

CULTURAL (SPATIAL) DIFFUSION

(spread of ideas, innovations) - two models

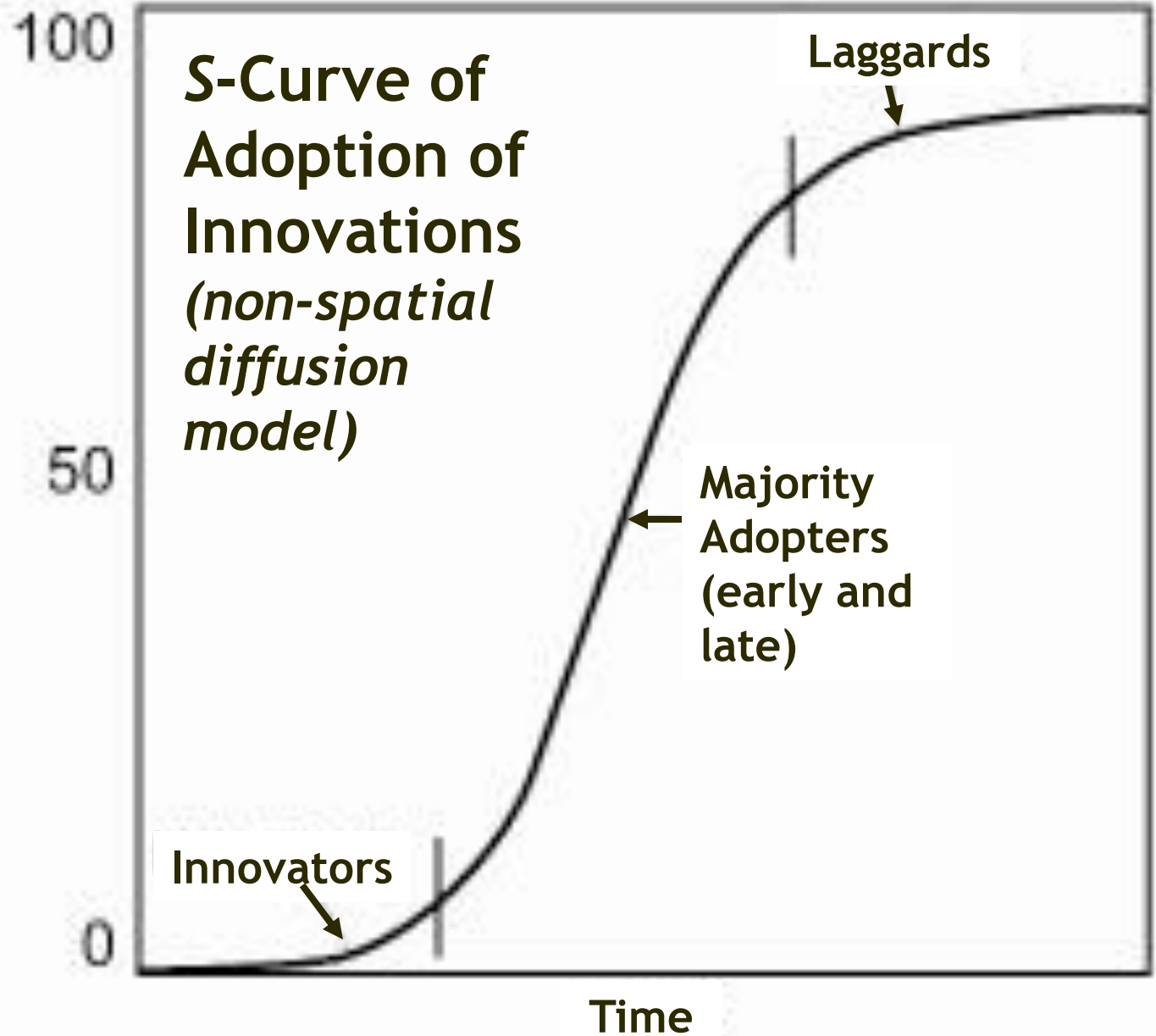
Expansion - ideas spread to new places as different cultures adopt idea

Has “Contagious” & “Hierarchical” Subtypes

Relocation - ideas spread to new places as culture groups migrate there



Percentage of Population That
Adopts the Idea or Innovation



Classification of Religions

Universalizing: claim to the “universal truth” - seen as applicable to all humans

Seek to convert new members; open to all people

Spread mainly by expansion diffusion (any sub-type)

Examples: Christianity, Islam, Buddhism

Ethnic: associated with a particular culture; membership by birth or identity with that ethnic group

