

CULTURE

Learning Outcomes

At the end of this chapter you will be able to do the following:

- Define terminology related to the study of culture.
- Classify types of norms.
- Classify sanctions.
- Identify subcultures and countercultures.
- Analyze how cultures blend together.

Culture is the *shared values, norms, symbols, language, objects, and way of life that is passed on from one generation to the next*. It is estimated by the Encyclopedia of World Cultures that there are about 500+ unique cultures on the earth in our modern world.¹ Different cultures share unique characteristics such as historical origins, location, language, folklore, religion, major holidays, rites of passage, interpersonal relations, living conditions, family, clothing, food, education, heritage, work, sports, entertainment, crafts and hobbies, and social problems. It is obvious that cultures are complex and require focused efforts to be properly understood.

WHAT PAINTS THE CULTURAL CANVAS OF OUR WORLD TODAY?

To better understand the diversity of the world we live in, summaries from the CIA World Factbook are presented in Tables 1-4. They show you a quick snapshot of the social structures that underlie our very populated world and the 500+ cultures in it. In Table 1, you can see that collectively Christians make up about one-third of the world's population. Muslims, at 22 percent, represent the second largest religion. The Muslim faith (Islam) grows rapidly because Muslims are encouraged to marry and have children.²³ This high fertility rate contributes to the higher growth in the Muslim population.⁴ The portion of non-religious people has also been increasing.⁵

Table 2 presents the percentage of people who speak Chinese, Spanish, and English, the three most common languages in the world. Although 12.44% does not appear to be very high, keep in mind that it's 12.44% of over 6.9 billion.⁶ China has 1.3 billion inhabitants and comprises roughly one out of five people on the planet. India has about 1.17 billion people. Many languages are not listed because there are thousands of dialects and local variations on these major languages. China with 1.3 billion has two forms of the Chinese language, Mandarin and Cantonese.

The world's population has exploded in the last century and continues to grow rapidly. Never in the history of this world have so many people lived at the same time with so many co-existing and equally valid cultural heritages. There are 19.5 births per year for every 1,000 people⁷ on the earth (Monaco is the lowest at just under 7 per 1,000 and Niger the highest at over 50 per 1,000) and 8.12 deaths⁸ which equals a natural yearly increase of about 11 people per 1,000 (net growth). The world's population grew from only one billion in 1820 to six billion in 2000. In eight years, the population increased another 677

million to a grand total of over six billion people. Many scientists have predicted the population growth to reach 9 billion worldwide by 2050.⁹

Table 1. Religions of the World, 2009 (Estimated by CIA).¹⁰

Religion	Percent
Christians all combined	33.35
Roman Catholics	16.83
Protestants	6.08
Orthodox	4.03
Anglicans	1.26
Muslims	22.43
Hindus	13.78
Buddhists	7.13
Sikhs	0.36
Jews	0.21
Baha'is	0.11
Other	11.17
Non-religious (incl. Atheists)	16 ¹¹

Table 2. Languages of the World, 2009 (Estimated by CIA).¹²

Language	Percent
Mandarin Chinese	12.44
Spanish	4.85
English	4.83
Arabic	3.25
Hindi	2.68
Bengali	2.66
Portuguese	2.62
Russian	2.12
Japanese	1.80
Standard German	1.33

Table 3 shows that males and females are not equally distributed throughout the world's population. In the childhood years there are more males (about 60.7 million more). In the working years of 15 to 64 there are 47 million more males, but in the 65 and older age group there are far more females (almost 62 million more). In 2011, The median age was 27.7 years for males and 29 years for females.

Table 3. The World by Age (Estimated by CIA, 2011).¹³

Age	Percent of Total	Male	Female
0-14	26.3	944,987,919	884,268,378
15-64	65.9	2,234,860,865	2,187,838,153
65+	7.9	227,164,176	289,048,221

Table 4 shows more detail of gender differences in the world by showing the **sex ratio**, *the number of males per 100 females*. The sex ratio is highest for newborns, children, and working ages. For example, there are 107 males born for every 100 females born and there are 79 men aged 65+ for every 100 women aged 65+. The older the age group, the lower the sex ratio.

