MAR GREGORIOS COLLEGE OF ARTS & SCIENCE

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DEPARTMENT OF ENGLISH

SUBJECT NAME: BACKGROUND TO EUROPEAN AND AMERICAN LITERATURE

SEMESTER: IV

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Unit I

ANCIENT GREECE

The term Ancient, or Archaic, Greece refers to the years 700-480 B.C., not the Classical Age (480-323 B.C.) known for its art, architecture and philosophy. Archaic Greece saw advances in art, poetry and technology, but is known as the age in which the polis, or city-state, was invented. The polis became the defining feature of Greek political life for hundreds of years.

The Birth of the City-State

During the so-called "Greek Dark Ages" before the Archaic period, people lived scattered throughout Greece in small farming villages. As they grew larger, these villages began to evolve. Some built walls. Most built a marketplace (an agora) and a community meeting place.

They developed governments and organized their citizens according to some sort of constitution or set of laws. They raised armies and collected taxes. And every one of these city-states (known as poleis) was said to be protected by a particular god or goddess, to whom the citizens of the polis owed a great deal of reverence, respect and sacrifice. (Athens's deity was Athena, for example; so was Sparta's.)
Did you know? Greek military leaders trained the heavily armed hoplite soldiers to fight in a massive formation called a phalanx: standing shoulder to shoulder, the men were protected by their neighbor's shield. This intimidating technique played an important role in the Persian Wars and helped the Greeks build their empire.

Though their citizens had in common what Herodotus called "the same stock and the same speech, our shared temples of the gods and religious rituals, our similar customs," every Greek city-state was different. The largest, Sparta, controlled about 300 square miles of territory; the smallest had just a few hundred people.

However, by the dawn of the Archaic period in the seventh century B.C., the city-states had developed a number of common characteristics. They all had economies that were based on agriculture, not trade: For this reason, land was every city-state's most valuable resource. Also, most had overthrown their hereditary kings, or basileus, and were ruled by a small number of wealthy aristocrats.

These people monopolized political power. (For example, they refused to let ordinary people serve on councils or assemblies.) They also monopolized the best farmland, and some even claimed to be descended from the Greek gods. Because "the poor with their wives and children were enslaved to the rich and had no political rights," Aristotle said, "there was conflict between the nobles and the people for a long time."

Colonization

Emigration was one way to relieve some of this tension. Land was the most important source of wealth in the city-states; it was also, obviously, in finite supply. The pressure of population growth pushed many men away from their home poleis and into sparsely populated areas around Greece and the Aegean.

Between 750 B.C. and 600 B.C., Greek colonies sprang up from the Mediterranean to Asia Minor, from North Africa to the coast of the Black Sea. By the end of the seventh century B.C., there were more than 1,500 colonial poleis.

Each of these poleis was an independent city-state. In this way, the colonies of the Archaic period were different from other colonies we are familiar with: The people who lived there were not ruled by or bound to the city-states from which they came. The new poleis were self-governing and self-sufficient.

The Rise of the Tyrants

As time passed and their populations grew, many of these agricultural city-states began to produce consumer goods such as pottery, cloth, wine and metalwork. Trade in these goods made some people—usually not members of the old aristocracy—very wealthy. These people resented the unchecked power of the oligarchs and banded together, sometimes with the aid of heavily-armed soldiers called hoplites, to put new leaders in charge.

These leaders were known as tyrants. Some tyrants turned out to be just as autocratic as the oligarchs they replaced, while others proved to be enlightened leaders. (Pheidon of Argos established an orderly system of weights and measures, for instance, while Theagenes of Megara brought running water to his city.) However, their rule did not last: The classical period brought with it a series of political reforms that created the system of Ancient Greek democracy known as demokratia, or “rule by the people.”

Archaic Renaissance?

The colonial migrations of the archaic period had an important effect on its art and literature: They spread Greek styles far and wide and encouraged people from all over to participate in the era’s creative revolutions.

The epic poet Homer, from Ionia, produced his “Iliad” and “Odyssey” during the archaic period. Sculptors created kouroi and korai, carefully proportioned human figures that served as memorials to the dead. Scientists and mathematicians made progress too: Anaximandros devised a theory of gravity; Xenophanes wrote about his discovery of fossils and Pythagoras of Kroton discovered his famous Pythagorean Theorem.

The economic, political, technological and artistic developments of the archaic period readied the Greek city-states for the monumental changes of the next few centuries.

UNIT-1
MAKING OF THE ROMAN WORLD

- The Roman Empire began in 27 BCE when Augustus became the sole ruler of Rome.
- Augustus and his successors tried to maintain the imagery and language of the Roman Republic to justify and preserve their personal power.
- Beginning with Augustus, emperors built far more monumental structures, which transformed the city of Rome.

The Roman Republic became the Roman Empire in 27 BCE when Julius Caesar's adopted son, best known as **Augustus**, became the ruler of Rome. Augustus established an **autocratic** form of government, where he was the sole ruler and made all important decisions. Although we refer to him as Rome's first emperor, Augustus never took the title of king or emperor, nor did his successors; they preferred to call themselves *princeps,* first citizen, or *primus inter pares,* first among peers. This choice of title maintained the appearance of limited power that had been so important under the Republic.

Many of the reforms enacted by Augustus and his successors had a deep and lasting impact on the internal political and economic structures of Rome.

Pax Romana—literally "Roman peace"—is a term often given to the period between 27 BCE and 180 CE during which Roman rule was relatively stable and war less frequent. There were conflicts, such as provincial revolts and wars along the frontier—see the map below showing the extent of Roman control—but Rome experienced nothing like the civil wars that dominated much of the first century BCE. The emperors and the Senate took over most elections and simply chose who they wanted for office, so there were fewer elected political offices to fight over.

Augustus—who, it should be pointed out, came to power through victory in a civil war—ended a string of damaging internal conflicts. Internal stability had positive effects on foreign relations. Because the political and social structures of the empire that Augustus established remained largely unchanged for several centuries, Rome was able to establish regular trade with India and China, further increasing its material wealth through more peaceful means.

Imperial institutions

Augustus and his successors worked hard to maintain much of the image of the Republic while, in practice, they exercised something close to absolute power. Under the Republic, power was shared among many officeholders and limited to short terms. Augustus altered this system by taking many of the offices and their powers for himself while maintaining the idea that these were still separate offices that could, at least in theory, be transferred to someone else. For

example, he was the Pontifex Maximus (high priest) and also the censor (overseer of censuses for purposes of taxation) but he never got rid of the offices themselves.

A major component of Augustus's new power was his control over the military. Under the Republic, the elected consuls served as military commanders during their one-year terms. This occasionally changed in practice, especially during the civil wars of the first century BCE, but the general idea that a military command was always temporary was important to the Romans. So, rather than claiming military power outright, Augustus took control as the stand-in governor of the most dangerous Roman provinces, where the majority of the Roman legions were stationed. This was a clever move because it gave Augustus control of the army while at the same time making it appear that he was doing a favor to the people of Rome.

Currency

Under the empire, Roman currency was not just an economic tool; it was a political tool, as well. Julius Caesar, Augustus's adopted father, had been the first Roman to put his own portrait on coins, and Augustus continued this practice. Prior to Caesar, only dead Romans or gods were shown on coins. Placing the current emperor's portrait on coins reinforced the connection between economic power and the emperor, and also helped to shape the popular image of the emperor among the Roman people. Emperors would also use imagery on coins to popularize other family members, political allies, and especially their chosen heirs.

Infrastructure

Much of the technology used by the Romans remained relatively similar between the Republic and the Empire. However, Augustus altered the systems for overseeing public works, including roads, aqueducts, and sewers. He made permanent the positions of those who oversaw the construction and maintenance of these projects, which helped improve accountability. It also provided a way for the emperor to reward his supporters with important and secure jobs.

Monumental building

Augustus both directly commissioned and indirectly encouraged the construction of multiple temples, a new forum, bathhouses, and theatres. He also erected a monumental arch and the famous *Ara Pacis,* altar of Augustan peace. These projects helped to solidify Augustus's power and also served the more concrete purposes of beautifying the city and reducing fire hazards (stone buildings were less susceptible to fires, which had been a frequent source of property damage throughout Roman history).

Like many important and affluent Romans before him, Augustus lived in a typical Roman house on the Palatine Hill in the city of Rome, adding to the illusion that he was just another wealthy citizen. Later emperors took up residence on the Palatine and built an imperial palace on the hill.

The Flavian emperors—Vespasian, Titus, and Domitian—came to power in 69 CE after a brief civil war. They built and restored several temples, a stadium, and an odeum (a building for performing music and plays). The Colosseum was commissioned by Vespasian. Domitian built a larger palace on the Palatine Hill and also constructed many monumental works, including the Arch of Titus, a monument to Titus's military victory in Jerusalem. Many of these projects were funded by loot taken in the Jewish War, in which Vespasian and his son, Titus, had been the Roman commanders.

Foreign policy

The Roman Empire reached its greatest extent in 117 CE, under the emperor Trajan. When Trajan died, much of the territory he conquered in Mesopotamia was quickly lost, but from that point on, Rome's frontiers became relatively stable.

More stable boundaries led to a new focus on foreign policy. Under the Republic and early empire, the military was often an expansionary force, conquering territory and bringing back loot and enslaved people. In the later Empire, Rome's legions were stationed along the frontier and served a more defensive role, building fortifications and public works and regulating the movement of people and goods. Much of Roman foreign policy under the empire focused on controlling the people living along its borders and interfering politically, rather than militarily.

Conclusion

Although Augustus fundamentally reorganized the way the Roman state functioned, few ordinary Romans experienced much change in their daily lives. Augustus's reforms made little difference to social and economic structures. Although his massive building projects and increased foreign trade brought goods, knowledge, and entertainment to the Roman people, these changes can be viewed as the Roman people swapping their old patrician patrons for the emperor. That is, the emperor became the patron of all Romans.

WESTERN CHRISTENDOM 1000–1400

The liturgy of Western Christendom (*c*. 1000–1400) was the product of sweeping ecclesio-political and religious reforms that had a broad and lasting impact on the content and performance of the rites of the Latin Church in the later Middle Ages. Beginning with the reforms of monasticism at Cluny and culminating in the reformed papacy in the age of the Investiture Controversy, a sharp division between the clerical order and the laity was imposed on Christian society. This fostered a heightened sense of divine mystery in the liturgical rites (principally, the Mass) that could only be administered by properly ordained clergy, under the authority of the pope. The triumph of the clerical rule of Christendom coincided with more concrete expressions of the real presence of Christ in the eucharistic elements in both formal theology and liturgical practice. The Mass liturgy became the summit and quintessence of liturgical piety in this era, eclipsing other forms of liturgical service and becoming the focal point of sacramental theology. With the construction of monumental new churches in the Gothic style, from the 12th through 14th centuries, liturgical performance (including costly vessels and vestments) achieved levels of ostentation that caused some conflict between ascetically minded reformers (the Cistercians) and the proponents of lavish liturgical spaces (the Cluniacs). A thriving tradition of liturgical exposition or formal commentary on the divine offices worked in tandem with these dramatic architectural and artistic developments in the liturgical spaces of Europe. Despite the new scholastic methods of the universities, allegorical exegesis of the liturgy, following a tradition that began in the 8th century with Amalarius of Metz, continued to predominate in the lengthy treatises of expositors who worked in the peak period of scholastic theology, down to and including William Durandus of Mende (*c*. 1296). The performative aspects of the liturgy also witnessed major advances with the introduction of polyphonic chant, liturgical drama, and para-liturgical processions (such as the Feast of Corpus Christi).

PAPACY

Papacy, the office and jurisdiction of the bishop of Rome, the pope (Latin *papa*, from Greek *pappas*, “father”), who presides over the central government of the Roman Catholic Church, the largest of the three major branches of Christianity. The term *pope* was originally applied to all the bishops in the West and also used to describe the patriarch of Alexandria, who still retains the title. In 1073, however, Pope Gregory VII restricted its use to the bishop of Rome, confirming a practice that had existed since the 9th century. According to the *Annuario Pontificio*, the papal annual, there have been more than 260 popes since St. Peter, traditionally considered the first pope. Among these, 82 have been proclaimed saints, as have some antipopes (rival claimants to the papal throne who were appointed or elected in opposition to the legitimate pope). Most holders of the office have been Roman or Italian, with a sprinkling of other Europeans, including one Pole, and one Latin American pope. All have been male, though the legend of a female Pope Joan appeared in the 13th century. During the course of the 2,000 years in which the papal system and the practice of electing popes in the conclave have evolved, the papacy has played a crucial role in both Western and world history. The history of the papacy can be divided into five major periods: the early papacy, from St. Peter through Pelagius II (until 590); the medieval papacy, from St. Gregory I through Boniface VIII (590–1303); the Renaissance and Reformation papacy, from Benedict XI through Pius IV (1303–1565); the early

modern papacy, from St. Pius V through Clement XIV (1566–1774); and the modern papacy, from Pius VI (1775–99).
The early papacy

Apart from the allusion to Rome in the First Letter of Peter, there is no historical evidence that St. Peter was Rome's first bishop or that he was martyred in Rome (according to tradition, he was crucified upside down) during a persecution of the Christians in the mid-60s CE. By the end of the 1st century, however, his presence in the imperial capital was recognized by Christian leaders, and the city was accorded a place of honour, perhaps because of its claim to the graves of both Saints Peter and Paul. In 1939 what were believed to be Peter's bones were found under the altar of the basilica dedicated to him, and in 1965 Pope Paul VI (1963–78) confirmed them as such. Rome's primacy was also fostered by its many martyrs, its defense of orthodoxy, and its status as the capital of the Roman Empire. By the end of the 2nd century, Rome's stature was further bolstered by the Petrine theory, which claimed that Jesus Christ had designated Peter to be his representative on earth and the leader of the church and that this ministry was passed on to Peter's successors as bishops of Rome. Peter received this authority, according to the theory, when Jesus referred to him as the rock of the church and said to him, "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:18–19). The Roman position of honour was challenged in the middle of the 3rd century when Pope Stephen I (254–257) and St. Cyprian, bishop of Carthage, clashed over Stephen's claim to doctrinal authority over the universal church. Nonetheless, in the critical period between Popes Damasus I (366–384) and Leo I (440–461), nine popes made a strong case for Rome's supremacy, despite a growing challenge from the see of Constantinople, the capital of the Eastern Empire.

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The medieval papacy

Although much about the early popes remains shrouded in darkness, scholars agree that the bishops of Rome were selected in the same manner as other bishops—that is, elected by the clergy and people of the area (though there is some evidence that some of the early bishops attempted to appoint their successors). Elections were not always peaceful, however, and rival candidates and factions often prompted imperial intervention; eventually the emperors presided over elections. After the collapse of the Western Empire in 476, the involvement of the Eastern emperor in papal affairs was gradually replaced by that of Germanic rulers and leading Roman families. As political instability plagued the old Western Empire in the early Middle Ages, popes were often forced to make concessions to temporal authorities in exchange for protection. After the demise of effective Byzantine control of Italy in the 8th century, the papacy appealed to the new Germanic rulers for support, serving as a symbol of imperial glory for them.

Pope Gregory I (590–604), the first of the medieval popes and the second pope deemed "great," faced numerous challenges during his reign, including plague, famine, and threats from the Byzantines and the Lombards (a Germanic people who invaded Italy in the 6th century). Although he believed that he was part of a Christian commonwealth headed by the Byzantine emperor, Gregory turned the papacy's attention to the Germanic peoples who succeeded the Romans as rulers of the Western Empire. In this fashion he opened up the West to the papacy. Among the many important accomplishments of Gregory's reign were his efforts to stop the Lombard advance and to convert the invaders from Arian Christianity to Catholic Christianity; his reorganization of the vast estates of the papacy; his contribution to the development of medieval spirituality; his numerous writings, such as the *Moralia in Job*, a moral commentary on The Book of Job; and his evangelistic mission to England. He also upheld Leo I's thesis that,

because the papacy inherited the fullness of Peter's power, there could be no appeal of a ruling by the pope.

Despite Gregory's successful pontificate, the papacy's situation remained uncertain as Byzantine power in Italy receded and the Lombards continued to endanger Rome's security. The situation worsened in the 8th century after a new emperor, Leo III, restored sagging Byzantine fortunes by turning back an Arab assault from the east. Leo reorganized the empire and imposed new tax burdens on his Italian subjects. He also intervened in doctrinal matters by pronouncing, without papal approval, a policy of iconoclasm. The new imperial fiscal and religious policies and limited imperial support against the Lombards drove the papacy to find a new protector. In 739 Pope Gregory III (731–741) sent an unsuccessful appeal for aid to the Frankish mayor of the palace (the effective political power in the kingdom), Charles Martel. When the Lombards again threatened Rome, Pope Stephen II (or III; 752–757) fled to the Frankish kingdom and appealed to Pippin III, who in 751 had become the first Carolingian king of the Franks. In 754 Stephen formally crowned Pippin, and the king marched south with his army in that year and again in 756 to restore papal authority in central Italy. The king also issued the Donation of Pippin (756) to establish the Papal States, which endured until 1870. These events probably also inspired the compilation of the Donation of Constantine (later proved to be a forgery), which asserted that the first Christian emperor, Constantine, granted control of the Western Empire to Pope Sylvester I, who had baptized the emperor and cured him of leprosy. It was later cited in support of papal claims of sovereignty in western Europe.

By linking the fate of Roman primacy to the support of Pippin and the Carolingian dynasty, Stephen and his successors gained a powerful protector. Indeed, a council regulating papal elections in 769 decreed that news of the pope's election was to be transmitted to the Frankish court and no longer to Constantinople. The Frankish-papal alliance was reinforced when Pope Leo III (795–816), following a period of turmoil in Rome that was ended by Carolingian intervention, crowned Charlemagne emperor of the Romans on Christmas Day, 800. Although the popes gained a measure of security from this relationship, they lost an equal measure of independence, because the Carolingians followed in the footsteps of their Byzantine and Roman predecessors by asserting considerable control over the Frankish church and the papacy itself. On the other hand, the pope exercised influence in Carolingian affairs by maintaining the right to crown emperors and by sometimes directly intervening in political disputes.

As Carolingian power waned in the late 9th and the 10th century, the papacy once again found itself at the disposal of powerful local nobles, including the Crescentii family. Competition for control of the papal throne and its extensive network of patronage weakened the institution. Unsettled conditions in Rome drew the attention of Otto I, who revived Charlemagne's empire in 962 and required papal stability to legitimate his rule. In keeping with that goal, Otto deposed Pope John XII (955–964) for moral turpitude. During the late 10th and the 11th century, problems in the papal court and political conditions in Italy reinforced the close ties between the papacy and the German emperors, especially in the case of Pope Sylvester II (999–1003) and Otto III. Despite this alliance, the emperor was often absent from Rome, and local powers reasserted themselves. At times, the papacy suffered from weakness and corruption. But even in the darkest times of the 10th and 11th centuries, Rome remained the focus of devotion and pilgrimage as the city of Peter and of the martyrs and saints.

The 11th century was a time of revolutionary change in European society. In 1049 Pope Leo IX (1049–54), joining a broad reform initiative that began in the early 10th century, introduced moral and institutional reforms at the Council of Reims, thus initiating the Gregorian Reform movement (named after its most important leader, Pope Gregory VII [1073–85]). Reformers sought to restore the liberty and independence of the church and to firmly distinguish the clergy from all other orders in society. Emphasizing the clergy's unique status and its awesome responsibility for the tending of individual souls, they attempted to put an end to the practices of simony (the buying or selling of spiritual offices) and clerical marriage. One important measure implemented by Pope Nicholas II (1059–61) was the election decree of 1059, which organized the cardinals into a papal advisory body and laid the foundation for the creation of the Sacred College of Cardinals. The new body was vested with the right to name new popes, thus encouraging the independence of papal elections and restricting imperial interference. Further reforms emphasized the primacy of Rome and the subordination of all clergy and laity to the pope. Such assertions of papal primacy, however, worsened tensions between Rome and Constantinople and eventually brought about the Schism of 1054 between the Roman Catholic and Eastern Orthodox churches.

Another significant development brought about by the papal reform begun in 1049 was the Investiture Controversy. This struggle between Pope Gregory VII and King Henry IV of Germany erupted when Henry claimed the long-standing royal right to invest an ecclesiastical office holder with the symbols of power, thereby effectively maintaining control of the selection and direction of bishops and local clergy. The proper order of Christendom was at stake in the controversy. The papal position was elucidated in Gregory's *Dictatus Papae* (1075), which emphasized the pope's place as the highest authority in the church. Although Gregory was driven from Rome and died in exile, his ideals eventually prevailed, as claims of sacral kingship and royal intervention in church affairs were seriously curtailed. Henry died under the ban of excommunication, and one of Gregory's successors, Urban II (1088–99), restored Rome's prestige when he launched the First Crusade in 1095.

The 12th century was a period of growth and transformation during which the impetus of Gregorian Reform came to a close and the papacy adjusted to the new realities brought about by the events of the previous century. Traditionally the spiritual centre of the church, the papacy evolved into a great administrative and bureaucratic institution. Indeed, the papal court became, in some ways, the highest court of appeals, exercising jurisdiction in a broad range of legal matters and creating legal machinery of great sophistication. Whereas all roads once led to Rome for spiritual consolation, now they also led there for the adjudication of legal disputes; not coincidentally, few popes in subsequent generations were listed among the ranks of the saints.

The papacy also adjusted to changing social, religious, and political conditions, some of which were of its own making. The new electoral procedures instituted by the Gregorians only partially resolved questions relating to papal succession, and, as a result, the papacy suffered two schisms in the 12th century, the Anacletan and the Alexandrine. The latter was caused by renewed tensions between the papacy and the emperor, Frederick I Barbarossa, who eventually yielded to the legitimate pope, Alexander III (1159–81). The Alexandrine schism led to the decision of the third Lateran Council (1179) to require a two-thirds majority vote of the cardinals to elect a pope. The papacy also faced challenges posed by the efforts of Italian cities to secure

independence from imperial or episcopal control and by the growth of heresies, especially those of the Waldenses and the Albigenses.

Innocent III (1198–1216) responded with greater fervour to the challenges faced by the church. One of the youngest popes to ascend the throne, Innocent, a theologian and lawyer, reinvigorated the institution; as the vicar of Christ, he declared that the pope stood between God and humankind. He restored effective government over the Papal States, and during his reign England, Bulgaria, and Portugal all became papal fiefs. Innocent expanded papal legal authority by claiming jurisdiction over matters relating to sin, and he involved himself in the political affairs of France and the Holy Roman Empire. He called the Fourth Crusade (1202–04), which led to the sack of Constantinople, and the Albigensian Crusade, which was intended to end heresy in southern France, and he approved legislation requiring Jews to wear special clothing. Focusing also on spiritual matters, he approved the orders of St. Francis of Assisi (the Franciscans; 1209) and St. Dominic (the Dominicans; 1215) and presided over the fourth Lateran Council in 1215, which instituted various reforms and approved the use of the term *transubstantiation* to describe the eucharistic transformation.