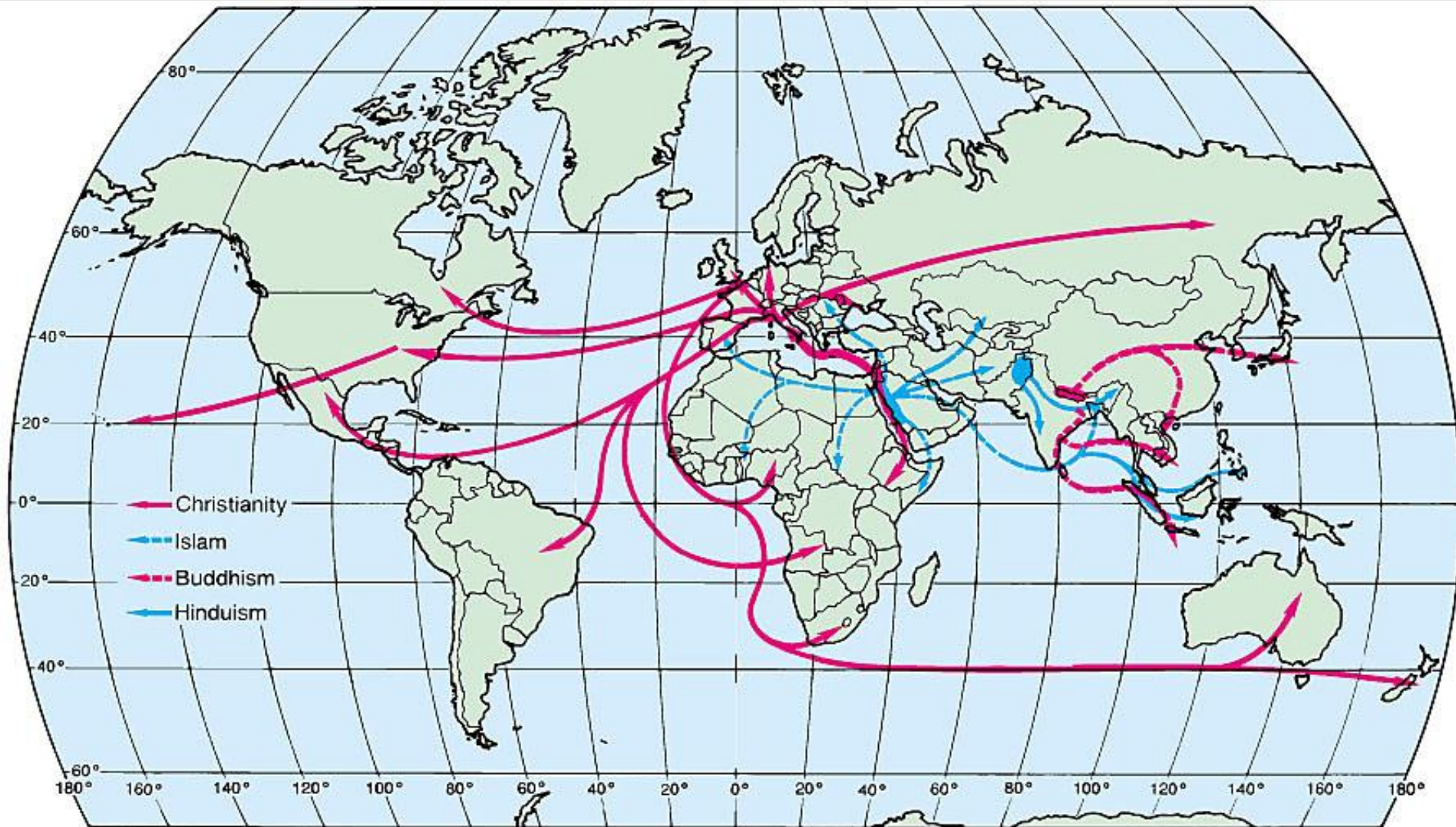
Not evangelical (don't actively seek to convert new members)

Spread mainly by relocation diffusion from origin area

Examples: Hinduism, Judaism, Sikhism, East Asian religions, folk and traditional (tribal/Animist) practices

