

In the twelfth century, The European Christian West experienced a cultural and scientific Renaissance, which laid the foundations for the modern West. The Muslim Western Mediterranean, however, had its own “Western” revolution. We explore this through the history of the Almohad empire, which straddled the Mediterranean from the Sahara desert to central Spain, questioning the stereotype of Islamic intolerance: the Almohad attempt to force Christians and Jews to convert in the twelfth century is historically one of the very few exceptions to rule that Muslim rulers never tried to do so.

This unit’s two key historic events are the meeting of the philosophers Ibn Tufayl and Ibn Rushd (Averroës) with the Almohad emperor in Marrakech in 1169 and the exiled Spanish Jewish philosopher Maimonides’ penning of a letter about Almohad intolerance from Cairo in 1172.

Reading group 1:
Jamil M. Abun-Nasr, A History of the Maghrib pages 92-118 (LAULIMA)
Benjamin R. Gampel, “Jews, Christians, and Muslims in Medieval Iberia,” pages 11-21 (Mann)
Unit 8  Seville, 1248: High medieval colonialism and cross-cultural collaboration

The political hegemony of Islam in the Mediterranean was broken in the mid thirteenth century, but the Christian kingdoms which colonized former Muslim areas demonstrated a remarkable willingness to trade and ally themselves with Muslim states. Neither the ideologies of reconquest and jihad nor the existence of quite real cultural difference led to a constant “clash of civilizations” between the “West” and “Islam.”

This unit's key historic event is the conquest of Seville by Castile in 1248.

Reading group 1:
Ibn 'Idhārī, Bayān al-mughrib: “A lament for the loss of Seville (1248)” (CR)
Alfonso X, First General Chronicle: “Seville (1248)” (CR)
Angus Mackay, Spain in the Middle Ages: Problems and Opportunities (LAULIMA)

Reading group 2:
Fernán Sánchez de Tovar, Chronicle of Alfonso X: “Cross-border allegiances” and “Prince Henry as mercenary commander (1261-1265)” and (CR)
Letter, King Jaume of Aragon to Sultan Abū al-Rabi Sulaymān, 3 May 1309 [“Christian and infidel in alliance”] (CR)

Unit 9  Sevilla and Toledo, 1391: Christian constitutionalism, Islamic fitna, Jewish crisis

The colonial expansion of Castile, Portugal, and Aragon into former Muslim territories occurred at the same time as the creation of the world’s first transcendent state bureaucracies in Western Europe. The elements of this transcendent state bureaucracy, such as self-governing cities, national representative assemblies, and non-dynastic legal courts and archives, problematized the legal exceptionalism which had formerly protected Jews and Muslims living under Christian rule. We look at Robert Moore’s thesis concerning the “formation of a persecuting society” and test its applicability to the deteriorating status of Jews in Castile (and Muslims to a certain degree) in the fourteenth century.

This unit's key historic event is the attack on Jews (pogrom) in Castile in 1391.
Reading group 1:
Peter the Venerable, “Peter has the Koran translated (1142)” (CR)
Anonymous, Life of Llull: “Ramon Llull learns Arabic” (CR)
Benjamin R. Gampel, “Jews, Christians, and Muslims in Medieval Iberia,” (Mann)
J. Dodds, “Mudejar Tradition and Synagogues of Medieval Spain” (Mann)
D. Carpenter, “Social Perception and Literary Portrayal: Jews and Muslims” (Mann)
The Fuero of Teruel (online, http://www.fordham.edu/halsall/source/1276teruel.html)

Reading group 2:
Bernard F. Reilly, The Medieval Spains (LAULIMA)
Teófilo F. Ruiz, Spain’s Centuries of Crisis, 1300-1474 (LAULIMA).
Angus Mackay, Spain in the Middle Ages: The Politics of Maritime Enterprise... (LAULIMA)
Robert I. Moore, The Formation of a Persecuting Society, pages 135-140 (LAULIMA)

The Disputation: A Theological Debate between Christians and Jews, 1263 (Film)

Unit 10 Granada, 1492: Inquisitions, Expulsions, Romanticisms

1492 was a watershed year for people in the Iberian peninsula, particularly the southern areas in and near the Muslim kingdom of Granada, conquered by Castile in January. We look at historians’ widely divergent interpretation of the rise of the Inquisition in the late 1400s and the expulsion of Jews in 1492 in light of what we know about Castile’s economic and political evolution as an important Western European power.

This unit’s key historic event is the conquest of Granada by Castile in 1492.

Reading group 1:
Edict for the Expulsion of the Jews (online, http://www.sephardicstudies.org/decree.html)
Benjamin R. Gampel, “Jews, Christians, and Muslims in Medieval Iberia” (Mann)
Benzion Netanyahu, The Origins of the Inquisition in Fifteenth Century Spain (LAULIMA)

Reading group 2:
Marvin Lunenfeld, Keepers of the City: The Corregidores of Isabella I of Castile (1474-1504) (LAULIMA)
Tamar Herzog, Defining Nations: Immigrants and Citizens in Early Modern Spain and Spanish America (LAULIMA)
Angus Mackay, Spain in the Middle Ages: Ballads, Tiles and the Frontier (LAULIMA)

EXPERIENTIAL LEARNING COMPONENT: Trip to Granada with tour led by
Historians still ponder how Jews and Muslims in the late medieval and early modern period dealt with forced conversion to Christianity. Many—if not most—chose to accept conversion and stay in Castile, Aragon or Portugal, but there is evidence that, naturally enough, many only converted in name and continued to practice Judaism and Islam in private. Concurrently, there are signs that conversion actually increased “old” Christians’ prejudice against the “new” Christian Marranos and Moriscos.