In the 13th century, Innocent's successors continued his policies and further extended papal authority. The popes carried out the Inquisition and pursued a vendetta against the ruler of the Holy Roman Empire, Frederick II, bringing to a close a struggle that had begun in the 11th century and that undermined imperial power for generations to come. The centralization of administrative and jurisdictional power in the Roman Curia (the body of officials that assists the pope), however, led to increasing financial and administrative difficulties. To bring about reform, the pious hermit Pietro da Morrone was elected as Pope Celestine V in 1294. Celestine was unequal to the task, however, and he resigned from the papal office in December of the same year (he was one of only a few popes to do so willingly). The next election brought to power one of the most extreme advocates of papal authority, Boniface VIII (1294–1303). Although he was a brilliant lawyer, his obstinate personality led to a clash with the French king, Philip IV, which in turn brought about the collapse of the medieval papacy. Papal corruption and the humiliation of Boniface forced the papal court to move, under French influence, to Avignon in 1309. This so-called "Babylonian Captivity" of the papacy lasted until 1377. The Avignon popes, though skilled administrators, were not distinguished by their piety. Indeed, John XXII (1316–34) is best known for his battle with the Spiritual Franciscans and his questionable views on the Beatific Vision (the experience of God in the afterlife); and Clement VI (1342–52), who protected the Jews against persecution by those who blamed them for the Black Death, established a reputation as a patron of the arts. Continued papal corruption and the papacy's absence from Rome gave rise to loud calls for sacramental and organizational reform. As the European world disintegrated into its component national parts, the universalism of the church and the papacy was challenged.

The Italian Renaissance, sometimes dated from the death of Petrarch in 1374, is generally seen as a break with medieval culture, but this was not entirely true, especially for the papacy, which witnessed the further development of many medieval themes. Notably, the continued decline of the political power of the Holy See was accelerated by the Great Schism (Western Schism; 1378–1417), in which rival factions of cardinals elected popes in both Rome and Avignon. The schism erupted as a result of the growing desire, voiced by Petrarch and by St. Catherine of Siena, among others, to see the papacy return to Rome. Gregory XI's (1370–78) attempt at this

led to further problems for the papacy and the outbreak of schism. His successor, Urban VI (1378–89), acted in such a high-handed fashion that he alienated a considerable number of cardinals, who elected a new pope and returned to Avignon. Although Christians were divided in their loyalties, all of them recognized the dire nature of the situation. Theologians responded with the doctrine of conciliarism, which holds that an ecumenical council has greater authority than the pope and may depose him. Although the conciliar movement ultimately collapsed under the weight of its own success, it did help to resolve the crisis. In 1417 the Council of Constance ended the schism by deposing or accepting the resignations of three rival popes (one had been elected by the Council of Pisa in 1409).

Under Pope Nicholas V (1447–55) there was a revival of classical studies, which contributed to the development of humanism and the Renaissance. Nicholas also envisioned the rebuilding of St. Peter's Basilica and the papal library. The vain and ostentatious Pope Paul II (1464–71), who had a virtual mania for gems and collectibles, built the magnificent Palazzo Venezia in Rome. His successor, Pope Sixtus IV (1471–84), proceeded with the beautification of the city. The secular outlook of the papacy reached a high point with the election of Rodrigo Borgia as Pope Alexander VI (1492–1503) and continued under Pope Julius II (1503–13), who proved a great patron of the arts. In many ways Julius, known as "the Terrible," proved a better prince than a priest, because of his love of war and political intrigue. He was followed by Pope Leo X (1513–21), who supposedly quipped upon his accession, "God has given us the papacy, now let us enjoy it." During the 15th and 16th centuries, the popes created a great Christian capital and patronized artists such as Raphael, Michelangelo, and Leonardo da Vinci. As Renaissance Rome became a centre of art, science, and politics, its religious role declined; thus began the steps that provoked the Protestant Reformation of the 16th century.

Small wonder that these Renaissance popes, most of whom were more involved in political and financial alliances than in pastoral work, proved unable to respond effectively to the crisis. Only later did the papacy attempt to reform the church by calling the Council of Trent (1545–63), instituting the so-called Counter-Reformation. The theological and ecclesiastical decisions of this council largely determined the shape of the Roman Catholic Church until the second half of the 20th century.

The early modern papacy

The popes of this period found their programs challenged by the growing power of the nation-states. Nevertheless, there were some positive developments, including reform of the College of Cardinals and the founding of new orders such as the Theatines (1524), the Barnabites (1530), the Capuchins (1619), and, perhaps most important of all, the Society of Jesus, the Jesuits (1540). These orders played a crucial role in the revitalization of the church and in the growing influence of the papacy. They enabled the early modern popes—particularly Pius V (1566–72), Sixtus V (1585–90), Paul V (1605–21), Innocent XI (1676–89), and Benedict XIV (1740–58)—to proceed with their policy of evangelization. The establishment of the Congregation for the Propagation of the Faith in 1622 demonstrated the importance of the papacy in the missionary movement. The papacy also attempted to implement the policies of the Council of Trent but encountered political and diplomatic obstacles, as well as the reality that

Christendom remained divided into competing states, whose religious aspirations were often subordinate to dynastic and national ambitions.

Determined to continue the campaign against heresy, the popes of the Counter-Reformation did so inconsistently, displaying an ambiguous attitude toward modernization. Although they opposed the increasing infringement on papal prerogatives by national governments, they embraced the idea of structural modernization, which led to greater centralization in the church around the papacy. The 18th-century Enlightenment created a climate hostile to faith in general and to the papacy in particular. Philosophers and political leaders in France, Spain, Portugal, Naples, and elsewhere launched a two-pronged attack on the political and religious programs of the papacy, focusing much of their opposition on the Society of Jesus, which Pope Clement XIV (1769–74) was compelled to suppress in 1773. To make matters worse, the centralization of the papacy was opposed by movements such as Gallicanism (in France), Febronianism (in Germany), and Josephism (in Austria and Italy), each of which championed national ecclesiastical autonomy from Rome.

The revolutionary age in Europe, which opened with the French Revolution, continued the attack on the papacy. It provoked the capture of two popes by the French, Pius VI (1775–99) and Pius VII (1800–23), and the creation of a Roman Republic (1798–99), which replaced the Papal States. Although the conservative powers reestablished the Papal States at the Congress of Vienna (1814–15), the papacy now confronted Italian nationalism and the Risorgimento (Italian: "Rising Again"), the 19th-century movement of Italian unification, which prompted a counter-Risorgimento on the part of the papacy. Pope Pius IX (1846–78), the longest-reigning pope, began his career as a reformer but became increasingly conservative in his outlook; his *Syllabus of Errors* (1864) listed 80 of the "principal errors of our time" and set the church on a conservative course centred on the papacy.

The alignment of the papacy with conservative political forces worked to undermine liberal and modernizing influences within the church and contributed to the loss of the Papal States to the new Kingdom of Italy in 1870. Divested of its remaining temporal power, the papacy increasingly relied on its spiritual or teaching authority, proclaiming papal infallibility and espousing ultramontanism (the idea that the pope is the absolute ruler of the church). Thus in 1870 the First Vatican Council officially defined as a matter of faith the absolute primacy of the pope and his infallibility when pronouncing on "matters of faith and morals." Subsequently, Pope Leo XIII (1878–1903) condemned Americanism (a movement among American Catholics that sought to adapt the church to modern civilization), and Pope Pius X (1903–14) condemned modernism (a movement that employed modern historical and critical methods to interpret scripture and Catholic teaching and that also challenged papal centralization). The 1929 Lateran Treaty with the Fascist government of Italy created the minuscule state of Vatican City and granted the papacy formal temporal sovereignty over the territory.

Despite the social program initiated by Pope Leo XIII's *Rerum Novarum* ("Of New Things") in 1891, suspicion of liberal ideas and modern culture persisted in Rome until the Second Vatican Council (Vatican II), called in 1962 by Pope John XXIII (1958–63) and continued until 1965 by Paul VI (1963–78). John sought an *aggiornamento* (Italian: "bringing up to date") to modernize the church, and in part he succeeded. Although many conservative Catholics believed that the council went too far, especially in terminating the requirement of the traditional Latin mass, the theological and organizational changes made at Vatican II significantly revitalized the church and opened it to reform, ecumenical dialogue, and increased participation of bishops, clergy, and laity. Internationally, the papacy assumed a more dynamic role following the unsuccessful attempts at mediation by Pope Benedict XV (1914–22) and Pope Pius XII (1939–58) during World War I and World War II. At the close of the 20th century the prospect of Pius XII's canonization renewed the controversy over his neutrality during World War II and his failure to denounce the Holocaust more forcefully and openly, a fact that his critics dubbed the "silence." Paul VI assumed a more interventionist policy, speaking out on a number of issues and traveling worldwide.

The internationalization of the College of Cardinals under John XXIII increased its numbers beyond the 70 set by Sixtus V in 1586. In response, Paul VI imposed new regulations specifying that cardinals who are age 80 or older cannot vote for a pope and limiting the number of voting cardinals to 120. Although John Paul II (1978–2005) created more cardinals than any of his predecessors, he confirmed the number of voting cardinals at 120 in his decree *Universi Dominici Gregis* ("Shepherd of the Lord's Whole Flock," 1995). In 1996 John Paul issued a set of rules governing papal elections, one of which provided that under certain circumstances the traditionally required majority of two-thirds plus one could be replaced by a simple majority. This rule was repealed by his successor, Benedict XVI (2005–13), in 2007.

The pontificate of John Paul II, one of the longest in history, left a profound mark on the church and the papacy. A charismatic and beloved figure, John Paul traveled more than all other popes combined, played a crucial role in the collapse of communism in Poland and the rest of eastern Europe, canonized numerous new saints, and made great strides toward interfaith dialogue with non-Christians. He established formal and full diplomatic relations with Israel and sought greater reconciliation with the Jews and Judaism; he was the first pope to worship in a synagogue, and he made a historic pilgrimage to Jerusalem, during which he prayed at the Western Wall. He retained traditional positions on a number of issues, however, including the ordination of women, clerical marriage, homosexuality, birth control, and abortion, and he was implacably opposed to liberation theology, which he felt was uncomfortably close to Marxism. John Paul's efforts to bridge the gap with other Christian churches met with only limited success. His stance against the use of condoms to prevent sexually transmitted diseases was criticized by human rights workers and some politicians for its perceived contribution to the spread of AIDS in Africa. The scandal of the 1990s and early 2000s surrounding the church's handling of numerous cases of sexual abuse by priests prompted some critics of the pope to question further the wisdom of his stance on sexual issues. This controversy became part of a long-standing debate, joined by Catholics and non-Catholics alike, about whether the church had accommodated too much or too little to the secular, modern age.

The 2005 election of conservative German theologian and cardinal Joseph Ratzinger as Pope Benedict XVI did not immediately resolve this debate. Benedict continued his predecessor's commitment to ecumenical and interfaith outreach. Yet, while Vatican II proclaimed that the church should engage with and interpret its mission in response to contemporary cultural mores, Benedict's homilies, public addresses, and encyclicals—the latter including *Deus caritas est* (2006; "God Is Love") and *Spe salvi* (2007; "Saved by Hope")—offered instead a sharp critique of the "foundations of the modern age" and warned against the "dangers" of secularism.

Francis I (2013–), the first South American and the first Jesuit to become pope, was elected after Benedict, citing health reasons, became the first pope in almost six centuries to resign. Francis offered hope to clergy and laity alike that the church would confront the scandals and controversies of the previous decades. However, conservatives objected to Francis's willingness to depart from tradition in certain settings—e.g., by washing the feet of two young women, including one Muslim, in a Maundy Thursday ritual that had traditionally excluded women.

CHARLEMAGNE

Charlemagne (c. 747 - c. 814)
Charlemagne (Charles the Great) was king of the Franks and Christian emperor of the West. He did much to define the shape and character of medieval Europe and presided over the Carolingian Renaissance.

Charlemagne was born in the late 740s near Liège in modern day Belgium, the son of the Frankish king Pepin the Short. When Pepin died in 768, his kingdom was divided between his two sons and for three years Charlemagne ruled with his younger brother Carloman. When Carloman died suddenly in 771, Charlemagne became sole ruler.

Charlemagne spent the early part of his reign on several military campaigns to expand his kingdom. He invaded Saxony in 772 and eventually achieved its total conquest and conversion to Christianity. He also extended his dominance to the south, conquering the kingdom of the Lombards in northern Italy. In 778, he invaded northern Spain, then controlled by the Moors. Between 780 and 800, Charlemagne added Bohemia to his empire and subdued the Avars in the middle Danube basin to form a buffer state for the eastern border of his empire.

In 800 a rebellion against Pope Leo III began. Charlemagne went to his aid in Rome and defeated the rebellion. As a token of thanks, Leo crowned Charlemagne on Christmas Day that year, declaring him emperor of the Romans. Although this did not give Charlemagne any new powers, it legitimised his rule over his Italian territories and attempted to revive the imperial tradition of the western Roman emperor.

The immense territories which Charlemagne controlled became known as the Carolingian empire. Charlemagne introduced administrative reforms throughout the lands he controlled, establishing key representatives in each region and holding a general assembly each year at his court at Aachen. He standardised weights, measures and customs dues, which helped improve commerce and initiated important legal reforms. He also attempted to consolidate Christianity

throughout his vast empire. He persuaded many eminent scholars to come to his court and established a new library of Christian and classical works.

Charlemagne died in 814. His successors lacked his vision and authority, and his empire did not long outlive him.

CAROLINGIAN HERITAGE

Charlemagne, King of the Franks and later Holy Roman Emperor, instigated a cultural revival known as the Carolingian Renaissance. This revival used Constantine's Christian empire as its model, which flourished between 306 and 337. Constantine was the first Roman emperor to convert to Christianity and left behind an impressive legacy of military strength and artistic patronage.

Charlemagne saw himself as the new Constantine and instigated this revival by writing his Admonitio generalis (789) and Epistola de litteris colendis (c.794-797). In the Admonitio generalis, Charlemagne legislates church reform, which he believes will make his subjects more moral and in the Epistola de litteris colendis, a letter to Abbot Baugulf of Fulda, he outlines his intentions for cultural reform. Most importantly, he invited the greatest scholars from all over Europe to come to court and give advice for his renewal of politics, church, art and literature.

Carolingian art survives in manuscripts, sculpture, architecture and other religious artifacts produced during the period 780-900. These artists worked exclusively for the emperor, members of his court, and the bishops and abbots associated with the court. Geographically, the revival extended through present-day France, Switzerland, Germany and Austria.

Charlemagne commissioned the architect Odo of Metz to construct a palace and chapel in Aachen, Germany. The chapel was consecrated in 805 and is known as the Palatine Chapel. This space served as the seat of Charlemagne's power and still houses his throne today.

The Palatine Chapel is octagonal with a dome, recalling the shape of San Vitale in Ravenna, Italy (completed in 548), but was built with barrel and groin vaults, which are distinctively late Roman methods of construction. The chapel is perhaps the best surviving example of Carolingian architecture and probably influenced the design of later European palace chapels.

Charlemagne had his own scriptorium, or center for copying and illuminating manuscripts, at Aachen. Under the direction of Alcuin of York, this scriptorium produced a new script known as Carolingian miniscule. Prior to this development, writing styles or scripts in Europe were localized and difficult to read. A book written in one part of Europe could not be easily read in another, even when the scribe and reader were both fluent in Latin. Knowledge of Carolingian miniscule spread from Aachen was universally adopted, allowing for clearer written communication within Charlemagne's empire. Carolingian miniscule was the most widely used script in Europe for about 400 years.

This development is evident in tracing author portraits in illuminated manuscripts. The Godescalc Gospel Lectionary, commisioned by Charlemagne and his wife Hildegard, was made circa 781-83 during his reign as King of the Franks and before the beginning of the Carolingian Renaissance. In the portrait of St. Mark, the artist employs typical Early Byzantine artistic conventions. The face is heavily modeled in brown, the drapery folds fall in stylized patterns and there is little or no shading. The seated position of the evangelist would be difficult to reproduce in real life, as there are spatial inconsistencies. The left leg is shown in profile and the other leg is show straight on. This author portrait is typical of its time.

The *Ebbo Gospels* were made c. 816-35 in the Benedictine Abbey of Hautvillers for Ebbo, Archbishop of Rheims. The author portrait of St. Mark is characteristic of Carolingian art and the Carolingian Renaissance. The artist used distinctive frenzied lines to create the illusion of the evangelist's body shape and position. The footstool sits at an awkward unrealistic angle, but there are numerous attempts by the artist to show the body as a three-dimensional object in space. The right leg is tucked under the chair and the artist tries to show his viewer, through the use of curved lines and shading, that the leg has form. There is shading and consistency of perspective. The evangelist sitting on the chair strikes a believable pose.
Charlemagne, like Constantine before him, left behind an almost mythic legacy. The Carolingian Renaissance marked the last great effort to revive classical culture before the Late Middle Ages. Charlemagne's empire was led by his successors until the late ninth century. In early tenth century, the Ottonians rose to power and espoused different artistic ideals.

MEDITERRANEAN EUROPE

Brief introduction

The Mediterranean Sea region — the largest of the semi-enclosed European seas — is surrounded by 22 countries, which together share a coastline of 46 000 km. It is also home to around 480 million people living across three continents: Africa, Asia and Europe. It is still one of the world's busiest shipping routes with about one-third of the world's total merchant shipping crossing the sea each year.[1]

Approximately one-third of the Mediterranean population is concentrated along its coastal regions. Meanwhile, about 250 million people (or 55% of the total population) resides in coastal hydrological basins. In the southern region of the Mediterranean,[2] 65% of the population (around 120 million inhabitants) is concentrated in coastal hydrological basins, where environmental pressures have increased.

Since 1970, an increase in air temperature of almost 2 °C has been recorded in south-western Europe (the Iberian peninsula and the south of France). The same increase has also been noted in northern Africa, although the paucity of data makes it more difficult to estimate. The range of the diurnal cycle[16] is shrinking. As for rainfall, precipitation has increased in the northern Alps, yet decreased in southern Europe, where a 20% drop in rainfall has been recorded. The Water Exploitation Index (WEI) (defined as the mean annual total demand for fresh water, divided by the long-term average freshwater resources) shows that southern countries are amongst the most water-stressed Mediterranean countries, with many having a WEI higher than 40%. Four southern Mediterranean countries (Egypt, Israel, Syria and Libya), together with Malta, have WEIs exceeding 80%. According to existing projections, the Mediterranean population classified as 'water-poor', (i.e. below 1 000 m^3 per resident per year) is forecast to increase from 180 million people today to over 250 million within 20 years.[17]

Sea-level rise is also of concern, with some parts of the region showing increases of more than 6 mm per year, and others showing decreases of more than 4 mm per year. The global mean of sea-level rise was around 3 mm per year over the last two decades. The Intergovernmental Panel on Climate change (IPCC) predicts a sea-level rise of 0.1–0.3 m by 2050 and of 0.1–0.9 m by 2100, with significant (and possibly higher) impacts on the southern Mediterranean region.[18]

The Mediterranean region is characterised by a unique, rich, yet fragile biodiversity, hosted by many diverse ecosystems across the region,which together form an invaluable natural capital on which populations and economies depend. It is estimated that between 10 000 and 12 000 marine species thrive in the Mediterranean Sea. Around 20–30% of these species are endemic. Many of these species are threatened by a range of human activities. Pollution from land-based sources, such as discharges of excess nutrients and hazardous substances, marine litter, over-fishing, and degradation of critical habitats, are responsible for this biodiversity loss. The introduction of invasive alien species presents a threat to the biodiversity, structure, functioning, and stability of the invaded ecosystem. The number of invasive alien species has increased significantly since 1970, and currently stands at around 1 000.[19]

The recent EEA report on the Mediterranean[20] provided a number of key findings related to pollution of the sea. Over the last decade, sanitation has improved. Between 2003 and 2011, the proportion of the Mediterranean region population with access to sanitation increased from 87.5% to 92%. There are still 17.6 million people in the region without sanitation, a third of them living in urban areas.

Progress in urban wastewater management is difficult to assess as the data available do not provide sound evidence on regional trends. However, there is great potential to reuse wastewater in the region as currently only around 1% of wastewater is reused.

Solid waste generated in the region is approximately half that of the EU. Waste generation in the southern Mediterranean region has grown approximately 15% over the last decade, mostly due to a growing population and increased consumption. Waste management needs significant improvement. Around three-quarters of waste is collected, but most of this is still disposed in open dumps, which can have health impacts and lead to environmental problems. Although the EU is targeting a 70% recycling rate of household waste by 2030, less than 10% of the waste collected in the Mediterranean region is currently recycled.

Industrial emissions have a heavy impact on the Mediterranean. While pollution from heavy metals in seawater has decreased in recent years, local marine pollution from cities, industry and tourist resorts is still leading to widespread pollution of seas and beaches.

What are the main policy responses to key challenges?

Considering the systemic nature of the issues faced by the Mediterranean region, the Parties to the Barcelona Convention adopted an Ecosystem Approach[21] as an overarching principle of its policies and actions. This was with the view to achieve good environmental status according to an ambitious roadmap and cycle-based timetable, the first of which extends until 2019–2020. This focuses on a renewed emphasis on implementation and integration that will strengthen the

ability to understand and address cumulative risks and effects, and will also better focus actions on priority targets. The Ecosystem Approach brings many sectoral analyses and management measures into a single integrated framework, which will result in an adaptive management strategy that will be periodically monitored, evaluated and revised. The implementation of the Ecosystem Approach process is developed in line with the EU Marine Strategy Framework Directive[22]. Moreover, other EU policies, such as the Water Framework Directive[23], the Habitats[24] and Birds[25] Directives, the Urban Waste Water Treatment Directive[26], and the Bathing Water Directive[27], also take an ecosystems approach. They aim to ensure the integration of environmental concerns into the different policies, agreements and legislative measures that have an impact on the marine environment.

What are the main challenges ahead?

The Mediterranean region is undergoing intensive demographic, social, cultural, economic and environmental changes. As Mediterranean countries are already facing important issues of water stress and extreme climate events (such as floods and droughts) climate change will most probably exacerbate issues, resulting in significant human and economic losses. According to the IPCC, a temperature rise of 2–3 °C is expected in the Mediterranean region by 2050, and a rise of 3–5 °C is expected by 2100.[18] Coordinated adaptation strategies and measures, across societies and economic sectors, will be key to respond to the changes.[28]

Population growth, combined with the growth of coastal urban hubs, generates multiple environmental pressures. These stem from increased demand for water and energy resources, generation of air and water pollution in relation to wastewater discharge or sewage overflows, waste generation, land consumption, and degradation of habitats, landscapes, and coastlines. These pressures are further amplified by the development of tourism, often concentrated in Mediterranean coastal areas, and rapidly evolving changes in consumption patterns as a result of increasing development. Since 1995, tourism has grown by almost 75% and projections show that the number of arrivals could reach around 640 million by 2025.[20]

Conversely, many infrastructures designed today for dealing with environmental and pollution problems will not be fully relevant to the needs of 2025. The UfM Secretariat has estimated a 'Depollution Gap'[29] based on the difference between the pollution that will be produced in 2025 and the pollution and flows that will be treated by the facilities that are already in place or are planned with secured funding. Existing depollution targets can only be achieved if the current 'end-of-pipe' solutions are complemented by other policies dedicated to pollution reduction and control at source or recycling. Maintenance and operational costs will rise significantly following recent investments, and countries will have to put in place adequate economic instruments to deal with operating costs separately from investment costs. In addition to the existing tariffs to be paid for the delivery of pollution abatement services, pollution charges are also needed.