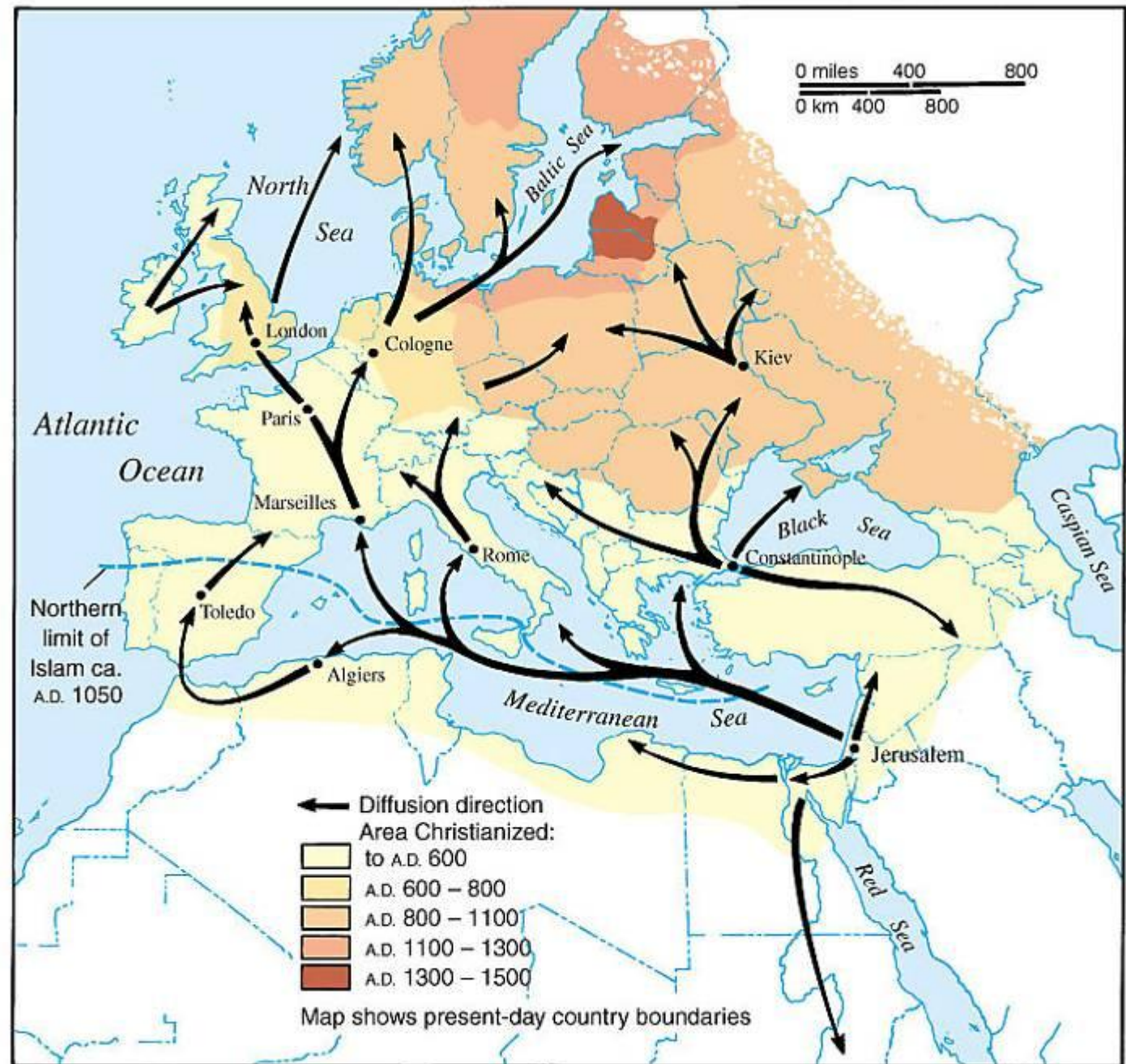
Innovation and Diffusion of World Religions

Note hearth areas and diffusion paths of four largest religions (contrast Hinduism to 3 universalizing religions)



