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When writing about history, historians use maps, tables, graphs, and visuals to help their readers understand the past. What follows is an explanation of how to use the historian’s tools that are contained in this book.

**READING THE TEXTBOOK**

**Text**

Whether it is a biography or an article, or a survey of European history such as this textbook, the text is the historian’s basic tool for discussing the past. Historians write about the past using narration and analysis. Narration is the story line of history. It describes what happened in the past, who did it, and where and when it occurred. Narration is also used to describe how people in the past lived, how they passed their daily lives and even, when the historical evidence makes it possible for us to know, what they thought, felt, feared, or desired. Using analysis, historians explain why they think events in the past happened the way they did and offer an explanation for the story of history.

**Maps**

Maps are important historical tools. They show how geography has affected history and concisely summarize complex relationships and events. Knowing how to read and interpret a map is important to understanding history. Map 13–1 shows the first three major wars of Louis XIV. It has three features to help you read it: a caption, a legend, and a scale. The caption explains the historical significance of the map: Between 1667 and 1697 Louis XIV engaged in three wars that resulted in territorial changes in Europe. The legend appears in the top left corner of the map. It provides a key to what the colors of the different territorial changes were after each war. The solid red line represents the French boundary in 1648 before the start of the first of the three wars. Cities are marked with a dot. Using the legend, the reader can see what territory became part of France and Spain at the conclusion of each war by the colors used. The scale tells us how to estimate the distance between points on the map easily. Some maps also show the topography of the region—its mountains, rivers, and lakes. This helps us understand how geography influenced history.
Map Explorations

Many of the maps in each chapter are provided in a useful interactive version on the text’s MyHistoryLab website (www.myhistorylab.com). These maps are easily identified by a bar along the top of the map as in Map 13–1. The interactive versions help to focus on the main information in the map and are an excellent resource for strengthening map reading and comprehension skills.

Visuals

Visual images embedded throughout the text provide as much insight into European history as the written word. Within photographs and pieces of fine art lies emotional and historical meaning. Captions provide valuable information, such as in the following example. When studying the image, consider questions such as: “Who are these people?” “How were they feeling?” “What event motivated this photograph or painting?” and “What can be learned from the backdrop surrounding the focal point?” Such analysis allows for a fuller understanding of the people of the West.

Primary Source Documents

Like maps and visuals, primary source documents are essential to the study of history. In each chapter, there are three to four primary sources that illuminate the time, events, or people being discussed in the chapter. The questions that are included with the documents provide an opportunity to learn to analyze and think critically about what these sources tell us about the past.

Study Aids

An outline, a list of key topics, and an introduction are included at the beginning of each chapter. Together these features provide a succinct overview of each chapter and a road map for study and review.
Chronologies follow each major section in a chapter, listing significant events and their dates.

**SPECIAL FEATURES**

“A Closer Look”

In this special feature one illustration per chapter is examined and analyzed using leader lines to point out important and historically significant details. These examples serve as a guide to analyzing and interpreting visual sources to more fully understand the Western heritage. An interactive feature of this type is available on the MyHistoryLab web site: [www.myhistorylab.com](http://www.myhistorylab.com)

**USING THE WESTERN HERITAGE, SINCE 1300**

**Glossary**

Significant historical terms are listed alphabetically and defined in a glossary at the end of the book.

