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## Placemaking ap human geography definition

THREE: CULTURAL PATTERNS & PROCESSES 3.1 Introduction to Culture Culture comprises the shared practices, technologies, attitudes, and behaviors transmitted by a society. Cultural traits include such things as food preferences, architecture, and land use. Cultural relativism and ethnocentrism are different attitudes toward cultural difference. 3.2 Cultural Landscapes Cultural landscapes are combinations of physical features, agricultural and industrial practices, religious and linguistic characteristics, evidence of sequent occupancy, and other expressions of culture including traditional and postmodern architecture and land-use patterns. Attitudes toward ethnicity and gender, including the role of women in the workforce; ethnic neighborhoods; and indigenous communities and lands help shape the use of space in a given society. 3.3 Cultural Patterns Regional patterns of language, religion, and ethnicity contribute to a sense of place, enhance placemaking, and shape the global cultural landscape. Language, ethnicity, and religion are factors in creating centripetal and centrifugal forces. 3.4 Types of Diffusion Relocation and expansion—including contagious, hierarchical, and stimulus expansion—are types of diffusion. 3.5 Historical Causes of Diffusion Interactions between and among cultural traits and larger global forces can lead to new forms of cultural expression; for example, creolization and lingua franca. Colonialism, imperialism, and trade helped to shape patterns and practices of culture. 3.6 Contemporary Causes of Diffusion Cultural ideas and practices are socially constructed and change through both small-scale and large-scale processes such as urbanization and globalization. These processes come to bear on culture through media, technological change, politics, economics, and social relationships. Communication technologies, such as the internet and the time-space convergence, are reshaping and accelerating interactions among people; changing cultural practices, as in the increasing use of English and the loss of indigenous languages; and creating cultural convergence and divergence. 3.7 Diffusion of Religion and Language Language families, languages, dialects, world religions, ethnic cultures, and gender roles diffuse from cultural hearths. Diffusion of language families, including Indo-European, and religious patterns and distributions can be visually represented on maps, in charts and toponyms, and in other representations. Religions have distinct places of origin from which they diffused to other locations through different processes. Practices and belief systems impacted how widespread the religion diffused. Universalizing religion, including Christianity, Islam, Buddhism, and Sikhism, are spread through expansion and relocation diffusion. Ethnic religions, including Hinduism and Judaism, are generally found near the hearth or spread through relocation diffusion. 3.8 Effects of Diffusion Acculturation, assimilation, syncretism, and multiculturalism are effects of the diffusion of culture. Favorite Specific Resources for this Unit: Abstract This article examines the process of racialization as an essential aspect of how everyday geographies are made, understood, and challenged. It begins from the premise that a primary root of modern American race relations can be found in the southern past, especially in how that past was imagined, articulated, and performed during a crucial period: the post-Reconstruction era known as "Jim Crow." More than just a reaction to a turbulent world where Civil War defeat destabilized categories of power and authority, white cultural memory there became an active ingredient in defining life in the New South. The culture of segregation that mobilized such memories, and the forgetting that inevitably accompanied them, relied on performance, ritualized choreographies of race and place, and gender and class, in which participants knew their roles and acted them out for each other and for visitors. Among the displays of white southern memory most active during Jim Crow, the Natchez Pilgrimage stands out. Elite white women served as the principal actors in making an imaginative geography that became a bedrock of cultural hegemony based on white supremacy. In order to reconstruct the performances of whiteness in Natchez, Mississippi, and to disentangle the constitutive relationship between race and place, this article makes use of qualitative methods that rely on previously unused archival materials and on ethnographic fieldnotes. Journal Information The Annals of the American Association of Geographers is one of the world's foremost geography journals. It has been published since 1911 and currently has an Impact Factor of 2.799, ranking 8th out of 79 geography journals worldwide. The Annals contains original, timely, and innovative articles that advance knowledge in all facets of the discipline. Articles are divided into four major areas: Geographic Methods, Human Geography, Nature and Society, and Physical Geography. Earth and Environmental Sciences. There are Editors responsible for each these themes. The Annals is published six times a year (January, March, May, July, September and November). One issue per year is a dedicated Special Issue drawing a diversity of papers from across the discipline under a single theme. Following tradition, the annual Presidential Address is published in Annals; Memorials for former AAG Presidents and exceptionally distinguished geographers are also published. Publisher Information Building on two centuries' experience, Taylor & Francis has grown rapidly over the last two decades to become a leading international academic publisher. The Group publishes over 800 journals and over 1,800 new books each year, covering a wide variety of subject areas and incorporating the journal imprints of Routledge, Carfax, Spon Press, Psychology Press, Martin Dunitz, and Taylor & Francis. 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