***Convivencia*: How Jews, Christians, and Muslims Created a Culture of Tolerance in Medieval Spain**

Sponsored by the Department of World Languages and Cultures, the Office of International Programs, and the Center for Jewish, Christian, and Muslim Relations

May 22-June 4, 2013

Merrimack College Travel Itinerary
Crossing Borders (*Convivencia)*: How Jews, Christians, and Muslims Created a Culture of Tolerance in Medieval Spain and Morocco
May 22-June 4, 2013

The 24- hour emergency contact number for this is (978) 857-2898.

Day 1 Wednesday, May 22-23: Depart Boston
Iberia Flight 5675 6:20pm Arrive Madrid 7:10am
Iberia Flight 5581 11:45am Arrive Malaga 12:55pm

Day 2 Thursday, May 23: Arrive to Cordoba, Spain (this includes transportation from the airport to hotel) Centrally located hotel – 2 night stay
Daily schedule depends upon arrival time

Day 3 Friday, May 24: Spain
8:00 am -Breakfast at hotel
Visit Cathedral/Mezquita de Córdoba and Jewish Quarter
Sephardic lunch (included)
Visit Casa de Sefarad (with demonstration of Sephardic musical instruments)
Dinner included at hotel.
Optional Baños Arabes (not included)

Day 4 Saturday, May 25: Spain
9:00 am - Breakfast at hotel
Depart Córdoba for Baena
Visit Almazara Núñez de Prado. Lunch included at Almazara or similar.
Continue to Granada.
Get to know Granada
Evening/Dinner with homestay families

Day 5 Sunday, May 26: Spain
Breakfast with families
9:00am - Visit Capilla Real / Catedral / Alcaicería / Corral de Carbon
Lunch with families
Afternoon visit to La Alhambra de Granada.
Dinner with families

Day 6 Monday, May 27: Spain
Breakfast with families
Walk to Albaicín
10:00am - Accompanied visit of the new Mosque of Granada.
Guided visit of Albaicín, including conversion churches and bañuelo
Lunch at local kebab house / a modern immigrant success story (included)
Afternoon visit to leatherworking shop to highlight traditional "cuero repujado" craft
Dinner with families
Evening flamenco optional (not included)

--- MOROCCO PROGRAM ---

Welcome student traveler!

- We are happy that you have decided to travel with Morocco Exchange to Morocco! We think that you will find Morocco to be an interesting, friendly and sometimes challenging place. We offer you a brief, but intense look into a country full of surprises. We find Morocco fascinating and we enjoy sharing it with new friends.
- We want to make this trip as enjoyable for you as possible. Our website, <www.moroccoexchange.org > has lots of useful information to help you prepare for your trip.
- Please use link above, find the login link top right on the intro page and then use the login code MXF-09-C1 to get information about what to pack, what to expect, a sample itinerary, links, thoughts from previous travelers, articles about Islam and many things we think will help you better understand the journey you're going on.
- You'll be getting an email from your Program Leader a few days before you travel with more details, but you can start getting yourself acquainted with Morocco now via the website.
- We're looking forward to traveling with you!

Day 7 Tuesday, May 28: Tarifa, Spain
Morning free time in Granada.
Depart for Algecrias / Tarifa
Morocco Exchange takes over upon arrival in Algeciras / Tarifa
9:00 Boat journey across the Mediterranean. Sea from Tarifa, Spain to Tangier, Morocco
11:00 Visit of the women's center DARNA and informal conversation with Moroccan students about cultural diversity, education and woman's rights in Morocco
13:00 Lunch at women center DARNA
Afternoon:
14:00 Drive to Asilah along the Atlantic coast
15:30 Walk through the Medina (old town) of Asilah
16:30 Drive to Rabat (3 hours)
Evening:
19:30 Meeting of the home stay families (Three students will stay with one family.)
20:00 Walk through the Medina of Rabat in small groups
20:30 Dinner with home stay families
Individual Time (showing pictures, visiting other families, going to a cafe, etc.)

