

Ch 6: The Art of Living

Introduction: Culture

Pause and look around. Listen. Breathe in deeply.

What do you see? What did you hear? What did you smell and taste? What thoughts or ideas went through your mind? What emotions did you feel?

Now, say the words: China. Afghanistan. Paris. Dancing. Breakfast. Music. Fun. Wrong.

Close your eyes and recall those words: What images or ideas come to mind?

The information your mind gathered and recalled correlates directly with your perception of culture. The study of culture seeks to systematically explain HOW people live and interact with each other and with their environment: individually, communally, nationally and globally.

PERSONAL CONNECTION

When you read the word “culture,” what ideas or images come to mind? How would you describe your culture? How would you describe “American Culture”? Are they the same thing, or two different answers?

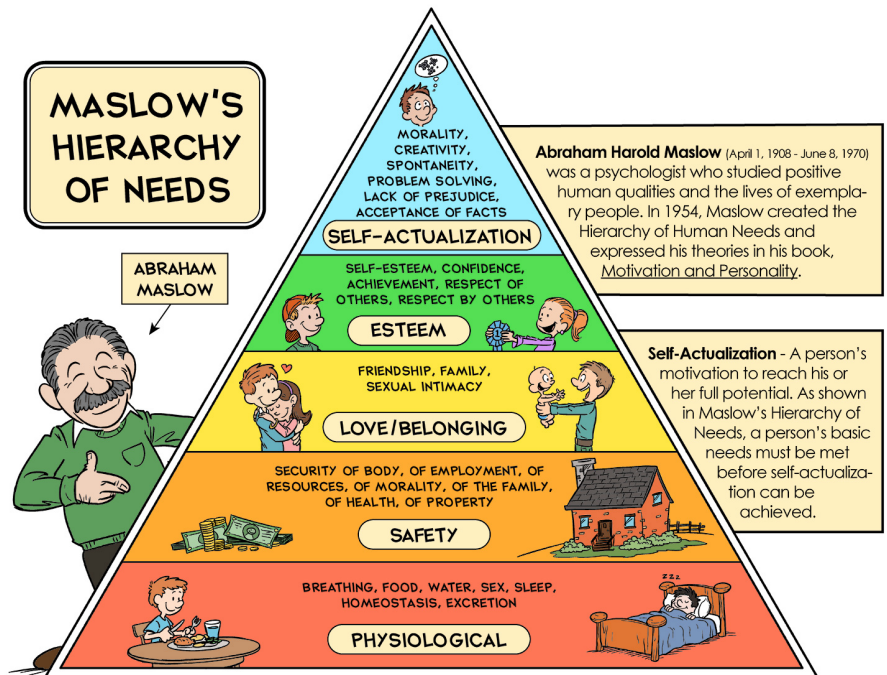
APPLICATION #1

What actions or activities do you think are common to ALL humans no societies, no matter where they live on earth?

A. The Anatomy of Culture

Basics

All humans have similar basic needs. In 1943, Abraham Maslow published his famous Hierarchy of Needs. At the core of every human experience are the resources needed for basic survival and safety: breathing, food, water, sleep, health, sex, shelter, and physical security. When those needs are not met, they become the sole-consuming force in that person's life. But once those basic survival needs are met, humans are able to focus on the “next level” of needs, in particular friendships, family, and intimacy. Maslow proposes that it is only when the first three levels are adequately fulfilled that humans can focus their attention on self-esteem, respect, achievement, creativity, problem solving, questions of morality, etc. Thus, every human in the world has a basic set of needs, no matter where they live nor their level of development; however, a society's level of development determines *how many levels of needs they can meet*.



Defining Culture:

College Board defines culture as a collection of shared practices, technologies, attitudes, and behaviors transmitted by a society. When simplified, culture is the study of HOW people live in their specific locations.

“How” humans fulfill these needs is the foundation of culture. These cultural elements are broken down into two categories:

- **Material Culture.** Material culture is the relationship between people and their things and is composed of elements that are physical, tangible objects; including the process of creating, using, and trading such objects. Material culture includes, but is not limited to: tools, technology, weapons, clothing, transportation, currency, instruments, art work, farming techniques, methods of industry (product creation), schools, religious buildings, stores, neighborhoods, and cities. For example, all humans need some form of shelter, and shelters are physical, tangible objects. The process of planning, building, and utilizing the architecture is all a part of Material Culture.
- **Non-Material Culture.** Non-Material Culture is composed of non-tangible cultural aspects, critical aspects of human experience, but without the physical, measurable qualities. Non-Material culture includes, but is not limited to: values, laws, music, fashion, literature, attitudes, dance, morals, norms/taboo, religions/beliefs, ceremonies, marriage, ethics, and organizations/institutions/governments. For example, language is a critical component of human survival since humans need methods of sharing information using sounds and symbols. However, when people talk to one another, no one can see, taste, touch, or smell the communication flowing between the individuals. The Non-Material Culture creates a society's *ethos* - the collection of beliefs and aspirations of a community.

Material and Non-Material Cultures are constantly intersecting and cross-connecting to create a fabric of culture. Language is an example non-material culture, but a metal sign is an example of material culture. Thus the simple stop sign represents the intersection and collaboration of both the material and non-material cultures.



APPLICATION #2

What elements of the picture above represent material and non-material culture?



Vietnam



Rwanda



China

While all people have the same basic needs, HOW different people fulfill these needs changes across time and space. The processes by which a society fulfills their wants and needs changes based upon their location on earth, climate, access to environmental resources, and level of industrialized development and interconnectedness. As a result of these differences, there are over 7,000 uniquely identified cultures in the world. Take sleep as an example: in rural Vietnam people sleep on the floor with mats; in Rwanda they sleep with a mosquito net to protect against insects and disease; in urban China, they have a bed frame and a thick mattress. *Same human need, different methods for HOW to meet the need.*

Every human also needs to eat. What people eat and how they eat it changes across cultures. In Bangkok, Thailand, the street vendors sell fried insects like scorpions, beetles, grasshoppers, and arachnids in bulk or on a stick. In Peru, guinea pigs are a common street food that is served grilled, fried, or in a stew. In Japan, squid is a commonly served delicacy. The universal need to eat is met with different foods, processes for cooking, as well as methods for eating.



Once a society has established the core of its *ethos*, or shared cultural identity, these traits and characteristics must be taught and transmitted in order to be sustained. When a baby is born, many aspects of its life are predetermined by its genetic code, such as height, hair style, eye color, skin tone, and gender features. However, a baby is not born with culture. Instead infants are an intellectual “clean slate” that begins to develop culture from the third trimester of pregnancy as the mother speaks. Once a baby is born, older generations bear the responsibility of diffusing ALL the cultural norms (what they consider normal and accepted) and taboos (what is not allowed or is unacceptable) to the new generation. A child must be taught ALL of the society’s policies and procedures like: which behaviors are right and wrong, how to dress, what to eat, how to prepare food, what to believe, which languages to speak...

Societies provide other institutions to diffuse specific cultural elements to its citizens outside of the family. Religious institutions instruct their constituents on the norms and taboos of religion. Governments form educational systems to impart key values and mindsets to the children of their society. For example, in the 1950s-60s during the Cold War, the US Government used the education system to engrain the idea that Capitalism is the best economic system and Communism/Socialism is evil. Those who learn the norms quickly are rewarded with praise and opportunities. Those who do not are punished, isolated, and eventually removed from the larger society - possibly even put to death. If the new member of the society is a migrant, they are presented with a unique challenge. The migrant was raised in one cultural system and must now adapt to the new norms and taboos. The migrant must adapt quickly if they want to establish a place in their new community.

