

UNIT 3

Cultural Patterns and Processes

Chapter 6 *Cultural Landscapes, Patterns, and Diffusion*

Chapter 7 *Historical and Contemporary Processes of Diffusion*

Unit Overview

While some human attributes, such as hair color, are heavily influenced by biological inheritance, most are not. In general, how people think and act is shaped, formally and informally, by what they learn from other people. All of the practices, attitudes, and behaviors that people learn from others are part of their culture.

Behaviors People Share

Areas where many people share an element of culture—such as speaking a particular language—form **cultural regions**. Geographers use maps, from small to large scale—to show the boundaries of these regions.

When people of different cultures meet, they sometimes have conflicts, but they always adjust to each other. For example, if they speak different languages, one group might adopt the other's language over time. Or people might blend the two languages to create a new one (creolized language). Improvements in transportation and communication have increased the interaction of cultures throughout history. Culture spreads (diffusion) as people move from one place to another and as people interact and learn from each other. In 1500, the region where most people spoke English was a small area on the northwest corner of Europe. Today, English is the most widely spoken language around the world.

Variations in Culture

Culture changes over time and so do the spatial patterns and processes. Geographers use maps to show regions and spatial patterns, such as where specific languages are spoken. Additionally, they utilize various types of charts and diagrams to show relationships and changes among the elements of culture. For example, a tree diagram can show how several languages, including French and Spanish, are branches that diverge from a common ancestor, Latin.

ENDURING UNDERSTANDINGS

PSO-3: Cultural practices vary across geographical locations because of physical geography and available resources.

IMP-3: The interaction of people contributes to the spread of cultural practices.

SPS-3: Cultural ideas, practices, and innovations change or disappear over time.

Source: AP® Human Geography Course and Exam Description. Effective Fall 2020. (College Board).

CHAPTER 6

Cultural Landscapes, Patterns, and Diffusion

Topics 3.1–3.4

Topic 3.1 Introduction to Culture

Learning Objective: Define the characteristics, attitudes, and traits that influence geographers when they study culture. (PSO-3.A)

Topic 3.2 Cultural Landscapes

Learning Objectives: Describe the characteristics of cultural landscapes. (PSO-3.B)

Explain how landscape features and land and resource use reflect cultural beliefs and identities. (PSO-3.C)

Topic 3.3 Cultural Patterns

Learning Objective: Explain patterns and landscapers of language, religion, ethnicity, and gender. (PSO-3.D)

Topic 3.4 Types of Diffusion

Learning Objective: Define the types of diffusion. (IMP-3.A)

The Buffalo was part of us, his flesh and blood being absorbed by us until it became our own flesh and blood. Our clothing, our tipis, everything we needed for life came from the buffalo's body. It was hard to say where the animals ended and the human began.

— John (Fire) Lane Deer, *Lame Deer, Seeker of Visions*, 1972



Source: Getty Images

Diffusion and migration influence the cultural landscape of Chinatown in San Francisco. (See Topic 3.2 for characteristics of the cultural landscape.)

Introduction to Culture

Essential Question: What are the characteristics, attitudes, and traits that influence geographers when they study culture?

To the Lakota, and other indigenous people on North America's Great Plains, the bison was an essential part of their culture (expressed in the quote on the previous page). The bison provided meat for nutrition, a hide for clothing and shelter, bones for tools, and fat for soap. The bison was also central to their religious beliefs. So, when European settlers hunted the bison nearly to extinction, Lakota culture suffered.

Culture is central to a society and the identity of its people, as well as its continued existence. Therefore, geographers study culture as a way to understand similarities and differences among societies across the world, and in some cases, to help preserve these societies.

Analyzing Culture

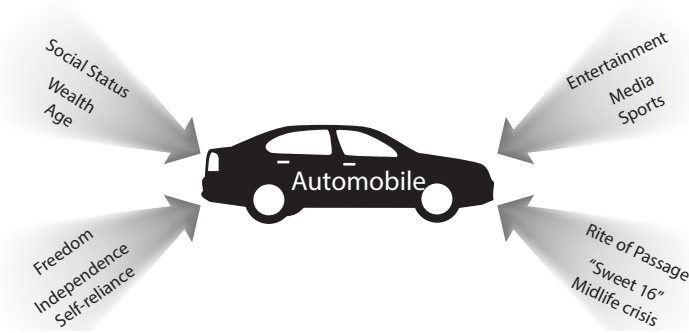
All of a group's learned behaviors, actions, beliefs, and objects are a part of **culture**. It is a *visible* force seen in a group's actions, possessions, and influence on the landscape. For example, in a large city you can see people working in offices, factories, and stores, and living in high-rise apartments or suburban homes. You might observe them attending movies, concerts, or sporting events.

Culture is also an *invisible* force guiding people through shared belief systems, customs, and traditions. Culture is learned, in that it develops through experiences, and not merely transmitted through genetics. For example, many people in the United States have developed a strong sense of competitiveness in school and business, and believe that hard work is a key to success. These types of elements, visible and invisible, are **cultural traits**. A series of interrelated traits make up a **cultural complex**, such as the process of steps and acceptable behaviors related to greeting a person in different cultures. A single cultural artifact, such as an automobile, may represent many different values, beliefs, behaviors and traditions and be representative of a cultural complex.

Since culture is learned there are many ways that one generation passes its culture to the next. Children and adults learn traits three ways:

- imitation, as when learning a language by repeating sounds or behaviors from a person or television
- informal instruction, as when a parent reminds a child to say "please"
- formal instruction, as when students learn history in school

CULTURAL COMPLEX OF THE AUTOMOBILE



The automobile provides much more than just transportation, as it reflects many values that are central to American culture.

Origins of Culture

The area in which a unique culture or a specific trait develops is a **culture hearth**. Classical Greece was a culture hearth for democracy more than 2,000 years ago. New York City was a culture hearth for rap music in the 1970s. Geographers study how cultures develop in hearths and **diffuse**—or spread—to other places.

Geographers also study **taboos**, behaviors heavily discouraged by a culture. For example, many cultures have taboos against eating certain foods, such as pork or insects. What is considered taboo changes over time. In the United States, marriages between Protestants and Catholics were once taboo, but they are not widely opposed now.

Traditional, Folk, and Indigenous Cultures

With the beginning of the Industrial Revolution in the late 18th century, modern transportation and communication connected people as never before and led to extensive cultural mixing, especially as cities have grown. The world prior to this time was very different; however, remnants of the past are still evident in our modern cultures. Traditional, folk, and indigenous cultures share some important characteristics and are often grouped together, but they do have some subtle differences.

Traditional Culture Recently, the meanings of traditional, folk, and indigenous culture have begun to merge, causing geographers to debate when each should be used. Increasingly, the term **traditional culture** is used to encompass all three cultural designations. All three types share the function of passing down long-held beliefs, values, and practices and are generally resistant to rapid changes in their culture.

Folk Culture The beliefs and practices of small, homogenous groups of people, often living in rural areas that are relatively isolated and slow to change, are known as **folk cultures**. Like all cultures, they demonstrate the diverse ways that people have adapted to a physical environment. For example, people

around the world learned to make shelters out of available resources, whether it was snow or mud bricks or wood. However, people used similar resources such as wood differently. In Scandinavia, people used trees to build cabins. In the American Midwest, people processed trees into boards, built a frame, and attached the boards to it. Many traits of folk culture continue today. Corn was first grown in Mexico around 10,000 years ago, and it is still grown there today.

While many elements of folk culture exist side by side with modern culture, there are people whose societies have changed little, if at all, from long ago. These people practice traditional cultures, those which have not been affected by modern technology or influences. They often live in remote regions, such as some small tribes in the Amazon rainforest, and have scant knowledge of the outside world. As the lines continue blurring between cultural designations, the Amish of Pennsylvania are often referenced as both folk and traditional culture.

Indigenous Culture When members of an ethnic group reside in their ancestral lands, and typically possess unique cultural traits, such as speaking their own exclusive language, they are considered an **indigenous culture**. Some indigenous peoples have been displaced from their native lands, but still practice their indigenous culture. Native Americans in the United States, such as the Navajo, have kept indigenous cultural practices. First Nations of Canada, such as the Inuit, have also retained their indigenous culture.