VIKINGS

From around A.D. 800 to the 11th century, a vast number of Scandinavians left their homelands to seek their fortunes elsewhere. These seafaring warriors–known collectively as Vikings or Norsemen (“Northmen”)–began by raiding coastal sites,

especially undefended monasteries, in the British Isles. Over the next three centuries, they would leave their mark as pirates, raiders, traders and settlers on much of Britain and the European continent, as well as parts of modern-day Russia, Iceland, Greenland and Newfoundland.

Who Were the Vikings?

Contrary to some popular conceptions of the Vikings, they were not a “race” linked by ties of common ancestry or patriotism, and could not be defined by any particular sense of “Viking-ness.” Most of the Vikings whose activities are best known come from the areas now known as Denmark, Norway and Sweden, though there are mentions in historical records of Finnish, Estonian and Saami Vikings as well. Their common ground–and what made them different from the European peoples they confronted–was that they came from a foreign land, they were not “civilized” in the local understanding of the word and–most importantly–they were not Christian.
Did you know? The name Viking came from the Scandinavians themselves, from the Old Norse word "vik" (bay or creek) which formed the root of "vikingr" (pirate).

The exact reasons for Vikings venturing out from their homeland are uncertain; some have suggested it was due to overpopulation of their homeland, but the earliest Vikings were looking for riches, not land. In the eighth century A.D., Europe was growing richer, fueling the growth of trading centers such as Dorestad and Quentovic on the Continent and Hamwic (now Southampton), London, Ipswich and York in England. Scandinavian furs were highly prized in the new trading markets; from their trade with the Europeans, Scandinavians learned about new sailing technology as well as about the growing wealth and accompanying inner conflicts between European kingdoms. The Viking predecessors–pirates who preyed on merchant ships in the Baltic Sea–would use this knowledge to expand their fortune-seeking activities into the North Sea and beyond.

Early Viking Raids

In A.D. 793, an attack on the Lindisfarne monastery off the coast of Northumberland in northeastern England marked the beginning of the Viking Age. The culprits–probably Norwegians who sailed directly across the North Sea–did not destroy the monastery completely, but the attack shook the European religious world to its core. Unlike other groups, these strange new invaders had no respect for religious institutions such as the monasteries, which were often left unguarded and vulnerable near the shore. Two years later, Viking raids struck the undefended island monasteries of Skye and Iona (in the Hebrides) as well as Rathlin (off the northeast coast of Ireland). The first recorded raid in continental Europe came in 799, at the island monastery of St Philibert’s on Noirmoutier, near the estuary of the Loire River.

For several decades, the Vikings confined themselves to hit-and-run raids against coastal targets in the British Isles (particularly Ireland) and Europe (the trading center of Dorestad, 80 kilometers from the North Sea, became a frequent target after 830). They then took advantage of internal conflicts in Europe to extend their activity further inland: after the death of Louis the Pious, emperor of Frankia (modern-day France and Germany), in 840, his son Lothar actually invited the support of a Viking fleet in a power struggle with brothers. Before long other Vikings realized that Frankish rulers were willing to pay them rich sums to prevent them from attacking their subjects, making Frankia an irresistible target for further Viking activity.

Conquests in the British Isles

By the mid-ninth century, Ireland, Scotland and England had become major targets for Viking settlement as well as raids. Vikings gained control of the Northern Isles of Scotland (Shetland and the Orkneys), the Hebrides and much of mainland Scotland. They founded Ireland's first trading towns: Dublin, Waterford, Wexford, Wicklow and Limerick, and used their base on the Irish coast to launch attacks within Ireland and across the Irish Sea to England. When King Charles the Bald began defending West Frankia more energetically in 862, fortifying towns, abbeys, rivers and coastal areas, Viking forces began to concentrate more on England than Frankia.

In the wave of Viking attacks in England after 851, only one kingdom–Wessex–was able to successfully resist. Viking armies (mostly Danish) conquered East Anglia and Northumberland and dismantled Mercia, while in 871 King Alfred the Great of Wessex became the only king to decisively defeat a Danish army in England. Leaving Wessex, the Danes settled to the north, in an area known as "Danelaw." Many of them became farmers and traders and established York as a leading mercantile city. In the first half of the 10th century, English armies led by the descendants of Alfred of Wessex began reconquering Scandinavian areas of England; the last Scandinavian king, Erik Bloodaxe, was expelled and killed around 952, permanently uniting English into one kingdom.

Viking Settlements: Europe and Beyond

Meanwhile, Viking armies remained active on the European continent throughout the ninth century, brutally sacking Nantes (on the French coast) in 842 and attacking towns as far inland as Paris, Limoges, Orleans, Tours and Nimes. In 844, Vikings stormed Seville (then controlled by the Arabs); in 859, they plundered Pisa, though an Arab fleet battered them on the way back north. In 911, the West Frankish king granted Rouen and the surrounding territory by treaty to a Viking chief called Rollo in exchange for the latter's denying passage to the Seine to other raiders. This region of northern France is now known as Normandy, or "land of the Northmen."

In the ninth century, Scandinavians (mainly Norwegians) began to colonize Iceland, an island in the North Atlantic where no one had yet settled in large numbers. By the late 10th century, some Vikings (including the famous Erik the Red) moved even further westward, to Greenland. According to later Icelandic histories, some of the early Viking settlers in Greenland (supposedly led by the Viking hero Leif Eriksson, son of Erik the Red) may have become the first Europeans to discover and explore North America. Calling their landing place Vinland (Wine-land), they built a temporary settlement at L'Anse aux Meadows in modern-day Newfoundland. Beyond that, there is little evidence of Viking presence in the New World, and they didn't form permanent settlements.

Danish Dominance

The mid-10th-century reign of Harald Bluetooth as king of a newly unified, powerful and Christianized Denmark marked the beginning of a second Viking age. Large-scale raids, often organized by royal leaders, hit the coasts of Europe and especially England, where the line of kings descended from Alfred the Great was faltering. Harald's rebellious son, Sven Forkbeard, led Viking raids on England beginning in 991 and conquered the entire kingdom in 1013, sending King Ethelred into exile. Sven died the following year, leaving his son Knut (or Canute) to rule a Scandinavian empire (comprising England, Denmark, and Norway) on the North Sea.

After Knut's death, his two sons succeeded him, but both were dead by 1042 and Edward the Confessor, son of the previous (non-Danish) king, returned from exile and regained the English throne from the Danes. Upon his death (without heirs) in 1066, Harold Godwinesson, the son of Edward's most powerful noble, laid claim to the throne. Harold's army was able to defeat an invasion led by the last great Viking king–Harald Hardrada of Norway–at Stamford Bridge, near York, but fell to the forces of William, Duke of Normandy (himself a descendant of Scandinavian settlers in northern France) just weeks later. Crowned king of England on Christmas Day in 1066, William managed to retain the crown against further Danish challenges.

End of the Viking Age

The events of 1066 in England effectively marked the end of the Viking Age. By that time, all of the Scandinavian kingdoms were Christian, and what remained of Viking "culture" was being absorbed into the culture of Christian Europe. Today, signs of the Viking legacy can be found mostly in the Scandinavian origins of some vocabulary and place-names in the areas in which they settled, including northern England, Scotland and Russia. In Iceland, the Vikings left an extensive body of literature, the Icelandic sagas, in which they celebrated the greatest victories of their glorious past.

ANGLO SAXON

The Anglo-Saxon period in Britain spans approximately the six centuries from 410-1066AD. The period used to be known as the Dark Ages, mainly because written sources for the early years of Saxon invasion are scarce. However, most historians now prefer the terms 'early middle ages' or 'early medieval period'.

It was a time of war, of the breaking up of Roman Britannia into several separate kingdoms, of religious conversion and, after the 790s, of continual battles against a new set of invaders: the Vikings.

Climate change had an influence on the movement of the Anglo-Saxon invaders to Britain: in the centuries after 400 AD Europe's average temperature was 1°C warmer than we have today, and in Britain grapes could be grown as far north as Tyneside. Warmer summers meant better crops and a rise in population in the countries of northern Europe.

At the same time melting polar ice caused more flooding in low areas, particularly in what is now Denmark, Holland and Belgium. These people eventually began looking for lands to settle in that were not so likely to flood. After the departure of the Roman legions, Britain was a defenceless and inviting prospect.

A short history of the Anglo-Saxons in Britain

Anglo-Saxon mercenaries had for many years fought in the Roman army in Britain, so they were not total strangers to the island. Their invasions were slow and piecemeal, and began even before the Roman legions departed. There is even some evidence to suggest that, initially, some Saxons were invited to help protect the country from invasion.

When the Roman legions left Britain, the Germanic-speaking Angles, Saxons, Jutes and Frisians began to arrive – at first in small invading parties, but soon in increasing numbers. Initially they met little firm resistance from the relatively defenceless inhabitants of Britannia. Around 500 AD, however, the invaders were resisted fiercely by the Romano-British, who might have been led by King Arthur, if he existed – and there is no hard evidence that he did. However, the monk Gildas, writing in the mid-6th century, talks about a British Christian leader called Ambrosius who rallied the Romano-British against the invaders and won twelve battles. Later accounts call this leader Arthur. See 'Saxon Settler' lesson plan.

The Celtic areas of Britain regarded the Saxons as enemies and foreigners on their borders: their name became *Sassenachs* to the Scottish and *Saesneg* to the Welsh.

The various Anglo-Saxon groups settled in different areas of the country. They formed several kingdoms, often changing, and constantly at war with one another. These kingdoms sometimes acknowledged one of their rulers as a ‘High King', the Bretwalda. By 650 AD there were seven separate kingdoms, as follows:

Anglo-Saxon kingdoms, c. 650-800AD

1. **Kent**, settled by the Jutes. Ethelbert of Kent was the first Anglo-Saxon king to be converted to Christianity, by St Augustine around 595 AD.
2. **Mercia**, whose best-known ruler, Offa, built Offa's Dyke along the border between Wales and England. This large kingdom stretched over the Midlands.
3. **Northumbria**, where the monk Bede (c. 670-735) lived and wrote his Ecclesiastical History of Britain.
4. **East Anglia**, made up of Angles: the North Folk (living in modern Norfolk) and the South Folk (living in Suffolk). The Sutton Hoo ship burial was found in East Anglia (see below).

5. **Essex** (East Saxons). Here the famous Battle of Maldon was fought against the Vikings in 991.
6. **Sussex**: the South Saxons settled here.
7. **Wessex** (West Saxons), later the kingdom of King Alfred, the only English king ever to have been called ‘the Great', and his equally impressive grandson, Athelstan, the first who could truly call himself ‘King of the English'.
By 850 AD the seven kingdoms had been consolidated into three large Anglo-Saxon kingdoms: Northumbria, Mercia, and Wessex. The Anglo-Saxons had become a Christian people.
Areas worth examining

Poetry

Three poems give excellent insights into the Anglo-Saxons:

- *The Ruin*, an anonymous poem written about the ruin and decay of a Roman town (see lesson plan and resources on The end of Roman Britain - the poem text is available via the 'resources' attachment)
- *Beowulf*, about the great hero who fought and killed the monster Grendel and his mother, became a great king and met his death fighting an enraged dragon. There are several versions of the poem for children, as well as a cartoon film. Rosemary Sutcliff's version is excellent.
- *The Battle of Maldon*, about the Saxons' heroic defence against a force of raiding Vikings in Essex.

Alfred the Great

King Alfred, called ‘the Great' because he:

- defeated the Vikings in the Battle of Edington in 878, then converted their leader Guthrum to Christianity;
- recaptured London from the Vikings and established a boundary between the Saxons and the Vikings - the area ruled by the Vikings was known as the Danelaw;
- strengthened his kingdom's defences by creating a series of fortresses (burhs) and a decent army;
- built ships against Viking sea attacks, so beginning the English navy;
- had books translated into English and promoted learning;
- founded monasteries;
- commissioned the writing of the Anglo-Saxon Chronicle, a historical record of the Anglo-Saxons in Britain.

After 793, when the Vikings raided Lindisfarne Monastery, the history of the Anglo-Saxons becomes entangled with that of the Vikings. In many ways they were similar: in language, religion and Northern European origins, yet they are not the same. The very fact that they invaded Britain at different times makes them two very distinct peoples in our history.

THE CRUSADES

The Crusades were a series of religious wars between Christians and Muslims started primarily to secure control of holy sites considered sacred by both groups. In all, eight major Crusade expeditions occurred between 1096 and 1291. The bloody, violent and often ruthless conflicts propelled the status of European Christians, making them major players in the fight for land in the Middle East.
What Were the Crusades?

By the end of the 11th century, Western Europe had emerged as a significant power in its own right, though it still lagged behind other Mediterranean civilizations, such as that of the Byzantine Empire (formerly the eastern half of the Roman Empire) and the Islamic Empire of the Middle East and North Africa.

However, Byzantium had lost considerable territory to the invading Seljuk Turks. After years of chaos and civil war, the general Alexius Comnenus seized the Byzantine throne in 1081 and consolidated control over the remaining empire as Emperor Alexius I.

In 1095, Alexius sent envoys to Pope Urban II asking for mercenary troops from the West to help confront the Turkish threat. Though relations between Christians in the East and West had long been fractious, Alexius's request came at a time when the situation was improving.

In November 1095, at the Council of Clermont in southern France, the Pope called on Western Christians to take up arms to aid the Byzantines and recapture the Holy Land from Muslim control. This marked the beginning of the Crusades.

Pope Urban's plea was met with a tremendous response, both among the military elite as well as ordinary citizens. Those who joined the armed pilgrimage wore a cross as a symbol of the Church.

The Crusades set the stage for several religious knightly military orders, including the Knights Templar, the Teutonic Knights, and the Hospitallers. These groups defended the Holy Land and protected pilgrims traveling to and from the region.

Did you know? In a popular movement known as the Children's Crusade (1212), a motley crew including children, adolescents, women, the elderly and the poor marched all the way from the Rhineland to Italy behind a young man named Nicholas, who said he had received divine instruction to march toward the Holy Land.

First Crusade (1096-99)

Four armies of Crusaders were formed from troops of different Western European regions, led by Raymond of Saint-Gilles, Godfrey of Bouillon, Hugh of Vermandois and Bohemond of Taranto (with his nephew Tancred). These groups departed for Byzantium in August 1096.

A less organized band of knights and commoners known as the "People's Crusade" set off before the others under the command of a popular preacher known as Peter the Hermit.

Ignoring Alexius' advice to wait for the rest of the Crusaders, Peter's army crossed the Bosporus in early August. In the first major clash between the Crusaders and Muslims, Turkish forces crushed the invading Europeans at Cibotus.

Another group of Crusaders, led by the notorious Count Emicho, carried out a series of massacres of Jews in various towns in the Rhineland in 1096, drawing widespread outrage and causing a major crisis in Jewish-Christian relations.

When the four main armies of Crusaders arrived in Constantinople, Alexius insisted that their leaders swear an oath of loyalty to him and recognize his authority over any land regained from the Turks, as well as any other territory they might conquer. All but Bohemond resisted taking the oath.

In May 1097, the Crusaders and their Byzantine allies attacked Nicea (now Iznik, Turkey), the Seljuk capital in Anatolia. The city surrendered in late June.

The Fall of Jerusalem

Despite deteriorating relations between the Crusaders and Byzantine leaders, the combined force continued its march through Anatolia, capturing the great Syrian city of Antioch in June 1098.

After various internal struggles over control of Antioch, the Crusaders began their march toward Jerusalem, then occupied by Egyptian Fatimids (who as Shi'ite Muslims were enemies of the Sunni Seljuks).

Encamping before Jerusalem in June 1099, the Christians forced the besieged city's governor to surrender by mid-July.

Despite Tancred's promise of protection, the Crusaders slaughtered hundreds of men, women, and children in their victorious entrance into Jerusalem.

Second Crusade (1147-49)

Having achieved their goal in an unexpectedly short period of time after the First Crusade, many of the Crusaders departed for home. To govern the conquered territory, those who remained established four large western settlements, or Crusader states, in Jerusalem, Edessa, Antioch and Tripoli.

Guarded by formidable castles, the Crusader states retained the upper hand in the region until around 1130, when Muslim forces began gaining ground in their own holy war (or jihad) against the Christians, whom they called "Franks."

In 1144, the Seljuk general Zangi, governor of Mosul, captured Edessa, leading to the loss of the northernmost Crusader state.

News of Edessa's fall stunned Europe and caused Christian authorities in the West to call for another Crusade. Led by two great rulers, King Louis VII of France and King Conrad III of Germany, the Second Crusade began in 1147.

That October, the Turks annihilated Conrad's forces at Dorylaeum, the site of a great Christian victory during the First Crusade.

After Louis and Conrad managed to assemble their armies at Jerusalem, they decided to attack the Syrian stronghold of Damascus with an army of some 50,000 (the largest Crusader force yet).

Damascus' ruler was forced to call on Nur al-Din, Zangi's successor in Mosul, for aid. The combined Muslim forces dealt a humiliating defeat to the Crusaders, decisively ending the Second Crusade.

Nur al-Din added Damascus to his expanding empire in 1154.

Third Crusade (1187-92)

After numerous attempts by the Crusaders of Jerusalem to capture Egypt, Nur al-Din's forces (led by the general Shirkuh and his nephew, Saladin) seized Cairo in 1169 and forced the Crusader army to evacuate.

Upon Shirkuh's subsequent death, Saladin assumed control and began a campaign of conquests that accelerated after Nur al-Din's death in 1174.

In 1187, Saladin began a major campaign against the Crusader Kingdom of Jerusalem. His troops virtually destroyed the Christian army at the battle of Hattin, taking back the important city along with a large amount of territory.

Outrage over these defeats inspired the Third Crusade, led by rulers such as the aging Emperor Frederick Barbarossa (who was drowned at Anatolia before his entire army reached Syria), King Philip II of France, and King Richard I of England (known as Richard the Lionheart).

In September 1191, Richard's forces defeated those of Saladin in the battle of Arsuf, which would be the only true battle of the Third Crusade.

From the recaptured city of Jaffa, Richard reestablished Christian control over some of the region and approached Jerusalem, though he refused to lay siege to the city.

In September 1192, Richard and Saladin signed a peace treaty that reestablished the Kingdom of Jerusalem (though without the city of Jerusalem) and ended the Third Crusade.

Fourth Crusade: The Fall of Constantinople

Though Pope Innocent III called for a new Crusade in 1198, power struggles within and between Europe and Byzantium drove the Crusaders to divert their mission in order to topple the reigning Byzantine emperor, Alexius III, in favor of his nephew, who became Alexius IV in mid-1203.

The new emperor's attempts to submit the Byzantine church to Rome was met with stiff resistance, and Alexius IV was strangled after a palace coup in early 1204.

In response, the Crusaders declared war on Constantinople, and the Fourth Crusade ended with the devastating Fall of Constantinople, marked by a bloody conquest, looting and near-destruction of the magnificent Byzantine capital later that year.

Final Crusades (1208-1271)

Throughout the remainder of the 13th century, a variety of Crusades aimed not so much to topple Muslim forces in the Holy Land but to combat any and all of those seen as enemies of the Christian faith.

The Albigensian Crusade (1208-29) aimed to root out the heretical Cathari or Albigensian sect of Christianity in France, while the Baltic Crusades (1211-25) sought to subdue pagans in Transylvania.

A so-called Children's Crusade took place in 1212 when thousands of young children vowed to march to Jerusalem. Although it was called the Children's Crusade, most historians don't regard it as an actual crusade, and many experts question whether the group was really comprised of children. The movement never reached the Holy Land.

In the Fifth Crusade, put in motion by Pope Innocent III before his death in 1216, the Crusaders attacked Egypt from both land and sea but were forced to surrender to Muslim defenders led by Saladin's nephew, Al-Malik al-Kamil, in 1221.

In 1229, in what became known as the Sixth Crusade, Emperor Frederick II achieved the peaceful transfer of Jerusalem to Crusader control through negotiation with al-Kamil. The peace treaty expired a decade later, and Muslims easily regained control of Jerusalem.

From 1248 to 1254, Louis IX of France organized a crusade against Egypt. This battle, known as the Seventh Crusade, was a failure for Louis.

The Mamluks

As the Crusaders struggled, a new dynasty, known as the Mamluks, descended from former slaves of the Islamic Empire, took power in Egypt. In 1260, Mamluk forces in Palestine managed to halt the advance of the Mongols, an invading force led by Genghis Khan and his descendants, which had emerged as a potential ally for the Christians in the region.

Under the ruthless Sultan Baybars, the Mamluks demolished Antioch in 1268. In response, Louis organized the Eighth Crusade in 1270. The initial goal was to aid the

remaining Crusader states in Syria, but the mission was redirected to Tunis, where Louis died.

Edward I of England took on another expedition in 1271. This battle, which is often grouped with the Eighth Crusade but is sometimes referred to as the Ninth Crusade, accomplished very little and was considered the last significant crusade to the Holy Land.

The Crusades End

In 1291, one of the only remaining Crusader cities, Acre, fell to the Muslim Mamluks. Many historians believe this defeat marked the end of the Crusader States and the Crusades themselves.

Though the Church organized minor Crusades with limited goals after 1291—mainly military campaigns aimed at pushing Muslims from conquered territory, or conquering pagan regions—support for such efforts diminished in the 16th century, with the rise of the Reformation and the corresponding decline of papal authority.

Effects of the Crusades

While the Crusades ultimately resulted in defeat for Europeans and a Muslim victory, many argue that they successfully extended the reach of Christianity and Western civilization. The Roman Catholic Church experienced an increase in wealth, and the power of the Pope was elevated after the Crusades ended.

Trade and transportation also improved throughout Europe as a result of the Crusades. The wars created a constant demand for supplies and transportation, which resulted in ship-building and the manufacturing of various supplies.

After the Crusades, there was a heightened interest in travel and learning throughout Europe, which some historians believe may have paved the way for the Renaissance.

Among followers of Islam, however, the Crusaders were regarded as immoral, bloody and savage. The ruthless and widespread massacre of Muslims, Jews and other non-Christians resulted in bitter resentment that persisted for many years. Even today, some Muslims derisively refer to the West's involvement in the Middle East as a "crusade."

There's no question that the years of bloody conflict brought by the Crusades had an impact on Middle East and Western European nations for many years, and still influence political and cultural views and opinions held today.

