APHG Bell Ringers

For the week of October 5, 2020 – Intro to *Unit III Culture.

***As with any of our seven units of APHG there is a wealth of resources available which can lead the instructor to want to share much of what they find with their students. That being said, teachers should make sure to utilize the NEW course and exam description and associated curriculum to guide their teaching of the course. Especially, in relation to the culture unit which can easily lend itself to extended amounts of time teaching lots of "fun" content, activities, etc.**

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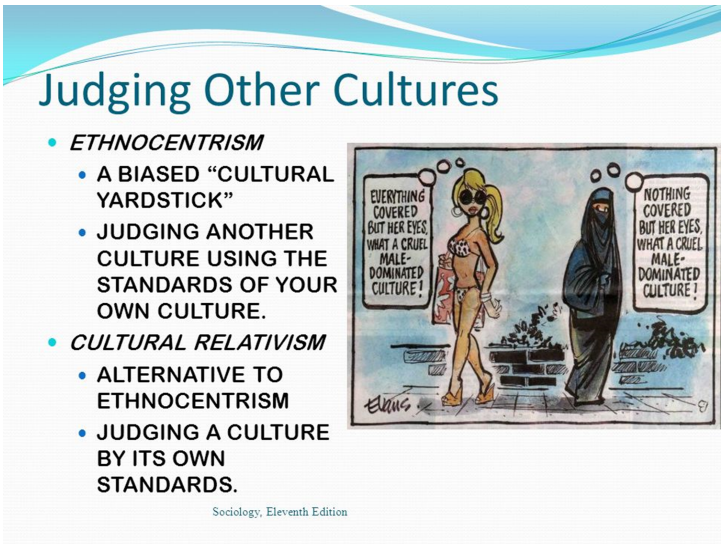
***Students should always be prompted, probed, so to speak, to answer the WHY question when responding to geographic inquiry ☺**

Unit 3 Culture.

Question #1 Topic 3.1
Have students define the terms cultural relativism and ethnocentrism.
Have students analyze the following image and how they represent each of these terms.



Question #2 Topic 3.1
A closer look at the Maasai of east Africa and how their culture is based off of their physical geography and available resources.

Traditional Maasai lifestyle centers on their cattle which constitute their primary source of food. The measure of a man's wealth is in terms of cattle and children. A herd of 50 cattle is respectable, and the more children the better. A man who has plenty of one but not the other is considered to be poor. A Maasai religious belief relates that God gave them all the cattle on earth, leading to the belief that rustling cattle from other tribes is a matter of taking back what is rightfully theirs, a practice that has become much less common in modern times.

All of the Maasai's needs for food are met by their cattle. They eat the meat, drink the milk daily, and drink the blood on occasion. Bulls, goats, and lambs are slaughtered for meat on special occasions and for ceremonies. *Though the Maasai's entire way of life has historically depended on their cattle, more recently with their cattle dwindling, the Maasai have grown dependent on food such as sorghum, rice, potatoes and cabbage.
*This is where I have students think about and discuss the concepts of sustainability, development, etc. As a traditional pastoral lifestyle has become increasingly difficult due to outside influences of the modern world.

Have students compare the following two images:

A Maasai herdsman grazing his cattle inside the Ngorongoro crater, Tanzania

Maasai man driving a motorcycle. Both photos: Wikipedia commons.

For an interesting look at Maasai cultural practices related to the importance of cattle in their everyday lives show your students the following short clip of Andrew Zimmern from a Bizarre Foods episode on Tanzania; the drinking of the blood and the eating of the fleshy tissue from cows. Be mindful that for some of our students (and maybe some adults) watching people eat fleshy tissue from an animal and drinking its blood may send them over the edge ☺
https://vimeo.com/410279306 (2:11)

Question #3: Topic 3.2

Definition of a culture landscape (courtesy of our colleague Julie Wakefield, Reno, NV.)
It was Carl O. Sauer, a human geographer, who was probably the most influential in promoting and developing the idea of cultural landscapes. Sauer was determined to stress the agency of culture as a force in shaping the visible features of the Earth's surface in delimited areas. Within his definition, the physical environment retains a central significance, as the medium with and through which human cultures act. His classic definition of a 'cultural landscape' reads as follows: "The cultural landscape is fashioned from a natural landscape by a cultural group. Culture is the agent, the natural area is the medium, and the cultural landscape is the result."

Look or go outside and describe the cultural landscape.

