A brief Timeline of the world.
## Place and Cultural Landscape

What is a **place**? How would we describe Prosper?

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<thead>
<tr>
<th>Economic</th>
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<tr>
<th>Political</th>
<th>eNvironmental</th>
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<tr>
<td>Government, Law, Regulation, Military</td>
<td>Human interaction with MOTHER EARTH</td>
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Location
Absolute Location –
Relative Location -

Site and Situation
Site –
Situation –

What is favorable about highly populated areas of Canada’s Site? Situation?

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<thead>
<tr>
<th>Site</th>
<th>Situation</th>
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Direction
Absolute Direction –
Relative Direction –

Distance
Absolute Distance –
Relative Distance –

Landscapes
Natural Landscape
Cultural Landscape
Maps

Why are all maps subjective?

**Projections:**

<table>
<thead>
<tr>
<th>Projection</th>
<th>Benefits</th>
<th>Drawbacks</th>
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<tr>
<td>Mercator</td>
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<td>Peters</td>
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<td>Robinson</td>
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North Polar

General Description

Relation to curriculum?

**Types of Maps**

I. General Purpose –
II. Thematic –

A. Qualitative –
B. Quantitative –
   a. Dot Map
   b. Graduated Circle
   c. Choropleth
   d. Isopleth
   e. Cartogram
New Mapping Technologies

GPS –

GIS –

Mental Maps:

**Latitude and Longitude** - Label Low Latitudes, High Latitudes, Mid Latitudes.

Match to correct climates – Tropical, Temperate, Arctic/Subarctic
Longitude and Time

- Time change New York to Dallas on October 5th at 8:00 PM Eastern Time
- Time Change Dallas to Hawaii on October 5th at 1:00 AM Central Time
- Time Change Hawaii to Japan October 5th 1:00 PM Hawaiian Time
- Time Change Eastern Australia to Hawaii October 5th 7:00 PM in Australia?
Examples of Formal Regions – You need to know these regions (in bold) for our first test, and you need to know the countries. Be able to locate on a map! These countries are in the news frequently and we will be talking about them for the rest of the year, so you need to know them.

**North America** – Canada

**Middle America** – Guatemala, Haiti

**South America** – Brazil, Chile, Venezuela

**Western Europe** – United Kingdom, France, Germany, The Netherlands

**Eastern Europe** – Russia, Poland, Ukraine, Greece

**Southwest Asia** – Egypt, Saudi Arabia, Iraq, Iran, Israel, Syria, Yemen, United Arab Emirates

**Central Asia** – Afghanistan

**Sub Saharan Africa** – Nigeria, South Africa, Sudan, Niger

**South Asia** – India, Pakistan

**East Asia** – Japan, China, North Korea

**Southeast Asia** – Singapore, Philippines

**Australia and Oceania** – Australia, New Zealand, Papua New Guinea
Cultural Change Notes

Barriers to Diffusion

Friction of Distance –

Interrupting barriers - physical and cultural

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Conduits for Diffusion

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<tr>
<td>Type of Cultural Change</td>
<td>Definition</td>
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<tr>
<td>Diffusion</td>
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<td>Acculturation</td>
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<td>Transculturation</td>
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<td>Syncretism</td>
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<td>Types of Diffusion:</td>
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<td>Expansion and Relocation</td>
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<td>Types of Expansion</td>
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<td>Diffusion:</td>
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<td>Hierarchical,</td>
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<td>and Stimulus</td>
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<td>Relocation Diffusion</td>
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Determinism and Possibilism

What is culture?

What accounts for the difference in culture?

Environmental Determinism:

- What is one way Aristotle’s ideas were ethnocentric?
- Friedrich Ratzel – from England. Guess which country’s environment he thought was perfect?
- Social Darwinism – survival of the fittest country
- Why are England and Japan ideally suited to be competitive?
- Elseworth Huntington was from the U.S. Guess which country’s climate he thought was perfect?
- How is Huntington’s idea similar to Aristotle’s?
- How does possibilism refute Determinism?
- What is Possibilism?
<table>
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<tr>
<th>Determinism</th>
<th>Both</th>
<th>Possibilism</th>
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What elements of ethics or multiple perspectives were present in what we just discussed?
Theories in Geography
Group of Four – Reader (out loud), 2 Designers/Artists, 1 Presenter

- Complementarity
- Transferability
- Intervening Opportunity
- Gravity Concept
- Distance Decay
- Interaction Potential/ Breaking Point
- Movement Bias
- Activity Space
- Space Time Prism
- Frictionless Zone
**Dichotomy between Determinism and Possibilism of Geography**

by Puja Mondal

**Geography**

**Dichotomy between Determinism and Possibilism of Geography!**

In the history of geographical concepts, there have been various approaches and schools of thought of study man-nature interaction.