Traits, Habits & Practices

Cultural traits are the fundamental building block of culture. A cultural trait is a single component that, much like a lego, can be linked together with other traits. A trait can be material or non-material; from a single word or phrase, to architectural choices, food preferences, and land use. There are billions of examples since every object, action, or choice is made up of cultural traits: pencils, papers, shoes, cell phones, cars, trains, hospital buildings, laptops, hamburgers, pizzas, ...

Habits and practices consist of a specific collection of traits combined in a certain order and then being purposefully repeated. Habits are performed by a small group of people like one individual, one family unit, or a close group of friends. When the habit spreads - or diffuses - to a larger group of people it becomes a practice or a norm. A *cultural region* is a formal region that shares at least one cultural trait/practice in common. Consider the process of getting up to go to public school. For American students, the process stereotypically follows this path:

1. Phone alarm or alarm clock goes off; snooze is pressed 2-3 times.
2. Get up and out of your own personal bed.
3. Use the bathroom toilet located in the home (typically a single family home or apartment unit).
4. Brush teeth with a plastic toothbrush and gel from a tube of toothpaste.
5. Shower - consisting of a tub, shower head, curtain, soap, shampoo/conditioner, wash cloth, towel.
6. Get dressed in clothes that match the style or persona the person wishes to display that day, with a glance or two in the mirror to check appearances for no fashion disasters. Clothes are purchased from a local store that acquired them from overseas.
7. Breakfast - Optional.
8. Grab book bag with materials needed for school, along with lunch or money for lunch.
9. Take motorized transportation to government assigned school.



Each step is an individualized cultural trait, assembled together into the cultural complex of “Going to School.” The bed, the alarm, snooze, toothbrush, toilet, shower, clothing.... are all individual traits. When combined together, they form the habit/practice of going to school. Each person was trained to do this by the generations preceding them and by the authority figures guiding their life.

In other cultural regions the traits and practices change. When a child in rural Kenya thinks about going to school, their complex looks a little different from the suburban American:

1. Get up with the sun.
2. Get up off the floor mats, shared with 5-7 other siblings and family animals.
3. Go outside to the community latrine.
4. Brush teeth using finger or branch and granulated paste.
5. Get dressed in school uniform.
6. Breakfast - optional.
7. Run 5-7 miles to school, hoping not to meet any lions or hyenas along the way.

The need to be educated is universal across cultures, but the traits and practices of HOW societies educate their children vary across cultural regions.

Norms & Cultural Regions

When a group of people share a similar set of traits and practices, cultural norms or customs are developed. These are the standards of what is considered acceptable behavior within a group or society, and it guides and governs the behaviors and actions of the group.

For example, when Americans are in transit, they always travel on the right side of the pathway. When Americans are walking, they move to the right side of the sidewalk or hallway. When driving, they travel on the right side of the street. These norms allow people to be able to anticipate how the other members of the group will act, thus giving a framework to guide and govern their own actions. If I am in America and I am walking, the norm is for people to walk on the right, so I should move myself to the right side of the sidewalk.

Other American norms include: using Sunday as the first day of the week on Calendars while other cultures use Monday instead; using an individual motorized vehicle to get to work; children beginning school at 5 years old; using a fork, knife and spoon to eat food. Americans also give children a unique first and middle name but share the father's last name. Many Americans own at least one pair of blue jeans and a cotton t-shirts as a part of their fashion.

When a person moves to a different cultural region, the norms change. In the UK - and some former British colonies (e.g., South Africa, India, and Australia) the transit norm is for people to travel on the left side of the pathway or motorway; including all walking and driving. Europe and Asia primarily use trains and buses to move around with few people owning personal cars. The French call the first day of the week Lundi, Germany says Montag, while Arabic labels the day الإثنين. In Finland, children do not enter into the education system until 7 years old, with only 9 years of required schooling. In Yemen, many urban women wear only black, including a burqa (body and head covering) and a niqab (face-veil). As this short list of examples demonstrates, the traits that are the norm in one region may not be the norm when moving into a separate cultural region.



Rural Kenya
School Day

USA Norms

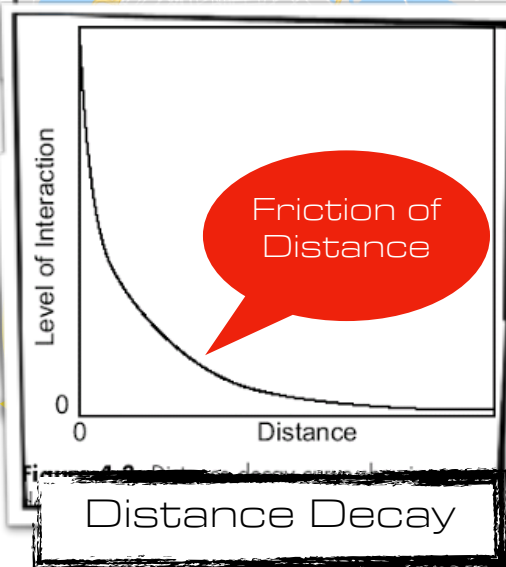
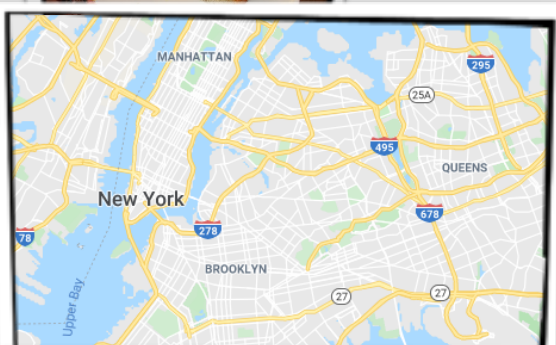




Cultural practices are subject to *friction of distance and distance decay*. Every practice, habit or trait has a *hearth* - or point of origin where it began. People who live in close proximity to the trait or practice have a high exposure with a strong chance of adopting the practice as their own. However, the further away a person moves from the point of origin, the more effort and energy and time a person must put into purposefully spreading that practice.

To illustrate, when Joey lived in Lower Manhattan, he would stop by Katz Deli for a classic Corned Beef & Pastrami Sandwich. All of Joey's friends ate at Katz Deli as they came home from work. One day, Joey had to go visit a client 15 miles away in Queens. Joey was surprised that only 20 people had heard of Katz Deli and only 1 had ever had the infamous Corned Beef & Pastrami Sandwich! The 30-50 minute commute from Queens to Midtown Manhattan was too much time and effort to try

Joey's favorite dish. To rephrase, the increased distance caused a sharp increase in the *friction of distance*. The result of increased friction of distance is *distance decay*. Distance decay describes the relationship between distance and the level of interaction. The closer people are, the greater the interaction. The further away, distance decay. The people living close to Katz ate there frequently, making it a key part of Manhattan food culture. The further away people lived from Lower Manhattan, the greater the friction of distance, causing a DECREASE - or decay - in the number of people who knew about Katz Deli or had ever tried the sandwich. Within 30 minutes, the friction had increased so drastically that only a couple people had experienced the Katz sandwich. When Joey got promoted, he had to move to Chicago, Illinois. Nothing was the same! Joey had to buy his own Pastrami and Corned Beef to bring for lunch, because none of the restaurants made his sandwich. Joey's coworkers thought Joey was weird for putting those two meats together... with mustard?? On Rye? The distance Joey had moved from the hearth had caused such distance decay that no one had even thought to put Pastrami with Corned Beef, let alone heard of Joey's favorite Deli.



Within a cultural region are subcultures that exist within a population. Within the cultural region of the USA the vast majority speak English. However, different subcultures utilize different words. This map displays the usage of the words Americans use to address multiple people. The green region is "Y'all" while the red use the phrase "You Guys." One America, but a variety of linguistic sub-cultures.

These sub-cultural variations can be grouped by gender, age, occupation or division of labor, and ethnic group. In societies, the cultural norms that apply to one gender are not necessarily considered appropriate for another. In Afghanistan, women must wear a hijab to cover their head while men can walk around without the covering.