Table 4. Sex Ratios (Estimated by CIA).¹⁴

Age Group	Sex Ratio
At Birth	107
Under 15 years	107
15-64	102
65+	79
All Ages	101

These tables present a global picture in terms of who lives in the world today and the cultures they represent. In order to truly understand these varying cultures, you must first understand the concept of one's **world-taken-for-granted**, which is *all of the assumptions about how we fit into our social and physical environment*. Each of us has a unique world-taken-for-granted. Each has a myriad of interactions, experiences, and life course progressions that are too numerous to calculate; hence, our world-taken-for-granted is unique, even though we may grow up in a society with 313 million others.¹⁵ The assumption is that our world-taken-for-granted works much the same way corrective lenses work on our vision, barely noticeable unless you are not wearing them, invisible unless your attention is focused on them, and since you've worn them for a while, hidden to your conscious mind.

CAN WE LEARN TO APPRECIATE CULTURES?

What's the last thing a fish would ever notice? Most people would say the water they swim in. For humans the last thing we pay attention to is air. This is true for us and our world-taken-for-granted. It is so subtle to us that it is often the last thing we notice until we travel and find ourselves in a foreign place where we encounter diverse cultures.

Cultures are part of the human social experience. Even though cultures tend to be universal and desirable, we often judge cultures as being good, bad, or evil, with our own culture typically being judged as good. We have to consider our perspective when engaging with people from different cultures. Are we ethnocentric or culturally relativistic?

Ethnocentrism is the tendency to judge others based on our own experiences and cultural standards. In this perspective our culture is right while cultures that differ from our own are wrong. Consider the instance where a traveller visited a beautiful Catholic cathedral in France. This man fell in love with this beautiful and historic monument and to the religious devotion of generations of builders. He learned that it took about 300 years to build, that England's King Henry the VIII married his Italian bride there, and a few families had nine generations of builders working on it. He left with such a deep sense of appreciation for it all. On the bus back to his hotel, he met some American tourists who were angry about



their vacation in France, saying “These people will eat anything that crawls under the front porch, they never bathe, they dress funny, and they can’t speak one *#&@ word of English!”

Our intrepid traveller tried to redirect the conversation back to the cathedral and the things he really enjoyed in France. The angry tourist was too frustrated to listen. If he had just arrived and was transitioning to the

difference, we call it culture shock. **Culture shock** is the disoriented feeling which occurs in the context of being in a new culture. It tends to leave after a few days or weeks, and the greater the familiarity with the culture the less the shock. For example, when another traveller went to Turkey and was very excited to get off the long plane ride and get acquainted with the Turkish way of doing things. However, when she arrived, local Turks almost immediately began putting their arms around her and petting her hair. She was very uncomfortable—and somewhat frightened—as she was not used to such affection from strangers. However, by the end of her stay in Turkey, she was quite comfortable with strangers wanting to talk to her and touch her simply because she was a visitor in their country. She came to understand and embrace Turkish customs—she was being a cultural relativist. **Cultural relativism** is the tendency to look for the cultural context in which differences in cultures occur. Cultural relativists respect and appreciate cultural differences even if only from the spectators’ point of view. They tend to enjoy, or learn to enjoy, the many varieties of the human experience. In other words, instead of judging others’ values, norms, beliefs, or attitudes based on some alleged universal standard, this perspective allows researchers to observe cultural variations existing within the cultural framework of a specific people.

An ethnocentric person thinks on the level of carrot soup: peel carrots, add water, and boil. The cultural relativist tends to think on the level of a complex stew: peel and prepare carrots, potatoes, onions, mushrooms, broth, tofu, and 10 secret herbs and spices, and simmer for two hours. The diversity of the human experience is what makes it rich and flavorful. Therefore, studying human experience from only one perspective (our own in the case of ethnocentrism) can essentially rob us from fully understanding or appreciating others’ cultures and experiences.

But, do cultural relativists have to accept all versions of morality, ethics, values, and traditions in order to be accepting of a new culture? No, of course not. Anyone who is planning a trip to another community, state, or country would be wise to do their cultural homework and prepare in advance how they will immerse themselves into the parts of the culture that fit their value system. There are a number of accessible travel guides available online and in print at public libraries. Always do your cultural homework before you travel.

