**AP Human Geography Unit 3: Cultural Patterns and Processes Review Mr. Stepek**

1. **Answer the questions regarding the cultural landscape and its impact. Please sure to use APHG terms and concepts in your answers.**
	1. **DESCRIBE the place of Cultural Landscape #1.**

The place characteristics of picture #1 is a commercial strip mall. It is a one-story building divided into several stores. It has a more modern styling consisting mostly of glass and steel. It appears to be in the U.S. because of the language used in the signage and brand names advertised. It has several national chain retailers like Starbucks, Verizon and Chipotle. While it could be in a central city, it appears to be in a lower density and in an automobile centered area based on the available parking in the front. It also appears to be in an area where there is commercial zoning because there are no other land uses like residential in the picture. It also appears to be a newer development based on the balloon advertising for the “grand opening” of the Verizon store.

* 1. **DESCRIBE the place of Cultural Landscape #2.**

The place characteristics of picture #2 is a corner store in a more urban or central city location. This appears to be someplace in the United States as it is using English and its construction appears to be typical brick and mortar construction of the early 20th century. It has a higher density mixed use zoning in that the buildings are multistoried possibly with residences above the retail (the independent non-chain store coffee shop). It has outdoor seating for patrons to gather and enjoy their purchases.

* 1. **EXPLAIN the advantages to businesses in creating Cultural Landscape #1.**

The advantages to creating a cultural landscape like that shown in picture #1 would be increased sales due to the familiarity of brand names. Consumers often like to buy from familiar retailers because they know exactly what they will received because the product is standardized across all franchises. For example, when order a Venti Macchiato at Starbucks you are more likely to know the portion and taste of what you will receive than if you order a similar drink in the independent coffee ship in picture #2.

* 1. **DESCRIBE (using a different example) a negative social impact of Cultural Landscape #1.**

A negative social impact of cultural landscape #1 would be placelessness. Often uniform landscapes like that found in picture #1 are not distinct and can cause people who live near them or frequent them to see them as interchangeable, without character, boring, etc. This lack of distinctiveness in a cultural landscape can give people a sense of placelessness where there is a lack of attachment to an area. For example, some people are less attracted to suburban areas because all the houses look the same.

1. **Using APHG terms and concepts, answer the following questions referring to the map below.**
	1. **IDENTIFY religions A, B, C, and D.**

Religion a is Christianity, religion B is Islam, religion D in Buddhism and religion D is Hinduism.

* 1. **Using APHG terms, EXPLAIN the distribution of religion B. (Either response is acceptable, both are not required)**

Religion B is Islam. Islam diffused from its hearth in Mecca initially through conquest where the conquerors forced other people (especially the leadership of the conquered) to convert to Islam. This is form of hierarchical diffusion. Hierarchical diffusion is when a cultural factor diffuses through people of influence. This is how Islam spread across the Middle East/SW Asia and North Africa. Later Islam as people were exposed to it through trade and other cultural contacts and would explain its distribution to Indonesia and East Africa. This is a form of contagious diffusion. Contagious diffusion is when a cultural factor spreads without regard to rank.

Religion B is Islam. Islam spread from its hearth because it is a universalizing religion. One characteristic of a universalizing religion is that follower believe their religion’s beliefs apply to all people. Islam therefore encourages people of other faiths to convert to Islam. Islam’s themes of universal equality before God are attractive to many people in the world. Therefore, this would explain its more widespread distribution

* 1. **Using APHG terms, EXPLAIN the distribution of religion D. (Either response is acceptable, both are not required)**

Religion D is Hinduism. It is clustered mainly in India. This is because it is an ethnic religion. Ethnic religions hold that the rules and beliefs of their religion only pertain to a certain group of people. Therefore, followers of ethnic religions do not seek converts. This would result in a more clustered distribution near its hearth like that found of Hindus in India.

Religion D is Hinduism. It is an ethnic religion They are often tied more closely to the physical environment through sacred sites. For example, Hindus hold the Ganges River to be holy. Bathing in its waters is a form of purification and many people take pilgrimages to that river to achieve purification. As a result, many Hindus are resistant to migrating far away from India resulting in more clustered distribution of Hindus.