Globalization and Popular Culture

As a result of the Industrial Revolution, improvements in transportation and communication have shortened the time required for movement, trade, or other forms of interaction between two places. This development, known as *space-time compression* (see Topics 1.4 and 3.6), has accelerated culture change around the world. In 1817, a freight shipment from Cincinnati needed 52 days to reach New York City. By 1850, because of canals and railroads, it took half that long. And by 1852, it took only 7 days. Today, an airplane flight takes only a few hours, and digital information takes seconds or less.

Similar change has occurred on the global scale. People travel freely across the world in a matter of hours, and communication has advanced to a point where people share information instantaneously across the globe. The increased global interaction has had a profound impact on cultures, from spreading English across the world to instant sharing of news, events and music.

Globalization specifically refers to the increased integration of the world economy since the 1970s. The process of intensified interaction among peoples, governments, and companies of different countries around the globe has had profound impacts on culture.

The culture of the United States is intertwined with globalization. Through the influence of its corporations, Hollywood movies, and government, the United States exerts widespread influence in other countries. But other countries also shape American culture. For example, in 2019, the National Basketball Association included players from 38 countries or territories.

When cultural traits—such as clothing, music, movies, and types of businesses—spread quickly over a large area and are adopted by various groups, they become part of **popular culture**. Elements of popular culture often begin in urban areas and diffuse quickly through globalization processes such as the media and Internet.

These elements can quickly be adopted worldwide, making them part of **global culture**. People around the world follow European soccer, Indian Bollywood movies, and Japanese animation known as *anime*. With people in many nations wearing similar clothes, listening to similar music, and eating similar food, popular cultural traits often promote uniformity in beliefs, values, and the cultural landscape across many places. The **cultural landscape**, also known as the built environment (see Topic 3.2), is the modification of the environment by a group and is a visible reflection of that group's cultural beliefs and values.

Traditional Culture to Popular Culture

Popular culture emphasizes trying what is new rather than preserving what is traditional. Many people, especially older generations or those who follow a folk culture, openly resist the adoption of popular cultural traits. They do this by preserving traditional languages, religions, values, and foods. While older generations often resist the adoption of popular culture, they seldom are successful in keeping their traditional cultures from changing, especially among the young people of their society.

One clash between popular and traditional culture is occurring in Brazil. As the population expands to the interior of the rain forest, many indigenous cultures, like the Yanamamo tribe, have more contact with outside groups. Remaining isolated by the forest is becoming increasingly difficult as many young people from the indigenous cultures become exposed to popular culture and begin to integrate into the larger Brazilian society. As the young people leave their communities, they are more likely to accept popular culture at the expense of their indigenous cultural heritage, which threatens the very existence of their folk culture.

Traditional culture typically exhibits *horizontal diversity*, meaning each traditional culture has its own customs and language that makes it distinct from other culture groups. Yet, people within each group are usually homogeneous, or very similar to each other.

By contrast, popular culture typically exhibits *vertical diversity*, meaning that modern urban societies are usually heterogeneous, or exhibiting differences, within the society and usually contain numerous multiethnic neighborhoods. However, on a global scale popular cultures are relatively similar with the same type of malls, shops, fast food, and clothing. Urban global culture centers are not identical, yet, global cities often do not have as much horizontal diversity across space as folk cultures.

COMPARING TRADITIONAL AND POPULAR CULTURE		
Trait	Traditional Culture	Popular or Global Culture
Society	<ul style="list-style-type: none"> ▪ Rural and isolated location ▪ Homogeneous and indigenous population ▪ Most people speak an indigenous or ethnic local language ▪ Horizontal diversity 	<ul style="list-style-type: none"> ▪ Urban and connected location ▪ Diverse and multiethnic population ▪ Many people speak a global language such as English or Arabic ▪ Vertical diversity
Social Structure	<ul style="list-style-type: none"> ▪ Emphasis on community and conformity ▪ Families live close to each other ▪ Well-defined gender roles 	<ul style="list-style-type: none"> ▪ Emphasis on individualism and making choices ▪ Dispersed families ▪ Weakly defined gender roles
Diffusion	<ul style="list-style-type: none"> ▪ Relatively slow and limited ▪ Primarily through relocation ▪ Oral traditions and stories 	<ul style="list-style-type: none"> ▪ Relatively rapid and extensive ▪ Often hierarchical ▪ Social media and mass media
Buildings and Housing	<ul style="list-style-type: none"> ▪ Materials produced locally, such as stone or grass ▪ Built by community or owner ▪ Similar style for community ▪ Different between cultures ▪ Traditional architecture 	<ul style="list-style-type: none"> ▪ Materials produced in distant factories, such as steel or glass ▪ Built by a business ▪ Variety of architectural styles ▪ Similar between cities ▪ Postmodern / contemporary architecture
Food	<ul style="list-style-type: none"> ▪ Locally produced ▪ Choices limited by tradition ▪ Prepared by the family or community 	<ul style="list-style-type: none"> ▪ Often imported ▪ Wide range of choice ▪ Purchased in restaurants
Spatial Focus	<ul style="list-style-type: none"> ▪ Local and regional 	<ul style="list-style-type: none"> ▪ National and global

Artifacts, Mentifacts, and Sociofacts

Whether a cultural attribute is considered traditional, folk, indigenous, or popular in nature, it is valuable to differentiate between elements of culture that can be seen and those that can not. There are **artifacts** that comprise the **material culture**, which consists of tangible things, or those that can be experienced by the senses. Art, clothing, food, music, sports, and housing types are all tangible elements of culture. Another element of the study of artifacts is understanding the techniques to use or build a specific artifact. Artifacts can be unique to a particular culture, or can be shared. For example, people of all cultures need to communicate through language, yet there are many groups that possess languages unique to their culture. The ability to read, write and understand the English language is an artifact of importance for much of popular global culture.

Mentifacts comprise a group’s **nonmaterial culture** and consist of intangible concepts, or those not having a physical presence. Beliefs, values, practices, and aesthetics (pleasing in appearance) determine what a cultural group views as acceptable and desirable. Mentifacts can also be unique or shared. People of many cultures possess an belief in one or many deities, and often the deities are unique to that culture. The belief in a god is a mentifact—the religious building or symbols are artifacts.

Cultural groups also possess **sociofacts**, which are the ways people organize their society and relate to one another. Taken altogether, people tend to see the whole of their culture as greater than the sum of its individual parts. Sociofacts are embodied through families, governments, sports teams, religious organizations, education systems, and other social constructs. As with artifacts and mentifacts, sociofacts may also be unique or similar to other societies. Families are the foundations of most societies, yet what constitutes the structure of a family may vary widely between cultural groups. For example, Western cultures tend to view the nuclear family, consisting of the parents and their children as the basic family unit. By contrast, in many Western African cultures the norm is the extended family, consisting of several generations and other family members such as cousins living under one roof.

REFLECT ON THE ESSENTIAL QUESTION

Essential Question: *What characteristics, attitudes, and traits influence geographers when they study culture?*

Influences on Geographers	Explanation of Influences on Geographers

KEY TERMS

culture	globalization
cultural traits	popular culture
cultural complex	global culture
culture hearths	cultural landscape
diffuse	artifacts
taboos	material culture
traditional culture	mentifacts
folk culture	nonmaterial culture
indigenous culture	sociofacts

Cultural Landscapes

Essential Question: What are the characteristics of cultural landscapes and how do those characteristics, land use, and resource use reflect cultural beliefs and identities?

Across the world, the physical landscape changes with almost immeasurable variability. In the United States, the beaches of Florida, mountains of Colorado, and plains of Oklahoma are only a few of the many landscapes throughout the country. However, condos on the shores in Florida, ski lifts on the slopes in Colorado, and wheat fields in Oklahoma illustrate the numerous ways humans adjust and adapt to the environment.

While the modern cultural landscape is extremely diverse, it may also exhibit striking similarities from location to location. In the 1986 film *Ferris Bueller's Day Off*, the exploits of three teenagers skipping school took place in Chicago, Illinois, and its surrounding suburbs. However, a great deal of the filming took place in California—the suburbs of Long Beach and South Pasadena. Although separated by more than 2,000 miles, the suburbs in Illinois often look remarkably similar to those in California because of comparable incomes, a common American culture, similar architecture, related socioeconomic status, and other related factors. This phenomenon is known as **placelessness**, in which many modern cultural landscapes exhibit a great deal of homogeneity.

