

A-Level History summer engagement work 2022

Exam board and qualification: AQA A LEVEL HISTORY

Unit 1A - The Age of Crusades 1071-1204

Unit 2S - The Making of Modern Britain 1951-2007

Unit 3 - NEA (Non examined assessment) The Wars of the Roses 1399-1499

Task one: Please read through the list of books and wider resources for study list and acquire as recommended.

Books 1A The Age of Crusades 1171-1204:

Buy these textbooks:

- 1) **Must buy:** The Crusades (Enquiring History Series) by Michael Riley and Jamie Byrom

[https://www.amazon.co.uk/Crusades-Enquiring-History-Michael-](https://www.amazon.co.uk/Crusades-Enquiring-History-Michael-Riley/dp/1444144510/ref=sr_1_4?dchild=1&keywords=the+age+of+crusades+a+level&qid=1622103341&sr=8-4)

[Riley/dp/1444144510/ref=sr_1_4?dchild=1&keywords=the+age+of+crusades+a+level&qid=1622103341&sr=8-4](https://www.amazon.co.uk/Crusades-Enquiring-History-Michael-Riley/dp/1444144510/ref=sr_1_4?dchild=1&keywords=the+age+of+crusades+a+level&qid=1622103341&sr=8-4)

We will refer to this book frequently throughout the course as it covers many of the key events in the Crusades course.

- 2) **Recommended:** The Age of the Crusades, c1071-1204: A/AS Level History for AQA by Richard Kerridge

[https://www.amazon.co.uk/Age-Crusades-c1071-1204-](https://www.amazon.co.uk/Age-Crusades-c1071-1204-History/dp/1107587255/ref=sr_1_2?dchild=1&keywords=the+age+of+crusades+a+level&qid=1622103520&sr=8-2)

[History/dp/1107587255/ref=sr_1_2?dchild=1&keywords=the+age+of+crusades+a+level&qid=1622103520&sr=8-2](https://www.amazon.co.uk/Age-Crusades-c1071-1204-History/dp/1107587255/ref=sr_1_2?dchild=1&keywords=the+age+of+crusades+a+level&qid=1622103520&sr=8-2)

*We will refer to this book occasionally throughout the course as it covers many of the key themes and events.. **You can buy this used for much cheaper on Amazon.***

- 3) **Recommended** Revision textbook: Access to History: The Crusades 1071–1204 by Mary Dicken

[https://www.amazon.co.uk/Access-History-1071-1204-Mary-](https://www.amazon.co.uk/Access-History-1071-1204-Mary-Dicken/dp/1510468692/ref=sr_1_3?dchild=1&keywords=aqa+a+level+crusades&qid=1622104291&s=books&sr=1-3)

[Dicken/dp/1510468692/ref=sr_1_3?dchild=1&keywords=aqa+a+level+crusades&qid=1622104291&s=books&sr=1-3](https://www.amazon.co.uk/Access-History-1071-1204-Mary-Dicken/dp/1510468692/ref=sr_1_3?dchild=1&keywords=aqa+a+level+crusades&qid=1622104291&s=books&sr=1-3)

This is a useful textbook that breaks down the key aspects of the course – it was recently released and is very useful for revision and consolidating your knowledge and understanding of the topic as we go along.

Buy yourself a copy of these books for wider reading:

- 1) **Buy:** Asbridge, T, 'The Crusades: The War for the Holy Lands', 2010 (ISBN 978-1-84983-688-3)

<https://www.amazon.co.uk/Crusades-War-Holy-Land/dp/1849836884>

This is one of the best narrative histories of the era you'll be studying. It's great to read at home, stage by stage, as we progress through the course. Although you'll frequently study the topics thematically, Asbridge tells the story (largely) chronologically helping everything to 'fall into place'.