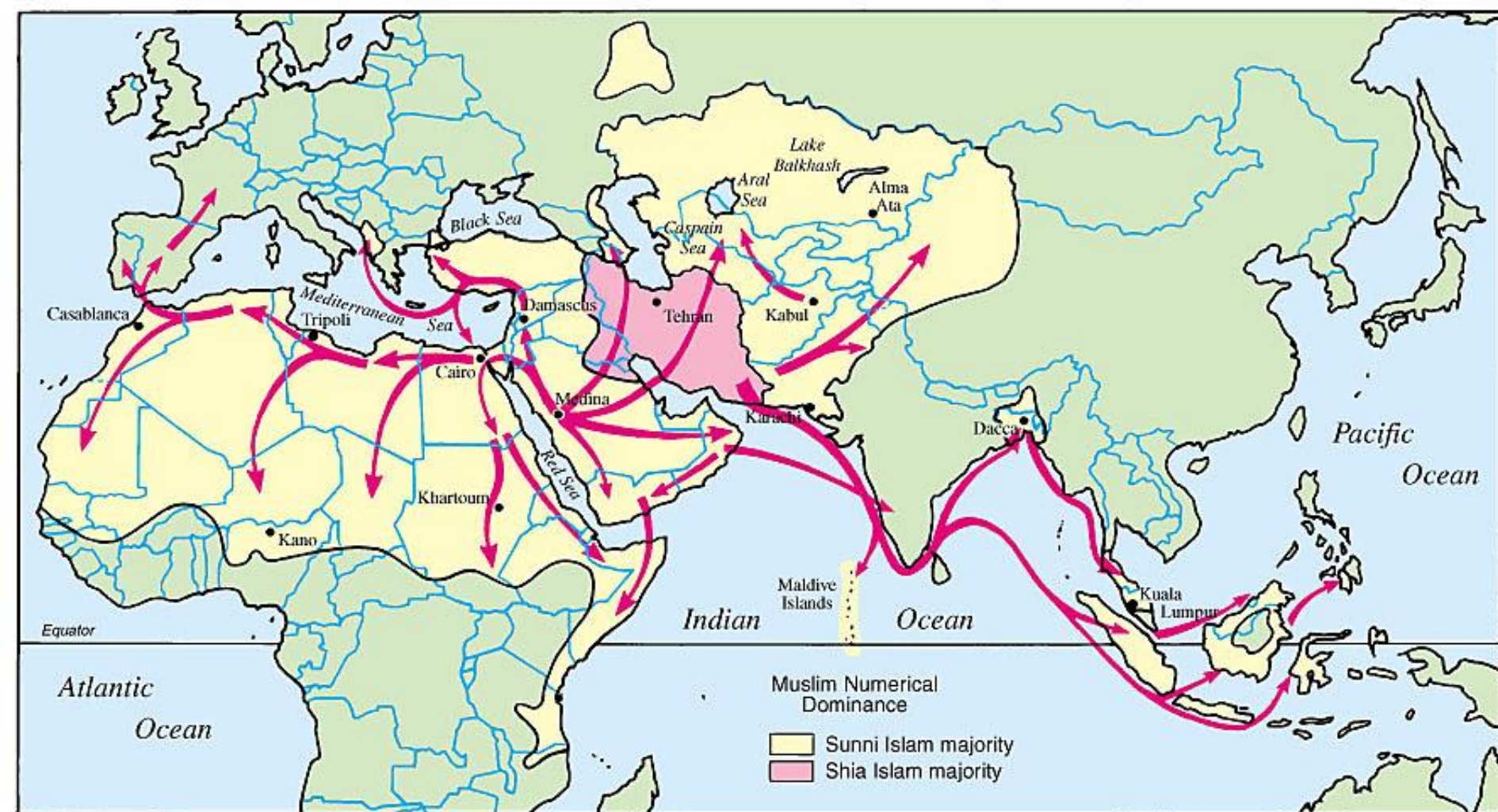
Diffusion Paths of Christianity

*Spread mainly
by hierarchical
process, then by
contagious
expansion in
Europe ... then
by relocation &
expansion to
European
colonies*



Diffusion Paths of Islam

Spread mainly by expansion diffusion through 17th century through Asia, North Africa. Now world's fastest growing religion; spread by both expansion and relocation diffusion.