The first approach adopted by the geographers to generalize the patterns of human occupations of the earth surface was deterministic. Their major initial source for explanations was the physical environment, and that theoretical position was established around the belief that the nature of human activity was controlled by the parameters of the physical world within which it was set.

Determinism is one of the most important philosophies which persisted up to the Second World War in one shape or the other. The point of view is that the physical environment controls the course of human action. In other words, the belief that variation in human behaviour around the world can be explained by the differences in the natural environment. The essence of the deterministic school of thought is that the history, culture, living style and stage of development of a social group or nation are exclusively or largely governed by the physical factors of environment.

The determinists generally consider man a passive agent on which the physical factors are constantly acting and thus determining his attitude and process of decision making. In brief, determinists believe that most human activity can be explained as a response to the natural environment.

The first attempt to explain the physical features and character traits of various peoples and their culture with reference to the influence of natural conditions was made by the Greek and Roman scholars. They included the physician Hippocrates, the philosopher Aristotle, and the historians Thucydides, Xenophon, and Herodotus. In the Greco-Roman period, regional studies were closely bound up with the study of
history. Thucydides and Xenophon saw Athens's natural conditions and geographical position as the factors underlying its greatness. Strabo referred to similar phenomena when explaining the mighty and greatness of Rome. Aristotle, for example, explained the differences between Northern Europeans and Asians in terms of climatic causes.

He argued that the colder climates of Europe produced brave but unintelligent people who were able to maintain their independence but who did not have the capacity to rule others. Aristotle thought that the people inhabiting the warm climates of Asia were intelligent but lacking in spirit and therefore subject to slavery. Because humans often judge their own home as the best place, it is not surprising that Aristotle believed that the middle place, combing the best of all possible worlds, was Greece (Glacken, 1967: 93).

Moreover, according to Aristotle, the inhabitants of cold countries are courageous but “lacking in political organization and capacity to rule their neighbours” and also the people of Asia lack courage and so slavery is their natural state. The people of Greece, on the other hand, who occupy ‘the middle position geographically’, he sees as endowed with the finest qualities and thus destined by nature itself to rule over all.

The founder of the ‘new’ determinism was Friedrich Ratzel. He supplemented ‘classical’ geographical determinism with elements of ‘Social Darwinism’ and developed a theory of the state as an organism which owed its life to the earth and which was ever striving to seize more and more territory. In the opinion of Ratzel, “similar locations lead to similar mode of life”. He cited the example of British Isles and Japan and asserted that both these countries have insular locations, which provide natural defence against the invaders. Consequently, the people of these countries have been making rapid progress.

Ratzel—a follower of Darwin—believed in the survival of the fittest and saw ‘man’ as the end-product of evolution—an evolution in which the mainspring was the natural selection of types according to their capacity to adjust themselves to physical environment. He was convinced that the course of history, the mode of life of a people and the stage of its development are closely influenced by the physical features and location of a place in relation to mountains and plains. In
his deterministic approach, he gave more weight to location in relation to topographic features.

Elseworth Huntington—the American geographer—who wrote the monumental book, *The Principles of Human Geography* in 1945, was a protagonist of environmental determinism. Huntington’s writings on climate and civilization displayed his predilection for racial typecasting and environmentalist explanations. He, however, constantly reiterated the importance of genetic constitution and threw his weight behind various genetic enterprises (Spate, 1968). He took the most decisive step since the time of Hippocrates towards something new and conclusive in environmental causation thinking. Over many years he was engaged in developing the idea of climate’s leading role in the advancement of civilization. He advanced theories relating to course of civilization to climatic change.

According to Huntington, religion and racial character are the products of climate. A temperature of about 20°C and variable atmospheric conditions (temperate cyclonic weather) are the ideal climatic conditions for high mental and physical efficiencies. Such a climatic condition is found in the North-East U.S.A. and countries of North-West Europe. The advancement of Americans/Europeans in the fields of science and technology has thus been attributed to cyclonic weather and temperate climatic conditions by Huntington.

The underdevelopment of the tropics, he explains, is owing to the humid, hot, oppressive weather which makes the people lethargic, lazy, inefficient, suspicious and timid. Huntington thus believed that out of all the factors of natural environment, climate was the fundamental factor in the rise of civilization (1939). He concluded that his homeland, which was the north-eastern part of U.S.A., had the best environment.

