

Cultural Patterns and Processes

Introduction

When you walk into a shop in a small German town, you are bombarded by elements of culture, just as you are when you go to the movie theater with friends. Even a study of McDonald's restaurants throughout the world leads to interesting questions about cultural differences. Visit a McDonald's in Switzerland and you might be seated at a candlelit table and served by a waiter. Across the world in Taiwan, McDonald's is considered a place for a quick snack rather than a restaurant. How about ordering a McBeer in Germany? It's on the menu.

Cultural geography is the study of people's lifestyles, their creations, and their relationships to the earth and the supernatural. It is a wide-ranging concept that involves the study of humans' tangible creations, like architecture, languages, and clothing, and their intangible creations, such as their religions and morals. For example, when you visit a Muslim mosque, you are not likely to find pictures of humans. You are much more likely to see geometric patterns on the walls because many Muslims believe that displaying the human image is a form of idolatry. The painting is a human creation, but the image depicted in the painting and where it is displayed are aspects of the Islamic belief system.

Key Questions

- How do geographers define culture?
- How do geographers look at spatial and place aspects of culture in the form of language, religion, race, ethnicity, and gender?
- How are cultural patterns represented at different scales, from local to global?
- How do cultural traits move through space and time?
- What are key aspects to the geography of language and religion?
- How does culture shape human-environment relationships?
- How is culture expressed in landscapes, and how do different landscapes reflect different cultural identities?

PART

I

Concepts of Culture

The Basics of Culture

Culture is seen by human geographers to be a people's way of life, their behavior, and their shared understanding of life. It is a learned system of meaning that has both material and nonmaterial components. **Material components of culture** include tangible artifacts that can be physically left behind, such as clothing and architecture. **Nonmaterial components of culture** include the thoughts and ideas of a people—for example, their religions or morals—that help define a culture. **Cultural geography** is a field of study within human geography that looks at how and why culture is expressed in different ways in different places.

Cultural geography analyzes not just religion and language but all aspects of cultural expression, including governments, economies, urban structures, and much more. It is an area of geographic study largely linked to the 20th-century geographer **Carl Sauer**, who championed the study of the **cultural landscape**, sometimes referred to as the **built environment**. The cultural landscape comprises the physical implications of human culture. In other words, wherever a human culture exists, a cultural landscape exists as that culture's unique imprint on its space on the earth.

When you look at your school, for example, the buildings, lawns, flagpoles, and sports fields are all a part of the cultural landscape of that space. Interestingly, when you look at a classroom in your school, you might see remnants of earlier generations of students. For example, on the wall of a certain high school classroom in Nashville, Tennessee, is a map painted by a class of students and their teacher who occupied that space 30 years ago. This might be considered an example of **sequent occupance**, the succession of cultures leaving their mark in a shared space or territory, often over generations of time. A better example of sequent occupance might be what happened when the Romans, Saxons, Vikings, and others conquered England over a period of 3,000 years, taking over the same space, changing it to fit their needs, and in the process leaving an imprint for future occupiers. The systematic study of this human–environment interaction is called **cultural ecology**.

Environmental Determinism Versus Possibilism

In studying human–environment interactions, cultural geographers encounter the question, “Does the earth make humans take the actions they do?” They also wonder why certain regions thrive and others do not. **Environmental determinism**, a school of thought developed as early as the Greeks, argues that human behavior is controlled (or determined) by the physical environment. “Ideal” climates lead to productive civilizations, as in Egypt near the Nile River. Harsher climates, as in Siberia, do not foster productivity. Environmental determinists would argue that people are friendlier and more outgoing in Florida but more introverted and reclusive in Minnesota because of the climate.

Possibilism developed as a counterargument to environmental determinism. Possibilists argue that the natural environment places limits on the set of choices (or possibilities) available to people. For example, people living in Florida are not likely to choose to build an igloo park. Not only are Floridians’ choices limited by the state’s climate, but those limitations also drive Floridians’ constructions and actions. According to possibilists, therefore, it is people, not the environment, that propel human cultural development, although the environment limits the set of choices available to them.

Recently, many geographers have discounted possibilism in favor of a concept known as **cultural determinism**. These geographers argue that the environment places no restrictions on humans whatsoever. The only restrictions we face are the ones we place on ourselves. For example, golf courses require grass, water, and fertile soil. None of these is found naturally in a desert; therefore, it seems impossible for a group of people to build a golf course in the desert. But what about Arizona? If you truck in the dirt, pipe in the water, and hire a grass expert who can manage the seeds, you can have a world-class golf course in a world-class desert. So what is possible, and what is not? Cultural determinists argue that humans create everything from their cultural perspective.