- 2) **Highly recommended:** Jones. D Crusaders: An Epic History of the Wars for the Holy Lands (2020) (ISBN – 1781858896)

https://www.amazon.co.uk/s?k=1781858896+dan+jones&i=stripbooks&ref=nb_sb_noss

This is the most reader friendly and 'enjoyable' read of the Crusading era. It focusses on individuals throughout the period we will study and uses their lives to tap into the history. This will really help to 'bring alive' the topic!

- 3) **Highly recommended:** Jotischky, A, 'Crusading and the Crusader States', 2nd Ed., 2017 (ISBN 978-1-138-80806-5)

[https://www.amazon.co.uk/Crusading-Crusader-States-Recovering-](https://www.amazon.co.uk/Crusading-Crusader-States-Recovering-Past/dp/1138808067/ref=cm_cr_arpd_product_top?ie=UTF8)
[Past/dp/1138808067/ref=cm_cr_arpd_product_top?ie=UTF8](https://www.amazon.co.uk/Crusading-Crusader-States-Recovering-Past/dp/1138808067/ref=cm_cr_arpd_product_top?ie=UTF8)

This is probably the best A-level / undergraduate textbook on the era you'll be studying. In this book, Jotischky doesn't cover the chronology in minute detail. Instead, he focuses on the analysis of the relevant themes and factors and consequences and leaves the narrative up to Asbridge and Phillips (see the Student Drive).

Recommended DVDs/series to watch:

Thomas Asbridge BBC series - The Crusades - Critically acclaimed BBC series on the story of the Crusades – Available to watch on Iplayer or to purchase on Amazon - https://www.amazon.co.uk/Crusades-Critically-acclaimed-BBC-story/dp/B07D8D5XHG/ref=sr_1_8?dchild=1&keywords=bbc+thomas+asbridge+the+crusades&qid=1622111994&sr=8-8

The Crescent and the Cross TV series – available as part one and two on YouTube -

https://www.youtube.com/watch?v=eZP7Qv_9jI8 (Also available to purchase)

Film – The Kingdom of Heaven starring Orlando Bloom – To get you in the mood! Available in most HMVs/CEX or amazon

Books 2S The Making of Modern Britain 1951-2007

Textbooks:

- 1) **Must buy:** Oxford AQA History for A Level: The Making of Modern Britain 1951-2007 (Oxford A Level History for AQA)
https://www.amazon.co.uk/Oxford-AQA-History-Level-1951-2007/dp/0198354649/ref=sr_1_1?crid=4KTV0CKGAVCG&dchild=1&keywords=the+making+of+modern+britain+1951-2007&qid=1590145774&srefix=the+making+of+modern+britain+%2Caps%2C173&sr=8-1
- 2) **Recommended:** Oxford AQA History for A Level: The Making of Modern Britain 1951-2007 Revision Guide: With all you need to know for your 2021 assessments
https://www.amazon.co.uk/Oxford-AQA-History-Level-1951-2007/dp/019842146X/ref=sr_1_10?dchild=1&keywords=the+making+of+modern+britain&qid=1622111434&sr=8-10
- 3) **Recommended** Access to History: Making of Modern Britain 1951-2007
https://www.amazon.co.uk/Access-History-Britain-1951-2007-Second/dp/1471839095/ref=sr_1_4?dchild=1&keywords=access+to+history+making+of+modern+britain&qid=1622114370&sr=8-4

Books for wider reading:

- 1) **Buy:** Andrew Marr – A History of Modern Britain (ISBN-13 : 978-1509839667) **Not the Making of Modern Britain – be careful here! Also available as an audiobook.**

https://www.amazon.co.uk/History-Modern-Britain-Andrew-Marr/dp/1509839666/ref=pd_bxgy_img_2/259-1677514-3102264?encoding=UTF8&pd_rd_i=1509839666&pd_rd_r=ec1cd1de-7500-4d78-9a08-b008780f077e&pd_rd_w=DocJf&pd_rd_wg=y40Wk&pf_rd_p=e5130b5a-1765-4699-bcba-dfad57398256&pf_rd_r=8RSKGX9EHFFD84AF32CF&pvc=1&refRID=8RSKGX9EHFFD84AF32CF