Day 8 Wednesday, May 29: Ferry to Morocco
8:00 Breakfast
9:00 Facilitated discussion: West and Islamic worlds - images about each other
11:30 Visit the Mausoleum of King Mohammed V
Afternoon:
13:30 Lunch with families
15:30 Exploration of Rabat Andalusian houses in the Kasbah and the street life in the medina market. Individual options: to spend time in the art museum or gallery, at the ocean or in the gardens of the castle. (This afternoon will be spent in small groups to create space for authentic

experiences of the place and for personal connections. Two American students will be accompanied by one or two Moroccan students from AMIDEAST/Rabat University.)
18:30 Meeting of all students at the Oudaia gate
Evening:
19:00 Conversation with a Peace Corps volunteer about living in Morocco
21:00 Dinner with family

Day 9 Thursday, May 30: Rabat
Morning:
8:00 Breakfast
9:00 Visit the Roman ruins Chellah, This is an opportunity for students to take out their journals and reflect on the past few days.
Afternoon:
13:00 Lunch with home stay families
15:00 Service Learning Project with Hope For Sale'
Evening:
19:00 Group reflection period of the day
20:00 Optional Hammam (public baths)
22:00 Dinner with home stay families in the Medina

Day 10 Friday, May 31: Rabat- Fez
Breakfast with families
8:00 Drive to Fez (3,5hrs)
11:00 Meet home stay families
12:00 Session: 'Gender issues in Morocco' with Moroccan female professor
13:30 Lunch with families
16:00 Guided cultural visit of the Fes Medina: Informal conversations regarding ?he impact of tourism in Fes and its implications for issues of globalization.
18:30 Individual time in the medina
20:00 Dinner with families
Individual time

Day 11 Saturday, June 1: Fez Rif Mountains - Chefchaouen
7:00 Breakfast with individual families
8:00 Drive to Rif Mountains (3,5 hrs)
12:00 Walk in the Rif Mountains to a family in a mountain village (approx. 30 minutes)
Afternoon: (This is a personal visit: we will keep an eye on time AND be flexible for experiences.)
Lunch in the house of a family and conversation about education, simplicity of life and economic challenges of rural areas in Morocco.
17:30 Drive to Chefchaouen
18:30 Short walk through the medina of Chefchaouen with some background information about its Moorish and Jewish inhabitants and its historic link to Al Andalus.

19:00 Settle in hostal

Individual time for exploring the Medina (We will experience both how beautiful Chefchaouen is and how damaging tourism can be.)

Evening:

20:30 Special celebration dinner in the Medina of Chefchaouen

22:00 Social time on the roof terrace: to share images and thoughts from our journey. (30 min)

Time for reflection: We are aware that our program is very intense. We will be careful to provide time to process experiences rather than to rush from one sight to the next. We realize that when individuals have time to process their experiences, there is the space for authentic connections with land, culture and individuals.

Day 12 Sunday, June 2: Chefchaouen - Ceuta – Sevilla

Return to Sevilla
Accommodation with families
Flamenco show
Dinner with the families

Day 13 Monday, June 3: Ferry back to Spain, bus to Málaga / overnight Málaga or Torremolinos area (close to airport)
Morocco Exchange manages return to Spain.
Venture Forth Iberia manages transport upon arrival from ferry landing to Málaga (no guide).
Hotel/Hostal in Málaga / Torremolinos area
Group dinner (included)

Day 14, Tuesday, June 4: Depart Málaga

6:30am - Depart for Airport (breakfast not included / can be done at airport after check-in)

Iberia Flight 5805 9:30am Madrid 10:50am
Iberia Flight 5674 1:55pm Boston 3:50pm

Transfer to the airport
Includes medical and accident insurance

MATERIALS

Morocco Exchange participant handbook (**provided before traveling**) Morocco Exchange folder (**folder with background reading provided on program**)

Arab world

M.K. Nydell, *Understanding Arabs*, Intercultural Press, Yarmouth, 2002.
E.W. Said, Power, *Politics, and Culture*, Vintage Books, New York, 2002.T. L. Friedman, *From Beirut to Jerusalem*, Anchor Books, 1995Richard

Morocco / Spain

Fletcher, *Moorish Spain*, Phoenix Press, 2001
Marvin Howe, *Morocco*, Oxford University Press, 2005
Orin Hargraves, *Culture Shock Morocco*, Times Editions, 1999.
Maria Rosa Menocal, *The Ornament of the World - How Muslims, Jews, and Christians created a culture of Tolerance in Medieval Spain*, Back Bay Books, 2002

