

# CONEX FELLOWSHIP

## PROJECT REPORT

**Fellow Name and Surname:** Roger Louis Martínez-Dávila

**Project acronym:** GCS EESSPHAÑA

**Project title:** Global Citizen Scholars: Energizing English and Spanish-Speaking Humanists to Advance Knowledge and Act

**Funding Scheme:** Experienced Professor

**Reporting Period:** 1

**Start date of reporting period:** 1 September 2016

**End date of reporting period:** 19 September 2017

*The periodic report must be submitted by the researcher (CONEX fellow) **within 30 days** following the end of first and second year of the project. This report should be signed by the researcher (CONEX fellow) and mentor*

*Fellow Signature*

*Roger Louis Martínez-Dávila*

*Mentor Signature*

*Jaime Alvar Ezquerro*

## PUBLISHABLE SUMMARY

As a CONEX Marie Curie Fellow at the Universidad Carlos III de Madrid, am advancing my professional-scholarly goals that pertain to my research project, Global Citizen Scholars: Energizing English and Spanish-Speaking Humanists to Advance Knowledge and Act (GCS – EESSPHAÑA), as well as other scholarly and public dissemination endeavors. GCS – EESSPHAÑA is a global educational, research, and social engineering initiative. My project will thrust UC3M into the forefront of (1) reclaiming humanity's deep-seated cultural curiosity; (2) mobilizing technology to energize English & Spanish-speaking students (Global Citizen Scholars) to learn about and contribute to scholarly research on medieval/early modern Jewish, Christian, and Muslim cooperation and conflict; and (3) developing a new cooperative education-research model for the 21<sup>st</sup> century.

My primary achievements of the second year of the fellowship include:

- Global Citizen Scholars, through two sessions of *Deciphering Secrets: Unlocking the Manuscripts of Medieval Burgos* Massive Open Online Course (MOOC) (summer 2016 and spring 2017), reached 3,138 students in approximately 100 nations. Students in these courses have assisted with transcription of sixteen unique and unpublished fourteenth and fifteen century manuscripts (documents) pertaining to Jewish, Christian, and Muslim interrelations. Presently, I am finalizing these manuscripts are publication for use by academic researchers and for wider dissemination to the public. *Deciphering Secrets: Unlocking the Manuscripts of Medieval Toledo MOOC* was slightly delayed from a May 2017 to a September 26, 2017, launch due to more than expected official cooperation and participation by museums and archives. In total, seven institutions are participating including: Archivo Historico Nacional-Seccion Nobleza (Toledo), Archivo y Biblioteca Capitulares de la Catedral de Toledo, Archivo Municipal de Toledo, Museo Sefardi (Toledo), Museo de Santa Cruz (Toledo), Universidad Complutense de Madrid, and Saint Louis Universidad-Madrid Campus. Enrollment for the course is located at: <https://www.edx.org/course/deciphering-secrets-unlocking-uc3mx-hga-2-2x>.
- I developed a new and novel methodology for teaching Spanish paleography to non-specialists using MOOCs, which is called the "SILReST Paleography Method". Using the transcriptions prepared by MOOC students, Ms. Maria Martin Vidales (UC3M graduate student) and I qualitatively and quantitatively evaluated the effectiveness of the SILReST Paleography Method and its ability to predict (statistically) the quality of manuscript transcriptions. The statistically-significant analysis demonstrates that after only two weeks of MOOC training, students' average error rate, or the number of identifiable mistakes in recognizing individual letters, for transcription was only 12.13%. Further, individual students' MOOC paleography exams and their scores statistically-predicted the quality of students' transcription. Thus, not only is the method effective at teaching paleography, but also it can be used by researchers to evaluate the caliber of transcriptions. Initial results are published at: [https://public.tableau.com/profile/roger.l.martinez.davila#!/vizhome/DSWorkbook\\_0/EvaluatingMOOCsandPaleographicExpertise](https://public.tableau.com/profile/roger.l.martinez.davila#!/vizhome/DSWorkbook_0/EvaluatingMOOCsandPaleographicExpertise). Presently, we are preparing the research for publication with a peer-reviewed journal.
- In June 2017, I was promoted to a fully-tenured Associate Professor of History at the University of Colorado at Colorado Springs. The granting of tenure, or a lifelong appointment at a rank comparable to "Profesor Titular" in the Spanish university system, is the preeminent scholarly achievement in the American higher education system.