Age cohorts have differing expectations of what is acceptable. If an American teenager is driving around with loud music, staying out all night at dance clubs, and flirting with the individuals they are attracted to... this collection of traits and practices is considered to be the cultural norm. However, if a 60 year old individual was participating in the same activities, they would not receive the same approval. The Amish represent a branch of Christianity that rejects

all modern advancements. Even though the Amish exist in the heart of the Rust Belt, they remain culturally distinct from the prevailing cultures in Ohio and Pennsylvania. The Amish reject the use of electricity, motorized vehicles, and shaving; thus creating their own unique subculture. The Amish live in America, and are surrounded by American culture, but live by cultural norms and systems that are unique and distinct.

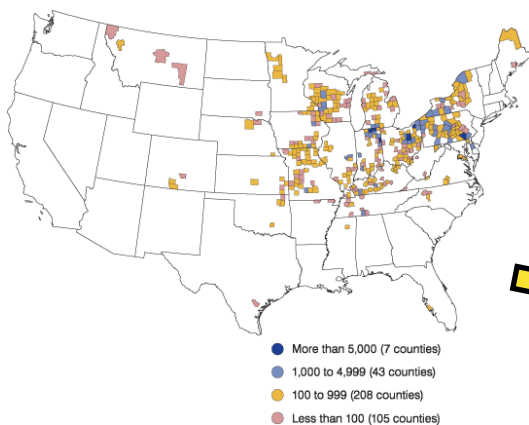
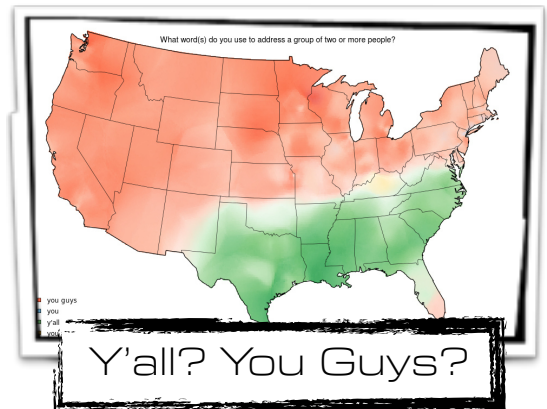
The ethnic-enclaves caused by migration also create unique cultural subgroups. In San Fransisco, chain migration has created a large Chinese ethnic enclave that has reshaped the material and non-material culture of that region of the city. The Chinese subculture is prominent in the signs, architecture, language usage, food availability, clothing choices, etc.



San Fransisco



San Fransisco's Chinatown



Amish Subculture





Taboos

When norms or customs have been established, anything that goes counter to the norm is considered *taboo*, or prohibited. Taboo behaviors are considered a potential threat to the way of life and survival of the group. Taboos can be established by the government with legal codes, by religious leaders with rules/regulations (often tied to religious texts), or through social pressure. When a society is faced with taboo behavior, they are faced with three choices: (a) make the new behavior an accepted part of the culture (b) correct the person's actions back into alignment with the group, or (c) eject/confine/eliminate the person from the group. A taboo can be something simple as an inappropriate word or wearing a style of clothing that is not considered acceptable. A taboo could also be something simple like wearing clothing that is "out of fashion," or something more serious like driving on the wrong side of the road, that could cause an accident and disrupt a large segment of society. When a person commits a taboo behavior, it is typically met with intense social peer pressure to conform again with the group. At a national scale, certain customs and complexes are put into the legal code, with strict punishments for anyone who violates the social contract of agreed upon norms. For example: In the USA, pork was once the most commonly consumed meat across the country, with pork products serving as a prominent cultural trait of American dietary practices and norms (ham, bacon, sausage, hot dogs, pepperoni...). In Saudi Arabia, Islam is the official state religion and the cultural trait of eating pork is strictly forbidden - with the person facing social and religious punishment.



Understanding the norms and customs of a region is a key challenge for migrants and visitors from other cultural regions. What is a norm in one region may be taboo in another. In America, the cultural norm is that people smile, especially when performing a service or job for a customer. However, in Asia, a business person who smiles is considered a crook who is trying to scam their customer. Thus, an American businessman who travels to Asia will be smiling and friendly, but viewed by the Asians as being a crook. While the Asian businesswoman who comes to America will strive to be serious, she may be perceived by Americans as being rude. In America, the hand gesture of "thumbs up" represents "Great/good," but in Brazil and Australia it means "Up Yours" and is considered very rude.

Attitudes towards Others

As a society develops a culture, it also develops the approach by which they will view other cultures. A *nation* is a group of people who share a similar cultural heritage and history and are tied to a specific area of land. A nation can culturally develop in a way that is *xenophobic*, being afraid or disdainful of foreigners. Xenophobic mindsets lead a society to become ethnocentric and concluding that a nation's cultural system is the best and the *only* way people should live. Ethnocentric mindsets are critically intolerant of cultural differences, labeling all differences as taboo with very hard social and legal consequences.

The opposite of ethnocentrism is *cultural relativism*. Cultural relativism takes the perspective of being tolerant and inquisitive of different traits and practices. It recognizes that there are 7,000+ other cultures and it tries to understand their different traits and practices. This does not mean that a relativistic society changes their own culture, but instead it learns to appreciate the many different ways other people choose how to live. Cultural relativism is commonly found in multicultural societies where many ethnic groups frequently interact.

A society's view towards other cultures can create either *centripetal* or *centrifugal* forces within the society. *Centripetal* forces unite people, bringing them together and creating a sense of unity. *Centrifugal* forces are divisive, creating division and pulling a social group apart. When a country is composed of one dominant culture - with their own distinct ethnicity, language and religion - this serves as a centripetal force. It attempts to create unity across all people. When a society has different languages, religions and ethnicities, it can create centrifugal forces. Tensions can quickly develop between the various groups, causing conflict and violence.

Multicultural societies have to work hard to overcome the inherent centrifugal forces created by the interaction of various cultures. The society must find cultural/social forces that supersede the differences, ones which all people can unite over. One centripetal force can be the promotion of economic success of all people: if we work together - we all prosper. Another can be the creation of a patriotism - like national anthems and flags - or regional pride through sports teams. Two people may have religious and cultural differences, but they can come together to support their city's basketball team as they face their neighboring rival. Similarly, events like the Olympics can help "us" defeat "them" when "we" compete against "them."



APPLICATION #3

Which of the physical landscapes below would best support human life?