**Glossary**

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<tr>
<th>Term</th>
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<td>abolition</td>
<td>The act of ending something.</td>
</tr>
<tr>
<td>apartheid</td>
<td>A system of racial segregation and discrimination that was practiced in South Africa.</td>
</tr>
<tr>
<td>Ancient Greece</td>
<td>The period of Greek history that lasted from about 1000 B.C.E. to 146 B.C.E.</td>
</tr>
<tr>
<td>Anschluss</td>
<td>The annexation of one country by another.</td>
</tr>
<tr>
<td>apartheid</td>
<td>A system of racial segregation and discrimination that was practiced in South Africa.</td>
</tr>
<tr>
<td>autobiography</td>
<td>An account of a person’s life written by the person who lived it.</td>
</tr>
<tr>
<td>baroque</td>
<td>A style of art and architecture that flourished in Europe from the late 16th century to the early 18th century.</td>
</tr>
<tr>
<td>Belgium</td>
<td>A country in Western Europe that gained independence from the Netherlands in 1830.</td>
</tr>
<tr>
<td>Bengal</td>
<td>A region in India that was a major trading center in the 18th century.</td>
</tr>
<tr>
<td>Berlin</td>
<td>The capital city of Germany.</td>
</tr>
<tr>
<td>biotechnology</td>
<td>The use of biological processes to create products or perform services.</td>
</tr>
<tr>
<td>California</td>
<td>A state in the western United States.</td>
</tr>
<tr>
<td>Canadian Confederation</td>
<td>The political union of Canada, Nova Scotia, New Brunswick, and the United Provinces of Canada East and Canada West, established in 1867.</td>
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<tr>
<td>capitalism</td>
<td>An economic system in which private individuals or businesses own and control the means of production and in which the production of goods and services is determined by supply and demand.</td>
</tr>
<tr>
<td>Christianity</td>
<td>A religion founded by Jesus Christ that is based on the teachings of the Bible.</td>
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<tr>
<td>democracy</td>
<td>A form of government in which the people have the power to choose their leaders.</td>
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<tr>
<td>dictatorship</td>
<td>A form of government in which one person or a small group holds absolute power.</td>
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<tr>
<td>diplomacy</td>
<td>The practice of conducting foreign relations.</td>
</tr>
<tr>
<td>divorce</td>
<td>The legal dissolution of a marriage.</td>
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<tr>
<td>dropdown menu</td>
<td>A list of options that appears when the user clicks on a button or other interactive element.</td>
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<td>dynasty</td>
<td>A family that holds power over a nation or region.</td>
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<td>Eastern Europe</td>
<td>The region of Europe east of the Bosphorus and the Black Sea, including countries such as Russia, Ukraine, and Poland.</td>
</tr>
<tr>
<td>England</td>
<td>A country in Western Europe that is part of the United Kingdom.</td>
</tr>
<tr>
<td>empire</td>
<td>A large political entity that is controlled by a central government.</td>
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<td>Enlightenment</td>
<td>A philosophical movement that emphasized reason and individual liberty.</td>
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<td>European Union</td>
<td>An organization that promotes cooperation among European countries.</td>
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<td>fascism</td>
<td>A political and ideological movement that seeks to建立 a strong and centralized government.</td>
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<td>A system of landholding in which nobles held land from a king in exchange for military service and other duties.</td>
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<td>feudal society</td>
<td>A society in which land is held by noble families.</td>
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<tr>
<td>feudalism</td>
<td>A system of landholding in which nobles held land from a king in exchange for military service and other duties.</td>
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<tr>
<td>feudal society</td>
<td>A society in which land is held by noble families.</td>
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**“Encountering the Past”**

Each chapter includes an essay on a significant issue of everyday life or popular culture. These essays explore a variety of subjects, including gladiatorial bouts and medieval games, smoking in early modern Europe, and the politics of rock music in the late twentieth century. Thirty essays, each of which includes an illustration and study questions, expand The Western Heritage’s rich coverage of social and cultural history.
THE ARRIVAL OF PENNY POSTAGE

The arrival of the penny post marks a significant moment in the development of postal systems and communication. In 1840, the British government introduced the world's first adhesive postage stamp, the Penny Black. This innovation marked the end of the need to pay for postage on an item-by-item basis and allowed for the development of modern postal systems. The Penny Black stamp bore only the words POSTAGE ONE PENNY. 

The use of postage stamps revolutionized the way letters and packages were mailed. Before the Penny Black, postage was charged according to weight and size, which was a cumbersome and expensive process. With the introduction of the Penny Black, postage was charged by the weight of the letter, and this made it possible to send a letter for a single flat fee, regardless of distance.

The Penny Black led to a massive increase in the volume of British mail. The volume of letters sent in 1839 was 10 million. By 1840, it had increased to 12 million. The penny post made it possible for anyone, regardless of their financial status, to send letters and packages inexpensively. This led to a tremendous increase in the volume of mail sent, which had a significant impact on the growth of the postal service and the economy as a whole.

