**Unit 3- Cultural Geography**

**Key Terms**

**Chapter 4: Local Culture, Popular Culture, and Cultural Landscapes**

Culture Neolocalism

Folk Culture Ethnic Neighborhood

Popular Culture Commodification

Local Culture Authenticity

Material Culture Time-Space Compression

Nonmaterial Culture Reterritorialization

Hearth Cultural Landscape

Assimilation Placelessness

Custom Global-Local Continuum

Cultural Appropriation Glocalization

**Chapter 5: Identity: Race, Ethnicity, Gender, and Sexuality**

Gender Residential Segregation

Identity Succession

Identifying Against Sense of Place

Race Ethnicity

Racism Space

Place Dowry Deaths

Gendered Barrioization

Queer Theory

**Chapter 6: Language**

Mutual Intelligibility Language Divergence

Standard Language Language Convergence

Dialects Conquest Theory

Dialect Chains Dispersal Hypothesis

Isogloss Lingua Franca

Sound Shift Pidgin Language

Proto-Indo-European Monolingual States

Backward Reconstruction Multilingual States

Deep Reconstruction Official Language

Nostratic Global Language

**Chapter 7: Religion**

Secularism Pilgrimage

Animistic Religion Sacred Sites

Universalizing Religion Minarets

Ethnic Religion Hajj

Caste System Interfaith Boundaries

Feng Shui Intrafaith Boundaries

Diaspora Ethnic Cleansing

Sunni Religious Fundamentalism

Shiite Religious Extremism

Indigenous Religions Jihad

**Key Concepts**

Folk v Pop Culture Characteristics (Housing, Clothing, Music, Food)

Languages- Accent, Dialect, Group, Branch, Family

Creole Language, Lingua Franca, Pidgin Language

Parts of Religions- Caste, Branch, Sect, Denomination

Types of Religions- Universalizing, Evangelical, Local, Ethnic, Polytheistic, Monotheistic, Shamanism, Animism, Fundamentalism

World’s Largest Religions (Distribution and major characteristics)

Cultural- Ecology/Landscape, Integration, Regions

Syncretism, Acculturation, Assimilation, Ethnocentrism, Cultural Appropriation

Ethnic Exclaves and Enclaves

Isogloss

Nationality, Ethnicity, Race

**Key Content**

**Chapter 4: Folk & Popular Culture**

**Culture** is defined as a collection of social **customs**; customs are repetitive acts of groups. Repetitive acts of individuals are called **habits**.

**Culture: What People Care About** Important cultural values derive from a group’s language, religion, and ethnicity.

**Culture: What People Take Care Of** Another element of culture of interest to geographers is production of material wealth—the food, clothing, and shelter that humans need to survive and thrive.

**Cultural Identity and Distribution across Space** Humans often arrange their activities in space according to gender, ethnicity, and sexuality. Most concepts of difference among humans are culturally constructed and changes in cultural concepts of difference are sometimes reflected in changing arrangements. People sharing a common ethnic identity tend to cluster in urban areas. Openly homosexual men and lesbian women may be attracted to some locations to reinforce spatial interactions with other LGBTQQIAAP (Lesbian, Gay, Bisexual, Transgender, Queer, Questions, Intersex, Asexual, Allies, and Pansexual)-identifying people. Inequality remains a focus for geographers studying distribution by gender.

**Connections: Diffusion** Geographers may analyze three different outcomes of these relationships between people and objects that cross the barrier of space: assimilation, acculturation, and syncretism.

**Assimilation** is the process by which a group’s cultural features are altered to resemble those of another group.

**Acculturation** is the process of changes in culture that result from the meeting of two groups. Changes may be experienced by both of the interacting cultural groups, but the two groups retain two distinct culture features.

**Syncretism** is the combination of elements of two groups into a new cultural feature. The two cultural groups come together to form a new culture.

**Folk culture** is practiced by small homogenous groups living in isolated rural areas. **Popular culture** is found in large heterogeneous societies that share certain customs despite differences in other personal characteristics.

**Origin** Customs originate from hearths. Folk customs are often anonymous while popular customs originate in more developed countries as part of the market for recreational (leisure) and disposable income to purchase these material goods.

**Diffusion** Popular culture diffuses (usually hierarchically) through rapid electronic communications and transportation networks. Folk culture diffuses through relocation diffusion (migration).

