

IE-HUMANITIES

IE University

Professor: **IBRAHIM AL-MARASHI**

E-mail: ial-marashi@faculty.ie.edu

Academic year: 21-22

Degree course: FIRST

Semester: 2^o

Category: COMPULSORY

Number of credits: 6.0

Language: English

PREREQUISITES

SUBJECT DESCRIPTION

The Spanish Cultural Odyssey and Your World

This is not just a class, but a fully sensory immersive experience, after which you will never look at Madrid or Spain the same, even if you grew up here. If you come from the Middle East, Latin America, or the US, this class will reshape how you see home. And if you are Spanish, of Hispanic heritage, or a Middle Easterner, the language you speak, the food you eat, or even the buildings that surround you will be a constant reminder of the interrelatedness of these cultures with your own. Many of you who studied Spanish history and language in high school outside Spain were not exposed to the rich, hybrid tapestry—both gorgeous and grotesque—of Hispanic culture in an interactive way. In this class, you will learn how Castellano came into being. You will discover how iconic artists we think of as quintessentially Spanish—from Cervantes to Lorca, and Velazquez to Dali—must be placed in a global context to be better understood. Global too are the women we will study in this class, from Santa Teresa of Avila, through the anonymous Roma women of Spain, to the native American women of Chiapas. If you think of Spain as an essentially Catholic country, you will soon discover the important Muslim and Jewish influences that persist to this day. Iberian music too is permeated by a number of cultural traditions, from the ballads of Sephardic Jews of Spain, yearning for their homeland from which they were banished, to the French Gypsy Kings who sing in Spanish, to the terrific rock group from Zaragoza, Heroes del Silencio. We will watch Spanish TV and Latino telenovelas, from Clon to Ministerio del Tiempo, and we will visit museums, including la Casa Mexico and el Museo de America. We will conclude the class with a trip to Toledo. Ultimately this is a course where your notions about legacy, heritage, hybridity, gender, and identity will be utterly transformed.

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

OBJECTIVES AND SKILLS

All IE Humanities courses will endow with with following objectives and skills:

- Development of analytical, critical, and creative thinking.
- Comprehensive reading of complex texts.
- Writing and argumentation.

- Research and information competence.
- Sensitivity to other cultures and human experiences.

Particular to this course you will:

- 1 Learn the greater parameters of the Iberian peninsula's influence on global cultures and vice versa with the Middle East
- 2 Be able to analyze how the history of the Iberian peninsula and the Middle East is currently contested and debated in the politics of what is termed "The West and Islam"
- 3 Understand the differences between formal and popular historical memory
- 4 Appreciate a gendered analysis of subjects covered in this course
- 5 Grasp globalization and its influence on the history of Iberian peninsula, the Middle East, and Latin America in addition to the circulation of ideas, the interaction between societies, and how trade and art forms created links between these geographical regions from antiquity to the 21st century
- 6 Identify various approaches to spirituality, the arts, philosophy, and/or intellectual thought
- 7 Utilize critical analysis and/or creative activity in order to analyze the aesthetic, metaphysical, or ethical manifestation of the human mind in diverse historical and/or cultural contexts

METHODOLOGY

The course will be taught employing IE's Liquid Learning methodology, which combines three essential elements for a complete and dynamic learning experience: synchronous interactions, asynchronous interactions and individual inquiry and discovery. Synchronous Interaction is learning that happens in live, in real-time. For example, attending classes (lectures, discussions, labs, studios) in-person or virtually, working with classmates on team projects in a work-room or video-conference platform, or getting help and feedback from professors in-person or online. Asynchronous Interaction and Individual Inquiry and Discovery are learning experiences that happen interactively and asynchronously using collaboration tools and digital platforms.

The lectures are a full sensory experience and require active presence and listening. Hopefully we can arrange a visit to Toledo towards the end of the course to practice and apply what we learned.

Your learning will be assessed by exams, writing assignments, and class participation.

The class will be divided into two parts:

Part I The Hybridization of Spanish Culture pre-1492

Part II Globalization of Spanish Culture after 1492

The readings will be no longer than 20 pages per session! The readings might look like a lot, but some of the primary sources and articles are only 1-2 pages.