The penny post also had significant social and economic effects. It led to a rise in the number of people who could afford to correspond with each other, which helped to foster the development of a national and international society. It also had a significant impact on the economy, as it made it possible for small businesses to communicate with each other and to send goods and services across the country.

Other countries soon followed Britain's lead in introducing the penny post. In France, the first adhesive stamp was introduced in 1849. In the United States, the first adhesive stamp was introduced in 1851. The penny post was a key factor in the development of modern postal systems and had a significant impact on the way people communicated with each other.

QUESTIONS
1. How did the Penny Black stamp change the way letters were sent? 
2. What were the economic implications of the Penny Black stamp? 
3. How did the Penny Black stamp affect the growth of the postal service?

Encountering the Past

“Compare and Connect”

This engaging feature juxtaposes two or more documents in which an important question is debated or a comparison between a document and an illustration is presented. Each feature contains three to five questions on each of the documents, one of which asks students to make connections between and among the viewpoints presented in the feature. These features are intended to encourage debate of different points of view in class, to enhance reading skills, to focus on evaluating differing viewpoints, and to analyze documentary and visual evidence. An interactive version of this feature is available on the MyHistoryLab website (www.myhistorylab.com).

“The West & The World”

This feature, found at the end of each part, focuses on four subjects that compare Western institutions with those in other parts of the world or discuss how developments in the West have influenced other cultures.
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WHAT IS THE WESTERN HERITAGE?

This book invites students and instructors to explore the Western Heritage. What is that heritage? The Western Heritage emerges from an evolved and evolving story of human actions and interactions, peaceful and violent, that arose in the eastern Mediterranean, then spread across the western Mediterranean into northern Europe, and eventually to the American continents, and in their broadest impact, to the peoples of Africa and Asia as well.

The Western Heritage as a distinct portion of world history descends from the ancient Greeks. They saw their own political life based on open discussion of law and policy as different from that of Mesopotamia, Persia, and Egypt, where kings ruled without regard to public opinion. The Greeks invented the concept of citizenship, defining it as engagement in some form of self-government. Furthermore, through their literature and philosophy, the Greeks established the conviction, which became characteristic of the West, that reason can shape and analyze physical nature, politics, and morality.

The city of Rome, spreading its authority through military conquest across the entire world, embraced Greek literature and philosophy. Through their conquests and imposition of their law, the Romans created the Western world as a vast empire stretching from Egypt and Syria in the east to Britain in the west. Although the Roman Republic, governed by a Senate and popular political institutions, gave way after civil wars to the autocratic rule of the Roman Empire, the idea of a free republic of engaged citizens governed by public law and constitutional arrangements limiting political authority survived centuries of arbitrary rule by emperors. As in the rest of the world, the Greeks, the Romans, and virtually all other ancient peoples excluded women and slaves from political life and tolerated considerable social inequality.

In the early fourth century C.E., the Emperor Constantine reorganized the Roman Empire in two fundamental ways that reshaped the West. First, he moved the imperial capital from Rome to Constantinople (Istanbul), establishing separate emperors in the East and West. Thereafter, large portions of the Western empire became subject to the rulers of Germanic tribes. In the confusion of these times, most of the texts embodying ancient philosophy, literature, and history became lost in the West, and for centuries Western Europeans were intellectually severed from that ancient heritage, which would later be recovered in a series of renaissances, or cultural rebirths, beginning in the eighth century.

Constantine’s second fateful major reshaping of the West was his recognition of Christianity as the official religion of the empire. Christianity had grown out of the ancient monotheistic religion of the Hebrew people living in ancient Palestine. With the ministry of Jesus of Nazareth and the spread of his teachings by the Apostle Paul, Christianity had established itself as one of many religions in the empire. Because Christianity was monotheistic, Constantine’s official embrace of it led to the eradication of pagan polytheism. Thereafter, the West became more or less coterminous with Latin Christianity, or that portion of the Christian Church acknowledging the Bishop of Rome as its head.

As the emperors’ rule broke down, bishops became the effective political rulers in many parts of Western Europe. But the Christian Church in the West never governed without negotiation or conflict with secular rulers, and religious law never replaced secular law. Nor could secular rulers govern if they ignored the influence of the church. Hence from the fourth century C.E. to the present day, rival claims to political and moral authority between ecclesiastical and political officials have characterized the West.

