

## Chapter 1 : Cultural Geography

*Culture feature definition is - a man-made feature (as a town, road, bridge, or house) of a region. a man-made feature (as a town, road, bridge, or house) of a region See the full definition.*

This is not always a simple task, however, since these features are represented differently depending on the type of map. This chapter defines physical and cultural features, and provides several examples of how to identify them. What are physical and cultural features? In geography, a physical feature is something which has been made by nature. Features such as air pressure weight of the air and temperature are part of the atmosphere air surrounding the Earth. Oceans and rivers are part of the hydrosphere all water in and around the Earth. It is important to remember that a feature can only be classified as being physical if it is not created by humans. This means that features such as agricultural crops and man-made dams, are considered to be cultural features. Cultural features are those which have been made by humans. The most obvious examples are settlements towns and cities , transportation systems road, rail, sea and air and industry mining and agriculture etc. Since cultural features have often been constructed by humans using resources from the physical environment, it is not always easy to distinguish between the two. A park, for example, is classified as a cultural feature. Despite often comprising natural vegetation and wild animals, a park is constructed or set aside by humans for the purpose of recreation. These features, however, are depicted differently on each type of map. Cartographers people who construct maps use a wide variety of techniques to represent well-known features, such as capital cities and major mountain ranges. It is important to understand these techniques in order to identify features on different types of maps. Identifying physical features Physical features are a central part of topographic maps. These maps show the height, slope and size of surface features using contour lines. Contour lines connect points of the same height above sea level altitude. When familiar with the patterns created by these contours, it is easy to identify common features such as plateaus and cliffs. Physical maps, however, display this information in a different way to topographic maps. To show the different heights, shapes and slope of the landscape, physical maps use a scientific form of shading. Shaded relief relies on the use of a sunlight and shadow effect, which makes the map appear almost three dimensional. See image 1a See image 1b Surface features can be difficult to identify, as they are often represented by different techniques depending on the type of map. Aqueous relating to water features are simpler to identify, since they are often depicted according to certain conventions which apply to most maps. Whether in political, physical, or topographic maps, aqueous landforms such as lakes and rivers are commonly coloured blue. Identifying cultural features On political maps, the most important cultural features are country or state borders and major cities. To assist in identifying borders, a bold line is usually drawn between the two countries or states. If this boundary is disputed, then this line is often interrupted dotted. The area of each country or state is also a different colour from those beside it. To avoid confusion with lakes and rivers, landmasses and borders are not coloured in blue. To identify places on political maps, the name of a country is usually in upper case and the capital city is made bold, to distinguish it from other major cities. To further differentiate between the cities, capital cities are marked by a certain point symbol a star, square, dot etc. See image 2 One way that maps show information about cultural features such as industry and agriculture, is through symbols. These symbols are often small and resemble the thing which they are representing in the real world. The symbol for an oil refinery site, for example, might be a petrol bowser. Or the symbol for the agricultural product maize might be a simplified image of a cob of corn. The meanings of symbols used on a map are always explained in the legend. Maps which show information in this way are called simple distribution maps.

### Chapter 2 : Culture Feature | Definition of Culture Feature by Merriam-Webster

1. (Surv.) *The artificial features of a district as distinguished from the natural. Want to thank TFD for its existence? Tell a friend about us, add a link to this page, or visit the webmaster's page for free fun content.*