- 2) **Highly recommended:** Andrew Marr – Elizabethans
https://www.amazon.co.uk/Elizabethans-hosted-Andrew-Modern-Britain/dp/0008298408/ref=sr_1_1?dchild=1&keywords=new+elizabethans+andrew+marr&qid=1622114455&sr=8-1

Recommended DVDs/series to watch:

Andrew Marr – A History of Modern Britain - <https://www.bbc.co.uk/iplayer/episodes/b007xcfc/andrew-marrs-history-of-modern-britain>

Andrew Marr – Elizabethans - <https://www.bbc.co.uk/programmes/p07xsjrz>

Books for the Wars of the Roses coursework:

- 1) Jones. D *The Wars of the Roses* (ISBN-13 : 978-0143127888)

https://www.amazon.co.uk/Wars-Roses-Fall-Plantagenets-Tudors/dp/0143127888/ref=sr_1_2?dchild=1&keywords=wars+of+the+roses+dn+jones&qid=1590145841&sr=8-2

Recommended to watch:

- 1) **Four-part series on the Wars of the Roses: Britain's Bloody Crown -**
https://www.youtube.com/watch?v=SB_OThWd-eA&t=242s

Wider resources to consider browsing:

The Age of Crusades:

Youtube: Real Crusade History-<https://www.youtube.com/user/RealCrusadeHistory>

Websites: <https://erenow.net/postclassical/crusades/#G>

Podcast: <https://crusadespod.com/>

Making of Modern Britain:

Useful timeline of events: http://www.bbc.co.uk/history/british/timeline/present_timeline_noflash.shtml

Other

History Rocks Podcast – advice about essay writing and what is expected of you.

A useful website for finding articles about all three of your units of study -

<https://www.historytoday.com/archive/britain-1950>

Tasks to complete over summer for 1A – The Age of Crusades:

1) Task one: Read ‘Introduction: The World of the Crusades’ in Asbridge’s ‘The Crusades’ and make your own notes on your way through it. This will prove to be invaluable grounding once your studies commence in earnest in September. Copies are available in the school library if yours hasn’t arrived yet. Type up and hand in first lesson in September.

2) Task two: Read through and write up your thoughts after reading the article by Thomas Madden which you can find attached at the end of this document

How wrong are many mainstream Western attitudes towards the Crusades? Why?

How wrong are many mainstream Muslim attitudes towards the Crusades? Why?

Why do you think it is important to study the Crusades today?

You should hand in your typed response (one side of A4) on your first lesson with Mr Eardley.

3) Task three – Watch the first episode of the Thomas Asbridge documentary you can buy the DVD or watch at [The Crusades: Holy War \(1 of 3\) - video Dailymotion](#) Make notes on this and hand in your first lesson.

4) Optional - Task three: Read the Jotischky chapter ('Problems in Crusades Historiography') and answer the following: Copies available in the school library if yours hasn’t arrived yet. Type up and hand in first lesson in September.

Did the notion of a ‘crusade’ begin with a big bang moment in 1095? (p2)

Why is it wrong to view the Crusades as a long-running war between the Christian world and the Islamic world? (p2-3)

Why does Jotischky feel it is important to study the Crusades now? (p4-5)

BIG QUESTION FOR DISCUSSION IN SEPTEMBER: Summarise briefly why it is so hard to define exactly what a ‘crusade’ was. (p7-10)

How do ‘popularists’ like Alphandéry and Dupront view the First Crusade? (p10)

How do ‘generalists’ like Erdmann and Tyerman view the First Crusade? (p10)

How do ‘traditionalists’ like Mayer and Richard view crusading to the Holy Land? (p10)

How do ‘pluralists’ like Riley-Smith and Siberry view crusading? (p10)

5) Optional – (But recommended) – Watch the film Kingdom of Heaven directed by Ridley Scott starring Orlando Bloom – This will help give you a feel of the topic we will be studying in September!