EUROPES'S EMERGING SHAPE

The **history of Europe** concerns itself with the discovery and collection, the study, organization and presentation and the interpretation of past events and affairs of the people of Europe since the beginning of written records. During the Neolithic era and the time of the Indo-European migrations, Europe saw human inflows from east and southeast and subsequent important cultural and material exchange. The period known as classical antiquity began with the emergence of the city-states of ancient Greece. Later, the Roman Empire came to dominate the entire Mediterranean basin. The fall of the Roman Empire in AD 476 traditionally marks the start of the Middle Ages. Beginning in the 14th century a Renaissance of knowledge challenged traditional doctrines in science and theology. Simultaneously, the Protestant Reformation set up Protestant churches primarily in Germany, Scandinavia and England. After 1800, the Industrial Revolution brought prosperity to Britain and Western Europe. The main European powers set up

colonies in most of the Americas and Africa, and parts of Asia. In the 20th century, World War I and World War II resulted in massive numbers of deaths. The Cold War dominated European geo-politics from 1947 to 1989. After the fall of the Iron Curtain, European countries grew closer together.

During the Neolithic era (starting at c. 7000 BC.) and the time of the Indo-European migrations (starting at c. 4000 BC.) Europe saw massive migrations from east and southeast which also brought agriculture, new technologies, and the Indo-European languages, primarily through the areas of the Balkan peninsula and the Black sea region.

Some of the best-known civilizations of the late prehistoric Europe were the Minoan and the Mycenaean, which flourished during the Bronze Age until they collapsed in a short period of time around 1200 BC.

The period known as classical antiquity began with the emergence of the city-states of Ancient Greece. After ultimately checking the Persian advance in Europe through the Greco-Persian Wars in the 5th century BC, Greek influence reached its zenith under the expansive empire of Alexander the Great, spreading throughout Asia, Africa, and other parts of Europe.

The Thracians, their powerful Odrysian kingdom, distinct culture and architecture were long present in Southeast Europe.

The Roman Empire came to dominate the entire Mediterranean basin. By 300 AD the Roman Empire was divided into the Western and Eastern empires. During the 4th and 5th centuries, the Germanic peoples of Northern Europe, pressed by the Huns, grew in strength and led repeated attacks that resulted in the Fall of the Western Roman Empire. The Western empire's collapse in AD 476 traditionally marks the end of the classical period and the start of the Middle Ages.

In Western Europe, Germanic peoples became more powerful in the remnants of the former Western Roman Empire and established kingdoms and empires of their own. Of all of the Germanic peoples, the Franks would rise to a position of hegemony over Western Europe, the Frankish Empire reaching its peak under Charlemagne around 800. This empire was later divided into several parts; West Francia would evolve into the Kingdom of France, while East Francia would evolve into the Holy Roman Empire, a precursor to modern Germany and Italy. The British Isles were the site of several large-scale migrations.

The Byzantine Empire – the eastern part of the Roman Empire, with its capital Constantinople, survived for the next 1000 years. During most of its existence, the empire was the most dominant empire, also most powerful economic, cultural, and military force in Europe. The powerful and long lived Bulgarian Empire was its main competitor in the region of Southeast Europe for centuries. Byzantine art, architecture, political dominance, and Bulgarian cultural and linguistic achievements left great legacy in Orthodox and Slavic Europe and beyond through the Middle Ages to this day.

The Viking Age, a period of migrations of Scandinavian peoples, occurred from the late 8th century to the middle 11th century. The Normans, descendants of the Vikings who settled in Northern France, had a significant impact on many parts of Europe, from the Norman conquest of England to Sicily. The Rus' people founded Kievan Rus', which evolved into Russia. After 1000 the Crusades were a series of religiously motivated military expeditions originally intended to bring the Levant back under Christian rule. The Crusaders opened trade routes which enabled

the merchant republics of Genoa and Venice to become major economic powers. The Reconquista, a related movement, worked to reconquer Iberia for Christendom.

Eastern Europe in the High Middle Ages was dominated by the rise and fall of the Mongol Empire. Led by Genghis Khan, the Mongols were a group of steppe nomads who established a decentralized empire which, at its height, extended from China in the east to the Black and Baltic Seas in Europe. As Mongol power waned towards the Late Middle Ages, the Grand Duchy of Moscow rose to become the strongest of the numerous Russian principalities and republics and would grow into the Tsardom of Russia in 1547. The Late Middle Ages represented a period of upheaval in Europe. The epidemic known as the Black Death and an associated famine caused demographic catastrophe in Europe as the population plummeted. Dynastic struggles and wars of conquest kept many of the states of Europe at war for much of the period. In Scandinavia, the Kalmar Union dominated the political landscape, while England fought with Scotland in the Wars of Scottish Independence and with France in the Hundred Years' War. In Central Europe, the Polish–Lithuanian Commonwealth became a large territorial empire, while the Holy Roman Empire, which was an elective monarchy, came to be dominated for centuries by the House of Habsburg. Russia continued to expand southward and eastward into former Mongol lands. In the Balkans, the Ottoman Empire overran Byzantine lands, culminating in the Fall of Constantinople in 1453, which historians mark as the end of the Middle Ages.

Beginning in the 14th century in Florence and later spreading through Europe, a Renaissance of knowledge challenged traditional doctrines in science and theology. The rediscovery of classical Greek and Roman knowledge had an enormous liberating effect on intellectuals. Simultaneously, the Protestant Reformation under German Martin Luther questioned Papal authority. Henry VIII seized control of the English Church and its lands. The European religious wars were fought between German and Spanish rulers. The Reconquista ended Muslim rule in Iberia. By the 1490s a series of oceanic explorations marked the Age of Discovery, establishing direct links with Africa, the Americas, and Asia. Religious wars continued to be fought in Europe, until the 1648 Peace of Westphalia. The Spanish crown maintained its hegemony in Europe and was the leading power on the continent until the signing of the Treaty of the Pyrenees, which ended a conflict between Spain and France that had begun during the Thirty Years' War. An unprecedented series of major wars and political revolutions took place around Europe and the world in the period between 1610 and 1700.[1]

The Industrial Revolution began in Britain, based on coal, steam, and textile mills. Political change in continental Europe was spurred by the French Revolution under the motto *liberté, égalité, fraternité*. Napoleon Bonaparte took control, made many reforms inside France, and transformed Western Europe. But his rise stimulated both nationalism and reaction and he was defeated in 1814–15 as the old royal conservatives returned to power.

The period between 1815 and 1871 saw revolutionary attempts in much of Europe (apart from Britain). They all failed however. As industrial work forces grew in Western Europe, socialism and trade union activity developed. The last vestiges of serfdom were abolished in Russia in 1861. Greece and the other Balkan nations began a long slow road to independence from the Ottoman Empire, starting in the 1820s. Italy was unified in its Risorgimento in 1860. After the Franco-Prussian War of 1870–71, Otto von Bismarck unified the German states into an empire that was politically and militarily dominant until 1914. Most of Europe scrambled for imperial colonies in Africa and Asia in the Age of Empire. Britain and

France built the largest empires, while diplomats ensured there were no major wars in Europe, apart from the Crimean War of the 1850s.

The outbreak of the First World War in 1914 was precipitated by the rise of nationalism in Southeastern Europe as the Great Powers took sides. The 1917 October Revolution led the Russian Empire to become the world's first communist state, the Soviet Union. The Allies, led by Britain, France, and the United States, defeated the Central Powers, led by the German Empire and Austria-Hungary, in 1918. During the Paris Peace Conference the Big Four imposed their terms in a series of treaties, especially the Treaty of Versailles. The war's human and material devastation was unprecedented.

Germany lost its overseas empire and several provinces, had to pay large reparations, and was humiliated by the victors. They in turn had large debts to the United States. The 1920s were prosperous until 1929 when the Great Depression broke out, which led to the collapse of democracy in many European states. The Nazi regime under Adolf Hitler came to power in 1933, rearmed Germany, and along with Mussolini's Italy sought to assert themselves on the continent. Other nations, who had not taken to the attractions of fascism, sought to avoid conflict. They set boundaries of appeasement, which Hitler continually ignored. The Second World War began. The war ended with the defeat of the Axis powers but the threat of more conflict was recognised before the war's end. Many from the US were suspicious of how the USSR would treat the peace – in the USSR there was paranoia at US forces in Europe. Eastern Front/Western Front meetings among leaders in Yalta proved inconclusive. In the closing months of the war there was a race to the finish. The territories liberated from the Nazis by troops from the USSR found they had exchanged fascism for socialism. The USSR , however, would not leave those territories for forty years. The USSR claimed they needed buffer states between them and the nascent NATO. In the west, the term Iron Curtain entered the language. The United States launched the Marshall Plan from 1948 to 1951 and NATO from 1949, and rebuilt industrial economies that all were thriving by the 1950s. France and West Germany took the lead in forming the European Economic Community, which eventually became the European Union (EU). Secularization saw the weakening of Protestant and Catholic churches across most of Europe, except where they were symbols of reaction, as in Poland. The Counter-Revolutions of 1989 brought an end to both Soviet hegemony and socialism in Eastern Europe, the resulting capitalist restoration engendering economic and social devastation for the people. Germany was reunited, Europe's integration deepened, and both NATO and the EU expanded to the east. The EU came under increasing pressure because of the worldwide recession after 2008.

THE OTTAMANS

The Ottoman Empire was founded circa 1299 by Osman I as a small beylik in northwestern Asia Minor just south of the Byzantine capital Constantinople. The Ottomans first crossed into Europe in 1352, establishing a permanent settlement at Çimpe Castle on the Dardanelles in 1354 and moving their capital to Edirne (Adrianople) in 1369. At the same time, the numerous small Turkic states in Asia Minor were assimilated into the budding Ottoman sultanate through conquest or declarations of allegiance.

As Sultan Mehmed II conquered Constantinople (today named Istanbul) in 1453, the state grew into a mighty empire, expanding deep into Europe, northern Africa and the Middle East. With most of the Balkans under Ottoman rule by the mid-16th century, Ottoman territory increased

exponentially under Sultan Selim I, who assumed the Caliphate in 1517 as the Ottomans turned east and conquered western Arabia, Egypt, Mesopotamia and the Levant, among other territories. Within the next few decades, much of the North African coast (except Morocco) became part of the Ottoman realm.

The empire expanded significantly under Suleiman the Magnificent in the 16th century, when it stretched from the Persian Gulf in the east to Algeria in the west, and from Yemen in the south to Hungary and parts of Ukraine in the north. According to the long-standing, but now controversial, Ottoman decline thesis, Suleiman's reign was the zenith of the Ottoman classical period, during which Ottoman culture, arts, and political influence flourished. The empire reached its maximum territorial extent in 1683, on the eve of the Battle of Vienna.

From 1699 onwards, the Ottoman Empire began to lose territory over the course of the next two centuries due to internal stagnation, costly defensive wars, European colonialism, and nationalist revolts among its multiethnic subjects. In any case, decline was evident to the empire's leaders by the early 19th century, and numerous administrative reforms were implemented in an attempt to forestall the decline of the empire, with varying degrees of success. The gradual weakening of the Ottoman Empire gave rise to the Eastern Question in the mid-19th century.

The empire came to an end in the aftermath of its defeat in World War I, when its remaining territory was partitioned by the Allies. The sultanate was officially abolished by the Government of the Turkish Grand National Assembly in Ankara on 1 November 1922 following the Turkish War of Independence. Throughout its more than 600 years of existence, the Ottoman Empire has left a profound legacy in the Middle East and Southeast Europe, as can be seen in the customs, culture, and cuisine of the various countries that were once part of its realm.

THE END OF BYZANTIUM

The **Byzantine Empire**, also referred to as the **Eastern Roman Empire** or **Byzantium**, was the continuation of the Roman Empire in its eastern provinces during Late Antiquity and the Middle Ages, when its capital city was Constantinople. It survived the fragmentation and fall of the Western Roman Empire in the 5th century AD and continued to exist for an additional thousand years until it fell to the Ottoman Empire in 1453. During most of its existence, the empire was the most powerful economic, cultural, and military force in Europe.

"Byzantine Empire" is a term created after the end of the realm; its citizens continued to refer to their empire simply as the **Roman Empire** (Medieval Greek: Βασιλεία Ῥωμαίων, romanized: *Basileía Rhōmaíōn*) or **Romania** (Medieval Greek: Ῥωμανία), and to themselves as Romans (Medieval Greek: Ῥωμαῖοι, romanized: *Rhōmaîoi*) – a term which Greeks continued to use for themselves into Ottoman times. Although the Roman state continued and its traditions were maintained, modern historians distinguish Byzantium from its earlier incarnation because it was centred on Constantinople, oriented towards Greek rather than Latin culture, and characterised by Eastern Orthodox Christianity.

Several events from the 4th to 6th centuries mark the period of transition during which the Roman Empire's Greek East and Latin West diverged. Constantine I (r. 324–337) reorganised the empire, made Constantinople the new capital and legalised Christianity. Under Theodosius I (r. 379–395), Christianity became the state religion and other religious practices were proscribed. In the reign of Heraclius (r. 610–641), the Empire's military and administration were restructured and Greek was adopted for official use in place of Latin.

The borders of the empire fluctuated through several cycles of decline and recovery. During the reign of Justinian I (r. 527–565), the empire reached its greatest extent, after reconquering much of the historically Roman western Mediterranean coast, including North Africa, Italy and Rome, which it held for two more centuries. The Byzantine–Sasanian War of 602–628 exhausted the empire's resources, and during the Early Muslim conquests of the 7th century, it lost its richest provinces, Egypt and Syria, to the Rashidun Caliphate. During the Macedonian dynasty (10th–11th centuries), the empire expanded again and experienced the two-century long Macedonian Renaissance, which came to an end with the loss of much of Asia Minor to the Seljuk Turks after the Battle of Manzikert in 1071. This battle opened the way for the Turks to settle in Anatolia. The empire recovered during the Komnenian restoration, and by the 12th century, Constantinople was the largest and wealthiest city in Europe. The empire was delivered a mortal blow during the Fourth Crusade, when Constantinople was sacked in 1204 and the territories that the empire formerly governed were divided into competing Byzantine Greek and Latin realms. Despite the eventual recovery of Constantinople in 1261, the Byzantine Empire remained only one of several small rival states in the area for the final two centuries of its existence. Its remaining territories were progressively annexed by the Ottomans in the Byzantine–Ottoman wars over the 14th and 15th centuries. The fall of Constantinople to the Ottoman Empire in 1453 ended the Byzantine Empire. The Empire of Trebizond was conquered eight years later in the 1461 siege. The last of the successor states, the Principality of Theodoro, was conquered by the Ottomans in 1475.

Nomenclature

See also: Names of the Greeks

The first use of the term "Byzantine" to label the later years of the Roman Empire was in 1557, 104 years after the empire's collapse, when the German historian Hieronymus Wolf published his work *Corpus Historiæ Byzantinæ*, a collection of historical sources.[*citation needed*] The term comes from "Byzantium", the name of the city to which Constantine moved his capital, leaving Rome, and rebuilt under the new name of Constantinople. The older name of the city was rarely used from this point onward except in historical or poetic contexts. The publication in 1648 of the *Byzantine du Louvre* (*Corpus Scriptorum Historiae Byzantinae*), and in 1680 of Du Cange's *Historia Byzantina* further popularised the use of "Byzantine" among French authors, such as Montesquieu.[2] However, it was not until the mid-19th century that the term came into general use in the Western world.[3]

The Byzantine Empire was known to its inhabitants as the "Roman Empire" or the "Empire of the Romans" (Latin: *Imperium Romanum, Imperium Romanorum*; Medieval Greek: Βασιλεία τῶν Ῥωμαίων, Ἀρχὴ τῶν Ῥωμαίων, romanized: *Basileia tōn Rhōmaiōn, Archē tōn Rhōmaiōn*), Romania (Latin: *Romania*; Medieval Greek: Ῥωμανία, romanized: *Rhōmania*),[note 1] the Roman Republic (Latin: *Res Publica Romana*; Medieval Greek: Πολιτεία τῶν Ῥωμαίων, romanized: *Politeia tōn Rhōmaiōn*), or in Greek "Rhōmais" (Medieval Greek: Ῥωμαΐς).[6] The inhabitants called themselves *Romaioi* and even as late as the 19th century Greeks typically referred to Modern Greek as *Romaiika* "Romaic".[7] After 1204 when the Byzantine Empire was mostly confined to its purely Greek provinces the term 'Hellenes' was increasingly used instead.[8]

While the Byzantine Empire had a multi-ethnic character during most of its history[9] and preserved Romano-Hellenistic traditions,[10] it became identified by its western and northern contemporaries with its increasingly predominant Greek element.[11] Western medieval sources also referred to the empire as the "Empire of the Greeks" (Latin: *Imperium Graecorum*) and to

its emperor as *Imperator Graecorum* (Emperor of the Greeks);[12] these terms were used to distinguish it from the Holy Roman Empire that claimed the prestige of the classical Roman Empire in the West.[13]
No such distinction existed in the Islamic and Slavic worlds, where the Empire was more straightforwardly seen as the continuation of the Roman Empire. In the Islamic world, the Roman Empire was known primarily as *Rûm*.[14] The name millet-i Rûm, or "*Roman nation,*" was used by the Ottomans until the 20th century to refer to the former subjects of the Byzantine Empire, that is, the Orthodox Christian community within Ottoman realms.

The situation became worse for Byzantium during the civil wars after Andronikos III died. A six-year-long civil war devastated the empire, allowing the Serbian ruler Stefan Dušan (r. 1331–1346) to overrun most of the Empire's remaining territory and establish a Serbian Empire. In 1354, an earthquake at Gallipoli devastated the fort, allowing the Ottomans (who were hired as mercenaries during the civil war by John VI Kantakouzenos) to establish themselves in Europe.[157] [158]By the time the Byzantine civil wars had ended, the Ottomans had defeated the Serbians and subjugated them as vassals. Following the Battle of Kosovo, much of the Balkans became dominated by the Ottomans.[159]
The Byzantine emperors appealed to the West for help, but the Pope would only consider sending aid in return for a reunion of the Eastern Orthodox Church with the See of Rome. Church unity was considered, and occasionally accomplished by imperial decree, but the Orthodox citizenry and clergy intensely resented the authority of Rome and the Latin Rite.[160] Some Western troops arrived to bolster the Christian defence of Constantinople, but most Western rulers, distracted by their own affairs, did nothing as the Ottomans picked apart the remaining Byzantine territories.[161]
Constantinople by this stage was underpopulated and dilapidated. The population of the city had collapsed so severely that it was now little more than a cluster of villages separated by fields. On 2 April 1453, Sultan Mehmed's army of 80,000 men and large numbers of irregulars laid siege to the city.[162] Despite a desperate last-ditch defence of the city by the massively outnumbered Christian forces (c. 7,000 men, 2,000 of whom were foreign),[161] Constantinople finally fell to the Ottomans after a two-month siege on 29 May 1453. The final Byzantine emperor, Constantine XI Palaiologos, was last seen casting off his imperial regalia and throwing himself into hand-to-hand combat after the walls of the city were taken.

OTTOMAN EUROPE

The **Ottoman Empire** (/ˈɒtəmən/; Ottoman Turkish: دولت عليه عثمانيه *Devlet-i ʿAlīye-i ʿOsmānīye*, lit. 'The Sublime Ottoman State'; Turkish: *Osmanlı İmparatorluğu* or *Osmanlı Devleti*; French: *Empire ottoman*)[note 5][17] was a state[note 6] that controlled much of Southeastern Europe, Western Asia, and Northern Africa between the 14th and early 20th centuries. It was founded at the end of the 13th century in northwestern Anatolia in the town of Söğüt (modern-day Bilecik Province) by the Turkoman[18][19] tribal leader Osman I.[20] After 1354, the Ottomans crossed into Europe and with the conquest of the Balkans, the Ottoman beylik was transformed into a transcontinental empire. The Ottomans ended the Byzantine Empire with the conquest of Constantinople in 1453 by Mehmed the Conqueror.[21]

Under the reign of Suleiman the Magnificent, the Ottoman Empire marked the peak of its power and prosperity as well as the highest development of its government, social, and economic systems.[22] At the beginning of the 17th century, the empire contained 32 provinces and numerous vassal states. Some of these were later absorbed into the Ottoman Empire, while others were granted various types of autonomy over the course of centuries.[note 7]

With Constantinople (modern-day Istanbul) as its capital and control of lands around the Mediterranean Basin, the Ottoman Empire was at the centre of interactions between the Eastern and Western worlds for six centuries. While the empire was once thought to have entered a period of decline following the death of Suleiman the Magnificent, this view is no longer supported by the majority of academic historians.[23] The empire continued to maintain a flexible and strong economy, society and military throughout the 17th and for much of the 18th century.[24] However, during a long period of peace from 1740 to 1768, the Ottoman military system fell behind that of their European rivals, the Habsburg and Russian empires.[25] The Ottomans consequently suffered severe military defeats in the late 18th and early 19th centuries. The successful Greek War of Independence concluded with decolonization following the London Protocol (1830) and Treaty of Constantinople (1832). This and other defeats prompted them to initiate a comprehensive process of reform and modernisation known as the Tanzimat. Thus, over the course of the 19th century, the Ottoman state became vastly more powerful and organised, despite suffering further territorial losses, especially in the Balkans, where a number of new states emerged.[26]

The Committee of Union and Progress (CUP) established the Second Constitutional Era in the Young Turk Revolution in 1908, turning the Empire into a constitutional monarchy which conducted competitive multi-party elections. A few years later, the now radicalized and nationalistic Union and Progress Party took over the government in the 1913 coup d'état, creating a one party regime. The CUP allied the Empire with Germany hoping to escape from the diplomatic isolation which had contributed to its recent territorial losses, and thus joined World War I on the side of the Central Powers.[27] While the Empire was able to largely hold its own during the conflict, it was struggling with internal dissent, especially with the Arab Revolt in its Arabian holdings. During this time, genocide was committed by the Ottoman government against the Armenians, Assyrians, and Greeks.[28] The Empire's defeat and the occupation of part of its territory by the Allied Powers in the aftermath of World War I resulted in its partitioning and the loss of its Middle Eastern territories, which were divided between the United Kingdom and France. The successful Turkish War of Independence led by Mustafa Kemal Atatürk against the occupying Allies led to the emergence of the Republic of Turkey in the Anatolian heartland and the abolition of the Ottoman monarchy.

RENAISSANCE AND PRINTING

The arrival in **Europe** of the printing press with moveable **metal** type in the 1450s CE was an event which had enormous and long-lasting consequences. The German printer Johannes Gutenberg (c. 1398-1468 CE) is widely credited with the innovation and he famously printed an edition of the **Bible** in 1456 CE. Beginning with religious works and textbooks, soon presses were churning out all manner of texts from Reformation pamphlets to romantic novels. The number of books greatly increased, their cost diminished and so more people read than ever before. Ideas were transmitted across Europe as scholars published their own works, commentaries on ancient texts, and criticism of each other. Authorities like the Catholic Church

took exception to some books and censored or even burned them, but the public's attitude to books and reading was by then already changed forever.

