**Project:** My primary project while at the NEH Summer Institute was to design the syllabus for a new upper-level Religion department seminar exploring inter-religious relations in Medieval Spain. The course, *From Muslim to Christian Spain* (Rel 368), will be offered for the first time in Spring 2011. Although I fell short of my initial, overly-ambitious goal of not only completing the full syllabus but also preparing all of the reading questions and written assignments for the term, I was able to lay the preliminary groundwork for the course in Barcelona. I reviewed several potential core textbooks and chose Richard Fletcher’s *Moorish Spain* and Maria Rosa Menocal’s *The Ornament of the World*. I will also require Olivia Remie Constable’s *Medieval Iberia* as the students’ main source for primary documents. Additional chapters and articles will be pulled from a variety of sources, including the readings for our institute; I am considering in particular using one of Judith Cohen’s articles on Sephardic music, the Barcelona disputations, and selections from the *Arts of Intimacy*. Our lectures, readings, and seminar discussions, as well as conversations with colleagues outside of our formal activities, were all extremely helpful to me in thinking through course topics and readings. I also benefited a great deal from the reading suggestions and feedback colleagues offered following my final presentation.

The course description I wrote in Barcelona is as follows:

Christians, Muslims, and Jews coexisted in medieval Iberia for roughly 750 years, from the arrival of a Muslim army from North Africa in 711 until the completion of the Christian ‘Reconquest’ and the expulsion of the Jews in 1492. In recent years, this period has often been hailed as a model of enlightened pluralism, especially by those hoping to challenge notions of inherent Christian-Muslim incompatibility and Muslim fundamentalism.

To what extent was medieval Iberia characterized by a unique culture of religious tolerance? How should we account for the complex nature of conflict, cooperation, and exchange between members of these three religious communities? What were the intellectual and artistic achievements of this period, and why are they important?

This course will examine inter-religious relations in the Iberian peninsula under both Muslim and Christian rule from the Visigothic kingdom to the expulsion of the Moriscos (Muslims forcibly converted to Christianity) in 1609-1614. In addition to secondary sources and films, we will rely heavily on Jewish, Christian, and Muslim primary texts in translation. Major themes will include conversion, acculturation, the establishment of religious authority, the legal
status of religious minorities, persecution, polemics, the transmission of knowledge from the Arab-Islamic world to the Latin West, and concepts of tolerance, violence, and hybridity.”

I also produced a rough sketch of topics and readings by day (class meets twice a week for one semester; topics only are reproduced here):


The draft syllabus I left Barcelona with remains a work in progress; I have since explored some of the readings suggested by my institute colleagues, and will be revising the course over winter break prior to teaching it this spring (2011).

Aside from providing an optimal environment for working on this syllabus, the NEH Summer Institute proved invaluable for forging scholarly connections with old and new colleagues. I very much look forward to collaborating with fellow institute participants on panel presentations and publications in the future.