Tasks to complete for 2S The Making of Modern Britain:

Task one: Carry out wider research to answer the following: Write up your answers:

- ✓ Which political party won the election after WWII?
- ✓ What was so significant about Clement Attlee?
Handy Hint! Think about his achievements as prime minister.
- ✓ Who was William Beveridge and what were his ‘five evils’?
 - **As a bit of a challenge – what did he do to try and resolve these ‘evils’?**
- ✓ What was created under Attlee’s leadership? What were the reasons for its creation?
- ✓ What party and under whose leadership won the election in 1951?

Task two: Research the time period: 1951-64: Find out about the following:

- Prime ministers – success/failures.
- Make a profile for Winston Churchill, Harold Macmillan, Anthony Eden, Alec Douglas-Home, Harold Wilson
- Which political party dominated politics during this time period?

- Stretch & Challenge – why did the economic circumstances contribute to this political dominance?

Task three: Read the prologue to Andrew Marr's 'A History of Modern Britain' and as you go through write up your thoughts. This will give you a good understanding of post war Britain ready to start in September.

Tasks to complete for the NEA – The Wars of the Roses

Carry out research and create a profile for the following individuals in the conflict - what role did they play? Aim to write a paragraph for each individual.

RICHARD III

HENRY TUDOR

HENRY VI

EDWARD IV

ELIZABETH WOODVILLE

MARGARET OF ANJOU

You will be expected to hand in your completed tasks in the first lesson back in September after the summer holiday. Please make sure to spread this out and don't leave it all until the week before we return! Organisation and time management are both vital skills for A level study!

A quick note:

It is vital that you complete this work as it has a number of purposes:

1) It will get you used to some of the key words, themes, places and concepts before you actually start the course which will mean you won't feel lost when we dive straight in come September. Whilst doing this reading, you will encounter words and ideas you've never grappled with before; look them up. You will meet characters you've never heard of; look them up. You'll discover places you didn't know existed; look them up. The more prepared you are for September, the more confident you'll feel exploring these distant, fascinating worlds.

2) It will get you used to reading proper, academic texts in your own time, thinking deeply about what you're reading and making organised, focussed notes from them. This is a skill you need to develop and develop quickly. You will be doing an extensive amount of reading in your free time. Start getting used to it now.

3) It will demonstrate to me who's serious about their A-level History course, who can organise and motivate themselves and who can meet deadlines.

One final point. It is not necessarily your teachers than get you an A* in A-level History. Only you can do that. We can provide you with the teaching, the advice, the support, the skills and the further reading to make an A* a genuinely viable target ... but only you can take full advantage of these opportunities and only you can do the work required. If the thought of attending every lesson without fail, of copying up all notes from any lesson inadvertently missed, of reading regularly and extensively around the topics you're studying in your own free time, or coming to see us during breaks and lunchtimes to talk through your thoughts on what you've been learning, of re-writing essays because you want to improve your mark, of watching documentaries and listening to podcasts to broaden your understanding and so much more all sounds a bit much for you ... then perhaps you need to re-think your choices. History A-level is fascinating, engaging, inspiring and rewarding. You'll tackle issues and events that have fundamentally shaped our continent (Crusades) and our country (Making of Modern Britain and the Wars of the Roses) and thereby gain a unique understanding of, and perspective on, our own modern values and our own modern world. But it's also challenging and demanding. Choose it because you want to test yourself, because you want to push your learning and your work ethic to new limits ... not because you 'don't know what else to do'.

If you have any questions (either about the tasks set, the books to buy, or about the course in general), email j.eardley@allhallows.org.uk who will gladly answer any queries.

Have yourselves a fantastic summer! And I look forward to seeing you all in September.