During excavations at most open prehistoric campsites in Texas, cultural features—clusters of artifacts and discrete localized patterns thought to represent distinct behavioral events or activities—are relatively uncommon and fairly easy to record. But at Hinds Cave, excavators encountered literally hundreds of discrete patterns that might be considered special features at an ordinary site. Most of these were designated as lenses rather than features, per se. Still, some patterns stand out as being particularly noteworthy. While no master list of the features and separate lenses exists, examples of some of the remarkable cultural features are mentioned here. Although most of the pads were fragmented and crushed, several intact-looking areas were uncovered that had whole pads lying flat and overlapping with one another. Upon careful examination, it could be seen that most of the thorns had been singed off of the pads. Shafer interprets these layers as purposeful floor coverings that he thinks were intended to hold down cave dust and make the shelter more livable. In an earth oven, the plants are baked with steam generated by a layer of green plant material placed between the heated stones and the food sotol and lechuguilla leaf bases or hearts. Prickly pear pads are an ideal packing material and are one of the few moisture-laden plants available in the drier and cooler months of the year. Experimental work has shown that using prickly pear pads in this way removes most of the thorns by singeing. Dozens of dried-out and more or less thorn-free pads are generated as debris during each major baking episode. We can speculate that the used earth oven packing material may have been reused to line the dusty floor of the living areas of Hinds Cave. Sleeping Beds A series of relatively small, circular to oval grass- and fiber-filled pits were uncovered at Hinds Cave that are thought to represent sleeping beds. These "grass beds" were mainly found in the main living area of the shelter, especially along the rear wall. Worn plaited mat fragments, discarded sandals, and various other plant remains were found within these pits. It is inferred that, when the beds were in use, intact mats would have been added as a final layer, making a comfortable padded sleeping nest. From the size and configuration of these pits, it is obvious that those sleeping in the beds must have preferred the fetal position. Burned Rock Middens Earth Oven Facilities Layers of fire-cracked limestone burned rock were quite common within the Hinds Cave deposits; some layers were thin, some appeared to line pits, some were mixed with fiber debris, and some were quite thick and composed mainly of fist-sized fragmented rocks amid ashy, carbon-stained soil. The thickest and most concentrated lenses are the equivalent of the burned rock middens that occur in literally thousands of campsites across the Lower Pecos Canyonlands and the Edwards Plateau. As is now well established, burned rock midden deposits mark earth oven facilities. The largest and most obvious burned rock midden encountered at Hinds Cave lay buried beneath a thick fiber layer that had been badly disturbed by collectors in the central part of the shelter. Three radiocarbon assays suggest that this accumulation of spent cooking stones formed around B. At the time of the field investigations, archeologists did not yet fully understand how burned rock middens formed. Based on what we know today, we would predict that the observed rocks were discarded cooking stones that were ejected from a central baking pit earth oven facility that probably lay between excavation areas. A second midden is represented by the apparent "sotol pit" visible on the surface of the northern part of the cave. The Area F excavations encountered a thick refuse deposit containing many cut sotol and lechuguilla leaf bases, quids chewed leaf bases, and burned rocks. These are thought to represent debris associated with the "sotol pit" midden or other undetected earth oven facilities in the north end of the shelter. Based on a single radiocarbon date, midden accumulation in this area dates to the Late Archaic calibrated midpoint, A. Latrines Among the most unusual and fascinating features at Hinds Cave were lenses containing coprolites and associated areas apparently used as designated latrines. In general, the latrine areas occurred in Areas B and C off the edge of the flat rear section of the cave where sleeping beds were concentrated. In other words, the latrines were located on the sloping surface of the "outer" cave, an area also used as a toss zone for refuse. Most of the latrines in Area C seem to be relatively thin layers of coprolites representing latrines used for

relatively short periods of time. Area B proved, however, to contain a special area of the cave that was used as a latrine over and over again, probably for thousands of years. The Area B deposits yielded hundreds of coprolites, some in thick layers. In the lower deposits in Area B, thin, superimposed, micro-lenses of urine-compacted soil were exposed and clearly visible in the profile. Prickly pear floor exposed in Trench A-C, Unit 3. The thorns had been singed off the pads, presumably to make them safer to use to cover the shelter floor and hold down cave dust, a constant problem in the dry rockshelters of the Lower Pecos Canyonlands. Grass-filled pit, probably representing a small circular sleeping bed. A-C Trench, Unit 1. Woven out of large sotol leaves with spines left on, this mat covered an underlying layer of grass. The feature is thought to be a sleeping bed. As excavations progressed in Unit AC, several side-by-side pits were recognized, each filled with grass, plant fiber, and worn fragments of plain-woven mats. Very intensively heated limestone rocks found within Lens 4 in the A Block excavations crumbled into pure lime when excavators struck them. Most of the surrounding rocks within this burned rock midden deposit remained quite hard, despite being fractured by heating while being used as cooking stones. The crumbly rocks were heated very intensively to far higher temperatures than ordinarily reached during hot rock cooking, but whether this was intentional or not is unknown. Approximate limits of one of the prickly pear layers thought to represent floors in Areas A and C. A radiocarbon date of charred wood associated with this floor has a calibrated midpoint of B. The flat, thin lenses seen most clearly on the left side of this close-up photograph are layer after layer of urine-compacted soil. The dark and light bands represent ash, charcoal and other living debris compacted by the repeated use of this area of the shelter as a latrine. This photo depicts the lower deposits in the south wall of Block B as exposed during the excavation of the north half of the block. Scattered coprolites visible as dark brown and black spots in a light-colored layered layer consisting mainly of cave dust. The coprolites shown here appear to represent a relatively short-term latrine.