Characteristics of Cultural Landscapes

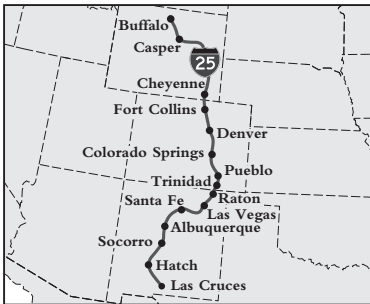
The boundaries of a region reflect the human imprint on the environment. This is called the **cultural landscape**—the visible reflection of a culture—or the built environment. This concept encompasses any human alteration to the landscape, whether as obvious as a skyscraper or as subtle as a cleared field.

EXAMPLES OF CULTURAL LANDSCAPES

Element	Area	Significance
Protected Wilderness Area	United States	Land set aside from development reflects the desire to preserve unique environments.
Signage	Quebec	Bilingual signs in French and English reflect the desire of French Canadians to retain their heritage.
Schools	Pakistan	Gender-segregated schools reflect attitudes toward male and female roles.
Office Buildings	Shanghai	Massive skyscrapers reflect economic power and a desire to have a prestigious location.

An observant traveler can notice changes in the cultural landscape while driving along a highway. For example, travelers on Interstate 25 going from Wyoming to New Mexico see a definite change, both in toponyms, or place names, and in the built environment. Names change from Anglo words to Spanish names. Wooden buildings are replaced by adobe buildings. Architectural styles shift from looking like those in England to looking like structures in Spain.

CULTURAL CHANGE ALONG INTERSTATE 25



Buildings in Santa Fe, New Mexico, reflect a blend of the styles of Native American pueblos and Spanish missions. What do the map and photo tell you about the groups of people who lived in the I-25 region?

The Built Landscape

The word environment is often used in reference to nature. Plants, the air, water, and animals are all part of the natural environment. Human geographers often refer to the **built environment**, by which they mean the physical artifacts that humans have created and that form part of the landscape. Buildings, roads, signs, and fences are examples of the built environment.

The architectural style of buildings varies from place to place. Think of typical homes and buildings in China, and then think of homes and buildings in Germany. These differences occur because people with different cultures who live in different physical landscapes construct the buildings, roads, and other elements to create a unique built environment. Anything built by humans is part of the cultural landscape.

Traditional vs. Postmodern Architecture

Traditional architecture style reflects a local culture's history, beliefs, values, and community adaptations to the environment, and typically utilizes locally available materials. Examples would include Spanish adobe (mud) homes common in the southwestern United States or the colonial homes that were wood-constructed with a steep-pitched roof from New England. Many traditional architectural styles have now been adopted by popular culture and are mass produced within many communities, but they are still considered traditional architecture. Traditional architecture is usually built with the utility to people and community as a central focus.

Postmodern architecture developed after the 1960s. It is a movement away from boxy, mostly concrete or brick structures toward high rise structures made from large amounts of steel and glass siding. Most of the skyscrapers in the United States today are considered postmodern architectural style. Postmodernism has evolved to also include more use of curves, bright colors, and large glass atriums that bring light into spaces.

During the 21st century, a new style called **contemporary architecture** has emerged as an extension of postmodern architecture. This style uses multiple advances to create buildings that rotate, curve, and stretch the limits of size and height. Postmodernism and contemporary downtown skylines reflect businesses and corporations, and the towering height often is considered a reflection of a city's wealth and power. Both styles of architecture are known for the drama and large-scale beauty of the structures but often are criticized for a lack of an approachable human scale interaction. Both styles can create a steel and glass canyon feel when viewing from the street level. Postmodern and contemporary architecture are associated with globalized popular culture.



Source: Wikimedia Commons

Postmodern architecture of the 1983 Bank of America Center in Houston, Texas, (left) and contemporary architecture of the 2015 Shanghai Tower in China (right).

Ethnic Enclaves

Ethnicity refers to membership within a group of people who have common experiences and share similar characteristics such as ancestry, language, customs, and history.

The neighborhood or subregional scale of the cultural landscape might include **ethnic enclaves**—clusters of people of the same culture—that are often surrounded by people of the dominant culture in the region. Ethnic enclaves sometimes reflect the desire of people to remain apart from the larger society. Other times, they reflect a dominant culture's desire to segregate a minority culture. Inside these enclaves are often stores and religious institutions that are supported by the ethnic group, signs in their traditional language, and architecture that reflects the group's place of origin. These enclaves can provide

a buffer against discrimination by the dominant culture or a network of people to help with employment and cultural integration. Examples would include “Chinatown” in San Francisco or “Little Mogadishu,” a Somali enclave in Minneapolis.

Geography of Gender

The geography of gender has become an increasingly important topic for geographers in recent decades. In folk cultures, people often have clearly defined gender-specific roles. Women usually handle the domestic responsibilities, such as farming, educating children, and caring for family members. Men often work outside the house earning money and serving as leaders in religion and politics.

In popular culture, traditional gender-specific roles are challenged. Women in popular culture tend to have more access to education which leads to more opportunities to work outside of the home. In turn, this gives women more economic power and opportunities to serve as leaders.

The concept of gendered spaces or gendered landscapes clarifies the importance of cultural values on the distribution of power in societies. Throughout history and in many cultures, certain behaviors have been acceptable for only one gender, and often only in certain spaces. Men have commonly operated more freely than women in public spaces, while certain private spaces have been reserved for women. These differences might appear in the etiquette of visiting someone’s home. The host might welcome men in the public areas on the main level but feel comfortable only with women visiting the more private rooms on the upper level.

In Iran and India, some restaurants and parks are designated “men only” or “women only.” Many women view these “women only” areas as a safe place to gather and discuss issues, while others view them as discriminatory.

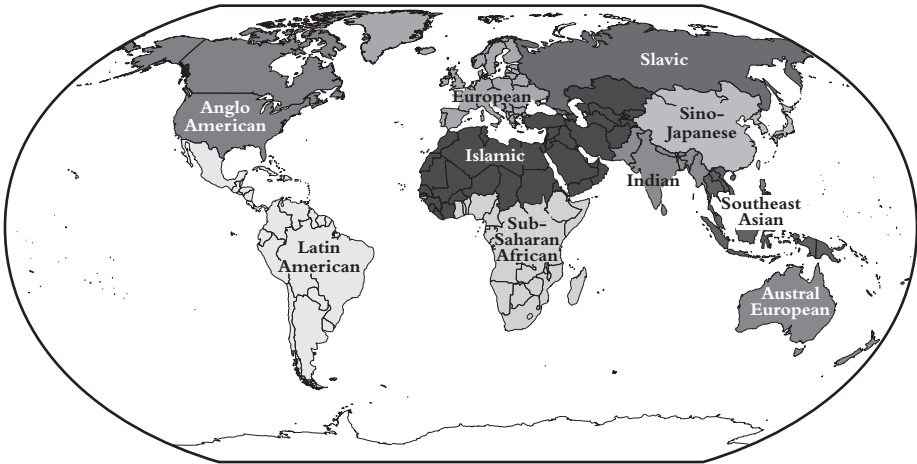
Cultural Regions

Cultural regions are usually determined based on characteristics such as religion, language, and ethnicity. Unless regions are defined by clear features, such as a mountain range, a transition zone often exists. In these zones, two cultures mix and people exhibit traits of both. Cultural regions do not always follow political borders. The border between the United States and Mexico clearly illustrates this pattern. People who live in border communities such as El Paso, Texas, are often fluent in both Spanish and English, and have cultural ties to both Mexico and the United States.

Realms

Geographers also identify larger areas, **culture realms**, that include several regions. Cultures within a cultural realm have a few traits that they all share, such as language families, religious traditions, food preferences, architecture, or a shared history. Some geographers view realms simply as very large regions.

