

Cultural Geography

African Cultural Area

Western Cultural Area

Latin American Cultural Area

East Asian Cultural Area

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Arab Cultural Area

Indian Cultural Area

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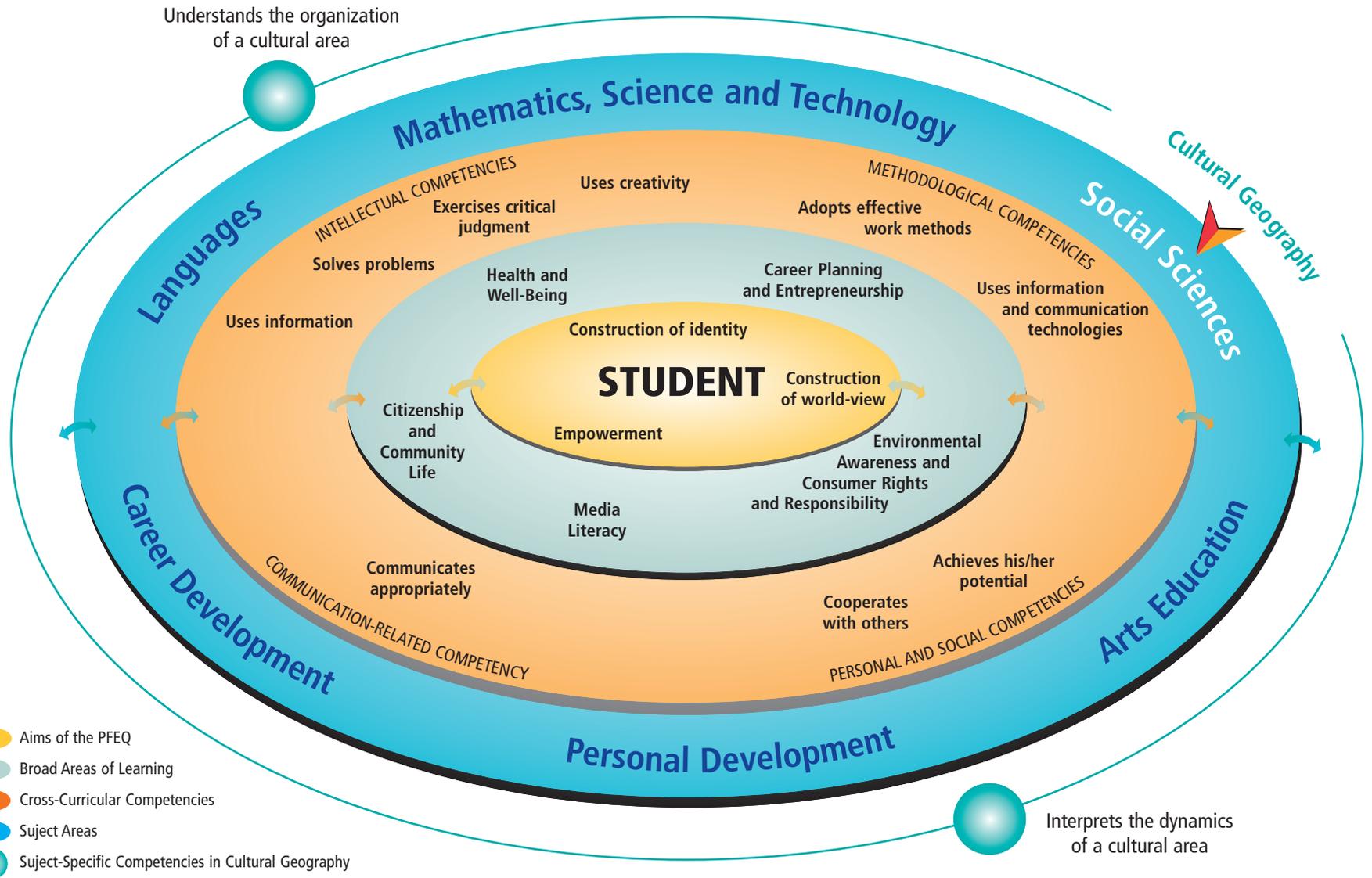
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Making Connections: *Cultural Geography* and the Other Dimensions of the Québec Education Program



- Aims of the PFEQ
- Broad Areas of Learning
- Cross-Curricular Competencies
- Subject Areas
- Subject-Specific Competencies in Cultural Geography

Introduction to the Cultural Geography Program

Reflecting on cultures and studying cultures is more than just thinking about other places . . . it involves reflecting on the world.
Yves Chevrier [Translation]

Cultural geography is one of the subfields of human geography, a discipline that deals with relationships between societies and the spaces they occupy and transform. A cultural area is defined as a vast social space made up of territories with common geographic and cultural characteristics—architectural, linguistic and religious characteristics, among others. The program divides the world into cultural areas on the basis of two aspects: language and religion.

Contribution of the Cultural Geography Program to Students' Education

By studying the world's cultural areas, students come to understand the relationships that societies maintain with the space they transform into territories organized in a particular way. In addition, by considering the relationships that societies within these cultural areas maintain with each other, students develop their capacity for critical thinking. Examining other cultures as well as their own culture gives the students a better understanding of the world in which they have an opportunity to become involved as citizens.

The Cultural Geography program aims to:

- help students understand the diversity and complexity of the cultures in the world
- help students develop a geographic perspective that fosters their understanding of other cultures

Nature of the Program

Space and territory are part of cultural geography inasmuch as their analysis makes it possible to identify values and identities shared by societies. The study of cultural areas reveals relationships between societies and their environment. It enables us to understand the processes human beings have used to develop territories.

In the Cultural Geography program, students consider questions related to cultural complexity and develop geographic techniques. Placed in contexts presenting the dynamics and complexity of cultural areas, which reflect, in part, the growing mobility of populations, students analyze how individuals and communities act on cultural areas in constant change.

How the Competencies Work Together

The Cultural Geography program focuses on the development of two competencies:

- *Understands the organization of a cultural area*
- *Interprets the dynamics of a cultural area*

These competencies are of equal importance in students' education. They are developed together and in interaction, drawing on the same program content. Since students understand the organization and interpret the dynamics of the same cultural area, teachers should ensure that the two competencies are used together by offering learning and evaluation situations that involve both of them.

The development of these competencies requires the study of at least four of the six cultural areas prescribed in the program. When students attempt to understand the organization of a cultural area, they discover cultural characteristics that human beings have given the space in question, as well as natural and human factors that explain the area's organization. When they interpret the dynamics of the area, they apply the knowledge they acquired while developing an understanding of its organization. They examine, among other things, the movements to which the area gives rise and the external movements that affect it. They discern changes in the area and recognize reactions to the different movements.

From the Elementary Level to Secondary Cycle Two

At the elementary level, students were introduced to the social sciences by developing the competencies targeted in the Geography, History and Citizenship Education program.¹ In this program, they considered the organization of societies and looked at questions raised by the development and organization of their territory in space and time. They learned to seek connections between the past and present and to construct their own interpretation of social and territorial phenomena. They also began to assimilate concepts such as *territory, society, organization, change, diversity* and *duration*. They learned about human action past and present, here and elsewhere, and they became aware of the diversity of societies.

In Secondary Cycle One, students broadened their horizons and grasped the role of human action in social change. The compulsory learning helped them construct new knowledge and develop specific competencies in geography and history and citizenship education. The Geography program targeted the development of three competencies: *Understands the organization of a territory, Interprets a territorial issue* and *Constructs his/her consciousness of global citizenship*. In the Cycle One History and Citizenship Education program, students were also expected to develop three competencies: *Examines social phenomena from a historical perspective, Interprets social phenomena using the historical method* and *Constructs his/her consciousness of citizenship through the study of history*.

In Secondary Cycle Two, the competencies in the History and Citizenship Education program are more complex. Students develop greater empathy toward contemporary actors and witnesses when studying social phenomena, as well as stronger analytical skills and a greater capacity for nuance when interpreting them. They take a look at issues of concern to Québec society. Lastly, they understand and can assume their responsibility, as citizens, to participate in social debates.

Students in the Secondary V Contemporary World program interpret problems facing societies today and take positions on issues in those societies. They learn that problems take different forms depending on the temporal or spatial scale used. The teacher asks them to interpret problems of the contemporary world, using the geographic and historical perspectives and considering the economic and political dimensions. Finally, since the program focuses on major world concerns today, the students should consider the media's treatment of these concerns, in order to determine how this may influence public opinion and their own opinion.

In the History of the 20th Century program, students have an opportunity to apply the competencies they acquired in the History and Citizenship Education programs for Secondary Cycles One and Two, in particular when they examine human actions and attempt to determine their meaning. Students can also make connections with one or more cultural areas when they study the social phenomenon *The world at the turn of the century*.

In this program, students have an opportunity to apply the competencies they developed in the Cycle One Geography program and to use their knowledge, in particular to understand the organization of a territory. The students also apply several concepts associated with other Social Sciences programs, such as the concepts of *territory* and *society* constructed in Geography and in History and Citizenship Education.

1. The content of the Social Sciences programs is presented in the *Contemporary World* program on pages 40 to 48.

Making Connections: Cultural Geography and the Other Dimensions of the Québec Education Program

Connections between the Cultural Geography program and other subjects are readily apparent, and the program was designed to facilitate the integration of the various dimensions of the Québec Education Program. Teachers are encouraged to follow suit by working together.

Connections With the Broad Areas of Learning

The broad areas of learning are designed to enable students to make connections between school learning, situations in their everyday lives and major contemporary issues. Their educational aims and focuses of development deal with problems students face in various areas of their lives.

Health and Well-Being

Certain cultural areas give students a chance to consider issues—political and social issues, for example—that are related to the health and well-being of populations. For example, in studying the Western cultural area, students become aware of the consequences of social choices for the well-being of individuals, which ties in with one of the focuses of development of the broad area of learning *Health and Well-Being*.

Career Planning and Entrepreneurship

By studying the cultural areas, students get a new perspective on the world and broaden their fields of interest. They are thus able to recognize, for example, how the social values of the populations in the East Asian cultural area influence the organization of work in the countries of this cultural area. Studying the cultural areas can help them discover career prospects.

Environmental Awareness and Consumer Rights and Responsibilities

The broad area of learning *Environmental Awareness and Consumer Rights and Responsibilities* encourages students to maintain a dynamic and critical relationship with their environment. To this end, they are asked to consider, for example aesthetic and architectural aspects, the organization of territories, the protection of heritage sites and the use of resources with a view to ensuring sustainable development. By studying cultural areas, students have an opportunity to see the world differently and to gain an understanding of certain social issues.

Media Literacy

Studying the prescribed cultural areas in the Cultural Geography program enables students to consider forms of artistic expression, which gives them a better understanding of their own culture as well as that of others. They use technological tools and different types of documents for research and communication purposes. They learn to respect intellectual property. The program encourages the exploration of the broad area of learning *Media Literacy*, since students are often required to use critical judgment, in particular when assessing the validity of the information gathered.

Citizenship and Community Life

The broad area of learning *Citizenship and Community Life* has considerable affinity with the Cultural Geography program. By studying cultural areas, students develop an attitude of openness toward the world and respect for diversity. They gain a better understanding of the world and become aware of the interdependence of generations, individuals and peoples. They also learn to recognize the consequences of stereotypes, prejudices and different forms of discrimination and exclusion.

The broad areas of learning remind us that life as a whole is a learning experience. Since each of the subjects is based on questions about reality, the subjects shed light on the issues addressed by the broad areas of learning.

Connections With the Cross-Curricular Competencies

Cross-curricular competencies are not developed in a vacuum; they are rooted in specific learning contexts, which are usually related to the subjects.

Given the complexity of the world today, students need various types of knowledge and skills in order to adapt to and intervene appropriately in a constantly changing environment. The cross-curricular competencies develop in close connection with the subject-specific competencies, largely on the basis of meaningful learning. Understanding the organization of a cultural area and interpreting its dynamics help the students develop both types of competencies.

Intellectual competencies

Studying cultural areas exposes students to large quantities of information from different sources. It is therefore important that they be able to use the information they gather; to find data, compare it and assess its validity and relevance with respect to the tasks to be performed.

By understanding the organization and interpreting the dynamics of a cultural area, students consider the challenges faced by the societies that occupy and shape it. To explore various avenues, consider different options, use a variety of resources and reflect on their process, they apply the cross-curricular competency *Solves problems*.

Students are given the opportunity to exercise critical judgment when they study cultural areas, since they must get beyond different stereotypes, prejudices and preconceptions. To do so, they consider the facts, assess their accuracy, put them in perspective and shift their focus from their own point of view. When they explore new strategies and techniques for their work or use creativity in applying the resources at their disposal, they apply and consolidate the cross-curricular competency *Exercises critical judgment*.

Methodological competencies

Students must adopt effective work methods in order to study the cultural areas. They must identify, assess and use the necessary resources. They must also analyze their use of available resources and assess the effectiveness of the process used. By doing so, they develop the competency *Adopts effective work methods*.

Technological and communications tools have become indispensable, since they provide access to a multitude of different information sources. They help students locate and process information and facilitate long-distance interaction. Students are required to use these tools, in particular in the work they produce. Thus, they learn to use information and communications technologies.

Personal and social competencies

When students study a cultural area, they acquire knowledge that broadens their own world-view. Sometimes, the values of the group to which they belong come into conflict with other value systems; the result can only be a different understanding of the world. This enables students to explore ways of achieving their personal potential.

At times, students are also invited to work with classmates. They must pay attention to the contribution of each team member and take responsibility for the decisions they make as a group. Thus, they have many opportunities to learn the importance of cooperating with others.