- My new book, *Creating Conversos: The Carvajal-Santa María Family in Early Modern Spain*, was accepted for publication and is now in its final stages of publication by the *University of Notre Dame Press*. It will appear in print in early spring 2018. The press describes the book as follows:

In *Creating Conversos*, Roger Louis Martínez-Dávila skillfully unravels the complex story of Jews who converted to Catholicism in Spain between the fourteenth and sixteenth centuries, migrated to colonial Mexico and Bolivia during the conquest of the Americas, and assumed prominent church and government positions. Rather than acting as alienated and marginalized subjects, the conversos were able to craft new identities and strategies not just for survival but for prospering in the most adverse circumstances. Martínez-Dávila provides an extensive, elaborately detailed case study of the Carvajal–Santa María clan from its beginnings in late fourteenth-century Castile. By tracing the family ties and intermarriages of the Jewish rabbinic ha-Levi lineage of Burgos, Spain (which became the converso Santa María clan) with the Old Christian Carvajal line of Plasencia, Spain, Martínez-Dávila demonstrates the family's changing identity, and how the monolithic notions of ethnic and religious disposition were broken down by the group and negotiated anew as they transformed themselves from marginal into mainstream characters at the center of the economies of power in the world they inhabited. They succeeded in rising to the pinnacles of power within the church hierarchy in Spain, even to the point of contesting the succession to the papacy and overseeing the Inquisitorial investigation and execution of extended family members, including including Luis de Carvajal "The Younger" and most of his immediate family during the 1590s in Mexico City.

An initial review by a senior scholar in my research field describes the book as follows:

"*Creating Conversos* represents an important contribution to medieval Spanish social and religious history. Its discussion of two extended and interrelated families, the Old Christian noble family of the Carvajals and the New Christian converso family of the ha-Levi/Santa Marías, breaks new ground in the exploration of the highly contested topic of the identity of the conversos in Spain in late medieval and early modern times. Through an exhaustive use of archival material, genealogical research, and, to a lesser degree, artistic representation, Martinez explores a topic that, by its very nature, defies easy explanation." —Jane Gerber, professor emeritas, The Graduate Center, City University of New York.

## 1. PROJECT OBJECTIVES, WORK PROGRESS AND ACHIEVEMENTS DURING THE PERIOD

### 1.1. OBJECTIVES FORESEEN

- Develop, teach, and complete the Deciphering Secrets: Unlocking the Manuscripts of Medieval Burgos (Spain) Massive Open Online Course (MOOC) and Deciphering Secrets: Unlocking the Manuscripts of Medieval Toledo (Spain) on edx.org.
- Enhance my publication record while maintaining my research efforts and teaching initiatives.
- Experiment with new digital humanities methods, practices, and theories to enhance research methods and dissemination of information to scholars and the general public.
- Publish my 600-page monograph, *Creating Conversos: The Carvajal-Santa Maria Family in Early Modern Spain*, with the University of Notre Dame Press (USA).

- Publish my article, “Spanish Online Resources for Latin American History”, in the *Association for Spanish and Portuguese Historical Studies Bulletin*.
- Co-author and publish the article, “Telling Stories: Historical Narratives in Virtual Reality,” in the Routledge UK Handbook volume titled, *Digital Medieval Literature and Culture*.
- Co-author and publish the article, “Remediation and 3D Design: Immediacy and the Medieval Video Game World,” in the Routledge UK Handbook volume titled, *Digital Medieval Literature and Culture*.
- Submit my “Provoking Pluralism: Understanding and Experiencing Religious Differences to Counter Religious Extremism in Europe (3<sup>rd</sup> Century BCE – 21<sup>st</sup> Century CE)” proposal to the Horizon 2020 - Call: H2020-SC6-CULT-COOP-2016-2017 (UNDERSTANDING EUROPE - PROMOTING THE EUROPEAN PUBLIC AND CULTURAL SPACE) for 2,5 million euros to the European Commission.

## 1.2. WORK PROGRESS

### MOOCs

Global Citizen Scholars, through two sessions of *Deciphering Secrets: Unlocking the Manuscripts of Medieval Burgos* Massive Open Online Course (MOOC) (summer 2016 and spring 2017), reached 3,138 students in approximately 100 nations. Students in these courses have assisted with transcription of sixteen unique and unpublished fourteenth and fifteen century manuscripts (documents) pertaining to Jewish, Christian, and Muslim interrelations. Presently, I am finalizing these manuscripts are publication for use by academic researchers and for wider dissemination to the public. *Deciphering Secrets: Unlocking the Manuscripts of Medieval Toledo* MOOC was slightly delayed from a May 2017 to a September 26, 2017, launch due to more than expected official cooperation and participation by museums and archives. In total, seven institutions are participating including: Archivo Historico Nacional-Seccion Nobleza (Toledo), Archivo y Biblioteca Capitulares de la Catedral de Toledo, Archivo Municipal de Toledo, Museo Sefardi (Toledo), Museo de Santa Cruz (Toledo), Universidad Complutense de Madrid, and Saint Louis Universidad-Madrid Campus. Enrollment for the course is located at: <https://www.edx.org/course/deciphering-secrets-unlocking-uc3mx-hga-2-2x>. The current enrollment of the course is 1,187 students.