TEN MAJOR CULTURE REALMS



Each realm is made up of several subregions that may have great diversity of culture, languages, religions, and traditions. Choose a culture realm from the map and describe the similarities and differences within that realm.

Religion and the Landscape

Like all human activities, religion influences the organization and use of space. This appears in both how people think about natural features and what people build.

Sacred Space

Many specific places and natural features have religious significance and are known as **sacred places** or sites. Some sites are sacred spaces where deities dwell. For example, followers of Shinto view certain mountains and rocks as the homes of spirits. Other sacred sites are important for what occurred there. Mt. Sinai is honored by Jews, Christians, and Muslims because they believe it is where God handed the Ten Commandments to Moses. Some entire cities have special religious meanings, such as Jerusalem (Israel), Mecca (Saudi Arabia), and Lhasa (Tibet).

Religious Cultural Landscapes

Sacred physical features are important, but rare. More commonly, people express their beliefs through the cultural landscapes they create:

- Memorial spaces to the dead, such as cemeteries, are traditionally located close to worship spaces.
- Restaurants and food markets often cater to particular religious groups by offering religiously approved food.
- Signs often are written in the language and sometimes the alphabet that reflects the ethnic heritage of the group.

The most obvious example of the cultural landscape shaped by religion is in architecture. Each major faith provides examples of this.

Christianity Christian churches often feature a tall steeple topped with a cross, as Christians believe Jesus was resurrected after dying on a cross. Churches also demonstrate how the origin of the architectural style was often influenced by the environment. The hearths of that faith are more likely to resemble the original architecture. Christian churches closer to the eastern Mediterranean tend to have dome-shaped roofs that reflect the traditional style of architecture popular with the Romans, while churches in northern Europe have steep-pitched roofs designed for snow to slide off in the winter. This was an environmental adaptation, as the build-up of snow on a flat roof can cause it to cave in. Cultural influences similarly shape the preferred and available materials to build such structures.

One similarity among Christians is in treatment of the deceased. In most parts of the world, Christians bury the dead in cemeteries, although types of cemeteries may vary greatly. Most burials are underground, but in New Orleans, where the water table is high, cemeteries are above ground.



The Protestant Christian church on the left, in Norway, shows the style of churches farther from the hearth. The Orthodox Christian church on the right, in Greece, illustrates the dome-shaped roofs of the eastern Mediterranean region.

Hinduism Hindu temples often have elaborately carved exteriors with multiple manifestations of deities or significant characters. Thousands of shrines and temples dot the landscape in India since devout Hindus believe the construction of these religious structures will reflect well on them. Sacred sites, such as the Ganges River, provide pilgrims a place to bathe for the purpose of purification. Many Hindu shrines and temples are located near rivers and streams for this very purpose.



Source: Wikimedia Commons

Meenakshi Temple on Tamil Nadu, India, represents a common design for Hindu architecture. A Hindu woman prays in the River Ganges near the holy city of Varanasi.

Hindus practice cremation, the ritual burning of a dead body, as an act of purification as well. However, in some regions, a shortage of wood has made cremation very expensive. The ashes of the deceased are often spread in the Ganges River.



Source: Wikimedia Commons

A Buddha statue sits in front of a stupa-style temple in Java, Indonesia. Stupas are often plaster, stone, white, or gold.

common architectural style that developed from stupas, but unlike stupas, they are used as temples and people can enter into larger pagodas. Believers often meditate near both sacred spaces.

Among Buddhists, the decision to cremate or to bury the dead is a personal choice and consequently the imprint on the cultural landscape differs. Burial sites for Buddhists are often marked with memorials of individuals or families and often serve as a sacred quiet space to meditate.



Source: Getty Images

A Jewish synagogue in Buenos Aires, Argentina

Buddhism The practice of Buddhism differs widely from place to place and from ethnic group to ethnic group. However, most Buddhists emphasize meditating and living in harmony with nature. These features of Buddhism are represented in stupas, structures to store important relics and memorialize important events and beliefs. Stupas were often built to symbolize the five aspects of nature—earth, water, fire, air, and space. Pagodas are also a

Judaism Jews worship in synagogues or temples. Once concentrated in the Middle East, Jews spread throughout the world because of exile or persecution, or through voluntary migration. This scattering is known as *the Diaspora*. A **diaspora** occurs when one group of people is dispersed to various locations. Synagogues vary in size based on the number of Jews in an area. Burial of the dead customarily occurs before sundown on the day following the death.



Source: Wikimedia Commons

The Putra Mosque in Putrajaya, Indonesia

Islam In places where Islam is widely practiced, the mosque is the most prominent structure on the landscape and is usually located in the center of town. Mosques have domes surrounded by a few minarets (Arabic for *beacon*) from which daily prayer is called. Burial of the dead is to be done as soon as possible, and burials are in cemeteries.

Shinto Shinto, whose cultural hearth is Japan, emphasizes honoring one's ancestors and the relationship between people and nature. One common landscape feature of Shinto shrines is an impressive gateway, or torii, to mark the transition from the outside world to a sacred space.



A torii is a traditional gate usually found in front of or within a Shinto shrine.

How Religion and Ethnicity Shape Space

The first group to establish cultural and religious customs in a space is known as the **charter group**. Native Americans were the charter group in the Americas. Their influence appears in many places, such as in place names from Mt. Denali in Alaska to Miami, Florida. Often, the cultural landscape of charter groups shows their heritage. For example, English settlements in colonial America resembled the settlements they migrated away from in England, and names such as Plymouth and Jamestown reflect this heritage. The layout of these towns would often have a centrally located church, which also served as a meeting hall for the community.

Ethnic Landscape

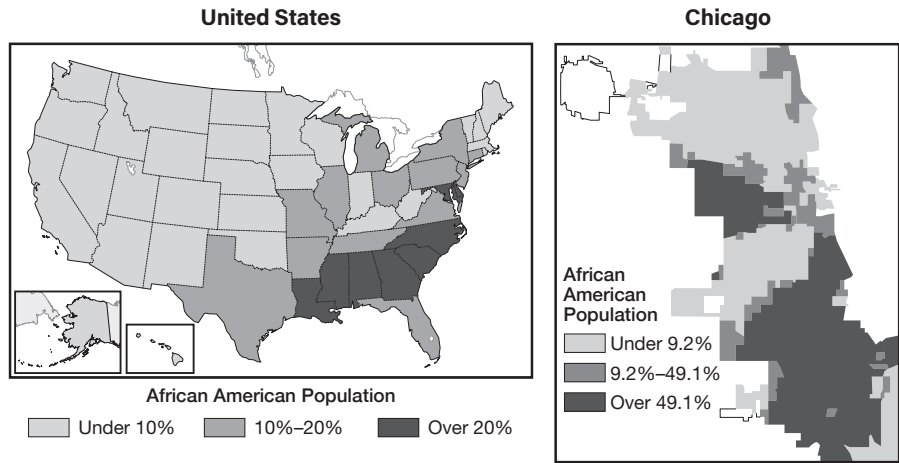
Ethnic groups that arrive after the charter group may choose to bypass the already established cultural location and create a distinctive space with their own customs. In urban areas, these enclaves become ethnic neighborhoods.

Rural Areas In rural areas, ethnic concentrations form **ethnic islands**. Their cultural imprints revolve around housing types and agricultural dwellings that reflect their heritage. Because ethnic islands are in rural areas and have less interaction with other groups than groups in cities, they maintain a strong and long-lasting sense of cohesion. Today, Germanic ethnic islands of people who fled religious persecution in the past continue to exist in the United States (the Pennsylvania Dutch and the Amish), Canada (Mennonites in Alberta), and in scattered locations in the Balkan region of southeastern Europe.

Urban Ethnic Neighborhoods Ethnic neighborhoods in urban settings are often occupied by migrants who settle in a charter group's former space. The charter group has already shaped much of the landscape, but new arrivals create their own influence as well. Dozens of cities around the world—Melbourne, Australia; Gachsaren, Iran; Liverpool, England; San Francisco—have neighborhoods known as “Chinatown.” The name tends to live on even if the original occupants have moved out or assimilated, and the neighborhood primarily caters to tourists.