He even produced a map, based primarily on the opinions of other North Americans and Europeans, which showed that temperate climates had the highest level of ‘health and energy’ and civilization. It is obvious that this map is highly subjective and its logic differs little from Aristotle’s, except that Huntington perceived the world from a different home location.
Environmental determinism is regarded by many people as overly simplistic because it neglects the cultural factors that affect human behaviour. Two societies that inhabit areas having similar climates and landforms may be very dissimilar. How could two contrasting societies like Bakarwals and Kashmiris of Jammu & Kashmir, Nepalis and Khasis of Meghalaya, Assamese and Bengalis of the Brahmaputra Valley, Tharus and Sikhs of the Tarai region of Uttar Pradesh, for example, exist in a similar environment and have different modes of life and cultural ethos, if climate dictated patterns of life?

**Possibilism:**
Possibilism in geography developed as a reaction to extreme generalizations of environmental determinists that led to a counter thesis, of possibilism, which presented the man as an active rather than a passive agent.

This philosophy attempts to explain man and environment relationship in a different way, taking man as an active agent in environment. This is a belief which asserts that natural environment provides options, the number of which increases as the knowledge and technology of a cultural group develop.

Led by French geographers, the followers of historian Lucian Febure, possibilists presented a model of people perceiving the range of alternative uses to which they could put an environment and selecting that which best fitted their cultural dispositions. This point of view was named ‘possibilism’ by Lucien Febvre, who writes: “The true and only geographical problem is that of utilization of possibilities. There are no necessities, but everywhere possibilities.

The natural data (factors) are much more the material than the cause of human development. The ‘essential cause’ is less nature, with its resources and its obstacles, than man himself and his own nature.”

According to Febvre, a possibilist, “man is a geographic agent and not the least. He everywhere contributes his share towards investing the physiognomy of the earth with those changing expressions which is the special charge of geography to study.”

Vidal refuted the concept of physical determinism and advocated possibilism. “Nature sets limits and offers possibilities for human settlement, but the way
man reacts or adjusts to these conditions depends on his own traditional way of life."

But, the possibilists recognize the limitations imposed by physical environment. Fabvre echoes this view: “Men can never entirely rid themselves whatever they do of the hold their environment has on them.” In the similar manner, Brunhes remarks: “The power and means which man has at his disposal are limited and he meets in nature bounds which he cannot cross. Human activity can within certain limits varies its play and its environment, but it cannot do away with its environment, it can only modify it but it can never surpass it, and will always be conditioned by it.” Brunhes further writes: “Nature is not mandatory but permissive.”

Similarly, Lablache says: “There is no question of geographical determinism, nevertheless, geography is a key that cannot be dispensed with.”

Possibilism is also associated with the French School of Geography founded by Vidal de Lablache (1845-1918). The French geographers saw in the physical environment a series of possibilities for human development, but argued that the actual ways in which development took place were related to the culture of the people concerned, except perhaps in regions of extremes like deserts and tundra.

Possibilism has also been influential in the rise of the school of cultural geography associated with the name of Carl Ortwin Sauer and the University of California at Berkeley, and with the development of the idea of human ecology. The founder of this latter notion (human ecology) was H.H. Barrows (1877-1960) of the University of Chicago.

The possibilists cited numerous examples in support of their argument. There are distinct zones which are distributed symmetrically on each side of the equator, great climato-botanic frames, unequally rich in possibilities, unequally favourable to the different human races, and unequally fitted for human development; but the impossibility is never absolute—even for the races least ‘adapted’ to them—and all probabilities are often found to be upset by the persistent and supple will of man. The ‘environmental determinist’ thesis has it that these frames constitute “a group of forces which act directly on man with sovereign and decisive power”,
and which govern “every manifestation of his activity from the simplest to the most important and most complicated”.
The possibilists show with great precision that society interposes practices, beliefs, and rule of life between nature and man; that man’s utilization of possibilities and his exploitation of his environment are thereby hampered, so as, for example, to render his food singularly monotonous. “Nowhere is food eaten by savages without care in the choice. There are prohibitions, restrictions, taboos on sides.

According to the possibilists, nature is never more than an adviser. There are no necessities but everywhere possibilities. This, by the reversal with it, involves man in the first place, man and no longer the earth, nor the influence of climate nor the determinant conditions of localities. The range of possibilities in every region is limited more by the price man is willing to pay for what he wants than by the dictates of environment. For example, man through his technical skill can grow banana, rice and rubber in Antarctica but he has to take into consideration the input cost. The prohibitive cost of production of these crops will compel man not to grow these crops in the tundra region.

Men can never entirely rid themselves, whatever they do, of the hold their physical environment has on them. Taking this into consideration they utilize their geographical circumstances more or less according to what they are, and take advantage more or less completely of their geographical possibilities.