**Chapter 3 : What is an example of a cultural feature**

*Anything that is common in some culture, is a cultural feature. It can concern any habits, relations between genders, ways of interaction on different levels, conception on raising children, whatever.*

During the Yayoi period ca. The basic genetic stock of the population and the fundamental patterns of the language were established during that period. Japan came to the attention of China in the fourth century. During the Yamato period C. In , emissaries from the Korean kingdom of Paekche established contact with the Yamato rulers. They introduced Buddhism and thus brought Japan into systematic contact with Chinese civilization. Almost every aspect of Japanese life—agricultural technology, written language, philosophy, architecture, poetry, medicine, and law—was transformed. The Yamato state adopted the conventions of the Chinese imperial court and tried to model society along the lines of Chinese civilization. By the end of the Heian period, economic, social, and military power had shifted to provincial landholders and warriors. Several successive hereditary dynasties occupied this position until The medieval period ended in a century of civil war lasting from the late fifteenth to the late sixteenth century. Contacts with the West began in the mid-sixteenth century with the arrival of the Portuguese Jesuit missionary Francis Xavier. The introduction of Western weaponry hastened the consolidation of power among a few increasingly dominant warlords who unified the country and ended the civil war. In Tokugawa Ieyasu decisively defeated most of the remaining opponents, and established a dynasty that lasted until For over years, Japan experienced political stability, peace, and rising prosperity. The Tokugawa regime ruled through a complicated network of alliances with approximately regional lords, some closely allied to the Tokugawa and others in opposition but permanently subdued. Each fief retained its own castle town, and as a political strategy, some fiefs maintained a high degree of economic, social, and cultural autonomy. During the Tokugawa period, culture and society became codified and somewhat uniform across the country. By the s, the Tokugawa regime had ruthlessly suppressed Christian communities and broken off most ties with European nations. It disarmed the peasantry and imposed rigid household registration requirements to keep the population spatially and socially immobile. Traffic along the great highways was scrutinized at heavily guarded checkpoints. Trade was controlled through feudal guilds, and detailed sumptuary regulations governed the lives of all social classes. These social policies reflected the ideology of neo-Confucianism, which valued social stability and the social morality of ascribed status. Tokugawa social structure was organized around principles of hierarchy, centralized authority, and collective responsibility. In the upper reaches of society, the kinship system upheld neo-Confucian ideals of the family as a microcosm of the social order. Neo-Confucianism also established a rigid system of ranked social classes: Status reflected ideals of social utility, not wealth. Beyond those four hereditary official classes, Tokugawa society included a tiny stratum of imperial nobility, a large clerical establishment, and a population of outcastes. Throughout this period, regional castle towns and the major urban centers under the direct control of the Tokugawa authorities became increasingly integrated into a national economic, social, and cultural network. Urban economic power increased over the agrarian sectors. This undermined Tokugawa political power, which depended on the control of agricultural land and taxes. In the cities, bourgeois culture flourished: Only about 15 percent of Japan is level enough for agriculture. Japanese cities equaled or surpassed their European counterparts in infrastructure and public amenities, but Japanese urbanites lacked a political voice commensurate with their economic and cultural capital. Tokugawa social patterns and institutions laid the foundations for modernization. The urban merchant classes stimulated the development of sophisticated national economic institutions and the beginning of industrial production. Literacy and computational ability were widespread among samurai, merchants, and the upper levels of the peasantry. The samurai became a hereditary class of bureaucrats whose qualifications for leadership depended on education. Society was characterized by discipline and regulation. The Tokugawa dynasty surrendered its authority to the imperial court in after a long struggle. The political crisis included major internal economic problems and the unexpected confrontation with the Western powers precipitated by the arrival of Commodore Matthew Perry and a squadron of American warships in Opponents of the Tokugawa demanded that it take a firm stand