My upcoming MOOC, *Deciphering Secrets: Unlocking the Manuscripts of Medieval Toledo* (Spain), evaluates the medieval history of Toledo from the era of the Visigoth Kingdom (6<sup>th</sup>-8<sup>th</sup> centuries) through its Islamic period (8<sup>th</sup> to 11<sup>th</sup> centuries) and into its reintegration into Christian Spain (after 1085 c.e.) In particular, we take note of the cultural and religious transformations that characterized the city with a special effort to understand how many peoples and religions came to settle and live amongst one another. We will virtually-tour the Islamic and Christian structures of the Museo de Santa Cruz, Visigothic Iglesia de San Román, Sinagoga del Tránsito, Sinagoga Santa María La Blanca, Mezquita de Bab al-Mardum, and Catedral Primada Santa María de Toledo.

We examine the Visigoths transition from Christian Arianism to Catholicism and the harsh treatment of the Jewish population. We explore Islamic governance and development of the medieval city of three faiths, with a special interest in its cultural achievements. We will study King Alfonso “The Wise” (1252-1284)’s efforts to characterize himself as the “king of three religions” via his legal codices, the creation of the Cantigas de Santa María, and his intellectual endeavor known as the Toledo School of Translators. We evaluate the robust Jewish and converso noble families of

the city and appreciate their intellectual, religious, and economic contributions to Castilian life. We will bear witness to the rise of anti-Jewish blood purity statutes, the creation of the Inquisition, and the expulsion of the Jews.

We also briefly introduce and study Spanish manuscripts from the municipal and cathedral archives to make new scholarly breakthroughs relating to the Jewish, Christian, and Muslim interrelations.

### MOOC Research

I developed a new and novel methodology for teaching Spanish paleography to non-specialists using MOOCs, which is called the “SILReST Paleography Method”. Using the transcriptions prepared by MOOC students, Ms. Maria Martin Vidales (UC3M graduate student) and I qualitatively and quantitatively evaluated the effectiveness of the SILReST Paleography Method and its ability to predict (statistically) the quality of manuscript transcriptions. The statistically-significant analysis demonstrates that after only two weeks of MOOC training, students’ average error rate, or the number of identifiable mistakes in recognizing individual letters, for transcription was only 12.13%. Further, individual students’ MOOC paleography exams and their scores statistically-predicted the quality of students’ transcription. Thus, not only is the method effective at teaching paleography, but also it can be used by researchers to evaluate the caliber of transcriptions. Initial results are published at:

[https://public.tableau.com/profile/roger.l.martinez.davila#!/vizhome/DSWorkbook\\_0/EvaluatingMOOCsandPaleographicExpertise](https://public.tableau.com/profile/roger.l.martinez.davila#!/vizhome/DSWorkbook_0/EvaluatingMOOCsandPaleographicExpertise). Presently, we are preparing the research for publication with a peer-reviewed journal.

### Sample Transcription

To demonstrate the quality of the transcriptions prepared of medieval manuscripts, see this example below:

*Archivo de la Catedral de Burgos. Manuscrito Registro 10 Folio 137 recto.*



Property of the Archivo de la Catedral de Burgos (Spain). All rights reserved. For use with Deciphering Secrets MOOCs only. Do not distribute or reproduce.

## CONEX Project Report – GCS – Roger Martinez

2. asu cabillo los señores del d\*ho (dicho) cabillo parescio y p\*nte (presente) alfon\* (alfonso) rr\*s (rodrigues) de maluenda abat
3. de cast\*o (castro) e\* (et) dixo que por q\*nto (quanto) alvar p\*s (peres) de sassan\*o (sassanio) arci\*pste (arcipreste) de
4. q\*ria (queria) renu\*ciar (renunciar) causa p\*mutacio (permutacion) nis la su media Ray\*o (Rayado) q\* (que) el tiene e\* (et) posee en la
5. dicha egl\*ia (iglesia) q\* (que) les plogui este d\*le (?) dar licencia p\*a (para) fase la dicha p\*mutacio (permutacion) e\* (et) Re
6. sinac\*o (Resinacion) en manos (?) d\*I (del) señor ob\*po (obispo) don alfon\* (alfonso) et luego fue ot\*gada (otorgada) la dicha

#### Block B

7. licencia por los dichos senor\*s (señores) et fue dado poder al dicho abat p\*a (para) a pues c\*o (con) el ob\*po (obispo)
8. t\* (testigo) po\* (por) gi\* (gil) de omillos rractionero e\* (et) gi\* (gil) de collacos e\*(et) ju\* (juan) sanche\* (sanches) de miranda portero v\*s (vecinos) de
9. burgos
10. Este dicho dia ante los señor\*s (señores) d\*I (del) dicho cabillo el dicho abat de cast\* (castro) dixo q\* (que) por