Even more ideas have developed around this central question of human–environment interaction. Both environmental determinism and possibilism start with the environment. Adding to the debate is **political ecology**, a school of thought that argues the government of a region affects the environment, which in turn affects the choices (and possibilities) available to the people in the region.



The AP Human Geography Exam has one of the lowest average scores of all the AP Exams. Students who took the test in May 2010 earned an average score of just 2.46 (www.collegeboard.com).

The Jigsaw of Culture

Like a jigsaw puzzle, culture can be broken down into various pieces, or layers. The simplest component of culture is a **culture trait**, a single attribute of a culture, such as the trait of bowing out of respect. Although we think of this culture trait as being Japanese, bowing to show respect is also shared by other cultures outside Japan. Culture traits are not necessarily unique to one group of people. However, the combination of all culture traits creates a unique set of traits called a **culture complex**. For example, all the things Americans do makes up the American culture complex. No other culture group in the world has the exact same combination of traits in its culture complex. When many complexes share particular traits, such as bowing out of respect, those complexes can merge together to form **culture systems**. For example, people living in the northern region of Germany speak with a different accent than Germans living in the southern region. But these two complexes share many other traits and can therefore be fused into the German culture system.

Culture Regions and Realms

Chapter 2 introduced three types of regions: formal, functional, and perceptual. Another type of region is the culture region. **Culture regions** are drawn around places and peoples with similarities in their culture systems. Interestingly, people often share a sense of common culture and **regional identity**, or emotional attachment, to the group of people and places associated with a particular culture region. Such regional identity leads to the existence of **perceptual regions** (often called vernacular regions), regions whose boundaries are defined by people's emotions and feelings about an area, rather than objective means. It is difficult to cite examples of culture regions because they become whatever people want them to be. While some Tennesseans might argue they are "southern," some Alabamans would argue Tennesseans are not. On the other hand, a Pennsylvanian might argue that both Tennessee and Alabama are "southern" states.

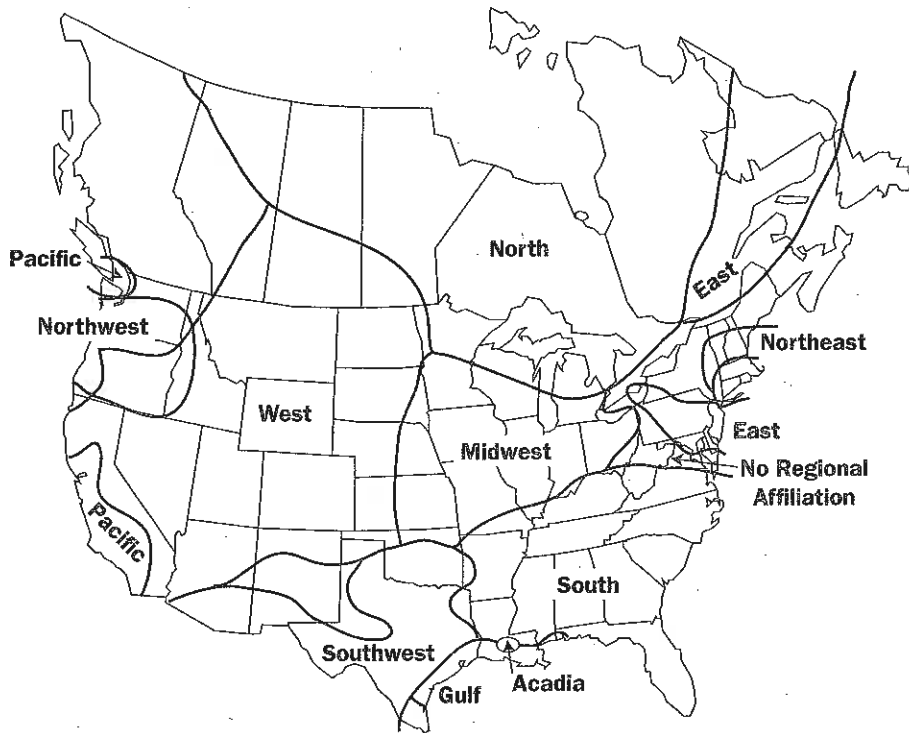


Figure 5.1. Perceptual (or vernacular) regions of North America defined by names of businesses listed in telephone books

Thus, the definition of culture regions often comes down to a question of perspective. The perceptual region of “the South” in the United States is a culture region defined through people’s beliefs and attitudes about the Civil War, grits, and many other cultural symbols, or items through which people express their cultural identities. For example, the cowboy is seen as a cultural symbol most expressive of a western United States culture region.

