

TEMPORARY SYLLABUS

Andalusia: Judaism, Islam, and Christianity, Pt. 1

As described in the catalogue, this course invites us to a thorough, profound, and exciting interrogation of the ways in which we have traditionally approached the study of the interconnections and intersections between Judaism, Islam, and Christianity. The broad container for doing this will be through looking at the patterns and practices of co-existence in al-Andalus, from the early 8th century until the end of the 15th century, as well as what the consequences of this period were for the Spanish conquest and colonisation of the Americas and the post-Andalusian Jewish and Muslim dispersions (in Pt. 2 of the course).

To study religions and to study their intersectionalities is also to study people, borders, notions of ethnicities, languages, geographies and all that those things entail and embrace. And this usually entails subverting some of our own dearly-held ideas! For example, in this course, we will be challenged to look at the Africa-Europe axis in different ways; to understand all three religions, we will have to grapple with issues of vast geographical contexts. Often our contemporary notions of nation-states/countries/empires, are based on geographies that reinforce notions of primacy. To put it more simply, we tend to think of the world as being divided into discrete groups which are neatly separated by borders. Of course, the notions of porosity of borders and transnational identities and fluidities come more and more into our consciousness, but when we think of the past, we think of some areas of the world and their populations as being pretty static. For example, that there were transcontinental movements of peoples from the east of Africa to the west of Africa, or from the east of Muslim territories to the west is not something that is usually emphasised in contemporary studies of the histories of religions.

Given the current situation in the world, it is difficult to imagine relations between Jews, Muslims, and Christians that were not relations of constant violence and annihilation. We have come to think of those ways of relating as being almost "just the way things are". This course invites us to enter a space where ways of being that were based on living-in-the-differences grew creatively. How do food, music, spiritual practice, sacred space/architecture, environmental sciences, gender, class, sexualities, embodiment/disabilities, language, notion of community express the intersectional cultures that grew out of la convivencia, the coexistence of these religions? Come, enter into the space that was al-Andalus !

- 1. OVERVIEW: Geographies and identities: How did all of these people end up where we don't usually think of them being?**
- 2. Jewish geographies/Jewish diversities/Jewish Africa/Jewish Iberia**
- 3. Jewish geographies/Jewish diversities/Jewish Africa/Jewish Iberia**
- 4. Christian geographies/Christian diversities/Christian Africa/Christian Iberia**
- 5. Christian geographies/Christian diversities/Christian Africa/Christian Iberia**
- 6. Muslim geographies/Muslim diversities/Muslim Africa/Muslim Iberia**
- 7. Muslim geographies/Muslim diversities/Muslim Africa/Muslim Iberia**
- 8 - 12. Cordoba: Geographies of differences/Architectures of living-in-the-differences/Inner tensions**
- 13-14. Transitions**

All of the readings and materials for the class will be posted on the site. In the last three sessions, one group of learners will share their writing on a topic and another group will respond to it. Students are encouraged to sign up for both semestres of the course, as the first semestre is a prerequisite for the second.