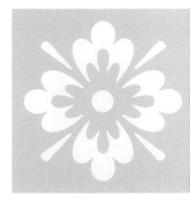
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Aljamas: What impact did <i>aljamas</i> (Muslim communities subject to Christian rule) have on the acculturation of Muslims in Spain?
Aljamas allowed Muslims to retain their own cultural practices by providing barriers to rapid acculturation. (Michael Weber) Aljamas facilitated the acculturation of Muslims; granting concessions to Islamic communities made them less likely to revolt and more susceptible to subtle acculturative forces. (Thomas F. Glick)
The Americas: Was the conquest of the Americas an extension
of the medieval Crusades?
Yes. The crusading mentality was an essential feature of the conquest of the Americas, and the Europeans treated Native
Americans the same way they treated Muslims.
(Thomas F. Glick)
No. The conquest of the Americas was not crusading because there was no concerted effort to attain a specific
religious goal. (Robin Feld)10
Attacks on Jews: What was the main cause of attacks on Jews during the Crusades?
The main motive for attacks on Jews during the Crusades
was economic in nature. (Douglas Kierdorf)
The main cause of attacks on Jews during the Crusades was
apocalyptic expectations on the part of Christians. (Brenda Gardenour)17
Attacks on Jews during the Crusades were prompted by the
desire of the Latin Christian West to eliminate them as
members of a religious rather than a racial group. (Carl Hill)20
Byzantine-Latin Relations: Did poor relations between the
Byzantine Empire and the western Roman Empire contribute to the failure of the Crusades and the ultimate loss of the
Crusader States?
Yes. Byzantine support would have strengthened the crusading
movement and the Crusader States. (Christopher Libertini)25
No. The Byzantine Empire was so weak and ineffective during
the Crusades that it was irrelevant to the western Europeans as either an ally or an enemy. (Carl Hill)
Children's and Shepherds' Crusades: Were the Children's and
Shepherds' Crusades class protests of the poor against
the wealthy?
fueled by the military failures of the European warrior
aristocracy. (Douglas Kierdorf)



apostolic poverty, were more religious than class-conscious
mass movements. (Brenda Gardenour)
Convivencia: Does <i>convivencia</i> (coexistence) describe relationships among Christians and Muslims in Spain
during the Middle Ages?
Yes. A marked degree of mutual tolerance, understanding,
and creative interaction among Muslims, Christians, and even
Jews was a reality. (Michael Weber)
No. Convivencia is an idealistic oversimplification of the
complexities of Christian-Muslim relations in medieval Spain. (Thomas F. Glick)
Crusader States: Did the Crusader States collapse from external
pressure rather than internal weaknesses?
An external force in the form of the Mamluk Sultanate made it
possible finally for Egypt to apply the pressure necessary to
expel the Franks from the region. (Clifford R. Backman)
The Crusader States collapsed because of internal weaknesses
that, though they always existed, became more debilitating in the mid thirteenth century. (Mark T. Abate)
Defining Moment: Does the modern-era conflict between the West
and the Islamic Near East have its roots in the Crusades?
Yes. The Crusades defined relations between Western and
Islamic civilizations in an enduring way that shaped further
conflicts. (Todd Marx) 56
No. Modern relations between the West and the Islamic world
were defined by nineteenth- and twentieth-century forms of imperialism and nationalism, culminating in the formation of the
state of Israel and the Arab response. (Carl Hill)
Disillusionment: Did the failure of Louis IX's military campaigns
in the thirteenth century begin a period of disillusionment
among the Crusaders? 64
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ecclesiastical and secular powers and the challenge that
territorial interests presented to the universal objectives of
the reformed papacy. (Mark T. Abate)
First Crusade: What was the most significant motivational factor in the massive lay response to the First Crusade?
The most significant motive of the participants of the First
Crusade was a quest for the spiritual benefits of
the expedition. (Todd Marx) 98
The most significant factor energizing the First Crusade was
the widespread belief that the apocalypse was beginning: the
world was ending, and possession of Jerusalem was the
essential culmination of prophecy. (Richard Landes)
The most significant motive of the Crusades was religious revenge against those who attacked Christ, his people, and
his patrimony. (Mark T. Abate) 104
Fourth Crusade: Was the Fourth Crusade really a crusade? 107
Yes. Although the Fourth Crusade was diverted, it was
planned and launched by the papacy as a Crusade and
should be considered as such. (Christopher Libertini)108
No. Once the Fourth Crusade was diverted from its
proclaimed objective, it ceased to be a
legitimate crusade. (Todd Marx) 112
Gregory VII: Was Gregory VII the founder of the
crusading movement?
