

Chapter 2 Key Terms

arithmetic density
physiologic density
push factors
pull factors
physical factors
human factors
carrying capacity
overpopulation
Demographic Transition Model
Malthusian Theory
Epidemiologic Transition Model
demographic equation
net migration rate (NMR)
total fertility rate (TFR)
population dynamics
economic context
predictive capability
population projection
Industrial Revolution
deindustrialization
service-based economies
Newly Industrialized Countries (NICs)
More Developed Countries (MDCs)
agricultural economy
manufacturing-based economy
S-curve
carrying capacity
equilibrium
J-curve
Crude Birth Rate (CBR)
annual statistic
death rate
life expectancy
Green Revolution

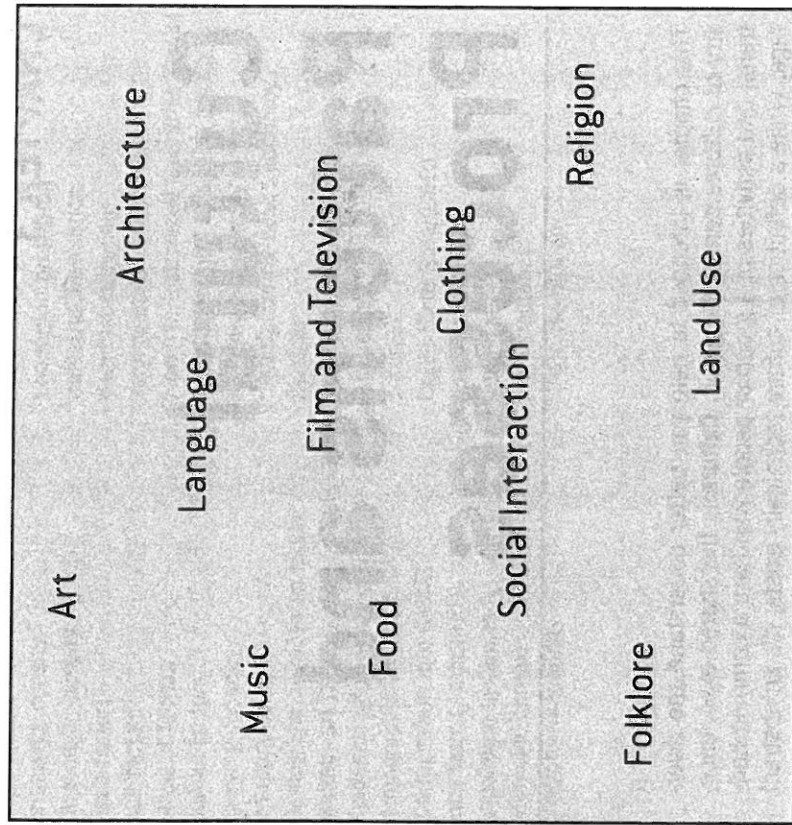
CHAPTER 3

Cultural Patterns and Processes

This chapter is intended to help you better understand the diversity of cultures across the globe. **Culture** is the shared experience, traits, and activities of a group of people who have a common heritage. While a definition of culture technically exists, it's an abstract concept, so in this chapter we'll give you the many components of the cultural landscape.

Whether something is original to a single culture or is the product of cultural synthesis, it is important to understand the underpinnings of the things we see in the cultural landscape. Combined, the many components come together to identify and define a single **culture group or nation**.

What Is Culture? !



The Cultural Landscape !

Almost everything we see and hear in the human landscape expresses some form of culture. Culture is complex, and trying to take it all in and make sense of it can be confusing. To get a better grip on culture, we first have to understand how it is found on the **cultural landscape**, or the cultural properties that represent the combined works of nature and of man.

We can see the cultural landscape in the form of **signs** and **symbols** (representations that carry a particular meaning among those who share a culture) in the world around us—there are different ways customs are imprinted on the **components of culture**.

What we find is that some things are original to a single culture, but most things in the cultural landscape are the product of **cultural synthesis** or **syncretism**—the blending together of two or more cultural influences.

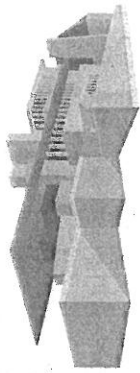
Architecture as Culture !

If you can believe it, the buildings that you walk by and see every day are considered part of your “culture.” Housing types and religious buildings are especially relevant.

Within the **built environment** of the human landscape, we find a multitude of **architectural forms** that are the product of cultural influence. When new buildings are constructed, much news is made over innovative designs in **modern** and **contemporary architecture**. This is in contrast to the existing forms of **traditional architecture**, some of which has been used for centuries.

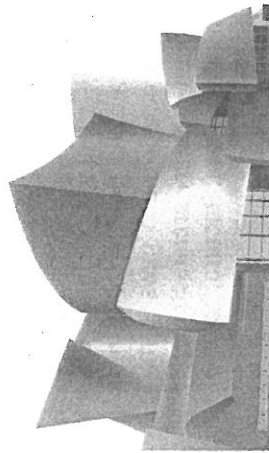
Modern Architecture

Architects have a distinct modern period of architecture that differs from new, or shall we say contemporary, forms. Be specific when describing a home or building type. **Modern** means architecture developed during the twentieth century that expresses geometric, ordered forms made of steel, concrete, and glass with few frivolous designs or ornate details. Architectural forms such as the 1950s homes of Frank Lloyd Wright (right) or the rectangular steel and glass skyscrapers built in the 1970s and 1980s. Modern architectural forms are considered the hallmark of American life.



Contemporary Architecture

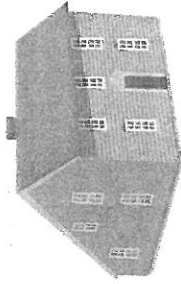
Contemporary architecture of the present is organic, with the use of curvature. **Postmodern**, a category within contemporary, means that the design abandons use of blocky, rectilinear shapes in favor of wavy, crystalline, or bending shapes in the architectural form. Contemporary architecture can also incorporate green energy technologies, recycled materials, or nontraditional materials like metal sheeting on the exterior. This is exemplified in the Frank Gehry design of the Guggenheim Museum in Bilbao, Spain, or the Walt Disney Theater in Los Angeles (left).



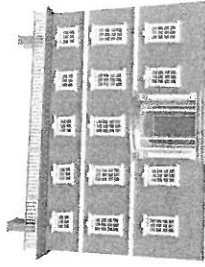
Traditional Architecture

Traditional architecture can express one of two types of buildings: commercial or housing. One form of traditional architecture seen in new **commercial buildings** incorporates the efficiency and simplicity of modern architecture into a standard building design with squared walls and utilizes traditional materials like stone, brick, steel, and glass. The other expression of traditional architecture is seen in housing based upon **folk house** designs from different regions of the U.S. New homes built today often incorporate more than one element of folk house design. Let's go over the basic **traditional housing style** forms that could appear on the exam.