The impact of the printing press in Europe included:

- A huge increase in the volume of books produced compared to handmade works.
- An increase in the access to books in terms of physical availability and lower cost.
- More authors were published, including unknown writers.
- A successful author could now earn a living solely through **writing**.
- An increase in the use and standardisation of the vernacular as opposed to Latin in books.
- An increase in literacy rates.
- The rapid spread of ideas concerning **religion**, history, **science**, poetry, art, and daily life.
- An increase in the accuracy of ancient canonical texts.
- Movements could now be easily organised by leaders who had no physical contact with their followers.
- The creation of public libraries.
- The censorship of books by concerned authorities.

Johannes Gutenberg

The invention of the movable metal type printer in Europe is usually credited to the German printer Johannes Gutenberg. However, there are other claims, notably the Dutch printer Laurens Janszoon Coster (c. 1370-1440 CE) and two other early German printers, Johann Fust (c. 1400-1465 CE) and his son-in-**law** Peter Schöffer (c. 1425-1502 CE). There is, too, evidence that movable metal type printers had already been invented in **Korea** in 1234 CE in the **Goryeo** Kingdom (918-1392 CE). Chinese **Buddhist** scholars also printed religious works using moveable type presses; the earliest ones used woodblocks during the **Song Dynasty** (960-1279 CE). Whether the idea of moveable type presses spread via merchants and travellers from Asia to Europe or if the invention by Gutenberg was spontaneous is still a point of debate amongst scholars. In any case, like most technologies in history, the invention likely sprang from a cumulation of elements, ideas, and necessity involving multiple individuals across time and space.

Gutenberg began his printing experiments sometime in the 1440s CE, and he was able to establish his printing firm in Mainz in 1450 CE. Gutenberg's printer used Gothic **script** letters. Each letter was made on a metal block by engraving it into the base of a **copper** mould and then filling the mould with molten metal. Individual blocks were arranged in a frame to create a text and then covered in a viscous ink. Next, a sheet of paper, at that time made from old linen and rags, was mechanically pressed onto the metal blocks. Gutenberg's success in putting all these elements together is indicated by his printed edition of the Latin Bible in 1456 CE.

The new type of presses soon appeared elsewhere, notably with two Germans, Arnold Pannartz (d. 1476 CE) and Conrad Sweynheym (aka Schweinheim, d. 1477 CE). This pair established their printing press in 1465 CE in the Benedictine monastery of Subiaco. It was the first such press in **Italy**. Pannartz and Sweynheym moved their operation to **Rome** in 1467 CE and then Venice in 1469 CE, which already had a long experience of printing such things as playing cards. There were still some problems such as the lack of quality compared to handmade books and the

drab presentation in respect to beautifully colour-illustrated manuscripts. Also, there were sometimes errors seen in the early printed editions and these mistakes were often then repeated in later editions. However, the revolution into how and what people read had well and truly begun.

Printed Matter

There was already a well-established demand for books from the clergy and the many new universities and grammar schools which had sprung up across Europe in the late medieval period. Indeed, traditional book-makers had struggled to keep up with demand in the first half of the 15th century CE, with quality often being compromised. This demand for religious material, in particular, was one of the main driving forces behind the invention of the printing press. Scholars had access to manuscripts in private and monastic libraries, but even they struggled to find copies of many texts, and they often had to travel far and wide to get access to them. Consequently, religious works and textbooks for study would dominate the printing presses throughout the 15th century CE. It is important to remember, though, that handmade books continued to be produced long after the printing press had arrived and, as with many new technologies, there were people still convinced that the flimsy printed book would never really catch on.

The availability of things to read for people in general massively increased thanks to printing. Previously, the opportunity to read anything at all was rather limited. Ordinary folks often had little more than church notice boards to read. The printing press offered all sorts of new and exciting possibilities such as informative pamphlets, travel guides, collections of poems, romantic novels, histories of art and **architecture**, cooking and medicinal recipes, maps, posters, cartoons, and sheet **music**. Books were still not as cheap as today in terms of price compared to income, but they were only around one-eighth of the price of a handmade book. With printing matter being varied and affordable, people who could not previously do so now had a real motive to read and so literacy rates increased. Further, printed books were themselves a catalyst for literacy as works were produced that could be used to teach people how to read and write. At the end of the medieval period still only 1 in 10 people at most were able to read extended texts. With the arrival of the printing press, this figure would never be as low again.

The Spread of Information

Soon, a new boost to the quantity of printed material came with the rise of the humanist movement and its interest in reviving **literature** from ancient **Greece** and Rome. Two printers, in particular, profited from this new demand: the Frenchman Nicholas Jensen (1420-1480 CE) and the Italian Aldus Manutius (c. 1452-1515 CE). Jensen innovated with new typefaces in his printing shop in Venice, including the easy-to-read **roman** type (*littera antiqua*/*lettera antica*) and a **Greek** font which imitated manuscript texts. Jensen printed over 70 books in the 1470s CE, including Pliny's *Natural History* in 1472 CE. Some of these books had illustrations and decorations added by hand to recapture the quality of older, entirely handmade books.

Meanwhile Manutius, also operating in Venice, specialised in smaller pocket editions of classical texts and contemporary humanist authors. By 1515 CE, all major classical writers were available in print, most in multiple editions and many as collections of complete works. In addition,

printed classical texts with identical multiple copies in the hands of scholars across Europe could now be easily checked for accuracy against source manuscripts. Handmade books had often perpetuated errors, omissions, and additions made by individual copyists over centuries, but now, gradually, definitive editions of classical works could be realised which were as close as possible to the ancient original. In short, printed works became both the cause and fruit of an international collective scholarship, a phenomenon which would reap rewards in many other areas from astronomy to zoology.

There was, too, a drive to print more books thanks to the Reformists who began to question the Catholic Church's interpretation of the Bible and its stranglehold on how Christians should think and worship. The Bible was one of the priorities to have translated into vernacular languages, for example German (1466 CE), Italian (1471 CE), Dutch (1477 CE), Catalan (1478 CE), and Czech (1488 CE). Reformists and humanists wrote commentaries on primary sources and argued with each other in print, thereby establishing an invisible web of knowledge and scholarship across Europe. Even the letters written between these scholars were published. As religious and academic issues raged, so the debating scholars fuelled the production of yet more printed works in a perpetuating cycle of the printed word. Ordinary folks, too, were roused by arguments presented in printed materials so that groups of like-minded individuals were able to quickly spread their ideas and organise mass movements across multiple **cities** such as during the German Peasants' **War** of 1525 CE.

There were, too, plenty of works for non-scholars. As more people began to read, so more collections of poems, novellas, and romances were printed, establishing Europe-wide trends in literature. These secular works were often written in the vernacular and not the Latin scholars then preferred. Finally, many books included a number of woodcut engravings to illustrate the text. Collections of fine prints of famous paintings, sculptures, and frescoes became very popular and helped to spread ideas in art across countries so that a painter like **Albrecht Dürer** (1471-1528 CE) in Germany could see what **Raphael** (1483-1520 CE) was up to in Italy.

A Booming Industry

As a consequence of all this demand, those printers who had survived the difficult early years were now booming. Cities across Europe began to boast their own printing firms. Places like Venice, **Paris**, Rome, Florence, Milan, Basel, Frankfurt, and Valencia all had well-established **trade** connections (important to import paper and export the final product) and so they became excellent places to produce printed material. Some of these publishers are still around today, notably the Italian company Giunti. Each year, major cities were producing 2-3,000 books every year. In the first decade of the 1500s CE, it is estimated 2 million books were printed in Europe, up to 20 million by 1550 CE, and around 150 million by 1600 CE. There were over half a million works by the Reformist Martin Luther (1483-1546 CE) printed between 1516 and 1521 CE alone. Into the 16th century CE, even small towns now had their own printing press.

MODERNITY AND MODERN HISTORY

Modernity, the self-definition of a generation about its own technological innovation, governance, and socioeconomics. To participate in modernity was to conceive of one’s society as

engaging in organizational and knowledge advances that make one's immediate predecessors appear antiquated or, at least, surpassed. The eminent Victorians thus appeared old-fashioned to a new generation of "moderns" at the beginning of the 20th century, and the motto of poets of the time was to "make it new."

More specifically, modernity was associated with individual subjectivity, scientific explanation and rationalization, a decline in emphasis on religious worldviews, the emergence of bureaucracy, rapid urbanization, the rise of nation-states, and accelerated financial exchange and communication. There is little consensus as to when modernity began. Histories of Western Europe suggest that a modern era arrived at the end of colonial invasion and global expansion, which date to the 18th and early 19th centuries. In general, modernity was exemplified by the period subsequent to the onset of modern warfare, typified by two world wars and succeeded by postmodernism.

The influence of innovation

Modernity in the West in the first half of the 20th century meant new formats for new thoughts—innovative ways of writing and thinking, new fields of inquiry, the infusion of women into historically male-dominated workforces, the emergence of new art forms (e.g., jazz and silent film), and the development of new products and technologies. The rationalization of processes led to schemes such as the intensification of the division of labour, which improved work efficiency and provided work opportunities for semiskilled individuals. Indeed, the resulting revisions in workplace organization often displaced workers with established expertise, while at the same time introducing many workers to predictable, calculated workdays and providing them with the income to purchase the products they created. Assembly lines for automobiles, such as those instituted by American industrialist Henry Ford and celebrated as egalitarian mergers of human and machine by Mexican painter Diego Rivera, embodied this approach, implying better practices and technologies for all. Ford's manufacturing system greatly influenced the modern economy. Likewise, technological innovations such as the telegraph and the advent of photography also altered modes of inhabiting environments and daily living for entire populations.

To operate within modernity also meant to participate in the belief that one finds bold contrast between modern conceptions of the cosmos and the worldview of premoderns or "ancients." In the field of philosophy, premodern beliefs yielded to modern dismay about how social systems determine a great deal of life experience for any one individual. German philosopher Friedrich Nietzsche proposed that modernity is typified by crises in systems of morality, so that once belief is lost, there can be no restoration. He also noted that many of these crises in self-perception occur because of advancements in knowledge and an uncritical embrace of new technologies.

Technologies themselves participate in the decentring of human confidence in perception and planning. Modernity as a historical coordinate, a marker in a chronology of named epochs, depends on the distinction between new modes of existence as well as new perceptions of a self that attends to transport, architecture, mass events, and media that replace former ways of inhabiting space and experiencing time. Thus, some scholars will even go so far as to locate modernity with the advent of the printing press and the mass circulation of print information that brought about expanded literacy in a middle class during the 15th century.

Prevalently cited examples in which technological advance contributed to the dissolution of premodern beliefs include microscopes and cameras, which replaced the human eye as an arbiter of evaluation, and laboratory heredity tests, which can prove parentage with or without testimony. Cameras can capture discrete elements of an activity and therefore offer a vantage point that is potentially superior to that of the human eye. English photographer Eadweard Muybridge, a pioneer in the photographic study of motion, combined scientific experimentation with photography in a series of chronophotographic demonstrations. He famously showed that at a specific moment, a trotting Standardbred horse is airborne, with all four legs off the ground. Muybridge's photography captured a motion that had eluded the human eye. From a philosophical perspective, Muybridge's work defined a boundary for the human perception of reality. Visual devices such as cameras and microscopes enabled individuals to survey and study mechanisms of function and dysfunction of objects and beings in new ways.

ENLIGHTENMENT

Enlightenment, French **siècle des Lumières (literally "century of the Enlightened")**, German **Aufklärung**, a European intellectual movement of the 17th and 18th centuries in which ideas concerning God, reason, nature, and humanity were synthesized into a worldview that gained wide assent in the West and that instigated revolutionary developments in art, philosophy, and politics. Central to Enlightenment thought were the use and celebration of reason, the power by which humans understand the universe and improve their own condition. The goals of rational humanity were considered to be knowledge, freedom, and happiness.

A brief treatment of the Enlightenment follows. For full treatment, *see* Europe, history of: The Enlightenment.

The age of reason: human understanding of the universe

The powers and uses of reason had first been explored by the philosophers of ancient Greece. The Romans adopted and preserved much of Greek culture, notably including the ideas of a rational natural order and natural law. Amid the turmoil of empire, however, a new concern arose for personal salvation, and the way was paved for the triumph of the Christian religion. Christian thinkers gradually found uses for their Greco-Roman heritage. The system of thought known as Scholasticism, culminating in the work of Thomas Aquinas, resurrected reason as a tool of understanding. In Thomas's presentation, Aristotle provided the method for obtaining that truth which was ascertainable by reason alone; since Christian revelation contained a higher truth, Thomas placed the natural law evident to reason subordinate to, but not in conflict with, eternal law and divine law.

The intellectual and political edifice of Christianity, seemingly impregnable in the Middle Ages, fell in turn to the assaults made on it by humanism, the Renaissance, and the Protestant Reformation. Humanism bred the experimental science of Francis Bacon, Nicolaus Copernicus, and Galileo and the mathematical investigations of René Descartes, Gottfried Wilhelm Leibniz, and Isaac Newton. The Renaissance rediscovered much of Classical culture and revived the notion of humans as creative beings, and the Reformation, more directly but in the long run no less effectively, challenged the monolithic authority of the Roman Catholic

Church. For Martin Luther, as for Bacon or Descartes, the way to truth lay in the application of human reason. Both the Renaissance and the Reformation were less movements for intellectual liberty than changes of authority, but, since they appealed to different authorities, they contributed to the breakdown of the community of thought. Received authority, whether of Ptolemy in the sciences or of the church in matters of the spirit, was to be subject to the probings of unfettered minds.

The successful application of reason to any question depended on its correct application—on the development of a methodology of reasoning that would serve as its own guarantee of validity. Such a methodology was most spectacularly achieved in the sciences and mathematics, where the logics of induction and deduction made possible the creation of a sweeping new cosmology. The formative influence for the Enlightenment was not so much content as method. The great geniuses of the 17th century confirmed and amplified the concept of a world of calculable regularity, but, more importantly, they seemingly proved that rigorous mathematical reasoning offered the means, independent of God's revelation, of establishing truth. The success of Newton, in particular, in capturing in a few mathematical equations the laws that govern the motions of the planets, gave great impetus to a growing faith in the human capacity to attain knowledge. At the same time, the idea of the universe as a mechanism governed by a few simple—and discoverable—laws had a subversive effect on the concepts of a personal God and individual salvation that were central to Christianity.

Reason and religion

Inevitably, the method of reason was applied to religion itself. The product of a search for a natural—rational—religion was Deism, which, although never an organized cult or movement, conflicted with Christianity for two centuries, especially in England and France. For the Deist, a very few religious truths sufficed, and they were truths felt to be manifest to all rational beings: the existence of one God, often conceived of as architect or mechanician, the existence of a system of rewards and punishments administered by that God, and the obligation of humans to virtue and piety. Beyond the natural religion of the Deists lay the more radical products of the application of reason to religion: skepticism, atheism, and materialism.

Enlightenment theories of psychology, ethics, and social organization

The Enlightenment produced the first modern secularized theories of psychology and ethics. John Locke conceived of the human mind as being at birth a tabula rasa, a blank slate on which experience wrote freely and boldly, creating the individual character according to the individual experience of the world. Supposed innate qualities, such as goodness or original sin, had no reality. In a darker vein, Thomas Hobbes portrayed humans as moved solely by considerations of their own pleasure and pain. The notion of humans as neither good nor bad but interested principally in survival and the maximization of their own pleasure led to radical political theories. Where the state had once been viewed as an earthly approximation of an eternal order, with the City of Man modeled on the City of God, now it came to be seen as a mutually beneficial arrangement among humans aimed at protecting the natural rights and self-interest of each.

The idea of society as a social contract, however, contrasted sharply with the realities of actual societies. Thus, the Enlightenment became critical, reforming, and eventually revolutionary.

Locke and Jeremy Bentham in England, Montesquieu, Voltaire, Jean-Jacques Rousseau, Denis Diderot, and Condorcet in France, and Thomas Paine and Thomas Jefferson in colonial America all contributed to an evolving critique of the arbitrary, authoritarian state and to sketching the outline of a higher form of social organization, based on natural rights and functioning as a political democracy. Such powerful ideas found expression as reform in England and as revolution in France and America.

Unit III

THE DISCOVERY OF AMERICA

The explorer Christopher Columbus made four trips across the Atlantic Ocean from Spain: in 1492, 1493, 1498 and 1502. He was determined to find a direct water route west from Europe to Asia, but he never did. Instead, he stumbled upon the Americas. Though he did not really "discover" the New World—millions of people already lived there—his journeys marked the beginning of centuries of exploration and colonization of North and South America.

During the 15th and 16th centuries, leaders of several European nations sponsored expeditions abroad in the hope that explorers would find great wealth and vast undiscovered lands. The Portuguese were the earliest participants in this "Age of Discovery," also known as "Age of Exploration."

Starting in about 1420, small Portuguese ships known as caravels zipped along the African coast, carrying spices, gold, slaves and other goods from Asia and Africa to Europe.

Other European nations, particularly Spain, were eager to share in the seemingly limitless riches of the "Far East." By the end of the 15th century, Spain's "Reconquista"—the expulsion of Jews and Muslims out of the kingdom after centuries of war—was complete, and the nation turned its attention to exploration and conquest in other areas of the world.

THE AMERICAS

The prehistory of the Americas (North, South, and Central America, and the Caribbean) begins with people migrating to these areas from Asia during the height of an Ice Age. These groups are generally believed to have been isolated from the people of the "Old World" until the coming of Europeans in the 10th century from Iceland led by Leif Erikson and in 1492 with the voyages of Christopher Columbus.

The ancestors of today's American Indigenous peoples were the Paleo-Indians; they were hunter-gatherers who migrated into North America. The most popular theory asserts that migrants came

to the Americas via Beringia, the land mass now covered by the ocean waters of the Bering Strait. Small lithic stage peoples followed megafauna like bison, mammoth (now extinct), and caribou, thus gaining the modern nickname "big-game hunters." Groups of people may also have traveled into North America on shelf or sheet ice along the northern Pacific coast.

Cultural traits brought by the first immigrants later evolved and spawned such cultures as Iroquois on North America and Pirahã of South America. These cultures later developed into civilizations. In many cases, these cultures expanded at a later date than their Old World counterparts. Cultures that may be considered advanced or civilized include Norte Chico, Cahokia, Zapotec, Toltec, Olmec, Maya, Aztec, Chimor, Mixtec, Moche, Mississippian, P uebloan, Totonac, Teotihuacan, Huastec people, Purépecha, Izapa, Mazatec, Muisca, and the Inca.[*citation needed*]

After the voyages of Christopher Columbus in 1492, Spanish and later Portuguese, English, French and Dutch colonial expeditions arrived in the New World, conquering and settling the discovered lands, which led to a transformation of the cultural and physical landscape in the Americas. Spain colonized most of the Americas from present-day Southwestern United States, Florida and the Caribbean to the southern tip of South America. Portugal settled in what is mostly present-day Brazil while England established colonies on the Eastern coast of the United States, as well as the North Pacific coast and in most of Canada. France settled in Quebec and other parts of Eastern Canada and claimed an area in what is today the central United States. The Netherlands settled New Netherland (administrative centre New Amsterdam – now New York), some Caribbean islands and parts of Northern South America.

European colonization of the Americas led to the rise of new cultures, civilizations and eventually states, which resulted from the fusion of Native American and European traditions, peoples and institutions. The transformation of American cultures through colonization is evident in architecture, religion, gastronomy, the arts and particularly languages, the most widespread being Spanish (376 million speakers), English (348 million) and Portuguese (201 million). The colonial period lasted approximately three centuries, from the early 16th to the early 19th centuries, when Brazil and the larger Hispanic American nations declared independence. The United States obtained independence from Great Britain much earlier, in 1776, while Canada formed a federal dominion in 1867 and received legal independence in 1931. Others remained attached to their European parent state until the end of the 19th century, such as Cuba and Puerto Rico which were linked to Spain until 1898. Smaller territories such as Guyana obtained independence in the mid-20th century, while certain Caribbean islands and French Guiana remain part of a European power to this day.

NORTH AMERICAN COLONIES

North America is a continent in the Northern Hemisphere and almost entirely within the Western Hemisphere. It can also be described as the northern subcontinent of the Americas. It is bordered to the north by the Arctic Ocean, to the east by the Atlantic Ocean, to the southeast by South America and the Caribbean Sea, and to the west and south by the Pacific Ocean. Because it is on the North American Tectonic Plate, Greenland is included as part of North America geographically.

North America covers an area of about 24,709,000 square kilometers (9,540,000 square miles), about 16.5% of the Earth's land area and about 4.8% of its total surface. North America is the third-largest continent by area, following Asia and Africa, and the fourth by population after Asia, Africa, and Europe. In 2013, its population was estimated at nearly 579 million people in 23 independent states, or about 7.5% of the world's population.

North America was reached by its first human populations during the last glacial period, via crossing the Bering land bridge approximately 40,000 to 17,000 years ago. The so-called Paleo-Indian period is taken to have lasted until about 10,000 years ago (the beginning of the Archaic or Meso-Indian period). The classic stage spans roughly the 6th to 13th centuries. The pre-Columbian era ended in 1492, with the beginning of the transatlantic migrations of European settlers during the Age of Discovery and the early modern period. However, the first recorded European references to North America (other than Greenland) are around 1000 AD in Norse sagas in which it is referred to as Vinland. Present-day cultural and ethnic patterns reflect interactions between European colonists, indigenous peoples, African slaves, immigrants from Europe, Asia, and South Asia, and the descendants of these groups.

Owing to Europe's colonization of the Americas, most North Americans speak European languages such as English, Spanish or French, and their cultures commonly reflect Western traditions. However, in parts of Canada, the United States, Mexico, and Central America, there are indigenous populations continuing their cultural traditions and speaking their own languages.

AMERICAN REVOLUTION

The American Revolution was an ideological and political revolution that occurred in colonial North America between 1765 and 1791. The Americans in the Thirteen Colonies formed independent states that defeated the British in the American Revolutionary War (1775–1783), gaining independence from the British Crown and establishing the United States of America, the first modern constitutional liberal democracy.[1][2]

American colonists objected to being taxed by the British Parliament, a body in which they had no direct representation. Before the 1760s, Britain's American colonies had enjoyed a high level of autonomy in their internal affairs, which were locally governed by colonial legislatures. The passage of the Stamp Act of 1765 imposed internal taxes on the colonies, which led to colonial protest, and the meeting of representatives of several colonies in the Stamp Act Congress. Tensions relaxed with the British repeal of the Stamp Act, but flared again with the passage of the Townshend Acts in 1767. The British government deployed troops to Boston in 1768 to quell unrest, leading to the Boston Massacre in 1770. The British government repealed most of the Townshend duties in 1770, but retained the tax on tea in order to symbolically assert Parliament's right to tax the colonies. The burning of the *Gaspee* in Rhode Island in 1772, the passage of the Tea Act of 1773 and the Boston Tea Party in December 1773 led to a new escalation in tensions. The British responded by closing Boston Harbor and enacting a series of punitive laws which effectively rescinded Massachusetts Bay Colony's privileges of self-government. The other colonies rallied behind Massachusetts, and twelve of the thirteen colonies sent delegates in late 1774 to form a *Continental Congress* for the coordination of their resistance to Britain. Opponents of Britain were known as *Patriots* or *Whigs*, while colonists who retained their allegiance to the Crown were known as *Loyalists* or *Tories*.