A **culture (or geographic) realm** is the merging together of culture regions. Commonly accepted geographic realms include the Anglo-American, Latin American, European, Islamic, sub-Saharan African, Slavic, Sino-Japanese, Southeast Asian, Indic, and Austral-European realms.

Cultural Diffusion

People’s material and nonmaterial creations spread across space and time, moving to new places and being carried through generations. The spread of people’s culture across space is called **cultural diffusion**. The spread of any phenomenon (such as a disease) across space is called **spatial diffusion**. There are two categories of diffusion: expansion and relocation.

Expansion Diffusion

In **expansion diffusion**, the cultural component spreads outward to new places while remaining strong in its original hearth, or place of origin. For example, Islam spread from its hearth area in Saudi Arabia to other areas around and outside of its hearth while remaining strong in Mecca and Medina. There are several forms of expansion diffusion:

- **Stimulus expansion diffusion** occurs when the innovative idea diffuses from its hearth outward, but the original idea is changed by the new adopters. For example, the diffusion of iced tea throughout the southern region of the United States was modified by southerners into “Sweet Tea.” The general concept (iced tea) diffused but was altered by the adopters to fit their sweet-toothed needs.
- **Contagious expansion diffusion** occurs when numerous places or people near the point of origin become adopters (or infected, in the case of a disease). A good example of the effects of contagious expansion diffusion is shown in the spread of tuberculosis from its point of origin (or node) to surrounding people. Another, more cultural example of contagious diffusion might be the spread outward of the Green Hills Grille restaurant from where it started in Nashville to other cities and towns around its point of origin.
- **Hierarchical expansion diffusion** occurs when the diffusion innovation or concept spreads from a place or person of power or high susceptibility to another in a leveled pattern. Hip-hop music diffused in a hierarchical pattern, spreading from a few large inner cities to other large inner cities, and then to smaller inner cities, and finally to more-suburban and rural places. Information often diffuses in a hierarchical pattern. For example, knowledge of the identity of the terrorists behind the September 11 attacks in 2001 first traveled through the higher levels of the U.S. government to the media and then to the general public.

Relocation Diffusion

Relocation diffusion involves the actual movement of the original adopters from their point of origin, or hearth, to a new place. This movement of the adopters facilitates diffusion. Whereas in expansion diffusion it is the innovation or disease that does the moving, in relocation diffusion the people pick up and move, carrying the