*Grand Mosque, Banda Aceh,
northern Sumatra*

***MOSQUE
STYLES IN
INDONESIA***

*Jepara,
southern
Sumatra*

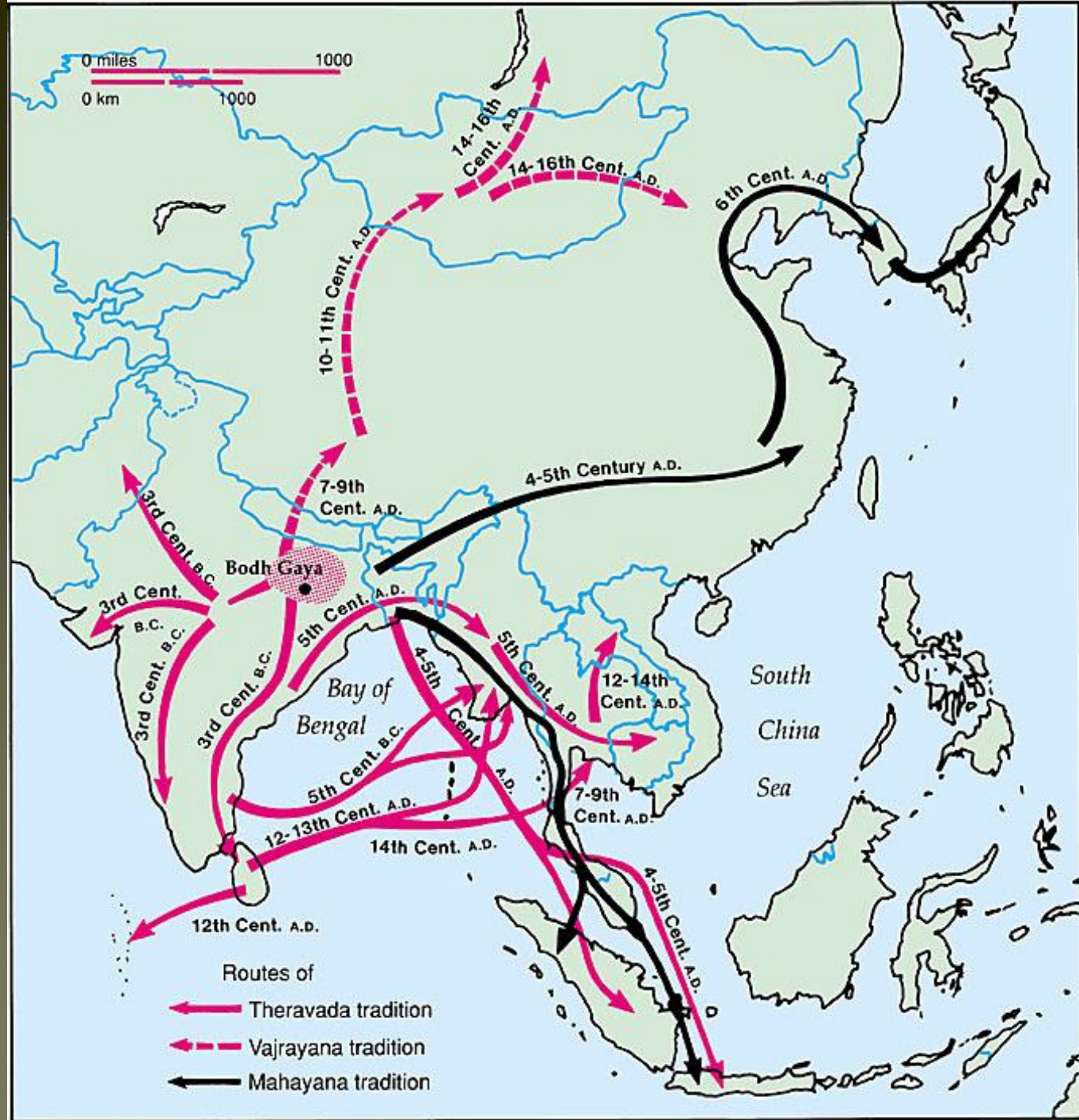


Melang, Java



Diffusion Paths of Different Forms of Buddhism

Origin in Northern India; different forms spread by expansion and hierarchical diffusion outward; blended in East Asia (syncretism). Hinduism later reclaimed dominance in India.



Examples of Religion on the Cultural Landscape

Places of worship

Shrines, pilgrimage sites

Cemeteries, mausolea

Sacred spaces



Stonehenge, southern England (Druid site)