Open warfare erupted when British regulars sent to capture a cache of military supplies were confronted by local Patriot militia at Lexington and Concord on April 19, 1775. Patriot militia, joined by the newly formed Continental Army, then put British forces in Boston under siege by land and their forces withdrew by sea. Each colony formed a Provincial Congress, which assumed power from the former colonial governments, suppressed Loyalism, and contributed to the Continental Army led by Commander in Chief General George Washington. The Patriots unsuccessfully attempted to invade Quebec and rally sympathetic colonists there during the winter of 1775–76.

The Continental Congress declared British King George III a tyrant who trampled the colonists' rights as Englishmen, and they pronounced the colonies free and independent states on July 4, 1776. The Patriot leadership professed the political philosophies of liberalism and republicanism to reject rule by monarchy and aristocracy. The Declaration of Independence proclaimed that all men are created equal, though it was not until later centuries that constitutional amendments and federal laws would increasingly grant equal rights to African Americans, Native Americans, poor white men, and women.

The British captured New York City and its strategic harbor in the summer of 1776, which they held for the duration of the war. The Continental Army captured a British army at the Battle of Saratoga in October 1777, and France then entered the war as an ally of the United States, transforming the war into a global conflict. The Royal Navy blockaded ports and captured other cities for brief periods, but they failed to destroy Washington's forces. Britain also attempted to hold the Southern states with the anticipated aid of Loyalists, and the war moved south. British general Charles Cornwallis captured an American army at Charleston, South Carolina in early 1780, but he failed to enlist enough volunteers from Loyalist civilians to take effective control of the territory. Finally, a combined American and French force captured Cornwallis' army at Yorktown in the fall of 1781, effectively ending the war. The Treaty of Paris was signed on September 3, 1783, formally ending the conflict and confirming the new nation's complete separation from the British Empire. The United States took possession of nearly all the territory east of the Mississippi River and south of the Great Lakes, with the British retaining control of northern Canada, and Spain taking Florida.

Among the significant results of the war were American independence and the end of British merchantilism in America, opening up worldwide trade for the United States - including with Britain. The Americans soon adopted the United States Constitution, replacing the weak Confederation by establishing a comparatively strong national government structured as a federal republic, which included an elected executive, a national judiciary, and an elected bicameral Congress representing states in the Senate and the population in the House of Representatives. It is the world’s first federal democratic republic founded on the consent of the governed. Shortly after a Bill of Rights was ratified as the first ten amendments, guaranteeing fundamental rights used as justification for the revolution.[3][4] Around 60,000 Loyalists migrated to other British territories, particularly to (Canada), but the great majority remained in the United States.

Unit IV AND UNIT V

- **THE HISTORY AND CULTURE OF THE UNITED STATES OF AMERICA**
- **THE NARRATIVE OF AMERICAN LITERATURE**
- **THE NEW WORLD**
- **PURITAN MYTH**
- **AMERICAN EXCEPTIONALISM**
- **MYTH OF THE FRONTIER**
- **AMERICAN DREAM**
- **AMERICAN PASTARALISM**
- **MULTICULTURALISM**

The **culture of the United States of America** is primarily of Western origin,[1] but its influences include European American, African American, Latin American, Native American peoples and their cultures. The United States has its own distinct social and cultural characteristics, such as dialect, music, arts, social habits, cuisine, and folklore, otherwise known as Americana.[2]

The United States is ethnically and racially diverse as a result of large-scale immigration throughout its history, its hundreds of indigenous tribes and cultures, and through African-American slavery followed by emancipation. American culture promotes homogeneity in its diversity through Anglo-American common law.[3]

Origins, development, and spread

The Rocky Mountains, Lander's Peak (1863) by Albert Bierstadt, Metropolitan Museum of Art, New York City, New York

The European roots of the United States originate with the English settlers of colonial America during British rule. The varieties of English people, as opposed to the other peoples on the British Isles, were the overwhelming majority ethnic group in the 17th century (population of the colonies in 1700 was 250,000) and were 47.9% of percent of the total population of 3. 9 million. They constituted 60% of the whites at the first census in 1790 (%: 3.5 Welsh, 8.5 Scotch Irish, 4.3 Scots, 4.7 Irish, 7.2 German, 2.7 Dutch, 1.7 French and 2 Swedish).[4] The English ethnic group contributed to the major cultural and social mindset and attitudes that evolved into the American character. Of the total population in each colony, they numbered from 30% in Pennsylvania to 85% in Massachusetts.[5] Large non-English immigrant populations from the 1720s to 1775, such as the Germans (100,000 or more), Scotch Irish (250,000), added enriched

and modified the English cultural substrate.[6] The religious outlook was some versions of Protestantism (1.6% of the population were English, German and Irish Catholics).

Jeffersonian democracy was a foundational American cultural innovation, which is still a core part of the country's identity.[7] Thomas Jefferson's *Notes on the State of Virginia* was perhaps the first influential domestic cultural critique by an American and was written in reaction to the views of some influential Europeans that America's native flora, fauna, including humans, were degenerate.[7]

Betsy Ross was an American upholsterer who was credited by her relatives in 1870 with making the first American flag.

Major cultural influences have been brought by historical immigration, especially from Germany in much of the country,[8] Ireland and Italy in the Northeast, Japan in Hawaii. Latin American culture is especially pronounced in former Spanish areas but has also been introduced by immigration, as has Asian American cultures (especially on the West Coast). Caribbean culture has been increasingly introduced by immigration and is pronounced in many urban areas. Since the abolition of slavery, the Caribbean has been the source of the earliest and largest Black immigrant group, a significant source of growth of the Black population in the U.S. and has made major cultural impacts in education, music, sports and entertainment. [9]

Native culture remains strong in areas with large undisturbed or relocated populations, including traditional government and communal organization of property now legally managed by Indian reservations (large reservations are mostly in the West, especially Arizona and South Dakota). The fate of native culture after contact with Europeans is quite varied. For example, Taíno culture in U.S. Caribbean territories is nearly extinct and like most Native American languages, the Taíno language is no longer spoken. In contrast, the Hawaiian language and culture of the Native Hawaiians has survived in Hawaii and mixed with that of immigrants from the mainland U.S. (starting before the 1898 annexation) and to some degree

Japanese immigrants. It occasionally influences mainstream American culture with notable exports like surfing and Hawaiian shirts. Most languages native to what is now U.S. territory have gone extinct,[*citation needed*] and the economic and mainstream cultural dominance of English threatens the surviving ones in most places. The most common native languages include Samoan, Hawaiian, Navajo, Cherokee, Sioux, and a spectrum of Inuit languages. (See Indigenous languages of the Americas for a fuller listing, plus Chamorro, and Carolinian in the Pacific territories.)[10][*better source needed*] Ethnic Samoans are a majority in American Samoa; Chamorro are still the largest ethnic group in Guam (though a minority), and along with Refaluwasch are smaller minorities in the Northern Mariana Islands.

European immigrants arriving in New York

American culture includes both conservative and liberal elements, scientific and religious competitiveness, political structures, risk taking and free expression, materialist and moral elements. Despite certain consistent ideological principles (e.g. individualism, egalitarianism, and faith in freedom and democracy), American culture has a variety of expressions due to its geographical scale and demographic diversity. The flexibility of U.S. culture and its highly symbolic nature lead some researchers to categorize American culture as a mythic identity.[11]

The United States has traditionally been thought of as a melting pot, with immigrants contributing to but eventually assimilating with mainstream American culture. However, beginning in the 1960s and continuing on in the present day, the country trends towards cultural diversity, pluralism, and the image of a salad bowl instead.[12][13][14] Throughout the country's history, certain subcultures (whether based on ethnicity or other commonality, such as the gay village) have dominated certain neighborhoods, only partially melded with the broader culture. Due to the extent of American culture, there are many integrated but unique social subcultures within the United States, some not tied to any particular geography. The cultural affiliations an individual in the United States may have commonly depended on social class, political orientation and a multitude of demographic characteristics such as religious background, occupation, and ethnic group membership.[15]

Colonists from the United States formed the now-independent country of Liberia.

Regional variations

Mount Rushmore

Semi-distinct cultural regions of the United States include New England, the Mid-Atlantic, the South, the Midwest, the Southwest, and the West—an area that can be further subdivided into the Pacific States and the Mountain States.

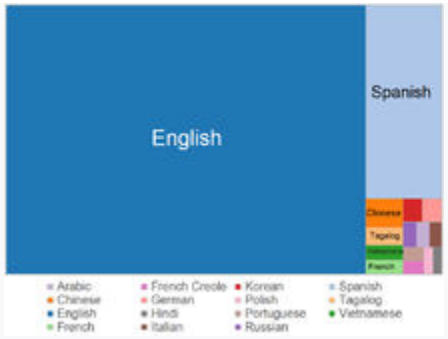
The west coast of the continental United States, consisting of California, Oregon, and Washington state, is also sometimes referred to as the Left Coast, indicating its left-leaning political orientation and tendency towards social liberalism.

The South is sometimes informally called the "Bible Belt" due to socially conservative evangelical Protestantism, which is a significant part of the region's culture. Christian church attendance across all denominations is generally higher there than the national average. This region is usually contrasted with the mainline Protestantism and Catholicism of the Northeast, the religiously diverse Midwest and Great Lakes, the Mormon Corridor in Utah and southern Idaho, and the relatively secular West. The percentage of non-religious people is the highest in the northeastern state of Vermont at 34%, compared to 6% in the Bible Belt state of Alabama.[16]

Strong cultural differences have a long history in the U.S., with the southern slave society in the antebellum period serving as a prime example. Social and economic tensions between the Northern and Southern states were so severe that they eventually caused the South to declare itself an independent nation, the Confederate States of America; thus initiating the American Civil War.[17]

Language

Main article: Languages of the United States



Tree map of languages in the US

Although the United States has no official language at the federal level, 28 states have passed legislation making English the official language, and it is considered to be the *de facto* national

language. According to the 2000 U.S. Census, more than 97% of Americans can speak English well, and for 81%, it is the only language spoken at home. The national dialect is known as American English, which itself consists of numerous regional dialects, but has some shared unifying features that distinguish it from other national varieties of English. There are four large dialect regions in the United States—the North, the Midland, the South, and the West—and several smaller dialects such as those of New York City, Philadelphia, and Boston. A standard dialect called "General American" (analogous in some respects to the received pronunciation elsewhere in the English-speaking world), lacking the distinctive noticeable features of any particular region, is believed by some to exist as well; it is sometimes regionally associated with the Midwest. American Sign Language, used mainly by the deaf, is also native to the United States.

More than 300 languages besides English have native speakers in the United States—some are spoken by indigenous peoples (about 150 living languages) and others imported by immigrants. In fact, English is not the first language of most immigrants in the US, though many do arrive knowing how to speak it, especially from countries where English is broadly used.[18] This not only includes immigrants from countries such as Canada, Jamaica, and the UK, where English is the primary language, but also countries where English is an official language, such as India, Nigeria, and the Philippines.[18]

According to the 2000 census, there are nearly 30 million native speakers of Spanish in the United States. Spanish has official status in the Commonwealth of Puerto Rico, where it is the primary language spoken, and the state of New Mexico; various smaller Spanish enclaves exist around the country as well.[19] Bilingual speakers may use both English and Spanish reasonably well and may code-switch according to their dialog partner or context, a phenomenon known as Spanglish.

Indigenous languages of the United States include the Native-American languages (including Navajo, Yupik, Dakota, and Apache), which are spoken on the country's numerous Indian reservations and at cultural events such as pow wows; Hawaiian, which has official status in the state of Hawaii; Chamorro, which has official status in the commonwealths of Guam and the Northern Mariana Islands; Carolinian, which has official status in the commonwealth of the Northern Mariana Islands; and Samoan, which has official status in the commonwealth of American Samoa.

Languages spoken at home in the United States, 2017[20]

Language	Percentage of the total population
English only	78.2%
Spanish	13.4%

Chinese	1.1%
Other	7.3%

Art

The iconic dome of the Capitol Building, home to the United States Congress

The Broncho Buster by Frederic Remington

In the late-18th and early-19th centuries, American artists primarily painted landscapes and portraits in a realistic style or that which looked to Europe for answers on technique: for example, John Singleton Copley was born in Boston, but most of his portraiture for which he is famous follow the trends of British painters like Thomas Gainsborough and the transitional period between Rococo and Neoclassicism. The later 18th century was a time when the United States was just an infant as a nation and as far away from the phenomenon where artists would receive training as craftsmen by apprenticeship and later seeking a fortune as a professional, ideally getting a patron: Many artists benefited from the patronage of Grand Tourists eager to

procure mementos of their travels. There were no temples of Rome or grand nobility to be found in the Thirteen Colonies. Later developments of the 19th century brought America one of its earliest native homegrown movements, like the Hudson River School and portrait artists with a uniquely American flavor like Winslow Homer.

A parallel development taking shape in rural America was the American craft movement, which began as a reaction to the Industrial Revolution. As the nation grew wealthier, it had patrons able to buy the works of European painters and attract foreign talent willing to teach methods and techniques from Europe to willing students as well as artists themselves; photography became a very popular medium for both journalism and in time as a medium in its own right with America having plenty of open spaces of natural beauty and growing cities in the East teeming with new arrivals and new buildings. Museums in Chicago, New York, Boston, Philadelphia, and Washington, D.C. began to have a booming business in acquisitions, competing for works as diverse as the then more recent work of the Impressionists to pieces from Ancient Egypt, all of which captured the public imaginations and further influenced fashion and architecture. Developments in modern art in Europe came to America from exhibitions in New York City such as the Armory Show in 1913. After World War II, New York emerged as a center of the art world. Painting in the United States today covers a vast range of styles. American painting includes works by Jackson Pollock, John Singer Sargent, Georgia O'Keeffe, and Norman Rockwell, among many others.

Architecture

Main article: Architecture of the United States

The Art Deco architectural style of the Empire State Building was typical of such buildings of the period

Architecture in the United States is regionally diverse and has been shaped by many external forces. U.S. architecture can therefore be said to be eclectic, something unsurprising in such a multicultural society.[21] In the absence of a single large-scale architectural influence from indigenous peoples such as those in Mexico or Peru, generations of designers have incorporated influences from around the world. Currently, the overriding theme of American Architecture is modernity, as manifest in the skyscrapers of the 20th century, with domestic and residential architecture greatly varying according to local tastes and climate.

Theater and comedy

Main articles: Theater of the United States and Broadway theatre

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The Palace Theatre is part of Broadway, one of the highest levels of commercial theatre in the English-speaking world

Garth Brooks' tour with Trisha Yearwood in 2014

Theater of the United States is based in the Western tradition and did not take on a unique dramatic identity until the emergence of Eugene O'Neill in the early twentieth century, now considered by many to be the father of American drama. O'Neill is a four-time winner of the Pulitzer Prize for drama and the only American playwright to win the Nobel Prize in Literature. After O'Neill, American drama came of age and flourished with the likes of Arthur Miller, Tennessee Williams, Lillian Hellman, William Inge, and Clifford Odets during the first half of the 20th century. After this fertile period, American theater broke new ground, artistically, with the absurdist forms of Edward Albee in the 1960s.

Social commentary has also been a preoccupation of American theater, often addressing issues not discussed in the mainstream. Writers such as Lorraine Hansbury, August Wilson, David Mamet and Tony Kushner have all won Pulitzer Prizes for their polemical plays on American society.

The United States is also the home and largest exporter of modern musical theater, producing such musical talents as Rodgers and Hammerstein, Lerner and Loewe, Cole Porter, Irving Berlin, Leonard Bernstein, George and Ira Gershwin, Kander and Ebb, and Stephen Sondheim. Broadway is one of the largest theater communities in the world and is the epicenter of American commercial theater.

The United States originated stand-up comedy and modern improvisational theatre, which involves taking suggestions from the audience.

Music

Main articles: Music of the United States and Music history of the United States

See also: Category:American singers and List of American composers

Elvis Presley (left), Michael Jackson (middle) and Madonna (right) are the top-three best-selling American musicians of all time

American music styles and influences (such as country, jazz, blues rock and roll, rock, techno, soul, hip-hop) and music based on them can be heard all over the world. Music in the U.S. is diverse. It includes African-American influence in the 20th century. The first half of this century is famous for jazz, introduced by African-Americans. According to music journalist Robert Christgau, "pop music is more African than any other facet of American culture."[22]

The top three best-selling musicians from the United States are Elvis Presley, Michael Jackson and Madonna. The best-selling band is The Eagles.[23]

Film

Main articles: Cinema of the United States and Hollywood

Broadcasting

Main articles: Television in the United States and Radio in the United States

Thomas Edison and his early phonograph. Edison was credited for inventing many devices, including the lightbulb

Television is a major mass media of the United States. Household ownership of television sets in the country is 96.7%,[24] and the majority of households have more than one set. The peak ownership percentage of households with at least one television set occurred during the 1996–97 season, with 98.4% ownership.[25] As a whole, the television networks of the United States is the largest and most syndicated in the world.[26]

As of August 2013, approximately 114,200,000 American households own at least one television set.[27]

Due to a recent surge in the number and popularity of critically acclaimed television series, many critics have said that American television is currently enjoying a golden age.[28][29]

American family watching TV, 1958

Science and technology

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Further information: Science and technology in the United States

The Washington Post on Monday, July 21, 1969 stating "'The Eagle Has Landed'—Two Men Walk on the Moon"

There is a regard for scientific advancement and technological innovation in American culture, resulting in the creation of many modern innovations. The great American inventors include Robert Fulton (the steamboat); Samuel Morse (the telegraph); Eli Whitney (the cotton gin, interchangeable parts); Cyrus McCormick (the reaper); and Thomas Edison (with more than a thousand inventions credited to his name). Most of the new technological innovations over the 20th and 21st centuries were either first invented in the United States, first widely adopted by Americans, or both. Examples include the lightbulb, the airplane, the transistor, the atomic bomb, nuclear power, the personal computer, the iPod, video games, online shopping, and the development of the Internet.

A replica of the first working transistor

This propensity for application of scientific ideas continued throughout the 20th century with innovations that held strong international benefits. The twentieth century saw the arrival of the Space Age, the Information Age, and a renaissance in the health sciences. This culminated in cultural milestones such as the Apollo moon landings, the creation of the Personal Computer, and the sequencing effort called the Human Genome Project.

Throughout its history, American culture has made significant gains through the open immigration of accomplished scientists. Accomplished scientists include Scottish-American scientist Alexander Graham Bell, who developed and patented the telephone and other devices; German scientist Charles Steinmetz, who developed new alternating-current electrical systems in 1889; Russian scientist Vladimir Zworykin, who invented the motion camera in 1919; Serb scientist Nikola Tesla who patented a brushless electrical induction motor based on rotating magnetic fields in 1888. With the rise of the Nazi party in Germany, a large number of Jewish

scientists fled Germany and immigrated to the country, including theoretical physicist Albert Einstein in 1933.

Education

Main articles: Education in the United States and Educational attainment in the United States

Harvard University Memorial Hall

Education in the United States is and has historically been provided mainly by the government. Control and funding come from three levels: federal, state, and local. School attendance is mandatory and nearly universal at the elementary and high school levels (often known outside the United States as the primary and secondary levels).

Students have the option of having their education held in public schools, private schools, or home school. In most public and private schools, education is divided into three levels: elementary school, junior high school (also often called middle school), and high school. In almost all schools at these levels, children are divided by age groups into grades. Post-secondary education, better known as "college" in the United States, is generally governed separately from the elementary and high school system.

In the year 2000, there were 76.6 million students enrolled in schools from kindergarten through graduate schools. Of these, 72 percent aged 12 to 17 were judged academically "on track" for their age (enrolled in school at or above grade level). Of those enrolled in compulsory education, 5.2 million (10.4 percent) were attending private schools. Among the country's adult population, over 85 percent have completed high school and 27 percent have received a bachelor's degree or higher.[30]

Religion

Main article: Religion in the United States

See also: American civil religion, Ceremonial deism, In God We Trust, and Puritans

Completed in 1716, San Antonio Missions National Historical Park is one of numerous surviving colonial Spanish missions in the United States. These were primarily used to convert the Native Americans to Roman Catholicism

Among developed countries, the U.S. is one of the most religious in terms of its demographics. According to a 2002 study by the Pew Global Attitudes Project, the U.S. was the only developed nation in the survey where a majority of citizens reported that religion played a "very important" role in their lives, an opinion similar to that found in Latin America.[31] Today, governments at the national, state, and local levels are secular institutions, with what is often called the "separation of church and state". The most popular religion in the U.S. is Christianity, comprising the majority of the population (73.7% of adults in 2016).[32][33]

Although participation in organized religion has been diminishing, the public life and popular culture of the United States incorporates many Christian ideals specifically about redemption, salvation, conscience, and morality. Examples are popular culture obsessions with confession and forgiveness, which extends from reality television to twelve-step meetings. Americans expect public figures to confess and have public penitence for any sins or moral wrongdoings they may have caused. According to *Salon*, examples of inadequate public penitence may include the scandals and fallout regarding Tiger Woods, Alex Rodriguez, Mel Gibson, Larry Craig, and Lance Armstrong.[34]

Brick Presbyterian Church in suburban East Orange, New Jersey

Several of the original Thirteen Colonies were established by English settlers who wished to practice their own religion without discrimination or persecution: Pennsylvania was established by Quakers, Maryland by Roman Catholics, and the Massachusetts Bay Colony by Puritans. Separatist Congregationalists (Pilgrim Fathers) founded Plymouth Colony in 1620. They were convinced that the democratic form of government was the will of God.[35] They and the other Protestant groups applied the representative democratic organization of their congregations also to the administration of their communities in worldly matters.[36][37] Rhode Island, Connecticut, and Pennsylvania added religious freedom to their democratic constitutions, becoming safe havens for persecuted religious minorities.[38][39][40] The first Bible printed in a European language in the Colonies was by German immigrant Christopher Sauer.[41]

Modeling the provisions concerning religion within the Virginia Statute for Religious Freedom, the framers of the United States Constitution rejected any religious test for office, and the First Amendment specifically denied the central government any power to enact any law respecting either an establishment of religion or prohibiting its free exercise. In the following decades, the animating spirit behind the constitution's Establishment Clause led to the disestablishment of the official religions within the member states. The framers were mainly influenced by secular, Enlightenment ideals, but they also considered the pragmatic concerns of minority religious groups who did not want to be under the power or influence of a state religion that did not represent them.[42] Thomas Jefferson, author of the Declaration of Independence said: "The priest has been hostile to liberty. He is always in alliance with the despot."[43]

Fireworks light up the sky over the Washington Monument. Americans traditionally shoot fireworks throughout the night on the Fourth of July

Public holidays

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Main article: Public holidays in the United States

New York City's Times Square is the most famous location for New Year's celebrations in the US with the iconic ball drop

Halloween in the US typically involves dressing up in costumes, with an emphasis on scary themes

Rockefeller Center Christmas Tree

John F. Kennedy unofficially spares a turkey on November 19, 1963. The practice of "pardoning" turkeys in this manner became a permanent tradition in 1989.

