

FOURTH EDITION

THE HUMAN MOSAIC

A Thematic Introduction to Cultural Geography



TERRY G. JORDAN

LESTER ROWNTREE

Cartographic Design by Mei Ling Hsu

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Preface

This edition of *The Human Mosaic* is intended as the basic text for a college-level, introductory course of one term in cultural or human geography. It is an outgrowth of two decades of our experience in teaching cultural geography to college undergraduates. We found that beginning students learned best when provided with a precise framework. They need to know, at any given time in the course, exactly how the material they are studying relates to the geographical whole. Most introductory textbooks, we felt, lacked such a framework.

The Human Mosaic is structured around five themes: culture region, cultural diffusion, cultural ecology, cultural integration, and cultural landscape. These five themes are introduced and explained in the first chapter and serve as the framework for the topical chapters that follow. The student is able to relate to one of the five themes at every point in *The Human Mosaic*.

We do not claim to have invented this structure. Its roots run deep in cultural geography, as deep as Carl O. Sauer's "The Morphology of Landscape," August Meitzen's classic work on European settlement forms, Eduard Hahn's publications on agricultural origins and dispersals, and George Perkins Marsh's nineteenth-century writings on environmental modi-

fication. Much inspiration was derived from the innovative *Readings in Cultural Geography*, written in 1962 by Philip L. Wagner and Marvin W. Mikesell.

Nor do we propose that our framework is the only one possible. We *can* say that in our own classroom experience we have found this approach highly successful. The enthusiastic reception enjoyed by the three previous editions of *The Human Mosaic* led us to believe that our thematic approach to cultural geography is educationally sound. Our culture region theme appeals to the student's natural human curiosity about the differences between places. The dynamic aspect of culture, particularly relevant to an age of incessant and rapid change, is conveyed through the theme of cultural diffusion. Students acquire an appreciation for how cultural traits spread—or don't spread—from place to place. The topics employed to illustrate the concepts of diffusion include many that the college student can quickly relate to: country-western music, football, and migration. Cultural ecology, also highly relevant in our age, is addressed to the complicated relationship between culture and the physical environment. Cultural integration permits the student to view culture as an interrelated whole, in which one facet acts upon and is acted upon by other facets. Lastly, the theme of cultural landscape heightens student awareness to visible expressions of different cultures.

These five themes are applied to a variety of geographical topics: demography, agriculture, the city, religion, language, ethnicity, politics, industry, folklife, and popular culture.

The book offers a variety of special learning devices to motivate and assist the student. These include:

1. A glossary at the end of the book, giving students precise definitions of terms and concepts.
2. Boxes scattered throughout each chapter, elaborating on concepts, presenting illustrative examples or case studies, and introducing famous geographic personalities who contributed to the rise of our discipline. Each box is interspersed with the text at an appropriate place.
3. Extensive, updated lists of suggested readings at the end of each chapter, of special value to superior students who may wish to probe more deeply into cultural geography on their own.
4. Figure captions written to stimulate thinking; many captions ask questions intended to elicit a geographic response or to heighten geographic awareness. Illustrations are included for their instructional value rather than as mere decoration.

To assist the student, Michael J. Libbee has written a Student Guide to accompany the fourth edition. The guide contains chapter overviews, study questions, additional maps, and progress tests.

To assist the professor, Michael J. Libbee and John A. Alwin have prepared a new Instructor's Manual to accompany the fourth edition. It contains classroom exercises, elaborates on key points, contains audiovisual references for complementing films and slides, and suggests test questions that best examine textual concepts.

Combining a thematic approach with a wide variety of topics and learning devices, we believe, produces a disciplined approach to an inherently interesting and important subject. We are confident that the beginning student will develop an appreciation and understanding of our academic discipline from *The Human Mosaic*.

Our goals in the fourth edition have been to correct errors of fact, interpretation, or omission; to incorporate some suggestions for improvement made by users of the third edition; to update statistical data; and to include findings contained in recently published geographical research. Most maps

have been revised, and some thirty-five completely new maps and photographs appear in the fourth edition. Most significantly, the expert cartographic abilities of Professor Mei-Ling Hsu of the University of Minnesota have been brought to bear on this edition. Her skilled hand will be seen in the extensive redrawing and new drafting, representing professional cartography at its best. Gregory Chu, senior cartographer of the University of Minnesota Cartographic Research Laboratory, was responsible for the production of the map program. Both he and Carol Gersmehl, a graduate assistant, contributed greatly to the successful completion of the project. Able assistance was provided by several others: Hee Bang Choe, Yong Ki Beck, Kevin Byrne, Philip Heywood, Tae Kyung Koh, and Sean Sullivan.