INVENTING THE CRUSADES

Thomas F. Madden

June 2009

'The Crusades, Christianity, and Islam'

by Jonathan Riley-Smith

Columbia University Press, 136 pages, \$24.50



Within a month of the attacks of September 11, 2001, former president Bill Clinton gave a speech to the students of Georgetown University. As the world tried to make sense of the senseless, Clinton offered his own explanation: “Those of us who come from various European lineages are not blameless,” he declared. “Indeed, in the First Crusade, when the Christian soldiers took Jerusalem, they first burned a synagogue with three hundred Jews in it, and proceeded to kill every woman and child who was Muslim on the Temple Mount. The contemporaneous descriptions of the event describe soldiers walking on the Temple Mount, a holy place to Christians, with blood running up to their knees.

“I can tell you that that story is still being told today in the Middle East, and we are still paying for it,” he concluded, and there is good reason to believe he was right. **Osama bin Laden and other Islamists regularly refer to Americans as “Crusaders”**. Indeed, bin Laden directed his fatwa authorizing the September 11 attacks against the “Crusaders and Jews.” He later preached that “for the first time the Crusaders have managed to achieve their historic ambitions and dreams against our Islamic umma, gaining control over Islamic holy places and Holy Sanctuaries. . . . Their defeat in Iraq will mean defeat in all their wars and a beginning of the receding of their Zionist–Crusader tide against us.”



Most people in the West do not believe that they have been prosecuting a continuous Crusade against Islam since the Middle Ages. But most do believe that the Crusades started the problems that plague and endanger us today. Westerners in general (and Catholics in particular) find the Crusades a deeply embarrassing episode in their history. As the Ridley Scott movie 'Kingdom of Heaven' graphically proclaimed, the Crusades were unprovoked campaigns of intolerance preached by deranged churchmen and fought by religious zealots against a sophisticated and peaceful Muslim world. According to the Hollywood version, the blind violence of the Crusades gave birth to jihad, as the Muslims fought to defend themselves and their world. And for what? The city of Jerusalem, which was both "nothing and everything," a place filled with religion that "drives men mad."

On September 11, 2001, there were only a few professional historians of the Crusades in America. I was the one who was not retired. As a result, my phone began ringing and didn't stop for years. In the hundreds of interviews I have given since that terrible day, the most common question has been, "How did the Crusades lead to the terrorist attacks against the West today?" I always answered: **"They did not. The Crusades were a medieval phenomenon with no connection to modern Islamist terrorism."**

That answer has never gone over well. It seems counterintuitive. If the West sent Crusaders to attack Muslims throughout the Middle Ages, haven't they a right to be upset? If the Crusades spawned anti-Western jihads, isn't it reasonable to see them as the root cause of the current jihads? **The answer is no, but to understand it requires more than the scant minutes journalists are usually willing to spare. It requires a grasp not only of the Crusades but of the ways those wars have been exploited and distorted for modern agendas.**

That answer is now contained in a book, 'The Crusades, Christianity, and Islam', written by the most distinguished historian of the Crusades, the Cambridge University scholar Jonathan Riley-Smith. A transcription of the Bampton Lectures he delivered in October 2007 at Columbia University, it is a thin book, brimming with insights, approachable by anyone interested in the subject.



It is generally thought that Christians attacked Muslims without provocation to seize their lands and forcibly convert them. The Crusaders were Europe's lacklands and ne'er-do-wells, who marched against the infidels out of blind zealotry and a desire for booty and land. As such, the Crusades betrayed Christianity itself. They transformed "turn the other cheek" into "kill them all; God will know his own."

Every word of this is wrong. Historians of the Crusades have long known that it is wrong, but they find it extraordinarily difficult to be heard across a chasm of entrenched preconceptions. For on the other side is, as Riley-Smith puts it, "nearly everyone else, from leading churchmen and scholars in other fields to the general public." There is the great Sir Steven Runciman, whose three-volume History of the Crusades is still a brisk seller for Cambridge University Press a half century after its release. It was Runciman who called the Crusades "a long act of intolerance in the name of God, which is a sin against the Holy Ghost." The pity of it is that Runciman and the other popular writers simply write better stories than the professional historians.