UNDERSTANDING THE NATURE OF CULTURE

Before traveling consider your own values and stereotypes. A **stereotype** is a broad generalization about individuals based solely on group affiliation. Although it will be discussed more in the Race chapter, stereotypes have to be managed, especially among ethnocentric persons.

Culture is what we learn from our parents, family, friends, peers, schools, and media. It is shared rather than biologically determined. Humans have biological needs, which are the innate urges that require some action on our part if we are to survive. These include the need to urinate, breath, eat, drink, and sleep or else we eventually collapse and die. If we urinate in enclosed bathrooms, behind a tree, or in an open-air urinal depends as much on our cultural traditions as it does on our biology. Likewise, we may eat ground beef, snails, worms, fermented cabbage, fish eggs, or animal lard depending on our cultural assumptions.

Values are defined standards of what is good, bad, desirable, or undesirable for ourselves and others. Typical American values considered desirable for the entire nation are achievement and success, equality, individualism, group superiority, activity and work, education, efficiency and practicality, progress, romantic love and monogamy, science and technology, equal opportunity, material comfort, nationalism and patriotism, humanitarianism, external conformity, freedom and democracy, and free enterprise.¹⁶ Do these collective values apply to your own personal values?

If the typical U.S. culture is more like your world-taken-for-granted and you travel to an equatorial country where they behave in a different manner, then your enthusiastic hand shake, personal questioning, and space intrusions might land you in hot water (see Table 5). It is best not to assume that a polite American also makes a polite Costa Rican, and vice versa.



Table 5. A Comparison of Mainstream U.S. Cultural Traits vs. Equatorial Countries' Cultural Traits.¹⁷

Typical Mainstream U.S. Cultural traits	Typical Equatorial Cultural Traits
Shake hands	Bow, nod, or gesture
Ask personal questions about family, friends, and health	Ask only general questions about weather and business
Speak informally by first names	Speak formally by titles and last names
Stand close to the other person	Stand at a distance
Pat each other on back, shoulder, or arm	No touching at all
Men and or women may speak to anyone	Men speak to men and women to women

At a very personal level, you might better understand your own values if you knew that most younger college students today share very similar values to others their age. In fact, you may be a Generation Y or Millennial. This generation of today's U.S. and Canadian youth were born in the 1980s and 1990s. They are also called Screenagers as opposed to teenagers because they grew up with cell phones, TV's, computers, and video games. Collectively, Millennials are much better adapted to using computer-based technology than any generation that came before them. Odds are that your children will be much better than you at a technology that has not yet emerged onto the market.

Millennials hold somewhat unique values in comparison to older members of our society. They tend to seek a sense of purpose in what they have to do, desire a clear work-life balance, have a relatively short attention span, enjoy having fun, enjoy variety, respect others, have unlimited ambition, be more demanding and will question everything, not do something they're asked if they don't see a good reason for it, want to make a difference, quit what they committed to if some or all of their expectations are not met, and are very loyal to family, friends, and themselves.¹⁸

One recent survey of Millennials found that 97% own a computer; 94% own a cell phone; 76% can instant message; 15% are logged on to instant messaging 24/7; 75% who are college students have a Facebook account; and 60% have a portable music player.¹⁹

Interestingly, your parents or perhaps your grandparents are probably Baby Boomers (born between 1946 and 1964). They represent a huge segment of the U.S. population today. They are people 45 years and older who make up more than a third of the U.S. population. They own 80 percent of financial assets and dispose of 50 percent of discretionary income.²⁰ The 50+ population is going to double in the next 35 years. The American Association for Retired Persons (AARP) reports that the Baby Boomers love choice. They want information; the more sources the better. They are not afraid to make decisions, but only on their own terms. They want many things and they want them now. The ideal for typical Baby Boomers is to have something delivered before they even knew they wanted it. They lean more to independence than blending in with the crowd. They are

usually fairly sophisticated buyers of anything and everything. They love bells and whistles simply because they are bells and whistles.²¹