In the seventh century the Christian West faced a new challenge from the rise of Islam. This new monotheistic religion originating in the teachings of the prophet Muhammad arose on the Arabian Peninsula and spread through rapid conquests across North Africa and eventually into Spain, turning the Mediterranean into what one historian has termed “a Muslim lake.” Between the eleventh and the thirteenth centuries, Christians attempted to reclaim the Holy Land from Muslim control in church-inspired military crusades that still resonate negatively in the Islamic world.

It was, however, in the Muslim world that most of the texts of ancient Greek and Latin learning survived and were studied, while intellectual life languished in the West. Commencing in the twelfth century, knowledge of those texts began to work its way back into Western Europe. By the fourteenth century, European thinkers redefined themselves and their intellectual ambitions by recovering the literature and science from the ancient world, reuniting Europe with its Graeco-Roman past.

From the twelfth through the eighteenth centuries, a new European political system slowly arose based on centralized monarchies characterized by large armies, navies, and bureaucracies loyal to the monarch, and by
WHAT IS THE WESTERN HERITAGE?

In his painting *The School of Athens*, the great Italian Renaissance painter Raphael portrayed the ancient Greek philosopher Plato and his student, Aristotle, engaged in debate. Plato, who points to the heavens, believed in a set of ideal truths that exist in their own realm distinct from the earth. Aristotle urged that all philosophy must be in touch with lived reality and confirms this position by pointing to the earth. Such debate has characterized the intellectual, political, and social experience of the West. Indeed, the very concept of “Western Civilization” has itself been subject to debate, criticism, and change over the centuries.

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the capacity to raise revenues. Whatever the personal ambitions of individual rulers, for the most part these monarchies recognized both the political role of local or national assemblies drawn from the propertied elites and the binding power of constitutional law on themselves. Also, in each of these monarchies, church officials and church law played important roles in public life. The monarchies, their military, and their expanding commercial economies became the basis for the extension of European and Western influence around the globe.

In the late fifteenth and early sixteenth centuries, two transforming events occurred. The first was the European discovery and conquest of the American continents, thus opening the Americas to Western institutions, religion, and economic exploitation. Over time the labor shortages of the Americas led to the forced migration of millions of Africans as slaves to the “New World.” By the mid-seventeenth century, the West consequently embraced the entire transatlantic world and its multiracial societies.

Second, shortly after the American encounter, a religious schism erupted within Latin Christianity. Reformers rejecting both many medieval Christian doctrines as unbiblical and the primacy of the Pope in Rome established Protestant churches across much of northern Europe. As a consequence, for almost two centuries religious warfare between Protestants and Roman Catholics overwhelmed the continent as monarchies chose to defend one side or the other. This religious turmoil meant that the Europeans who conquered and settled the Americas carried with them particularly...
energized religious convictions, with Roman Catholics dominating Latin America and English Protestants most of North America.

By the late eighteenth century, the idea of the West denoted a culture increasingly dominated by two new forces. First, science arising from a new understanding of nature achieved during the sixteenth and seventeenth centuries persuaded growing numbers of the educated elite that human beings can rationally master nature for ever-expanding productive purposes improving the health and well-being of humankind. From this era to the present, the West has been associated with advances in technology, medicine, and scientific research. Second, during the eighteenth century, a drive for economic improvement that vastly increased agricultural production and then industrial manufacturing transformed economic life, especially in Western Europe and later the United States. Both of these economic developments went hand in hand with urbanization and the movement of the industrial economy into cities where the new urban populations experienced major social dislocation.

During these decades certain West European elites came to regard advances in agricultural and manufacturing economies that were based on science and tied to commercial expansion as “civilized” in contrast to cultures that lacked those characteristics. From these ideas emerged the concept of Western Civilization defined to suggest that peoples dwelling outside Europe or inside Europe east of the Elbe River were less than civilized. Whereas Europeans had once defined themselves against the rest of the world as free citizens and then later as Christians, they now defined themselves as “civilized.” Europeans would carry this self-assured superiority into their nineteenth- and early twentieth-century encounters with the peoples of Asia, Africa, and the Pacific.