Columbus Day in Salem, Massachusetts in 1892

The United States observes holidays derived from events in American history, Christian traditions, and national patriarchs. Thanksgiving is the principal traditionally-American holiday, evolving from the English Pilgrim's custom of giving thanks for one's welfare. Thanksgiving is generally celebrated as a family reunion with a large afternoon feast. Independence Day (or the Fourth of July) celebrates the anniversary of the country's Declaration of Independence from Great Britain, and is generally observed by parades throughout the day and the shooting of fireworks at night.

Christmas Day, celebrating the birth of Jesus Christ, is widely celebrated and a federal holiday, though a fair amount of its current cultural importance is due to secular reasons. European colonization has led to some other Christian holidays such as Easter and St. Patrick's Day to be observed, though with varying degrees of religious fidelity.

Halloween is thought to have evolved from the ancient Celtic/Gaelic festival of Samhain, which was introduced in the American colonies by Irish settlers. It has become a holiday that is celebrated by children and teens who traditionally dress up in costumes and go door to door trick-or-treating for candy. It also brings about an emphasis on eerie and frightening urban legends and movies. Additionally, Mardi Gras, which evolved from the Catholic tradition of Carnival, is observed in New Orleans, St. Louis, Mobile, Alabama, and numerous other towns.

Federally recognized holidays of the United States[44]

Date	Official Name	Remarks
January 1	New Year's Day	Celebrates beginning of the Gregorian calendar year. Festivities include counting down to midnight (12:00 am) on a preceding night, New Year's Eve. The traditional end of the holiday season.
Third Monday of January	Birthday of Martin Luther King Jr., or Martin Luther	Honors Martin Luther King Jr., Civil Rights leader, who was actually born on January 15, 1929; combined with

	King Jr. Day	other holidays in several states.
First January 20 following a Presidential election	Inauguration Day	Observed only by federal government employees in Washington D.C., and the border counties of Maryland and Virginia to relieve traffic congestion that occurs with this major event. Swearing-in of President of the United States and Vice President of the United States. Celebrated every fourth year. *Note*: Takes place on January 21 if the 20th is a Sunday (although the President is still privately inaugurated on the 20th). If Inauguration Day falls on a Saturday or a Sunday, the preceding Friday or following Monday is not a Federal Holiday
Third Monday of February	Washington's Birthday	Washington's Birthday was first declared a federal holiday by an 1879 act of Congress. The Uniform Holidays Act, 1968, shifted the date of the commemoration of Washington's Birthday from February 22 to the third Monday in February. Many people now refer to this holiday as "Presidents' Day" and consider it a day honoring all American presidents. However, neither the Uniform Holidays Act nor any subsequent law changed the name of the holiday from Washington's Birthday to Presidents' Day.[45]
Last Monday of May	Memorial Day	Honors the nation's war dead from the Civil War onwards; marks the unofficial beginning of the summer season. (traditionally May 30, shifted by the Uniform Holidays Act 1968)
July 4	Independence Day	Celebrates Declaration of Independence, also called the Fourth of July.
First Monday of September	Labor Day	Celebrates the achievements of workers and the labor movement; marks the unofficial end of the summer season.
Second Monday of	Columbus Day	Honors Christopher Columbus, traditional discoverer of the Americas. In some areas it is also a celebration of

October		Italian culture and heritage. (traditionally October 12); celebrated as American Indian Heritage Day and Fraternal Day in Alabama;[46] celebrated as Native American Day in South Dakota.[47] In Hawaii, it is celebrated as Discoverer's Day, though is not an official state holiday.[48]
November 11	Veterans Day	Honors all veterans of the United States armed forces. A traditional observation is a moment of silence at 11:00 am remembering those killed in the war. (Commemorates the 1918 armistice, which began at "the eleventh hour of the eleventh day of the eleventh month.")
Fourth Thursday of November	Thanksgiving Day	Traditionally celebrates the giving of thanks for the autumn harvest. Traditionally includes the consumption of a turkey dinner. The traditional start of the holiday season.
December 25	Christmas	Celebrates the Nativity of Jesus.

Names

Main articles: Naming in the United States and African-American names

The United States has few laws governing given names. Traditionally, the right to name your child or yourself as you choose has been upheld by court rulings and is rooted in the Due Process Clause of the fourteenth Amendment of the U.S. Constitution and the Free Speech Clause of the First Amendment. This freedom, along with the cultural diversity within the United States has given rise to a wide variety of names and naming trends.

Creativity has also long been a part of American naming traditions and names have been used to express personality, cultural identity, and values.[49][50] Naming trends vary by race, geographic area, and socioeconomic status. African-Americans, for instance, have developed a very distinct naming culture.[50] Both religious names and those inspired by popular culture are common.[51]

A few restrictions do exist, varying by state, mostly for the sake of practicality (e.g., limiting the number of characters due to limitations in record-keeping software).

Fashion and dress

Main article: Fashion in the United States

A pair of blue jeans

Fashion in the United States is eclectic and predominantly informal. While the diverse cultural roots of Americans are reflected in their clothing, particularly those of recent immigrants, cowboy hats and boots, and leather motorcycle jackets are emblematic of specifically-American styles.

Blue jeans were popularized as work clothes in the 1850s by merchant Levi Strauss, a German-Jewish immigrant in San Francisco, and adopted by many American teenagers a century later. They are worn in every state by people of all ages and social classes. Along with mass-marketed informal wear in general, blue jeans are arguably one of US culture's primary contributions to global fashion.[52]

Though the informal dress is more common, certain professionals, such as bankers and lawyers, traditionally dress formally for work, and some occasions, such as weddings, funerals, dances, and some parties, typically call for formal wear.

Some cities and regions have specialties in certain areas. For example, Miami for swimwear, Boston and the general New England area for formal menswear, Los Angeles for casual attire and womenswear, and cities like Seattle and Portland for eco-conscious fashion. Chicago is known for its sportswear, and is the premier fashion destination in the middle American market. Dallas, Houston, Austin, Nashville, and Atlanta are big markets for the fast-fashion and cosmetics industries, alongside having their own distinct fashion sense that mainly incorporates cowboy boots and workwear, greater usage of makeup, lighter colors and pastels, “college prep” style, sandals, bigger hairstyles, and thinner, airier fabrics due to the heat and humidity of the region.

Sports

Main article: Sports in the United States

Rodeo

In the 1800s, colleges were encouraged to focus on intramural sports, particularly track, field, and, in the late 1800s, American football. Physical education was incorporated into primary school curriculums in the 20th century.[53]

A typical Baseball diamond as seen from the stadium

Baseball is the oldest of the major American team sports. Professional baseball dates from 1869 and had no close rivals in popularity until the 1960s. Though baseball is no longer the most popular sport,[54] it is still referred to as "the national pastime." Also unlike the professional levels of the other popular spectator sports in the U.S., Major League Baseball teams play almost every day. The Major League Baseball regular season consists of each of the 30 teams playing 162 games from April to September. The season ends with the postseason and World Series in October. Unlike most other major sports in the country, professional baseball draws most of its players from a "minor league" system, rather than from university athletics.

The opening of College football season is a major part of American pastime. Massive marching bands, cheerleaders, and colorguard are common at American football games

American football, known in the United States as simply "football," now attracts more television viewers than any other sport and is considered to be the most popular sport in the United States.[55] The 32-team National Football League (NFL) is the most popular professional American football league. The National Football League differs from the other three major pro sports leagues in that each of its 32 teams plays one game a week over 17 weeks, for a total of 16 games with one bye week for each team. The NFL season lasts from September to December, ending with the playoffs and Super Bowl in January and February. Its championship game, the Super Bowl, has often been the highest rated television show, and it has an audience of over 100 million viewers annually.[*citation needed*]

College football also attracts audiences of millions. Some communities, particularly in rural areas, place great emphasis on their local high school football team. American football games usually include cheerleaders and marching bands, which aim to raise school spirit and entertain the crowd at halftime.

Basketball is another major sport, represented professionally by the National Basketball Association. It was invented in Springfield, Massachusetts in 1891, by Canadian-born physical education teacher James Naismith. College basketball is also popular, due in large part to the NCAA men's Division I basketball tournament in March, also known as "March Madness."

Ice hockey is the fourth leading professional team sport. Always a mainstay of Great Lakes and New England-area culture, the sport gained tenuous footholds in regions like the American South since the early 1990s, as the National Hockey League pursued a policy of expansion.[56]

NASCAR is the most watched auto racing series in the United States

Lacrosse is a team sport of American and Canadian Native American origin and is the fastest growing sport in the United States.[57] Lacrosse is most popular in the East Coast area. NLL and MLL are the national box and outdoor lacrosse leagues, respectively, and have increased their following in recent years. Also, many of the top Division I college lacrosse teams draw upwards of 7–10,000 for a game, especially in the Mid-Atlantic and New England areas.

Soccer is very popular as a participation sport, particularly among youth, and the US national teams are competitive internationally. A twenty-six-team (with four more confirmed to be added within the next few years) professional league, Major League Soccer, plays from March to October, but its television audience and overall popularity lag behind other American professional sports.[58]

Other popular sports are tennis, softball, rodeo, swimming, water polo, fencing, shooting sports, hunting, volleyball, skiing, snowboarding, skateboarding, Ultimate, Disc golf, cycling, MMA, roller derby, wrestling, weightlifting and rugby.

Relative to other parts of the world, the United States is unusually competitive in women's sports, a fact usually attributed to the Title IX antidiscrimination law, which requires most American colleges to give equal funding to men's and women's sports.[59] Despite that, however, women's sports are not nearly as popular among spectators as men's sports.

The United States enjoys a great deal of success both in the Summer Olympics and Winter Olympics, constantly finishing among the top medal winners.

Sports and community culture

Homecoming parade at Texas A&M University–Commerce in 2013

Homecoming is an annual tradition of the United States. People, towns, high schools and colleges come together, usually in late September or early October, to welcome back former residents and alumni. It is built around a central event, such as a banquet, a parade, and most often, a game of American football, or, on occasion, basketball, wrestling or ice hockey. When celebrated by schools, the activities vary. However, they usually consist of a football game, played on the school's home football field, activities for students and alumni, a parade featuring the school's marching band and sports teams, and the coronation of a Homecoming Queen.

American high schools commonly field football, basketball, baseball, softball, volleyball, soccer, golf, swimming, track and field, and cross-country teams as well.

Cuisine

Main article: Cuisine of the United States

The First Thanksgiving 1621, oil-on-canvas by Jean Leon Gerome Ferris (1899)

The cuisine of the United States is extremely diverse, owing to the vastness of the continent, the relatively large population (1/3 of a billion people) and the number of native and immigrant influences. Mainstream American culinary arts are similar to those in other Western countries. Wheat and corn are the primary cereal grains. Traditional American cuisine uses ingredients such as turkey, potatoes, sweet potatoes, corn (maize), squash, and maple syrup, as well as indigenous foods employed by American Indians and early European settlers, African slaves, and their descendants.

Iconic American dishes such as apple pie, donuts, fried chicken, pizza, hamburgers, and hot dogs derive from the recipes of various immigrants and domestic innovations.[60][61] French fries, Mexican dishes such as burritos and tacos, and pasta dishes freely adapted from Italian sources are consumed.[62]

The types of food served at home vary greatly and depend upon the region of the country and the family's own cultural heritage. Recent immigrants tend to eat food similar to that of their country

of origin, and Americanized versions of these cultural foods, such as American Chinese cuisine or Italian-American cuisine often eventually appear. Vietnamese cuisine, Korean cuisine and Thai cuisine in authentic forms are often readily available in large cities. German cuisine has a profound impact on American cuisine, especially mid-western cuisine; potatoes, noodles, roasts, stews, cakes, and other pastries are the most iconic ingredients in both cuisines.[14] Dishes such as the hamburger, pot roast, baked ham, and hot dogs are examples of American dishes derived from German cuisine.[63][64]

Apple pie is one of a number of American cultural icons

Different regions of the United States have their own cuisine and styles of cooking. The states of Louisiana and Mississippi, for example, are known for their Cajun and Creole cooking. Cajun and Creole cooking are influenced by French, Acadian, and Haitian cooking, although the dishes themselves are original and unique. Examples include Crawfish Étouffée, Red beans and rice, seafood or chicken gumbo, jambalaya, and boudin. Italian, German, Hungarian, and Chinese influences, traditional Native American, Caribbean, Mexican, and Greek dishes have also diffused into the general American repertoire. It is not uncommon for a "middle-class" family from "middle America" to eat, for example, restaurant pizza, home-made pizza, enchiladas con carne, chicken paprikash, beef stroganoff, and bratwurst with sauerkraut for dinner throughout a single week.

Soul food, mostly the same as food eaten by white southerners, developed by southern African slaves, and their free descendants, is popular around the South and among many African-Americans elsewhere. Syncretic cuisines such as Louisiana Creole, Cajun, Pennsylvania Dutch, and Tex-Mex are regionally important.

Americans generally prefer coffee to tea, and more than half the adult population drinks at least one cup a day.[65] Marketing by U.S. industries is largely responsible for making orange juice and milk (now often fat-reduced) ubiquitous breakfast beverages.[66] During the 1980s and 1990s, the caloric intake of Americans rose by 24%;[62] and frequent dining at fast food outlets is associated with what health officials call the American "obesity epidemic." Highly sweetened soft drinks are popular; sugared beverages account for 9% of the average American's daily caloric intake.[67]

- **Some representative American foods**
- 

Traditional Thanksgiving dinner with turkey, dressing, sweet potatoes, and cranberry sauce.

- 

A cream-based New England chowder, traditionally made with clams and potatoes.

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A Caesar salad containing croutons, Parmesan cheese, lemon juice, olive oil, Worcestershire, and pepper.

- 

Creole Jambalaya with shrimp, ham, tomato, and Andouille sausage.

- 

Chicken Fried Steak (or Country Fried Steak)

- 

California club pizza with avocados and tomatoes.

- 

A submarine sandwich, which includes a variety of Italian luncheon meats.

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American style breakfast with pancakes, maple syrup, sausage links, bacon strips, and fried eggs.

- 

A hot dog sausage topped with beef chili, white onions and mustard.

- 

A barbecue pulled-pork sandwich with a side of coleslaw.

- 

An apple cobbler dessert.

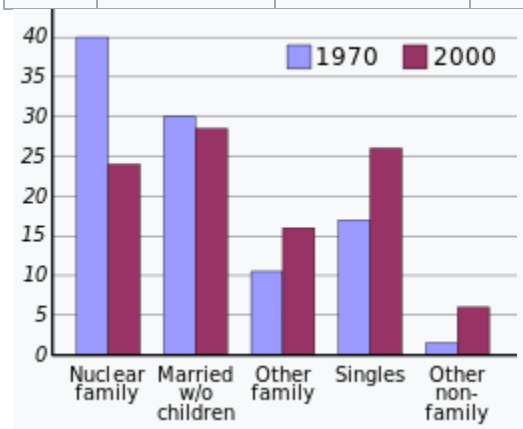
The Nuclear Family and Family structure

Main article: Nuclear family

Main article: Family structure in the United States

The American Nuclear Family Family arrangements in the United States reflect the nature of contemporary American society, as they always have. The nuclear family Is an idealized version of what most people think when they think of family.[68] The nuclear family is (two-married adults with one or more biological children), The nuclear Family holds a special place in the mindset of Americans and there culture,[69] Today a person may grow up in a single-parent family, go on to marry and live in a childless couple arrangement, then get divorced, live as a single for a couple of years, remarry, have children and live in a nuclear family arrangement.[15][70]

Year	Families (69.7%)				Non-families (31.2%)		
	Married couples (52.5%)		Single parents	Other blood relatives	Singles (25.5%)		Other non-family
	Nuclear family	Without children			Male	Female	
2000	24.1%	28.7%	9.9%	7%	10.7%	14.8%	5.7%
1970	40.3%	30.3%	5.2%	5.5%	5.6%	11.5%	1.7%



American family structure has no particular household arrangement being prevalent enough to be identified as the average[70]

Youth dependence

Exceptions to the custom of leaving home in one's mid-twenties can occur especially among Italian and Hispanic Americans, and in expensive urban real estate markets such as New York City,[71] California,[72] and Honolulu,[73] where monthly rents commonly exceed $1,000 a month.

Marriage and divorce

Main articles: Marriage in the United States and Divorce in the United States

See also: Cohabitation in the United States

Marilyn Monroe signing divorce papers with celebrity attorney Jerry Giesler

Marriage laws are established by individual states. The typical wedding involves a couple proclaiming their commitment to one another in front of their close relatives and friends, often presided over by a religious figure such as a minister, priest, or rabbi, depending upon the faith of the couple. In traditional Christian ceremonies, the bride's father will "give away" (handoff) the bride to the groom. Secular weddings are also common, often presided over by a judge, Justice of the Peace, or other municipal officials. Same-sex marriage is legal in all states.

Divorce is the province of state governments, so divorce law varies from state to state. Prior to the 1970s, divorcing spouses had to allege that the other spouse was guilty of a crime or sin like abandonment or adultery; when spouses simply could not get along, lawyers were forced to manufacture "uncontested" divorces. The no-fault divorce revolution began in 1969 in California; New York and South Dakota were the last states to begin allowing no-fault divorce. No-fault divorce on the grounds of "irreconcilable differences" is now available in all states. However, many states have recently required separation periods prior to a formal divorce decree.

State law provides for child support where children are involved, and sometimes for alimony. "Married adults now divorce two-and-a-half times as often as adults did 20 years ago and four times as often as they did 50 years ago... between 40% and 60% of *new* marriages will eventually end in divorce. The probability within... the first five years is 20%, and the probability of its ending within the first 10 years is 33%... Perhaps 25% of children (ages 16 and under) live with a stepparent."[74] The median length for a marriage in the U.S. today is 11 years with 90% of all divorces being settled out of court.

Housing

This section **needs expansion** with: material

about housing pre-World War II. You can help by adding to it. *(August 2016)*

See also: White flight

Suburban tract housing in Northern Kentucky near Cincinnati, Ohio

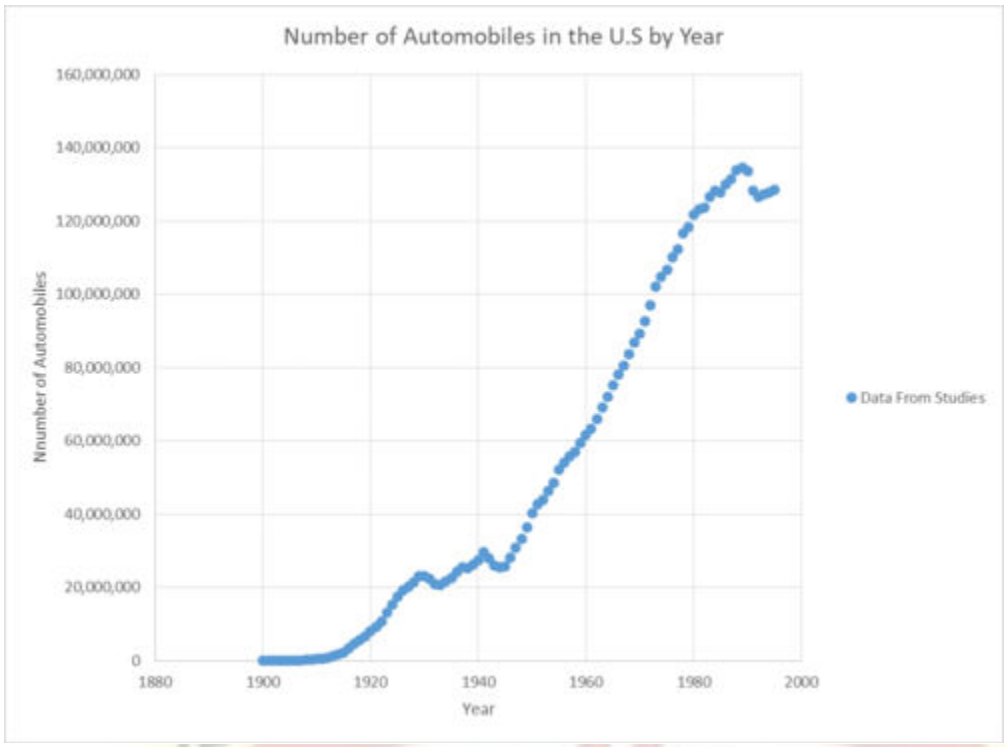
The American Foursquare was a popular house style from the late 19th century until the 1930s

Historically, Americans mainly lived in a rural environment, with a few important cities of moderate size.

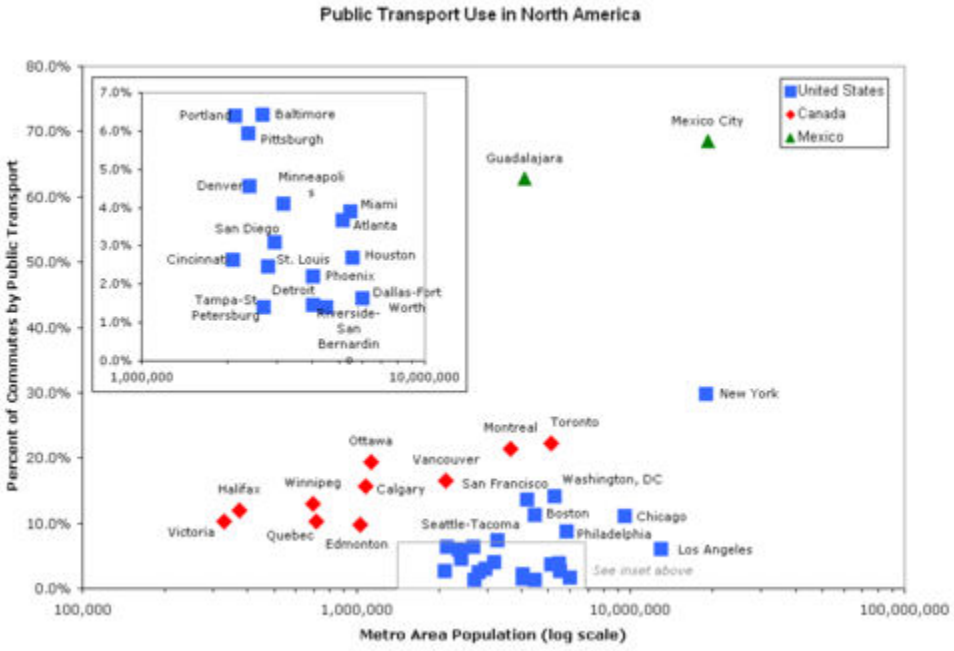
American cities with housing prices near the national median have also been losing the middle income neighborhoods, those with median income between 80% and 120% of the metropolitan area's median household income. Here, the more affluent members of the middle-class, who are also often referred to as being professional or upper middle-class, have left in search of larger homes in more exclusive suburbs. This trend is largely attributed to the *Middle-class squeeze*, which has caused a starker distinction between the statistical middle class and the more privileged members of the middle class.[75] In more expensive areas such as California, however, another trend has been taking place where an influx of more affluent middle-class households has displaced those in the actual middle of society and converted former middle-middle-class neighborhoods into upper-middle-class neighborhoods.[76]

Transport

Main article: Transportation in the United States



Plot of Numbers of Automobiles in the United States by Year



Public Transport in Major North American Metro Areas

Automobiles and commuting

Main articles: Technological and industrial history of the United States and Passenger vehicles in the United States

"Pony car": 1965 Ford Mustang "fastback", introduced in September 1964 for the 1965 model year

The rise of suburbs and the need for workers to commute to cities brought about the popularity of automobiles. In 2001, 90% of Americans drove to work by car.[77] Lower energy and land costs favor the production of relatively large, powerful cars. The culture in the 1950s and 1960s often catered to the automobile with motels and drive-in restaurants. Outside of the relatively few urban areas, it is considered a necessity for most Americans to own and drive cars. New York City is the only locality in the United States where more than half of all households do not own a car.[77]

In the 1950s and 1960s subcultures began to arise around the modification and racing of American automobiles and converting them into hot rods. Later, in the late-1960s and early-1970s Detroit manufacturers began making muscle cars and pony cars to cater to the needs of wealthier Americans seeking hot rod style, performance and appeal.