#### Block C

11. q\*uto (quanto) [SPACE] q\*ria (queria) Renun\*ciar (Renunciar) en manos d\*I (del) dicho señor ob\*po (obispo) todo el
12. derecho q\* (que) el pretendia aver a una prebenda enla dicha egl\*ia (iglesia) d\*la (de la) q\*I (que el) dicha pre
13. benda dixo q\* (que) n\*o (nos) tenia possi\*o (posicion) q\* (que) les plogui esse de dar poder bastante al dicho
14. señor ob\*po (obispo) p\* (para) rescebir la dicha ren\*unciacio (renunciacion) e\* (et) luego fue ot\*gado (otorgado) al dicho poder
15. por los dichos señores en\*quto (en quanto) podia e\* (et) den\*ia (denuncia) de derecho
16. t\*s (testigos) los sobr\* (sobre) dichos

#### Block D

17. E\* (et) este dia los dichos senor\*s (señores) mandar\*o (mandaron) a sus troxeros q\* (que) atienda\* (atiendan) a los renteros de qutara for
18. tuna por veynta fn\*s (florines) de po\* (por) q\* (que) dev\*e (deven) fasta el agosto
19. E\* (et) mandaro\* (mandaron) dar a p\*o (pero) g\*s (garsia) de guermedes tu\*didor (tundidor) dos myll m\*r (maravedis) p\*a (para) ayuda d\*la (dela) Rep\*acio (Reparacion)
20. q\* (que) faso enlas casas dela cal d\*las (de las) armas e\* (en) q\* (que) mora

#### Block E

21. El lunes veynte e\* (et) un dias del mes de ma\*co (marco) dln\*o (del ano) de myll e\* (et) q\*trocaentis (quatrocaentos) e\* (et) q\*renta (quarenta) anos este dia
22. estando ayuntados asu cabillo los senr\*s (senores) dea\* (dean) et cabo (cabildo) dela eglia\* (eglesia) de burgos en la capilla de sta\* (Santa)
23. Cathalyne y los q\*les (quales) so\* (son) estos y donlope ferrado de mendoca dean dea\* (dean) de burgos et do\* (don) ju\* (juan) Ruys ar\*no (arcediano) de
24. burgos et do\* (don) gi\* (garcia) alfon\* (alfonso) de avenas Ruyas sacsta\* (sacristan) et don Ju\* (Juan) de velasco abat de foncea et don alfon\* (alfonso)
25. g\* (gonzalo) R\*s (Rodrigues) de maluenda abat de castro et at\* (antonio) Rs\* (Rodrigues) p\*or (prior) e\* (et) Ruy ferr\*s (ferrandes) mo\* (?) bachiller e\* (et) diego gs\* (garsia) de bivar

#### Block F

26. e\* (et) po\* (pedro) g\* (gil) de C\*anabides (?) e\* (et) diego de mendoza e\* (et) alfon\* (alfonso) g\* (gil) chantre de plasencia e\* (et) si\* (simon) s\*s (sanches) de
27. Aragusteo e\* (et) ju\* (juan) de boudteylle bachiller e\* (et) Ju\* (Juan) ortis de frias e\* (et) Ju\* Juan m\*s (martines) de frias e\* (et) Ju\* (Juan) lop\*s (lopes) de
28. burgos e\* (et) p\*o (pedro) ferr\*s (ferrandes) de Rio Cereso e\* (et) Ju\* (Juan) g\* (gomes) de valyode e\* (et) diego s\*s (sanches) delope e\* (et) gil gon\*s (gonsales) de Cu
29. guas e\* (et) Ju\* (Juan) lp\*s (lopes) abat de conpuldo e\* (et) my\*n (martin) ferr\*s (ferrandes) de salamanca e\* (et) benyto gs\* (garsia) e\* (et) Ju\* (Juan) gs\* (garsia) de sepul

#### Block G

30. va\* (?) e\* (et) g\*I (gil) ferr\*s (ferrandes) de casto\* (castro) arus\* (arusto) en la dh\*a (dicha) eglia\* (eglesia) diero\* (dieron) su pode\* (poder) conplido a a\* (alonso) ff\*s (ferrandes) p\*or (prior) e\* (et) a diego
31. Ju\* (Juan) gs\* (garsia) de yeles p\*a (para) q\* (que) pueda Resi\* (?) yl\* (en el) abumenas e\* (et) pacto e\* (et) conbenyencia con los ju
32. dios e\* (et) aljama de la dha\* (dicha) cibdat en raso\* (rason) de los e\* (et) nueve cientos mrs\* (maravedies) de mona\* (moneda) vieja
33. q\*los (que los) dhos\* (dichos) senr\*s (senores) del dho\* (dicho) cabillo solia avr\* (aver) yla\* (en la) juderia e\* (et) aljama dela dha\* (dicha) cibdat qu\* (qua)
34. do estava poblada e\* (et) q\*I (que el) gr\* (gracia) avenecia avi posicion q\*los (que los) sob\*dhos (sobredichos) Regirto enla dha\* (dicha)