During the last quarter of the eighteenth century, political revolution erupted across the transatlantic world. The British colonies of North America revolted. Then revolution occurred in France and spread across much of Europe. From 1791 through 1830, the Wars of Independence liberated Latin America from its European conquerors. These revolutions created bold new modes of political life, rooting the legitimacy of the state in some form of popular government and generally written constitutions. Thereafter, despite the presence of authoritarian governments on the European continent, the idea of the West, now including the new republics of the United States and Latin America, became associated with liberal democratic governments.

Furthermore, during the nineteenth century, most major European states came to identify themselves in terms of nationality—language, history, and ethnicity—rather than loyalty to a monarch. Nationalism eventually inflamed popular opinion and unleashed unprecedented political ambition by European governments.

These ambitions led to imperialism and the creation of new overseas European empires in the late nineteenth century. For the peoples living in European-administered Asian and African colonies, the idea and reality of the West embodied foreign domination and often disadvantageous involvement in a world economy. When in 1945 the close of World War II led to a sharp decline in European imperial authority, colonial peoples around the globe challenged that authority and gained independence. These former colonial peoples, however, often still suspected the West of seeking to control them. Hence, anticolonialism like colonialism before it redefined definitions of the West far from its borders.

Late nineteenth-century nationalism and imperialism also unleashed with World War I in 1914 unprecedented military hostilities among European nations that spread around the globe, followed a quarter century later by an even greater world war. As one result of World War I, revolution occurred in Russia with the establishment of the communist Soviet Union. During the interwar years a Fascist Party seized power in Italy and a Nazi Party took control of Germany. In response to these new authoritarian regimes, West European powers and the United States identified themselves with liberal democratic constitutionalism, individual freedom, commercial capitalism, science and learning freely pursued, and religious liberty, all of which they defined as the Western Heritage. During the Cold War, conceived of as an East-West, democratic versus communist struggle that concluded with the collapse of the Soviet Union in 1991, the Western Powers led by the United States continued to embrace those values in conscious opposition to the Soviet government, which since 1945 had also dominated much of Eastern Europe.

Since 1991 the West has again become redefined in the minds of many people as a world political and economic order dominated by the United States. Europe clearly remains the West, but political leadership has moved to North America. That American domination and recent American foreign policy have led throughout the West and elsewhere to much criticism of the United States.

Such self-criticism itself embodies one of the most important and persistent parts of the Western Heritage. From the Hebrew prophets and Socrates to the critics of European imperialism, American foreign policy, social inequality, and environmental devastation, voices in the West have again and again been raised to criticize often in the most strident manner the policies of
Western governments and the thought, values, social conditions, and inequalities of Western societies.

Consequently, we study the Western Heritage not because the subject always or even primarily presents an admirable picture, but because the study of the Western Heritage like the study of all history calls us to an integrity of research, observation, and analysis that clarifies our minds and challenges our moral sensibilities. The challenge of history is the challenge of thinking, and it is to that challenge that this book invites its readers.

QUESTIONS

1. How have people in the West defined themselves in contrast with civilizations of the ancient East, and later in contrast with Islamic civilization, and still later in contrast with less economically developed regions of the world? Have people in the West historically viewed their own civilization to be superior to civilizations in other parts of the world? Why or why not?

2. How did the Emperor Constantine’s adoption of Christianity as the official religion of the Roman Empire change the concept of the West? Is the presence of Christianity still a determining characteristic of the West?

3. How has the geographical location of what has been understood as the West changed over the centuries?

4. In the past two centuries Western nations established empires around the globe. How did these imperial ventures and the local resistance to them give rise to critical definitions of the West that contrasted with the definitions that had developed in Europe and the United States? How have those non-Western definitions of the West contributed to self-criticism within Western nations?

5. How useful is the concept of Western civilization in understanding today’s global economy and global communications made possible by the Internet? Is the idea of Western civilization synonymous with the concept of modern civilization? Do you think the concept of the West will once again be redefined ten years from now?

To view a video of the authors discussing the Western heritage, go to www.myhistorylab.com
THE
WESTERN HERITAGE,
SINCE 1300