Communication-related competency

To develop the competencies in this program, students must apply the competency *Communicates appropriately*. Communication enables students to share their perceptions and values. It constitutes an exceptional way to express their world-view and establish their cultural identity. Furthermore, the students are asked to express their point of view or report on their process and what they learned about the cultural areas. They also become familiar with the rules and conventions of the languages used in geography.

Connections With the Other Subject Areas

Reality can rarely be understood through the rigid logic of a single subject; rather it is by bringing together several fields of knowledge that we are able to grasp its many facets.

The knowledge, strategies and techniques associated with the subjects in the different subject areas provide resources on which students can draw. In developing the competencies prescribed in the program, they will have many opportunities to use these resources.

Languages

Language is a fundamental aspect of culture. By studying the cultural areas, students become aware of new terms, in their own language or another, that enrich their vocabulary. Also, the knowledge related to the cultural areas provides meaningful contexts for developing the subject-specific competencies in the Languages programs. At the same time, the development of the competencies in the Cultural Geography program benefits from students' learning in oral and written communication. For example, to gain a better understanding of the organization of a cultural area and enrich their interpretation of its dynamics, students refer to media sources and use a set of reading strategies acquired in language arts class. The texts consulted can expose them to values and beliefs that differ from their own, thus helping them to understand other cultures.

Mathematics, Science and Technology

The use of mathematical, arithmetical and statistical concepts and processes such as proportional reasoning, graphic representation, identification of numbers on a number line and the reading and analysis of contingency tables can help students make more effective use of certain techniques employed in geography.

Also, by studying natural phenomena in science and technology, such as climate and relief, students can understand the influence of natural factors on the way in which humans have adapted their space and conferred cultural characteristics on it. They are also able to observe how technological advances can affect populations.

Arts Education

The arts reflect the culture of a society. In the art characteristic of the cultural areas studied, students can find an expression of the values and identity of the societies. They can also see evidence of how ideas have evolved in these societies. The competencies they develop in the Arts Education programs will help them find ways of furthering their understanding of the organization of cultural areas and interpreting their dynamics.

Personal Development

The subjects in this area help students structure their identity and develop their world-view. They become aware of personal dignity and learn to be open-minded, to recognize the need to respect themselves, one another and the public good, and to work toward becoming responsible citizens in the future.

The Ethics and Religious Culture and Cultural Geography programs both help students become aware of world cultures and attentive to their diversity and complexity. They lead students to reflect on the values that shape societies and to get rid of the prejudices that arise from a lack of understanding of others.

Career Development

To carry out certain tasks aimed at developing the competencies prescribed in the program, students must question their values, which helps them learn more about themselves. Their search for information can familiarize them with different trades and occupations. It can also broaden their fields of interest and reference points with respect to their career choice. Thus, the Cultural Geography program is related to the Career Development subject area.

Pedagogical Context

Students: Curious, Organized and Reflective

The Cultural Geography program calls for students studying the world today to go beyond what they already know and what they observe and perceive spontaneously. They adopt a research process and establish connections between what they already know and what they learn in the course, thereby increasing their understanding of cultural areas.

Students do research and analyze different sources of information. They must also interact with their classmates and the teacher and share their knowledge and experiences. Working sometimes individually and sometimes in teams allows them to alternate between periods in which they collect, select and process information, and periods in which they reflect on their process, examining the means and range of resources they have used and the path they have followed in carrying out the tasks. They communicate the results of their research orally or in writing, using different media. In all cases, they must demonstrate clarity, rigour and critical distance.

The Teacher: A Guide, a Mentor and a Mediator

Teachers of this program are professionals, learning specialists and recognized experts in geography. They help students discover the pleasure of learning, and seek to share with them their own desire to know and understand the world's cultures.

To help the students develop the two competencies, the teacher underscores the importance of using a variety of sources and guides them in their research, relying on the diverse resources provided by the school. The learning and evaluation situations that the teacher uses must give students an opportunity to understand the organization of cultural areas and interpret their dynamics. Teachers should help students acquire the knowledge and concepts associated with the geography of cultural areas and use cultural references and techniques. They should also emphasize the importance of rigour and coherence.

Teachers act as mediators between students and knowledge. They diversify their practices and approaches in order to respect the different ways of learning. By promoting discussion and the exchange of ideas, they involve students in the process of constructing meaning. They help them improve their understanding of the organization and dynamics of the cultural area they are studying. By showing the students how to perceive the ways in which they draw on and acquire knowledge, they also promote their intellectual activity and develop their ability to think abstractly and transfer learning.

A Large Variety of Resources

Teachers must make the classroom a rich and stimulating environment—which means that the school must provide a variety of resources, such as maps, newspapers, magazines, thematic atlases and encyclopedias. In order to use these diverse resources, students must have ready access to information and communications technologies that they can employ as research and production tools. Furthermore, since the world is constantly changing and students need to follow international news stories regularly in order to understand cultural areas and interpret their dynamics, the school must update its resources frequently.

Meaningful, Open and Complex Learning and Evaluation Situations

To facilitate the development and evaluation of the competencies prescribed by the program, learning and evaluation situations must be meaningful, open and complex. They must present challenges adapted to individual students' capacities and provide conditions that encourage students to critically assess their processes and their work.

A learning and evaluation situation is meaningful when students perceive the connections between the learning they have acquired and possible future applications. The study of cultural areas becomes fully meaningful for students when they realize that it can give them a better understanding of the world today. The situation will be all the more meaningful if it stimulates students' interest and refers to matters related to current events or questions associated with the broad areas of learning.

A learning and evaluation situation is open if it enables students to explore several avenues rather than only one, involves a variety of tasks, encourages the use of several different research and communication tools and may result in different types of student work.

A learning and evaluation situation is complex insofar as it requires the use of elements of program content, particularly the concepts and knowledge related to the geography of the cultural area being studied, and allows students to interrelate the various elements. It thus makes use of the two competencies targeted by the program and of one or more cross-curricular competencies. It enables students to make connections with the educational aims and focuses of development of certain broad areas of learning and with competencies and knowledge targeted in other programs. It requires the collection, selection and analysis of data, involves reasoning processes such as induction, deduction and analogy, and draws on students' capacity to question, use critical judgment and synthesize.

Since not all students learn in the same way or at the same pace, it is important to develop learning and evaluation situations that are sufficiently flexible. This can be achieved by favouring certain types of student work, for example, or by establishing different requirements concerning the documents used.

Appropriate Evaluation

Evaluation is above all intended to provide students with feedback on their learning in order to contribute to their progress. The feedback may concern one or more elements of learning. Thus, a teacher who observes that a student is having difficulty recognizing cultural characteristics while deconstructing a landscape might propose special activities to help that student perceive which aspects of the landscape can be attributed to humans. Similarly, a teacher who observes that a student finds it difficult to choose appropriate scales of analysis might propose activities to help that student understand the role of scale in an information search.

Evaluation is also used to recognize the learning acquired by the students during the year and at the end of the year. This learning reflects the mastery of knowledge related to cultural areas and the use of this knowledge in different contexts.

Whether evaluation serves to promote or recognize students' learning, teachers must base their judgment on the evaluation criteria for the subject-specific program. The *Framework for the Evaluation of Learning* provides guidelines for the evaluation of learning.

COMPETENCY 1 Understands the organization of a cultural area

In terms of space, the concept of culture inevitably raises the question of territory. Indeed, territories rely on the very existence of culture and it is in territories that the symbolic relationship between culture and space becomes evident.
Joël Bonnemaïson [Translation]

Focus of the Competency

A cultural area is defined as a vast social space made up of territories with common geographic and cultural characteristics—architectural, linguistic and religious characteristics, among others. The world is thus divided into cultural areas with similar customs, forms of social organization and sometimes even landscapes. Understanding the organization of a cultural area means grasping the diversity and complexity of cultures. Students discover the specific characteristics of the organization, their distribution over the territory and the natural and human factors that shape the organization.

To find information, students are encouraged to consult different documentary sources, particularly maps and visual documents. They must also use different scales of analysis to find information, so that they can identify as much data as possible.

By deconstructing landscapes, students identify natural characteristics, as well as cultural characteristics resulting from human activity. This enables them to visualize important aspects of the area studied. Since cultural areas are made up of many territories, students must study different landscapes, which will help them see that some characteristics are common to all of the territories in the area, while others are specific to only some of them.

Students also gather information from different thematic maps. They determine reference points based on the characteristics representative of the area. For example, the Atlantic Ocean is a reference point for the Western cultural area. They show the information on a map to highlight the spatial dimension of the area, the characteristics of its organization and the relationships among them. Throughout their study of the organization of a cultural area, students must use cartographic language. The characteristics identified in the landscapes and on the maps are important, but they do not

provide a complete portrait of a cultural area. To understand the impact of human action on the organization of a cultural area, students must use additional information from other documentary sources when they do their skeleton map.

The students must also recognize how natural factors can sometimes affect the organization of a cultural area, for example, how the desert influences the territorial organization of the Arab cultural area. They must also discover the importance of human factors past and present, for example, how European colonization in the 19th century influenced the location of African cities and influences their present development.

To understand the organization of a cultural area, students must use several scales of analysis in order to identify characteristics that would not be evident on a single scale. The Spanish influence on religious architecture in territories in the Latin American cultural area is one example. The use of different scales of analysis also enables them to recognize different focal points, i.e. places to which people are drawn and where they congregate. Mecca, for instance, is a focal point for the Arab cultural area. The use of different scales also helps them identify peripheral areas, which are located at a distance from focal points, but depend on the latter, such as the East Asian cultural area's Chinese diaspora.

Key Features of Competency 1

Deconstructs landscapes in the cultural area

Identifies characteristics of the cultural area • Recognizes common cultural characteristics and characteristics specific to certain territories in the area

Grasps the meaning of human actions with regard to the organization of the cultural area

Identifies the main characteristics of the organization • Specifies the influence of natural factors • Explains the role of human factors past and present • Uses scales of analysis • Recognizes focal points and peripheral areas

Understands the organization of a cultural area

Uses cartographic language

Refers to different maps of the cultural area • Uses reference points • Draws a map showing his/her understanding of the organization of the cultural area

End-of-Year Outcomes

The document *Framework for the Evaluation of Learning* provides guidelines for the evaluation of learning.

Evaluation Criteria

- Proficiency of subject-specific knowledge targeted in the document *Learning to Be Acquired*
- Appropriate use of knowledge
- Coherent representation of the organization of a cultural area

COMPETENCY 2 Interprets the dynamics of a cultural area

...Culture is a living, constantly changing reality because individuals are forever shaping and reinterpreting it.
Paul Claval [Translation]

Focus of the Competency

Cultural areas may expand or contract; they may influence or be influenced by other cultural areas. Helping students interpret the dynamics of a cultural area involves getting them to explain relationships between actors, changes and trends. This enables them to understand the world in which they live and in which they have an opportunity to become involved as citizens.

Students interpret the dynamics of a cultural area by characterizing movements of ideas, capital and people. Some movements are internal, such as the Aboriginal awakening in the Latin American cultural area. Other movements involve two or more areas; an area may influence others or be influenced by areas external to it. One example is the Western influence on the East Asian cultural area and the influence of the latter area on other cultural areas. Students must learn to recognize the places between which these movements occur, i.e. where they originate and where they are going. To this end, they must use different scales of analysis, selecting, according to the needs of their study, those that appear appropriate.

Interpreting the dynamics of a cultural area requires that students analyze its manifestations. They identify changes occurring in the area and explain their causes. For example, the migration toward urban areas on the African continent has economic causes. They also describe the role that certain actors play in these changes. They may be the cause of change, as in the case of political groups in the Latin American cultural area that are fighting the influence of the United States. Other actors may support change, such as the Asian entrepreneurs participating in the globalization movement. Some may be against change, such as the movements that fear the secularization of public institutions in the Arab cultural area. These reactions can in turn give rise to new movements and changes.

Interpreting the dynamics of a cultural area enables students to explain trends that arise in it. To do so, they examine the area in terms of actors, or changes. This allows them to identify challenges facing the societies in the area, such as the challenge of helping population sectors of African origin overcome the exclusion they suffer in certain countries in the Latin American cultural area.

In addition, after interpreting the dynamics of a cultural area, the students establish how their study of the cultural area contributed to the exercise of their citizenship. They identify the impact of values and beliefs shared by societies. They recognize the contribution of one culture to another culture and the influence of other cultures on their own culture as well as the way in which their interpretation may have changed their perception of others.