COMPONENTS OF CULTURE

In understanding cultures (ours and others) you must realize how crucial values are to the overall culture. Our values are the basis of norms, which in turn are the basis for folkways and morés, and eventually laws. It flows like this:

Values → Norms → Folkways/Morés → Laws

Norms are *shared expectations or rules of behavior*. Norms are what are normal in a given social circumstance; they are rules defining appropriate and inappropriate behaviors. For example, in France, the beaches were filled with completely naked swimmers (this is common in many places throughout the world). In France, nude beaches are normal. In the U.S, that would still be considered not normal. In the 1990s, a young University of California, Berkeley student attended about half of his 4-year degree program with not much more than a bandana around his waist.²² Even at a very liberal university like Berkeley, a nude student was eventually ruled unacceptable because it was considered not normal.

Norms guide our countless interactions on a day-to-day basis. All the subtleties of everyday life, what we expect for ourselves and others, are found in our commonly shared norms. Georg Simmel claimed that outsiders appear remote to locals because they respond differently, having different norms.²³

Some norms are the basis of a **folkway**, *which is a traditional or customary norm governing everyday social behaviors but lack moral overtones*. Folkways are the simple things in society such as how we eat our soup (with a spoon or sipped from the edge of the bowl). They also include our greetings, clothing, rules of politeness, and hand gestures. Norms are also the basis for **morés**, *which are deeply held, informal norms that are strictly enforced by a moral code*.

Morés are much more important to people than folkways. They might include a strongly held belief against sexual exploitation of women and children, respect for religious edifices, or abstaining from using street drugs. For example, in the cultures of millions of Muslims, clear boundaries must be maintained between males and females. This often prohibits average men from talking to women who are not their wives, or seeing the hands, feet, and face of women who are not their wives. Not following folkways may lead to ridicule or other informal sanctions while not following morés may lead to harsh punishments or formal sanctions.

From our values, norms, folkways, and morés we derive our laws. **Laws** are *codified norms or written and recorded norms from which the behavior of society's members can be judged*.²⁴ The U.S. Legal Code is quite extensive and includes information on all the laws in

the United States. State laws are not as extensive, but are also on the Internet for you to study, if so desired. Laws are enforced by a legal system and come in two varieties.

Prescriptive laws are laws that state what *must* be done, and **proscriptive laws** are laws which state what is *prohibited*. If you want to drive, set up a small business, or not be in trouble with the IRS for failing to file taxes, then you must follow prescriptive laws. They tell you the rules of how things must be done.

Proscriptive laws tell us what we cannot do such as murder, rape, steal, etc. Violating these laws brings negative formal sanctions. A **negative sanction** is a *punishment or negative reaction toward breaking a norm (folkway, moré, or law)*. Jail time, criminal record, fines, and penalties are just a few of the formal sanctions available to law breakers. A teacher telling you to stop texting during class is an informal negative sanction. Positive sanctions, both formal (being awarded a gold medal at the Olympics) and informal (a pat on the back for a job well done) encourage people to continue their adherence to our social norms.

Why are city, state, and national laws so different? The answer is simply that values vary from city to city, state to state, and country to country. Because values change over time, laws change with them. Older laws prohibiting women from voting, driving, and owning businesses have been changed over the last century because our values today find such laws unreasonable, unacceptable, and oppressive. The values are socially agreed upon and are communicated via language.²⁵

DOES LANGUAGE SHAPE OUR CULTURAL UNDERSTANDING?

One very powerful tool used by human beings is our capacity for language. **Language** is a *complex set of symbols which allow us to communicate verbally, nonverbally, and in written form*. The languages listed in Table 2 comprise about 40 percent of the spoken languages in the world. How you view the world around you, your social construction of reality, and your world-taken-for-granted all stem in part from the language you learn to speak. The **Sapir-Whorf Hypothesis** claims that *when we learn a language, we also learn a framework for understanding and interpreting our social reality and environment*. That means that your rules of conjugation, sentence structure, etc., shape your thought patterns. For example, in English (a language which descended from German) we describe our physical condition using the “to be” verb of “I am.” We say I am cold, hot, hungry, tired, 22 years old, or fat. In many Latin-derived languages such as Spanish and French, they describe their physical condition using the “to have” verb. I have cold, hot, hunger, fatigue, 22 years, or extra weight. Given the enormous pressure felt by women to be thin and to conform to unrealistic beauty standards, the “to have” verb is much more palatable. Since the language is the vehicle that facilitates socialization of the culture, it becomes a crucial factor in either the survival or eventual death of a culture—if the language disappears, so does the culture.²⁶