**Folk Music** The purpose of folk music is to tell stories or to disseminate information. Folk music typically originates from an anonymous hearth and is transmitted among populations orally.

**Popular Music** Popular music is deliberately written to be sold and performed. While some forms of popular music contain references to local places or events, the purpose of the music is still to appeal to a variety of people across Earth.

**Conflicting Folk and Popular Cultural Values** Conflicts may emerge between folk and popular culture. For example, wearing folk clothing in countries dominated by popular culture can be controversial, and vice versa. Particularly difficult has been the coexistence of the loose-fitting combination body covering, head covering, and veil traditionally worn by women in Southwest Asia and North Africa in contrast to the open-necked blouses, tight-fitting slack, and revealing skirts commonly seen in casual Western-style popular women’s clothing.

**Folk Food Customs** According to the nineteenth-century cultural geographer Vidal de la Blache, food supply is one of the most enduring connections that tie people to a particular environment. Food preferences are strongly influenced by cultural traditions, and shared food preferences may help to establish social, religious, and ethnic customs.

**Food and the Environment** The local climate presents a major influence on what can and cannot be grown. The contribution of a location’s distinctive physical features to the way food tastes is known as **terroir.** Folk cultures have had to adapt their food preferences to conditions in their local environment and this has created distinctive local cuisines around the world.

**Folk Housing** styles are another example of the influence of the physical environment, with housing design reflecting both cultural norms and environmental influences from the type of building material used to the shape of the house to more efficiently heat, cool, or shed water. Some folk housing distinctive design may also derive primarily from religious values and other customary beliefs. Houses in some folk cultures may have sacred walls or corners. Compass direction may play a big role in how the house was built and how the interior of the house is arranged.

**U.S. Folk Housing** Older houses in the United States from the east coast toward the Mississippi River display a local folk-culture tradition. The distribution of U.S. folk housing styles reflected whatever style was prevailing at the place on the East Coast from which the people migrated from. Housing built in the 1940s and beyond is indicative of how popular customs differ more in time than in place.

**Diffusion of TV and Internet** The world’s most popular and important electronic media format is television (TV). While the Internet has grown in popularity and importance in recent years, TV remains the foremost electronic media format.

**Diffusion of Social Media** People in the United States have dominated the use of social media during the early years. Social networking websites like Facebook, Twitter, and YouTube still enjoy their greatest popularity in the United States, but are quickly diffusing to other countries.

**External Threat: Developed Countries Control the Media** Since media outlets are largely Western (especially television programming), their content may present values or beliefs in conflict with those of a particular place receiving those broadcasts. Government may perceive this Western control as a threat to their national systems and attempt to restrict the programming available to the populace.

**Internet Threat: Social Media** In some places around the globe residents have sought out Western programming otherwise not available through the use of satellite dishes. Governments around the world are also trying to limit the Internet content in their countries. Social media has started to play an even more significant role in breaking the monopoly of government control over the diffusion of information.

**Challenges in Accessing Electronic Media** Not every country enjoys the same open access to information and modern electronic communications (e.g. the Internet and cell phones) as the citizens of the United States do. Based on a Freedom on the Net survey of the level of Internet and digital media freedom in 65 countries, 19 countries were categorized as “free,” 31 were classified as “partly free,” and 15 were “not free.” Three categories of restrictions on the free use of the Internet are recognized by Freedom on the Net: banned technology, blocked content, and violated user rights.

**Blocked Content** Some websites and web content is censored or prevented altogether from being displayed on devices in a particular country. The leaders of some developing countries view American dominance of TV programming as a new method of cultural and economic imperialism. Three types of Internet content are routinely censored in select countries:

* Political content that expresses views in opposition to those of the current administration or that is related to human rights, freedom of expression, minority rights, and religious movements.
* Social content related to sexuality, gambling, and illegal drugs and alcohol, as well as other topics that may be socially sensitive or perceived as offensive.
* Security content related to armed conflicts, border disputes, separatist movements, and militant groups.

**Preserving Cultural Identity: The Amish** The Amish are an example of a group in the United States that shuns any mechanical or electrical power. The globalization of popular culture represents to many people in folk cultural societies a loss of traditional values. Many fear the loss of folk culture, especially because of the rising demand for possessions of a popular culture. For folk culture, increased connection with popular culture can make it difficult to maintain centuries-old practices. Folk societies are trying hard to maintain their unique culture in an age of globalization.