Key Features of Competency 2

Identifies the movements characteristic of the dynamics of the cultural area

Characterizes internal and external movements • Recognizes the places between which they occur • Uses scales of analysis

Analyzes changes in the cultural area

Establishes changes • Specifies some of the causes • Specifies the role of certain actors • Recognizes reactions to change • Explains these reactions

Interprets the dynamics of a cultural area

Determines what studying the dynamics of a cultural area has contributed to the exercise of his/her citizenship

Identifies the effect of values and beliefs on the dynamics of the area
• Recognizes the contribution of one culture to another culture
• Considers the influence of other cultures on his/her own culture

Explains trends observed in the cultural area

Makes connections between trends and actors or changes • Anticipates challenges to be faced

Evaluation Criteria

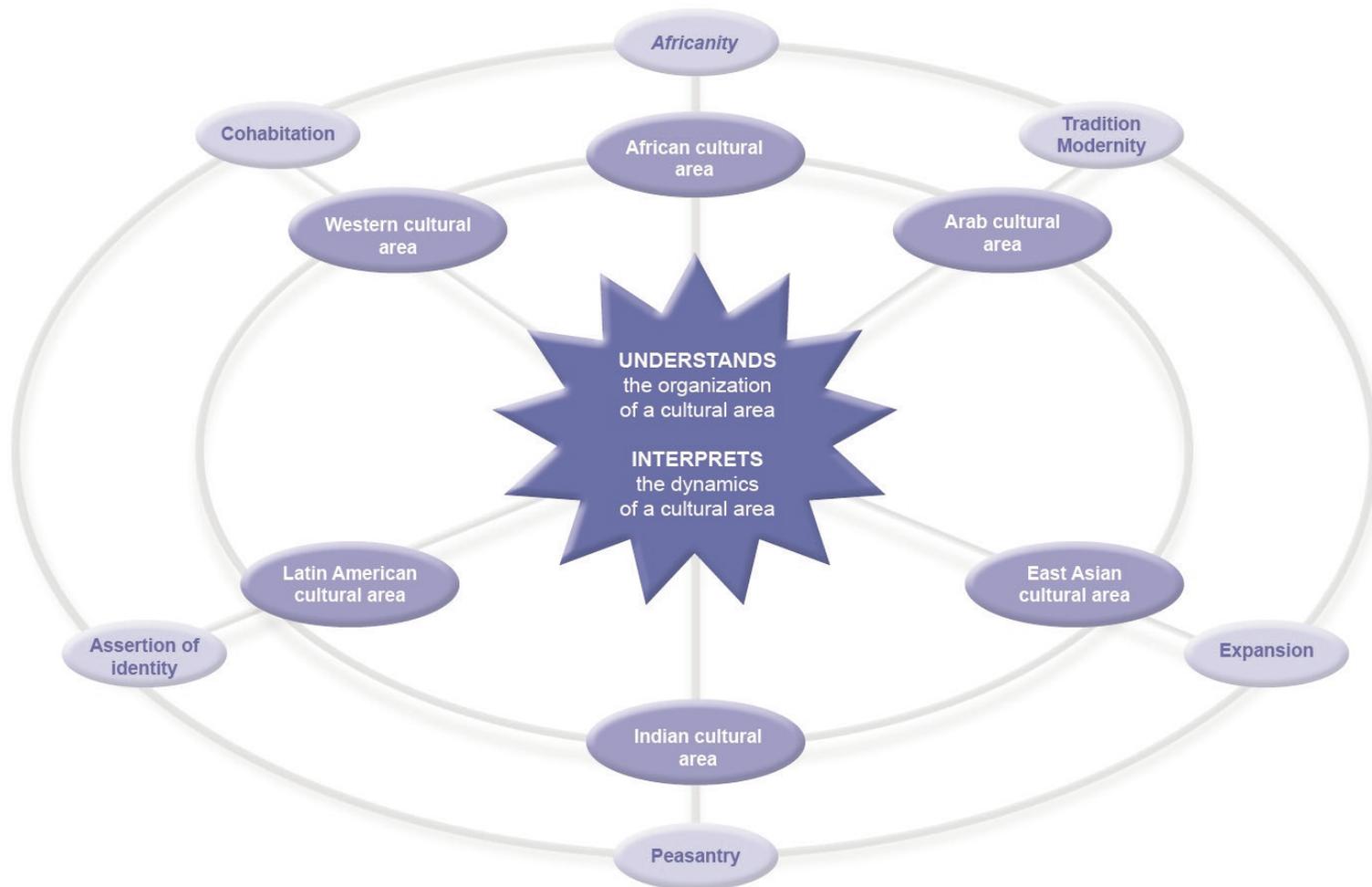
- Proficiency of subject-specific knowledge targeted in the working document *Learning to Be Acquired*
- Appropriate use of knowledge
- Establishment of the dynamics of a cultural area

End-of-Year Outcomes

The document *Framework for the Evaluation of Learning* provides guidelines for the evaluation of learning.

Program Structure

The following diagram shows the cultural areas on which the development of the competencies *Understands the organization of a cultural area* and *Interprets the dynamics of a cultural area* is based. It provides an overview of the program. The competencies, in the centre of the diagram, constitute the core of the program; to which the cultural areas and the central concept associated with each of them are linked.



The program focuses on the African, Arab, East Asian, Indian, Latin American and Western cultural areas. Each area is introduced by a short text, which is followed by a diagram. Questions have been included in the text as possible avenues for reflection. In order to develop the competencies and acquire the knowledge related to the geography of a cultural area, students must study at least four of the six cultural areas. The teacher chooses the four areas and determines the order in which they will be studied. This latitude allows teachers to take into account the needs and interests of their students.

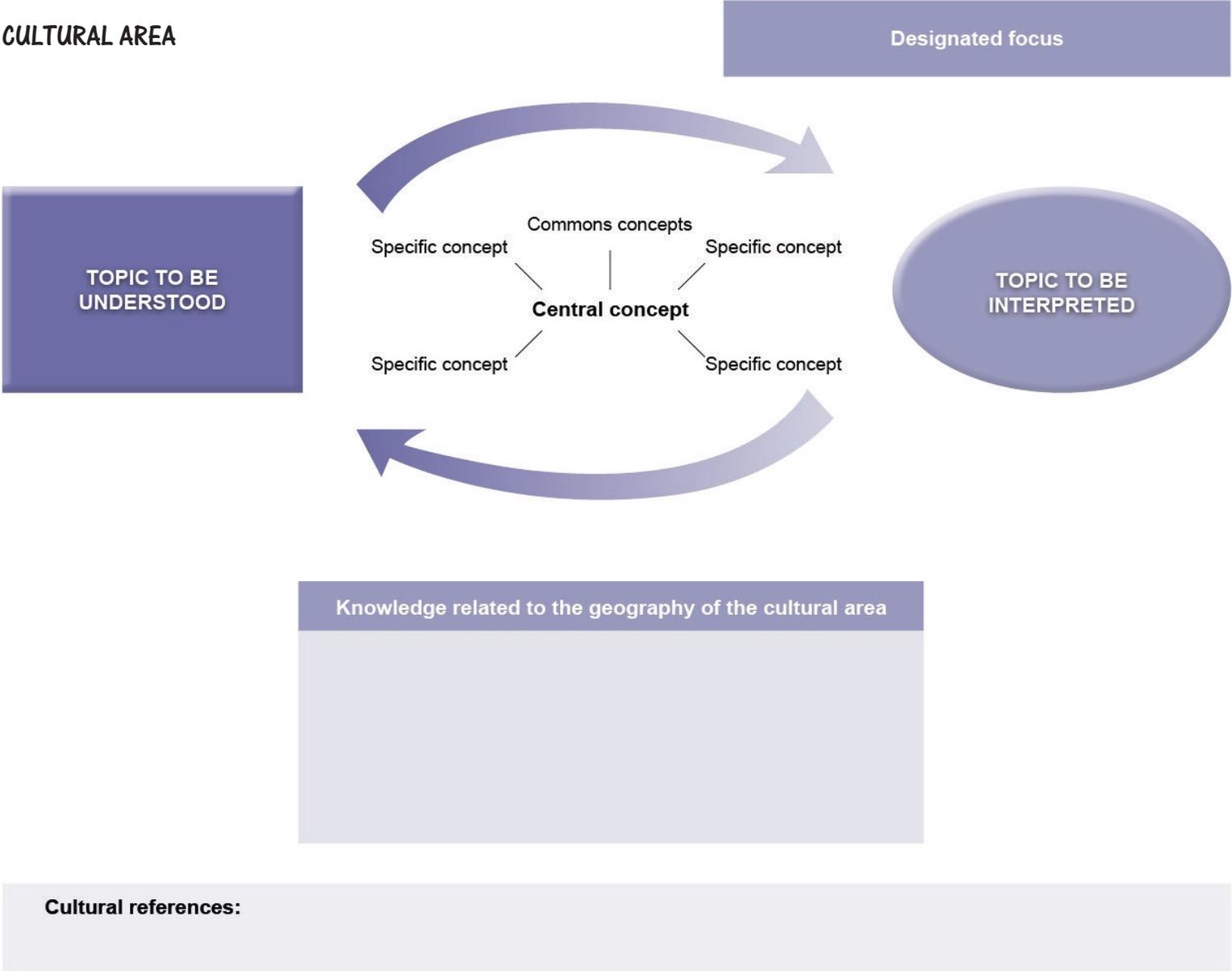
The program content is compulsory. It comprises the following elements: the designated focuses, the objects of learning, the concepts, and the knowledge related to the geography of a cultural area. The use of cultural references is prescribed, but teachers are not obliged to use the examples presented in the program. The diagram on the following page illustrates the prescribed elements of the program content and the interaction between the two competencies.

This program content² covers 100 hours of instruction, as stipulated in the *Basic school regulation for preschool, elementary and secondary education*.

2. See Summary Table of Program Content on page 47, and the Summary Table of Knowledge Related to the Geography of the Cultural Areas on page 48.

Prescribed Elements of the Program Content

CULTURAL AREA



In the diagrams, concepts the students have already encountered in the compulsory Social Sciences programs, whether in Secondary Cycle One or Two, are indicated by an asterisk (*).

Designated focus

A designated focus has been selected for the study of the dynamics of each cultural area. It provides guidelines for the students' research and interpretation. This focus should be reflected in the learning and evaluation situations.

Objects of learning

Each cultural area has two objects of learning: a topic to be understood and a topic to be interpreted. Their purpose is to relate the competencies to the program content in the learning and evaluation situations.

Concepts

A concept is a mental representation of a concrete or abstract object of knowledge. Since some concepts lend themselves to a broad range of applications, students can apply them to cultural areas other than those used to construct them. Mastering the concepts featured in the program will provide students with valuable intellectual tools.

Concepts form a large part of the cultural knowledge shared by different societies. They make it possible to grasp reality and share our understanding of it with others. Students must move from preconceptions to functional, formal concepts. Most students already have some notion—however incomplete or mistaken—of the concepts concerned.

The teacher can use a number of strategies, such as analogy, comparison, deduction and induction, to help students develop a fuller understanding of the concepts.

For each cultural area, a central concept is targeted. The central concept is supported by specific concepts. There are also concepts designated as "common" because they are used in the study of all the cultural areas. These concepts represent prior knowledge on which the students can draw. The concepts of culture, diaspora, and globalization fit this description.

The prescribed concepts are listed on page 47. To this list must be added the concepts introduced in all the Social Sciences programs.³

Knowledge related to the geography of the cultural areas

Knowledge related to the geography of the cultural areas is presented in a general way in the diagram for each cultural area. This knowledge is indicated in the document *Learning to Be Acquired*. The number, value and variety of the documents consulted in carrying out the tasks in the learning and evaluation situations will affect students' acquisition of the knowledge prescribed by the program.

Other Resources for Helping Students Develop the Competencies

In order to develop the competencies, students need to draw on other resources, such as cultural references and techniques.

Cultural references

The section on cultural references provides examples for each cultural area. A cultural reference may concern a person, a work of art, a territory, a literary work and so on. These examples are not themselves specific objects of study or research, but the use of cultural references in the classroom is compulsory. Using them enables students to broaden their world-view by considering significant social phenomena or cultural trends.

Teachers may choose other cultural references for each cultural area. Three selection criteria must guide their choices:

- conformity with the designated focus
- consideration of geographic and cultural characteristics of the cultural area
- potential use in a learning and evaluation situation for the purpose of developing the two competencies

3. The table on page 49 presents the prescribed concepts in the Contemporary World program and the table on page 50, those in the History of the 20th Century program. Concepts that have already been addressed in Cycle One or Two Social Sciences programs are marked with an asterisk (*).

Techniques

The study of the prescribed cultural areas requires the use of techniques, which are resources for students to draw on in learning and evaluation situations.⁴

- Interpreting and creating a map
- Interpreting a landscape
- Making a geographical sketch of a landscape
- Interpreting a written document
- Interpreting a picture
- Interpreting and creating a graph
- Interpreting and creating a table

These techniques provide access to information and enable students to communicate their research results.

Cultural Areas

The prescribed cultural areas constitute vast social spaces made up of territories with common geographic and cultural characteristics—architectural, linguistic and religious characteristics, among others.

4. The various techniques are presented on pages 36 to 46.

Confidence in our cultural community, in our African identity, is a prerequisite for any progress in achieving unity.
Léopold Sédar Senghor [Translation]

African Cultural Area

The African cultural area covers all the countries in sub-Saharan Africa and most of the African continent, including the islands in the Indian Ocean, east of Africa. Located almost entirely in the intertropical zone, this area consists principally of the African Shield. It includes various territories and societies characterized by several lifestyles, languages and religions.

In the precolonial era, this cultural area was inhabited by populations with different social structures. Some societies were organized in tribes, while others had formed kingdoms. In the following centuries, the area was marked by the slave trade and European colonization, which resulted in the establishment of borders uniting or dividing different ethnic groups, making the African reality even more complex. Sub-Saharan Africa is a land of contrasts, a veritable mosaic of traditions and beliefs. Certain values, however, are shared, such as the importance of family, ancestors, religion and community life.

In the 1960s, after decolonization, some African countries experienced major upheavals such as ethnic conflicts, political divisions or economic disturbances. Profound changes have taken place, but at different rates and in different ways. In its quest to build its identity, Africa remains diverse.

Changes are occurring throughout Africa, but different societies are changing at different rates. There is, however, a political and social will to build an African identity. In 1963, Léopold Sédar Senghor helped establish the roots of such an identity by creating the Organization of African Unity. In 2002, under Nelson Mandela, the organization became the African Union. But many challenges remain. How can African populations manage to overcome their differences in order to build an African identity? In the era of globalization, how can they reconcile cultural identity and economic development? How can they realize their continent's potential and achieve economic development?