There will be several on-site visits to museums and cultural institutions. Hopefully we can arrange a visit to Toledo towards the end of the course to practice and apply what we learned.

You must do at least two and they include:

Guided tour of Parque Emir Muhammad, La Latina, and Museo do San Isidore

And your choice of:

Museo Sorolla

BNE

MAN

Museo America

Museo Romanticismo

Cerralbo

Museo de Madrid

Museo de San Isidore

Casa Arabe
 Casa Sefarad
 Casa Mexico
 Reina Sofia
 The Prado

There might be expositions that are announced during our class. I will arrange extra credit events for those as they emerge.

Teaching methodology	Weighting	Estimated time a student should dedicate to prepare for and participate in
Lectures	23.33 %	35 hours
Discussions	23.33 %	35 hours
Exercises	16.67 %	25 hours
Group work	10.0 %	15 hours
Other individual studying	26.67 %	40 hours
TOTAL	100.0 %	150 hours

PROGRAM

SESSIONS 1 - 2 (LIVE IN-PERSON)

Part I The Hybridization of Spanish Culture pre-1492

Introduction, and the Clash of Civilizations

Required Readings in Additional Documentation

Secondary Sources

Edward W. Said, "The Clash of Ignorance," The Nation, October 4, 2001

Eric Repphun, "The Europe We Are Forgetting," International Journal of Baudrillard Studies, Vol. 7, No. 2, July, 2010

Kwame Anthony Appiah, "There Is No Such Thing As Western Civilisation," The Guardian, November 9, 2016

Carlos Lozada, "Samuel Huntington, a prophet for the Trump era," Washington Post, July 18, 2017

Ibrahim Al-Marashi, "The New Zealand Massacre and The Weaponisation of History," Aljazeera.com, March 24, 2019

Recommended Readings in Additional Documentation

Samuel Huntington, "A Clash of Civilizations?" Foreign Affairs, 1993

SESSION 3 (LIVE ONLINE)

Iberia in Antiquity to the Arrival of Christianity: Basques, Goths, Aryans, and Catholics

Readings in Additional Documentation

Ralph Penny, A History of the Spanish Language, Cambridge University Press, 2002, pp. 1-20.

SESSION 4 (ASYNCHRONOUS)

Iberia in Antiquity to the Arrival of Christianity: Basques, Goths, Aryans, and Catholics, part II

Readings in Additional Documentation

Ralph Penny, *A History of the Spanish Language*, Cambridge University Press, 2002, pp. 1-20.

SESSIONS 5 - 6 (LIVE IN-PERSON)

The Early Muslim Era in Spain: From Berbers to Muslim Vikings, 711 and 11 March 2004

Readings in Additional Documentation

Primary Sources:

Ibn Abd al-Hakem: *The Islamic Conquest of Spain*

Al Maggari: *Tarik's Address to His Soldiers, 711 CE*, from *The Breath of Perfumes*

Arab Chronicler: *The Battle of Poitiers, 732*

Arabs, Franks, and the Battle of Tours, 732: *Two Accounts*

Secondary Sources

Paul Lunde, "Isbiliyah: Islamic Seville," *Aramco World*, Jan/Feb 1993, Part I

Ian Meadows, "The Arabs in Occitania," *Aramco World*, March/April 1993, Part I

Lawrence Wright, "The Terror Web," *The New Yorker*, Aug 2, 2004

Recommended Readings

Carolyn P. Boyd *The Second Battle of Covadonga: The Politics of Commemoration in Modern Spain, History and Memory*, Vol. 14, No. 1-2, (Spring-Winter 2002), pp. 37-64

Manuel R. Torres Soriano, "Spain as an Object of Jihadist Propaganda," *Studies in Conflict & Terrorism*, 32 2009, pp. 933-952

SESSIONS 7 - 8 (LIVE IN-PERSON)

Convivencia, & Iberian Culture under Muslim Rule

Required Readings in Additional Documentation

Primary Sources:

Selections from Ibn 'Arabi of Murcia's *Tarjuman al-Ashwaq*

Other Andalusian Poetry in Translation

Selections from Ibn Rushd (Averroes) of Cordoba

Secondary Sources

Paul Lunde, "Isbiliyah: Islamic Seville," *Aramco World*, Jan/Feb 1993, Part II

Ian Meadows, "The Arabs in Occitania," *Aramco World*, March/April 24-29, 1993, Part II

Paul Lunde, *The Science of Andalus*, *Aramco World*, 2004

Kay Hardy Campbell, "Listening for Andalus," *Aramco World*, July/August 2011

Mohamad Ballan, "Beyond 'Tolerance' and 'Intolerance': Deconstructing the Myth of the Islamic Golden Age," ballandalus.wordpress.com, January 31, 2014

Mohammad Ballan, "Majrit/Mayrit: The Andalusian Muslim Heritage of Medieval Madrid," ballandalus.wordpress.com, July 20, 2015

Recommended Journal Article & Book Chapters:

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

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? Conf. at Boston College, April 2010
Hulya Kucuk, from his Mother N?r al-An??riyya to his Šay? F??ima bt. Ibn al-Mut?ann?: Important Female Figures around Mu?y? I-D?n b. al-?Arab?, Arabica 59 (2012)

SESSION 9 (ASYNCHRONOUS)

"The Reconquista," and Iberian Culture under Christian Rule

Required Readings in Additional Documentation

Primary Sources:

Al-Himyari, "The Battle of Alarcos 1195"

Alfonso to the Pope, after Las Navas de Tolosa, 1212

Al-Marrakushi Al-Mu'jib, "The Battle of Las Navas de Tolosa, 1212," 1224

Abu al-Baqa' al-Rundi, The Fall of Seville, 1248

The Lay of El Cid

Excerpts from Amazon series El Cid

Required readings

Alejandro García-Sanjuán, "Rejecting al-Andalus, exalting the Reconquista: historical memory in contemporary Spain," Journal of Medieval Iberian Studies, VOL. 10, NO. 1, 2018, pp. 127–145

SESSIONS 10 - 11 (LIVE IN-PERSON)

"The Reconquista," and Iberian Culture under Christian Rule, part II

Contesting Cordoba and Granada, the Alhambra, & the Nostalgia of Loss, and Andalusian Identity, part I

Required Readings in Additional Documentation

Primary Sources

Mournful Ballad on the Siege And Conquest of Alhama," 1482

Capitulations of Granada, 1491

Charter of Expulsion, 1492

Nizar Qabbani, Mourning in Andalusia, from the Awraq Isbaniyya "Spanish Papers," 1966

Mahmoud Darwish, "Eleven Stars over Andalusia," 1992

Robin Yassin-Kassab, "The Jasmine Breeze," 2013

Secondary Sources

Cullen Murphy, "Tales of the Alhambra," The Atlantic Monthly, vol. 288, issue 2, Sept 2001

Fernando Sánchez Alonso, "The Quiet Devotion of Spain's Sufis," El Pais, Jan 30, 2015

Excerpts from tv series, "Isabel"

Recommended Readings Journal Article & Book Chapters:

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

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)

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

Jan Gilbert, "The Lamentable Loss of Alhama in 'Paseábase el rey moro,'" *The Modern Language Review*, Vol. 100, No. 4 (Oct., 2005)

Edward Peters, "Jewish History and Gentile Memory: The Expulsion of 1492," *Jewish History*, Vol. 9, no. 1, (Spring 1995)

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

SESSIONS 12 - 13 (LIVE IN-PERSON)

The Alhambra, & the Nostalgia of Loss, and Andalusian Identity, parts II, III

SESSION 14 (ASYNCHRONOUS)

Museum visits!

SESSION 15 (LIVE IN-PERSON)

Midterm, in class.