B. Culture & Landscape

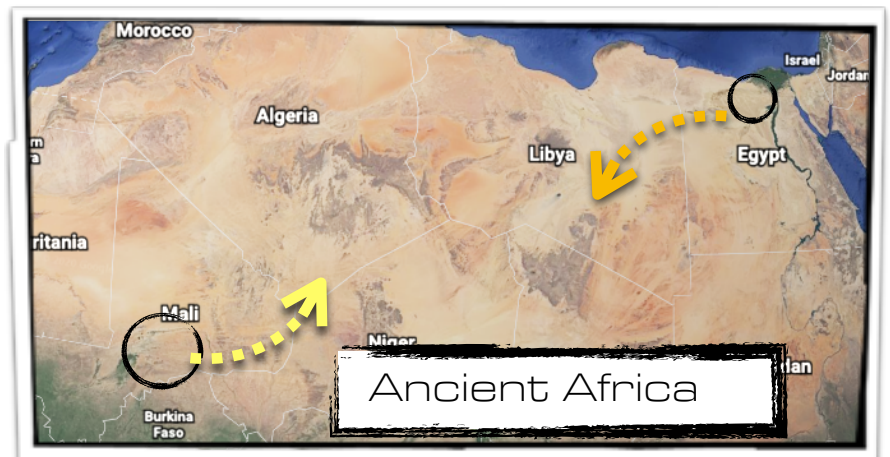
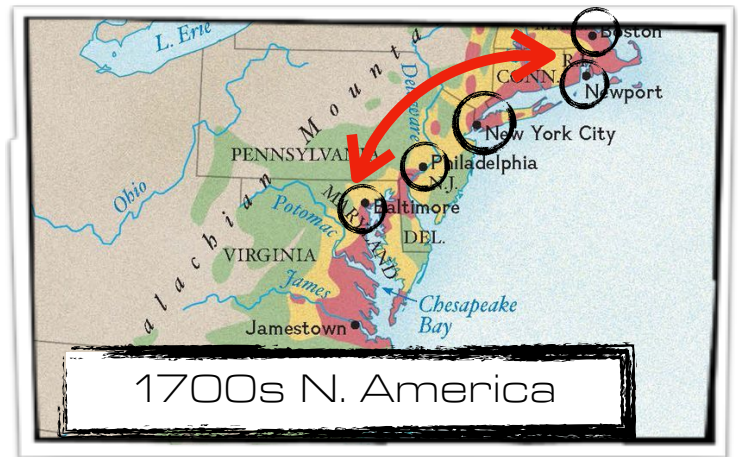
Physical Landscape: The Bones of Culture

If civilization is thought of as a person, the physical landscape would be the bones. *The physical landscape is composed of all the natural features in a space.* However, not all physical landscapes are sustainable for human life. Humans must exist in the Goldilocks Zone: Not too hot, not too cold, not too high, not too low, not too wet, not too dry.... For a civilization to develop in an area, the landscape must have the right site features to support human life. Site features include climate, access to fresh water, fertile land, domesticable plants and animals, and adequate resources to meet human needs (shelter, tools, transportation, etc).

As civilizations develop, the physical landscape becomes the foundation of the people's culture, environmentally determining every aspect of their lives. Resources shape the architecture that can be built - mud becoming brick houses, ice becomes igloos. Climate, animals, and vegetation determine the amount and type of acceptable clothing. Available resources determine the type of tools, toys, and transportation that can be developed. The native plants, animals, and fish become the foundation of the food culture. The environmental sounds shape the language and music. The mountains and rivers become sacred parts of religion, and each aspect of the climate may become a "god" they hope to persuade.

The second location factor is a society's situation.

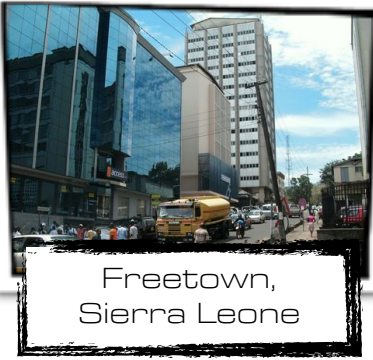
Situation is where one place is located in relation to another. The distance between societies impacts the amount of time and effort required for them to interact. The closer the societies are situated, the greater the interaction and influence between them. The larger the distance or the larger the physical barriers between societies increases the *friction of distance*, resulting in greater distance decay between societies. For example: in the original colonies of the USA, Boston, New York, Philadelphia, and Baltimore were all situated close together along common waterways. This reduced friction of distance and resulted in increased interaction, sharing of culture, language, religion, education, innovation, trade and political ideologies.



Inversely, the Egyptian city of Alexandria was an intellectual powerhouse of the ancient world and was situated along the Mediterranean Sea and the Sahara Desert. Alexandria's location along the sea allowed it to interact with the Phoenicians, Persians, Greeks, Romans, and Iberian societies. Alexandria did not interact with the people groups in Mali and Ghana at all because of the friction of distance caused by the Sahara Desert. Mali developed its own unique culture with almost zero shared traits or practices with Egypt, despite being on the same continent.

Cultural Landscape

Where physical landscapes were generated by geological forces over billions of years, cultural landscapes are developed by collections of humans over hundreds-of-thousands of years. The *cultural geography* is the collection of features in an area built by humans for human use or to serve human purposes. The built landscape lays the foundation for all human interactions; from human-to-human to human-environment interactions. The great geographer, Carl Sauer, defined the built culture as the material objects created by a culture to meet their needs of food, shelter, arts and recreation. For example, the Pampas grassland region in



Freetown,
Sierra Leone



Cattle Ranch,
Pampas in Brazil

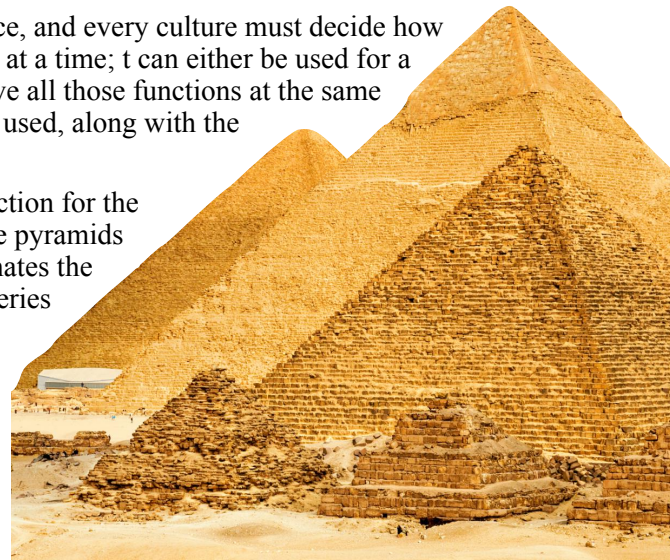


Housing in the Suburbs

Brazil and Argentina is used to farm grain crops using tractors. England used their land to build railroads and train stations that connected their cities in the 1800s to move goods and people faster. Nevada built the Hoover Dam to create a controlled source of water, as well as generating hydroelectric power. Suburban communities install sidewalks and a park to promote walkability and outdoor leisure activity within their community. Every land choice by humans writes an autobiography of the society's values at the time of construction.

The *ecumene* (permanently habitable land) is an extremely limited resource, and every culture must decide how to utilize that resource. A parcel of land can, generally, only serve one use at a time; it can either be used for a road, or a factory, or a housing community, or a nature park. It cannot serve all those functions at the same time, and thus a community must choose how that resource is going to be used, along with the labor effort needed to modify and adapt the land to that use.

Most land use decisions made today will shape a community's land interaction for the next hundred to a thousand years. In Giza, Egypt, the decision to make the pyramids to expedite the spiritual journey of the Pharaohs to the afterlife still dominates the landscape over 4,000 years ago. Thus, every land use decision reflects a series of processes: the institutions that planned it, the labor that built it, and the people who interact with it or live with its effects. As an example: if a community values electricity, it will need a power plant to generate the electricity. Government and business officials will meet together to decide what land will be used, who will put forward the wealth and resources for the project, who will put forward the skilled/unskilled labor needed to complete the work, and will try to predict the consequences of their decisions.



Suppose the political and economic leadership decide to build a nuclear power plant at the chosen location. Once the decision making process is complete, laborers will begin the process of interacting with the resources, tools, and land to begin construction. Once completed, people in the region will interact with the end result.

On the positive side, a nuclear power plant will generate power for the people's homes, businesses, and hospitals. The health, wealth, and general quality of life will probably increase. It will also generate economic opportunities to work at the plant or with complimentary businesses that agglomerated into that area.



On the downside, a nuclear power plant creates radioactive waste the community may not be prepared to handle. The people whose homes are near the power plant now have to live with the constant air and noise pollution, along with the potential threat of leaking radiation. The towering reactors are also now a permanent feature of the regions once rural cultural landscape.

The processes and forces that determine land use are generated across all scales. The use of a single parcel of land may be determined by global forces and institutions such as migration. Chain migration creates ethnic enclaves that begin to reshape and define who the decision makers are within the built landscape. Forced migration from war or natural disasters creates a need for refugee camps, which require land to be repurposed for that use.