The new Africa is based on the duality between traditional cultures and Westernization. Cities are the major focal points for change. Mostly rural before its colonization, sub-Saharan Africa is now experiencing rampant urbanization. The city has become a vector of change and, consequently, a magnet for young Africans in search of modernity. What roles do urban migrants play in the changes taking place in the African cultural area?

While cities play a role in the dynamics of Africa today, they alone cannot explain the social and economic changes taking place in this cultural area. Several interacting factors are involved. Among the key players in sub-Saharan Africa's development are women, who represent a major social force. Generally responsible for traditional activities, they are pillars of African social and economic life. Often the head of their family, they are attracted to urban areas where they can find work, which has led to a rural exodus. As well, they are better educated now, and they play a role in education, which is a determining factor in African development. They maintain their traditional values, but integrate them into new ways of conceiving their role. They are increasingly involved in commercial activity and are forming associations, thereby contributing to the economic development of sub-Saharan Africa.

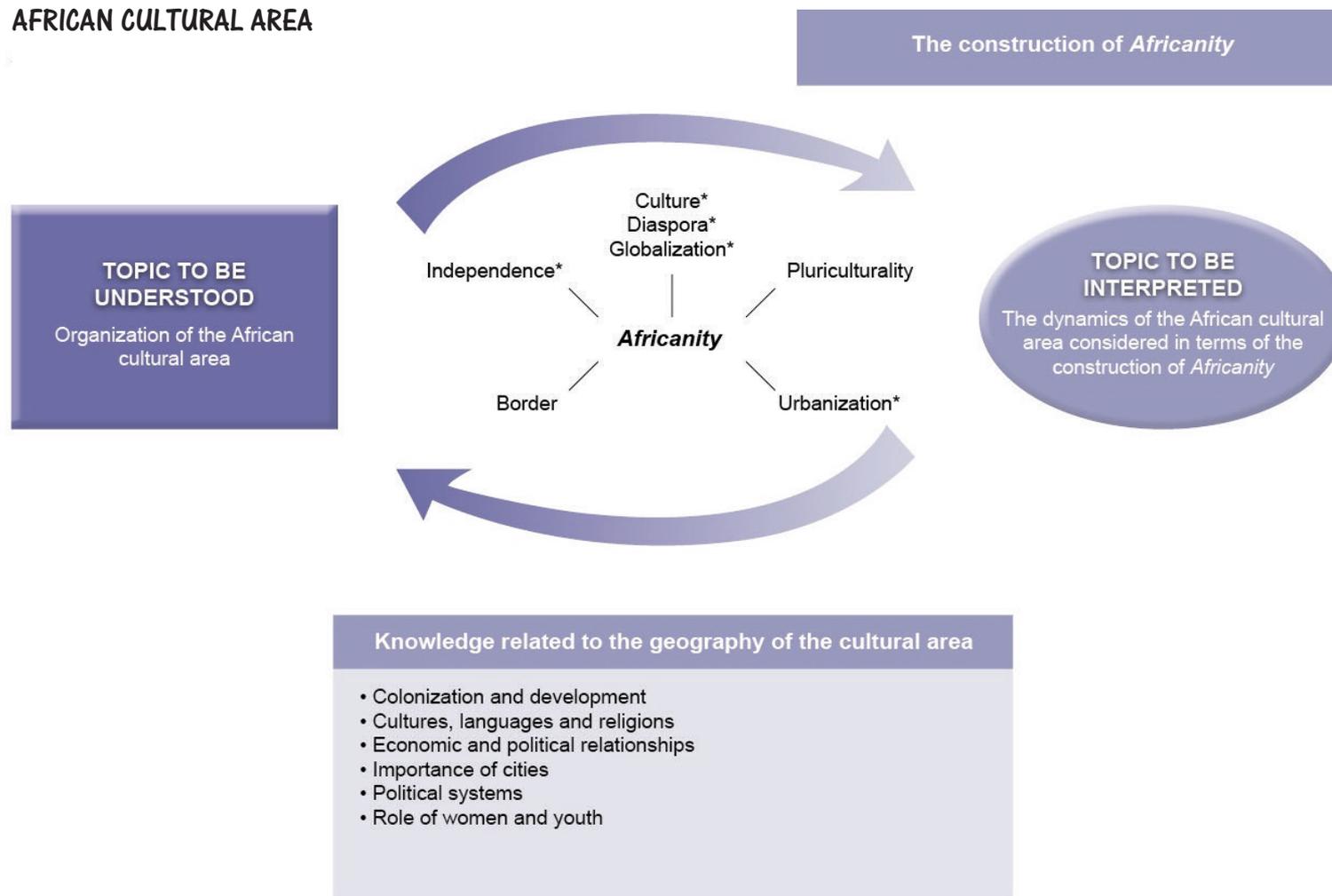
Youth is another social force responsible for change in sub-Saharan Africa. Young people are often underemployed or without any work at all. Education and vocational training for young people, key factors in economic growth and poverty reduction, are a major challenge for the African cultural area. Although enormous progress has been made in this area, there is still much to be done.

The diasporas also fuel change. They are usually organized in networks linking Africa and the rest of the world. African emigrants, who maintain ties with their home countries, convey different ideas and ways of life back to their native country. They contribute to the local economy by sending home money, which is at times extremely helpful in meeting the economic needs of local populations.

Other actors are helping build a new Africa. The nongovernmental organizations working in the field and the new churches that espouse nontraditional values are examples. Another change concerns relationships with other countries. Since winning independence, the African countries' principal relations with the outside world have been with the former colonizing countries. This situation is now changing. Although African countries still maintain close ties with France, the United Kingdom and Belgium, they are now developing relationships with the United States, China, India and Brazil. How might this affect the African cultural area?

The diagram on the following page illustrates the relationship between the competencies and the program content for the African cultural area. The students are expected to understand the organization of the African cultural area and to interpret its dynamics in terms of the construction of *Africanity*.

AFRICAN CULTURAL AREA



Cultural references:

African Shield – African Union (2002) – *Africanité-universalité*, by Léopold Sedar Senghor – Association Afrique, Terre origine
 – Bakary Soumano, *Griot* (1935-2003) – Poto-Poto School of Painting – Salif Keita (1949-) – Tiken Jah Fakoly (1968-)
 – Wangari Maathai (1940 - 2011)

In the diagrams, concepts the students have already encountered in the compulsory Social Sciences programs, whether in Secondary Cycle One or Two, are indicated by an asterisk (*).

Freedom is nothing if it does not apply to the body and mind of all human beings, without distinction of ethnic, religious or geographic background.
Tahar Ben Jelloun [Translation]

Arab Cultural Area

The Arab cultural area comprises countries in North Africa, the Arabian Peninsula and the Middle East. This cultural area is divided into two parts by the Nile: The Maghreb, made up of the North African countries, and the Mashreq, or Levant, which, taken in its broadest geographic sense, includes the Arab countries outside the Maghreb. Most of the countries in the Arab cultural area have an arid, even desert, climate. The Arab cultural area is the result of a blending of African, Greek, Roman and Ottoman influences. It brings together people of diverse origins, including Armenians, Berbers and Kurds.

At the height of its power, Arab civilization extended from Spain to India. Philosophers, physicians, astronomers, mathematicians and other scientists from the area were responsible for numerous innovations, such as the sun dial and the number system. These thinkers and inventors added to the renown of the great cities of the Arab cultural area, such as Baghdad, Cordoba, Damascus, Granada and Cairo, which were among the largest urban centres in the world at the time.

The Arabic language appeared in the second century in the Arabian Peninsula, in a form that closely resembles today's classical Arabic. Its written form can be traced back to the third century. It became popular between the seventh and twelfth centuries, during the golden age of Arab civilization. Its classical form is used in the Koran. The use of Arabic is a unifying characteristic of the territories of the Arab cultural area. In everyday life, however, other languages, such as Armenian, Berber and Kurdish are also spoken.

Another characteristic common to this cultural area is the Islamic religion, although communities may adhere to other religions. Islam plays an important role: political power and religious power are often closely linked in the countries of the Arab cultural area. The organization of society, like that of the state and the justice system, are infused with references to Islam.

Cities have always been major growth poles in the Arab cultural area. Very early, the populations of the area banded together to deal with the constraints of the deserts. Ancient cities took the form of fortified medinas, containing the Great Mosque, heart of the city and seat of religious power, the madrasah, an educational institution, and the souq, the commercial quarter. Beginning in the 19th century, new cities developed around the ancient ones. As cultural hubs and centres of religious, political and economic power, cities exert a powerful attraction over the populations of the Arab cultural area. Why are some Arab states so concerned about preserving the medinas? What are they doing about it?

Because it favours urban growth, globalization results in a juxtaposition of old and modern districts. In some territories in the area, such as Dubai, modern infrastructure has been established near the old city. The concentration of the population in urban areas is accompanied by changes in social and cultural behaviour, which accentuates the differences between urban and rural populations, the latter being generally more attached to tradition.

Young people play an important role in the changes in mentality in the societies of the Arab cultural area. The spread of education is also a change factor. In some parts of the area, however, girls are less educated than their male counterparts. This phenomenon is associated with the traditional role of the woman in societies with a patriarchal concept of the family. This role is changing, however, as women are increasingly working in trades and occupations long reserved for men.

Changes in mentality also result from the greater access to information made possible by information and communications technologies. This has facilitated the dissemination of ideas and promoted the exchange of views between populations in the Arab cultural area and members of the diaspora. The media are contributing to the spread of the Arab language in the world.

Foreign workers, attracted by the oil industry and other resource-based industries and the development of tourism, add to the acceleration of change. How can countries in the Arab cultural area both protect their culture and embrace modernity?

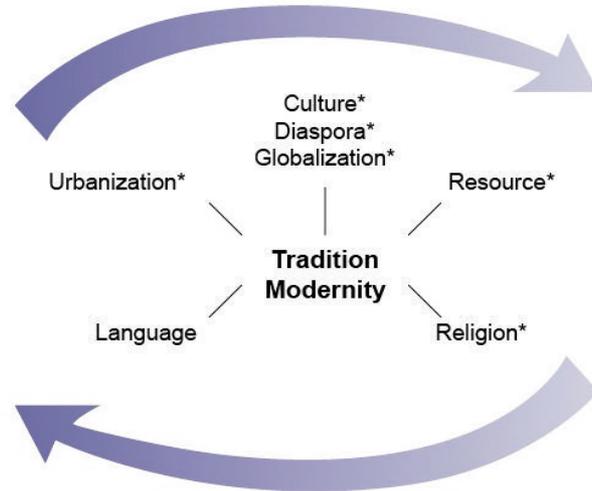
The Arab cultural area oscillates between tradition and modernity. Some see this situation as an opportunity for democratization and the secularization of institutions, while others see it as a reexamination of traditional practices and beliefs.

The diagram on the following page illustrates the relationship between the competencies and the program content for the Arab cultural area. Students are expected to understand the organization of the Arab cultural area and to interpret its dynamics in terms of the interaction between tradition and modernity.

ARAB CULTURAL AREA

The interaction between tradition and modernity

TOPIC TO BE UNDERSTOOD
 Organization of the Arab cultural area



TOPIC TO BE INTERPRETED
 The dynamics of the Arab cultural area considered in terms of the interaction between tradition and modernity

- Knowledge related to the geography of the cultural area**
- Economic activities
 - Linguistic diversity
 - Religion and cultures
 - Role of the cities

Cultural references:
 Al Jazeera television network – Fez – Khadidja Kabbaj (1964-) – Koran – Madrasah – Mecca – Naguib Mahfouz (1911-2006)
 – Oum Kalsoum (1904-1975) – Souq – The desert

In the diagrams, concepts the students have already encountered in the compulsory Social Sciences programs, whether in Secondary Cycle One or Two, are indicated by an asterisk (*).

East Asian Cultural Area

The East Asian cultural area comprises China, Japan, the Korean Peninsula, Taiwan and Southeast Asia, including the archipelagos of the latter. It is characterized by a wide diversity of peoples, languages and political systems. It is also characterized by a variety of natural conditions: vast mountainous regions and plateaux, sometimes extremely arid, and narrow but fertile coastal plains. The territories of this area are concentrated mainly along shorelines and at the mouths of large rivers. The increasing attraction of rural populations to the cities has given rise to megalopolises. The East Asian cultural area is the most populous area in the world.

The East Asian cultural area has produced great civilizations and powerful empires, although often under Chinese control. Because of its size and organization, China exercised hegemony over this region for many centuries, so much so that the area is sometimes said to be sinicized. It was from China, for example, that ideographic script, Confucianism and urban planning spread within the area. However, in the 16th century, Europeans set up the first trading posts. In the 19th century, some of the territories in the area were colonized, which destabilized the culture of their populations. Little by little, Western colonizers divided up the land and fuelled ethnic antagonism. The Second World War resulted in a geopolitical redistribution of the countries in the area.

The economic growth of the countries in this cultural area constitutes one of the most important events of the late 20th century. In the 1960s, Japan entered the industrialized world, followed in the 1980s by Taiwan, South Korea, Singapore and Hong Kong, then in the 1990s by China, Thailand and Malaysia. Within a few years, most countries in the East Asian cultural area had joined the group of newly industrialized countries and experienced accelerated economic development. To what extent could these results have been obtained without the presence of certain demographic, social and cultural factors?