Frequently, members of a particular ethnic group cluster in particular regions. Group members might choose to live close together for cultural reasons. This is often true of immigrants or some religious groups. Some ethnic clusters have specific needs requiring special funding, such as funds to help preserve distinctive architecture or to provide English language training.

Discrimination may limit the housing choices for members of a particular group. The most notable example of this were the practices in many cities that limited the neighborhoods where African Americans could live in the United States. As the maps below show, the distribution of African Americans varies based on scale. At the national scale, African Americans are concentrated in the southeast United States. At the state scale, they are often clustered in large cities. And at the city scale, African Americans are often clustered in particular neighborhoods.



The map shows the African American population in the United States and Chicago. What does changing scales of analysis reveal about the distributions of African Americans in the United States?

New Cultural Influences

Ethnic groups move in and out of neighborhoods and create new cultural imprints on the landscape in a process geographers call **sequent occupancy**. In Chicago, the Pilsen neighborhood is heavily populated by Hispanics today, but its name recalls a history as a home for German and Czech immigrants. In New York City, the neighborhood of Harlem has been home to many ethnic groups: Jews from Eastern Europe starting in the late 1800s, African Americans from the southern United States starting in the 1910s, and Puerto Ricans starting in the late 1900s. As a result of sequent occupancy, Harlem’s cultural landscape includes former Jewish synagogues, public spaces named for African American leaders such as Marcus Garvey Park, and street names honoring Puerto Rican leaders such as Luis Muñoz Marin Boulevard.

Reactions to New Residents When new groups move into a neighborhood the process of change can be well received and result in positive changes. However, the evolution and changing occupancy of neighborhoods can create cultural, economic and political tension. Tension often increases when the incoming group changes or destroys the cultural landscape without considering the people already living in the space. Conversely, existing residents can exhibit prejudices or resentment toward the group moving in. (See Topic 6.10.)

Assertions of Identity As a result of global culture and changing occupancy patterns, the ideas, traditions, and history of communities can erode. Sometimes people respond with **neolocalism**, the process of re-embracing the uniqueness and authenticity of a place. For example, a neighborhood in a large city might hold a festival to honor the cuisine, religion, and history of the migrants who settled the community.

REFLECT ON THE ESSENTIAL QUESTION

Essential Question: *What are the characteristics of cultural landscapes and how do those characteristics, land use, and resource use reflect cultural beliefs and identities?*

Characteristics of Cultural Landscapes	Reflection of Cultural Identities in Land and Resource Use

KEY TERMS		
placelessness	ethnicity	diaspora
cultural landscape	ethnic enclaves	charter group
built environment	cultural regions	ethnic islands
traditional architecture	cultural realms	sequent occupancy
postmodern architecture	sacred place	neolocalism
contemporary architecture		

Cultural Patterns

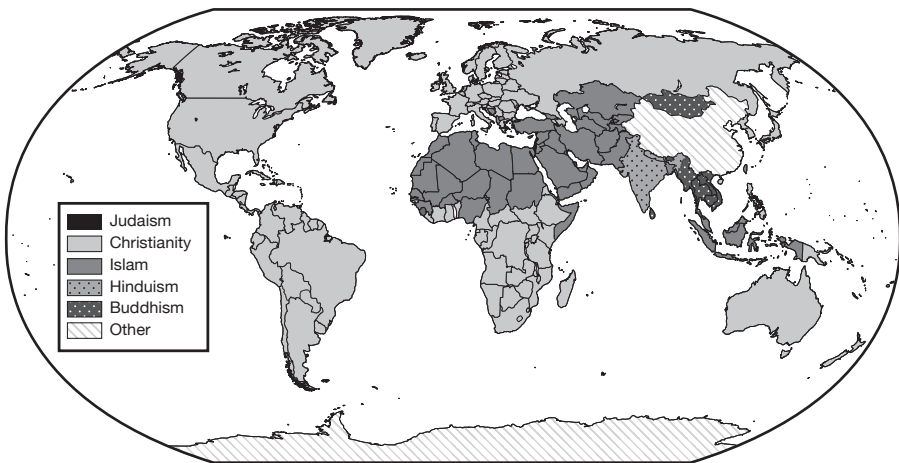
Essential Question: What are the patterns and landscapes of language, religion, ethnicity, and gender?

Cultural patterns consist of related sets of cultural traits and complexes that create similar behaviors across space. Geographers are particularly interested in understanding cultural patterns across time and space, specifically, patterns of cultural components such as religions, ethnicities, and nationalities. The diverse tapestry of cultures creates a rich local and global cultural landscape that enhances placemaking. The effects of these patterns have the power to bring people together or tear them apart. Patterns are powerful.

Religious Patterns and Distributions

Developing strong mental maps of the origins, diffusion, and distribution of major religions and their divisions is one of the most valuable ways to understand culture. Geographers start by mapping a **culture hearth**, where a religion or ethnicity began, and then track its movement and predict its future direction. Religions, like other elements of culture, often diffuse outward from their hearths in various ways. The spread of religious settlements, both locally and globally, contributes to the sense of place and of belonging for each religious group and greatly shapes the cultural landscape.

LARGEST RELIGION BY COUNTRY



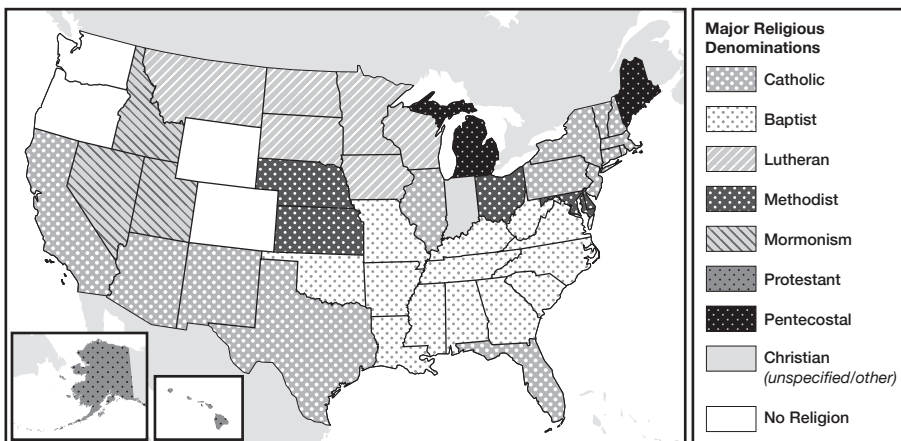
The choropleth map shown is very small scale and at the global level. However, the scale of analysis is at the state, or country, level. Among many other notable observations, Christianity is the most widespread religion by territory, and in China, most people identify no religious affiliation.

Geographers analyze maps, charts, and other data to understand the growth, decline, movement, and cultural landscapes of the world's religions. They have traced the geographic patterns of each major world religion, including the religion's hearth, the geographic spread of the religion, and practices that can influence both the culture and the cultural landscape.

Regional Patterns in U.S. Religion

The distribution of ethnic and religious groups in the United States reflects historical patterns:

- Congregationalists are still strong in New England, where their English ancestors settled in the 1600s.
- Baptists and Methodists are most common in the Southeast, where these denominations were spread by traveling preachers in the 1800s.
- Lutherans live mostly in the Midwest, where their German or Scandinavian ancestors, who immigrated in the late 1800s, could find good farmland.
- Many Mormons live in or near Utah, where their founders settled in the mid-1800s after religious persecution drove them out of Missouri and Illinois.
- Roman Catholics are most common in urban areas in the Northeast and throughout the Southwest.
- Jews, Muslims, and Hindus live most often in urban areas, the traditional home to immigrants.



Cultural Variation by Place and Region

Patterns and landscapes of religious and ethnic groups vary by place and region at different scales. The world map above shows that the United States is mostly Christian; however, the scale of the data hides the fact that the United States has great religious diversity. The map above does show data aggregated by state and can show the breakdown and spatial patterns of other religions. For example, the world map doesn't show the breakdown of Roman Catholics and Protestant

Christians. Additionally, at the regional level within the United States, Baptists are the most common religious group in the Southeast, but this cannot be seen on the world map.