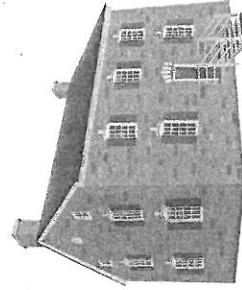
New England: Small one-story pitched roof **Cape Cod** style or the irregular roof **Saltbox** with one long pitched roof in front and a sort of low-angle roof in back.



Federalist or Georgian: Refers to the housing styles of the late 1700s and early 1800s in Anglo-America, which are often two- or three-story urban townhomes connected to one another. Architectural elements feature classical Greek and Roman designs and stone carvings. These are symmetrical homes with central doorways and equal numbers of windows on each side of the house.



The I-house: Simple rectangular I-houses have a central door with one window on each side of the home's front and three symmetrical windows on the second floor. However, as the I-house style diffused westward, the rectangle shape and symmetry was lost. Later I-houses have the door moved to the side and have additions onto the back or side of the house. The I-house giveaways are the fireplaces on each end of the house and an even-pitched roof. The loss of form as the I-house moved across the Appalachian Mountains to the Midwest and across the Great Lakes to the Prairie Provinces is an example of **relocation diffusion**.

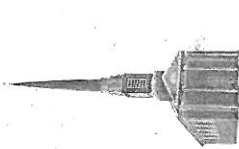


Religious Buildings & Places

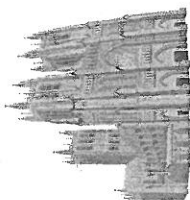
Another area of architecture the AP Human Geography Exam tests is religious architecture. Here are the major world religious groups and their representative architectural forms for places of worship.

Christian

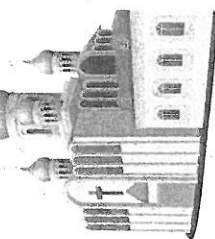
Traditional houses of worship tend to have a central steeple or two high bell towers in the front of the building. The steeple is typical of smaller churches, and bell towers are found in larger churches and cathedrals. Basilicas, like St. Peter's in the Vatican or St. Paul's Cathedral in London, have central domes similar to the U.S. Capitol building. Older churches, cathedrals, and basilicas feature a cross-shaped floor plan.



Chapel, Cathedral,
Eastern Orthodox



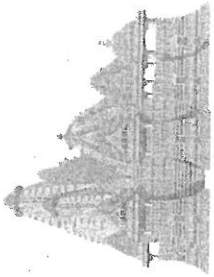
National Cathedral,
Washington, D.C.



Holy Virgin Orthodox Cathedral,
San Francisco, California

Hindu

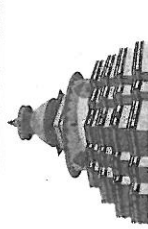
Temples and shrines tend to have a rectangular-shaped main body and feature one or more short towers of carved stone. The towers often feature stepped sides and display carvings of the heads and faces of deities. The most famous example of this design is the temple complex of Angkor Wat in Cambodia. The Kashi Vishwanath Temple in Varanasi, India, is shown to the right.



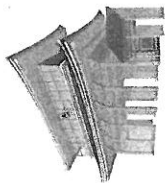
Hindu temple at Varanasi, India

Buddhist

Temples and shrines vary depending on which Buddhist tradition is followed in the region. In Nepal and Tibet, a temple can be a **stupa**, with a dome or tower featuring a pair of eyes. In East Asia, the tower-style **pagoda** with several levels that each feature winged roofs extending outward is common. Temples and shrines in China and in Shinto Japan (a Buddhist offshoot) feature one- or two-story buildings with large, curved, winged roofs (seen below). Temples are often guarded by large lion statues, such as those at the Temple of the Sun and Moon in the Forbidden City of Beijing. Temples in Southeast Asia tend to have several towers with thin pointed spires that point outward at an angle (shown to the right).



Stupa, a Type of Vajrayana
(Tibet, Nepal, Bhutan)



Mahayana Buddhist Temple
(China, Japan)



Theravada Buddhist Temple
(Thailand)

Islamic

Mosques can take a variety of forms, though many have central domes.

The giveaway feature of a mosque is one or more **minarets**, narrow towers that are pointed on top. Famous mosques include the Al-Kaaba

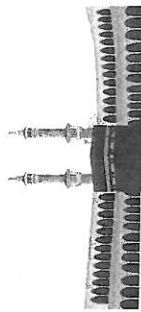
Mosque in Mecca, the most holy place in Islam, an open-air mosque with a large black cube at its center.

The third most holy place in Islam is the Al-Aqsa mosque in Jerusalem that sits alongside the Dome of the Rock, an eight-sided mosque with a high central dome and thin spire on top featuring a crescent moon.

Almost all mosques are built on an angle that places the main prayer area toward Mecca.



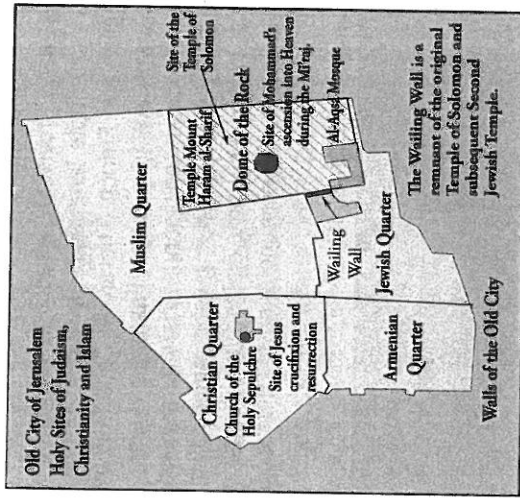
Dome of the Rock
(Temple Mount in Jerusalem)



Al-Kaaba Mosque

Judaic

There is not a common architectural design style to synagogues. The most holy place in Judaism is the Western Wall of the former Temple of Solomon, next to the Dome of the Rock. Known as the **Wailing Wall**, the old foundation walls feature large rectangular stone blocks where Jews pray and place written prayers in the cracks between the blocks.



Language As Culture

Language is an important component of culture.

In terms of **official languages**, the United States federal government has not designated one, but much of the United States tends to be **monolingual** (knowing one language—English—only). Other states such as California accept that they have a large **multilingual** immigrant population and have made provisions (especially for public safety) to provide some services in multiple languages. In Canada, there are two official languages: English and French. Therefore, Canada is **bilingual**. Depending upon where you are in a larger **linguistic region**, the way a common language is spoken can sound different, depending upon who is speaking it. In the global English linguistic region, dialect changes from nation to nation. Within a country, dialect can change from region to region (take, for example, the pronunciation of “coffee” in different areas of America).