against foreign intrusions and then overthrew the regime. The Meiji regime reconnected imperial rule with civil political authority and military power. Under the nominal leadership of Emperor Meiji, the imperial government was run by the young samurai who had defeated the Tokugawa dynasty. They were fiercely nationalistic and attempted to bring Japanese society into parity with European and North American powers. Society was thoroughly transformed as the leaders created a strong centralized state centered on the imperial line, built a modern military, avoided European colonization, began imperialist expansion into other parts of East Asia, and launched industrialization and economic development. Although they had come to power under the slogan "Revere the Emperor; Expel the Barbarians," the Meiji leaders built a strong state and society along the lines of an industrial European country. Meiji leaders balanced Western powers against each other to avoid domination by any single patron. The government sent delegations to study legal institutions, commerce and industry, science and technology, military affairs, architecture, arts, and medicine in Europe and North America. Foreign experts were hired, and young Japanese were sent to study at Western universities. The new slogan was "Eastern values; Western science. The Meiji grafted the trappings of contemporary Western monarchies onto the sacred imperial institution, creating a court nobility that resembled European aristocracies. Samurai ranks were abolished in 1876. The centrality of the state was strengthened by a new national educational system, and a growing military. Treaties signed by the Tokugawa regime had created zones where Western citizens lived independently of Japanese laws. These "treaty ports" were important sources of Western influence, and many schools, hospitals, and other institutions created by foreign missionaries became prominent. The system of extraterritoriality, however, was considered degrading, and the government tried to transform social life and culture in ways that would command the respect of the Western powers. Japan rapidly built a Western-style navy and army and attempted to expand its influence in East Asia. In 1895, Japan annexed Korea. By the 1890s, Japan considered itself a world military power. This military might was made possible by industrialization after the 1850s. The state built industries such as shipyards, iron smelters, and spinning mills and sold them to well-connected entrepreneurs. Domestic companies became consumers of Western technology and applied it to the production of goods that could be sold cheaply on the world market. Industrial zones grew enormously, and there was steady migration from the countryside to the newly industrializing centers. Industrialization was accompanied by the development of a national railway system and modern communications. In addition to state-sponsored innovations such as uniform national education and the creation of a single national dialect, popular interest in Western life increased throughout the Meiji period, starting at elite levels and eventually extending to almost all social groups, especially in the largest cities. Not all social changes were modeled on the West, however. Many aspects of tradition and history were codified. Nation building and industrialization were complete by the early twentieth century. Mass media and popular culture developed in parallel to the Jazz Age in the West. The military assumed a larger role in politics, and conservative forces made international "respect," military expansion, and the sanctity of imperial institutions the cornerstones of public life. Throughout the 1890s, military and colonial adventures in Manchuria and elsewhere in China led to open war, and society became increasingly militarized. The war in China grew more intense, and international condemnation of Japanese atrocities poisoned relations with the Western nations. Japan joined with Italy and Germany in the Axis because its military planners saw the United States and its interests in Asia as inimical. Diplomatic relations with the Western powers grew worse, and on 7 December 1941, Japanese forces attacked Pearl Harbor. Japan almost simultaneously attacked all the major territories claimed by Western colonial powers, including American possessions such as Hawaii and the Philippines. In the first year and a half of the Pacific War, Japanese forces were on the offensive, but by 1945, Allied forces were recapturing the Western Pacific. They destroyed most of the domestic infrastructure and took an enormous toll on civilians. Anticipating that an invasion of Japan would be a bloodbath, American military planners proceeded with the development of the atomic bomb. Japanese weddings are elaborately staged and usually held in banquet halls or hotels. On 15 August 1945, the Emperor announced that his government had capitulated. From until 1952, Japan was occupied by Allied troops under the command of U.S. The early postwar years were a time of massive rebuilding. Millions of people were homeless, and millions more were repatriated from the former colonies. The economy was shattered, and mass starvation was a threat.

Disillusionment with the cultural and social frameworks of prewar and wartime life was widespread. By the mids, the initial reconstruction of society and economy had largely been accomplished, and the government had built a conservative consensus that the national priorities were economic growth and social stability, which would be achieved through the close cooperation of business and a government directed by bureaucratic elites. After the late s, this "developmental state" created the social, economic, and political contexts in which ordinary people could experience middle-class urban lifestyles. The typical white-collar urban family was secure in the knowledge that lifetime employment was the norm. In the s and s, success in the domestic economy began to be felt around the world as consumer products from Japan began to dominate overseas markets. Economic growth was politically unassailable, but the costs in terms of pollution, declines in the agricultural sector, and massive urban growth without adequate infrastructure were enormous. Grassroots movements developed to combat problems spawned by the developmental ethos; those movements were limited in their effectiveness. Throughout the s and s, Japan experienced unprecedented prosperity. Riding massive trade surpluses and producing top-quality products, the economy was regarded as a model for other industrial and postindustrial societies. That economic strength allowed investment in overseas assets. The affluence of ordinary consumers manifested itself in a growing market for luxury items, conspicuous consumption, and very short product cycles. Although work schedules permitted little leisure time, travel became a desired commodity. High levels of disposable income, however, masked the astronomical cost of real estate and the growing division in urban society between the wealthy and the poor. Because of the intensity of pacifism in contemporary society, opposition to the military runs very strong, and the article in the constitution that prohibits military involvement is of great symbolic importance.