The East Asian cultural area has an enormous population pool. Its abundant and increasingly educated work force is infused with a culture based in large part on Buddhism and Confucianism, which teach tenacity and the will to succeed, and suggest that discipline and work go hand in hand. Also, respect for authority and a sense of community have a long history associated with such activities as rice cultivation. The societies in the East Asian cultural area have therefore adopted a hierarchical system linking generations and levels of power through strong interpersonal ties. Families, neighbourhoods, schools and businesses, whatever their size, operate on the basis of trust and personal commitment according to the principles of Buddhism and Confucianism. Everyone is encouraged to give his or her best. This social cohesion is one of the factors responsible for the success of businesses in this area. How can these cultural traits be maintained in the context of globalization?

Another development factor is the transfer of technology in some of the countries in this cultural area. While in the 1950s and 1960s much of their development was based on techniques and technologies borrowed from the West, these countries have since then adopted these technologies, improving on and surpassing them. This cultural area has become a source of innovation and a major exporter of knowledge and production.

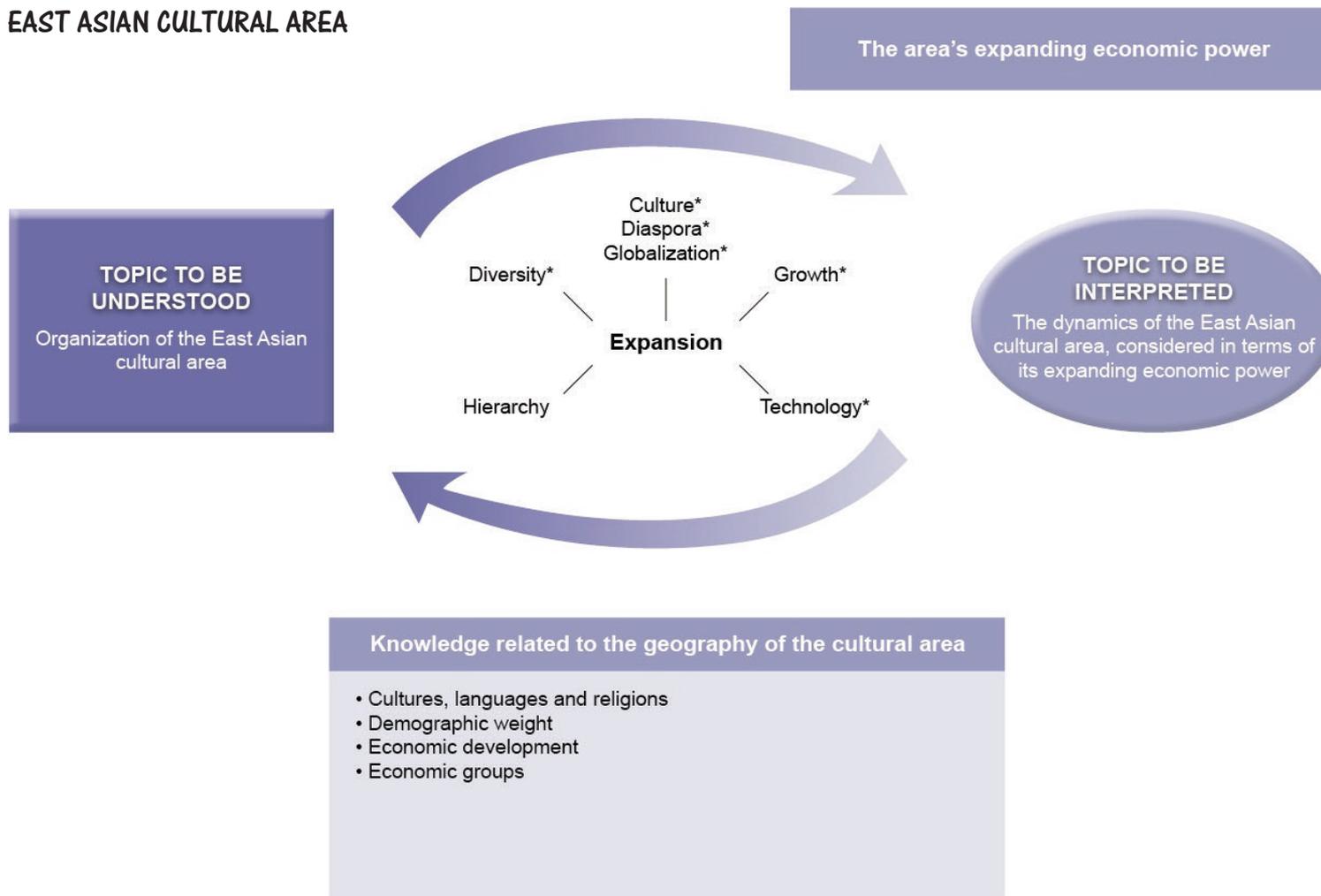
The diasporas also play a role in the development of economic power in the East Asian cultural area. The Chinese diaspora in particular contributes to Asian economic growth. Its members are usually businesspeople, who set up organized and well-structured commercial and financial networks, which contributes to the expansion of the East Asian cultural area into other cultural areas, such as the Western cultural area.

As globalization takes over, these countries' growing prosperity makes them important actors on the international scene. Nevertheless, they are aware of the need to establish political stability and unite their efforts to take the region's affairs in hand. To this end, economic associations have been set

up, such as the Association of Southeast Asian Nations, whose main goal is to accelerate economic growth, social progress and cultural development in the region. How can the countries in the East Asian cultural area establish an equitable basis for cooperation, given China's dominance?

The diagram on the following page illustrates the relationship between the competencies and the program content for the East Asian cultural area. Students are expected to understand the organization of the East Asian cultural area and to interpret its dynamics in terms of its expanding economic power.

EAST ASIAN CULTURAL AREA



Cultural references:

Association of South-East Asian Nations (1967) – Confucius (551-479 B.C.) – Deng Xioping (1904-1997) – *Dragons and Baby Tigers* – Ideogram – The Pacific – Singapore

In the diagrams, concepts the students have already encountered in the compulsory Social Sciences programs, whether in Secondary Cycle One or Two, are indicated by an asterisk (*).

*India always changes people.
Ruth Praver Jhabwala*

Indian Cultural Area

The Indian cultural area comprises Bhutan, India, Sri Lanka, the Maldives and Nepal. It also includes Bangladesh and Pakistan, whose cultures have been strongly influenced by India. The major part of this area consists primarily of a large peninsula characterized by a vast central plateau, bordered on the north by the Himalayas and located mainly in a tropical climate zone.

This is one of the cradles of world civilization, a historical crossroads of the great trade routes and the birthplace of important religions such as Hinduism and Buddhism. The Indian cultural area reflects the blending of traditions from other civilizations that marked the area at one time or another. Indian civilization influenced several areas, particularly Indonesia, in the Indochinese Peninsula, and South Africa, which has a large Indian diaspora.

Throughout their history, the countries in the Indian cultural area experienced repeated waves of colonization. Beginning in the eighth century, the Muslim conquest had a major influence on Indian culture; architecture, art and handicrafts were largely inspired by Persian culture. Later, the presence of French and Portuguese trading posts and over two centuries of British colonization also left their mark. The English language, liberal democracy and the railway system are part of the British colonial heritage.

The Indian cultural area is one of the most populated areas on Earth. Indian spirituality, which is an important factor in several of the area's territories, is based on tolerance rather than the application of dogmas. The Indian cultural area is a mosaic of territories and languages, with English as its lingua franca. It has fully embraced globalization and is an emerging economic power.

In the area's present economic context, cities are growing rapidly and a middle class is emerging. Not everyone is benefiting from the prosperity resulting from the rapid growth, however; the Indian cultural area is rife with inequality between its territories and within certain territories.

The societies in the Indian cultural area remain very hierarchical, and the contrast between rich and poor is still marked, especially in rural areas. Peasants make up a large part of the population. Millions of peasants own no land or only microproperties of less than two hectares; the land belongs to a minority of well-off landowners. In these conditions, difficulties abound, and debt overload is chronic among peasants. These peasants form a rural society that remains attached to religious traditions and beliefs. How can the peasantry be included in the prosperity of the Indian cultural area?

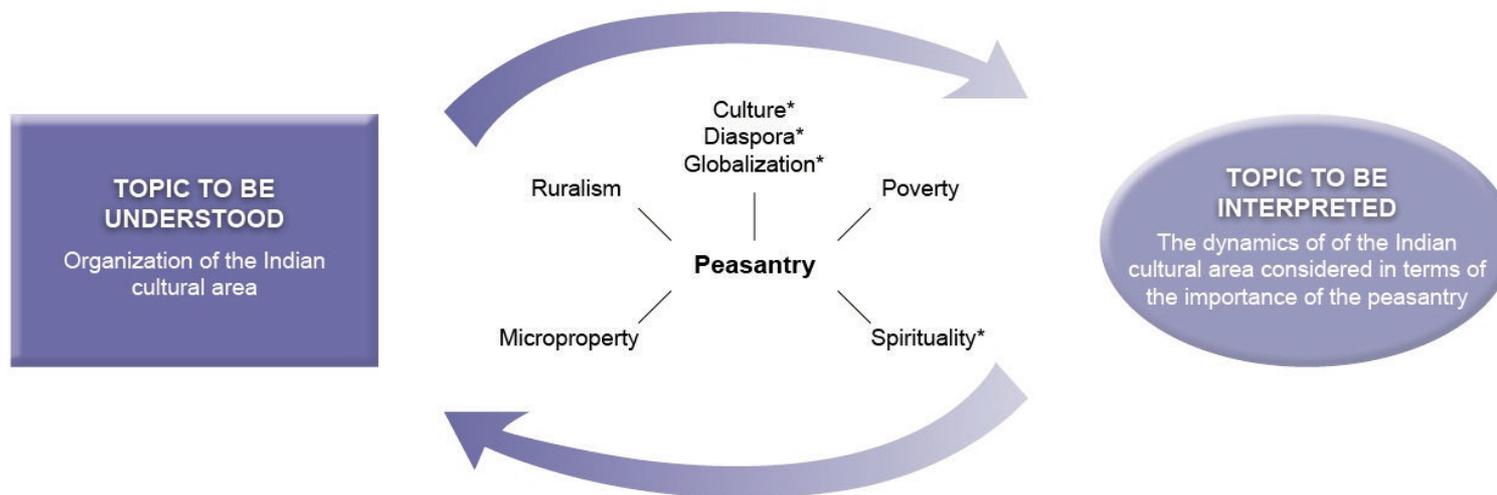
The globalization of the economy has favoured the replacement of traditional subsistence farming by export crops, which are more profitable. Large-scale, highly mechanized farming requires very little labour, and jobs have become scarce in rural areas. This type of situation results in population migration to the cities, the breakup of the family and the erosion of family values. Child labour and a deterioration of the social and economic status of women are direct consequences of this phenomenon.

Although it benefits people living in urban areas, globalization has a negative impact on the rural sector, where it causes profound organizational changes. Governments are adopting land reforms based on the principles of social justice and equity. Peasant leagues are demanding the right to land for each peasant and changes to management policies in order to ensure that farmland continues to be designated for agricultural purposes. How can the Indian peasantry take its place in the context of the market economy?

The diagram on the following page illustrates the relationship between the competencies and the program content for the Indian cultural area. Students are expected to understand the organization of the Indian cultural area and to interpret its dynamics in terms of the importance of the peasantry.

INDIAN CULTURAL AREA

The importance of the peasantry



Knowledge related to the geography of the cultural area

- Agricultural production systems
- Cultures, languages and religions
- Rural world
- Social and economic conditions

Cultural references:

Bollywood – Ekta Parishad Movement (1991) – Ganges Delta – Green Revolution (1965) – Jawaharlal Nehru (1889-1964) – Mandala – Monsoon – Muhammad Al Jinnah (1876-1948) – Sheikh Mujibur Rahman (1920-1975)

In the diagrams, concepts the students have already encountered in the compulsory Social Sciences programs, whether in Secondary Cycle One or Two, are indicated by an asterisk (*).

Every culture is born from mixing, meeting and clashes. By contrast, it is of isolation that civilizations die.
Octavio Paz [Translation]

Latin American Cultural Area

The Latin American cultural area extends from the Rio Grande to Tierra del Fuego. Its relief is marked by the presence of huge plains, vast plateaux, high cordilleras and the West Indian Archipelago. It is a mosaic of societies with a number of characteristics in common, including Latin languages, mostly Spanish but Portuguese as well. This is not, however, the case in the West Indies, where English predominates. The population is unevenly distributed: very dense on the islands and along the coast, and sparser in the mountains and Amazonia.

Until the 15th century, this region of the world was occupied by Native civilizations, in particular the Aztec and Inca Empires. For several centuries thereafter, it was subjected to colonization by Europeans, mainly Spanish and Portuguese. Features of this colonization include the enslavement or extinction of the local population, the traffic in African slaves, mainly to Brazil and the West Indies, and the emergence of dominant European and mestizo classes.

Colonization is also responsible for important cultural traits: a language (Spanish) common to most of the countries in the cultural area, institutions of European origin, including the Catholic Church, and social and economic stratification based on ethnic origin. Another legacy of the colonial era is the land tenure system. The colonial period saw the formation of immense properties called *latifundia* which belonged to a very small number of wealthy landowners. This unequal distribution of land still causes tension, as for example, in Brazil.

Economic disparity is another characteristic of the Latin American cultural area. It can be gauged, for example, by the substantial differences in the various countries' gross domestic product per capita. Disparity is also present within the countries themselves, which have large gaps in the distribution of wealth. People of indigenous and African origin are often the most affected by poverty. In some countries, these populations even suffer

economic, political and social exclusion. This has given rise to protest movements, such as the Zapatista movement in Chiapas, Mexico. How can countries in the Latin American cultural area reduce the inequalities between cultural groups and work to eliminate exclusion?