Dadaab Refugee Camp, Kenya



To cut down for economic benefit or
preserve for Env. Protection or
promote ecotourism or...

National policies shape land use. The federal government can create policies that protect land as a National Park, limiting which activities can transpire on that land. Or governments can designate certain lands and resources be utilized for federal buildings and military bases. Pipelines and highways spanning multiple regions are built from policies generated by the federal government. In South Carolina, North Carolina, and Virginia there were political fights in the early 2000s over land use of the 24 miles of ocean off the Atlantic Coast. Businesses were lobbying for the right to drill for oil and natural gas while others were lobbying for the land to be zoned for environmental protection.

At the local level, businesses and local governments determine land use for housing, roads, bike lanes, parks, trash disposal, recreation centers, office spaces, restaurants, signs, religious institutions, burial grounds, etc... Remember, as a person observes a built landscape, they are witnessing the end result of these forces actions (or inactions).

Thus, the built landscape creates the autobiography the people who have used the land, creating a unique sense of place. *Sense of place* is a distinct and unique mark, visibly defining the character of one cultural landscape as compared to another. The character of a location, and the feelings it evokes, are created by the built environment. The style of architecture, the shape and language of the signs, the sounds of the language, the smell of the food, the land use, and forms of transportation all contribute to this concept. A person standing amongst the skyscrapers and Statue to Liberty in New York City, knows they are in New York City; the typical person does not get this location confused with the Sahel in Africa or the remote islands of New Guinea. So to, when a person is sitting in a Yurt on the Mongolian steppe, they are not at risk of confusing their location with Paris or London. This unique sense of place becomes a critical part of the identity of a society. Citizens seek to protect this identity from change and outside influences and try to emulate it and recreate if they migrate. When ethnic enclaves and ethnic neighborhoods form, they quickly become identifiable by the impacts the migrants make the local built landscape which reflect the identity of the heritage from their native culture.

APPLICATION #4

How does the built landscape reflect the culture and values of the people living there?

APPLICATION #5

Describe how the places represented in the pictures to the right would have a different, uniquely recognizable "sense" about them.



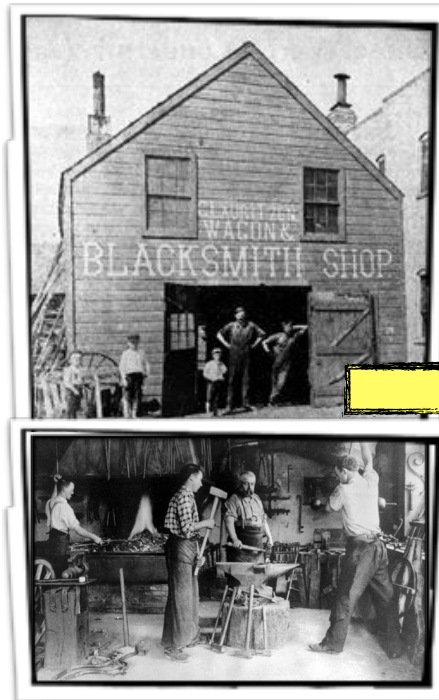
Cultural landscapes are composed of six key elements:

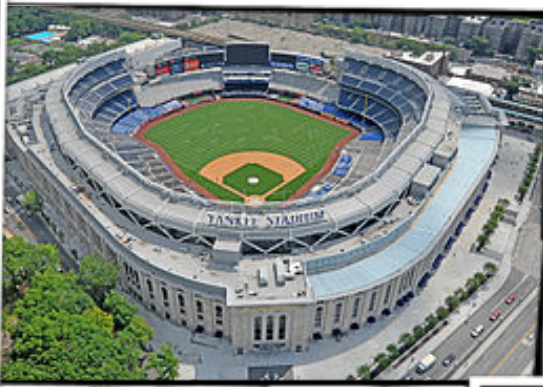
1. **Agricultural Practices.** The number one human question is “Where does my next meal come from?” Every established collection of people has utilized and interacted with the earth to provide food. They leave behind the modifications made to the land, as well as architecture they built in the process. For example: In Vietnam, Philippines, and along the Andes Mountains cultures terraced mountainsides to create rice patties. In the Amazon of Brazil, cultures slash-and-burn sections of forest to clear land for agriculture. In the USA, mega farms and feed lots mark the landscape, symbolizing how Western culture interacts with the natural environment to produce food.



2. **Industrial and Economic Practices.**

Industrial and economic landscapes encapsulate how a society produces material goods and generates wealth. As with agriculture, the level of development is reflected in the size of buildings, quality of technology, and quantity of land used. Case in point, during America's pre-industrial years, blacksmiths worked in wooden buildings made from local resources - often resembling modified barns - and were located near main-street markets. A person walking down the street would have been greeted by the smell of molten metal and ash, along with the soundscape of clanging hammers molding the metal into shape. Comparatively, in 2010 China's built industrial landscape demonstrated a massive, sprawling complex of coal-powered factories with nearly unmatched machinery and technology. Now, in the Rust Belt of America, empty factories and chemical brown-fields dominate the landscape; with silence filling the sound space once filled by the roar of machines. These factories became vacant as the American economy restructured around tertiary and quaternary job opportunities which take place in tall office buildings filled with cubicles. The landscape reflects both the past and current economic activities and values of a society.



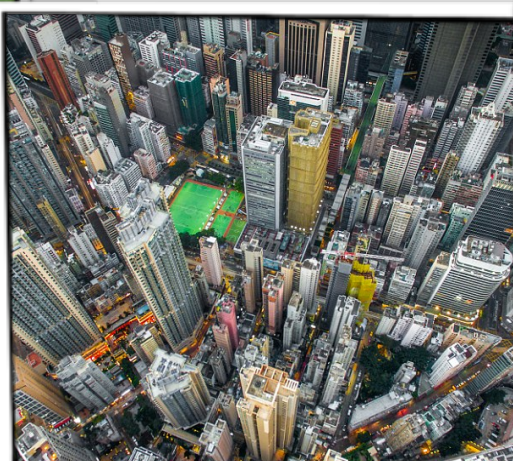


3. **Leisure.** All human communities invest in some form of leisure activities which impact the built landscape. Communities in the Western USA invest heavily into parks and nature trails for hiking and biking through federally protected lands. New Yorkers have ample opportunities to enjoy a sporting event or music concert at a stadium, theater, or convention center. Vacationers to Cancun enjoy beach front hotels along the crystal clear blue waters on the Gulf of Mexico. Every civilization, no matter the level of development, creates space to encourage music, dancing, art, games, relaxation, and festivals at different points of the year.

4. **Housing.** Per Maslow's hierarchy, humans create shelter to live in.

The size, density, materials, and complexity of the built homes all help shape the cultural

landscape in unique ways. Indigenous groups and early settlers utilized local materials and resources to adapt to the environmental challenges presented of a site. The Inuits in Northern Canada utilized the ice to make igloos. The early settlers of New Zealand dug their homes into the ground. The nations living along the Sahel in Africa used mud to create mud brick homes. Comparatively, in modern times Hong Kong and Japan's drive to industrialize and urbanize led to the sprawl of high density apartment towers. These Asian cities built vertically to maximize the usage of their limited land on their island. In the USA, the decision to promote personal automobiles led to the explosion of prefabricated low-density single family homes in the suburbs.



5. **Language on the Built Landscape.** Language plays an important role in the evolution of a cultural landscape in two key facets:

- i. **Toponyms.** Toponyms are the names given to places and landmarks. “Topo” is short for topography (physical features) while “nym” represents name. Thus, toponym literally means the name of the land. Toponyms appear at all levels of society (e.g., at the global scale in the naming of continents like Europe or Asia). At the national level, state/countries are given toponyms, like France (after the Frank tribe) or China (named after the Qin dynasty). At the local level, cities, streets, and parks are all given toponyms. The names often reflect the language, values, and beliefs of the people living there. As populations shift, the toponyms often shift as well.