Islam

John L. Esposito & Dalia Mogahed, *Who speaks for Islam? What a billion Muslims really think*, Gallup Press, 2007
John L. Esposito, *The Islamic Threat - Myth or Reality*, Pantheon Books, 1997
B. Lewis, *The crisis of Islam*, London, 2000
John L. Esposito, *Unholy War. Terror in the name of Islam*, Oxford University Press, 2002
M. Hattstein (ed.), *Islam - Art and Architecture*, Konemann, 2004

Social Entrepreneurship

Wilford Welch, *Tactics of Hope*, 2008
David Bornstein, *How to change the world Social Entrepreneurs and the power of new ideas*, Oxford University Press, 2004

Cross Cultural

Craig Storti, *The Art of Crossing Cultures*, Intercultural Press, 2001
R. Michael Page, *Maximizing Study Abroad*, University of Minnesota, 2002

Videos

"Charlie Wilson?s War", "Cities of Light - Islamic Spain","Crossing Borders", "The Kite Runner", "The Listening Project movie", "Syriana"

SPAIN

Sevilla

Sevilla lies on the banks of the Guadalquivir River and is one of the largest historical centers in Europe. According to legend, Sevilla was founded by Hercules and its origins are linked with the Tartessian civilization. Called “Hispalis” under the Romans and “Isbiliya” by the Moors, Sevilla’s Golden Age occurred when the city served as the port of entry for gold and other treasures from the new world in the sixteenth century. The largest city in southern Spain, Sevilla is one of the most beloved places to visit. As Andalusia was occupied by the Moors for close to 800 years, the Moorish influence is seen and felt in Sevilla’s architecture.

Sevilla was the home of many famous figures in history and has assumed an important role in world literature. The legendary "Don Juan" came from Sevilla, conquering the hearts of women across all Europe. Columbus departed from a port close to Sevilla to discover a new world. Merimée's "Carmen", took place in Sevilla's old tobacco factory, which today is the university of Sevilla.

In Sevilla, we will visit the old city, with the Cathedral and the Giralda tower at its heart. The Giralda is the most well-known of the remaining Islamic monuments. Close to the Cathedral is

the royal Mudéjar palace, known as the Alcázar, with marvelous gardens. Santa Cruz, also known as the Jewish quarter, is picturesque with narrow streets, flowered balconies, richly decorated facades, and hidden patios. The group will cross the Triana bridge over the Guadalquívir River to enjoy a riverboat cruise.

Sevilla Site Information

Jewish Quarter (Barrio Santa Cruz):

- El Callejón de La Judería ("The Little Street of the Jewish Quarter") leads into the Santa Cruz neighborhood in the center of Seville. The picturesque winding streets, filled with flowers and Roman and Arabic elements, reflect the unique style and mix of Jewish, Arab, and Christian influences in Seville. It is located next to the Royal Palace, the Alcázar.
- Playing a prominent role in Sevilla's history, the Jewish community in this quarter was prosperous until the end of the 14th century. They were bankers, tradesmen, doctors, writers, philosophers, and advisors to both Arab and Christian rulers.

Parque María Luisa:

- Built in 1929 for the Iber-Americano World's Fair, Parque María Luisa was designed by the French landscape gardener Forestier. Now referred to as Neo-Sevillian or Neo-Arab style, this distinct Spanish style of gardening includes palms and orange trees, elms and Mediterranean pines, flower beds, ponds, fountains, and pavilions. Additionally, pieces of furniture made from brick and ceramic tile are plentiful in this park. The Parque María Luisa's style influenced later parks throughout Spain for the first third of the century.
- Many of the squares and monuments in the park are dedicated to national literary figures, such as Becquer, Cervantes, and Hermanos Machado.

El Alcázar:

- El Alcázar of Seville was originally a Moorish fort, and now a royal palace, built in the XIV century by Pedro I. One of the best remaining pieces of Mudéjar (Moorish) architecture, the upper levels of the palace are still used by the royal family.
- Some of the main sections of the Alcazar include:
    - Patio de las Doncellas (The Courtyard of the Maidens)
    - Los Baños de Doña María de Padilla (The Baths of Lady Maria de Padilla)
    - Casa de Contratación (House of Trade)
        - Built in 1503 by Spanish monarchs to regulate trade with the American colonies, the Casa includes a room where Columbus met with Ferdinand and Isabella.

La Catedral:

- Designated a World Heritage site in 1987 by UNESCO, along with El Alcazar, la Catedral de Sevilla is the third largest church in Europe and the largest Gothic building in Europe.
- Built over the site of the Almohad Mosque, the cathedral was built to demonstrate Seville's power and wealth after the Reconquista.