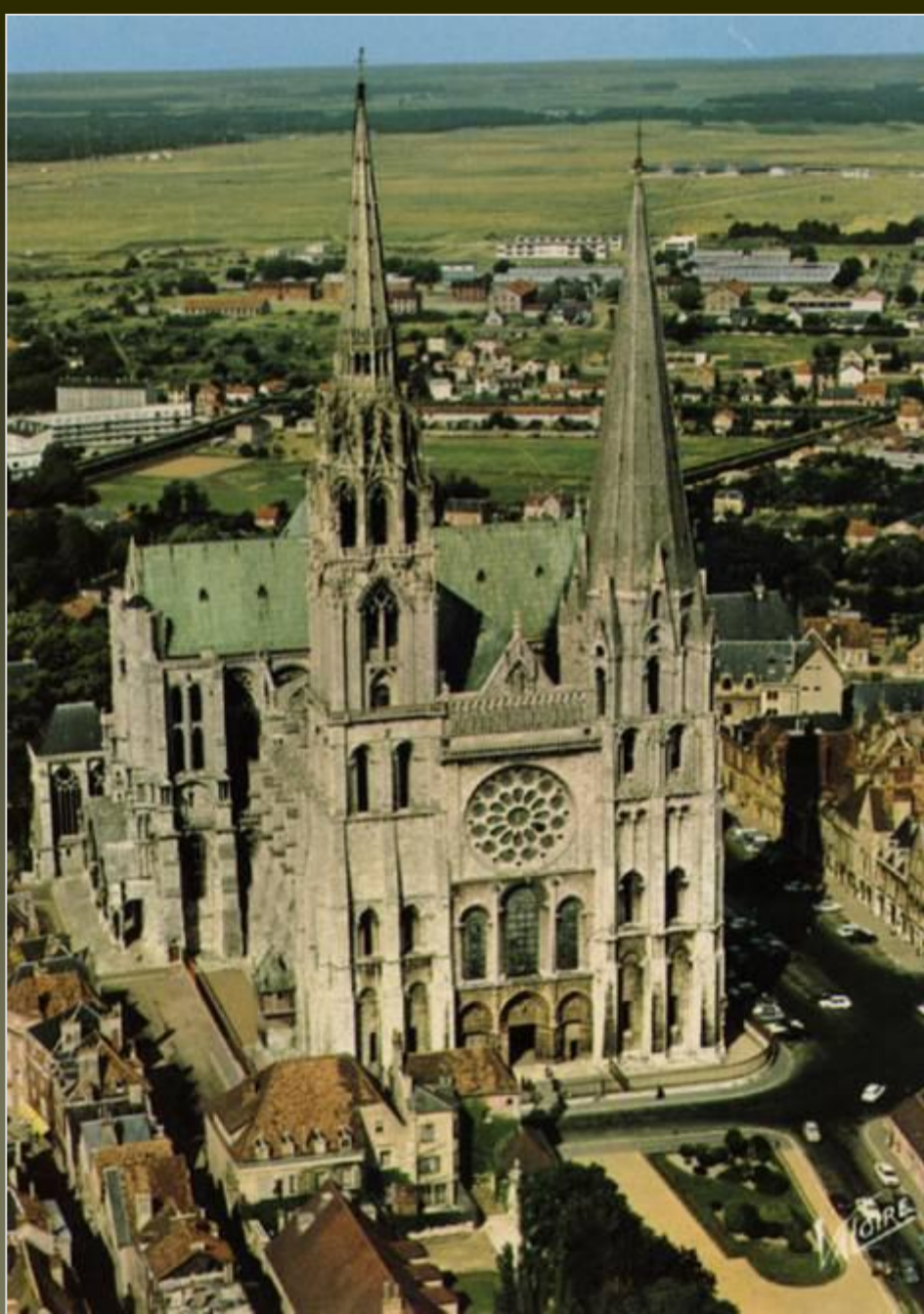
Sacred Spaces

*Sites of special religious significance (experiences, events)
Hallowed grounds that are preserved across generations
For believers, places endowed with divine meaning*

**Paha Sapa Kin Wiyopeya Unkiyapi kte sni yelo!!
We never sold the Black Hills!!**

(Lakota expression)

