



# Los Judf Os

**Isidro González García**



## Los Judf Os:

*Historia de los judíos* Vicente Risco,2005      *Los judíos en Honduras* Jorge Alberto Amaya Banegas,2000      Historia del antiguo y nuevo testamento y de los judios Augustin Calmet (O.S.B.),1806      Los judíos de Valencia Salvador Aldana Fernández,2007      *Los judíos en España* Joseph Pérez,2005 La cultura sefard siempre ha despertado gran inter s m s all de la historiograf a especializada Tras la expulsi n en 1492 y durante siglos los jud os desterrados prolongaron su relaci n con Espa a a trav s de numerosas manifestaciones en las que se citan sin soluci n de continuidad el resentimiento la idealizaci n y la nostalgia El caso quiz s no tenga parang n en la historia raras veces una comunidad expulsada ha mantenido semejante fidelidad a sus or genes Incluso en las peores horas del siglo XX volvieron su vista a la tierra que a n contemplaban como refugio Espa a donde tal vez no pueda hablarse de racismo antisemita pero s de antijuda smo      **Los judíos en la España antigua** L. García Iglesias,1978      **Los judíos en México** Corinne Azen Krause,Ariela Katz de Gugenheim,1987 Mexican antisemitism began with the Inquisition but increased during the economic depression in 1926 During this crisis the press instigated a campaign to stop Jewish immigration The first public demonstration of antisemitism took place in 1931 with the expulsion of Jewish traders in the market in Puebla The 1930s saw a rise in Nazi propaganda and antisemitic organizations

*Historia crítica de los judíos: Desde la antigüedad hasta la Revolución de 1848* Alfredo Bauer,2007      El retorno de los judíos Isidro González García,1991 New contacts between Spain and Jewish communities especially Sephardic were established during the Moroccan campaign 1859 60 and through diplomatic activity in the Ottoman Empire and Russia at the time of the pogroms 1881 82 starting a public debate on the possibility of a return of the Jews to Spain The Sagasta government and the liberals wanted to capitalize on the Jewish issue in order to forge an image of openness and Europeanism and to attract Jewish capital The conservative opposition while recognizing the Jewish contribution to Spanish culture and condemning antisemitism rejected the idea of the return and used the Jewish issue against the liberals The monarchists and Catholic extremists held antisemitic attitudes e g anti Dreyfus and called for the reintroduction of the Inquisition e g in newspapers such as *El Siglo Futuro* and *La Cruz* Pp 243 311 contain newspaper articles on the subject

**Los judíos en la España moderna y contemporánea** Julio Caro Baroja,1978-01-01 He aqu un libro de Historia social que trata de un tema poco propicio para alegrar el esp ritu el de la oposici n del juda smo y cristianismo como religiones representativas de dos sociedades en una poca de la Historia peninsular Una de estas sociedades la cristiana dispone del monopolio del poder pol tico y pone en marcha una m quina represiva implacable el hondo drama a que da lugar tal represi n por una especie de ley hist rica de fatales resultados se repetir luego m s modernamente en el espacio y en el tiempo La otra la sociedad jud a transformada previamente en una colectividad de conversos se ve perseguida hasta la extinci n al tiempo que como cuerpo social provocar una gran preocupaci n a sus coet neos espa oles de todas las regiones Con Los jud os en la Espa a Moderna y Contempor nea Julio Caro Baroja contribuye decisivamente al esclarecimiento del criptojudasmo

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