**Uniform Landscapes** Promoters of popular culture actually want a uniform appearance to generate “product [or brand] recognition” and greater consumption. Gas stations, supermarkets, and fast food restaurants all exhibit characteristics of a uniform landscape. Physical expression of uniformity in popular culture has diffused from North America to other countries, further establishing uniformity in the global landscape.

**Resource Depletion** Popular customs may also involve the overuse and depletion of scarce natural resources. The increased demand for meat is leading to a decrease in the total amount of grain available. Pollution often results from popular cultural practices. Recycling consumer products is helping to alleviate all the unwanted by-products that usually end up in landfills or burned in incinerators.

Golf courses require large expanses of open, carefully managed grass. Some golf courses are designed partially in response to local physical conditions. Many courses have little regard for local conditions and usually dramatically alter the natural landscape of an area. Golf courses remake the environment by flattening hills, cutting grass, bringing in or digging up sand for traps, and draining or expanding bodies of water to create hazards.

**Chapter 5: Languages**

**Language** is a system of communication through speech, a collection of sounds that a group of people understands to have the same meaning.Language is an important element of culture that people value.

**Classifying Languages** Earth’s cultural diversity is readily apparent through the collection of languages spread across its continents. According to *Ethnologue*, one of the most authoritative sources of languages (see: ethnnologue.com), there are an estimated 7,102 languages, including 90 spoken by at least 10 million people, 304 spoken by between 1 and 10 million people, and 6,708 spoken by fewer than 1 million people. The distribution of some languages is easy for geographers to determine, while others (especially in Africa and Asia) can be difficult (or perhaps even impossible). Ethnologue categorizes languages into five classes: institutional, developing, vigorous, in trouble, and dying. Of the world’s 7,102 languages, 578 are institutional, 1,598 are developing, 2,479 are vigorous, 1,531 are in trouble, and 916 are dying.

An **institutional language** is a language used in education, work, mass media, and government. The **official language** of a country is a designated institutional language, used by the government for laws, reports, and public objects such as road signs, money, and stamps.

A **vigorous language** is spoken daily by people of all ages in a population, but has no literary tradition at all.

**Organizing Language Families**

A **language family** is a collection of languages related through a common ancestral language that existed long before recorded history. A **language branch** exists within a family, comprising a collection of languages that are related through a common ancestral language that existed several thousand years ago. The connections between languages in a branch can be seen in archaeological evidence. A **language group** is a collection of languages within a branch that share a common origin in the relatively recent past and exhibit many similarities in grammar and vocabulary.

**Two Largest Language Families**

**Indo-European** Indo-European is the most extensively used language family, evidenced by its predominant usage in Europe, South Asia, and North and Latin America. Four branches of Indo-European are widely used (Indo-Iranian, Germanic, Romance, and Balto-Slavic), while four other branches are spoken by relatively fewer people (Albanian, Armenian, Celtic, and Greek).

**Sino-Tibetan** Sino-Tibetan is the second-largest language family in the world as it includes Mandarin (known by the Chinese as *Putonghua*, or “common speech”), the world’s single most-spoken language. The languages of China generally are a part of the Sinitic branch of the Sino-Tibetan family. Although other Sinitic branch languages are spoken by at least 20 million each in China, the People’s Republic of China government has imposed Mandarin across the country as its official language.

**Other Large Language Families**

**Southeast Asia Language Families** The three largest language families present in Southeast Asia are Austronesian, Austro-Asiatic, and Tai-Kadai

**East Asia Language Families** Japanese and Korean are the two most commonly used language families in Asia, excluding those in China.

**Dravidian** Dravidian languages are spoken primarily in southern India.

**Altaic** The Altaic languages are theorized to have emerged from the steppe areas bordering the Qilian Shan and Altai mountains between Tibet and China. Turkish is the most commonly used Altaic language.

**Uralic** The Uralic languages originated from a common language spoken by people in the Ural Mountains region of Russia. Dating back some 7,000 years, Estonians, Finns, and Hungarians all use the Uralic language family.

**African Language Families**

**Afro-Asiatic** Arabic is the primary Afro-Asiatic family language, with 206 million people speaking it as an official language across two dozen countries in Southwest Asia and North Africa. In addition to Arabic, most people use a second language that is distinct from official Arabic.