#### Block H

35. Rason los dho\*s (dichos) senr\*s (senores) dixiro\* (dixieron) q\*lo (que los) causa e\* (et) ovvero\* (ovveron) e\* (et) abra\* (abran) por pacto fireve estable e\* (et)
36. Vale desobie\* asy como sullos (?) mesmos p\*sentes (presentes) fuese\* (fuesen) alo (?) e\* (et) ot\*ga (otorgada)
37. tso\* (testigos) g\*I (gil) de collacacos e\* (et) p\*o (pedro) g\*I (gil) de salamanca e\* (et) Ju\* (Juan) gs\* (garsia) de mypando porteros vso\* (vecinos) de burgos

#### Promotion



In June 2017, I was promoted to a fully-tenured Associate Professor of History at the University of Colorado at Colorado Springs. The granting of tenure, or a lifelong appointment at a rank comparable to "Profesor Titular" in the Spanish university system, is the preeminent scholarly achievement in the American higher education system.

### New Book

My new book, *Creating Conversos: The Carvajal-Santa María Family in Early Modern Spain*, was accepted for publication and is now in its final stages of publication by the *University of Notre Dame Press*. It will appear in print in early spring 2018. The press describes the book as follows:

"In *Creating Conversos*, Roger Louis Martínez-Dávila skillfully unravels the complex story of Jews who converted to Catholicism in Spain between the fourteenth and sixteenth centuries, migrated to colonial Mexico and Bolivia during the conquest of the Americas, and assumed prominent church and government positions. Rather than acting as alienated and marginalized subjects, the conversos were able to craft new identities and strategies not just for survival but for prospering in the most adverse circumstances. Martínez-Dávila provides an extensive, elaborately detailed case study of the Carvajal–Santa María clan from its beginnings in late fourteenth-century Castile. By tracing the family ties and intermarriages of the Jewish rabbinic ha-Levi lineage of Burgos, Spain (which became the converso Santa María clan) with the Old Christian Carvajal line of Plasencia, Spain, Martínez-Dávila demonstrates the family's changing identity, and how the monolithic notions of ethnic and religious disposition were broken down by the group and negotiated anew as they transformed themselves from marginal into mainstream characters at the center of the economies of power in the world they inhabited. They succeeded in rising to the pinnacles of power within the church hierarchy in Spain, even to the point of contesting the succession to the papacy and overseeing the Inquisitorial investigation and execution of extended family members, including including Luis de Carvajal "The Younger" and most of his immediate family during the 1590s in Mexico City."

An initial review by a senior scholar in my research field describes the book as follows: "*Creating Conversos* represents an important contribution to medieval Spanish social and religious history. Its discussion of two extended and interrelated families, the Old Christian noble family of the Carvajals and the New Christian converso family of the ha-Levi/Santa Marías, breaks new ground in the exploration of the highly contested topic of the identity of the conversos in Spain in late medieval and early modern times. Through an exhaustive use of archival material, genealogical research, and, to a lesser degree, artistic representation, Martinez explores a topic that, by its very nature, defies easy explanation." —Jane Gerber, professor emerita, The Graduate Center, City University of New York.

### **1.3. DISSEMINATION AND EXPLOTATION OF RESULTS**

*Please list all the dissemination activities carried out during the reporting period and the results protected by IPR (if any).*

#### **A. Scientific Publications\*:**

- Martínez-Dávila, Roger Louis. *Creating Conversos: The Carvajal-Santa Maria Family in Early Modern Spain*. Notre Dame: Notre Dame University Press, 2018.
- Martínez-Dávila, Roger Louis. "Spanish Online Resources for Spanish and Latin American History." *Bulletin for Spanish and Portuguese Historical Studies*, Volume 41, Issue 1 (2016).

- Martínez-Dávila, Roger Louis, Paddington Hodza, Mubbasir Kapadia, Sean T. Perrone, Christoph Hölscher, and Victor R. Schinazi. "Telling Stories: Historical Narratives in Virtual Reality." *Routledge Digital Medieval Literature and Culture*, eds. Jen Boyle and Helen J. Burgess. Forthcoming.
- Martínez-Dávila, Roger Louis, and Lynn Ramey. "Remediation and 3D Design: Immediacy and the Medieval Video Game World." *Routledge Digital Medieval Literature and Culture*, eds. Jen Boyle and Helen J. Burgess. Forthcoming.
- Martinez-Davila, Roger Louis and Maria Martin de Vidales Garcia. "Deciphering Secrets MOOCs: Crowdsourcing medieval manuscripts on Jewish, Christian, and Muslim coexistence." Submitted to [Digital Humanities Quarterly](#) in April 2017. Article in revision.