Religion, Ethnicity, and Nationality

Religion is often closely linked to **ethnicity**, or membership in a group of people who share characteristics such as ancestry, language, customs, history, and common experiences. Most geographers distinguish between **nationality**—based on people’s connection to a particular country—and ethnicity—based upon group cultural traits. For example, Russian Jews make up a different ethnicity than Russians in general.

Geographers often study ethnic groups as minorities within a greater population. To do so, they focus on mapping and analysis to trace the movement of ethnic groups and investigate their spatial dimensions and cultural landscapes. People often identify with both their ethnicity and nationality but the order of identification is a very personal process. In the United States, many Hispanics identify their nationality as American first, and then ethnically as Hispanic; others reverse the order.

Centripetal and Centrifugal Forces

Understanding cultural patterns requires consideration of centripetal and centrifugal forces. **Centripetal forces** are those that unify a group of people or a region. These forces may include a common language and religion, a shared heritage and history, ethnic unity and tolerance, a just and fair legal system, a charismatic leader, or any other unifying aspect of culture. People tend to gravitate toward other people who share their beliefs, customs, interests, and background.

The United States has great religious and ethnic diversity, but the holiday season from November through December has unified many Americans. German and Scandinavian immigrants, among others, enjoyed the camaraderie of shared values and experiences, of holidays like Christmas. The German cultural trait of adorning Christmas trees diffused throughout the United States and has established itself as a part of American culture. Today, many people who do not celebrate Christmas as a holy day still consider the Christmas tree as a part of their culture.

Centrifugal forces are those that divide a group of people or a region. These forces can pull apart societies, nations, and states, and are essentially centripetal forces in reverse. Different languages and religions, a separate past, ethnic conflict, racism, unequal application of laws, or dictatorial leadership are just a few of the many cultural attributes that can sow division within a society.

Centrifugal forces can be especially harmful toward national cohesion in *multicultural states*, those which possess more than one distinct cultural identity or ethnic group within its borders. Ireland was historically Catholic since the 5th century. However, as England became Anglican—a Protestant

denomination—this cultural influence extended into Northern Ireland through invasion and migration. While Catholics and Anglicans are both Christians, the competition over territory, political power, and cultural influence drove the region into repeated violence over centuries.

In Iraq, Islam is dominant. However, there are regional divisions between the Shiite majority in the east and the Sunnis in the west. Ethnically, the majority of Iraqis are of Arabic heritage, yet there is a significant concentration of Kurds throughout northern regions of Iraq. (See Topic 4.3.) While cultural differences may lead to friction between groups, the competition for land, resources, and the desire for greater autonomy has also occasionally erupted into violence.

Religion's Impact on Laws and Customs

Since religious traditions predate current governments, they are often the source for many present-day laws and punishments by the government. Some religions have strict systems of laws that have been adopted fully by governments. An example of this is **Sharia**, or the legal framework of a country derived from Islamic edicts taken from their holy book, the Qur'an. Sharia has been adopted by some fundamentalist religious groups, such as the Taliban in Afghanistan, as the law of the land.

While no highly industrialized countries have fully adopted religious laws, their legal codes often show clear influence of religion. In the United States, many communities have **blue laws**, laws that restrict certain activities, such as the sale of alcohol, on Sunday. In Colorado and some other states, car dealerships must be closed on Sunday as well.

In most countries, religious beliefs are more influential as guides to personal behavior than as state-sponsored laws. For example, many faiths include guidelines on the choices people make about what clothes they wear and how they cut their hair. Most faiths include some food taboos, prohibitions against eating and drinking certain items. For example, many Hindus do not eat beef, and many Jews and Muslims do not eat pork.

Religion is also the source of many daily, weekly, or annual practices for adherents:

- Many Muslims pray five times a day, and many Buddhists and Hindus engage in daily meditation.
- Most religions have weekly religious services for worship or instruction. For example, Muslims usually gather on Friday, Jews on Friday evening or Saturday morning, and Christians on Sunday.
- Many people celebrate important religious holy days, such as Holi—a festival of light for Hindus—and Vesak—which commemorates the birth of Buddha.

In addition, many days that people now commonly treat as secularized holidays have their roots in religious practices. Valentine's Day, St. Patrick's Day, and Mardi Gras all originated as Christian holy days.

Religious Fundamentalism

The degree of adherence to tradition varies within each religion. Every religion includes followers who practice **fundamentalism**, an attempt to follow a literal interpretation of a religious faith. Fundamentalists believe that people should live traditional lifestyles similar to those prescribed in the faith's holy writings. In some traditions, this means that women are likely to leave school at a young age, to live in an arranged marriage, and to avoid working outside the home. Fundamentalists are more likely than others in their faith to enforce strict standards of dress and personal behavior, often through laws.

The strength of fundamentalism often diminishes with greater distance from the religious hearth, which is known as distance decay. (See Topic 1.4.) For example, the hearth of Islam is the Arabian Peninsula, and where Islamic fundamentalism has long been strongest. Fundamentalism is less prevalent in Muslim-majority countries farther from the hearth, such as Malaysia and Indonesia. One way to measure fundamentalism in Islam is by the role of Sharia. In countries where Sharia dominates, there is no separation between religious law and civil law. Sharia is strongest in countries of the Arabian Peninsula such as Saudi Arabia and Yemen.

Some fundamentalist countries, such as Iran, are **theocracies**, countries whose governments are run by religious leaders through the use of religious laws. Iran follows Sharia and the nation's leader, the Supreme Leadership Authority, is not only the political head of the state, but concurrently its highest religious authority. Fundamentalists often clash, sometimes violently, with those who wish to follow religious traditions more loosely or to live a more secular lifestyle. All major religions of the world—including Christianity, Buddhism, Hinduism, and Judaism—have a history of theocracy and each have some adherents who are fundamentalists.

Cultural Ethnocentrism and Relativism

Most states are multiethnic in that they possess a significant number of people who do not identify with the national majority as their own ethnic group. If people are more **ethnocentric**, they believe their own cultural group is more important and superior to other cultures. In many cases, they see others by means of generalizations and stereotypes, and often do not seek to understand different customs or cultural norms. While loyalty and pride in one's own culture is common and understandable, ethnocentric views typically lead to misinterpretations of others and the value they give certain artifacts and mentifacts.

Without consciously pursuing an understanding of other cultures, a “we” versus “them” mentality can grow. Ethnocentrism may lead to centrifugal forces within a state, such as discrimination, intolerance, violence, and mass killings. The same attitude may lead to issues with other states, including misunderstandings, increased tension, or even war.

A counter to ethnocentric views has been **cultural relativism**, which is the concept that a person's or group's beliefs, values, norms, and practices

should be understood from the perspective of the other group’s culture. Groups have developed their identities often through years—if not centuries—of environmental adaptation, interaction with other cultures, changing internal attitudes, and technological innovation. For example, many Americans are disgusted when some cultures eat fried insects. Applying cultural relativism, a geographer would attempt to understand why some communities may eat bugs. They would learn that other sources of protein were not available. This available food source was essential to survival and became ingrained in the community’s culture over time.

Cultural appropriation is the action of adopting traits, icons, or other elements of another culture. The greatest concern is when the trait is adopted by the majority culture from a minority, or oppressed, cultural group. Concern increases if the trait is used out of context (not understanding the meaning of trait) or in an inappropriate or disrespectful way. An example would be naming sports teams after indigenous people or dressing up in costumes that propagate racial or cultural stereotypes. There is debate about where the boundaries of appropriation should be drawn. Not everyone agrees, with some arguing that people are too sensitive and that borrowing traits is a sign of respect and admiration, while others view it as a sign of oppression and discrimination.

Understanding other cultures from the inside affords everyone the opportunity to foster communication that leads to empathy and mutual respect. The culture-relativist perspective generally leads to centripetal forces within multiethnic societies and to vastly improved relations between states.

REFLECT ON THE ESSENTIAL QUESTION

Essential Question: *What are the patterns and landscapes of language, religion, ethnicity, and gender?*

Religious Patterns That Shape the Global Landscape	Factors That Create Centripetal and Centrifugal Forces
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KEY TERMS

cultural patterns	blue laws
culture hearth	fundamentalism
ethnicity	theocracies
nationality	ethnocentrism
centripetal forces	cultural relativism
centrifugal forces	cultural appropriation
Sharia	

Types of Diffusion

Essential Question: What are the types of diffusion and when does each occur?