Around the world, there are a small number of major **language families** represented by the early or prehistoric language roots. The largest members of these language families are as follows:

- Indo-European (2.9 billion people)
- Sino-Tibetan (1.3 billion people)
- Niger-Congo (435 million people)
- Afro-Asiatic (375 million people)
- Austronesian (346 million people)
- Dravidian (230 million people)
- Altaic (165 million people)
- Japanese (123 million people)
- Tai-Kadai (81 million people)

Each language family can be broken into **language groups** then into **language subfamilies** and then into smaller language groups. For example, the English language draws from the Indo-European family, Germanic subfamily, and Western Germanic group, along with German Dutch and Afrikaans. Hindi is also from the Indo-European family, but from the Indo-Iranian subfamily and Indian group along with Bengali and Nepali.

Anatolian or Kurgan—Who Ya Got?

Language change is all about migration, going all the way back to **prehistoric migrations** from the Indian subcontinent into Europe. These early immigrants brought their Indo-European root language with them, which then divided locally and evolved into the contemporary European languages of today. The Anatolian and Kurgan theories are two competing theories regarding the launching point (also called the **hearth**) of European language. It is difficult to prove whether either theory holds true, but here are the two biggest ones:

Anatolian

The **Anatolian theory** holds that migrants from the Indian subcontinent and their language were for some time concentrated in the peninsula that makes up most of present-day Turkey, known historically as Asia Minor or Anatolia. From there, a large migration crossed the **Hellespont** into continental Europe and spread outward into what was possibly a relatively unpopulated region. The Anatolian theory also holds that the European language was spread through agricultural innovations.

OR

Kurgan

The **Kurgan theory** holds that the same group of migrants from the Indian subcontinent instead made their way into Central Asia, and then migrated across the **Eurasian steppe** into central and Western Europe, taking their language with them. In contrast to the Anatolian theory, the Kurgan theory proposes that the European language diffused through conquest.

Linguistic Regions

Today **English** is accepted as the global **lingua franca**, or language used to bridge the linguistic gap between people of different national heritage, as the English language dominates popular culture media, the Internet, and the business world. However, depending upon where you are in a larger linguistic region, the way a common language is spoken can sound different, depending upon who is speaking it.

English Dialects

In the global English linguistic region, **dialect** changes from nation to nation. Although the English spoken by English people and Australian people sounds similar, there is a distinct "strain" of English spoken in Australia with a variety of different **word sounds** and **vocabulary**.



Even within Great Britain, varieties of dialect are shaped in part by national heritage. English spoken in England proper is quite different from English in the other nations or culture areas of Scotland, Wales, Ireland, Cornwall, or the Isle of Man. These variations are due in part to the degree of Celtic influence and the degree to which Anglo-Saxon invaders, who brought their Germanic language with them, settled in the region during the first millennium C.E. What some refer to as the King's English or "posh" English is linguistically known as **received pronunciation**.

*The idea of something being "posh" existed before Victoria Beckham, aka Posh Spice.



Conversely, **Cockney** English is the language of the working-class areas of the East London docklands and surrounding neighborhoods, which sounds distinctly not posh. Cockney is also thought to be very influential in the formation of Australian English.



Ask Yourself...

Think about language differences in your local area. Do you notice certain regionalisms (local accents or ways of pronouncing certain words) that differ from how you might hear a newscaster speak? Do you notice linguistic differences between blue collar and white collar citizens or different areas of your region or city?

Pidgin, Creole, and Patois

Slang, or language that is generally comprised of casual figures of speech, is similar to other heavily modified dialects of pidgin English. **Pidgin** languages are simplified forms of the language that use key vocabulary words and limited grammar. This is often heard in the spoken English of Hindustani Indian immigrants to Britain, Canada, and the United States.

Pidgin language forms can evolve into their own individual language groups over time. In Haiti, **French Creole** is spoken, which incorporates continental French with African dialectal sounds and vocabulary. In fact, many of the French overseas territories have their own forms of **patois**, like the one spoken in the islands of Martinique or Reunion, formed by local or immigrant linguistic syntheses. Pidgin, Creole, and patois can all be thought of as **syncretic language** forms that integrate both colonial and indigenous language forms.

How Does Language Evolve? !

We often examine how language, culture, ideas, or technology spread from a point of origin to other parts of the world and how, in that act of spreading, they evolve. There are a number of different ways and patterns in which such human phenomena diffuse spatially or spread across the Earth's surface. Back in Chapter 1, we discussed diffusion patterns on page 24. Keep in mind that language is one of those cultural signifiers that can diffuse and is subject to the myriad types of diffusion that are possible. Flip back to Chapter 1 and revisit that list before moving on.

Cultural Change !

The term **indigenous** means the people who were the original occupants of a place or region. The **indigenous culture** is, therefore, the original culture of that same region. The loss of indigenous culture has become a significant concern among citizens and a major policy issue among governments. In some cases, the indigenous culture is merely threatened by external cultural influences. Yet in many other cases around the world, cultures are in danger of extinction if something is not done to help protect and promote the **preservation of cultural heritage**.

Long-term cultural changes can be seen in all of the world's populated regions. One way this is observed is through the concept of **sequent occupance**. That is, for a single place or region, different dominant cultures replace each other over time. When we examine the cultural landscape of a place, we often see remnants of previous cultural influences. **Cultural adaptation** occurs when the cultural landscape retains the imprint of minority and immigrant groups. The ethnic neighborhood is the best example of how these groups make their way into the layers of sequent occupance at a much smaller scale.



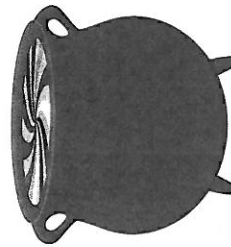
Ask Yourself...

Can you think of any examples of cultural adaptation (or a concept you may have read about—cultural appropriation) occurring currently? Are you familiar with the cultural history of your hometown or city or region?

Two Types of Cultural Adaptation

Acculturation

When the European immigrants came to America in the early part of the twentieth century they adopted many new beliefs and behaviors in their new home. They still kept much of their original culture, but they learned the American norms as they adjusted to life in America. This is an example of **acculturation**—the process of adapting to a new culture while still keeping some of one's original culture. Usually acculturation is a two-way street, with both the original and the incoming culture group swapping cultural traits.



Look! It's a melting pot!

Assimilation

Assimilation is more of an "all-or-nothing" process. Assimilation is a complete change in the identity of a minority culture group as it becomes part of the majority culture group. An example of assimilation occurred when the U.S. government adopted a policy of "forced assimilation" of the Native American population. The government forced the Native Americans to move to reservations where they were taught in government-run schools. The people were made to learn English and give up their native tongue. The government insisted they adopt the dress, manners, language, and ways of the dominant American culture. The "old ways" were forbidden. This total absorption into the dominant culture is one-way and usually "encouraged" by government policy when the new residents are forced to learn the new languages and embrace the new ways.

If this tragic era in the history of the United States interests you and you wish to learn more about the forced assimilation of Native Americans, check out *Education for Extinction: American Indians and the Boarding School Experience, 1875-1928* by David Wallace Adams or *From Deep Woods to Civilization* by Charles Alexander (Ohiyesa) Eastman.

Religion !