A civilization can find inspiration for toponyms from a variety of places. *Descriptive toponyms* describe the landscape or some feature of the area. For example, the Rocky Mountains are mountains that look... rocky. The Great Lakes are “great.” Chicago is from a Native American language literally translating to “stinky onions.” Similarly, names can be derived from the economic function of an area. Mill River got its name from a mill being located on the river. Wall Street used to have a wall. Main street was the single, most prominent street in town... etc. Areas can be named after important individuals or groups of people. Washington, DC is named after George Washington. Bismark, North Dakota was named by German migrants after Otto Van Bismark - the founder of modern day Germany. Pittsburg was named after William Pitt. Illinois was named after a First Nations with the *loconym* “Illini” that resided in that area before USA expanded Westward. Some cities are named after other famous cities: Paris, Texas is named after Paris, France; London, Ohio is named after London, England. New York City was named after York, England. Sometimes there are mistaken names, where people didn't understand one another, but the name stuck. For example: Laster, NC was originally supposed to be Alaska, NC but because the group discussing the names had such heavy southern accents, got it was mistakenly transcribed as “Laster.” Finally, there are manufactured names meant to sell people for financial purposes. For example, Sun City, Florida is a retirement city that renamed itself to better attract aging, wealthy northerners from the Rust Belt.

Toponyms are strongly influenced by the ethnic groups present in a region. The original thirteen American Colonies were colonized by the British. Thus, the toponyms are heavily oriented to the British people and places. For example: Carolina comes from the Latin word of Charles - “Carolinus.” Raleigh, NC was named after Sir Walter Raleigh. Virginia was named for Queen Elizabeth, “The Virgin Queen.” New Hampshire was named after Hampshire, England. Thus, most all of the major toponyms were tied to British people and places, with a hint of First Nations influences. The French-colonized area of Louisiana was named after King Louis. New Orleans is named after the French city Orleans. The Spanish and Mexican settlement of California derive their name from the Spanish word for Kingdom (which traces back to the Arabic word Caliph from when the Arabs occupied Spain).

Los Angeles is spanish for the City of Angels. This is just a small, small sampling of how migration (and colonization) can impact a region’s toponyms. The government developed the GNIS - Geographic Names Information System - to track toponyms across the USA.

- ii. **Signs.** Signs are visible expressions of a society’s culture, language, and values and are typically direct expressions announcing something important to passers-by. Street signs provide instructions like STOP, yield, speed limits, one way, or do not enter. Signs tell the toponyms of the streets or the name of local businesses. Institutions have important decisions to make with signs: how much information is just enough vs too much? Should we use a symbol or words? If words are used, what language(s) should be expressed? In the USA most signs are in English. However, in the Chinese enclave in Washington, DC the local government chose to



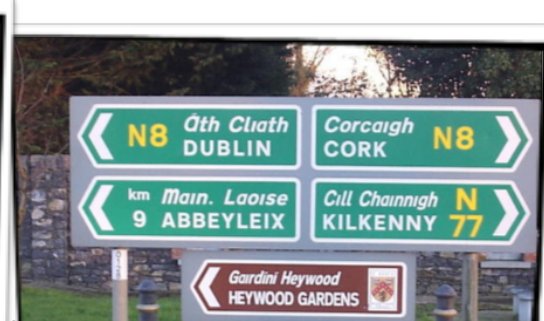
display signs in English *and* Chinese. Countries like India have three official/semi-official languages - Hindi, Urdu, and English. This is reflected in their street and road signs, many of which are composed in all three languages (...but leaves out the 19 other regional-dominant languages across India). Signs are also being used to help revive dying languages. In Ireland, the Gaelic language was nearing extinction, but the Republic of Ireland has made purposeful efforts to teach Gaelic in their schools and to put it into use on signs and official documents. This has incorporated the language back into the cultural landscape and to reconnected it with the living culture of today.



Street Signs in Little China in Washington DC



Multilingual Signs in India



Signs to Revive/Save Gaelic in Ireland

Warning!

This section will be briefly discussing religious beliefs. The purpose of this chapter is to look at religion academically, seeking to inform and explain a religion's impact to the landscape based on what the religion claims to be true about itself. This will not state one side is right or wrong, but will attempt to present each religion's perspective about themselves.

6. Religion. Religion is a powerful force in shaping the cultural/built landscape of a location. There is evidence of religious practices dating back over 8,000 years. Pre-industrially, 98-100% of the world's total population was religious or spiritual in some capacity. In the 21st century, studies estimate that percentage to be around 85%; with the rise of atheist and secularist ideologies. That translates to 6.8 billion religious followers, spread over 4,300 different recognized religions; although the vast majority are categorized into 12 major faith systems. As a result, religious beliefs and practices have been a significant agent of change in all areas of life, including government, economics, social interactions, behavioral controls, demographic policies, and land use. The focus of this particular section is the general impact to the physical built landscape, with a more in-depth analysis of the major world faith traditions being provided in Chapter 8.

Religious landscapes mark specific locations, buildings, and symbols as sacred sites or spaces. *Sacred* is defined as being designated by a religion's authority figures as holy, special, and set apart from the rest. The special designation on the land is non-transferable, which means that it cannot be given to another place/space. The sacredness of the site is timeless, being considered sacred from one generation to the next. A space can become sacred by:

- i. A special religious event where the deity appears or departs from earth. For example, the Kaaba is the most sacred site in Islam. It is located in Mecca, Saudi Arabia and is believed to be the first temple Abraham - the founder of Islam. Islam believes Abraham built the Kaaba to worship Allah. Is it considered a special space because it was the dwelling place



Bodhi: Tree of Buddha's Enlightenment



Kaaba



Church of Holy Sepulchre



Chapel of Ascension

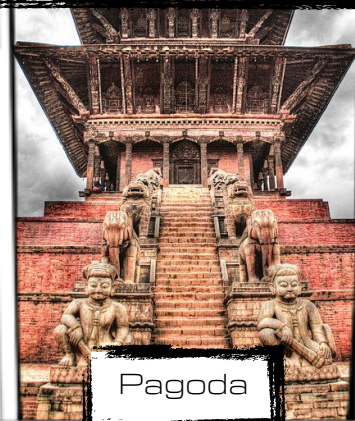


Rajagopalaswamy Temple

on earth for the Islamic deity - Hindus hold the

to it being the home of the deity Shiva - much like Athens was protected by Athena. In Israel, there are churches/chapels sanctifying where Jesus was supposedly crucified and buried (Church of the Holy Sepulchre), along with where Jesus ascended to heaven (Chapel of Ascension). In Bihar, India, the Bodhi Tree is held as sacred since it is the place where Buddha is said to have received enlightenment. All of these events are timeless, through thousands of years, and non-transferable to any other place on earth.

- ii. A special religious event where a prophet/messenger of the deity receiving a message from the deity or performs a miracle. Muhammad is said to have been flown at night to Jerusalem's Temple Mount. Upon arriving, Muhammad ascended to heaven to meet with Jesus, Moses, and Adam. The place where Muhammad ascended was on the Jew's Sacred Temple Mount - home to the remains of Solomon's Temple. Muslims have built the Dome of the Rock on that sacred location. The Chinese built the Temple of Confucius to revere and honor the great philosopher Confucius. The Rajagopalaswamy Temple in India was developed to honor the god-in-flesh Lord Krishna, re-enacting many of his fabled actions during festivals.