**B. Dissemination and communication activities\*:**

- Offered an additional session of Deciphering Secrets: Unlocking the Manuscripts of Medieval Burgos (Spain) MOOC. The session, offered from 02/14/2017 to 04/11/2017 had 1,353 students.
- Martinez-Davila, Roger Louis. "[Shields of Grace](#)." *El Palacio*. Winter 2016: 56-65.
- Martinez-Davila, Roger Louis. "Global Citizen Scholars: Mobilizing the public to assist with paleographic transcription of medieval manuscripts using Massive Open Online Courses (MOOCs)." *Associazione per l'Informatica Umanistica e le Culture Digitali (AIUCD) 2017 Conference*, Sapienza Università di Roma (Italy), January 28, 2017.
- Martinez-Davila, Roger Louis. "Case Study: Deciphering Secrets MOOCs: Crowdsourcing Medieval Manuscripts on Jewish, Christian, and Muslim Co-Existence." *Open Education Europa*. February 26, 2017. <https://www.openeducationeuropa.eu/en/case-study/deciphering-secrets-moocs-crowdsourcing-medieval-manuscripts-jewish-christian-and-muslim>
- Deciphering Secrets MOOCs - Evaluating the Effectiveness of the SILReST Method for Teaching Paleography. [Tableau Public](#). May 8. 2017.

**C. Intellectual property rights resulting from the project\***

None.

**1.4. OTHER ACTIVITIES**

I successfully secured to research grants relating to my project. These include the following MOOC development grants:

- \$10,000 USD, "Deciphering Secrets" Massive Open Online Course Development Award, *Coursera.org*
- \$7,500 USD, "Deciphering Secrets" Massive Open Online Course award for graduate student teaching assistants, UCCS Office of the Chancellor, primary recipient

In addition, I dedicated approximately five months of my time to the development of a grant proposal to the European Commission. The proposal was titled “Provoking Pluralism: Understanding and Experiencing Religious Differences to Counter Religious Extremism in Europe (3<sup>rd</sup> Century BCE – 21<sup>st</sup> Century CE)” and it was in response to the Horizon 2020 - Call: H2020-SC6-CULT-COOP-2016-2017 (UNDERSTANDING EUROPE - PROMOTING THE EUROPEAN PUBLIC AND CULTURAL SPACE) for 2,5 million euros to the European Commission. The grant was not successful, but it was an excellent opportunity to develop a new project that can be revised and submitted for other large grants.

The major components of the grant included the following.

***Problem definition: We do not understand how religious identities and perceptions lead to intolerance, extremism, and violence.***

There is a societal paralysis taking hold in Europe today. It is poisoning our future because of intense uncertainty and fear about religious difference and violence. The reliability of the late 20<sup>th</sup> century’s European commitment to religious freedom and diversity seems to be threatened by extremism and the perception of rapid diversification. Newspaper headlines like the *New York Times*’ “Anne Frank Today is a Syrian Girl” and “London Becomes a Destination for French Jews After Attacks” reflect our inability to extend understanding to old and new victims of religious violence and political instability. *Le Monde* telegraphs its concern with “Xenophobia without immigrants”. The *Guardian* expresses it “Muslim population in England and Wales nearly doubles in 10 years”. *Der Spiegel* offers words of warning – “Interview with Queen Margrethe II of Denmark: ‘I Would Not Say We Are a Multicultural Country’”. The contemporary public is anxious about change because it does not know what to expect. Civil society does not comprehend that its past fuels its present insecurities.

Our understanding of current and future religious diversity is shockingly skewed. A 2015 *Pew Research Center* study estimated that in 2010 about 74.5% of Europeans identified as Christian, whereas 18.8% were unaffiliated (secularists), and just 5.9% were Muslim and 0.2% Jewish. *Pew*’s forecast suggests our worries about Muslim and other groups’ immigration is grossly exaggerated. By 2050, Christians will continue to be 65.2% of the population, unaffiliated 23.3%, Muslim 10.2%, Hindus and Buddhists 0.8%, and Jews only 0.2%. If large scale religious diversification is not the root of intolerance, then, what is? It is our attachment to religious affiliations – primarily Christian and Muslim – and cultural and nationalistic identities that are problematic. Especially, those beliefs that reject the intermixing of persons of different origins and beliefs. To confront this religious xenophobia of “us” versus “them” we must engage in an essential study of religious diversity.

Because scholars, public institutions, and the public continue to lack a systematic appreciation of religious intolerance, we misunderstand the fundamental roots of religious animosities, the impact of diversity, and trends in violence. We are highly attentive to cultural changes and these in turn exacerbate our fears. However, there is good reason for hope. Our 21<sup>st</sup> century is not unique or exceptional. Europe has been here before – and we propose a sweeping endeavor that draws academics, government, and civil society into a deeper research effort (archival studies, Internet education studies, attitude and behavior studies using games) and a transformative experiential learning environment using digital education and video games. Our aim is to provoke pluralism.