Cathedral at Chartres, France

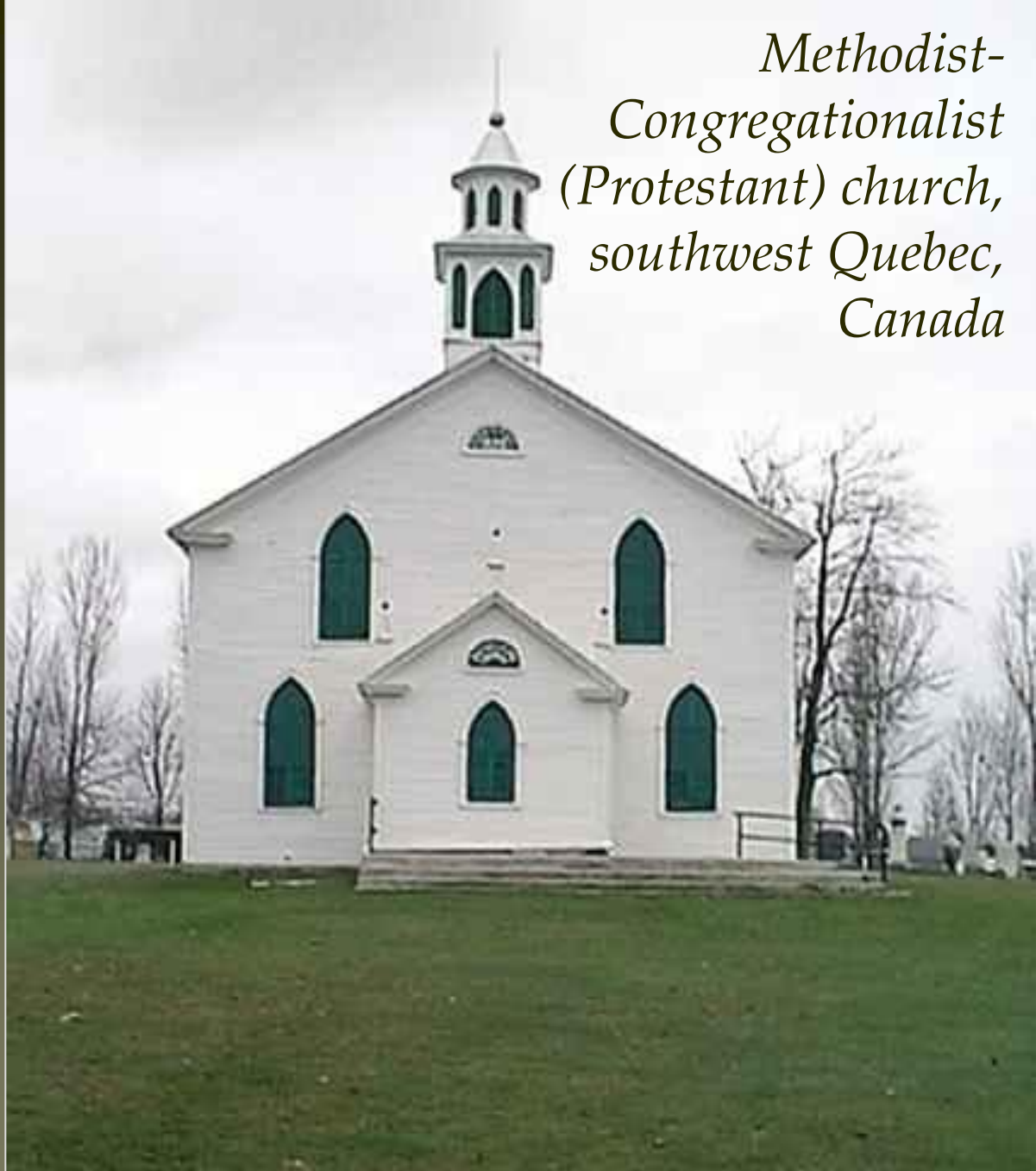


*Shrine at Lourdes,
southern France*





*St. Basil's
(Russian Orthodox),
Red Square, Moscow*



*Methodist-
Congregationalist
(Protestant) church,
southwest Quebec,
Canada*



*Recoleta
Cemetery
Buenos Aires*



*Mid-City
Cemetery
New Orleans*



*Synagogue,
Jewish
quarter,
Prague
(13th century)*



*Western (Wailing) Wall,
Jerusalem*



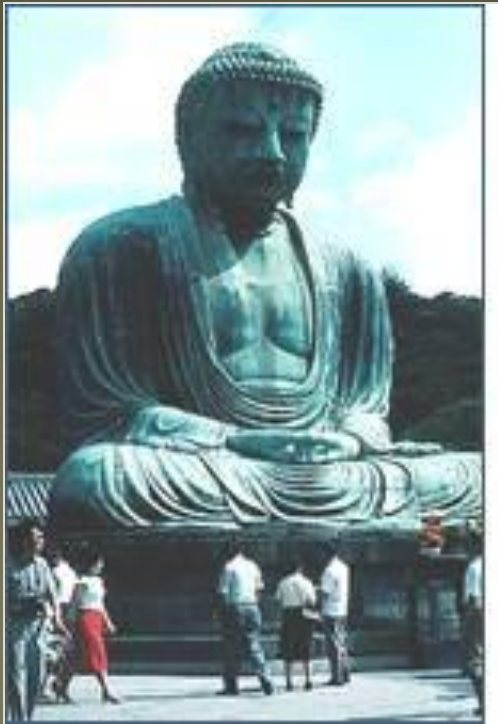
*Temple Beth El (1973),
Bloomington Hills, Mich.*