In Quebec, Canada the French language was suppressed after Napoleon agreed to the Louisiana Purchase. The British systematically deported the Arcadian French speakers to Baton Rouge, Louisiana, where they later became known as the Cajuns. The French

speakers who remained in Quebec found themselves oppressed by the dominant English-speaking rulers. For decades, the French struggled to keep their language alive, and thereby keep their cultural traditions alive. In the 1960s, social conditions led to the formation of a political terrorist group which used terror to advance the cause of the French language and culture in Quebec. The Quebec Sovereignty Movement engaged in efforts to formally create an independent nation-state in Quebec. A series of legislative pieces and referendum ballots on Quebec's secession (and therefore sovereignty of Quebec) ultimately led to a 1995 vote in which only 50.56% voted No and a close 49.44% voted Yes out of 94% of the 5 million registered voters who voted.²⁷

What was the big deal? The big deal was that if a political body wants to eliminate a sub-culture, it can effectively do so by eliminating the language spoken by members of the sub-culture. Likewise, members of the sub-culture can unite their efforts in preserving their heritage as the French speakers did in Quebec.

In each society you have the **mainstream culture**, or *the culture shared by the dominant groups, coinciding with the culture shared in the main social institutions (government, education, religion, family, technology, media, and the economy)*. Then within a larger society there are always sub- and counter-cultures. A **subculture** is *when a subgroup has different folkways, morés, and norms from the larger society*. On the other hand, a **counterculture** forms *when a group's values, norms, and beliefs are in conflict or opposition to those of the larger society and mainstream culture*.

The Amish are an example of a sub-culture while the Branch Davidians are an example of a counterculture. The Amish are known for simple living, plain dress, and reluctance to adopt modern convenience.²⁸ The name Branch Davidian is most widely known for the 1993 siege on their property near Waco, Texas by the ATF and the FBI, which resulted in the deaths of 82 of the followers of David Koresh.²⁹ Countercultural groups often come into conflict with authority and typically one dominates the other, but sometimes authority is misused against subcultural groups. This was the case in Japan with the Ainu people. On the Japanese island of Hokkaido, a group of indigenous people named the Ainu once flourished in their traditional culture.³⁰ The Ainu are a historical component of the early history of Japan, but few live the traditional cultural, tribal, and religious traditions of this formally noble civilization. Japan forced all its citizens claiming to be Japanese to attend public schools. Tremendous pressure came to bear on the Ainu people and many continue to hide their ethnicity to this day because of fear of racism. Even though some Ainu lived in Russia, the average Japanese Ainu seeks invisibility among other Japanese citizens.³¹

It is very common for sub-cultural and mainstream cultural groups often from different countries to coexist. Often their cultural traits and traditions spread back and forth between one another. **Cultural diffusion** is *when certain aspects of one culture are spread to another culture*. An example in the U.S. is the consumption of salsa. Salsa was rarely consumed in the U.S. prior to the 1990s, but in the mid-1990s salsa consumption surpassed ketchup consumption and remains in the lead today with over \$1 billion in annual sales.³² Salsa is a food traditional to the Spanish and Portuguese speaking nations of the Americas.

Its move northward coincided with shifts in immigration patterns including more Mexican and Central and South American immigrants to the U.S.

Interestingly, ketchup is still consumed as much as it was in the past. Salsa was added to the American diet, rather than adopted as a replacement to ketchup. Food is only one area where cultural diffusion can be readily observed. Clothing, music, television shows, movies, cars, technologies, and many other aspects of cultures spread throughout the world today, diffusing cultures to a great extent. **Cultural leveling** *is the process in which cultures of the world become similar.* As yet, we do not have a world-wide mainstream culture, however, there are those who have argued that oil is one aspect of our daily lives that is leveled throughout much of the world.