***Objectives: Examine religious difference, provoke civic engagement, & propose actionable policies***

Our project seeks to address three types of objectives – research, engagement, and policy. They are:

**Objective 1.** To research and analyze three historical (3rd century BCE to 18<sup>th</sup> century CE), three post-modern (2000-2020 CE), and two future (2050 CE) case studies that describe and assess the state of religious diversity, attitudes and perceptions, and physical co-existence and conflict.

- **Objective 1.1.** To develop a new systematic research methodology to capture social, religious, economic, political, and gender data for events pertaining to religious diversity.
- **Objective 1.2.** To create religio-political indicators to quantitatively and qualitatively measure the following factors: “religious identity/affiliation”, “religious diversity”, “religio-political extremism/violence”, “interreligious stress”, and “interreligious coexistence and relations”.
- **Objective 1.3.** To establish the forward-looking practice of analyzing the public’s level of “interreligious stress” using behavior, psychological, and physiological data collected by observing video game players. Additionally, to establish protocols to inform the public about how their data is used and to grant them data confidentiality and security per their wishes.

**Objective 2.** To engage European civil society (2 to 3 million persons), especially the young, in constructive, but complicated experiences with religious diversity (with an emphasis on gender).

- **Objective 2.1.** To design eight (8) innovative, publically-appealing, ongoing Internet education courses (duration of 2-3 weeks) that draw Europeans into thinking about and exploring specific cases of religious diversity, cooperation, and conflict.
- **Objective 2.2.** To deploy pioneering 3D video games that place Europeans in complex, scenario-based experiences that teach the costs/benefits of religious diversity, collaboration, and violence.

**Objective 3.** To improve governmental approaches and responses to interreligious relations in Europe by proposing targeted policies and actions.

- **Objective 3.1.** To prepare original behavioral models that describe, characterize, and forecast the perceptions and actions of discrete religious and cultural communities in Europe.
- **Objective 3.2.** To offer local, provincial, and national governments specific policies to encourage interreligious person-to-person and community-to-community socializing, cultural appreciation, economic relations, and political involvement.

## 1.2 Relation to the work programme

*Provoking Pluralism* is a Research and Innovation action project in the topical framework CULT-COOP-05-2017: Religious diversity in Europe - past, present and future. Our approach and our objectives address the work programme because we utilize a systematic process of examining religious differences, provoking civic engagement, and proposing actionable policies. The primary components of our aggressive 2.5 million euro and 42-month project are:

- Fundamental research (examination of archival manuscripts; investigation of political norms and beliefs; study of virtual geographies; sociological and neuro-evaluation of human responses to stress; evaluation of pedagogical methods; and research into gender dynamics);
- Mass Internet education and immersive video games (Massive Open Online Courses and participatory video games focused on cases of classical, medieval, early modern, post-modern, future religious relations and diversity); and



- Public policy recommendations, behavioral models, and forecasting (research into how different religious communities respond to diversity; forecasts of potential events that may cause religious unrest; and targeted strategies and policies to manage to religious diversity). (See chart below.)

*Provoking Pluralism* responds to the work programme by considering a broad historical and geography perspective because we study classical Greece; medieval Spain and early modern France; post-modern Greece, Bulgaria, and France; and the future of Germany and Belgium. By specifically including contemporary Bulgaria in our project, we also can investigate how countries previously behind the Iron Curtain are experiencing religious diversity. Within the context of the breadth of religious diversity, we examine faith relations through the lenses of Catholicism, Protestantism, Sephardic Judaism, Ashkenazi Judaism, Sunni Islam, Shia Islam, and secularism. As we pursue our study of modern refugee flows, we also expect new data about other religious minorities.

### 1.5. ETHICAL ISSUES

*"If your project deals with ethical issues please provide in this section information on how you have dealt with any ethical issues in this period. Also, if you had any requirements from the "Comité de Ética en la Investigación de la UC3M" in their ethical report (informed consents, approvals requested, etc), please inform about any actions carried out to fulfill them."*

## 2. NEXT PROJECT PERIOD: OBJECTIVES, ACTIVITIES AND RESULTS PLANNED

The primary objectives, activities, and results planned for the final year of my project include:

- I will offer the Deciphering Secrets: Toledo MOOC to a new cohort of students/global citizen scholars.
- During fall 2017 through spring 2018, I am developing and launching eight (8) new MOOCs as a series, instead of only one (1) more MOOC, before the conclusion of my fellowship. These new MOOCs will be offered on the coursera.org platform and in conjunction with the University of Colorado System. UC3M is named as a primary collaborator. [This new Deciphering Secrets Specialization Series](#) presents a manuscript-and archive-based approach to historical inquiry of the religiously-complex Spanish Middle Ages. Students will master a toolkit of research methods designed to maximize their use of Internet-based archives and collections, and more importantly, acquire Spanish paleography expertise (how to read, analyze, and interpret older forms of handwriting). We focus on the religious and cultural interaction of Jews, Christians, and Muslims because they speak to the quintessential issues of cooperation, conflict, and co-existence. Students will investigate 11th through 15th century manuscripts held by cathedral and municipal archives in Burgos, Toledo, Plasencia, and Granada. Most importantly, students will acquire valuable paleographic and research expertise through our intensive use of manuscript transcription and interpretation projects. Basic Spanish-language skills are beneficial in this specialization, but not required. The learner will:
  - Demonstrate broad knowledge of the Spanish Middle Ages in relationship to Christian Europe and the Muslim Mediterranean world.
  - Interpret the interaction of Jews, Christians, and Muslims in the medieval Christian cities of Burgos, Toledo, Plasencia, and Granada.