Yes. Gregory VII's plan for an expedition to the Middle East as
well as his approach to holy war against rival Christian powers
marks the beginning of the crusading movement.
(Mark T. Abate)
No. Gregory VII's proposals for holy war were qualitatively
different from crusading. He did not view a Crusade as an
armed pilarimage, and he did not promise any apiritual rewards
armed pilgrimage, and he did not promise any spiritual rewards.
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the Crusader States? 148
Yes. The Crusader States were economically and militarily
sustained by the Italian maritime republics. (Todd Marx)
No. The Italian maritime republics were actually agents of
destabilization that weakened the
Crusader States. (Carl Hill) 153
Military Orders: Did the Islamic ribat (military religious communities)
serve as the model for the Christian Crusaders?
Yes. The <i>ribat</i> served as a stimulus for the concept of
monastic warriors, which was then refashioned and shaped
by Latin Christian culture. (<i>Thomas F. Glick</i>)
No. The rise of the military orders was purely Christian in
origin and was a continuation of the papal reform
movement. (Mark T. Abate)
Military Strategy: Did the Crusaders have a coherent military
strategy for securing the Holy Land?
Yes. The Crusaders developed coherent, dynamic strategies
that shifted emphases and adapted to changing conditions
over time. (Mark T. Abate)
No. The Crusades had no coherent and effective strategy,
which was the reason for their successive failures and the
ultimate loss of the Holy Land. (Christopher Libertini)
Missionary Activity: Was the conversion of non-Christians among
the primary goals of the Crusades? 176
Yes. The conversion of non-Christians was a major goal of the crusading movement, and missionary efforts complemented
military activity. <i>(Carl Hill)</i>
No. Religious conversion was not a high priority for the
Crusaders and was seen by many as an obstacle to
their immediate goals. (<i>Todd Marx</i>)
The Mongols: Would a Latin–Ilkhan Mongol alliance have
strengthened and preserved the Crusader States?
Yes. The combined might of the Latins and the Ilkhan
Mongols would have been sufficient to destroy the Mamluk
Sultanate; furthermore, such an alliance would have allowed
the Crusader States to gain power and expand. (Todd Marx) 183
No. The Ilkhan Mongols were unpredictable allies, and they
did not have the resources to alter the balance of power in the
region significantly. (<i>Mark T. Abate</i>)
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Yes. The Crusades strengthened the papacy by providing it
with a powerful and effective tool for protecting itself from
secular threats and for bolstering its claims of authority.
(Christopher Libertini)
No. The failure to recover the Holy Land weakened the power of the papacy and had a negative impact
on its prestige. (<i>John A. Dempsey</i>)
Peter the Hermit: Did Peter the Hermit initiate the First Crusade? 211
Yes. Peter the Hermit was the principal motivator of the
First Crusade before the papacy asserted its control
over the movement. (John O. Ward)
No. Pope Urban II was the true architect of the
First Crusade. (John A. Dempsey)
Political Crusades: Were the political Crusades against Christians
a later distortion of the original concept of crusading?
Yes. The political Crusades were opportunistic abuses of papal
authority to counter territorial threats and to achieve
hegemony in Europe. (Carl Hill)
No. Crusades against Christians sprang from the same roots
and depended on the same legal superstructure as Crusades
against Muslims. (<i>John A. Dempsey</i>)
Popular Crusades: Were the Popular Crusades legitimately a part of the crusading movement?
Yes. The Popular Crusades were true Crusades because the
participants vowed to defend the Holy Land. (<i>Mark T. Abate</i>) 232
No. The Popular Crusades lacked papal organization
and approval. (<i>Christopher Libertini</i>)
Reconquista: Was the Reconquista really a Christian reconquest
of the Iberian Peninsula?
Yes. The <i>Reconquista</i> was seen as a Christian recovery
Yes. The <i>Reconquista</i> was seen as a Christian recovery of the Iberian Peninsula from Muslim
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