No textbook is written single-handedly (or even “double-handedly”). In particular, an introductory text covering a wide range of topics must draw heavily upon the research and help of others. We have not hesitated in the various chapters to mention by name a great many geographers whose work we drew upon. We apologize for any misinterpretations or oversimplifications of their findings that may have crept in due to our own error or to the limited space available. Numerous geographers have contributed advice, comments, ideas, and assistance as this book moved from outline to draft to first, second, third, and now fourth edition.

Special thanks go to: James P. Allen, California State University, Northridge; John Alwin, Montana State University; George Aspbury, Illinois State University; Nancy R. Bain, Ohio University; John A. Carthew, Pierce College; Robert Christopherson, American River College; Michael D. Cummins, Normandale Community College; Richard D. Dastyck, Fullerton College; Larry Ford, San Diego State University; Thomas O. Graff, University of Arkansas; San B. Hilliard, Louisiana State University; Rex Honey, University of Iowa; Richard Hough, San Francisco State University; Fred B. Kniffen, Louisiana State University; James E. Landing, University of Illinois at Chicago Circle; Ann Larimore, University of Michigan, Ann Arbor; George Lewis, Boston University; Michael Libbee, Central Michigan University; Bonnie Loyd, *Landscape Magazine*; Risa Palm, University of Colorado; John Ressler, Central Washington University; John F. Rooney, Jr., Oklahoma State University; Christopher L. Salter, U.C.L.A.; James Scott, Western Washington University; James B. Sellers, Douglas College; Joseph Velikonja, University of Washington; Howard Vogel, Shoreline Community College; Philip L. Wagner, Simon Fraser University; G. Wilken, Colorado State University; and Wilbur Zelinsky, Pennsylvania State University. The authors remain fully responsible for any errors found within the text.

Our thanks, too, go to various members, past and present, of the staff at Harper & Row whose encouragement, skills, and suggestions have created a special working environment and to whom we express our deepest gratitude.

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1 The Nature of Cultural Geography

Humans are, by nature, geographers. Children create carefully mapped kingdoms in tiny spaces—a room, a backyard, a neighborhood (see box, “Sizing Up the World”). As we grow, our concepts of spatial relationships change constantly, gaining a partially magical quality. Always beyond what we have explored lies the unknown, the mysterious lands that we move into at our own peril and that we often populate with our fears and dreams. The academic discipline of geography is basically the product of human nature, of our ancient and insatiable curiosity about lands other than our own.

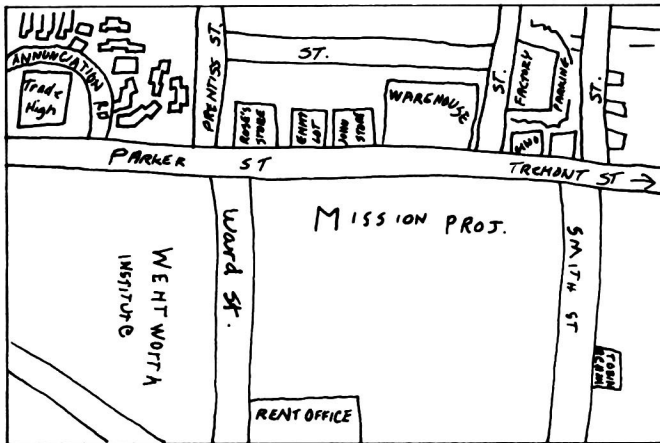
In time this natural curiosity was strengthened by the practical motives of traders and empire builders, who wanted information about the world for the purposes of commerce and conquest. It is not surprising, then, that a concern for certain practical aspects of geography first arose among the ancient Greeks, Romans, Mesopotamians, and Phoenicians, the greatest traders and empire builders of their time. They cataloged factual information on locations, places, and products. Indeed, *geography* is a Greek word meaning literally “to describe the earth.” Not content, however, merely to chart and describe the known world, these ancient geographers soon began to ask

SIZING UP THE WORLD: THE MAPS CHILDREN DRAW

"In the Mission Hill area of Boston, . . . Florence Ladd asked a number of black children to draw a map of their area, and then she tape-recorded her conversation with them. On Dave's map, the Mission Hill project is where the white children live, and he has drawn it as the largest, completely blank area on his map. From his taped conversation it is clear that he is physically afraid of the area and has never ventured near it. On his map the white residential area is literally *terra incognita*, while all the detail on the map is immediately around his home and school on the other side of Parker Street. Ernest also puts in Parker

Street dividing his area from the white Mission [Hill] project, and uses about a quarter of his sheet of paper to emphasize, quite unconsciously, the width of this psychological barrier. Both of these boys going to the local neighborhood schools have never ventured across this barrier to the unknown area beyond."