Religions, also referred to as **belief systems** by some, are as numerous as languages. Like languages, specific religions are drawn from a number of larger global groups. Categorically, religions can be characterized by their expanse: **Universalizing religions** accept followers from all ethnicities worldwide; as opposed to **ethnic religions**, which are confined to members of a specific culture group. All organized religions have one or more books of **scripture**, said to be of **divine origin**, and formal **doctrine** that governs religious practice, worship, and ethical behavior in society.

Religions and their component **denominations** can also be understood by their ability to compromise and change ideologically. **Compromising religions** are often cited for the ability to reform or integrate other beliefs into their doctrinal practices. **Fundamentalists**, on the other hand, are known to have little interest in compromising their beliefs or doctrine and strictly adhere to scriptural dictates. Know that fundamentalists tend to focus on particular relevant parts of scripture but can ignore the dictates in scriptures that may not be relevant or legal in contemporary life.

Animist Tradition

- Various ethnic, tribal, and forms of nature worship
- Though geographically unrelated, these groups have common themes, worship practices, and morality tales, which define an ethical way to live.
- **Animus** means spirit in Latin. Animists share the common belief that items in nature can have spiritual being, including landforms, animals, and trees.



Hindu-Buddhist Tradition

- The oldest universalizing religions began with Hinduism 5,000 years ago. These **polytheistic** (believing in more than one supreme god) denominations spread throughout Asia by the 1200s C.E.
- Commonalities include many levels of existence, the highest being nirvana, in which someone achieves total consciousness or enlightenment.
- One's soul is reincarnated over and over into different forms. **Karma**, the balance between good and evil deeds in life, determines the outcome of reincarnation into a lower, similar, or higher form of existence in the next life.



Abrahamic Tradition

- Judaism, Christianity, and Islam have similar scriptural descriptions of the Earth's genesis and the story of Abraham as a morality tale of respect for the will of God or Allah.
- Each religion is a **monotheistic** belief system with a singular supreme being and sub-deities such as saints, angels, archangels.
- Significance is placed upon prophecy that predicts the coming or return of a messianic figure that defeats the forces of a satanic evil for souls of followers.



Animist Religions !

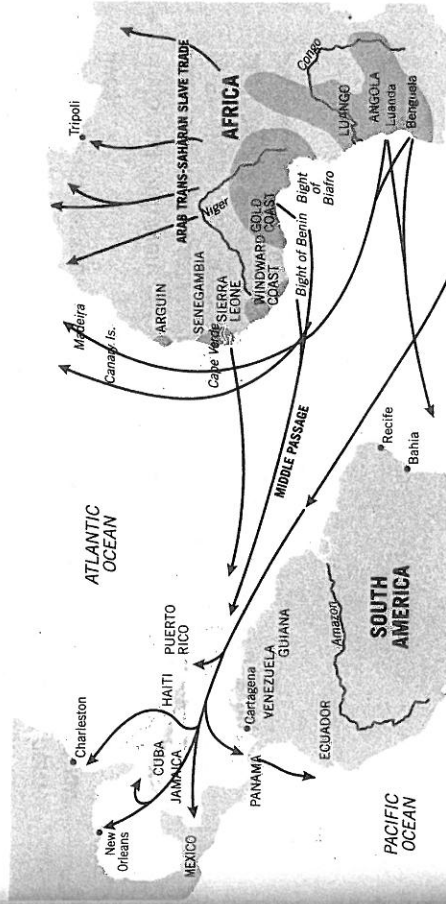
While there are hundreds of animist belief systems, two animist religions that are commonly tested on the AP exam are Native American and Voodoo.

Native American

- Who: Pre-Columbian civilizations in the Americas and some descendants
- When: From the last period of glaciation (18,000 B.C.E.)
- Where: Alaska to the Tierra del Fuego
- Scripture: None. System based upon belief in a supreme or Great Spirit that oversees all. Shamans lead worship and provide spiritual interpretation.
- Doctrine: Depends upon tribal following. Prayers or appeals to sun, moon, animal spirits, and climatic features are significant in most practices.
- Denominations: Hundreds of different tribal interpretations
- Historical Diffusion: **Migration diffusion** north to south through the Americas

Voodoo (Voodoo)

- Who: West African; Afro-Brazilian, and Afro-Caribbean descendants
- When: Prehistory to present
- Where: Nigeria, Benin, Ghana, and other states in the region; Haiti, Cuba, Dominican Republic, Brazil, and other communities in the region.
- Scripture: None. System based upon multiple deities that control different parts of the inhabited world; shamanism is part of the system of worship.
- Doctrine: Depends upon community. Worshipers attempt to contact deities and ancestors through ceremonies, dance, and sacrificial practices.
- Denominations: Distinct differences based on region and degree of influence from Christian worship by Voodoo followers.
- Historical Diffusion: From West Africa relocation diffusion by forced migration under European-directed slavery to the Caribbean and areas such as Brazil, Belize, and Louisiana.



Hindu-Buddhist Religions !

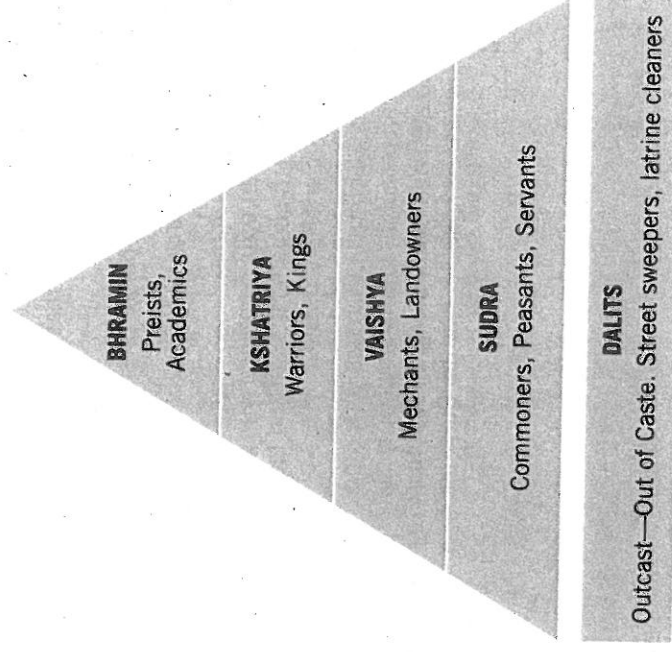
Hinduism

- Who: South Asians and some Southeast Asians
- When: Earliest forms 7,500 years before present.
- Where: Mainly India; also today Bali in Indonesia, London, Manchester, and other parts of the former British Empire, with significant populations in Guyana, Trinidad, Fiji, Malaysia, and South Africa
- Scripture: Vedas, Upanishads, Bhagavad Gita, and other early Sanskrit texts
- Doctrine: The main personal practice is to work continuously toward multiple reincarnations and eventually nirvana. Practice of temple-based worship and festivals to praise particular supreme gods, including humanistic forms Vishnu, Shiva, Krishna, and animal forms Ganesha (elephant god) and Naga (serpent gods).
- Denominations: Different denominations are often based upon cults to deities. Based upon a hierarchical **caste system**, which is based upon the reincarnation principle, in which people are born into a particular social level where they remain for the rest of their lives.
- Historical Diffusion: **Expansion diffusion** from the Hindu hearth in Northern India. Later relocation diffusion across the Bay of Bengal to Southeast Asia (consider the historical Hindu temple complex at Angkor Wat in Cambodia) and to Indonesia where a remnant population is found today on the island of Bali.