SESSIONS 16 - 17 (LIVE IN-PERSON)

Part II Globalization of Spanish Culture after 1492

The Spanish Conquest of the Americas and Contesting Columbus

Primary Sources

Christopher Columbus, *On World Geography* (late fifteenth century)

Cortés Approaches Tenochtitlán

The Broken Spears: The Aztec Account of the Conquest of Mexico, 1519

Arana Xajila, *Plague in Central America*

Juan Sepulveda, *On the Causes of Just War with the Indians*, 1547

Secondary Sources

"On The Trail Of Hernán Cortés: A Journey Into A Past Most Mexicans Would Rather Forget," *The Economist*, Dec. 20 2014

Gustavo Arellano, "¡Ask a Mexican! The History of the Virgin of Guadalupe," *OC Weekly*, January 1, 2015

SESSIONS 18 - 19 (LIVE IN-PERSON)

The Formation of Latino Cultures

Required Readings in Additional Documentation

Secondary Sources

Pedro Ramirez Vazquez, "The Islamic Influence on Mexican Architecture," *Voices of Mexico*, vol. 35

María Luisa Fernández, "Second Flowering: Art of the Mudejars," *Aramco World*, Jan/Feb 1993

Rachel Laudan, "The Mexican Kitchen's Islamic Connection," *Aramco World*, May/June 2004

Louis Werner, "Mexico's Colors of Three Cultures," *Aramco World*, Jan/Feb 2010

Harold Morales, "Islam in Chiapas: An Overview and Critical Engagement with the Sources," *The Maydan*, October 16, 2016

Ken Chitwood, "On Eid 2017, A Peek into the Lives of Puerto Rican Muslims," The Conversation, June 23, 2017

Recommended Readings in Additional Documentation

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)

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

SESSION 20 (ASYNCHRONOUS)

Inquisition, Marranos & Moriscos, and the Spanish Interaction with the Ottoman and French Empires: Quijote to Goya, part I

Required Readings in Additional Documentation

Primary Sources

St. John of the Cross, "Dark Night of the Soul," 1577-79?

Don Quijote de la Mancha, Miguel de Cervantes, Chapters 1, 6

Secondary Sources

Michael McClain, "The Sufism of St. John of the Cross," Dialogue, Dec 2000

Edward Rothstein, Regarding Cervantes, Multicultural Dreamer, New York Times June 13, 2005

Tom Verde, "The Dialogues of Don Quixote," Aramco World, September/October 2020

Podcast: Don Quijote in our time <https://www.bbc.co.uk/sounds/play/p003hydl>

Podcast: The real Don Quixote <https://www.wnycstudios.org/podcasts/radiolab/segments/real-don-quixote>

Recommended 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

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

SESSIONS 21 - 22 (LIVE IN-PERSON)

Inquisition, Marranos & Moriscos, and the Spanish Interaction with the Ottoman and French Empires: Quijote to Goya, part II

Spanish Romanticism, Orientalism & Spain as the Orient: Irving, Lorca, Goytisoló

Required Readings in Additional Documentation

Primary Sources

Washington Irving, Excerpt from Tales of the Alhambra, 1832

Federico García Lorca, "Granada," from Impresiones y paisajes (1919)

Edith Moore Jarret & Beryl McManus, El Camino Real, Houghton Mifflin, 1942

Allen Josephs, Homage to Andalucía, Summer 1979 Volume 55 # 3

Secondary Sources

Greg Noakes, "Exploring Flamenco's Arab Roots," Saudi Aramco World, Nov/Dec 1994

Fernanda Eberstadt, "The Anti-Orientalist," New York Times, April 16, 2006

Scott Horton, "Washington Irving's Legend of the Arabian Astrologer," Harpers, December 14, 2007

Louis Werner, "Following Washington Irving," *Aramco World*, Sep/Oct 2008
Ana Carreno Leyva, "Gazing Upon Beauty," *Aramco World* July/Aug 2014
Doreen Carvajal, "Chasing the Spirit of a Fractured Spain Through García Lorca," *New York Times*, Oct. 24, 2017
Bécquer Seguí The Poet-Historian, *Slate*, Nov 29, 2017

SESSIONS 23 - 24 (LIVE IN-PERSON)

The Spanish Civil War and Franco Era: Orwell, Picasso, Dali

Required Readings in Additional Documentation

Primary Sources

Ay Carmela!