The Latin American cultural area is also characterized by the intermingling of populations of Native, European and African origin, to a greater or lesser extent depending on the region. In some countries, such as Bolivia, there is still a pronounced division between indigenous people and people of European descent. In other countries, such as Mexico, the intermingling of ethnic groups is, on the contrary, considered one of the foundations of the national identity. What different forms does the mixing of cultures take in the Latin American cultural area?

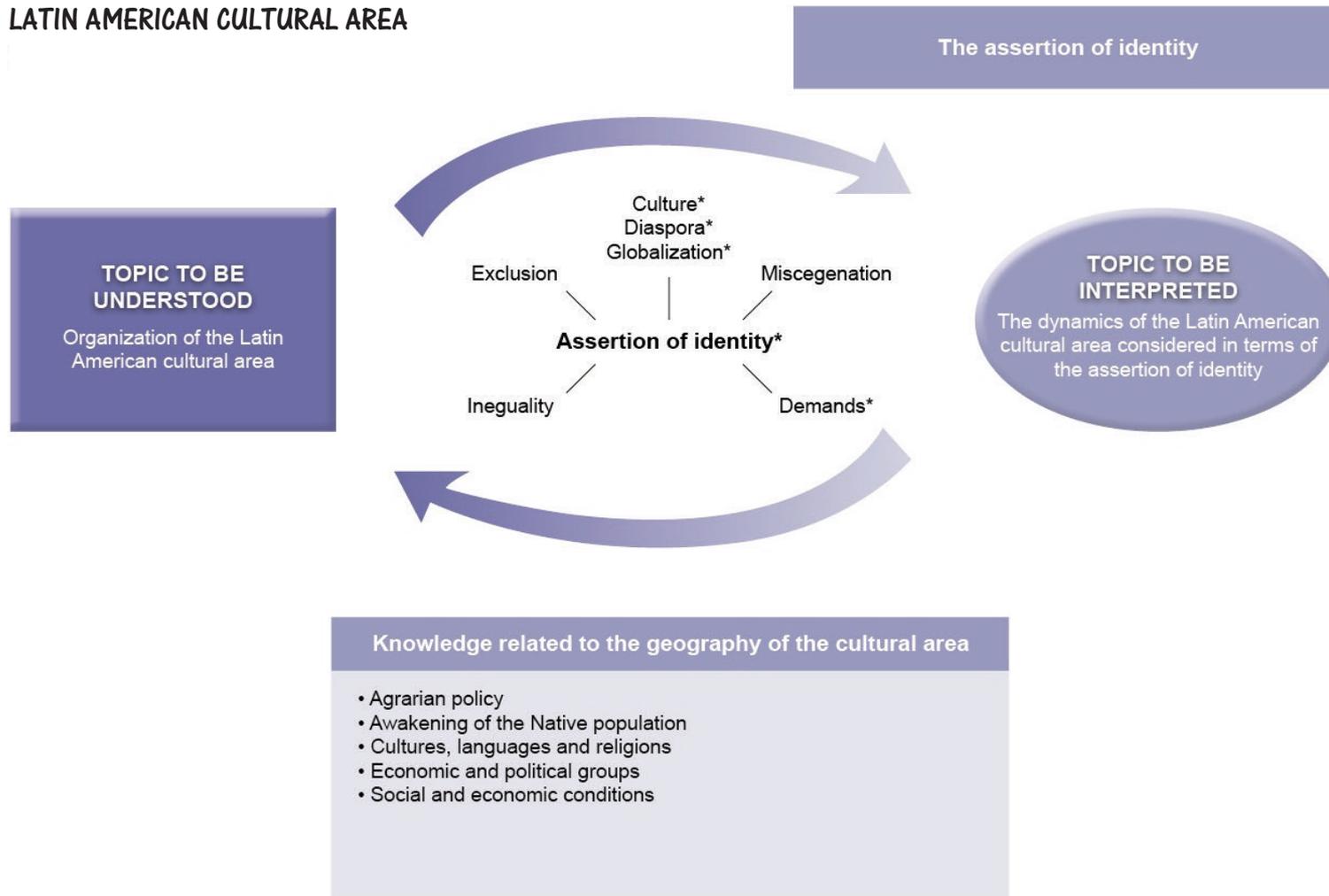
The attainment of independence by several colonies in the 19th century encouraged some societies in the Latin American cultural area to assert their identity. The United States then attempted to "police" the region. The Monroe Doctrine of 1823 committed it to defend the region against any European intervention. This resulted in a form of protectorate, leading, in 1948, to the creation of the Organization of American States, which included most countries in the Americas.

The countries of Latin America, long economically and politically dependent on the United States, are now making an effort to extricate themselves from its influence. They are asserting themselves by changing their relationship with this power. Since 2000, left-wing governments that respect democratic norms have come to power in several countries, particularly in South America. They are building the foundation for an economic and political union based on social democracy, cooperation and the implementation of social programs to counter inequality and poverty. This resulted in the creation in 2005 of the Bolivarian Alliance for the Peoples of Our America - People's Trade Agreement (ALBA - PTA), in reaction to the Washington Consensus of 1990.

The reform program established in Washington favours the deregulation of markets and the implementation of neoliberal measures, whereas ALBA promotes economic, political and social cooperation between states. How can such movements help Latin American populations assert their identity?

The diagram on the following page illustrates the relationship between the competencies and the program content for the Latin American cultural area. Students are expected to understand the organization of the Latin American cultural area and to interpret its dynamics in terms of the assertion of identity.

LATIN AMERICAN CULTURAL AREA



Cultural references:

Aimé Césaire (1913-2008) – Andean Cordillera – Bolivarian Alliance for the Peoples of Our America (2005) / People's Trade Agreement
 – Gabriel García Márquez (1927- 2014) – Haydée Mercedes Sosa (1935-2009) – Monroe Doctrine (1823) – Rigoberta Menchú (1959-)
 – Salvador Allende (1908-1973) – Simón Bolívar (1783-1830)

In the diagrams, concepts the students have already encountered in the compulsory Social Sciences programs, whether in Secondary Cycle One or Two, are indicated by an asterisk (*).

The Western way of life seems to have overtaken the planet, but Western values appear to be on the decline...
Roger-Pol Droit [Translation]

Western Cultural Area

The Western cultural area gradually developed in the Mediterranean Basin and spread throughout Europe, including Russia. It also takes in North America and Oceania. The Atlantic and Pacific oceans played a determining role in its expansion. The term *Western* has historical, cultural, economic and political meanings. It expresses a particular way of living and thinking, which is founded on the recognition of a society based on the rule of law.

The roots of the languages, alphabet system (Latin, Greek, Cyrillic), calendar, legal systems, architecture, as well as the philosophies of rationalism and humanism in societies considered Western lie in the Judeo-Christian and Greco-Roman traditions. Greece was the cradle of democracy, theatre, philosophy and scientific rigour. From the Roman Empire, the Western cultural area inherited the foundations of engineering and law. Economic liberalism and many scientific and technical innovations are also associated with Western culture.

Since the end of the Middle Ages, despite its internal struggles, the West has dominated the world. Conquest, colonization and wars have often contributed to its expansion. Made up mainly of developed countries, the Western cultural area is associated with the North in the North-South economic division of the world.

While for centuries Europe dominated the Western cultural area, power eventually shifted to North America, particularly the United States. However, the European Union acts as an interlocutor, helping to balance the forces in the area. Since the Second World War, the “American way of life” has spread throughout the Western world, propagating its values and changing societies. The same societal model, founded on principles like democracy and liberalism, is followed on both sides of the Atlantic. How do the territories in the Western cultural area manage to cooperate with each other when they have often fought in the past?

In the countries in this area, the level of education is rising steadily and culture is becoming increasingly accessible. The economic growth associated with rapid technological progress has resulted in substantial income growth, the development of a large middle class and a significant improvement in the social and economic status of women.

The area is also characterized by the rise of individualism, which is reflected in a general decline in the birth rate and the breakup of the family. The societies in the Western cultural area are often associated with overconsumption, although, paradoxically, they share a growing concern for the environment and sustainable development.

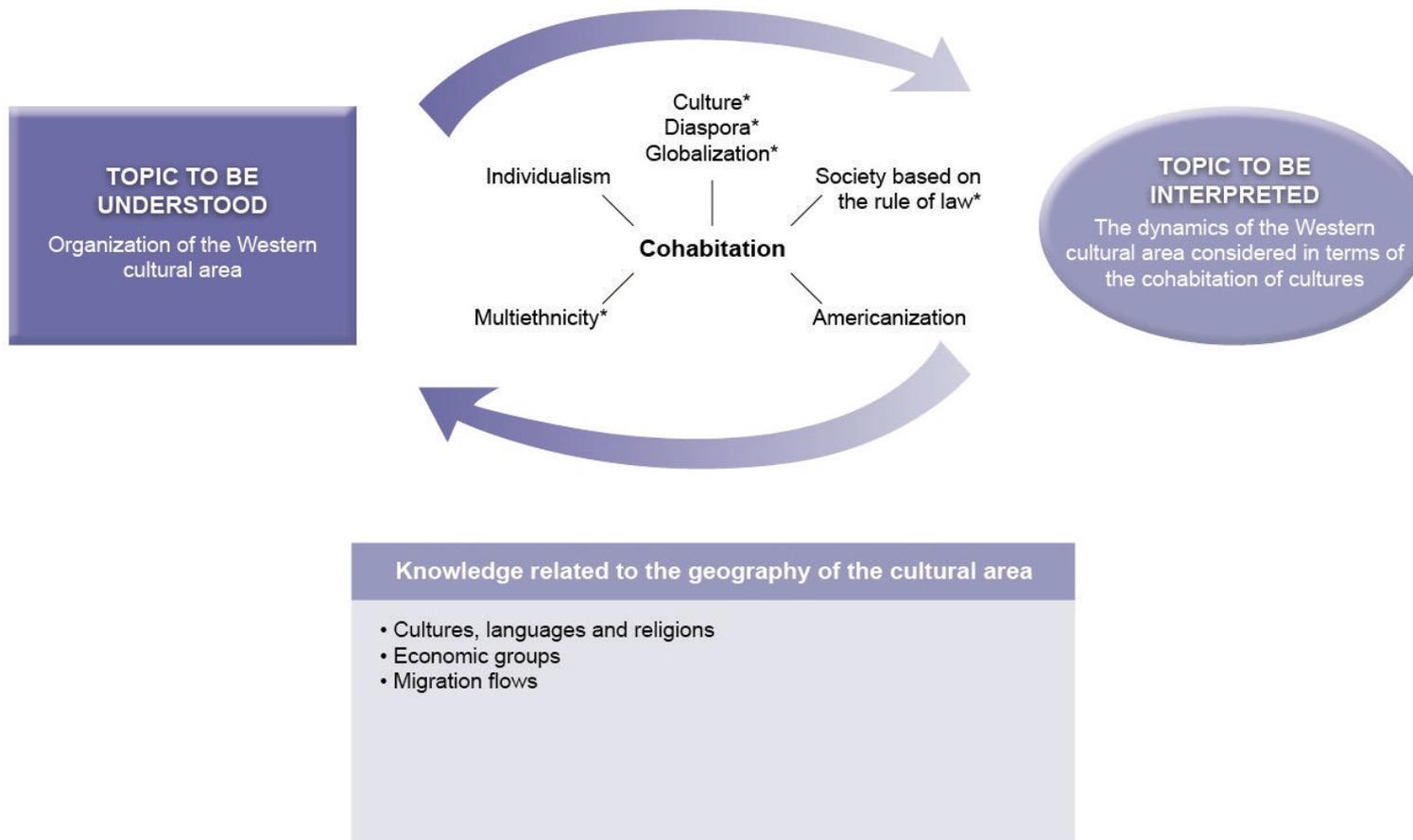
The influence of the Western cultural area is so widespread that there are those who confuse *Westernization* and *globalization*. Yet, in fact, some people are opposed to this uniformization, and a counterculture is developing that advocates a return to traditional values. In addition, the West now shares its dominance with new powers and sees its own power declining as other cultural areas, such as the Indian and East Asian areas, expand. How can the development of economic and political cooperation help the different territories in the Western cultural area maintain their standing in the context of a redistribution of power, especially economic and political power?

There are other movements in this cultural area, which has experienced large-scale immigration from Southern countries, such as that of Latin Americans in the United States and Africans in Europe. Immigrants bring their culture, values and traditions with them, creating a multiethnic context, which sometimes contributes to the emergence of ethnic neighbourhoods such as Chinatowns. It can be difficult for all parties to adapt to this multiethnic context, and cohabitation becomes a complex issue. How can harmonious cohabitation be achieved?

The diagram on the following page illustrates the relationship between the competencies and the program content for the Western cultural area. Students are expected to understand the organization of the Western cultural area and to interpret its dynamics in terms of the cohabitation of cultures.

WESTERN CULTURAL AREA

The cohabitation of cultures



Cultural references:

American way of life – The Beatles – Chicago School (1892) – European Union (1992) – Charles-Édouard Jeanneret-Gris, *Le Corbusier* (1887-1965) – Moscow – New York – Universal Declaration of the Rights of Man (1948)

In the diagrams, concepts the students have already encountered in the compulsory Social Sciences programs, whether in Secondary Cycle One or Two, are indicated by an asterisk (*).