- Critique how historians create research questions to reveal the past using fragmentary primary sources (original manuscripts).
- Appraise manuscripts, museum objects, artifacts, and architecture for cultural and historical meaning.
- Employ research skills that focus on locating, evaluating, and using primary and secondary sources.
- Demonstrate specialized expertise in medieval Spanish paleography, or reading older forms of handwriting, to evaluate original manuscripts. Formulate new scholarly findings on Jewish, Christian, and Muslim interrelations in medieval Spain.

Course Order	Course Name	Course Duration (weeks)	Launch Date
1	Coexistence in Medieval Spain: Jews, Christians, and Muslims	5	October 15, 2017
2	Repositories of Fates: Spanish Archives and Collections	5	November 15, 2017
3	Introductory Medieval Spanish Paleography (11th-13th Centuries)	5	November 15, 2017
4	Intermediate Medieval Spanish Paleography (14th-15th Centuries)	4	December 15, 2017
5	Medieval Toledo: Advanced Historical Study of Jews, Christians and Muslims	4	December 15, 2017
6	Medieval Burgos: Advanced Historical Study of Jews, Christians and Muslims	4	December 15, 2017
7	Medieval Plasencia: Advanced Historical Study of Jews, Christians and Muslims	4	January 15, 2018
8	Medieval Granada: Advanced Historical Study of Jews, Christians and Muslims	4	February 15, 2018

- I will continue development of an electronic database of comparative social, economic, religious, and political history for 15<sup>th</sup> century Burgos, Toledo, Granada, and Plasencia.
- During spring 2018 through summer 2018, I will present my research at one or two international conferences or venues pertaining to late medieval/early modern history and/or digital humanities.
- During spring 2018 through summer 2018, I will author and submit/re-submit at least two articles pertaining to my MOOC research.





THE CARVAJAL-SANTA  
MARÍA FAMILY IN EARLY MODERN SPAIN

# CREATING CONVERSOS

ROGER LOUIS MARTÍNEZ-DÁVILA





# CONEX FELLOWSHIP

## PROJECT REPORT ADDENDUM

**Fellow Name and Surname:** Roger Louis Martínez-Dávila

**Project acronym:** GCS EESSPHAÑA

**Project title:** Global Citizen Scholars: Energizing English and Spanish-Speaking Humanists to Advance Knowledge and Act

**Funding Scheme:** Experienced Professor

**Reporting Period:** 1

**Start date of reporting period:** 1 September 2016

**End date of reporting period:** 19 September 2017

*The periodic report must be submitted by the researcher (CONEX fellow) **within 30 days** following the end of first and second year of the project. This report should be signed by the researcher (CONEX fellow) and mentor*

*Fellow Signature*

*Roger Louis Martínez-Dávila*

*Mentor Signature*

*Jaime Alvar Ezquerro*

## 1.1. ETHICAL ISSUES

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GCS – EESSPHAÑA abided by and followed all of the required ethical guidelines during this second project year.

GCS – EESSPHAÑA involves teaching online courses, known as *Massive Open Online Courses (MOOCs)*, using UC3M's existing partner, *edX* ([www.edx.org](http://www.edx.org)). According to *edX*, "EdX offers online courses that include opportunities for professor-to-student and student-to-student interactivity, individual assessment of a student's work and, for students who demonstrate their mastery of subjects, a certificate of achievement or other acknowledgment." See: <https://www.edx.org/edx-terms-service>.

Presently, *UC3M-edX MOOC* students are currently protected via the *edX's* Privacy Policy, which is posted here: <https://www.edx.org/edx-privacy-policy>. In order for students to enroll and participate in an *edX MOOC*, they must affirmatively consent to the Privacy Policy. If the student does not consent, they cannot enroll or participate in a *MOOC*.

By consenting to the *edx.org* Terms of Service and Privacy Policy, students affirmatively indicate they understand these policies and agree to them.

During the second project year, *GCS – EESSPHAÑA* collected but does not share or distribute any personal student identifying information. The electronic data collected in *MOOCs* includes: full name, student identification number, email address, country of residence, student assignment submissions, and other automatically-collected student demographic-sociological information.

Research involving students' work, such as transcriptions of manuscripts, are anonymized. Student names, student identification numbers, and email addresses are removed and deleted from all transcript records before conducting any analysis.