So we continue to write our scholarly books and articles, learning more and more about the Crusades but scarcely able to be heard. And when we are heard, we are dismissed as daft. **I once asked Riley-Smith if he believed popular perceptions of the Crusades would ever be changed by modern scholarship. "I've just about given up hope," he answered.** In his new book he notes that in the last thirty years historians have begun to reject "the long-held belief that it [the Crusade movement] was defined solely by its theatres of operation in the Levant and its hostility toward Islam—with the consequence that in their eyes the Muslims move slightly off centre stage—and many of them have begun to face up to the ideas and motivation of the Crusaders. The more they do so the more they find themselves *contra mundum* or, at least, *contra mundum Christianum*."

One of the most profound misconceptions about the Crusades is that they represented a perversion of a religion whose founder preached meekness, love of enemies, and non-resistance. Riley-Smith reminds his reader that on the matter of violence Christ was not as clear as pacifists like to think. He praised the faith of the Roman centurion but did not condemn his profession. At the Last Supper he told his disciples, "Let him who has no sword sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me, And he was reckoned with transgressors."

St. Paul said of secular authorities, "He does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer." Several centuries later, St. Augustine articulated a Christian approach to 'just war', one in which legitimate authorities could use violence to halt or avert a greater evil. It must be a defensive war, in reaction to an act of aggression. For Christians, therefore, violence was ethically neutral, since it could be employed either for evil or against it. As Riley-Smith notes, the concept that violence is intrinsically evil belongs solely to the modern world. It is not Christian.



All the Crusades met the criteria of ‘just wars’. They came about in reaction to attacks against Christians or their Church. The First Crusade was called in 1095 in response to the recent Turkish conquest of Christian Asia Minor, as well as the much earlier Arab conquest of the Christian-held Holy Land. The second was called in response to the Muslim conquest of Edessa in 1144. The third was called in response to the Muslim conquest of Jerusalem and most other Christian lands in the Levant in 1187.

In each case, the faithful went to war to defend Christians, to punish the attackers, and to right terrible wrongs. As Riley-Smith has written elsewhere, **crusading was seen as an act of love**—specifically the love of God and the love of neighbour. By pushing back Muslim aggression and restoring Eastern Christianity, the Crusaders were—at great peril to themselves—imitating the Good Samaritan. Or, as Innocent II told the Knights Templar, “You carry out in deeds the words of the gospel, ‘Greater love has no man than this, that a man lay down his life for his friends.’”



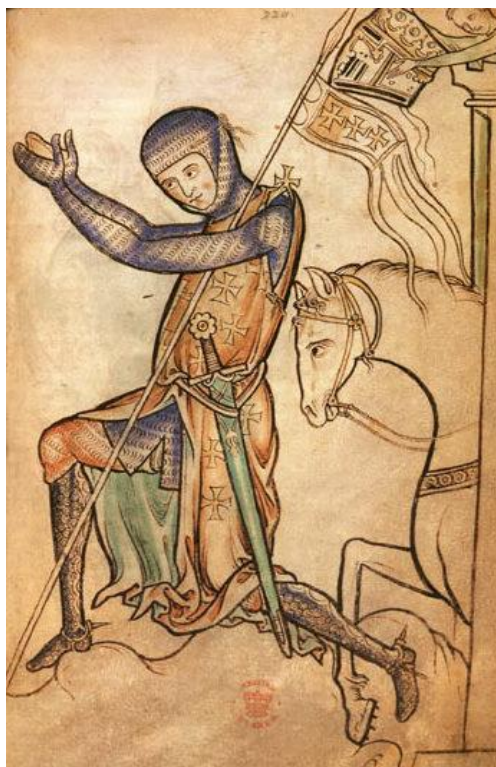
But the Crusades were not just wars. They were ‘holy wars’, and that is what made them different from what came before. They were made holy not by their target but by the Crusaders’ sacrifice. **The Crusade was a pilgrimage and thereby an act of penance.** When Urban II called the First Crusade in 1095, he created a model that would be followed for centuries. Crusaders who undertook that burden with right intention and after confessing their sins would receive a plenary indulgence. The indulgence was a recognition that they undertook these sacrifices for Christ, who was crucified again in the tribulations of his people.