Have students identify aspects of the local cultural landscape (synonyms being built environment, cultural ecology) by having them explore or look at images of their community. As noted in the question, have students also observe how migrant communities have impacted their local culture landscapes. It's important to note that not all people will "read" landscapes in the same way. See the essay by Pierce Lewis, edited by D.W. Meinig about the different ways/axioms to interpret landscapes. Can your students identify with these perspectives? In lieu of going outside, you can also have students look at and analyze images. You could set up stations around your classroom with different images. There is a collection of 15,000 images to get you started at: http://www.greatmirror.com/

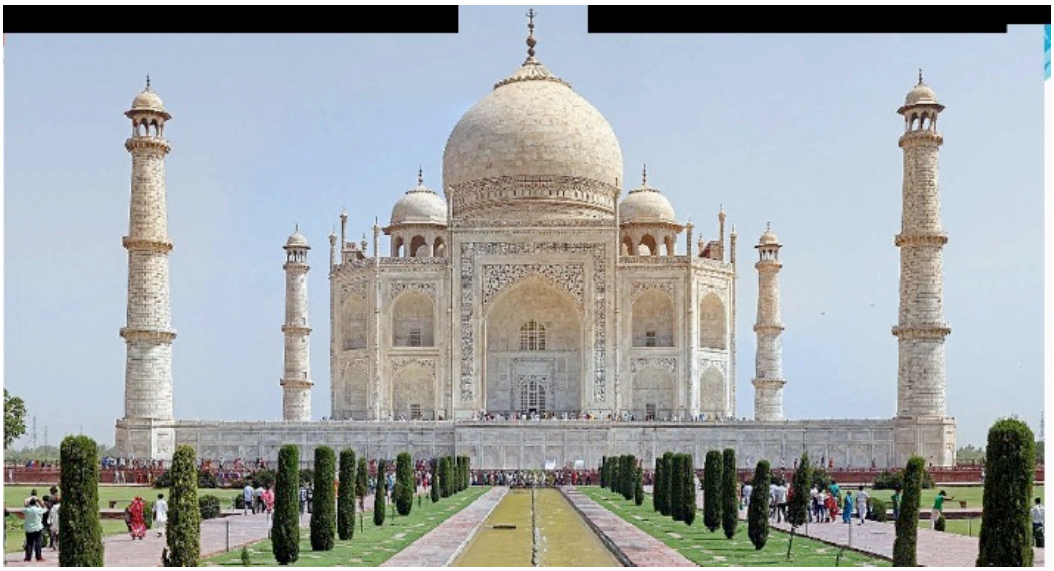
Here are some tools/skills students can use to analyze cultural landscape images along with some sample images courtesy of Julie Wakefield:

• Observation -Skill in observation helps develop a student's capacity to see reality, opportunity, or danger. This is part of the vital -- and necessary -- capacity to read the world around him or her.

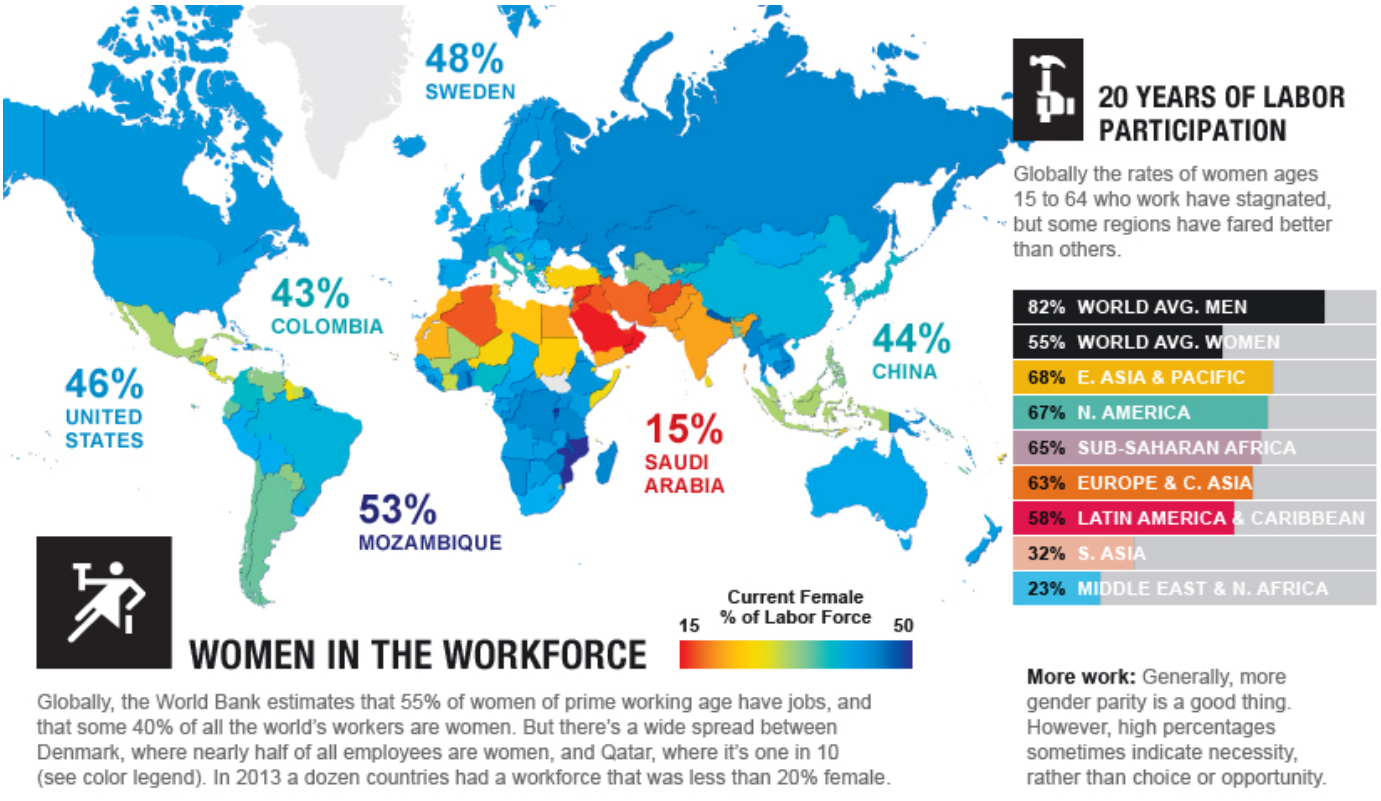
• Speculation - Geographers ask geographic questions.