**Niger-Congo** More than 95 percent of sub-Saharan Africans use a language from the Niger-Congo family. Yoruba, Igbo, and Swahili are the three most commonly spoken Niger-Congo languages.

**Nilo-Saharan** 43 Million people spread across north-central Africa speak languages of the Nilo-Saharan family.

**America’s Other Language Family: Quechuan** Quechuan is the most widely used language family in the Western Hemisphere aside from Indo-European. Its speakers are mostly concentrated in the Andes Mountains of western South America.

**Origin and Diffusion of Indo-European** Since all members of Indo-European language families are related, they must come from a common origin. Linguists generally accept that all the Indo-European languages descended from a single ancestral language, but disagree on where the language originated and the process by which it diffused. Two hypotheses of the language family’s origin are the Nomadic Warrior Theory, and the Sedentary Farmer Theory.

**Nomadic Warrior Theory** According to archaeologist Marija Gimbutas, the first Proto-Indo-European speakers were the Kurgan people of central Asia, specifically the area near the border between present-day Russia and Kazakhstan. The Kurgan people were among the first to domesticate horses and use chariots, leading them to migrate in search of grasslands for their animals. The Kurgans traveled westward through Europe, eastward to Siberia, and southeastward to Iran and South Asia, conquering much of Europe and South Asia between 3500 and 2500 B.C.

**Sedentary Farmer Theory** In a theory posited by archaeologist Colin Renfrew, the Indo-European language family’s roots stretch back even further than the dominance of the Kurgans, with its first speakers living in the eastern part of present-day Turkey circa 6700 B.C. Following this theory, Indo-European language diffused into Europe and South Asia in concert with agricultural practices rather than by military conquest.

**Origin and Diffusion of English** When the Celts landed on the shores of the British Isles around 2000 B.C., they brought with them the Celtic languages. Tribes from mainland Europe invaded the Celtic people around A.D. 450, driving them to remote northern and western parts of Britain, including Cornwall and the highlands of Scotland and Wales.

**Diffusion of English** The colonial legacy of England over the course of four centuries had an enduring impact on the contemporary distribution of English speakers around the world. England’s conquests brought its language to North America, Ireland, South Asia, the South Pacific, and southern Africa. While English was the official language of countries colonized by England, generally only the rulers installed by the crown and a select group of elite local residents could speak it. The United States’ colonized territories also played a role in English’s diffusion in the twentieth century, most notably in the Philippines, where it is still an official language today.

**Lingua Franca** A language used for international communication is known as a Lingua Franca. To aid trade, speakers of two different languages use a lingua franca by mixing elements of the two languages into a simple common one.

A **pidgin language** borrows words and grammar rules from a lingua franca, and combines them with some elements of other languages. A pidgin language has no native speakers – it is always spoken in addition to one’s native language.

A **dialect** is a regional variation of a language distinguished by distinctive vocabulary, spelling, and pronunciation. Generally, speakers of one dialect can understand speakers of another dialect. A **subdialect** is a subdivision of a dialect. Two subdialects of the same dialect have relatively few differences, primarily in pronunciation and vocabulary. British and U.S. English to develop differences in three key ways – vocabulary, spelling, and pronunciation.

A word-usage boundary is known as an **isogloss**.

**Switzerland:** The government of Switzerland recognizes four official languages (German, French, Italy, and Romansh), and delegates power to the local level, helping to preserve this linguistic harmony.

**Canada: Bilingual Autonomy** Canada recognizes two official languages, French and English.

**Nigeria: Spatial Compromise** Divisions in Nigeria can be drawn against linguistic, cultural, and religious boundaries. While Ethnologue recognizes 529 distinct languages in the country, only three are used by more than 10 percent of the country: Hausa, Igbo, and Yoruba.

**Belgium:** Belgium is divided roughly in half by language – Southern Belgians speak French, while northern Belgians speak Flemish, a dialect of Dutch.

**Endangered Languages** 2,447 of the world’s 7,102 living languages are threatened with extinction, per *Ethnologue*. These languages persevere against globalizing forces through concerted community efforts. The South Pacific, Latin America, and North America are the world’s regions with the largest share of dying languages, due to the dominance of English, Spanish, and Portuguese in these areas.