CULTURE IN THE LARGER SOCIAL CONTEXT

What happens when people have grown into adulthood in their own cultures outside of the U.S. then later immigrate here? Can they hold onto the culture of their homeland? Before we answer this let's dispel one very entrenched myth that the U.S. is a melting pot of cultures. The **Melting Pot Theory** *is an ideology which suggests that all the diverse people coming to the U.S. as immigrants would blend biologically and culturally in order to form a new unique breed of Americans.* The U.S. has never been a melting pot. Those who've migrated here (numbering 10s of millions) have found themselves pressured to accept the Anglo-Saxon (British) version of the mainstream culture. **Acculturation** *is the process by which immigrant people adjust and adapt their way of life to the host culture.* Once in the U.S., they realize that they have to make some adjustments in order to experience success in their daily interactions with members of the mainstream society. **Assimilation** *is the process by which people from different cultures are acculturated and ultimately absorbed into the mainstream culture.* In much of the U.S. history of immigration throughout the 18th, 19th, and early 20th Centuries, assimilation was more or less forced toward the deeply British-influenced mainstream culture.

Forced assimilation *is where those in power in the mainstream refuse to allow immigrants to maintain their various cultures.* Since the U.S. immigration policy switched in favor of more non-European immigrants being allowed to immigrate here, much of the assimilation is voluntary and considered permissible. **Permissible assimilation** *permits newcomers to adapt to the mainstream culture naturally.*

It is fascinating to observe the assimilation and acculturation of adult immigrants to the U.S. who have children born here and who have children enrolled in the public school systems. Many adult immigrants hold dear their homeland cultures and adapt as little as possible to mainstream U.S. cultural norms, which commonly leads to marginalization. **Marginalization** *is the tendency for adult immigrants to be rendered powerless in comparison to native-born adults because they live as half citizens not fully capable of realizing the individual opportunities often found available to average native-born adults.* Their U.S. born children find themselves living in a culturally transitioning family structure. Their parents are more like permanent tourists here while they become fully

Americanized (for better or for worse), because public schools are tremendous socialization agencies which effectively acculturate most children into the mainstream. These children often serve as cultural liaisons to their parents and the mainstream culture.

Regardless of which culture a person grows up in, there are cultural universals which are for the most part common to all cultures. **Cultural universals** *are certain aspects of cultures which are found among peoples of all cultures throughout the world.* All societies have universal social tasks which include the meeting of basic human needs such as breathing, eating, sleeping, drinking, having sex, and remaining safe. How cultural groups go about meeting these basic needs varies by their cultural norms.

In the history of sociology, there were early scientists who applied evolutionary thought to the evaluation of cultures. **Sociobiology** *claims that human behavior is the result of natural selection.* Recall Herbert Spencer's notion of survival of the fittest. Suffice it to say here that most studies do not support this approach—specifically, human agency proves to be much more potent than genetic determinism. In addition, genes are not grouped neatly with the various cultures in such a way as to biologically distinguish one culture's members from another.

One final issue for discussion is the fact that technology moves and advances so quickly that often our values, norms, folkways, and morés evolve at a much slower pace. **Cultural lag** *is the process whereby one part of culture changes faster than another part to which it is related.* Thus, we find ourselves having scientifically-developed concepts such as euthanasia, congenital birth defect detection, and surrogate mothering with no accompanying guidelines or laws about them. As a society, our ethics and values have not kept up with technological advances.

What might happen if a small group of people lived isolated from the rest of the world? Seems impossible, huh? It's not. Today there are an estimated 100 uncontacted tribes of people living in various remote corners of the world.³³ They have no cell phones, TVs, Internet, cars, sinks, toilets, or beds as we know them, and they have no idea that such technologies even exist. An **uncontacted tribe** *is a native tribe, typically a small group of people, living in a remote and isolated place, who have not yet had contact with members of a technologically advanced society.*

On May 30th, 2008, CNN News reported that an uncontacted tribe of Brazilian Indians were photographed from a small airplane and the news story spread quickly around the world.³⁴ The Website, *Survival: The Movement of Tribal People* reported that these tribal people had to be photographed in order to deter illegal loggers from Peru and Brazil from coming into contact with them and chasing them away in armed conflict.³⁵

Brazil constantly monitors its 200 tribal communities and keeps track of all their tribal people via their governmental agency FUNAI. The government has to make efforts to protect them from opportunists looking to obtain immense national resources located near their villages.³⁶ Previous encounters between tribal people and mainstream civilization has left vast numbers of tribal people dead or exploited from diseases, slave labor,

prostitution, racism, and discrimination. They now have been exposed to contact with more civilized societies and therefore not technically an uncontacted tribe.