Techniques

The study of the cultural areas in the program requires the use of techniques both to obtain information and to convey research results. These techniques build on those acquired in the Social Sciences programs at the elementary level and in Secondary Cycles One and Two. They do not constitute new learning for the students, and are not themselves the subject of study. They will, however, be easier to master if they are used repeatedly.

Interpreting and creating a map

A map is a spatial representation of reality. It can be created using different media. A thematic map can depict one or more aspects of a situation. A skeleton map is a simplified representation of a geographic reality. Only the main elements are included: the spatial dimension of the cultural area, some of its characteristics, depending on the purpose of the map, and connections between the targeted elements. Students' learning with regard to mapmaking must under no circumstances be limited to reproducing or tracing existing maps, or worse still, to colouring in maps on the basis of preestablished data.

Interpreting a thematic or skeleton map

Interpreting a thematic or skeleton map involves:

- decoding the title
- decoding the legend
- identifying the scale
- reading the orientation
- identifying dynamic or static data, if any
- determining the nature of the information presented

Creating a thematic map

Creating a thematic map involves:

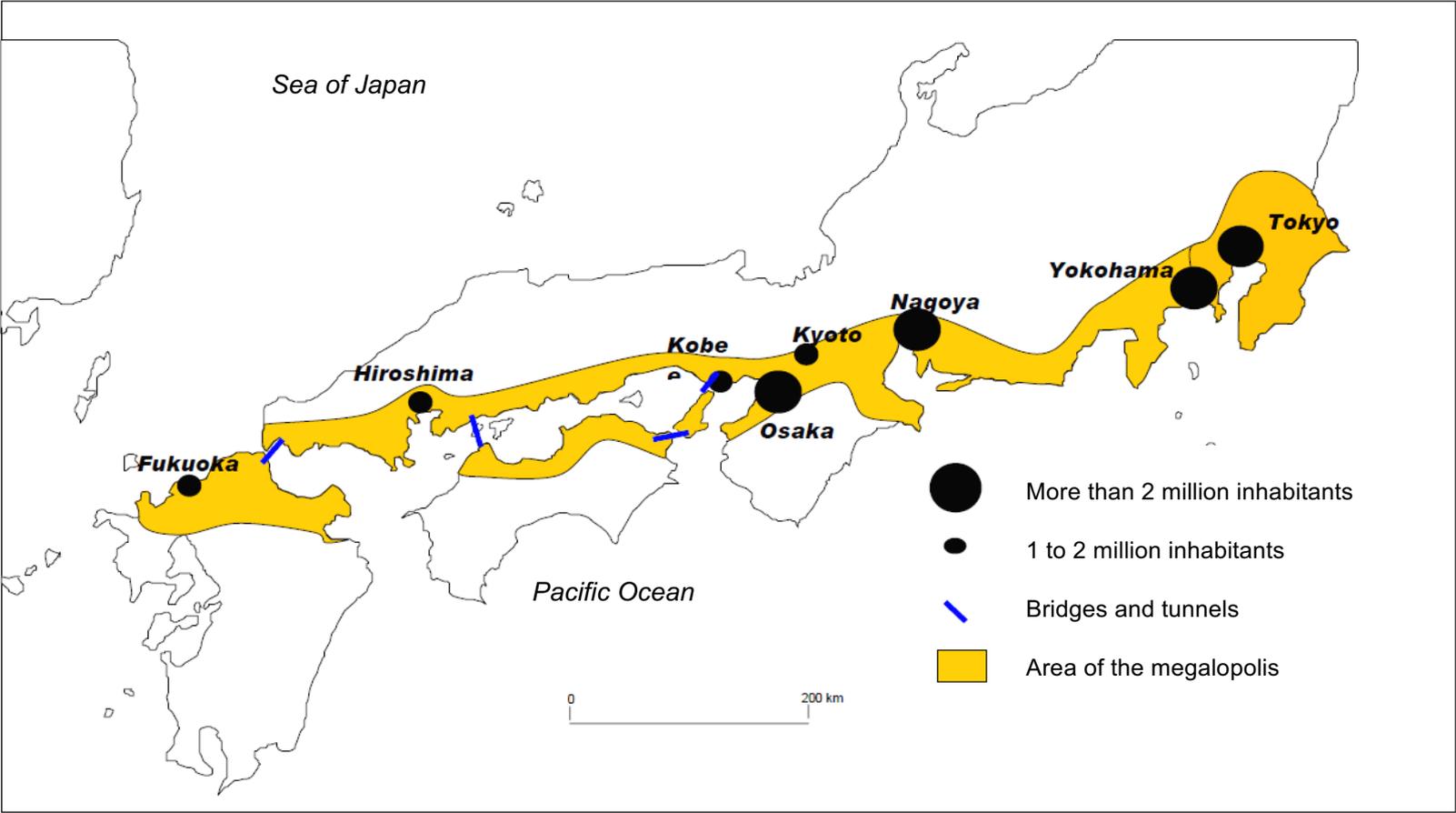
- deciding on the purpose of the map
- consulting information sources: maps, tables, various documents, etc.
- identifying the essential elements, in keeping with the map's purpose
- forming a mental image of the phenomena and spaces to be mapped
- drawing the map
- indicating the scale
- using symbols to represent the essential elements
- designing a legend
- giving the map a title

Creating a skeleton map

Creating a skeleton map involves:

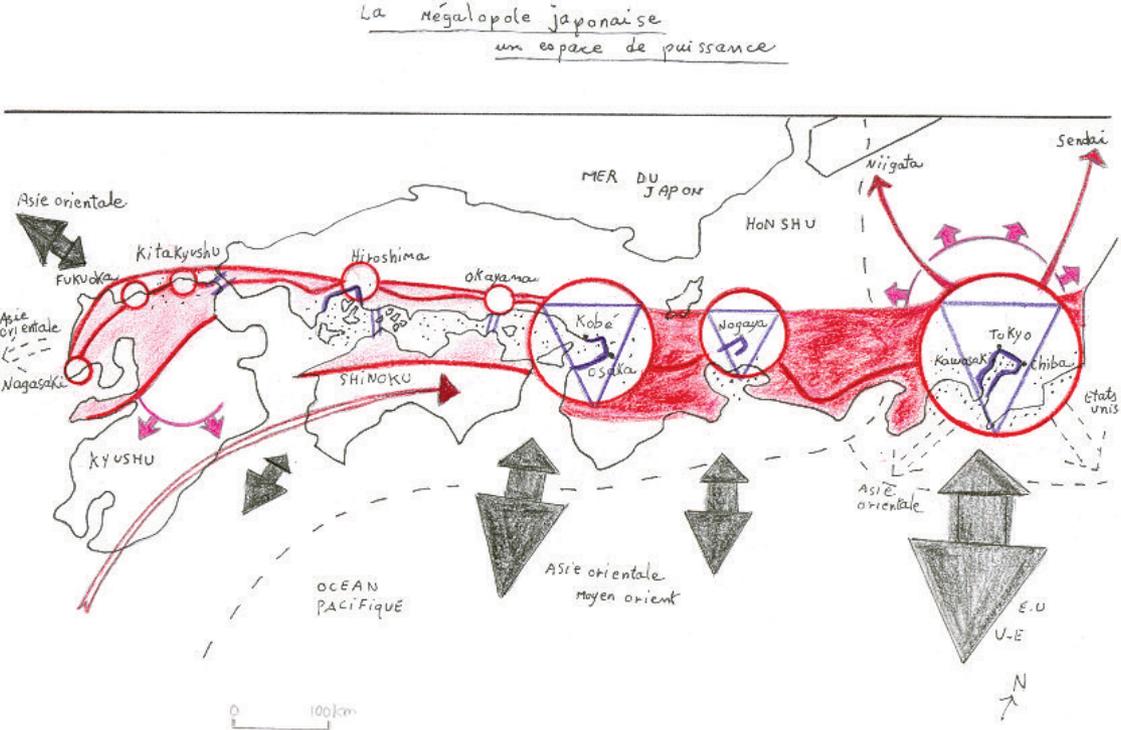
- deciding on the purpose of the map
- gathering information
- selecting the elements to be represented
- choosing the symbols
- drawing the map
- indicating the scale
- creating a legend
- giving the map a title

Japan's megalopolises



Source : ministère de l'Éducation, du Loisir et du Sport, 2014.

Example of skeleton map



<http://annejo77.perso.sfr.fr/carto/term/megalop/megalopJS.htm> (accessed June, 2014).

Interpreting a landscape

Landscapes illustrate elements characteristic of the organization of a cultural area, because they show past and present action of humans on the space.

Interpreting a landscape involves:

- locating the landscape
- determining the viewing purpose
- observing how natural and human elements that can be seen in the landscape are distributed in space
- determining the nature of the information presented
- if necessary, making a sketch of the landscape in three planes: foreground, middle ground and background

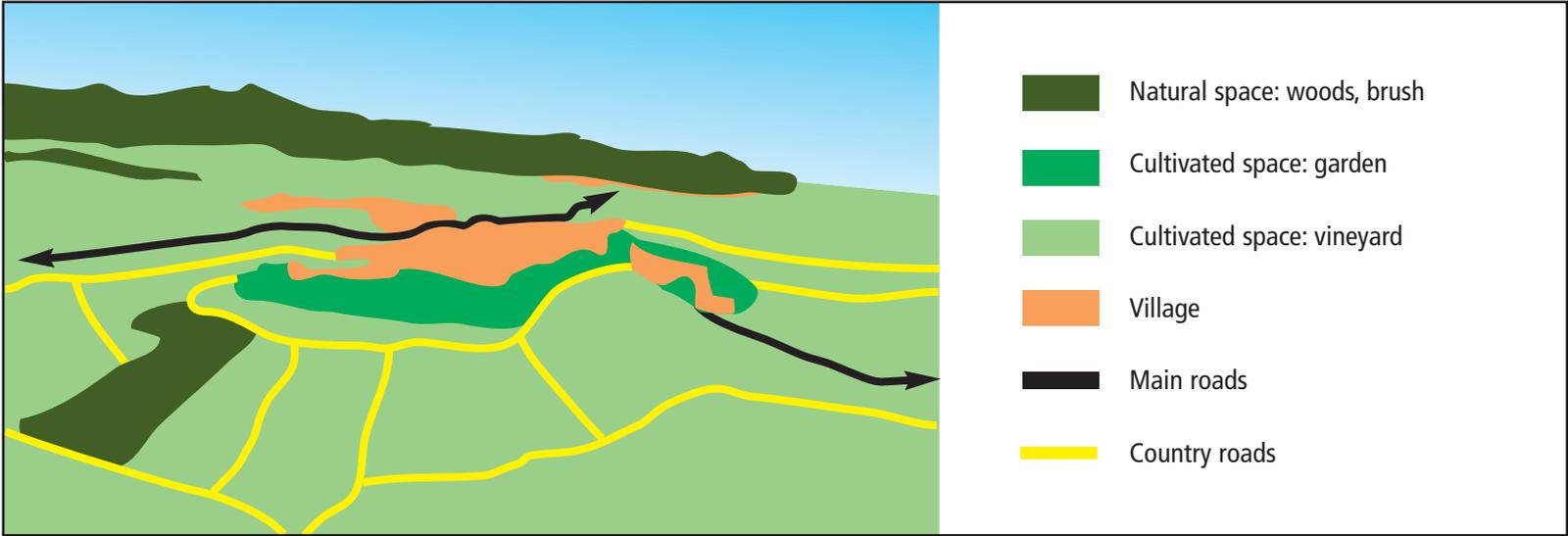
Making a geographical sketch of a landscape

A sketch is a drawing of a landscape based on a photograph or on-site observation.

Making a geographical sketch of a landscape involves:

- deciding on the purpose of the sketch
- observing the landscape to be sketched
- selecting the elements to be represented
- defining the three planes: foreground, middle ground and background
- using symbols to represent the elements
- drawing the sketch of the landscape
- designing a legend
- giving the sketch a title

Example of a landscape and of a geographical sketch of a landscape (Pays de la Loire, France)



Source: Vincent Paré, IUFM, La Roche/YON, 2006

Interpreting a written document

Written documents reflect the society that produced them. They include newspaper articles, letters, texts and other documents. It is sometimes necessary to go beyond simply decoding a document if we wish to understand its symbolic significance and make sense of it.

Interpreting a written document involves:

- identifying the nature and type of document
- identifying the author's name and role
- identifying the date or other chronological reference points
- identifying the source
- establishing whether or not the document dates from the period it describes
- decoding the title
- establishing the main idea
- noting all the important ideas
- organizing and synthesizing the important ideas
- relating and comparing information from other documents:
 - to identify similarities and differences
 - to identify elements of continuity and change

Example of a written document

International Migrations

Diverse paths

In the context of globalization, international migrations cannot simply be summed up as movements of populations fleeing a difficult life in poor countries for economic advantages in Western countries. For one thing, every region in the world has to deal with these migrations today, whether as a departure point, arrival point, or transit area—and sometimes as more than one of these at once. In 2005, the European continent was the primary destination of international migrants (34%), followed by Asia (28%), North America (23%), Africa (9%) and Latin America-West Indies (4%). For another, the reasons why people migrate are becoming more complex: they may be economic, political, climatic, family-related, ethnic, religious, personal, etc.

Migrations now involve nearly 200 million people (versus 75 million in 1965), with most occurring within the Northern and Southern hemispheres. According to the report on human development published by the United Nations Development Programme (UNDP) in 2009, only one in three migrants left a less-developed country for a developed country. And while over three quarters of international displacements are done with the aim of settling in a country with a higher level of social and economic development than the country of origin, half of the migrants from poor countries settle in other poor countries. Finally, we must bear in mind that 7% of migrants (14 million people) are international refugees fleeing areas of conflict—in other words, forced migrants.