Si me quieres escribir (If you want to write to me)

Tom Murray, *Voices From the Spanish Civil War* (published in 1986)

John T. Whitaker, *Prelude to World War: A Witness from Spain*, 1942

George Orwell, *Homage to Catalonia*, Excerpts

Iraqi poet Badr Sh?kir al-Sayy?b, "Garcia Lorca," 1960

Abd al-Wahh?b al-Bay?t?, Mar?th? Lorca, ("Elegies for Lorca"), & al-Maut f? Gharn?ta ("Death in Granada") 1968

Egyptian Poet Sal?h 'Abd al-Sab?r, "Lorca," 1964

Bahraini poet Q?sim Hadd?d, "The Departure of al-Husayn's Head From the Treacherous Cities", 1972

Palestinian poet, Mahm?d Darw?sh, "Lorca," 1964

Darwish, L? Khalf al-Sim?' Sim?' ("I have a Sky Behind the Sky") 1992

Secondary Sources

Nazanine Moshiri, "Arabs On Both Sides of The Spanish Civil War," *The New Arab*, September 1, 2016

Hisham Aidi, "Spain: Searching for Garcia Lorca," *Al-Jazeera*, September 23, 2016

Ibrahim Al-Marashi, "What the Spanish civil war can reveal about Syria," *Al-Jazeera*, September 30, 2016

Ibrahim Al-Marashi, "Syria, the Spanish Civil war and foreign legions," *Al-Jazeera*, October 29, 2016

John Richardson, "A Different Guernica," *New York Review of Books*, May 12, 2016

Excerpts from *Pan's Labyrinth* Guillermo del Toro, 2006

Recommended Readings

Yair Huri "In Your Name this Death is Holy": Federico García Lorca in the Works of Modern Arab Poets,

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

SESSION 25 (ASYNCHRONOUS)

Trip to Toledo/ or another on site visit

SESSIONS 26 - 27 (LIVE IN-PERSON)

Post Franco Spain: From Nationalism, Globalism, from ISIS to Covid

Required Readings in Additional Documentation

Secondary Sources

Omar G. Encarnación, "Why Spanish Nationalism Is on the Rise and What It Means for the Country's Politics," *Foreign Affairs*, February 5, 2018

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)

Recommended Readings

Paloma Aguilar and Carsten Humlebæk, "Collective Memory and National Identity in the Spanish Democracy: The Legacies of Francoism and the Civil War," *History and Memory*, Vol. 14, No. 1-2, Special Issue: Images of a Contested Past(Spring-Winter 2002), pp. 121-164

Eduardo Manzano Moreno and Juan Sisinio Pérez Garzón, "A Difficult Nation?: History and Nationalism in Contemporary Spain," *History and Memory*, Vol. 14, No. 1-2, Special Issue: Images of a Contested Past(Spring-Winter 2002), pp. 259-284

SESSIONS 28 - 29 (LIVE IN-PERSON)

Final Exam, in class

SESSION 30 (LIVE ONLINE)

Final Presentations of Your Papers/creative work (undgraded)

EVALUATION CRITERIA

Criteria	Percentage	Comments
Preparation and participation	20 %	
Midterm Evaluation	20 %	
Final evaluation	30 %	
Continuous assessment/evaluation	30 %	

Midterm 20% and Final 30%

Both exams combine analysis of primary source, and secondary sources, and semiotics of images and videos. I will provide you with a study guide before the first midterm.

Preparation and Participation 20%

Activation participation includes coming to class on time, and demonstrating during discussions you have done the readings before each session.

Contiuous Assessment

Four quizzes 4x5 = 20% (date to be announced)

Short answers, based on the readings.

Paper, visual essay, or podcast, comparing two museum, cultural sites 5% (due session 16 before the midterm)

If a paper, 2,000-word, double spaced, Times New Roman font 12.

Compare the hybridity of cultures in two sites you visited. A good example would be the oriental smoking room in Museo Romanticismo and Museo Cerallbo as an influence of orientalism in Spanish culture.