The Caste System in India

The Hindu scriptures describe a **cosmology** (a belief in the structure of universe) in which there are several levels of existence, from the lowest animal forms to human forms and then higher animal forms, which are considered sacred, such as cattle, elephants, and snakes. The levels are known as **chakras**. As a soul is reincarnated it can be elevated to a higher **chakra**, if the soul has a positive karmic balance.

Once someone is born into a caste, he remains there for the rest of his life, no matter how rich or poor he becomes. The lowest human forms, **dalits** (often referred to as the "untouchables") are considered less holy due to their distance from nirvana on the **chakras**, whereas the Brahmins, the highest human form, are considered the priesthood of Hindus due to their relatively close position to the enlightened. Here are the five levels, or **varna**, within the human **chakra** that define the caste system in Hinduism:



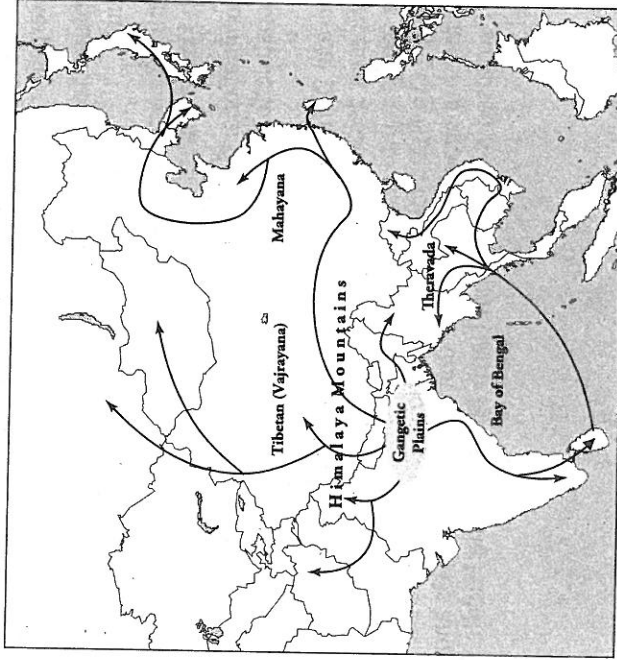
Jainism

- Who: A fundamentalist interpretation of Hinduism
- When: Around 2,900 years before present
- Where: Western India
- Scripture: Texts collectively known as **Agamas**.
- Doctrine: At the core of religious practice is the complete respect for all other animal life, in that every living soul is potentially a divine god. Followers are strict vegetarians and often wear face masks to prevent the inhalation of insects.
- Denominations: Three main groups exist that differ in practice and worship.
- Historical Diffusion: Some Jain communities relocated to places such as Great Britain during the colonial period, 1830s to 1940s.

Buddhism

- Who: An ideological following that rejected the caste system and other Hindu practices.
- When: About 2,500 years before present
- Where: Hearth in the Gangetic Plain of North Central India and spread through Asia.
- Scripture: Early Hindu texts combined with the Tipitaka (*Pali Canon*), part of which contains the life and teachings of Siddhartha Gautama, the founder of Buddhism.
- Doctrine: A main doctrinal difference with Hinduism is the belief that nirvana can be achieved in a single lifetime with intensive study, meditation, and moral thought. Buddhism rejects the Hindu caste system as incompatible with the Buddhist view of human suffering.

- Denominations: Three traditions: Tibetan (Vajrayana); Southeast Asian (Theravada); and East Asian (Mahayana). Generally, Tibetan Buddhists are universalizing, accepting westerners into their community but uncompromising in their beliefs, while Theravada are less universalizing and do not compromise their traditions, and Mahayana are both universalizing and compromising.
- Historical Diffusion: Examples of Buddhism relocating across physical barriers: Tibetan Buddhism across the Himalayas and Tarim Basin desert to Siberia and Mongolia; Theravada from Sri Lanka across the Bay of Bengal to Southeast Asia; and Mahayana across the Himalayas to Eastern China.



Arrows show the diffusion of Buddhism across the Himalayas and the Bay of Bengal

Abrahamic Religions !

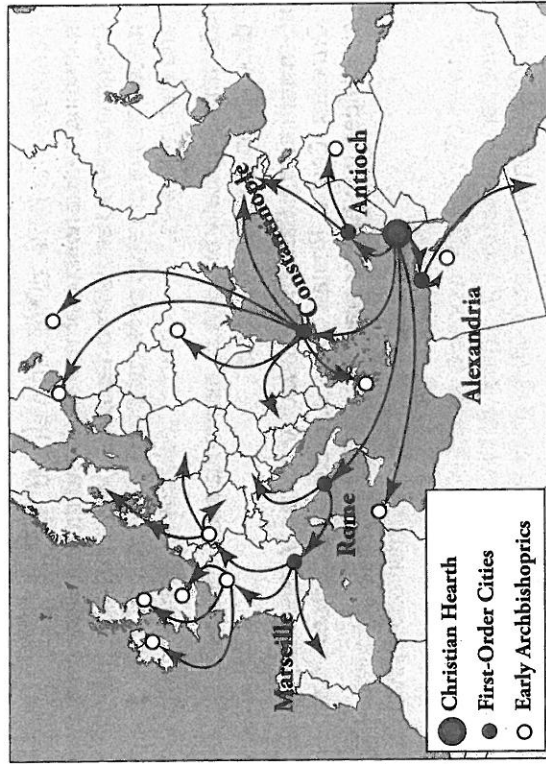
Judaism

- Who: Larger groups including European Ashkenazi Jews, Sephardic Jews from North Africa, and the Middle East and Native Israelis known as *Sabra*.
- When: Over 5,700 years before present.
- Where: Hearth in Israel. Largest communities in Europe, United States, and Canada, particularly the metropolitan area around New York City and other urban areas worldwide, such as London, Antwerp, Paris, Los Angeles, Toronto
- Scripture: Torah (includes several books of the Old Testament) and Talmud
- Doctrine: Varied. All groups atone for sins during Yom Kippur and Rosh Hashanah.
- Denominations: Orthodox, Conservative, Reform, and Reconstructionism
- Historical Diffusion: The Jewish Diaspora begins in 70 CE with the Roman destruction of the Temple in Jerusalem, when Jews were forced out to other parts of the Empire. The post-WWII era following the Nazi Holocaust marks the beginning of the Jews' movement to Israel from Europe. Conflicts in the 1950s and 1960s caused migrations from North Africa and the Middle East to Israel.