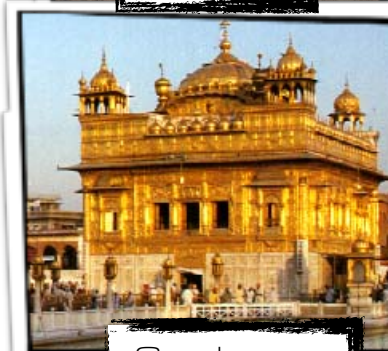


Pagoda

- iii. Religious leaders can also assign the location of special activities as being sacred. The location of religious gatherings are considered sacred by their believers. Buddhists gather in Pagodas for religious activities. Christians worship in churches or cathedrals, Jews in Synagogues, and Sikhs in Gurdwaras. For Hindus, the rivers of India are sacred, with the Ganges River being the most sacrosanct. Another activity that sanctifies land is burial. Religion has developed rituals that connect life, death, burial and life-after-death. Judaism, Islam and Christianity all require a body to be buried in the earth, accompanied by a series of rituals. Cemeteries are considered sacred spaces, meant to be held separate and revered. When one burial ground reaches its capacity, another piece of land can be sanctified for that purpose. Hinduism, Buddhism, Taoism, and Shinto sanctifies cremation - the burning of the dead bodies - as the path to initiating reincarnation or transformation into the next existence.

Sacred sites impact the surrounding built landscape and activities, and many urban spaces are developed around sacred sites. Many medieval and renaissance era European cities have a church or cathedral in the center. In older Muslim cities, a mosque is at the center of their urban centers. In both instances, no other building in the entire city is allowed to be taller than the church/mosque, and the sacred buildings determine the direction of the other built landscapes surrounding it. Mayan and Aztec temples were aligned with the sun and stars, establishing the framework for all other buildings in the complex. Synagogues, cathedrals, and mosques align with the East.

Many unique spiritual sites have people take part in pilgrimages to visit and pay homage to these locations. As a result, urban spaces develop hotels, hostels, restaurants, and services built into the surrounding landscape to



Gurdwaras



Cremations @ Ganges River



Muslim Cemetery

accommodate travelers. In 1850s Lourdes, France, Catholics pilgrimaged to a spot where it is believed Mary - mother of Jesus - supposedly visited a 14 year old girl. The girl was given a message to tell the priest to build a chapel. There were 18 “Mary sightings” in Lourdes later that year. It has become the most visited Christian site in the world with over 6 million pilgrimages for Catholics, many of whom believe that the waters in Lourdes have special healing powers. In the surrounding area, hotels, restaurants and other businesses have *agglomerated* - gathered together or clustered - to serve the pilgrims during their stay at the Church. Similar scenarios have played out at Mecca, Medina, and the Shrines to Buddha, where the built landscape has been altered by the economics serving people visiting these sacred sites.



Church of the Lady of Lourdes

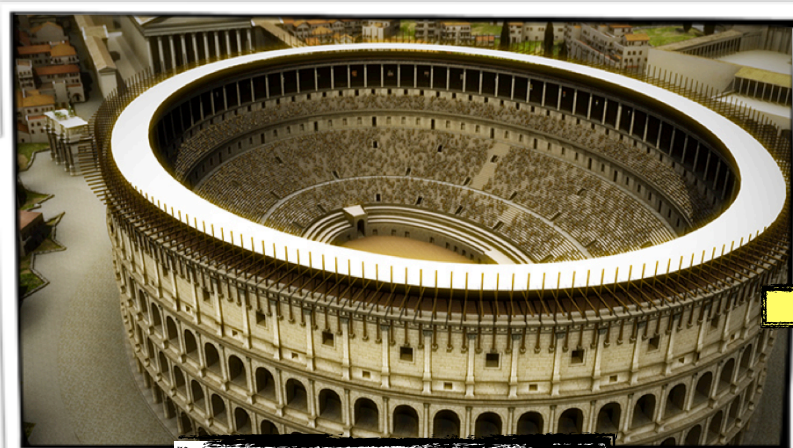
Hotels, Restaurants, Businesses

Changes over Time

The only thing constant is change. As human civilizations evolved and expanded, the built landscapes changed with them. As new groups of people brought and adapted their different cultural values and needs onto the land, it created layers of structures that tell a civilization's story. Some civilizations' cultural landscapes have been destroyed or buried by time, awaiting rediscovery by archaeologists. Hundreds of Mayan buildings are known to have been buried underground or been covered by jungle overgrowth. Archeologists are currently seeking to rediscover and unearth these sites and once great civilizations that have lain silent for over a thousand years. Other cultural landscapes have become intermixed with the culture and technology of a society; finding their purposes and meanings transformed over time. For example, the Colosseum in Rome was once the site of brutal, bloody gladiator games in 70 CE, but during the Middle Ages and Renaissance it was used as a “resource hub” where locals would extract marble and metal iron for other purposes. Now, the Colosseum is used as a tourist destination, attracting thousands of visitors from around the world to study its historical and architectural significance as a lasting monument to the building genius of the Roman Empire.

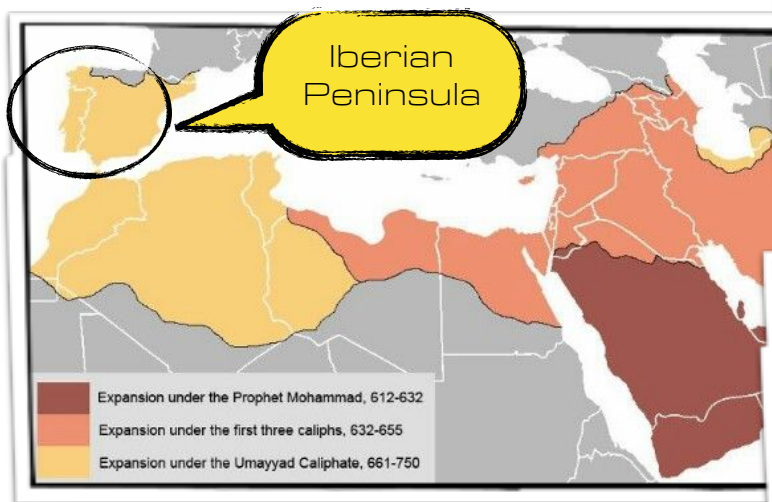


Mayan Ruins

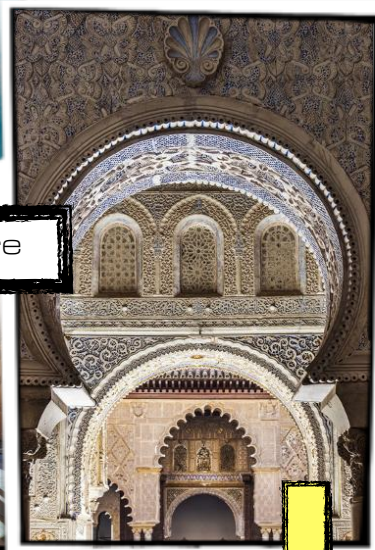


Roman Colosseum





Islamic Architecture



It is important to note some of the many processes responsible for the alteration and change of built landscapes over time:

- **Historical Conquests.** Historically, civilizations have expanded and fought over land and resources. As a result, certain locations reveal the evidence of *sequent occupancy*: that multiple societies leave their imprint on the landscape. Take for example the expansion of the Dar al'Islam (Caliphate or Kingdom of Islam) out of Saudi Arabia into the Iberian Peninsula of Europe (modern day Spain). For nearly 800 years the Islamic empire ruled the territory, using their enormous wealth and brilliance to build a robust cultural landscape. Granada was a key city of art, science, and wealth in the Middle Ages, but in the 1400-1500s, the Spanish Reconquista resulted in the Spanish takeover of the Iberian Peninsula. Now, Spanish cities are a combination of Islamic and Spanish architecture, representing their sequent occupancy.
- **Technological Advancements.** As technology advanced, the use of the landscape evolved. Agricultural practices formerly consisted of a medium-sized barn for the animals and hay, with animal-powered tools. Large families with local farm hands would work the small-to-medium plot of land. As technology evolved into tractors and mechanized equipment, the small family farms and barns were replaced by consolidated mega-farms run by a few corporate businesses with massive machinery and storage facilities. The shell of old, run down farm buildings now litters the rural American landscape as ghosts of a previous era. So to with industrial processes. As discussed above, cottage industries run by local families out of their homes or local towns have been replaced by massive factory complexes. The clang of hammers and anvils was replaced with the roar of high powered machinery. Dirt roads became railroads and highways. Telephone booths with rows of phone lines have been replaced with cellphone towers. The result of these technological advancements is an alteration in the built landscape visible in every community.