*Jewish
cemetery,
Chicago*

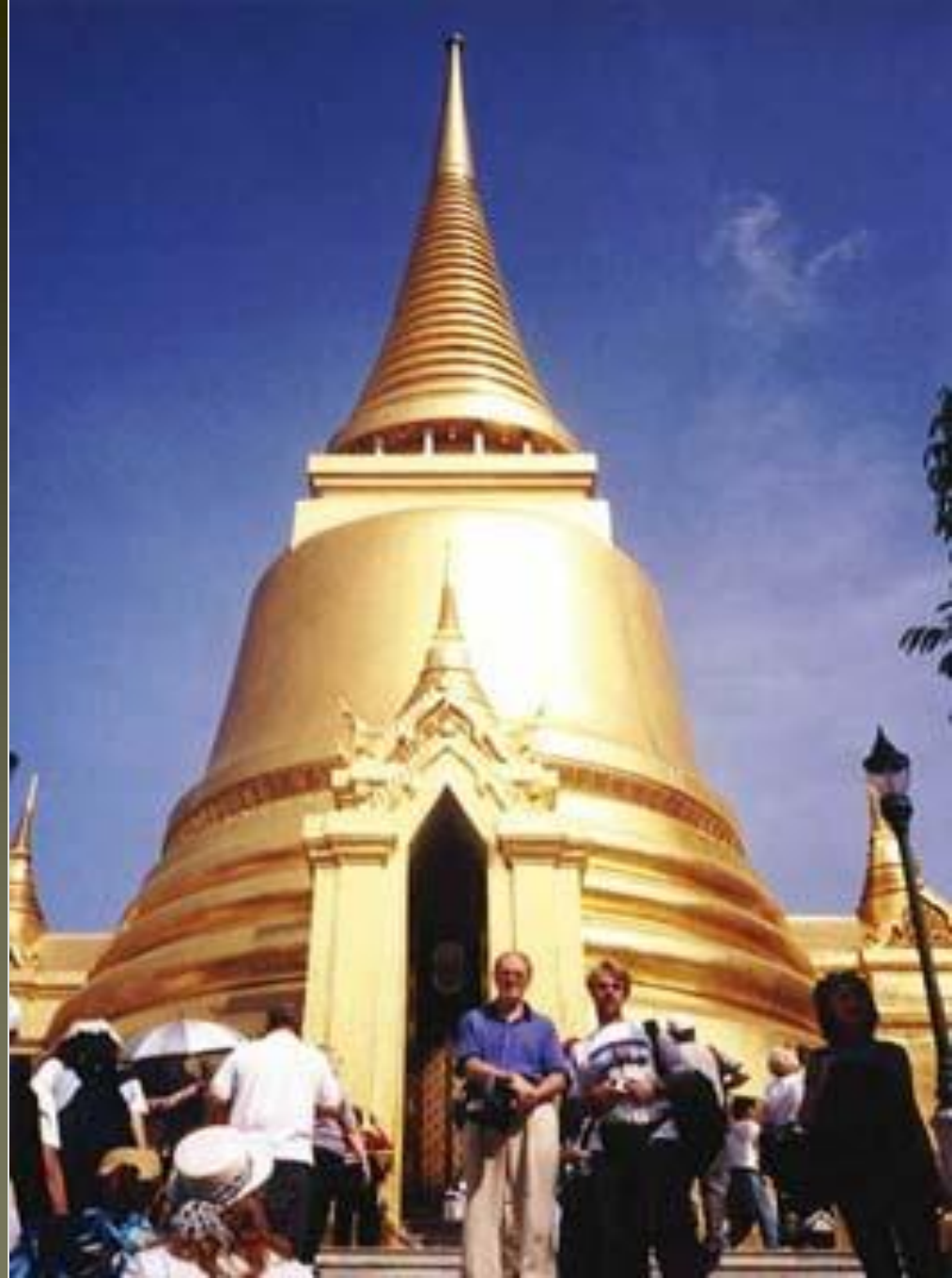


Buddhist stupa, Thailand

(Hemispherical shape is typical, but different forms of Buddhism use differing types and levels of ornamentation.)



*Statue of
Buddha*

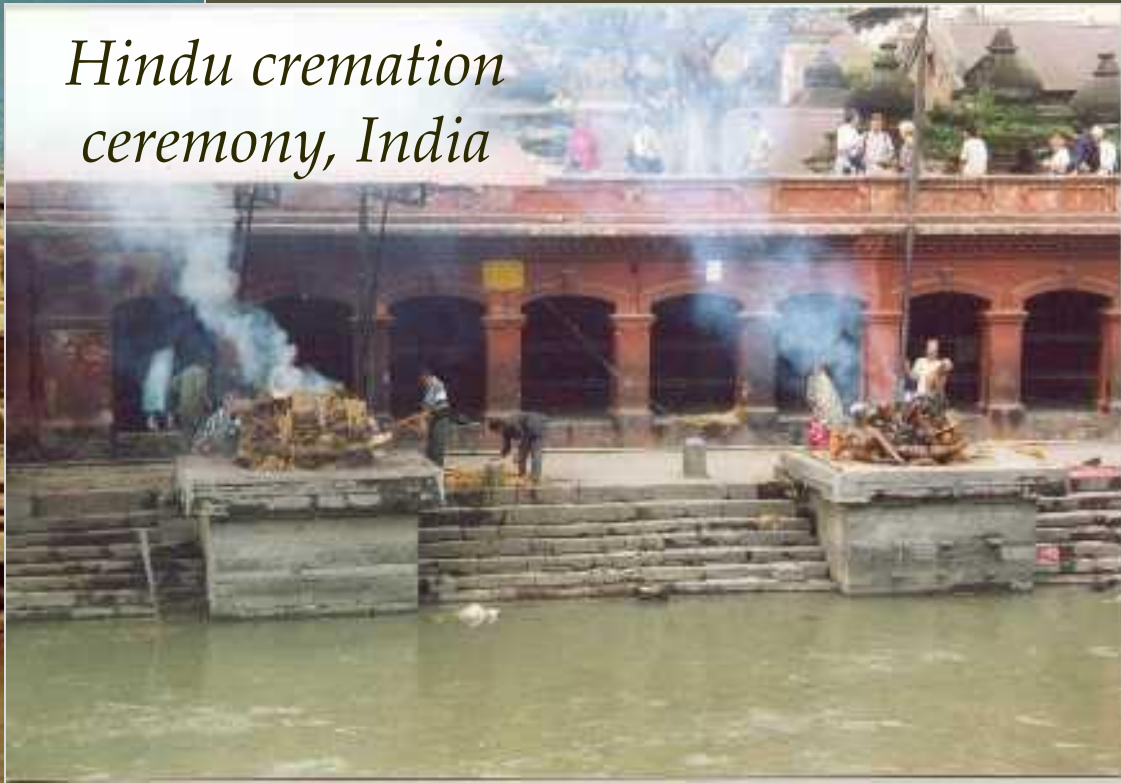


*Hindu
temple,
Northern
India*



*Taj Mahal (Agra, India) –
Islamic mausoleum*

*Hindu cremation
ceremony, India*



Friday prayers, Grand Mosque, Mecca, Saudi Arabia: The Hajj



Memorial Spaces

How similar to, and how different from, “sacred space”?



Memorial Spaces

Monuments, memorials, shrines, museums, and preserved sites used to commemorate and sanctify the past

*From D. Alderman (2000): “Public commemoration is a socially directed process: before historical events and figures can be regarded as memorable, people must judge them worthy of remembrance and *have the influence to get others to agree.*”*

“Places of memory make history visible and tangible. ... Memorial sites shape how we interpret and value the past.”

“Memorial landscapes are in a constant state of redefinition as governments rise and fall, as the heritage and cultural tourism industry continues to expand, and as marginalized populations seek public recognition.”

From O. Dwyer (2000): “The narrative content of these memorials reflects the types of archival materials that survive, the intentions of their producers, and contemporary politics regarding [historical events]. In turn, through their symbolic power and the large number of visitors who travel to them, these landscapes play a role in contemporary America’s ... politics.”