### Chapter 4 : Cultural Geography of Alabama | Encyclopedia of Alabama

*Identifying physical and cultural features on a map, Maps 2, Geography skills, SOSE: Geography, Year 9, NSW Introduction It is an important skill to be able to recognise physical and cultural features on a map.*

It is the main difference between human beings and animals. It is a heritage transmitted from one generation to another. It includes all the ways and behaviors in social life. Man is born in the environment of culture, in which he seeks his way of behaving and acting in a given society. You can also find out effects of ethnocentrism. Culture is learned Culture is not inherited biologically but it is learnt socially by man in a society. It is not an inborn tendency but acquired by man from the association of others, e. Culture is social It is not an individual phenomena but it is the product of society. It develops in the society through social interaction. It is shared by the man of society No man can acquire it without the association of others. Man is man only among men. It helps to develop qualities of human beings in a social environment. Deprivation of a man from his company is the deprivation of human qualities. Culture is shared Culture is something shared. It is nothing that an individual can pass but shared by common people of a territory. For example, customs, traditions, values, beliefs are all shared by man in a social situation. These beliefs and practices are adopted by all equally. Culture is transmitted Culture is capable of transmitted from one generation to the next. Parents pass cultural traits to their children and in return they pass to their children and son on. It is not transmitted through genes but through language. Language is means to communication which passes cultural traits from one generation to another. Culture is continuous It is continuous process. It is like a stream which is flowing from one generation to another through centuries. Culture is accumulative Culture is not a matter of month or a year. It is the continuous process and adding new cultural traits. Many cultural traits are borrowed from outside and these absorbed in that culture which adopt it, as culture is accumulative and combines the suitable cultural traits. Culture is integrated All the cultural aspects are inter-connected with each other. The development of culture is the integration of its various parts. For example, values system is interlinked with morality, customs, beliefs and religion. Culture is changing It remains changing but not static. Cultural process undergoes changes. But with different speeds from society to society and generation to generation. Culture varies from society to society Every society has its own culture and ways of behaving. It is not uniform everywhere but occurs differently in various societies. Every culture is unique in itself is a specific society. For example, values, customs, traditions, ideologies, religion, belief, practices are not similar but different in every society. However the ways of eating, drinking, speaking, greeting, dressing etc are differs from one social situation to another in the same time. Culture is responsive Culture is responsive to the changing conditions of a physical world. It intervenes in the natural environment and helps man from all dangers and natural calamities e. Culture is gratifying It is gratifying and provide all the opportunities for needs and desires satisfaction. These needs may be biological or social but It is responsible to satisfy it. Our needs are food, shelter, clothing and desires are status, fame, money, sex etc are all the examples which are fulfilled according to the cultural ways. In fact it is defined as the process through which human beings satisfy their need. Linked with society Last but not the least one of the characteristics of culture that culture and society are one and the same. But if we say that these two are twin sister, it would not be wrong. Society is a composite of people and they interact each other through it. It is to bind the people within the society. Michael Porters Strategic Tools.

### Chapter 5 : Physical Features and Cultural features of Maps by Jessica Maudlin on Prezi

*Culture is the Centre of a society and without culture no society can even exist. The main difference between human beings and animals. It is a heritage transmitted from one generation to another.*