People study deadly diseases in many ways. Doctors focus on treating patients. Economists focus on the supply for medicines. Geographers focus on spatial distribution, including how a disease diffuses outward from its hearth. The influenza outbreak of 1918–1919, immediately after World War I, diffused in the United States from east coast cities. Troops returning from Europe either carried the virus or contracted it in a port. Then, as troops traveled home, they spread the disease throughout the country. The virus killed more than 50 million people worldwide, more than double the battle deaths in the war.

Types of Diffusion

The spread of information, ideas, behaviors, and other aspects of culture from their hearths to wider areas is known as **diffusion**. The two major forms of cultural diffusion come through exchanges between people. Some exchanges occur when people migrate from one place to another. Others result more indirectly, as people share ideas.

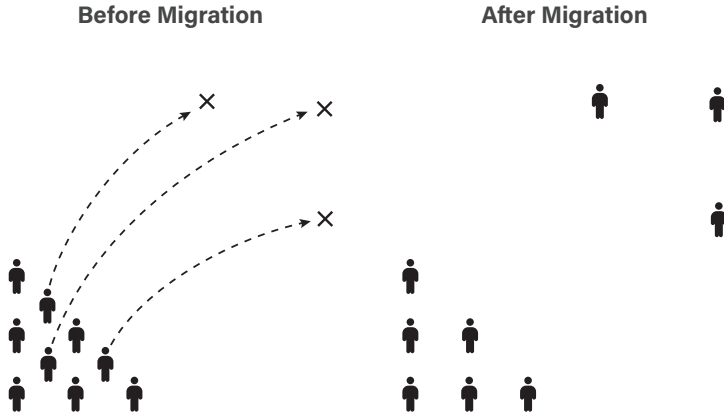
The spread of disease is one example of diffusion. Outbreaks of Ebola in West Africa in 2013, the Zika virus in South America in 2015, and COVID-19 in 2020 threatened death and serious illness. However, using geospatial medical data and geographic reasoning, scientists had learned how to combat diffusion of diseases. Coordinated global and national public health efforts prevented death on the scale of the 1918–1919 flu outbreak.

Relocation Diffusion

One main type of diffusion is **relocation diffusion**, the spread of culture and/or cultural traits by people who migrate and carry their cultural traits with them. A small-scale example is the spread of pizza, which Italian immigrants brought to the United States in the late 19th century. A large-scale example is the spread of European culture around the world starting in the 1500s.

At times, the areas where migrants settle continue a trait after it has lost its influence in its hearth. The people in the modern world who pronounce English most like Shakespeare did in the 1500s live in Appalachia (from southern New York to northern Alabama), not in England. Disco music evolved in the United States in the 1970s but remained popular in Egypt long after its popularity faded in the United States.

RELOCATION DIFFUSION



Expansion Diffusion

The spread of cultural traits outward through exchange without migration is called **expansion diffusion**. Unlike relocation diffusion, expansion diffusion requires a different person to adopt the trait. It occurs in many ways.

Contagious diffusion occurs when a cultural trait spreads continuously outward from its hearth through contact among people. For example, the hearth for blues music is the southern United States. As musicians outside the hearth heard the music, they began to play it themselves. Blues slowly spread northward and reached cities such as St. Louis, Chicago, and New York.

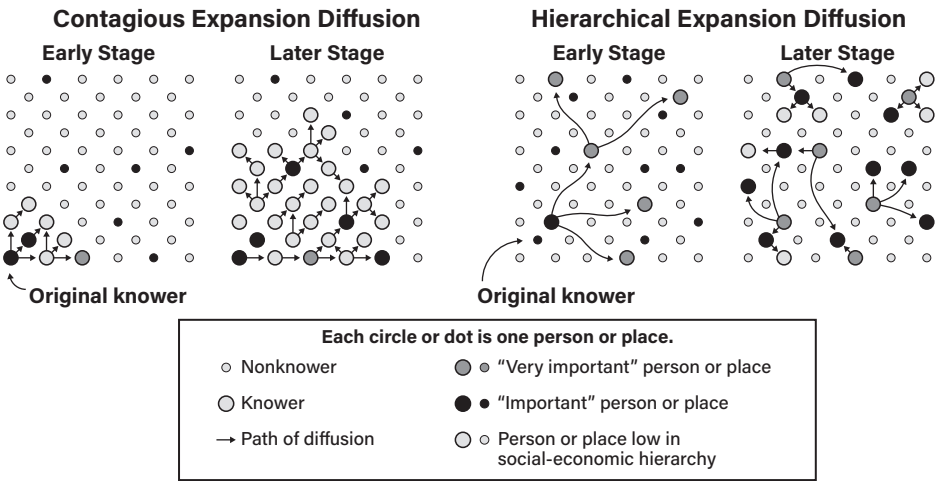
Hierarchical diffusion is the spread of culture outward from the most interconnected places or from centers of wealth and influence. Cultural traits spread first from one powerful person, city, or powerful class to another powerful person, city, or social class. Eventually the trait could be shared with other people, smaller cities, different social classes, or less-developed countries. Unlike contagious diffusion, hierarchical diffusion may skip some places while moving on to others. Most popular culture, such as music, fashion, and fads, follows the hierarchical diffusion path.

Cell phone technology demonstrates how hierarchical diffusion works. When cell phones first appeared in the 1980s, they were expensive. Only wealthy people in large cities in developed countries owned them. As cell phone networks grew and cell phones became mass-produced, they eventually spread to a wider market. Today, cell phones have diffused throughout the world.

At times, a trait diffuses from a group of lower status to a group of higher status, in a process called **reverse hierarchical diffusion**. For example, in the United States in the 1940s through the 1960s, people commonly considered tattoos to be a symbol of low social status. Tattoos were associated with three types of places: seaport towns (among dockworkers and sailors), military bases, and prisons. Since the 1970s, the custom of getting tattoos has diffused throughout many segments of society and geographic areas.

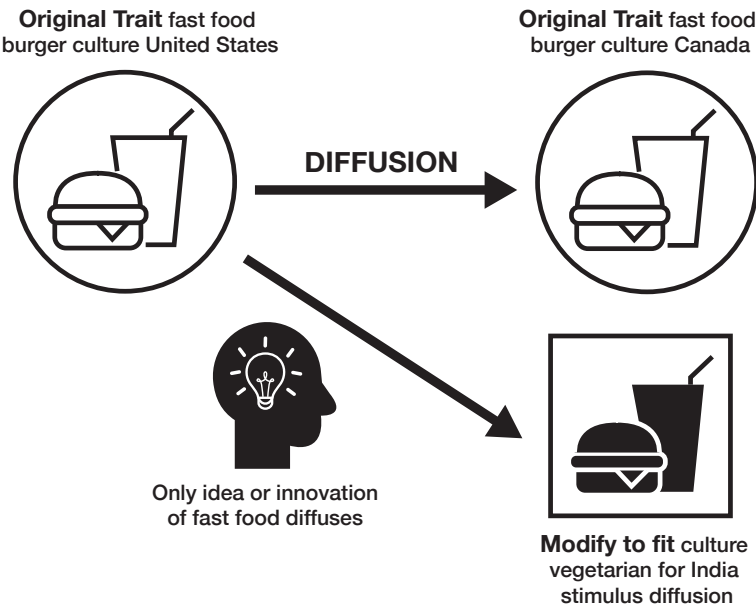
Some reverse hierarchical diffusion goes from small, rural communities to larger urban areas. Walmart stores diffused from rural Arkansas to small cities and now nearly every city in the United States.

EXPANSION DIFFUSION



The process of **stimulus diffusion** is when an underlying idea from a culture hearth is adopted by another culture but the adopting group modifies or rejects one trait.

STIMULUS DIFFUSION



For example, Hindus in India adopted the practice of eating fast food, but they rejected eating beef because doing so would violate their Hindu beliefs. So, they adapted the custom by making vegetarian and other non-beef types of burgers. Five centuries ago, Europeans adopted the use of lightweight, beautifully decorated porcelain dishes that they obtained from China, but they rejected the high cost of importing the dishes. So, when people in Germany found deposits of the right type of clay to make their own porcelain, they modified the process of obtaining porcelain by making it in Europe.