Lydie Fournier, *Sciences humaines* (March 2010), No. 213, 21. [Translation]

Interpreting a picture

Pictures reflect the society that produced them as well as the society depicted in them. Pictures take many forms, including photographs, paintings, drawings, caricatures, etc. It is sometimes necessary to go beyond simply decoding a document if we wish to understand its symbolic significance and make sense of it.

Interpreting a picture involves:

- determining the nature of the document
- establishing whether it is a direct representation of the reality depicted or a reconstruction
- identifying the creator’s name and role
- identifying the date or other chronological reference points
- identifying the source
- decoding the title
- determining the main subject
- determining the places, players, circumstances and period
- establishing connections among the components
- relating and comparing information from several documents:
 - to identify similarities and differences
 - to identify elements of continuity and change

Example of a picture

The future of Tchad



Source: <http://www.phototheque.net/Phototheques/Afrique/Tchad/02-tchad.JPG>
(Accessed June, 2014).

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Interpreting and creating a graph

A graph may take the form of a histogram, a bar graph, an area graph, a curved graph, and so on. It may contain a variable amount of information on the distribution or progression of the data, or it may represent a combination of these two dimensions.

Interpreting a graph

Interpreting a graph involves:

- decoding the title
- decoding the legend
- identifying the type of graph (histogram, bar graph, area graph, curved graph, etc.)
- determining the nature of the information presented on each axis
- identifying the scale
- determining the source on which the graph is based
- finding a piece of information using two or more coordinates

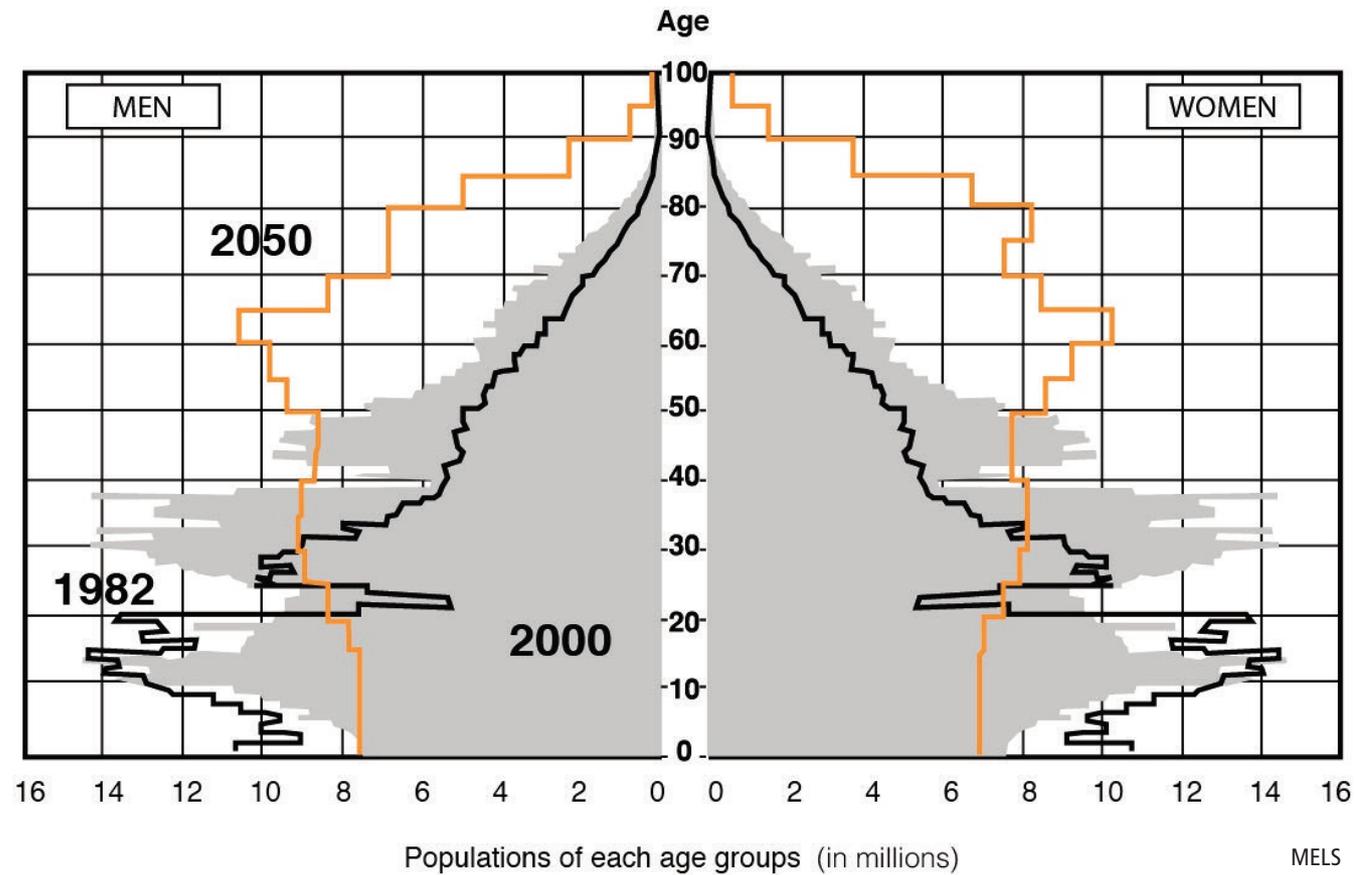
Creating a graph

To construct a graph, students must either have or establish statistical data. Creating a graph involves:

- designing the legend
- selecting information
- choosing a mode of representation
- drawing the framework of the graph
- establishing the scale
- entering the data in the graph
- indicating the source of the data
- giving the graph a title

Example of a graph

China, Age pyramid for 1982, 2000 and 2050



Sources: 1982 and 2000 censuses, United Nations projections for 2050.

Interpreting and constructing a table

A table may be used to obtain information or to present it in a clear and organized manner. The table may contain either descriptive or comparative information.

Interpreting a table

Interpreting a table involves:

- decoding the title
- decoding the legend
- identifying the scale
- determining the nature of the information presented in the rows and columns
- determining the relationship between the data values:
 - according to the rows and columns
 - if necessary, by cross-tabulating

Constructing a table

Constructing a table involves:

- designing the legend
- selecting information
- drawing and naming the rows and columns
- establishing the scale of representation:
 - establishing the proportional relationship between the data values to be represented
 - determining the units of measure
 - indicating the intervals
- entering the title

Example of a table

School attendance by area of residence (urban/rural) Indonesia, 2002-2003 (%)								
Area of residence	Level of Education Attained						Total	
	Preschool	Elementary	Secondary	Post-secondary	Dropped out	Never attended school	Total with schooling	Total without schooling
Urban	0.0	86.7	9.4	0.0	2.2	1.7	96.1	3.9
Rural	0.2	87.9	5.2	0.0	3.2	3.6	93.2	6.8

Source : EDS 2002-2003.

Tables

Summary Table of Program Content, Cultural Geography Program – Cycle Two, Year 3					
Cultural area	Designated focus	Central concept	Specific concepts	Topic to be understood	Topic to be interpreted
African area	The construction of <i>Africanity</i>	<i>Africanity</i>	Border Pluriculturality Independence* Urbanization*	Organization of the African cultural area	The dynamics of the African cultural area considered in terms of the construction of <i>Africanity</i>
Arab area	The interaction between tradition and modernity	Tradition Modernity	Language Religion* Resource* Urbanization*	Organization of the Arab cultural area	The dynamics of the Arab cultural area considered in terms of the interaction between tradition and modernity
East Asian area	The area's expanding economic power	Expansion	Growth* Diversity* Hierarchy Technology*	Organization of the East Asian cultural area	The dynamics of the East Asian cultural area considered in terms of its expanding economic power
Indian area	The importance of the peasantry	Peasantry	Microproperty Poverty Ruralism Spirituality*	Organization of the Indian cultural area	The dynamics of the Indian cultural area considered in terms of the importance of the peasantry
Latin American area	The assertion of identity	Assertion of identity*	Demands* Exclusion Inequality Miscegenation	Organization of the Latin American cultural area	The dynamics of the Latin American cultural area considered in terms of the assertion of identity
Western area	The cohabitation of cultures	Cohabitation	Americanization Individualism Multiethnicity* Society based on the rule of law*	Organization of the Western cultural area	The dynamics of the Western cultural area considered in terms of the cohabitation of cultures

Note: Concepts that have already been addressed in Cycle One or Two Social Sciences programs are marked with an asterisk (*).

Note: The following concepts are common to the study of all the cultural areas: culture,* diaspora* and globalization.*

Summary Table of Knowledge Related to the Geography of the Cultural Areas						
	AFRICAN	ARAB	EAST ASIAN	INDIAN	LATIN AMERICAN	WESTERN
Sections common to all the cultural areas	1. Location of the cultural area					
	2. Natural characteristics of the cultural area 2.1. Natural factors 2.2. Influence of natural factors on the organization of the territory					
	3. Social characteristics of the cultural area 3.1. Culture 3.2. Language 3.3. Religion					
	4. Population of the cultural area 4.1. Demographic characteristics 4.2. Population distribution					
	AFRICAN	ARAB	EAST ASIAN	INDIAN	LATIN AMERICAN	WESTERN
Sections specific to each cultural area	4.3. Importance of cities	5. Role of cities in the cultural area			4.3. Composition of the population	4.3 Migration flows
	5. Politics and economy of the cultural area 5.1. Colonization 5.2. Decolonization 5.3. Political regimes 5.4. Economic development 5.5. Economic and political relations	6. Economy and policies of the cultural area	5. Economy of the cultural area 5.1. Focal points and peripheral areas 5.2. Agriculture 5.3. Economic development	5. Social and economic conditions in the Indian cultural area 5.1. Society 5.2. Rural world 5.3. Economy 5.4. Agricultural production systems	5. Social and economic conditions in the cultural area 5.1. Society 5.2. Awakening of the Native population 5.3. Economy 5.4. Agrarian policy	5. Economy of the cultural area 5.1. Socioeconomic characteristics
	6. Affirmations of identity 6.1. Construction of <i>Africanity</i> 6.2. Place of women 6.3. Importance of youth		5.4. Economic groups		6. Economic and political groups in the cultural area 6.1. Organization of American States 6.2. Latin American groups	5.2. Economic groups
Section common to all cultural areas	7. African diaspora	7. Arab diaspora	6. Asian diaspora	6. South Asian diaspora	7. Latin American diaspora	

Summary Table of Program Content, the Contemporary World Program – Cycle Two, Year 3					
Theme	Designated focus	Central concept	Specific concepts	Topic to be interpreted (problem)	Position to be taken (issue)
Environment	Environmental management	Sustainable development	Consumption* Dependence Regulation Responsibility*	Economic, political and social choices in environmental management	<ul style="list-style-type: none"> The use and consumption of resources OR <ul style="list-style-type: none"> The harmonization of environmental standards
Population	The increase in migration	Migration*	Culture* Diaspora Network Relocation* Urbanization*	Economic and social changes related to the increase in migration	<ul style="list-style-type: none"> The management of urban expansion OR <ul style="list-style-type: none"> Migration and the world of work
Power	The powers of states	State*	Governance Integration International law Sovereignty Standardization	The redefinition of the powers of states	<ul style="list-style-type: none"> The capacity of states to take action OR <ul style="list-style-type: none"> The sovereignty of states and economic or political associations
Tensions and conflicts	External intervention in a sovereign territory	Intervention	Demand* Diplomacy Human rights Ideology Interference	The legitimacy of external intervention in areas of tension and conflict	<ul style="list-style-type: none"> Application of the principle of humanitarian assistance OR <ul style="list-style-type: none"> The interests of intervening parties versus those of populations
Wealth	The distribution of wealth	Disparity*	Concentration* Economic development Flows Resource* Social justice	The disparity in the distribution of wealth	<ul style="list-style-type: none"> Balancing social justice and economic development OR <ul style="list-style-type: none"> The control of resources

Note: Concepts that have already been addressed in Cycle One or Two Social Sciences programs are marked with an asterisk (*).

Summary Table of Program Content, the History of the 20th Century Program – Cycle Two, Year 3

Social phenomenon	Designated focus	Central concept	Specific concepts	Historical concepts	Historical turning point to be defined	Social phenomenon to be interpreted using the historical method
European hegemony	The intensification of imperial rivalries	Imperialism*	Colonialism Liberalism* Nationalism* Socialism*	<i>Social Darwinism</i> <i>Taylorism</i> <i>Total war</i>	The Great War	European hegemony, considered in terms of the intensification of imperial rivalries
Crises and conflicts	The rise of totalitarian regimes	Totalitarianism	Capitalism* Communism Diplomacy* Militarism Propaganda Protectionism	<i>Great Depression</i>	The Second World War	Crises and conflicts, considered in terms of the rise of totalitarian regimes
A divided world	Social and political demands	<i>Cold War</i>	Demands* Emancipation Independence Rights*	<i>Containment</i> <i>Iron Curtain</i> <i>Third World</i>	The collapse of the Eastern bloc	A divided world, considered in terms of social and political demands
The world at the turn of the century	The assertion of identity	Identity*	Globalization* International law* Nationalism* State*		To be determined by the teacher	The world at the turn of the century, considered in terms of the assertion of identity

Note: Concepts that have already been addressed in Cycle One or Two Social Sciences programs are marked with an asterisk (*).

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