Social class and work

Main article: Social class in the United States

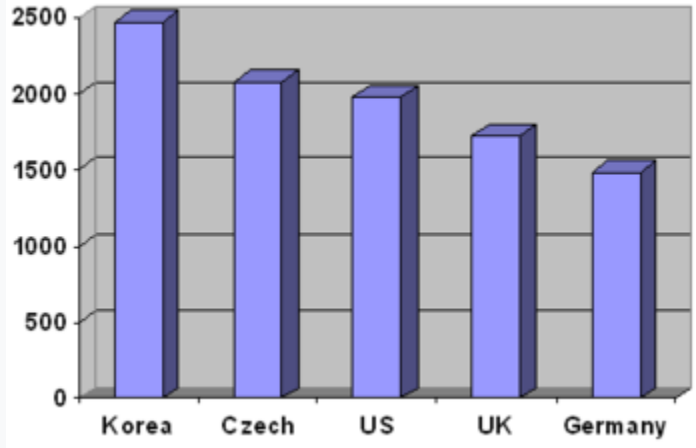
See also: Affluence in the United States and Social programs in the United States

Lady Justice, Shelby County Courthouse, Memphis, Tennessee, United States

Though most Americans in the 21st century identify themselves as middle class, American society and its culture are considerably fragmented.[15][78][79] Social class, generally described as a combination of educational attainment, income and occupational prestige, is one of the greatest

cultural influences in America.[15] Nearly all cultural aspects of mundane interactions and consumer behavior in the U.S. are guided by a person's location within the country's social structure.

Distinct lifestyles, consumption patterns and values are associated with different classes. Early sociologist-economist Thorstein Veblen, for example, said that those at the top of the societal hierarchy engage in conspicuous leisure and conspicuous consumption. Upper class Americans commonly have elite Ivy League educations and are traditionally members of exclusive clubs and fraternities with connections to high society, distinguished by their enormous incomes derived from their wealth in assets. The upper-class lifestyle and values often overlap with that of the upper middle class, with main differences being higher attention to security and privacy in home life and high regard for philanthropy (i.e. the "Donor Class") and the arts. Due to their large wealth (inherited or accrued over a lifetime of investments) and lavish, leisurely lifestyles, the upper class are more prone to idleness. The upper middle-class, or the "working rich",[80] commonly identify education and being cultured as prime values, similar to the upper class. Persons in this particular social class tend to speak in a more direct manner that projects authority, knowledge and thus credibility. They often tend to engage in the consumption of so-called mass luxuries, such as designer label clothing. A strong preference for natural materials, organic foods, and a strong health consciousness tend to be prominent features of the upper middle-class. American middle-class individuals in general value expanding one's horizon, partially because they are more educated and can afford greater leisure and travel. Working-class individuals take great pride in doing what they consider to be "real work" and keep very close-knit kin networks that serve as a safeguard against frequent economic instability.[15][81][82]



Hours worked in different countries according to UN data in a CNN report.[83]

Working-class Americans and many of those in the middle class may also face occupation alienation. In contrast to upper-middle-class professionals who are mostly hired to conceptualize, supervise, and share their thoughts, many Americans have little autonomy or creative latitude in the workplace.[84] As a result, white collar professionals tend to be significantly more satisfied with their work.[85][86] In 2006, Elizabeth Warren presented her article entitled "The Middle Class on the Precipice", stating that individuals in the center of the income strata, who may still identify as middle class, have faced increasing economic insecurity,[87] supporting the idea of a working-class majority.[88]

Political behavior is affected by class; more affluent individuals are more likely to vote, and education and income affect whether individuals tend to vote for the Democratic or Republican party. Income also had a significant impact on health as those with higher incomes had better access to health care facilities, higher life expectancy, lower infant mortality rate and increased health consciousness.[89][90][91] This is particularly noticeable with black voters who are often socially conservative, yet overwhelmingly vote Democratic.[92][93]

In the United States occupation is one of the prime factors of social class and is closely linked to an individual's identity. The average workweek in the U.S. for those employed full-time was 42.9 hours long with 30% of the population working more than 40 hours a week.[94] The Average American worker earned $16.64 an hour in the first two quarters of 2006.[95] Overall Americans worked more than their counterparts in other developed post-industrial nations. While the average worker in Denmark enjoyed 30 days of vacation annually, the average American had 16 annual vacation days.[96]

In 2000 the average American worked 1,978 hours per year, 500 hours more than the average German, yet 100 hours less than the average Czech. Overall the U.S. labor force is one of the most productive in the world, largely due to its workers working more than those in any other post-industrial country (excluding South Korea).[83] Americans generally hold working and being productive in high regard; being busy and working extensively may also serve as the means to obtain esteem.[82]

Race and ancestry

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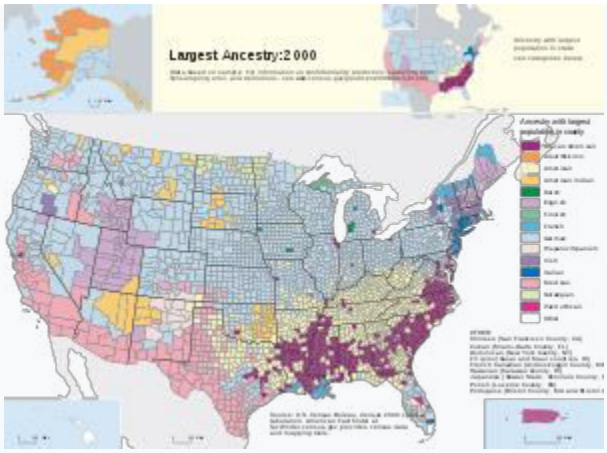
Main article: Race in the United States



The plurality (not majority) ethnic background in each county in the US in 2000: German English Norwegian Dutch Finnish Irish French Italian
Mexican Native Spanish American African American Puerto Rican

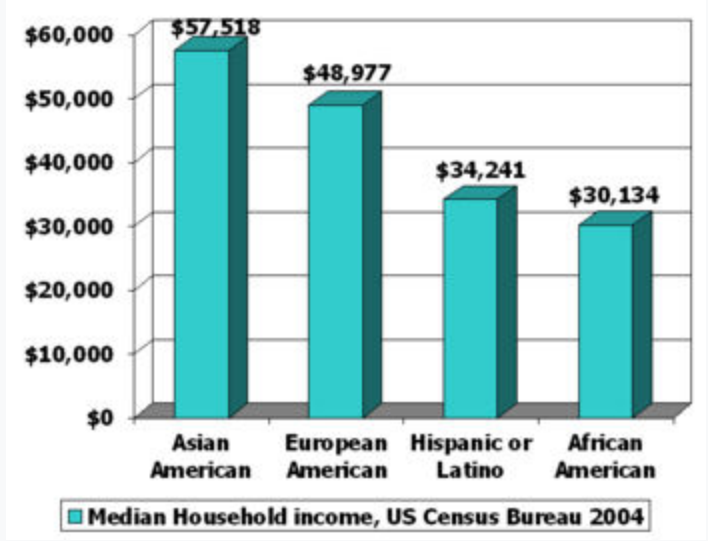
Race in the United States is based on physical characteristics, such as skin color, and has played an essential part in shaping American society even before the nation's conception.[15] Until the civil rights movement of the 1960s, racial minorities in the United States faced institutionalized discrimination and both social and economic marginalization.[97] Today the U.S. Department of

Commerce's Bureau of the Census recognizes four races, Native American or American Indian, African American, Asian and White (European American). According to the U.S. government, Hispanic Americans do not constitute a race, but rather an ethnic group. During the 2000 U.S. Census, Whites made up 75.1% of the population; those who are Hispanic or Latino constituted the nation's prevalent minority with 12.5% of the population. African Americans made up 12.3% of the total population, 3.6% were Asian American and 0.7% were Native American.[98]

The Thirteenth Amendment to the United States Constitution—ratified on December 6, 1865—abolished slavery in the United States. The northern states had outlawed slavery in their territory in the late-eighteenth and early-nineteenth-century, though their industrial economies relied on raw materials produced by slaves. Following the Reconstruction period in the 1870s, racist legislation emerged in the Southern states named the Jim Crow laws that provided for legal segregation. Lynching was practiced throughout the U.S., including in the Northern states, until the 1930s, while continuing well into the civil rights movement in the South.[97]

Chinese Americans were earlier marginalized as well during a significant proportion of U.S. history. Between 1882 and 1943 the United States instituted the Chinese Exclusion Act barring all Chinese immigrants from entering the United States. During the Second World War, roughly 120,000 Japanese Americans, 62% of whom were U.S. citizens,[99] were imprisoned in Japanese internment camps by the U.S. government following the attacks on Pearl Harbor, an American military base, by Japanese troops.

A 1902 *Puck* cartoon in which children of many ethnic backgrounds celebrate Independence Day while a proud Uncle Sam refers to them as his "children"



Median household income along ethnic lines in the United States

Due to exclusion from or marginalization by earlier mainstream society, there emerged a unique subculture among the racial minorities in the United States. During the 1920s, Harlem, New York became home to the Harlem Renaissance. Music styles such as jazz, blues, rap, rock and roll, and numerous folk-songs such as Blue Tail Fly (Jimmy Crack Corn) originated within the realms of African-American culture and were later adopted by the mainstream.[97] Chinatowns can be found in many cities across the country and Asian cuisine has become a common staple in mainstream America. The Hispanic community has also had a dramatic impact on American culture. Today, Catholics are the largest religious denomination in the United States and outnumber Protestants in the Southwest and California.[100] Mariachi music and Mexican cuisine are commonly found throughout the Southwest, and some Latin dishes, such as burritos and tacos, are found practically everywhere in the nation.

Economic variance and substantive segregation, is commonplace in the United States. Asian Americans have median household income and educational attainment exceeding that of other races. African Americans, Hispanics and Native Americans have considerably lower income and education than do White Americans or Asian Americans.[101][102] In 2005, the median household income of Whites was 62.5% higher than that of African Americans, nearly one-quarter of whom live below the poverty line.[101] 46.9% of homicide victims in the United States are African-American.[97][103]

After the attacks by Muslim terrorists on September 11, 2001, discrimination against Arabs and Muslims in the U.S. rose significantly. The American-Arab Anti-Discrimination Committee (ADC) reported an increase in hate speech, cases of airline discrimination, hate crimes, police misconduct, and racial profiling.[104]

Race relations

Main articles: Racism in the United States, Race in the United States, and Civil rights movement in popular culture

Internment of Japanese Americans forced relocation and incarceration in camps in the interior of the country of between 110,000 and 120,000 people of Japanese ancestry who lived on the Pacific coast. Sixty-two percent of the internees were United States citizens

White Americans (non-Hispanic/Latino and Hispanic/Latino) are the racial majority and have a 72% share of the U.S. population, according to the 2010 US Census.[105] Hispanic and Latino Americans comprise 15% of the population, making up the largest ethnic minority.[106] Black Americans are the largest racial minority, comprising nearly 13% of the population.[105][106] The White, non-Hispanic or Latino population comprises 63% of the nation's total.[106]

U.S. circuit judges Robert A. Katzmann, Damon J. Keith, and Sonia Sotomayor at a 2004 exhibit on the Fourteenth Amendment, Thurgood Marshall, and *Brown v. Board of Education*

A man holding a sign that reads "deport all Iranians" and "get the hell out of my country" during a protest of the Iran hostage crisis in Washington, D.C. in 1979

Throughout most of the country's history before and after its independence, the majority race in the United States has been Caucasian, and the largest racial minority has been African-Americans. This relationship has historically been the most important one since the founding of the United States. Currently, most African-Americans are descendants of African slaves imported to the United States, though some are more recent immigrants or their descendants. Slavery existed in the United States at the time of the country's formation in the 1770s. The U.S. banned the importation of slaves in 1808. Slavery was partially abolished by the Emancipation Proclamation issued by the president Abraham Lincoln in 1862 for slaves in the Southeastern United States during the Civil War. Slavery was rendered illegal by the passage of the Thirteenth Amendment to the United States Constitution. Jim Crow Laws prevented full use of African American citizenship until the 20th century. The Civil Rights Movement in the 1960s and the Civil Rights Act of 1964 outlawed official or legal segregation in public places or limited access to minorities.

Relations between white Americans and other racial or ethnic groups have been a source of tension at various times in U.S. history. With the advent of European colonization, and continuing into the early years of the republic, relations between whites and Native American was a significant issue. In 1882, in response to Chinese immigration due to the Gold Rush and the labor needed for the Transcontinental Railroad, the U.S. signed into law the Chinese Exclusion Act which banned immigration by Chinese people into the U.S. In the late 19th century, the growth of the Hispanic population in the U.S., fueled largely by Mexican immigration, generated debate over policies such as English as the official language and reform to immigration policies.

A huge majority of Americans of all races disapprove of racism. Nevertheless, some Americans continue to hold negative racial/ethnic stereotypes about various racial and ethnic groups. Professor Imani Perry, of Princeton University, has argued that contemporary racism in the United States "is frequently unintentional or unacknowledged on the part of the actor",[107] believing that racism mostly stems unconsciously from below the level of cognition.[108]

Death and funerals

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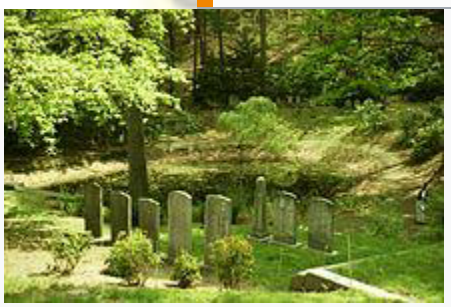

Mount Auburn Cemetery

It is customary for Americans to hold a wake in a funeral home within a couple of days of the death of a loved one. The body of the deceased may be embalmed and dressed in fine clothing if there will be an open-casket viewing. Traditional Jewish and Muslim practices include a ritual bath and no embalming. Friends, relatives and acquaintances gather, often from distant parts of the country, to "pay their last respects" to the deceased. Flowers are brought to the coffin and sometimes eulogies, elegies, personal anecdotes or group prayers are recited. Otherwise, the attendees sit, stand or kneel in quiet contemplation or prayer. Kissing the corpse on the forehead is typical among Italian Americans[109] and others. Condolences are also offered to the widow or widower and other close relatives.

The Tomb of the Unknowns

A funeral may be held immediately afterward or the next day. The funeral ceremony varies according to religion and culture. American Catholics typically hold a funeral mass in a church, which sometimes takes the form of a Requiem mass. Jewish Americans may hold a service in a synagogue or temple. Pallbearers carry the coffin of the deceased to the hearse, which then proceeds in a procession to the place of final repose, usually a cemetery. The unique Jazz funeral of New Orleans features joyous and raucous music and dancing during the procession.

Mount Auburn Cemetery (founded in 1831) is known as "America's first garden cemetery."[110] American cemeteries created since are distinctive for their park-like setting. Rows of graves are covered by lawns and are interspersed with trees and flowers. Headstones, mausoleums, statuary or simple plaques typically mark off the individual graves. Cremation is another common practice in the United States, though it is frowned upon by various religions. The ashes of the deceased are usually placed in an urn, which may be kept in a private house, or they are interred. Sometimes the ashes are released into the atmosphere. The "sprinkling" or "scattering" of the ashes may be part of an informal ceremony, often taking place at a scenic natural feature (a cliff, lake or mountain) that was favored by the deceased.

Drugs and alcohol

Further information: History of United States drug prohibition

This section **needs additional citations for verification**. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. *(October 2012) (Learn how and when to remove this template message)*

Removal of liquor during Prohibition

"Just Say No" paraphernalia at the Reagan Library display

American attitudes towards drugs and alcoholic beverages have evolved considerably throughout the country's history. In the 19th century, alcohol was readily available and consumed, and no laws restricted the use of other drugs. Attitudes on drug addiction started to change, resulting in the Harrison Act, which eventually became proscriptive.

A movement to ban alcoholic beverages called the Temperance movement, emerged in the late 19th century. Several American Protestant religious groups and women's groups, such as the Women's Christian Temperance Union, supported the movement. In 1919, Prohibitionists succeeded in amending the Constitution to prohibit the sale of alcohol. Although the Prohibition period did result in a 50% decrease in alcohol consumption,[111] banning alcohol outright proved to be unworkable, as the previously legitimate distillery industry was replaced by criminal gangs that trafficked in alcohol. Prohibition was repealed in 1933. States and localities retained the right to remain "dry", and to this day, a handful still do.

During the Vietnam War era, attitudes swung well away from prohibition. Commentators noted that an 18-year-old could be drafted to war but could not buy a beer.

Since 1980, the trend has been toward greater restrictions on alcohol and drug use. The focus this time, however, has been to criminalize behaviors associated with alcohol, rather than attempt to prohibit consumption outright. New York was the first state to enact tough drunk-driving laws in 1980; since then all other states have followed suit. All states have also banned the purchase of alcoholic beverages by individuals under 21.

A "Just Say No to Drugs" movement replaced the more liberal ethos of the 1960s. This led to stricter drug laws and greater police latitude in drug cases. Drugs are, however, widely available, and 16% of Americans 12 and older used an illicit drug in 2012.[112]

Since the 1990s, marijuana use has become increasingly tolerated in America, and a number of states allow the use of marijuana for medical purposes. In most states marijuana is still illegal without a medical prescription. Since the 2012 general election, voters in the District of Columbia and the states of Alaska, California, Colorado, Maine, Massachusetts, Nevada, Oregon, and Washington approved the legalization of marijuana for recreational use. Marijuana is classified as illegal under federal law.

Volunteerism

Frank Sinatra is awarded the Presidential Medal of Freedom by President Ronald Reagan

Alexis de Tocqueville first noted, in 1835, the American attitude towards helping others in need. A 2011 Charities Aid Foundation study found that Americans were the first most willing to help a stranger and donate time and money in the world at 60%. Many low-level crimes are punished by assigning hours of "community service", a requirement that the offender perform volunteer work;[113] some high schools also require community service to graduate. Since US citizens are required to attend jury duty, they can be jurors in legal proceedings.

Governmental role

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In the federal government of the United States, responsibilities that are usually in a cultural minister's portfolio elsewhere are divided among the President's Committee on the Arts and Humanities, the Federal Communications Commission, the Corporation for Public Broadcasting, the U.S. Department of Commerce, the U.S. Department of the Interior, the U.S. Department of State, the National Endowment for the Humanities, the National Endowment for the Arts, the U.S. Commission of Fine Arts, the Library of Congress, the Smithsonian Institution, and the National Gallery of Art. However, many state and city governments have a department dedicated to cultural affairs.

Military culture

Main articles: Culture of the United States Air Force, Culture of the United States Marine Corps, LDRSHIP, and U.S. Soldier's Creed

Pin-up girl nose art on the restored World War II B-25J aircraft *Take-off Time*

Service members of the U.S. at an American football event, L-R: U.S. Marine Corps, U.S. Air Force, U.S. Navy and U.S. Army personnel

From the time of its inception, the military played a decisive role in the history of the United States. A sense of national unity and identity was forged out of the victorious First Barbary War, Second Barbary War, and the War of 1812. Even so, the Founders were suspicious of a permanent military force and not until the outbreak of World War II did a large standing army become officially established.[114] The National Security Act of 1947, adopted following World War II and during the onset of the Cold War, created the modern U.S. military framework;[115] the Act merged previously Cabinet-level Department of War and the Department of the Navy into the National Military Establishment (renamed the Department of Defense in 1949), headed by the Secretary of Defense; and created the Department of the Air Force and National Security Council.[116]

The U.S. military is one of the largest militaries in terms of the number of personnel. It draws its manpower from a large pool of paid volunteers; although conscription has been used in the past in various times of both war and peace, it has not been used since 1972. As of 2011, the United States spends about $550 billion annually to fund its military forces,[117] and appropriates approximately $160 billion to fund Overseas Contingency Operations. Put together, the United States constitutes roughly 43 percent of the world's military expenditures.[118] The U.S. armed forces as a whole possess large quantities of advanced and powerful equipment, along with widespread placement of forces around the world, giving them significant capabilities in both defense and power projection.[119][120]

There is and has been a strong military culture among military veterans and currently serving military members.

Gun culture

Main article: Gun culture in the United States

Navy Junior ROTC cadets from Hamilton High School, Ohio, practice marksmanship at the Fire Arms Training Simulator at the Naval Station Great Lakes

In contrast to most other Western nations, guns are widely legal in the United States, and private gun ownership is common; almost half of American households contain at least one firearm.[121] In fact, there are more privately owned firearms in the United States than in any other country, both *per capita* and in total.[122] Considerable freedom to possess firearms is often considered by the people and the government to be guaranteed by the Second Amendment of the United States Constitution.[123]

Civilians in the United States possess about 42% of the global inventory of privately owned firearms,[124] though rates of gun ownership vary significantly by region and by state; gun ownership is most common in Alaska, the Mountain States, and the South, and least prevalent in Hawaii, the island territories, California, and New England. Gun ownership tends to be more common in rural than in urban areas.[125]

Visitors at a gun show

Hunting, plinking and target shooting are popular pastimes, although ownership of firearms for purely utilitarian purposes such as personal protection is common as well. In fact, "personal protection" was the most common reason given for gun ownership in a 2013 Gallup poll of gun owners, at 60%.[126] Ownership of handguns, while not uncommon, is less common than ownership of long guns. Gun ownership is considerably more prevalent among men than among women; men are approximately four times more likely than women to report owning guns.[127]