REFLECT ON THE ESSENTIAL QUESTION

Essential Question: *What are the types of diffusion and when does each occur?*

Types of Diffusion	Examples of Types of Diffusion

KEY TERMS

diffusion	contagious diffusion	reverse hierarchical
relocation diffusion	hierarchical diffusion	diffusion
expansion diffusion		stimulus diffusion



GEOGRAPHIC PERSPECTIVES: MUSLIMS OF THE UNITED STATES

Muslims have been living in the Americas since the days of Columbus. Geographers have studied the patterns in the diffusion of Muslims in the Americas, including the reasons behind their involuntary or voluntary migrations and where they have been concentrated.

Muslims Among Enslaved Africans

The first concentration of Muslims was in what is now the southeastern United States. As many as 15 percent of the enslaved Africans brought to the Americas were followers of Islam.

Migrants to Industrial Cities

Then, between 1890 and 1917, a new wave of Muslim immigrants entered the United States. Most came from Bosnia, Turkey, Syria, and other lands in the Middle East. Pulled by the lure of industrial jobs, most settled in the growing cities of the North and Midwest.

Industrial cities in the 1920s and 1930s also attracted millions of African Americans from the rural South. Some African Americans joined a distinctive movement within Islam, known as the Black Muslims. They were concentrated in New York, Detroit, and Chicago. Today, about one-fifth of American Muslims are African Americans.

Diverse Immigrants

In recent decades, Muslim immigrants have come from around the world. While many come from the Middle East and South Asia, others migrate from Nigeria, Indonesia, and other countries. Again, they commonly settled in large urban areas, but increasingly in suburban communities, such as Dearborn, Michigan. Today, Muslims constitute about 1 percent of the total population.

1. What type of migration is represented when Muslim slaves were brought to the United States?
2. What are the benefits for Muslims to concentrate together in small communities in cities or small towns?



THINK AS A GEOGRAPHER: *RELIGIOUS SPACES AT DIFFERENT SCALES*

The distribution of religious elements on the landscape reflects the importance of religion in society's values. How each religion distributes its elements across the landscape depends on its beliefs. The impact of religion is clearly seen on the landscape at several scales from small areas within homes to entire communities.

Explain how the concept of scale applies to the three following religious landscapes.



1. Hindu home shrine in India



2. Vatican City, Italy



3. Buddhist five-story pagoda, Japan

1. How does the location of the Hindu shrine reflect the religious traditions in Hinduism?
2. What scale of analysis does the photograph of Vatican City represent?
3. How does the photograph of the pagoda suggest a regional scale of analysis?

CHAPTER 6 REVIEW:

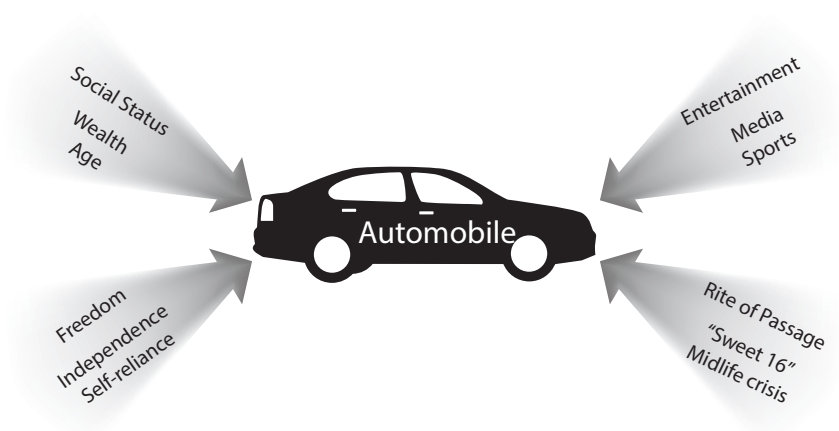
Cultural Landscapes, Patterns, and Diffusion

Topics 3.1–3.4

MULTIPLE-CHOICE QUESTIONS

Question 1 refers to the diagram below.

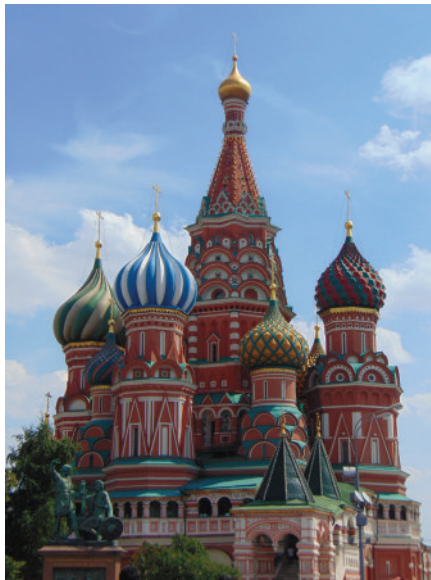
CULTURAL COMPLEX OF THE AUTOMOBILE IN THE UNITED STATES



1. According to the cultural complex described in the diagram, auto ownership provides transportation but also
- (A) represents a set of American cultural traits, such as self-reliance and independence
 - (B) provides greater likelihood that its owner will attain American values such as wealth
 - (C) represents one American cultural trait, depending on the values of the auto's owner
 - (D) comes about as a result of possession of a particular American trait, such as wealth
 - (E) helps identify the owner's cultural landscape, region, realm, and level of freedom

2. Which of the following best demonstrates the concept of a culture hearth?
- (A) The Middle East, where many cultures share the religion of Islam
 - (B) Latin America, which consists of several distinct but related cultures
 - (C) The places in the world where material and nonmaterial traits emerged
 - (D) The buildings, roads, and other elements built by humans
 - (E) An area within a city where people share a common culture distinct from the surrounding culture

Question 3 refers to the image below.



3. The architecture style of Saint Basil Eastern Orthodox Cathedral in Moscow, Russia, is most clearly an example of the city's cultural
- (A) barriers
 - (B) enclaves
 - (C) realm
 - (D) landscape
 - (E) borders

4. A family that immigrates from China to the United States and chooses to live in an ethnic enclave is probably hoping to
 - (A) expose their children to people of many other cultures
 - (B) assimilate their family into American culture as quickly as possible
 - (C) find a buffer against discrimination while they seek new opportunities
 - (D) find more religious and language diversity than in most communities
 - (E) separate itself from its Chinese culture rapidly and completely
5. Which of the following best describes an artifact?
 - (A) The territory in which people reside including valleys and rivers
 - (B) The nonmaterial culture consisting of intangible things such as beliefs and values
 - (C) A way in which people organize their society such as through families and government
 - (D) The material culture consisting of tangible things, such as food and clothing
 - (E) The interaction between different groups including trading and negotiating
6. Amish residents of Lancaster, Pennsylvania, who are descendants of immigrants from Switzerland in the 1700s, live without the benefits of electricity. This choice is an example of
 - (A) an adherence to traditional culture
 - (B) a longstanding indigenous culture
 - (C) a dominant national identity
 - (D) acclimation to their new environment
 - (E) an adaptation of popular culture
7. Which pattern is more typical of folk/traditional cultures than other types of cultures?
 - (A) Welcoming in new practices from other cultures
 - (B) Promoting a high level of religious diversity
 - (C) Taking steps to transform rural areas into urban areas
 - (D) Emphasizing the value of customs
 - (E) Establishing flexible gender roles

FREE-RESPONSE QUESTION



Shibuya Crossing in Tokyo, Japan

1. Cultural values and traditions help people develop a sense of place where they live. As globalization increases, various cultures come in contact with each other, resulting in a variety of processes and impacts.
 - (A) Define the concept of cultural landscape.
 - (B) Define the concept of globalization.
 - (C) Using the image of Tokyo, Japan, describe an element of the photo that illustrates globalization.
 - (D) Explain the diffusion of popular culture using the concept of hierarchical diffusion.
 - (E) Explain how traditional cultures most commonly diffuse.
 - (F) Describe how global culture is threatening to traditional folk cultures.
 - (G) Identify the scale of analysis of the image shown and describe a limitation of the image related to scale.