And the sacrifices were extraordinary. As Riley-Smith writes in this book and his earlier 'The First Crusaders', the cost of crusading was staggering. Without financial assistance, only the wealthy could afford to embark on a Crusade. Many noble families impoverished themselves by crusading.

Historians have long known that **the image of the Crusader as an adventurer seeking his fortune is exactly backward.** The vast majority of Crusaders returned home as soon as they had fulfilled their vow. What little booty they could acquire was more than spent on the journey itself. One is hard pressed to name a single returning Crusader who broke even, let alone made a profit on the journey. And those who returned were the lucky ones. As Riley-Smith explains, recent studies show that around one-third of knights and nobility died on crusade. The death rates for lower classes were even higher.

One can never understand the Crusades without understanding their penitential character. It was the indulgence that led thousands of men to take on a burden that would certainly cost them dearly. The secular nobility of medieval Europe was a warrior aristocracy. They made their living by the sword. We know from their wills and charters that they were deeply aware of their own sinfulness and anxious over the state of their souls. A Crusade provided a way for them to serve God and to do penance for their sins. It allowed them to use their weapons as a means of their salvation rather than of their damnation.

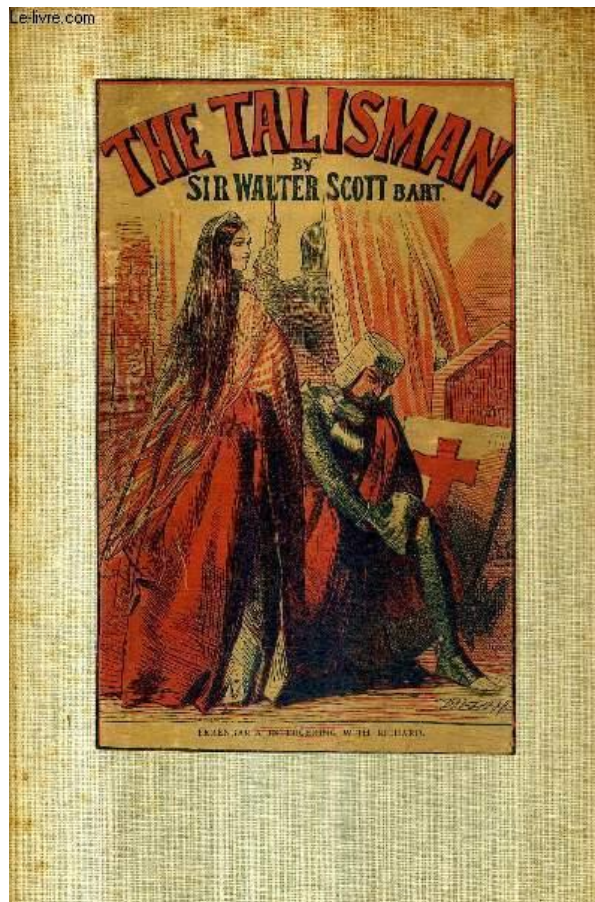
Of course it was difficult, but that is what penance is supposed to be. As Urban and later Crusade preachers reminded them, Christ Himself had said, "If any man would come after me, let him deny himself and take up his cross and follow me." As one Crusade preacher wrote, "Those who take the cross deny, that is to say renounce, themselves by exposing themselves to mortal danger, leaving behind their loved ones, using up their goods, carrying their cross, so that afterward they may be carried to heaven by the cross." The Crusader sewed a cloth cross to his garment to signify his penitential burden and his hope.