* 1. **Using APHG terms, DESCRIBE the diffusion of religion A.**

Religion A is Christianity. The diffusion of Christianity is widespread mainly due to colonization by Europeans. For example, Latin America is largely Christian (Roman Catholic) because it was colonized by Spain and Portugal. Places like North America and Australia were colonized by the British (Protestant) which is reflected in the distribution of Christianity in those areas.

* 1. **DESCRIBE two effects on the landscape of religion B.**

Two effects on the landscape of religion B would be the presence of mosques and a lack of figurative art. Mosques are places of worship and community centers for Muslims. The presence of mosques sometimes with their distinctive architecture of minarets would indicate that the cultural landscape has been affected by Islam.

Another effect of Islam on the cultural landscape would be the lack of figurative art. The Quran forbids Muslims from depicting humans in their artwork because they fear it will result in the worshipping of idols. Therefore, Islam is iconoclastic. What you would see, however, is a prevalence of non-figurative design such as calligraphy (elaborate beautiful lettering) and arabesques (intricate geometric designs).

* 1. **IDENTIFY the religions represented by F.**

The religions represented by F are Chinese folk religions such as Confucianism and Taoism.

* 1. **DEFINE the APHG religious concept that is reflected by the color coding on E.**

The APHG concept represented by the striped line of Confucianism/Taosim over a base color of Buddhism is syncretism. Syncretism is when there is a mixture of belief systems.

* 1. **DESCRIBE a different example of the concept identified above (prompt g).**

Another example of syncretism is the celebration of Christmas by Christians based on the pagan celebration of the winter solstice. In late December the days start to get longer which was often celebrated in ancient pagan religions. Christian missionaries adopted this as symbolic of Jesus’ birth, with light conquering darkness, in order to attract pagan converts. It became the accepted birthdate of Jesus celebrated by Christian reflecting syncretism.

* 1. **IDENTIFY the religious practice practiced in G.**

The religious practice represented by G is animism.

* 1. **DESCRIBE a weakness with how the distribution of religion is displayed on the map above.**

A weakness with how the distribution of religion is shown on the map above is that is does not display religious branches. For example, there are significant differences in where Catholicism and Protestantism is practice in the Americas with Latin America being predominantly Roman Catholic while North or Anglo-America is predominantly Protestant. (this could be substituted with a discussion of Shi’a and Sunni branches in Islam with a clustering of Shi’a in Iran and southern Iraq BUT this should not be the answer to question below. It is the same reason just two different examples)

* 1. **DESCRIBE a second weakness with how the distribution is displayed on the map above.**

A second weakness is that only the predominant religion is shown which might give a false impression by indicating areas are more homogeneous than is true. This is because there may be significant minority religions not depicted on the map. For example, In India there are over 100 million Muslims. Although the religious differences in Kashmir are shown the existence of a large number of Muslims across northern India is not shown which might give map viewers a false impression as to the religious heterogeneity of India.

1. **Using AP terms and concepts answer the following questions with regards to the distribution of language families and branches.** This map has been simplified and much of the detail has been eliminated by graying out areas. Your answers should concentrate on the areas that are color coded. The letters on the map are there to assist you in matching the distribution to the color in the key.
	1. **IDENTIFY the language family AND specific branches represented by A, B, C and G.**

The language family depicted by A, B, C and G is the Indo-European language family. A represents the Romance branch, B represents the Germanic branch, C represents the Balto-Slavic branch, and G represents the Indo-Aryan branch of the Indo-European language family.

* 1. **IDENTIFY the language families represented by D, E, F and H.**

D is the Uralic language family, E is the Sino-Tibetan language family, F is the Niger-Congo (or Bantu) language family and H is the Afro-Asiatic (or Semitic) language family

* 1. **DESCRIBE the common reason for the distribution of language branches A & B.**

The common reason for the distribution of language branches A and B would be European colonization. During the eras of European colonization, European settlers brought their languages with them to various place around the world that they conquered and settled. For example, Latin America was mainly colonized by Spain and Portugal. Both of those countries speak a Romance language which is color coded as blue (A). Most of Anglo-America, South Africa and Australia were colonized by the British or Dutch which are both Germanic languages and thus coded red (B).