**Chapter 6: Religions**

**T**he world’s religions can be categorized as follows:

* Four largest religions. 77 percent of the world’s population follow one of four religions: Christianity (2.2 billion people), Islam (1.6 billion people), Hinduism (1 billion people), and Buddhism (500 million people).
* Folk religions. 6 percent of the world’s population adhere to “folk religions,” although this count is hard to estimate. Chinese traditional, primal-indigenous, and African traditional religions are all prominent folk religions.
* Other religions. 1 percent of the world’s population practice a number of other religions. In this group, Juche, Judaism, Sikhism, and Spiritism are the four claiming the most adherents, counting between 14 and 23 million in their ranks. Bahá’í, Cao Dai, Jainism, Shinto, Tenrikyo, and Zoroastrianism are religions with between 1 and 10 million adherents.
* The remaining 16 percent of the world’s population consider themselves unaffiliated with any religion. Some folks in this group espouse **atheism**, which is belief that God does not exist, or **agnosticism**, which is belief that the existence of God can’t be empirically proven.

A **universalizing religion** appeals to people in a broad range of locations. The three universalizing religions with the largest number of adherents are Christianity, Islam, and Buddhism. **Ethnic religions** tend to be most appealing to a particular group of people in a particular place. The largest ethnic religion by far is Hinduism, with folk religions also being classified as ethnic.

**Global Distribution of Religions** (See the religions map in the Models Review and on the Chapter 6 Lecture Slideshow)

**Christianity** has three major branches: Roman Catholic, Protestant, and Orthodox – however, these three major branches do not encompass all people who adhere to Christianity. Roman Catholics make up 50 percent of the world’s Christians, while Orthodox comprise 12 percent. The remaining 38 percent are split between Protestant and others, although sources cannot come to a consensus on the magnitude of each.

**Distribution of Muslims and Buddhists** In Central Asia, Southwest Asia, and North Africa, Islam is the predominant religion. Buddhism is clustered primarily in East Asia and Southeast Asia.

**Islam’s Branches** Islam is divided into two main branches: Sunni and Shiite (sometimes spelled *Shia*). 88 percent of Muslims adhere to the Sunni branch, and are the majority branch in most Muslim countries in Southwest Asia and North Africa, as well as in Southeast Asia.

**Buddhism** is the world’s third largest universalizing religion, is clustered primarily in East Asia and Southeast Asia. Three main branches comprise greater Buddhism: Mahayana, Theravada, and Vajrayana.

**Hinduism** Hinduism, the world’s third-largest religion, is the ethnic religion with the largest number of followers by a large margin, with 1 billion adherents. Compared to the world’s universalizing religions, adherents to Hinduism are geographically clustered in one country – India (with 97 percent residing there). 2 percent of Hindus live in Nepal, while 1 percent are in Bangladesh, and small numbers scattered elsewhere.

**Confucianism** Confucius was a philosopher and teacher from the Chinese province of Lu. His teachings emphasize the importance of the Chinese tradition of *li*, which can be translated roughly as “propriety” or “correct behavior.”

**Taoism** Originating with the government administrator Lao-Zi (also spelled Lao Tzu), Taoism prioritized the mystical and magical aspects of life over the importance of public life, which is emblematic of Confucianism. *Tao*, which means “the way” or “the path,” cannot be comprehended by reason and knowledge because not everything is knowable.

**African Traditional Folk Religions** Roughly 27 million Africans are estimated by Pew Research Center to follow folk religions, sometimes called **animism**. Animists believe that inanimate objects such as plants and stones, or natural events such as thunderstorms and earthquakes, are “animated,” or imbued with discrete spirits and conscious life. Remaining folk religionists are situated in a belt that separates predominantly Muslim North Africa and predominantly Christian sub-Saharan Africa.

**Sikhism** All but 3 million of the 23 million Sikhs around the world are clustered in the Punjab region of India. Guru Nanak (1469-1538) founded Sikhism near present-day Lahore, Pakistan. God was revealed to Nanak as The One Supreme Being, or Creator, who rules the universe by divine will. The followers of Guru Nanak became known as Sikhs, Hindu for “disciples.”

**Juche** Most North Koreans are categorized by Adherents.com as following Juche, which is Korean for “self-reliance.” Juche was organized by Kim Il-sung, the leader of North Korea between 1948 and 1994. Some sources classify Juche as a government ideology rather than a religion.

**Spiritism** Spiritism is the belief that the human personality continues to exist after death and can communicate with the living through the agency of a medium or psychic. Most spiritists are clustered in Brazil.