- Inspired by this goal, the canons of Seville renounced all but a subsistence level of their incomes to fund the construction. The cathedral was completed in just over a century (1402-1506), an achievement given its size and Gothic details.
- Two main parts of the original mosque were preserved in the cathedral: the Moorish entrance court (Patio de los Naranjos); and the Giralda, originally a minaret, converted into a bell tower.

La Giralda:

- The Giralda is the most emblematic monument of Seville. This Minaret, 76 meters in height, was constructed by the Moors between 1184 and 1197. After the reconquest in 1568. The Christians fitted the minaret with the bell tower.
- The current appearance of a belfry was designed in the 16C by the Cordovan architect Hernán Ruiz, who added the bell chamber and four upper rooms each with their own balconies. A statue symbolizing faith stands at the top of the tower and acts as a weathervane, whose nickname Giraldillo also gives its name to the tower.
- The subtle, delicate decoration exemplifies perfectly the principles of the Almohad religious movement. The Koutoubia tower in Marrakesh, built just before the Giralda tower, served as a model. Each one of its four sides is divided into three vertical sections decorated in sebka brick.

Córdoba

Located at the highest navigable point of the Guadalquivir River, Córdoba became an important and strategic port city, used for shipping Spanish olive oil, wine, and wheat back to Ancient Rome. In the 11th century, Córdoba was one of the most important capitals in Europe. Jews, Muslims, Christians, important philosophers, scientists, and artists lived and worked together peacefully.

Córdoba Site Information

Old Jewish Quarter:

- The Jewish Quarter is the best-known part of Córdoba's historic centre, which was declared a World Heritage Site by UNESCO in 1984 and is one of the largest in Europe. To the northwest of the Mosque-Cathedral along the city wall, its medieval streets are distinctly Moorish, illustrating the Jews' prosperity under the Caliphate of Córdoba.
- In 1315, Simon Majeb built the Synagogue which still stands today. It is one of the three significant synagogues remaining in Spain and is largely unaltered
- The rest of the neighborhood has a distinctly Islamic air. Nearby is the Zoco (Souk), a medieval version of the famed Arabic souks which used to dot the urban landscape of the Caliphate.

La Mezquita:

- The Mosque of Córdoba was built during the 9th and 10th centuries and consecrated as the cathedral in 1236. A jewel of Hispano-Islamic art, the Mezquita, with its 850 columns, double arches and Byzantine mosaics, is a legacy of the Umayyad Caliphate in Spain. In the center of its vista of columns rises a 16th-century cathedral.

- Begun in 786 by Abd al-Rahman I, the mosque is the highest expression of Islamic art in Spain and the most important historic mosque of the West. Its last touches were made by Almanzor in 988, and it was the place of worship for the rulers of the western Islamic empire Al-Andalus.
- Important Islamic features include the Minaret, now enclosed and reformed into a Baroque bell tower, the Orange Tree Courtyard, the Mihrab and the forest of columns and arches.

Granada

Granada, the Spanish word for “Pomegranate”, is one of the pearls of Spain. Located at the foot of the "Sierra Nevada", Spain's highest mountain range, and not far from the Mediterranean Sea, Granada boasts proximity to both the mountains and the sea. We will walk through beautiful gardens, charming narrow streets filled with flowers, and breathe the centuries of history and culture. Granada’s popular festivals have roots in both Moorish and Christian traditions. Gypsies sing and dance "Flamenco", and some of them live in the famous "cuevas" (caves) in the mountain of Sacromonte.

The long-time capital of Moorish Andalusia has to offer the most important reminders of this epoch in Spanish history, with the world-famous "Alhambra" at the top of the list. One of the most brilliant jewels of universal architecture, the Alhambra is a series of palaces and gardens built under the Nazari Dynasty in the 14th century. This compound of buildings, including the summer palace called Generalife, with its fountains and gardens, overlooks the city below and the fertile plain of Granada. At the center of the Alhambra stands the massive Palace of Charles V, an outstanding example of Spanish Renaissance architecture. The Alhambra is considered by some to be one of the 10 wonders of the world. It consists of gardens, fortifications and sumptuous palaces. It was the home of many of the Arabic Sultans who ruled the whole province. The Koran continually repeats the idea that heaven is a garden with running water. From this perspective, one might say that the Alhambra is an attempt to create heaven on earth. It receives 8,000 visitors per day and is Spain's most visited monument.