Paper, visual recorded essay, or podcast, examing impact of Spanish/Hispanic Culture on your Life 5% (due session 30 before the final)

If a paper 2,000-word, double spaced, Times New Roman font 12. Answer the following

If your family is from the areas we studied, answer how has a historical episode or event/s during the time period covered in class affected you, and/or your family members? This is not a family history, but rather how global, regional, national, and local historical and cultural forces intersected to affect your family and your identity. For example, I do not want you to write about how grandmother was jealous of her sister because she was the most beautiful girl in the history of Vejer de la Frontera, but rather how did the civil war in Andalusia led to your family's migration to Barcelona, for example.

Or, all of you have been living in Spain for a good period. How has the hybridity of cultures affected and perhaps transformed you? Discuss the peoples, foods, human architecture and historic that have influenced you. Do research about them.

Even though both are creative assignments, I want you to demonstrate academic research via footnotes. If you are doing family interviews, memories will collect will be scattered and biased. It is up to you do the background research in the events they describe from reputable, academic sources, not just Wikipedia. A well-researched paper should have at least five of these sources. If you do a podcast or video, send me which sources you accessed in your Turnitin link.

A) About the Spanish grading system, which is the one used at IE:

Grade description and equivalents:

- Excellent/Sobresaliente: 9.0-10.0 (A- to A+)

Consistently produces work of the highest quality and craft; exhibits notable progress and development over the course of the semester; meets all course objectives at highest level; attendance is near-perfect, and contributions to course discussions are extremely valuable.

- Very Good/Notable: 7.0-8.9 (B- to B+)

Completes all assignments with work of above-average quality and craft; exhibits significant progress and development; meets most course objectives; attendance and participation are very good.

- Good/Aprobado: 6.0-7.0 (C- to C+)

Completes all assignments with work of acceptable quality and craft; exhibits some progress and development; meets a majority of course objectives. Attendance and participation are acceptable.

- Pass/Aprobado: 5.0-6.0 (D)

Assignments are delivered but are incomplete and/or of low quality and craft; exhibits little progress and development; meets few course objectives. Attendance and participation are poor, but absences do not total more than 30%.

- Fail/Suspenso: 0-4.9 (F)

Work is incomplete, missing, or does not meet course objectives. Attendance and participation are poor.

- Automatic Failure/Suspenso: 0 (F)

Please note that a student who misses 30% or more of the scheduled sessions receives an automatic 0.0, and loses his or her right to the second chance or call (convocatoria.)

B) About the retake policy:

Retake Policies: Students have four opportunities to pass a course distributed in two consecutive academic years. It is mandatory to attend 100% of the classes, but if justified, students can miss up to 30% of the classes. If they miss over 30%, they will have to enroll again in the course the following year.

- Students who do not comply with the 70% attendance rule will lose their 1st and 2nd chance, and go directly to the 3rd one (they will need to enroll again in this course the next academic year).

- Students who fail the subject in the first regular period, will have to retake it in July. The dates and locations will be posted in advance by the university informing both professors and students.

- The maximum grade a student can obtain in the second exam session is 8 out of 10.

Please add the information about what your retake will consist on. A common practice is to ask the students to submit all the work they did not turn in or failed during the course, but feel free to do something different if preferred.

C) About the Code of Ethics/Honor

Cheating and plagiarism are very serious offenses governed by the IE student code of conduct. Any student found cheating or plagiarizing on any assignment or component of this course will at a minimum receive a "0" on the affected assignment. Moreover, the student will also be referred to the University Judicial System for further action. Additional penalties could include a note on your transcript, failing the class, or expulsion from the university.

What is academic integrity? One component of a definition is when one does the right thing even though no one is watching. The core values of integrity, both academic and otherwise include: honesty, fairness, respect, responsibility, and trust. Academic integrity requires that all students within Instituto de Empresa (IE) act in accordance with these values in the conduct of their academic work, and that they follow the rules and regulations concerning the accepted conduct, practices and procedures of academic research and writing. Academic integrity violations are defined as cheating, plagiarism or other violations of academic ethics.

Cheating includes:

- a) An act or attempt to give, receive, share, or utilize unauthorized information or unauthorized assistance at any time for assignments, papers, projects, presentations, tests or examinations. Students are permitted to mentor and/or assist other students with assignments by providing insight and/or advice. However, students must not allow other students to copy their work, nor will students be permitted to copy the work of other students. Students must acknowledge when they have received assistance from others.
- b) Failure to follow rules on assignments, papers, projects, presentations, tests or examinations as provided by the course professor and/or as stipulated by IE.
- c) co-operation or collaboration.
- d) with official documents, including electronic records.
- e) The impersonation of a student on presentations, exercises, tests or an examination. This includes logging onto any electronic course management tool or program (e.g. Black Board, etc.) using someone else's login and password.