¹ Gall, T. L. 1997. Gale Publishers.

² <http://godlas.myweb.uga.edu/sexuality.html>

³ <https://www.cia.gov/library/publications/the-world-factbook/geos/xx.html>

⁴ http://www.foreignpolicy.com/articles/2007/05/13/the_list_the_worlds_fastest_growing_religions

⁵ http://en.wikipedia.org/wiki/Claims_to_be_the_fastest-growing_religion

⁶ <http://geography.about.com/od/obtainpopulationdata/a/worldpopulation.htm>

⁷ <http://www.globalhealthfacts.org/data/topic/map.aspx?ind=86>

⁸ <http://www.globalhealthfacts.org/data/topic/map.aspx?ind=90>

⁹ See http://www.prb.org/pdf08/08WPDS_Eng.pdf

¹⁰ <https://www.cia.gov/library/publications/the-world-factbook/geos/xx.html>

¹¹ From http://www.adherents.com/Religions_By_Adherents.html

¹² <https://www.cia.gov/library/publications/the-world-factbook/geos/xx.html>

¹³ *ibid*

¹⁴ *ibid*. Retrieved 10 January, 2012

¹⁵ <https://www.cia.gov/library/publications/the-world-factbook/geos/us.html>

¹⁶ See Williams, R. M. (1970). *American Society: A Sociological Interpretation*, 3rd Ed. NY; Knopf

¹⁷ (C) 2008 Ron J. Hammond, Ph.D.

¹⁸ Hira, N. A. May 15, 2007 *Fortune*

¹⁹ See Reynol Junco and Jeanna Mastrodicasa. *Connecting to the Net.Generation: What higher education professionals need to know about today's students*, NASPA; First edition, March 29, 2007.

²⁰ The American Association for Retired Persons (AARP)

²¹ <http://www.answer-my-health-question.info/characteristics-of-baby-boomers.html>

²² Google "Berkeley Naked Guy" for more information

²³ See Simmel, G. (1950). "The Stranger" in *The Sociology of Georg Simmel*, edited by Wolff, K. H.; NY Free Press.

²⁴ The U.S. Code is available on the Internet and can be downloaded free from <http://uscode.house.gov/download/download.shtml>

²⁵ Another interesting and indirect measure of cultural values, norms, folkways, and morés can be found on <http://www.google.com/trends>. Go there and search the phrase "family history." Type it then hit search trends. Now go to the first box on the bar and select United States as a region. As of 12 March 2009, Utah was the state with the highest search of this phrase with Salt Lake City being the highest city.

²⁶ Google search "Dalmatian language" for an example.

²⁷ See Wiki at http://en.wikipedia.org/wiki/Quebec_sovereignty_movement

²⁸ <http://en.wikipedia.org/wiki/Amish>

²⁹ http://en.wikipedia.org/wiki/Branch_Davidian

³⁰ Ainu people called themselves "Utari" which means comrade since Ainu has negative connotations for them; see also Navajo and Diné for similar cultural rejection of dominant group imposed negative labels.

³¹ See <http://www.japan-guide.com/e/e2244.html> or <http://www.japanforum.com/>

³² See <http://www.agecon.uga.edu/~caed/SalsaIndustry.pdf>, Wolfe and Ferland (2000)

³³ See <http://survival-international.org/home>

³⁴ See <http://www.cnn.com/2008/WORLD/americas/05/30/brazil.tribes/index.html>

³⁵ See <http://www.survival-international.org/>

³⁶ See http://www.brazilsf.org/culture_indian_eng.htm