The Albaicín is the old Arabic quarter located on the hill opposite the Alhambra. It is characterized by cobblestone streets with white-washed houses. The Arabic influence can still be felt today, and the Albaicín is often considered a “painter's paradise” as it offers many beautiful vistas of the Alhambra, its charming gardens, and the city of Granada.

Granada Site Information

El Albaicín:

- El Albaicín is the old Moorish quarter of the city. It's located on a hill facing the Alhambra, and there are dramatic views of this area from the palace's famous rose gardens. The Zirid Monarchs first established their court here in the 11th century, although little remains from this era today, apart from some crumbling remains of the wall (including the section which used to encircle the Albaicín and the gates of El Arco de las Pesas, Monaita and Elvira).

- Nearby is the Church of San Salvador located on the site of the Great Mosque of Granada with a courtyard and Arab font whilst almost directly in front of is the church of San Juan de los Reyes still with its original minaret dating from the Nasrids in the 13th century.

La Catedral:

- The Cathedral is located in the centre of the Muslim area and dates back to 1523. It has a nave and four aisles, a crossing and circular apse. King Ferdinand and Queen Isabella, who were the first Christian monarchs to occupy the Alhambra, are buried in the Cathedral of Granada.

La Alhambra:

- The name Alhambra comes from an Arabic root which means "red or crimson castle", possibly because of the hue of the towers and walls that surround the entire hill of La Sabica.
- Created originally for military purposes, the Alhambra was an "*alcazaba*" (fortress), an "*alcázar*" (palace) and a small "*medina*" (city), all in one. This triple character helps to explain many distinctive features of the monument.
- There is no reference to the Alhambra as being a residence of kings until the 13th century, even though the fortress had existed since the 9th century. The first kings of Granada, the Zirites, had their castles and palaces on the hill of the Albaicín, and nothing remains of them. The Nasrites were probably the emirs who built the Alhambra, starting in 1238.
- The Alhambra became a Christian court in 1492 when the Catholic Monarchs (Ferdinand and Isabel) conquered the city of Granada. Later, various structures were built for prominent civilians, as well as military garrisons, a church and a Franciscan monastery.
- During the 18th century and part of the 19th, the Alhambra fell into ruins. The incredible neglect continued, until 1870 when the Alhambra was declared a national monument. Since that date and up to now, the Alhambra, protected, restored, cared for and even improved, has been preserved.

MOROCCO

The Kingdom of Morocco is the most westerly of the North African countries. For centuries **Morocco** has been drawing travelers who have a spirit of adventure. For many travelers the country provides the first taste of Islam, Africa and the developing world. The ancient Arabs knew Morocco as Al-Maghreb al-Aqsa, the 'Farthest Land of the Setting Sun'. From Ceuta, the Spanish coast is only a one-hour ferry ride away and Morocco has long been the gateway for Europeans into Africa. The country has a wealth of experiences to offer, including a diverse cultural history and a rich architectural tradition, which has left a colorful tapestry of medieval cities, Roman ruins, Berber kasbahs, and beautiful Islamic monuments.

History

The Phoenician and Roman Empires stretched up to Morocco; Vandals and Byzantines invaded; Arabs conquered North Africa in the 7th century; Jews settled centuries ago; Moroccan dynasties rose and fell; the Portuguese, the French and Spanish have all been here and left their marks.
Berber tribes: Morocco is still populated by the descendants of an ancient race that has inhabited Morocco since Neolithic times. Though the country has long been dominated by the Arabs, Berbers have managed to hang onto their culture with amazing tenacity.

Religion : Islam in Morocco Islam, the faith of most Moroccans except a diminishing Jewish community and a small European colony, provides the foundation for the nation's spiritual life and the traditional social system. Practice in many regions is unorthodox and the demands of industrialization organization have made the traditional devotion difficult for those employed in the modern sector. The constitution guarantees freedom of religion, describes the nation as Muslim and the king as the "Amir El Mouminin", or commander of the faithful. Although many practices and beliefs of the Berbers, as well as other rural and urban inhabitants, deviate from, the orthodox Islam of the Koran, personal devotion to the religion has rarely wavered. The Islam practiced in Morocco is considerably less strict than that in other parts of the Muslim world, although Moroccans follow Islam to the letter during Ramadan, the holy month.

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