Their ancestors have inhabited Australia for between 40,000 and 60,000 years, living a hunter-gatherer lifestyle. In 1788, the Indigenous population was estimated at 750,000 people. The Australian colonies established democratic parliaments from the 1850s and began to grant women the vote in the 1920s. The arrival of the first British settlers at what is now Sydney in 1788 introduced Western civilisation to the Australian continent. The British Empire expanded across the whole continent and established six colonies. The colonies were originally penal colonies, with the exception of Western Australia and South Australia, which were established as a "free colony" with no convicts and a vision for a territory with political and religious freedoms, together with opportunities for wealth through business and pastoral investments. Contact between the indigenous Australians and the new settlers ranged from cordiality to violent conflict, but the diseases brought by Europeans were devastating to Aboriginal populations and culture. According to the historian Geoffrey Blainey, during the colonial period: "The main conqueror of Aborigines was to be disease and its ally, demoralisation." From the 1850s, the colonies set about writing constitutions which produced democratically advanced parliaments as Constitutional Monarchies with Queen Victoria as the head of state. This was the first legislation in the world permitting women to stand for political office and, in 1902, Catherine Helen Spence became the first female political candidate. During the colonial era, distinctive forms of Australian art, music, language and literature developed through movements like the Heidelberg school of painters and the work of bush balladeers like Henry Lawson and Banjo Paterson, whose poetry and prose did much to promote an egalitarian Australian outlook which placed a high value on the concept of mateship. Games like cricket and rugby were imported from Britain at this time and with a local variant of football, Australian Rules Football, became treasured cultural traditions. The Commonwealth of Australia was founded in 1901, after a series of referenda conducted in the British colonies of Australasia. The Australian Constitution established a federal democracy and enshrined human rights such as sections 41 right to vote, 80 right to trial by jury and freedom of religion as foundational principles of Australian law and included economic rights such as restricting the government to acquiring property only "on just terms". Voting is compulsory in Australia and government is essentially formed by a group commanding a majority of seats in the Australian House of Representatives selecting a leader who becomes Prime Minister. Australia remains a constitutional monarchy in which the largely ceremonial and procedural duties of the monarch are performed by a Governor General selected by the Australian government. The Australian colonies had a period of extensive multi-ethnic immigration during the Australian gold rushes of the latter half of the 19th century, but following Federation in 1901, the Parliament instigated the White Australia Policy that gave preference to British migrants and ensured that Australia remained a predominantly Anglo-Celtic society until well into the 20th century. The post-World War II immigration program saw the policy dismantled by successive governments, permitting large numbers of Southern European, and later Asian and Middle Eastern migrants to arrive. The Menzies Government and Holt Government dismantled the legal barriers to multi-ethnic immigration and by the 1970s, the Whitlam and Fraser Governments were promoting multiculturalism. A referendum to include all Aborigines in the national electoral roll census was overwhelmingly approved by voters. In 1971, a group of Pintupi people who were living a traditional hunter-gatherer desert-dwelling life were tracked down in the Gibson Desert and brought into a settlement. They are believed to have been the last uncontacted tribe. The Hawaiian sport of surfing was adopted in Australia where a beach culture and the locally developed surf lifesaving movement was already burgeoning in the early 20th century. American pop culture and cinema were embraced in the 20th century, with country music and later rock and roll sweeping Australia, aided by the new technology of television and a host of American content. The Melbourne Olympics announced a confident, prosperous post-war nation, and new cultural icons like Australian country music star Slim Dusty and dadaist Barry Humphries expressed a uniquely Australian identity. The population tripled in the six decades to around 21 million in 1976, including

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people originating from countries. While strongly influenced by Anglo-Celtic origins, the culture of Australia has also been shaped by multi-ethnic migration which has influenced all aspects of Australian life, including business, the arts, cuisine, sense of humour and sporting tastes. In turn, globalizing corporations from Holden to Exxon have attempted to associate their brand with Australian cultural identity. This process intensified from the 1980s onwards.

### Chapter 6 : Culture of Australia - Wikipedia

*Cultural features are the artificial, man-made features of the environment. Some examples would be buildings, pools and man-made ponds, parks and golf courses.*

### Chapter 7 : What are physical and cultural features on a map? | Yahoo Answers

*Culture is made up of the traditions and beliefs of a people, so cultural geography is how the earth interacts with the traditions of people. There are many different topics that are studied in.*

### Chapter 8 : Social and Cultural Features of Australia by Renee Moore on Prezi

*Students will be able to explain some of the features of their own culture. Students will be able to describe their impressions of how the culture of the United States has shaped them. No one is exactly like me. I have many things in common with the members of my family and community. Every person.*

### Chapter 9 : What is Culture, Definition, Features & Characteristics of Culture

*Cultural geography is a subfield within human geography. Though the first traces of the study of different nations and cultures on Earth can be dated back to ancient times.*