Plagiarism includes:

- a) Using the work of others and attempting to present it as your own. For example, using phrases or passages from books, articles, newspapers, or the internet and not referencing them properly in your document is a form of plagiarism. This includes using information from others without citing it, misrepresentation of cited work, and misuse of quotation marks.
- b) Submitting an assignment or paper that is highly similar to what someone else has written (i.e., minimal changes in wording, or where the sentences are similar, but in a different order).
- c) Plagiarizing is not committing "word for word" copying. "Thought for thought" is also a form of plagiarism.

Other violations of academic ethics include:

- a) Not acknowledging that the students' work or any part thereof has been submitted for credit elsewhere.
- b) Misleading or false statements regarding work completed.
- c) Knowingly aiding or abetting anyone in committing any form of an academic integrity violation.

Academic Misconduct Procedure for Humanities Courses

1. If a Humanities instructor suspects a student has committed academic misconduct (as defined in the student's Code of Ethics) in a Humanities course, he or she must refer the case to the Humanities program director with all the necessary supporting evidence.

2. The Humanities program director will meet with the student and write a brief summary of the instructor and the student's views and pass them on to the Bachelor's program director. The Humanities program director may also suggest what type of sanction would be appropriate for the student.

3. If there is enough objective evidence to sanction the student, the program director will check if this is the first time the student has committed academic misconduct.

4. If this is a first breach of conduct, the program director will decide the scope of the sanction on the basis of all the above information. (Bachelor or Ethics Committee).

5. If this is a second offense or if, according to the Humanities director's report, the case is serious enough, the case will be redirected to the university's Ethics Committee.

(Approved by the Vice-Rector of Academic Affairs in June 2020)

D) IE Impact

This course in the Humanities is the first course of the IE IMPACT learning journey. Consisting of courses in the Humanities, Technology and Entrepreneurship, IE IMPACT reinforces these three foundational pillars of IE University, and centers Diversity and Sustainability throughout the entire learning journey, which culminates with the IE Challenge.

IE Impact is a transversal academic program for all IEU students whose mission is to prepare students to be agents of positive change. Students from all IE schools and undergraduate degrees come together in this dynamic learning journey where they first select a course in the Humanities and are introduced to some of the most complex issues and challenges facing humanity; the second course is Technology where students develop a working knowledge of the disruptive technologies that are applied to address these challenges; the third course is Entrepreneurship where students begin to develop an entrepreneurial mindset by learning to ideate, design and validate sustainable business models that can serve to drive positive change at scale. Finally, students work in teams as innovation consultants in the IE Challenge to tackle real-world problems by ideating and designing proposals to help an enterprise advance, amplify or its impact on achieving one or more of the Sustainable Development Goals.

PROFESSOR BIO

Professor: **IBRAHIM AL-MARASHI**

E-mail: ial-marashi@faculty.ie.edu

Al-Marashi is an Associate Professor of history at California State University San Marcos, where he teaches courses on global history as well as "The Spanish Past and Modern Middle East."

He is both a US and UK national, and obtained his doctorate from the University of Oxford. He is co-author of A Concise History of the Middle East (Routledge 2018).

He has travelled to 55 countries, and lived in the UK, Italy, Yemen, Turkey, Morocco, Egypt, and his beloved Espana.

He has appeared on all the major American media channels, including CBS' new program 60 Minutes, the BBC, and Al-Jazeera, and is a regular op-ed writer for media such as the New York Times, the Washington Post, and Al-Jazeera English.

OTHER INFORMATION

E-mail: ial-marashi@faculty.ie.edu

I have set aside the hour before and the hour after class for office hours. Otherwise I'm flexible to meet in person or on zoom anytime. Here is my zoom room:

<https://ieuniversity.zoom.us/j/3875595433>