**Judaism** About 40 percent of the world’s 14 million Jews reside in the United States and another   
40 percent in Israel. The name Judaism derives from Judah, one of the patriarch Jacob’s 12 sons. Judaism is the first recorded religion to espouse monotheism, belief that there is only one God. Judaism offered a sharp contrast to polytheism, or the belief in more than one god. Christianity and Islam find some of their roots in Judaism.

**Religions** **with 1 to 10 Million Adherents** Six religions have an estimated 1 to 10 million adherents: Bahá’í, Tenrikyo, Jainism, Shinto, Cao Dai, and Zoroastrianism.

**Bahá’í** Bahá’í is a universalizing religion, distributed between India, other Asian countries, Africa, and the Western Hemisphere. Bahá’í was established in Shíráz, Iran, in 1844. It developed from the Bábi faith, under the leadership of Siyyid ‘Ali Muhammad, known as the Báb. Shiite Muslims reacted violently to the birth of the Bahá’í faith, executing the Báb and 20,000 of his followers in the mid-nineteenth century. Husayn ‘Ali Nuri, one of the Báb’s disciples, became known as Bahá’u’lláh and recognized by followers of Bahá’í as the prophet and messenger of God. Bahá’u’lláh believed that he was sent by God to overcome the disunity of religions and establish a universal faith through abolition of racial, class, and religious prejudices.

**Tenrikyo** was formerly viewed as a branch of Shinto, Tenrikyo was organized as a separate religion in 1854 by a woman named Nakayama Miki (1798-1887). Adherents of Tenrikyo believe that God expressed the divine will through Nakayama’s role as the Shrine of God. Adherents.com estimates that there are   
2 million adherents of Tenrikyo worldwide, with 95 percent clustered in Japan.

**Jainism** Jainism emerged in South Asia approximately 2,500 years ago. With the rise of Buddhism and Hinduism in the region, Jainism faced a decline in importance, especially since Jains believe that nonviolence and self-control are the means to achieve liberation. 4 million Jains, comprising 95 percent of the total Jain population, reside in India. Jains are also distributed in the United States, with 25 of the 50 states accommodating Jain centers.

**Shinto** The cultural history of Japan is firmly grounded in the country’s ethnic religion, Shinto. The Japanese government report that the country is home to roughly 100 million Shintos, or nearly four-fifths of Japan’s population. Despite this figure, only 4 million Japanese identify themselves as Shinto in response to opinion polls. Some Japanese people view Shinto as a cultural feature rather than a religion.

**Cao Dai** Cao Dai originated in Vietnam in the 1920s. The name is attributed to the adherent's belief in God as the Supreme Being, Creator, and Ultimate Reality of the Universe. Cao Dai existed in opposition to the French colonial administration and Communists that came to rule the country throughout the twentieth century. With the recognition of Cao Dai by the Vietnamese government in 1997, the number of adherents grew to an estimated 4 million, with the vast majority living in Vietnam.

**Zoroastrianism** Zoroastrianism was founded around 3,500 years ago by the Prophet Zoroaster. Zoroastrianism was more formally organized around 1,500 years ago in the Persian Empire and was the state religion for several ancient empires in Central Asia. The number of adherents decreased in response to the rise of Islam in the region. There are between 2 and 3 million Zoroastrians worldwide, with concentrations in India, Iran, and the United States. It is hard to estimate their numbers as Zoroastrians are said to be reserved in identifying themselves.

**Places of Worship** Sacred structures are physical “anchors” of religion. Some structures are designed for a group to gather, while others are designed for individual meditation.

**Christian Churches** The word *church* can be traced back to the Greek term meaning “lord,” “master,” and “power.” Church refers to both to a gathering of believers and the structure at which the gathering occurs. All three branches emphasize the congregation of people in a church to worship.

**Muslim Mosques** The word *mosque* is rooted in the Arabic for “place of worship.” Mosques are generally found in larger cities, with simpler structures present in rural villages – both serve as a place for people to gather together for worship. A mosque is designed around a central courtyard – traditionally open-air, although it may be enclosed in harsher climates. The pulpit is placed at the end of the courtyard facing Makkah. Minarets are a distinctive feature of mosques, a tower where people are summoned to worship by a man known as a muezzin.

**Sikh Gurdwaras** Sikh places of worship are known as gurdwaras. The Harmandir Sahib, or Golden Temple, in Amritsar, India, is the most important gurdwara in the world. The holiest book in Sikhism, the Guru Granth Sahib, is kept at the Golden Temple.