Christianity

- Who: Originates in the Roman Empire; officially recognized in 4th century CE
- When: Following begins around 30 CE; expansion outside the Mediterranean in 6th century.
- Where: Europe, the Americas, Sub-Saharan Africa, Philippines, Austronesia
- Scripture: The Bible, divided into an Old Testament, including a modification of the Torah and dictates like the Ten Commandments, and a New Testament, which depicts the messianic life of Jesus of Nazareth and the writings of his disciples and early followers.
- Doctrine: Typically involves communions and baptisms, but depends on the denomination.
- Denominations: Eastern Orthodox, Armenian, Antiochian, Greek Orthodox, Coptic, Roman Catholic, Protestant; each can be subdivided into further practices and baptisms.

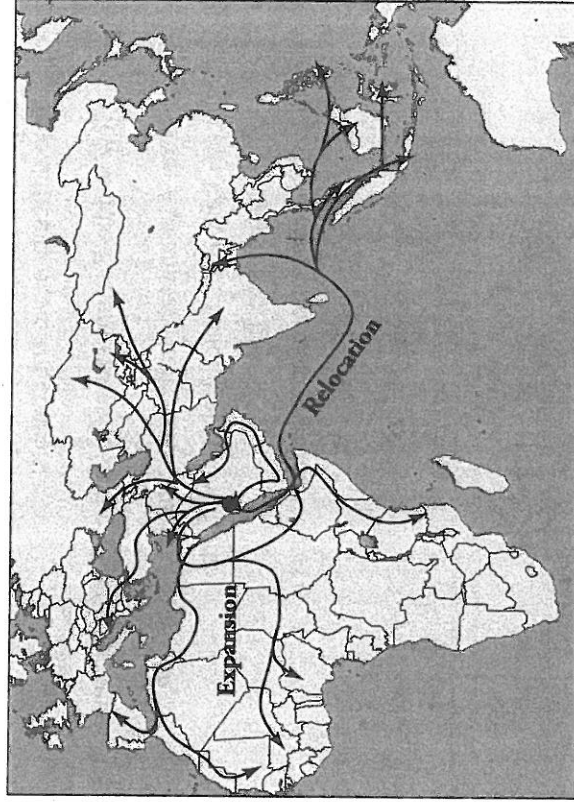
- Historical Diffusion: From the Mediterranean hearth, Christianity **diffused hierarchically** to large cities such as Rome, Constantinople, Alexandria, and Marseilles. From there missionaries spread the religion to other towns and cities where it diffused to smaller communities. These patterns of diffusion become recognizable through the hierarchy of the Holy See, archbishops, bishops, and local parishes.



Islam

- Who: Origins on the Arabian Peninsula along the Red Sea; i.e., Mecca, Medina, and Jeddah
- When: Early 600s CE
- Where: Today the Islamic realm spans from Mauritania in West Africa, east to Indonesia and the Philippine Island of Mindanao; north to Chechnya, Kazakhstan, and Xinjiang in Western China; and south to Tanzania.

- Scripture: Koran (Quran), the scriptures received by Muhammad
- Doctrine: Pillars of Islam (at least five) and Haddith, the recorded sayings of Muhammad.
- Denominations: Sunni (85%) and Shia (15%) sects with a number of denominations within, such as the Ismaili Shiite and Wahabi Sunni. Shiites believe Imams (religious leaders) must have a direct bloodline to Muhammad.
- Historical Diffusion: As shown on the right, Islam diffused in an expansion pattern in all directions from Mecca very quickly. By 700 CE all of the Middle East and much of North Africa was adherent to Islam, with expansion into Europe and Asia happening through to the 1600s. Relocation diffusion was seen, such as that to Indonesia in the 1200s.



Islamic States: Theocratic, Sharia, and Secular Governance

Some Middle-Eastern countries are **theocracies**, where religious leaders hold the senior positions of governance. For example, Iran has a supreme religious council that serves as the **head of state** and can overrule the elected parliament and president. Furthermore, some Middle-Eastern countries are **republics or monarchies** that abide by **Sharia**, or Islamic law, based on the Koran and Haddith. A few absolute monarchies have all-powerful kings and large aristocracies who enforce religious standards on the populace.

Other Middle-Eastern states are more **secular**, meaning the state is not directly governed in a religious manner and often utilizes a French or British legal tradition and government structure. However, the influence of religion on government policy remains, leading to some **mixed-system** states, and tension between the secular government and religious activists can cause difficulty or violent conflict.

Here are a few Middle-Eastern examples of the aforementioned:

- Theocracies: Afghanistan, Iran, Saudi Arabia, and Yemen
- *Sharia* Law: Iran, Iraq, Saudi Arabia, and Sudan
- Secular: Azerbaijan and Turkey
- Mixed-System: Egypt, Jordan, and Oman

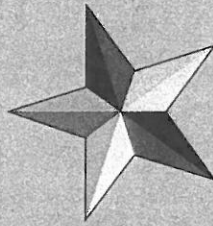
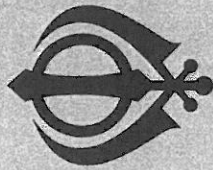
Moral Principles: The Five Pillars of Islam

The Judeo-Christian system has its Ten Commandments from the Book of Exodus, which serves as a basic moral code for all followers. Likewise, the Koran emphasizes five pillars that guide followers with a moral system. The **five pillars of Islam** are as follows:

Five Daily Prayers	Islamic Creed	Alms to the Poor	Observance of Ramadan	The Hajj
• The call to prayer is broadcast throughout the Muslim world, at which point all work stops and prayer mats are laid out. • Prayer is done facing Mecca.	• Monotheistic creed: "There is only one god, Allah, & Muhammad is his prophet." • Muslims believe in some prophets from Judeo-Christian tradition, but Muhammad is the supreme prophet.	• All Muslims have a duty to care for and donate to the poor and sick. • Charitable foundations in the Islamic world help alleviate poverty, extend health care, and educate children.	• Ramadan, which is set on a lunar calendar, is a period of spiritual cleansing & repentance for past sins. • Fasting during daylight hours and meals after sundown.	• Each able Muslim must make at least one pilgrimage to Mecca during his lifetime. • "Haji" is an honorific name for those who make the journey. • Ramadan is the most popular time for the Hajj.

Syncretic Religions

Syncretic religions synthesize the core beliefs from two or more other religions. Examples of these include the **Druze**, who incorporate both Christian and Islamic principles, and the **Sikhs**, who incorporate principles from both Islam and Hinduism. Like Buddhists, Sikhs reject the concept of a caste-based social hierarchy.



Cultural Identity: Ethnicity and Race

Cultural Identity, or the way people are identified and how they identify themselves, is another important aspect of cultural geography. A nation, in its most basic definition, is a population represented by a singular culture. Another term for nation would be a culture group. What defines a nation is a common identity, which is a complex of genetic heritage and political allegiance embodied in the term ethnicity. Ethnic groups often claim a single identifiable lineage or heritage, which all members tend to identify with as a common social bond. Keep in mind, as with our prior example of the English language, several ethnicities can exist within the same linguistic region. Likewise, within a single ethnicity more than one language can be used, such as the French Canadians, South Asian Indians, or Belgians.