* 1. **EXPLAIN the cultural factor linked to distribution of language family H.**

The cultural factor linked to the distribution of language family H is the spread of Islam. Arabic is a language in the Afro-Asiatic language family. It is the language of Mecca and the Arabian peninsula which is where Islam originated. As Islam spread through conquest many of the conquered people adopted Arabic as their language. For example, Egyptians did not originally speak Arabic but became Arabic speakers after they were conquered by Muslim armies form the Arabian peninsula. In addition, Arabic spread because it is the language of the Quran, Islam’s holy book. For many years the Quran was not allowed to be translated out of Arabic because Muslims felt it would corrupt the word of God as received directly by Muhammad. Therefore, Arabic also followed Islam’s diffusion in that way if not displacing native tongues, converging and influencing them with lent words.

* 1. **DESCRIBE an example of an isogloss from the map above.**

An isogloss is a language boundary. It can be between prevalent work usages, dialects, languages, language branches or families. An example of an isogloss from the map is along the southern border of the US. North of the isogloss the language spoken is mainly English which is reflected as a Germanic language on the map, south of the isogloss the language spoken is mainly Spanish which is reflected as a Romance language on the map.

* 1. **DESCRIBE two examples of isoglosses that serve as a centrifugal forces WITHIN states.**

Two isoglosses that serve as centrifugal forces on the map would be Belgium and Canada.

In Belgium, an isogloss exists between the northern portion of the country (Flanders) where the inhabitants speak a dialect of Dutch called Flemish and the southern portion of the country (Wallonia) where the inhabitants speak French. It recent years, these two group have become resentful of each other with the Flemish speakers being more economically developed than the Walloons. Therefore, language is a centrifugal force in Belgium.

A language isogloss also exists in eastern Canada around the province of Quebec between French-speaking Quebecois and the rest of Canada which is English-speaking. In the past, this has led to separatist feeling among the Quebecois who feel neglected and culturally ignored by the Canadian state as a whole. In the 1970s, a referendum for Quebec to secede from Canada was only narrowly defeated. Although this sentiment has somewhat subsided, the isogloss has served as centrifugal force with Canada.

1. Jerusalem is the site of many culturally significant places.  Religion has shaped the cultural landscape of this area.
	1. **Citing specific examples from the map above, EXPLAIN the role of *sequent occupance* in the formation of Jerusalem’s cultural landscape.**

Sequent occupance is the visual record of cultures that have existed in a place. It is evident in Jerusalem’s cultural landscape because it shows the various faiths that have hearths in Jerusalem or have controlled it the past.

During ancient Biblical times, Jerusalem was the capital of the Jewish kingdom. It is believed that the Jews built two temples in Jerusalem (the first if which is said to have housed the Ark of the Covenant) on the Temple Mount. The existence of the Jewish temple is seen in the Western or Wailing wall which is the last remaining part of the second temple which was destroyed by the Romans.

When Christians controlled Jerusalem under the Byzantine Empire they constructed a church on the site they believe that Jesus was crucified, buried and rose from the dead. The Church of the Holy Sepulchre which has been rebuilt several times including during the Crusades is evidence of the Christian presence in Jerusalem.

Finally, in the 600s, Muslim armies out of Arabia conquered Jerusalem, they built a mosque (Dome of the Rock) on the site of where they believe Mohammad embarked on his Night Journey to Paradise. This is also the site where Abraham/Ibrahim is said to have offered his son Isaac/Ishmael as a sacrifice to God. The presence of the Dome of the Rock shows the influence of Islam on the cultural landscape of Jerusalem.

* 1. **EXPLAIN how Jerusalem represents an interfaith boundary.**

Jerusalem represents an interfaith boundary. An interfaith boundary is an area of conflict between two different faiths. Jerusalem has been controlled by Muslims since the end of the Crusades during the Middle Ages. In 1948, the state of Israel was created and Jerusalem was supposed to be administered as an international city. However, war broke out between Muslim Arab armies and Israeli Jewish forces and the city was partitioned between those forces at the end of the conflict. In 1967, there was another Arab-Israeli war at which time Israel took control over the whole city. While Jerusalem is completely under Israeli control, it still has a large Muslim Palestinian population and therefore competition for control of the city makes it an interfaith boundary.