**Jewish Synagogues** The word *synagogue* derives from the Greek word for “assembly.” The building is often referred to by the Yiddish word shul. The origin of the synagogue is unclear – it is theorized to have emerged in the sixth century b.c., when Jews were exiled in Babylonia.

**Bahá’í Houses of Worship** Bahá’i Houses of Worship have been built in every continent in the world to give the impression to the public that Bahá’í is a universalizing religion with adherents the world over. All Bahá’í Houses of Worship are required to be built in the shape of a nonagon (a nine-sided building).

**Buddhist Pagodas** Following Buddha’s death, his clothes and parts of his body were collected by followers as relics. These relics are kept in Buddhist religious structures known as pagoda. Pagodas typically include tall, many sided towers arranged in a series of tiers, balconies, and slanting roofs. Pagodas are not intended for congregational worship; rather, individual prayer and meditation takes place at an adjacent temple, at a remote monastery, or in a home.

**Hindu Temples** Homes are generally the location of important Hindu religious functions. A Hindu temple is a structure designed to bring individuals closer to their gods, and serves as a place for individual reflection and meditation. The size of temples is determined by local preferences and availability of resources, rather than mandated religious standards.

**Burial** Christians, Muslims, and Jews all practice burial in dedicated cemeteries. Cemeteries are used as parks in Muslim countries, where the idea of using a cemetery as public open space faces less opposition than in Christian societies. In some countries, burying of the dead can remove arable land from being used. In China, for instance, roughly 10 percent of the land from productive agriculture is removed by burial sites.

**Other Methods of Disposing of Bodies** Hindus favor cremation to burial. Hindus consider cremation an act of purification because it frees the body from the soul for departure to the afterworld. Other groups, such as Tibetan Buddhists, leave the body exposed for scavengers or dispose of the human remains at sea.

The **Caste System** of the Hindu religion has been challenged by outside forces since the British colonization of India in the nineteenth century. The **caste** system indicated the class or distinct hereditary order into which a Hindu was born, according to religious law. When the Aryans invaded India circa 1500 b.c., they divided themselves into four castes that stratified social and economic position. These four castes are:

1. Brahmans, the priests and top administrators.
2. Kshatriyas, or warriors.
3. Vaisyas, or merchants.
4. Shudras, or agricultural workers and artisans.

A fifth class of people, Dalits (untouchables), were theorized to have descended from the indigenous people who were invaded by the Aryans. Until recently, social relations between the castes were limited, and the rights of non-Brahmins, especially Dalits, were restricted. In recent years, the caste system has grown relatively relaxed.

**Chapter 7: Ethnicities**

The meaning of *ethnicity* is often confused with the definition of *race* and *nationality*. **Ethnicity** is identity with a group of people who share cultural traditions of a particular homeland or hearth. Ethnicity is often confused with **race**, which is identity with a group who are perceived to share a physiological trait, such as skin color. The traits that characterize race are those that can be transmitted genetically from parents to children. **Nationality** is identity with a group of people who share legal attachment to a particular country.

**Ethnicities in the United States** The three ethnicities with the largest number of people are Hispanic American, African American, and Asian American. Hispanic Americans comprise 17 percent of the American population, while African Americans and Asian Americans make up 12 percent and 5 percent, respectively. American Indians, Native Hawaiians, and Alaskan Natives encompass 2 percent of the U.S. population.

**Distribution of U.S. Ethnicities** (see the maps in the Chapter 7 Lecture Slideshow)

**Ethnic Enclaves** A location with a high concentration of an ethnic group that is distinct from those in the surrounding area is known as an ethnic enclave. Most ethnic enclaves are neighborhoods in large cities. Ethnic enclaves generally form through migration.

**Segregation by Race** The intense discouragement of spatial interaction through legal means, known as segregation, colors a stretch of troubled history in the United States and South Africa. While these segregation laws are no longer on the books in the United States and South Africa, their legacy endures as a feature of the geography of ethnicity in both countries.

**South Africa: Apartheid** While the United States was repealing laws that segregated people by race, South Africa was enacting them. **Apartheid** is a legal system that separates different races into different geographic areas. In South Africa, a newborn baby was classified as being one of four races—black, white, colored (mixed white and black), and Asian. Each four races had different legal status. The apartheid laws determined where different races could live, attend school, work, shop, and own land. Blacks could not vote or run for political office. The apartheid laws were repealed in 1991. In 1994, Nelson Mandela was elected the country’s first black president.