This unit's key historic event is the Morisco rebellion against Christian rule in Granada in 1570-71.

Reading group 1:
Harvey, *Muslims in Spain, 1500-1614* (Chapters 4-6)

Reading group 2:
Raymond Scheindlin, “Hebrew Poetry in Medieval Iberia” (Mann)
Fabio López Lázaro, “Recent Works on the Early Modern History of Spanish Muslims” (online, [http://muse.jhu.edu/journals/catholic_historical_review/v094/94.1lopez-lazaro.html](http://muse.jhu.edu/journals/catholic_historical_review/v094/94.1lopez-lazaro.html))

Unit 11

Fez and Marrakech, between 1578 and 1690; Aftermaths: Morisco Expulsion, 1609-1614, Cultural Hybridity, and Political Differentiation or *Disvivencia*

By 1700 it was clear to contemporaries on either side of the straits of Gibraltar that their societies had evolved into very different entities. To the north states claimed Christian legitimacy but were increasingly organized along a sub-Christian national territorial jurisdictional model closely linked to today’s modern state. They expected homogenous loyalty from all subjects and had the legal institutions to enforce it. To the south, on the other hand, states sought Islamic legitimacy but maintained a dynastic model of rule that allowed for heterogeneity. Jews and Christians continued to live comfortably under Muslim governance. Contacts across Muslim-Christian boundaries in this period were frequent and politically, socially, and economically complicated but the differences between Morocco and Spain were not merely historical accidents. They were dialectically constructed realities. Nevertheless, individuals could find themselves negotiating these differences and living—so to speak—with one foot on each side of the Gibraltar divide, like our case-study this unit, Samuel Pallache.
This unit has no key historic event, but focuses rather on the biography of Samuel Pallache, a man who lived and worked in Morocco, Portugal, Spain, Holland, and England, in the late 1500s and early 1600s.

**Reading group 1:**
Harvey, *Muslims in Spain, 1500-1614* (Chapters 7-12)
The Sacromonte Texts (Appendix III in Harvey, *Muslims in Spain, 1500-1614*)

**Reading group 2:**

*Primary sources concerning Spanish attitudes after 1609* (Appendices VI, VII and VIII in Harvey, *Muslims in Spain, 1500-1614*)

**Reading group 3:**

Unit 12 Review and final exam

**EXPERIENTIAL LEARNING COMPONENT:** Trip to Marrakech with tour led by professor
OBJECTIVES OF THE COURSE AND ASSESSMENT OF STUDENT LEARNING OUTCOMES

HISTORY 433 MEDIEVAL CULTURES: JEWS, CHRISTIANS, AND MUSLIMS IN THE WESTERN MEDITERRANEAN

OBJECTIVES OF THE PROPOSED COURSE

- Encourage students to explore the relevance of medieval history to today's world's increasingly complex, challenging, and productive international context of cross-cultural diversity
- Develop students' abilities to recognize and use historical methodologies as tools that clarify national histories as interrelated at the international level
- Hone students' skill in negotiating disparate historical and contemporary viewpoints concerning religious, social, political, and legal diversity
- Showcase the learning possibilities of cultural immersion by link the local environment in Seville as well as selected places visited in Spain and Morocco to an understanding of the historical evidence in the cross-cultural history of Jewish, Christian, and Muslim experiences in the Western Mediterranean

RUBRIC FOR THE ASSESSMENT OF STUDENT LEARNING OUTCOMES

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<tr>
<th>Expected learning outcome</th>
<th>Below expectation:</th>
<th>Satisfactory:</th>
<th>Exceptional:</th>
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<tr>
<td>Demonstrate an awareness of the historical challenges of cross-cultural understanding using historical evidence as well as personal observation of the legacy left in today's world by historical developments</td>
<td>Failure to submit all assignments including journal entries for field trips (where applicable); all assignments are completed but analysis is cursory; journal entries lack self-reflection</td>
<td>All assignments are submitted, including journal entries for field trips (where applicable); analysis is evidence-based and reflects engagement with the historical diversity of Jewish, Christian, and Muslim experiences in the Western Mediterranean</td>
<td>All assignments are submitted, including journal entries for field trips (where applicable); analysis of all the evidence shared in the course engages critically with the religious, political, social, and economic interconnectedness of Jewish, Christian, and Muslim experiences in the Western Mediterranean</td>
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<td>Demonstrate knowledge of diversity with a focus on the peoples in this Study Abroad program</td>
<td>No comments are made or they are brief or cursory concerning Jews, Christians, and Muslims' interactions in the Western Mediterranean</td>
<td>Participates in classroom and online discussions, contributing answers to questions posed and framing questions concerning Western Mediterranean medieval diversity</td>
<td>Shares questions and answers in class and/or online that are critically evidence-based and illustrate the interconnectedness of Jewish, Christian, and Muslim communities in the medieval Western Mediterranean</td>
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<td>Demonstrate an increased capacity to analyze historical evidence critically</td>
<td>Failure to participate in in-class and online analysis or turn in written work; brief or cursory contributions or written answers</td>
<td>Contributes regularly to discussions and writes clearly relevant answers to questions posed on written assignments, using appropriate evidence and commenting on historians' perspectives</td>
<td>Contributes regularly to discussions and writes clearly relevant answers to questions posed on written assignments, using appropriate evidence and reflecting insightfully on historians' perspectives</td>
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