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* 1. **DESCRIBE an example of an interfaith boundary in Africa.**

An interfaith boundary is an area of conflict between two different faiths. An example of an interfaith boundary in Africa is the shatterbelt that runs along the Sahel region south of the Sahara Desert. A shatterbelt is an area of conflict that spans across state borders but involves larger global forces. To the north of the shatterbelt/interfaith boundary the population is mostly Muslim, to the south the population is mostly Christian and animistic. These two groups compete for influence in the various countries that the shatterbelt runs through like Nigeria.

* 1. **DESCRIBE an example of intrafaith boundary in the Middle East/Southwest Asia.**

An intrafaith boundary is an area of conflict between different branches or sects of the same religion. An example of an intrafaith boundary in the Middle East/Southwest Asia is the struggle between Sunni Muslims and Shi’a Muslims that runs between Saudi Arabia and Iran and through Iraq, Syria and Yemen. For centuries, Sunni and Shi’a Islam have been rivals for influence in the Muslim world. This conflict is evident in post-invasion Iraq and the civil wars in Syria and Yemen with Iran sponsoring Shi’a aligned proxies and Saudi Arabia funding Sunni proxies in a struggle for dominance in the region.

* 1. **DESCRIBE an interfaith boundary in Europe.**

An interfaith boundary is an area of conflict between two different faiths. An example of an interfaith boundary in Europe would be the Yugoslavs Wars of the early 1990s. During their 1990s, Christian forces from Syria and Croatia attempted to ethnically cleanse Bosnian Muslims in order to gain more territory in Bosnia as Yugoslavia broke up.

* 1. **DESCRIBE an intrafaith boundary in Europe.**

An intrafaith boundary is an area of conflict between different branches or sects of the same religion. An area of Europe which has experienced an intrafaith boundary is Northern Ireland. When the Irish sought independence from the United Kingdom in the early 1900s, six predominantly Protestant counties in the North chose to remain part of the United Kingdom. However, Northern Ireland had a significant Catholic minority. Throughout the 20th century, Catholics in Northern Ireland have claimed they face persistent discrimination. These tensions boiled over into the Troubles of the 1970s representing an intrafaith boundary in Europe.

1. **Cultural Landscape**. Analyze the photo below and answer the questions. There are some cross over concepts with Unit 4 The Geography of Identity and Politics.
	1. **DEFINE the term (Unit 3) used to describe the type of culture this photo represents.**

The term used to describe the type of culture represented in the photo is a local culture. A local culture is a group of people who try to set themselves apart from the general culture in order to assert their distinctiveness.

* 1. **IDENTIFY (from Unit 4) the type of cluster represented by the photo.**

The local culture represented by the photo is an ethnic neighborhood/urban enclave.

* 1. **DESCRIBE (using three examples) the predominant culture reflected in the landscape seen above (creation of “place”).**

One way the culture in the photo is creating place is through the use of distinctive architecture. You can see use of pagoda-like rooves on the building to the right. The pagoda is a multi-tiered structure for Buddhist worship that is of Chinese origin.

A second way the culture in the photo is creating place is by the use of Chinese ideograms on the bridge covering the roadway. Ideograms are used to represent concepts in Chinese writing and often used between speakers who can’t understand each other through the spoken word.

A third way the culture in the photo is creating place is through the use of the color red. Red is considered the color of good luck for the Chinese. You can see the color red being used on store awnings, the roof tops of the previously mentioned pagodas and on the bridge crossing the roadway.

* 1. **DESCRIBE two advantages of an urban cluster such as the one shown above.**

Two advantages of the urban cluster shown above are to provide new immigrant with related services and to attract outside money through tourism. Chinatown is a place where new immigrants from China can go in order to use their language, find authentic ingredients, worship at a church or temple that caters to their beliefs and to seek social services like job placement.

In addition, Chinatown because of its distinctiveness draws many tourist to its restaurants and cultural attractions. In doing so, Chinatown provides job and income for its residents that it probably wouldn’t have if its neighborhood was less distinctive.