Take away penitence and the Crusades cannot be explained. Yet in the seventeenth and eighteenth centuries Protestants and then Enlightenment thinkers rejected the idea of temporal penalties due to sin—along with indulgences, purgatory, and the papacy. How then did they explain the Crusades? Why else would thousands of men march thousands of miles deep into enemy territory, if not for something precious? The first explanation was that they were fooled by the Antichrist: The Catholic Church had convinced the simple that their salvation lay in fighting its battles. Later, with the advent of liberalism, critics assumed that the Crusaders must have had economic motives. They were seeking wealth and simply used religion as a cover for their worldly desires.

President Clinton is not alone in thinking that the Muslim world is still brooding over the crimes of the Crusaders. It is commonly thought—even by Muslims—that the effects and memory of that trauma have been with the Islamic world since it was first inflicted in the eleventh century. As Riley-Smith explains, however, **the Muslim memory of the Crusades is of very recent vintage**. Carole Hillenbrand first uncovered this fact in her groundbreaking book 'The Crusades: Islamic Perspectives'. The truth is that medieval Muslims came to realize that the Crusades were religious but had little interest in them. When, in 1291, Muslim armies removed the last vestiges of the Crusader Kingdom from Palestine, **the Crusades largely dropped out of Muslim memory**.

In Europe, however, the Crusades were a well-remembered formative episode. Europeans, who had bound the Crusades to imperialism, brought the story to the Middle East during the nineteenth century and reintroduced it to the Muslims. Stripping the Crusades of their original purpose, **they portrayed the Crusades as Europe's first colonial venture**—the first attempt of the West to bring civilization to the backward Muslim East.



Riley-Smith describes the profound effect that Sir Walter Scott's novel 'The Talisman' had on European and therefore Middle Eastern opinion of the Crusades. Crusaders such as Richard the Lionhearted were portrayed as boorish, brutal, and childish, while Muslims, particularly Saladin, were tolerant and enlightened gentlemen of the nineteenth century. With the collapse of Ottoman power and the rise of Arab nationalism at the end of the nineteenth century, **Muslims bound together these two strands of Crusade narrative and created a new memory in which the Crusades were only the first part of Europe's assault on Islam**—an assault that continued through the modern imperialism of European powers. Europeans reintroduced Saladin, who had been nearly forgotten in the Middle East, and Arab nationalists then cleansed him of his Kurdish ethnicity to create a new anti-Western hero. We saw the result during the run-up to the Iraq War, when Saddam Hussein portrayed himself as a new Saladin who would expel the new Crusaders.

Arab nationalists made good use of the new story of the Crusades during their struggles for independence. Their enemies, the Islamists, then took over the same tool. Osama bin Laden is only the most recent Islamist to **adopt this useful myth to characterize the actions of the West as a continual Crusade against Islam**.

That is the Crusades' only connection with modern Islamist terrorism. And yet, so ingrained is this notion that the Crusades began the modern European assault on Islam that many moderate Muslims still believe it. Riley-Smith recounts: "I recently refused to take part in a television series, produced by an intelligent and well-educated Egyptian woman, for whom a continuing Western crusade was an article of faith. Having less to do with historical reality than with reactions to imperialism, the nationalist and **Islamist interpretations of crusade history help many people, moderates as well as extremists, to place the exploitation they believe they have suffered in a historical context and to satisfy their feelings of both superiority and humiliation.**"



In the Middle East, as in the West, we are left with the gaping chasm between myth and reality. Crusade historians sometimes try to yell across it but usually just talk to each other, while the leading churchmen, the scholars in other fields, and the general public hold to a caricature of the Crusades created by a pox of modern ideologies. If that chasm is ever to be bridged, it will be with well-written and powerful books such as this.

Thomas F. Madden is chair of the department of history at Saint Louis University. He is author of 'The New Concise History of the Crusades' and, most recently, 'Empires of Trust: How Rome Built—and America Is Building—a New World'.