From Peter Gould and Rodney White, *Mental Maps* (Baltimore: Penguin, 1974), pp. 31-33. Maps from F. Ladd, "A Note on 'The World Across the Street,'" *Harvard School of Education Association Bulletin*, 12 (1967), 47-48.



questions about why cultures and environments differ from place to place. By the end of the Roman era, geographers had developed theories of a spherical earth, latitudinal climate zones, environmental influences on humans, and people's role in modifying the earth.

During Europe's Dark Ages, a newly expanding Arab empire took over academic geography. Muslim Arab scholars, following in the wake of trade and conquest as their Greek and Roman predecessors did, further expanded geographical knowledge. These Arab geographers were great travelers, ranging from China to Spain in search of new knowledge. Although they tended to be even more practical than the Greeks and Romans, they did not entirely ignore the theoretical side of learning. For example, Arab geographers proposed theories about the evolution of mountain ranges.

With the European cultural reawakening known as the Renaissance and the beginning of the Age of Discovery, the center of geographical learning shifted again to Europe. The modern scientific study of geography arose in Germany during the seventeenth, eighteenth, and nineteenth centuries, during the time European power was slowly spreading over much of the globe. In the 1700s, the German philosopher and geographer Immanuel Kant (see biographical sketch) defined **geography** as the study of spatial patterns—that is, the differences and similarities between one region and another. Kant compared geography and history, because he recognized that both disciplines thrive on variations. Just as geographers emphasize the differences between places or areas, so historians emphasize the differences between periods of time. If every year were identical—and the same events occurred over and over

again—no academic study of history would be needed. In the same way, if every place on earth were identical, we would not need geography.

Let us extend Kant's comparison. When geographers consider the differences and similarities between places, or when historians study different points in time, they want to understand what they see. Historians compare two periods and try to find reasons for the change or lack of change from one period to the other. Geographers study spatial patterns in the same way. They first find out exactly what the variation between the areas is by describing differences and similarities as precisely as possible. Then they try to interpret the data and to decide what forces made these two areas different or alike. This process merely reflects the basic human curiosity that makes us all geographers. No one needs special training to wonder why things are where they are, and that is the geographer's key question. Historians ask the questions What? When? and Why? Geographers ask What? Where? and Why? In both disciplines, Why? is the all-important question, because it leads to interpretations. This type of scientific, analytical geographic research was begun in the nineteenth century by the German geographers Alexander von Humboldt and Carl Ritter (see biographical sketches), and they are generally recognized as the fathers of modern geography.

Another similarity between geographers and historians is the way they subdivide their disciplines. Historians divide time into manageable sections called periods: the Napoleonic period, the Civil War period, the Elizabethan period, and so on. The geographic equivalent of the period is the *region*, a subdivision of the earth. Examples of regional divisions are the geography of Europe, of Latin America, or of California. Both periods and regions are characterized by certain unifying traits that justify picking them out of time and space.

Another way of dividing subject matter common to both geography and history is the **topical** or *systematic* method. Using this method, the geographer or the historian singles out a certain topic rather than a region or period. A geographer might choose to study political geography, urban geography, or agricultural geography; a historian might select military history, agricultural history, or economic history. Within geography, the two principal topical divisions are physical and cultural. Each of these is, in turn, separated into smaller topical divisions. In this book, we use mainly a topical approach to cultural geography. However, as the "culture region" theme discussed later in this chapter indicates, the regional approach is not ignored.

Also like history, geography belongs as much to the humanities as to the social sciences. The humanistic branches of learning are those having mainly a cultural character, and many geographers regard themselves primarily as humanists. It is no accident that Immanuel Kant was both a philosopher and a geographer.

It is our aim in this textbook to teach you to see the human world through the geographer's eyes. If we succeed, you will have a new perspective of the world, a useful one, we believe. Analysis and answer-seeking are important, and we will show you how geographers solve problems. Equally important, though, is the geographer's perspective of the world, a unique perspective that we regard as essential for any truly educated person.



IMMANUEL KANT
1724–1804

Kant is best known as a philosopher, but he taught a course in physical geography between 1756 and 1798 at the University of Königsberg in East Prussia.

Königsberg, today called Kaliningrad, was on the far edge of the Prussian state, much as Alaska is on the far edge of the United States. Kant brought international attention to this provincial German town and university. He organized geography into such categories as mathematical, "theological," commercial, political, and "moral" (an account of differing customs of peoples). In addition, he developed the distinction between geography and history described in the text. Kant defined geography as the study of spatial variations.

WHAT IS CULTURAL GEOGRAPHY?

The term **cultural geography** implies an emphasis on human cultures rather than on the physical environment people live in. To understand the scope of cultural geography, we must first agree on what the word **culture** means.