• Analysis - Once a person has read the landscape and reflected on the forces that have given it the shape we see, then a more thorough analysis of the dynamics of landscape creation must be initiated.

• Evaluation - Observation, speculation, and analysis should lead naturally to a more intelligent capacity for evaluating the merits of particular landscapes and their associated utility.



Question #4. Topic 3.2
Have students look at the following graphic/map and then describe or explain how what they see reflects attitudes toward gender?



Have students look at the following images of ethnic neighborhoods/cultural landscapes and reflect on how they represent the unique use of space in these places?

Toronto:

Brighton Beach, Brooklyn, NYC

London, UK

Berlin, DE (Germany)

Question #5: Topic 3.3

This is where you will introduce the concepts of centripetal and centrifugal forces if you haven't previously done so.

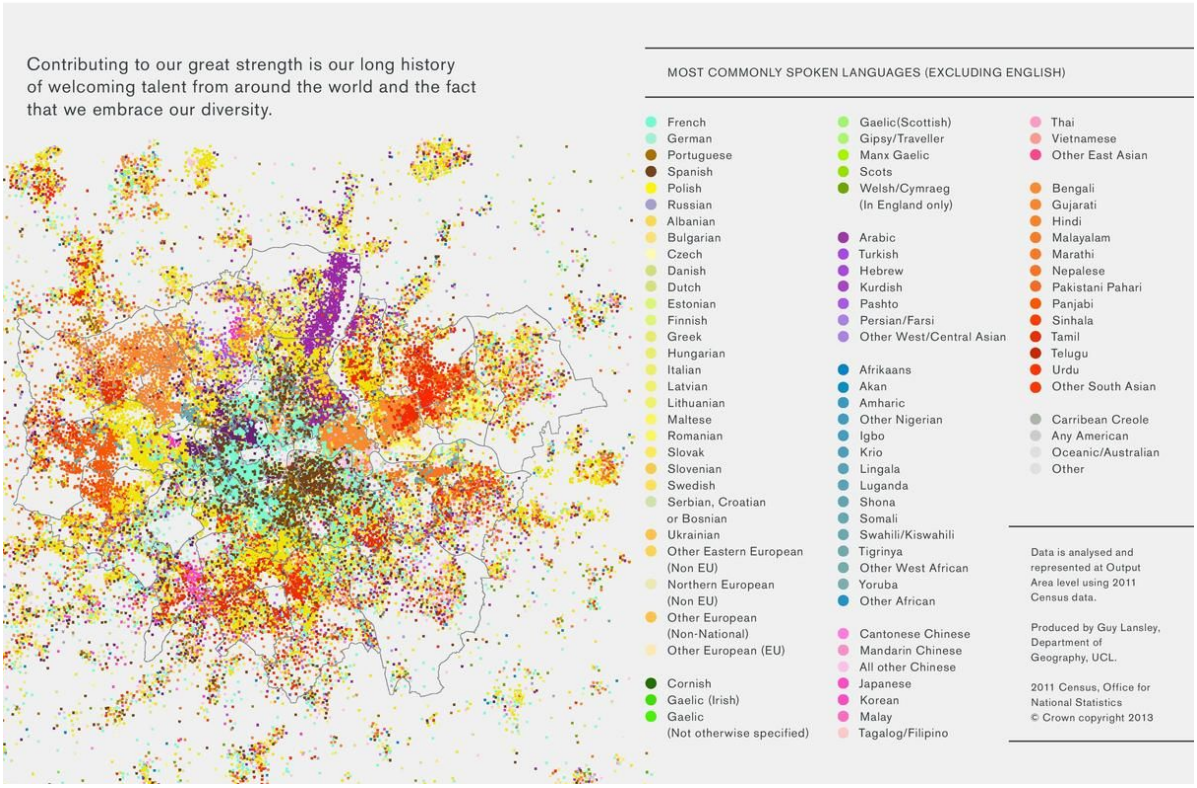
Here is a useful graphic for you to have students distinguish between these two types of forces:

Centrifugal Forces Divide a State	Centripetal Forces Hold a State Together
• Ethnic Conflict • Social Injustice • Poverty • Dictatorial Leadership • Religious Intolerance • Nationalism • Loss of Rights • Any Other Divisive Force	• Ethnic Unity and Tolerance • Social/Economic Equity • Just and Fair Legal System • Charismatic Leadership • Religious Acceptance • Nationalism • Common Heritage • Common Language • Any Other Unifying Force

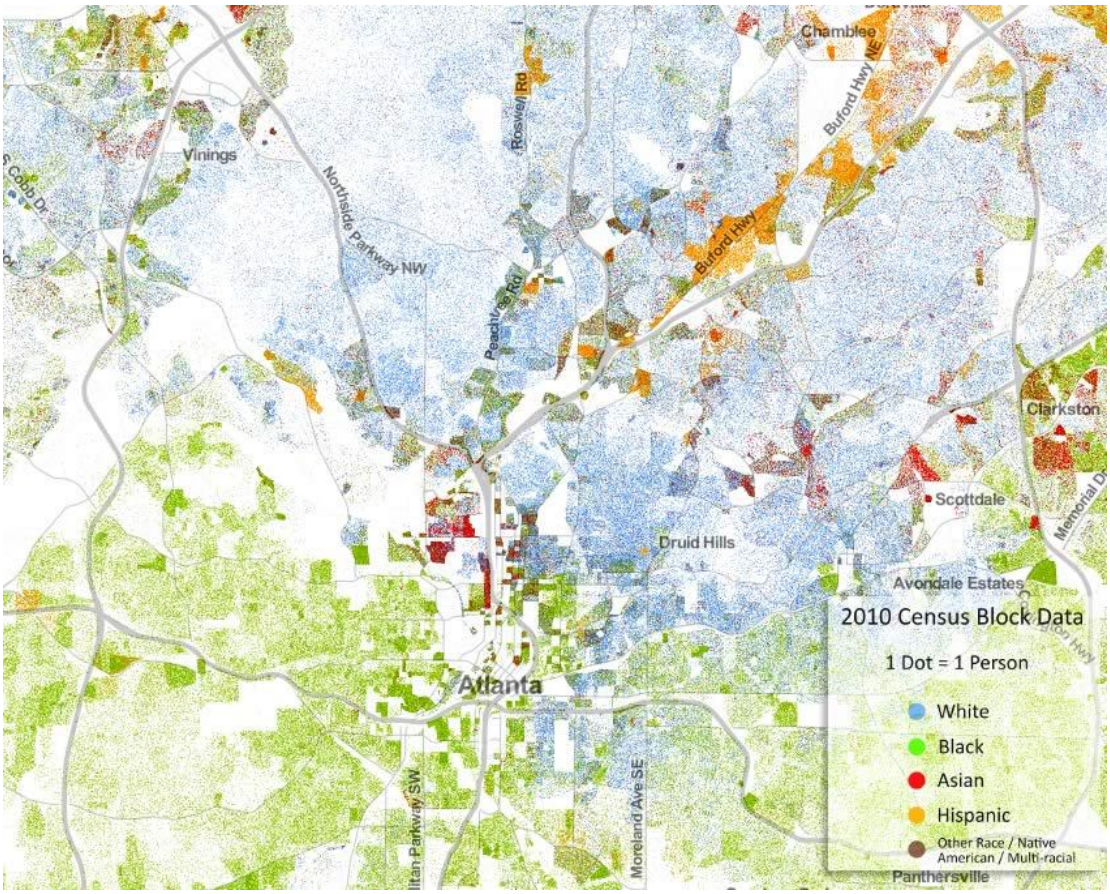
From our CED, In topic 3.3, Essential knowledge PSO – 3.D.2 – this is important as students often struggle with these terms and being able to "see" how "language, ethicity and religion" are factors in creating these forces.