**Ethnic Cleansing** occurs when a more powerful group removes all the members of an ethnic group from an area to create more territory for the powerful group. Rather than a clash between armies of male soldiers, ethnic cleansing involves the removal of every member of the less powerful ethnicity—women as well as men, children as well as adults, the frail elderly as well as the strong young. Ethnic cleansing may take the form of large-scale forced migration or genocide, where members of the ethnic group are targeted for extermination.

**Ethnic Cleansing in Bosnia & Herzegovina** Ethnic cleansing generally follows four steps:

1. Move a large amount of military equipment and personnel into a village that has no strategic value.
2. Round up all the people in the village. Segregate men from women, children, and the elderly. Place men in detention camps or kill them.
3. Force the rest of the people to leave the village. March them in a convoy to a place outside the territory being ethnically cleansed.
4. Destroy the vacated village, such as by setting it on fire.

**Ethnic Cleansing in Kosovo** With the breakup of Yugoslavia, Serbia took direct control of Kosovo. The Serbs practiced ethnic cleansing in the province of Kosovo, where the large Albanian population was forced to migrate to Albania. At its peak in 1999, Serb ethnic cleansing had forced 750,000 of Kosovo’s two million ethnic Albanian residents from their homes.

**Balkanized** is the term used to describe a small geographic area that could not successfully be organized into one or more stable states because it was inhabited by many ethnicities with complex, long-standing antagonisms toward each other. **Balkanization** is a process by which a state breaks down through conflicts among ethnicities.

**Ethnic Cleansing and Genocide in Sudan** In Sudan, several civil wars have ravaged the country since 1983, resulting in genocide and ethnic cleansing. Sudan’s conflicts with South Sudan and Darfur have affected the most victims. 70 percent of Sudan is Arab and 97 percent Muslim. The balance belonging to a large number of other ethnicities descended from groups living in Sudan prior to the arrival of Arabs in the twelfth century. The non-Arab ethnicities are clustered in the west, south, and east of Sudan.

**Darfur** In response to discrimination and neglect by the Arab-led government in Khartoum, Darfur’s black African ethnicities launched a rebellion in 2003. Janjaweed, marauding Arab nomads, decimated Darfur’s black population. Roughly 450,000 people in Darfur have been victims of genocide and another 2.5 million victims of ethnic cleansing.

**South Sudan** South Sudan was established in 2011 following a war (lasting from 1983 until 2005) between Sudan’s northern and southern ethnicities. This war resulted in the death of an estimated 1.9 million Sudanese and the ethnic cleansing of approximately 700,000. South Sudan’s largest ethnicities are the Christian Dinka and the folk religionist Nuer. Despite gaining independence, the ethnicities of South Sudan have been unable to cooperate to create a stable government.

**Ethnic Cleansing and Genocide in Central Africa** Rwanda’s major groups of Hutus and Tutsis have practiced genocide against one another. The two ethnicities speak the same language, hold similar beliefs, and practice similar social customs. Intermarriage has even lessoned the physical differences between the two groups. The Hutus were farmers and the Tutsis were herders, and relations between settled farmers and herders are often uneasy. Hutus constituted a majority of the population of Rwanda historically, but Tutsis controlled the kingdom of Rwanda for several hundred years and turned the Hutus into their serfs.

Belgium gained control of Rwanda after World War I. Belgium administrators permitted a few Tutsis to attend university and hold responsible government positions, while excluding the Hutus altogether. Hutus gained power when Rwanda became a country in 1962. The Hutus undertook ethnic cleansing and many Tutsis fled to Uganda. The Tutsis invaded in 1990. In 1993, an agreement to share power was signed. There have been several incidents of genocide between each group since then.

The conflict between Hutus and Tutsis spilled into neighboring countries, especially the Democratic Republic of Congo. Tutsis were instrumental in the successful overthrow of Congo’s president in 1997. The new president relied heavily on Tutsis and permitted them to kill some Hutus who had been responsible for atrocities against the Tutsis in the early 1990s. Later, Congo’s president, Laurent Kabila, split with the Tutsis and was assassinated in 2001. The president’s son took power and negotiated an accord with the Tutsis, although violence has persisted among the country’s many ethnicities.