Not all nations have a representative state, as a state in its most simple form is a population represented by a single government. This is the case with the example of the Gypsies, Roma, or Romani peoples of Europe and the Kurds of northern Iraq, southeastern Turkey, northeastern Syria, and western Iran. Ethnicity can be modified in the process

of migration. In the United States and Canada, there are many migrant groups, including Italian-Americans and Irish-Canadians. This modified ethnicity is more than symbolic, and can be evidence of acculturation by immigrants to culture in their new home country.

Race

Ethnicity and race are two commonly confused cultural identifiers. Whereas **ethnicity** represents the national heritage of an individual, **race** refers to the physical characteristics of a common genetic heritage. The concept of race was developed by physical anthropologists in the 1800s. Researchers categorized racial groups based on a number of variables including skin color, bone structure, and the shape of the hair shafts (straight, wavy, or curly). Keep in mind that over time these formerly scientific ideas were used crudely as the basis for racism within society and have led to oppression, suffering, and war throughout the world. For many parts the world, identity is based on a single race being the **indigenous population**—the people who originally settled an area.

Three large, distinct racial groups emerged from this research:

- the Mongoloid or **Asiatic**, with a tan or yellowish skin tone, small body structure, and straight hair shaft;
- the Caucasian or **Indo-European**, with a light to dark skin tone, medium body type, and wavy hair shaft;
- the Negroid or **African**, with a dark skin tone, medium body shape, and a curly hair shaft.

Influence of Globalization on Cultural Change !

Negative Effects of Globalization !

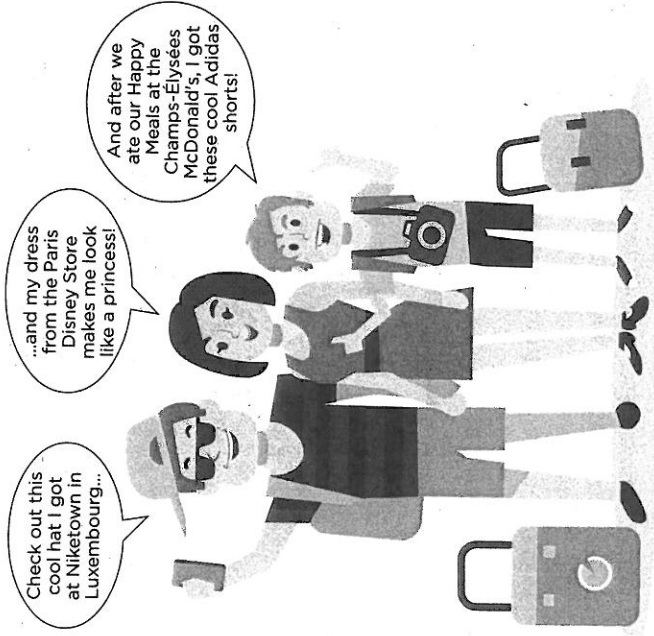
Cultural globalization can harm indigenous cultures and threaten the constitution of national cultures. Influences such as literature, music, motion pictures, the Internet, and television (mainly from English-language sources) can diminish and potentially eliminate the media and culture of other linguistic groups.

The problem with cultural globalization is that when people are fully immersed in globalized popular culture, they are denying the importance of their own ethnic culture. Over time, unique and socially important traditions can be forgotten and lost.

Combating Cultural Globalization !

To combat the negative effects of cultural globalization, some national governments around the world have instituted laws and regulations that lessen the impact of foreign influence on their home cultures. These laws and regulations can restrict certain types or limit the volume of foreign media and other external cultural influences. At times there are attempts to completely ban external cultural influence.

GLOBALIZATION EXPLAINED



Immigration and Emigration !

Migration is common and can take several different forms. **Interregional** or **internal migrants** move from one region of the country to another. This is the case with rural-to-urban migrants, who move from farmland to cities within the same country, and intraregional migrants, who move from one area to another within the same region. There are also variations within international migration. **Transnational migration** occurs when migrants move from one country to another.



Internal Migration



Transnational Migration

Human Capital Theory

Humans move for many reasons and there are several theories to explain the practice of migration, both between countries and internally. On the international side, the **human capital theory of migration** contends that humans take their education, job skills, training, and language skills (a.k.a. **human capital**) to a country where they can make more money and reap a higher net return. Higher levels of human capital (education, training, language skills) increase the expected net gain from migration. This flow of human capital from one country to another causes wages to fall in the destination country while pushing wages up in the sending country. Migration between the two countries stops only when the individual expected net earnings and costs of migration are the same.