* 1. **EXPLAIN using APHG terms and concepts the concept of invasion and succession as it relates to urban clusters.**

Invasion and succession represents the natural cycle of residency in ethnic neighborhoods. When immigrants move to a new country they usually live in a point-of-entry neighborhood. These neighborhoods are densely populated with people living in multi-unit buildings, the neighborhoods are often in disrepair and but located near jobs and transportation that immigrants would need to access. One of the key characteristics of a point-of-entry neighborhood is cheap rent that new immigrants can afford. As immigrants acculturate (learning how to navigate in the new culture and making an impact on it with your own culture) they may move out of the point-of-entry neighborhood into better living conditions further from the city center. As the children of these immigrants assimilate (adopt the norms and standards of the dominant culture) they will also move further out to areas where there are single-family homes like the suburbs leaving the “old neighborhood” behind. As this process happens, a newer group of immigrants will move into the point of entry neighborhood as it meets their immediate needs and the ethnic make-up of the neighborhood will change. This process is often marked by conflict as those people remaining in the neighborhood view territorially and resent the encroachment of newcomers. AN example of this in Chicago is the neighborhood of Pilsen. Pilsen was home first to German and Irish immigrants who helped to build the Illinois Ship and Sanitary Canal, as those groups assimilated they were replaced by Czech/Bohemians who worked in nearby factories and meatpacking plants as these Czech-Americans assimilated they moved out to places like Berwyn and were replaced by Mexican-Americans.

1. **Analyze the cartoons below in order to answer the following questions using APHG terms and concepts.**
	1. **IDENTIFY the process reflected in the cartoons.**

The process reflected in the cartoons is globalization or the world becoming more interconnected without regard to state borders and helped along by technology.

* 1. **DESCRIBE two negative impacts of the process reflected in the cartoons.**

Two negative impacts of the process of globalization are cultural homogenization which making all cultures similar and lessening differences between cultures. Cultural homogenization is evident in the cartoon by the prevalence of American brands. This lessens distinctiveness in the world and can lead to sense of placelessness.

A second negative impact would be the dominance of only one type of culture. As we can see the dominant brands in the cartoon are all American-based products. The dominance of western culture can be referred to as cultural imperialism where only western norms (business suits, secularism) are viewed as acceptable.

* 1. **DESCRIBE a positive impact of the process reflected in the cartoons.**

A positive impact of globalization would be economic growth and the decrease in the cost of products. Because we have become more interconnected with other places in the world, companies have been able to chase cheaper wages and raw materials and to extend their supply chains worldwide. Although this has led to job losses for low-skilled workers, it has also dramatically reduced the cost of many consumer goods. For example, in the 2nd cartoon you can see the various goods made available and affordable through globalization.

* 1. EXPLAIN a reaction to the process reflected in the cartoon in the Islamic world.

One reaction to the process of globalization and Western cultural imperialism is the rise of Islamic fundamentalism. An important part of constructing your identity is through culture specifically language and religion. Many Muslims have reacted to the influence of outside forces by adopting strict adherence to their religion. This strict literal interpretation of a religion is called fundamentalism. Examples of this is the theocracy (government by religion) that was adopted in Iran after the western-influenced and secular Shah was overthrown in 1979 and the rise of the Taliban, a fundamentalist group that developed as a response to the Soviet invasion of Afghanistan also in 1979.

* 1. COMPARE the concepts of cultural relativism and ethnocentrism.

Cultural relativism and ethnocentrism differ in from what perspective someone takes in judging the characteristics of a culture. Someone engaged in ethnocentrism would judge another culture based on the values of their own culture and may fail to truly understand the other culture. While with cultural relativism, a person will judge a culture not but their own culture but by the values of that culture itself.

An example of ethnocentrism is how Westerners often judge Islamic culture based on how many Muslim women wear hear scarves or more concealing clothing (burkas, hijabs, etc.). A Westerner engaged in ethnocentrism would assume that those women are oppressed and lack the level of female empowerment enjoyed by many females in the West. They would see these items of clothing as a restriction on the personal liberties of women in how they choose to dress.

Some Muslim women would encourage westerners to engage in cultural relativism, however. They should understand that many Muslim women would argue that Western women have it wrong. That instead of limiting women’s rights, wearing a hijab or other modest clothes frees them from being judged based on their appearance or being objectified. Therefore, they are taken more seriously for what they can contribute mentally. This is an example of viewing a cultural practice based on the values of the culture itself.