Have students explain pattrens and landscapes of language, religion, ethnicity and gender by looking at the following stimuli. Think about how you can connect this to unit II and migration patterns as well ☺

LONDON IS A WORLD-CLASS CITY

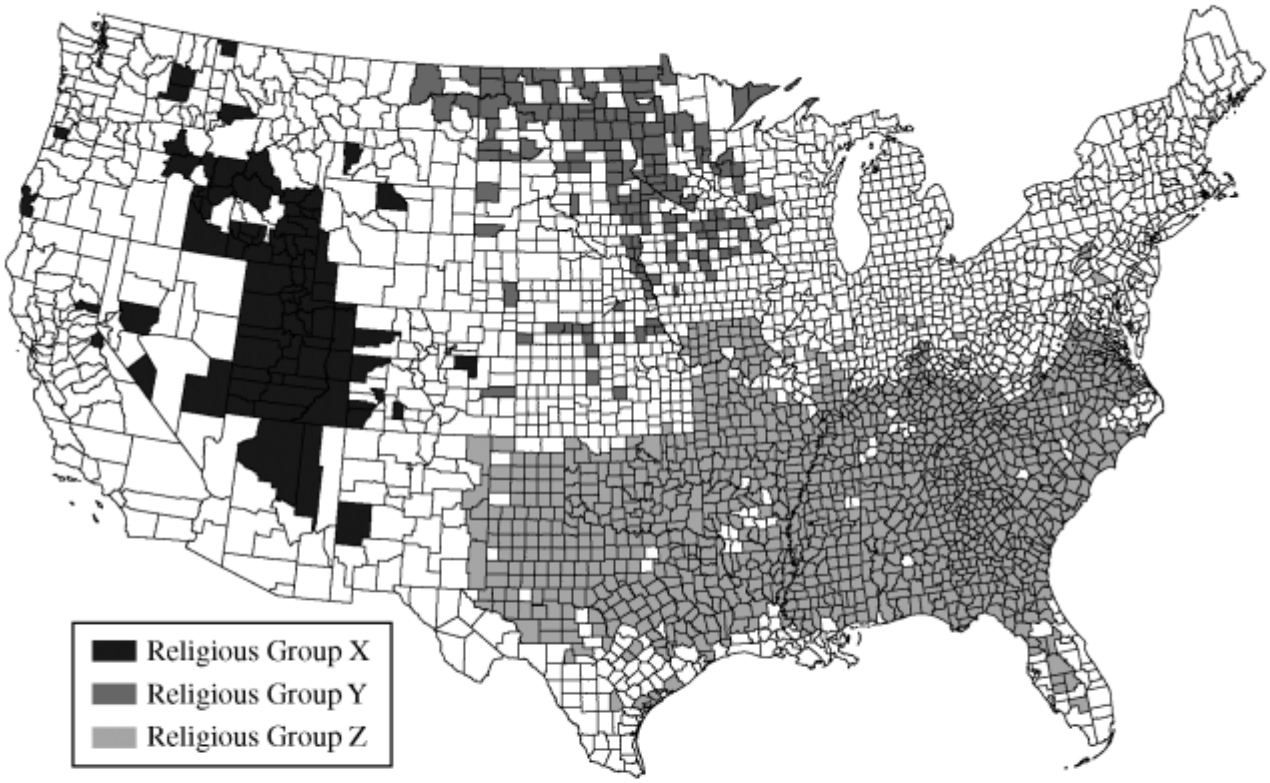


These U.S. Census Block data maps are pretty awesome! Great for looking at patterns of ethncity!
https://demographics.virginia.edu/DotMap/



This map might look familiar to you. 2009 APHG exam. Great to use for practice for topic 3.3:

PREDOMINANT CHURCH AFFILIATION BY COUNTY, 2000



1. The map above shows the distribution of three religious groups in the contiguous United States.
   A. Using the letters in the legend, name the three religious groups shown on the map.
   B. For ONE of the three religious groups, first identify and then explain TWO factors that have influenced the distribution shown on the map.
   C. Explain how the map as presented at this scale is an incomplete representation of the geography of religion in the United States.

Finally, how do the following images represent the sense of place (uniqueness) of the people who live there:

Istanbul, Hagia Sophia (also great for Sequent Occupance!)

Catalonia, Spain:

Vietnamese neighborhood, New York City