Spanish Architecture



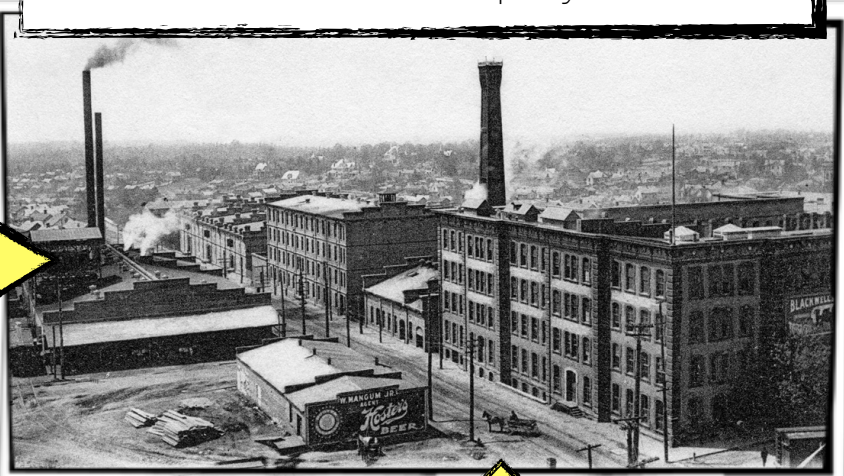
Evolution of Agricultural Land Use



Duke Tobacco Farm & Cottage Industry

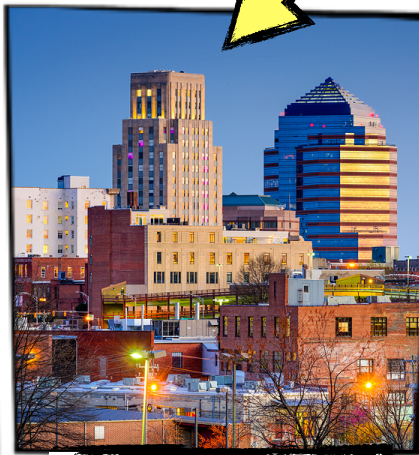


American Tobacco Company Factories

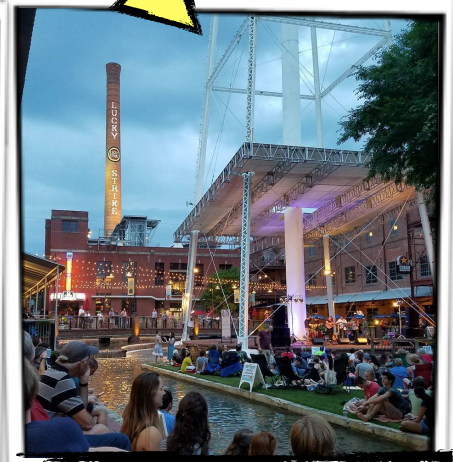


Durham Station

- Economic Restructuring.** As economies advance, the built landscape changes with it. When a society is in Rostow's Stage 1, the landscape reflects the pre-industrial intensive subsistent agriculture. As economies develop into Stage 2 and 3, the farm houses are replaced with roads, dams, power plants, pipes, wires, rails, factories, schools, hospitals, businesses... Cities arise and are home to medium-to-high density apartments. Finally, the landscape alters again as the society progresses into Stages 4 and 5. Factories close as jobs are replaced by automation and outsourcing, with office towers taking their place. Wealthier citizens move out into the suburbs fueling low density suburban sprawl. Each economic advancement reflects the values of the society, ultimately creating change in how the land is utilized.



City of Medicine & Research



Factory into Office & Entertainment Space

Case Study: Durham, North Carolina started off as a sleepy tobacco farm town with one small train stop. Around 1865, Washington Duke transformed his tobacco farm into a cottage industry to process tobacco into cigarettes. The industry exploded, giving the Duke family enormous wealth to build factories and warehouses adjacent to the train station. The American Tobacco Company processed 95% of the world's tobacco, propelling the Duke family into unfathomable prosperity. Durham had officially become the "City of Tobacco." The Duke family invested their money into education (Duke University), energy (Duke Energy), medicine (Duke Hospital), along with other industries that met the needs of the people working for and supporting American Tobacco Industry and the city of Durham. In the 1980s, when tobacco was identified as a toxic carcinogen, there was a massive decline in cigarette sales and increased political pressure and regulation from the government. After a series of lawsuits, the American Tobacco company closed its doors and emptied its warehouses. However, thanks to its investments in education and medicine, Durham had become home to Research Triangle Park - one of the leading technopoles in the world. Durham was renamed and rebranded from the City of Tobacco to the City of Medicine. The shells of factories and warehouse were transformed into office space and restaurants, and around the old factories have sprung up office towers, research facilities, and robotic production facilities.

- **International Migration.** Changes in migration and demographics also create changes in the built landscape. As transnational migrants enter a new community, they bring their cultural norms and traditions with them, and an ethnic enclave may form in the city. Migrants begin to alter the built landscape by opening restaurants that sell their culture's food and opening businesses that sell their culture's goods and clothing. Businesses display signs with a mixture of the local language along and the migrants native language. They open religious institutions, with the religious symbols and designs that reflect their heritage. If the migrant population becomes large enough through chain migration and an increased birth rate, their political and economic power in the city grows. As a result, each subsequent generation increases their ability to alter the cultural landscape around their own cultural identity.

As an example, Ellis Island made NYC the central hub for European migrants. As a result, many ethnic enclaves formed and reshaped the city. Little Italy formed around the Italian migrants who formed a strong enclave in lower Manhattan. As millions poured into NYC, the city's cultural landscape rapidly changed, along with the foodscape. Before 1900, the average American did not know what pizza was, nor had they tasted it. As a result of the Italian enclave, NYC developed their own style - "New York Style Pizza." Along the west coast, waves of migrants poured into the Americas in the mid-1800s, and cities like Los Angeles, San Francisco, and Vancouver developed dense Chinese enclaves, who profoundly shaped the built landscape: restaurants, signs, food stands, pagodas, festivals, architectural designs... Latin Americans in San Antonio and Los Angeles... Cubas in Miami... Indians in Kuwait and Dubai... Africans in Guangzhou, China... As more migrants move for economic opportunity, they reshaped the cultural landscape surrounding them.

Over time, migrant waves originate from different places in the world. As the waves change the built landscape is altered to reflect the shift in sequent occupancy. In the 1800s, NYC was dominated by Irish and Italian migrants, however, the descendants of the original Italians and Irish founders have now migrated else where; either to another part of the city or to another region of the USA like the Sun Belt. As a result, the population of these enclaves has diminished and are slowly being replaced by Latin American and Chinese migrants. The new waves of Chinese migrants have rapidly expanded Chinatown so that it has begun to overtake the historic Little Italy; putting Little Italy at risk of disappearing. Pizza parlors have become Dim Sum dining. The 11 day Italian Festival "Feast of Gennaro" is being replaced by the Chinese Lunar New Years and Lantern Festivals. *Remember, the only thing constant is change.*