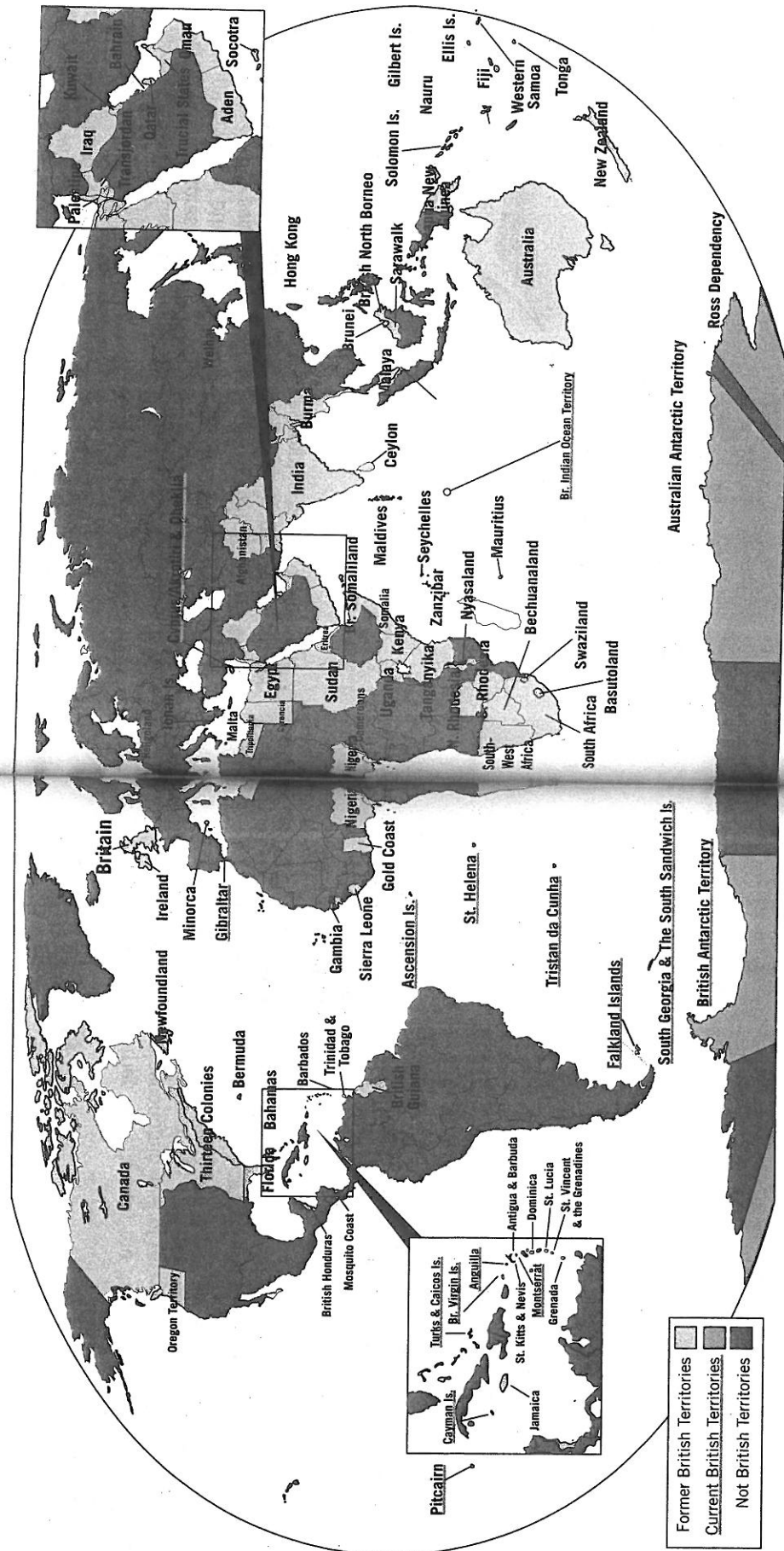
Remittances

The receiving countries benefit from the flow of cheap labor into their economies. The socioeconomic cost of receiving this flow of immigrants includes crime, unemployment, and national security concerns. The largest positive economic effect of migration is the sending of remittances. Remittances are monetary and other cash transfers sent from transnational migrants to their families and communities back home. Often, more money flows back home in the form of remittances than the sending country receives in official development assistance. In rural Mexico, hundreds of communities are supported purely by the remittances of transnational labor migrants of their communities working in the United States.

Imperialism and Colonialism !

Some of the greatest cultural change has been due to imperialism and colonialism. **Imperialism** can be thought of as the formal or informal political, military, or economic control a country exerts over another country. Closely related is **colonialism**, which occurs when a powerful nation either maintains or extends its control over other countries. Typically, a powerful nation colonizes (or creates settlements) in order to both extend their policies and exploit available resources. The significant difference between imperialism and colonialism is that the former refers to ideas, while the latter refers to the implementation of these ideas; i.e., colonies are the physical embodiment of imperialistic ideas.

Have you ever heard the phrase, “the empire on which the sun never sets”? You have probably heard that saying used about the British Empire, but in fact it was originally used for the Spanish Empire (16th and 17th centuries). It’s a saying that is used to describe certain global empires that were so extensive that there was always at least one part of their territory that was in daylight. The map below shows an assortment of nations that were once British territories and nations that are currently British territories and you can see why it was once used—they had a whole lotta territories!



Cultural Identity and Environmental Determinism

The things that we see and hear in a culture form the cultural landscape. We can think about the cultural landscape as a form of **text** that can be read and we can read them to understand that place's cultural background and heritage. This takes a keen eye to see, and it helps to know some history of the place to translate what you are seeing. Each component of culture is expressed in a multitude of ways that signify and symbolize cultural influences. These historical influences can be as simple as the language used on a street sign or as complex as the cooking methods and spice mix in Louisiana Cajun food. Things are original to a single culture, but most things in the cultural landscape are the product of **cultural synthesis** or the blending together of two or more cultural influences. How people express their identity is dependent on the audience with which they are communicating—one can either express their **internal identity** or their **external identity**.

Internal Identity

- **Internal identity** is used by individuals to express their cultural heritage, ethnicity, or place of origin **to people who share** their heritage or place of origin.

You remember what it was like growing up in our hometown—during high school everybody would drive to the local gas station and hang out in the parking lot. Our parents thought we were crazy!

External Identity

- **External identity** is used by individuals to express their cultural heritage, ethnicity, or place of origin **to people who do not share** a common cultural or geographic background.

Let me tell you about my hometown—it was in a pretty rural area, so there wasn't much to do at night during high school. It might sound crazy, but we mostly drove to the local gas station parking lot to socialize.

Environmental Determinism and Racism

In the 1800s, human geographers developed the concept of environmental determinism to explain cultural differences around the world. **Environmental determinism** is the former scientific ideology that states that a culture's traits are defined by the physical geography of its native hearth or culture region. Contemporary human geography as a science was originally based on deterministic philosophies. The *Anthropogeographie* of the German geographer **Friedrich Ratzel**, considered the father of modern human geography, and his students such as American Ellen Churchill Semple, built a large body of research claiming that all aspects of culture were defined by physical geographic factors such as climate, landforms, mineral resources, timber, food, and water supplies. The problem with environmental determinism was that science was being used to reinforce the racist ideologies of the 1800s and early 1900s.

Chapter 3 Key Terms

culture
 culture group
 nation
 cultural landscape
 signs, symbols
 components of culture
 cultural synthesis, syncretism
 built environment
 architectural forms
 modern, contemporary
 architecture
 traditional architecture
 postmodern
 commercial buildings
 folk house
 traditional housing style
 New England, Cape Cod style,
 Saltbox
 Federalist, Georgian style
 I-House
 relocation diffusion
 stupa
 pagoda
 minaret
 Wailing wall
 official language
 monolingual
 multilingual
 bilingual
 linguistic region
 language families
 language groups
 language subfamilies
 prehistoric migrations
 hearth
 Anatolian theory
 Hellespont
 Kurgan theory
 Eurasian steppe

English
 lingua franca
 linguistic region
 dialect
 word sounds, vocabulary
 received pronunciation
 Cockney
 slang
 pidgin
 French Creole
 patois
 syncretic language
 diffuse
 indigenous
 indigenous culture
 preservation of cultural heritage
 sequent occupancy
 cultural adaptation
 acculturation
 assimilation
 religion, belief systems
 universalizing religions
 ethnic religions
 scripture
 divine origin
 doctrine
 denominations
 compromising religions
 fundamentalists
 polytheistic
 monotheistic
 migration diffusion
 caste system
 cosmology
 Chakras
 Agamas
 theocracies
 head of state
 republics, monarchies

Chapter 3 Key Terms

Sharia
 secular
 mixed-system
 Five Pillars of Islam
 syncretic Religions
 cultural identity
 ethnicity
 race
 indigenous population
 Asiatic
 Indo-European
 African

cultural globalization
 interregional, internal migrant
 transnational migration
 human capital theory of migration
 human capital
 imperialism
 colonialism
 cultural synthesis
 internal identity
 external identity
 environmental determinism
 Friedrich Ratzel