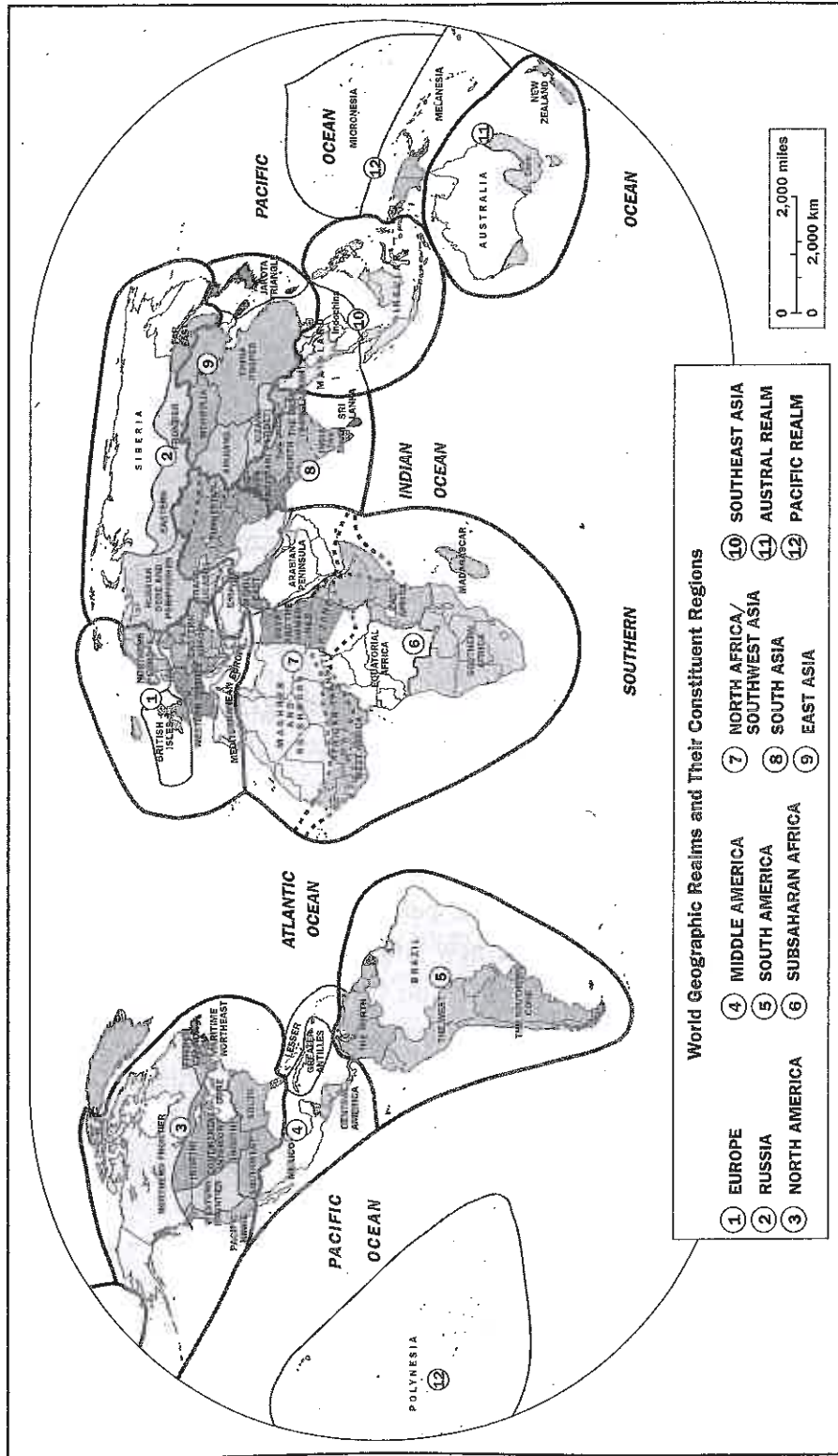


Figure 5.2. World geographic realms

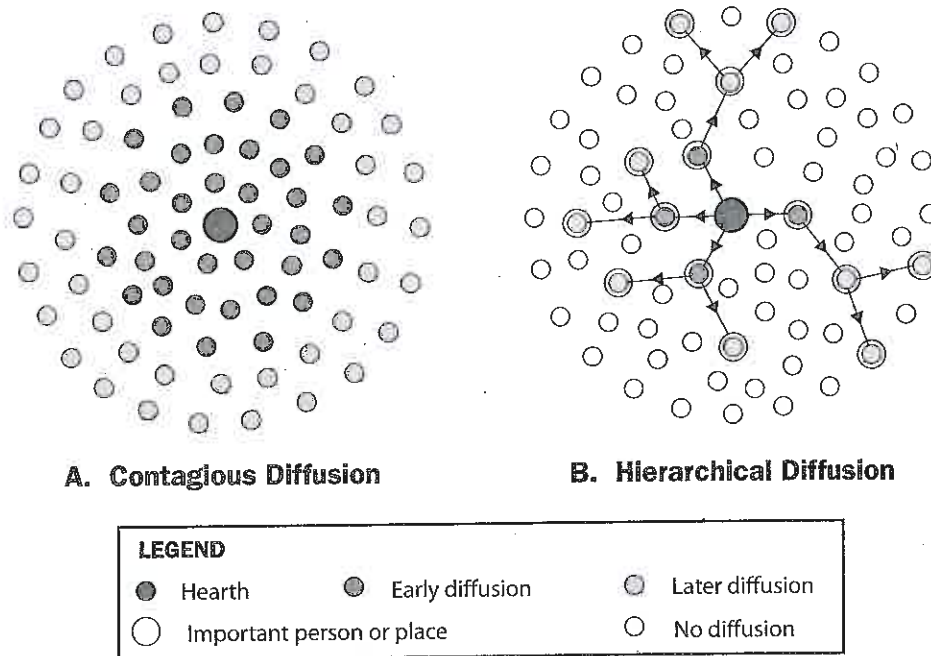


Figure 5.3. Contagious versus hierarchical diffusion

innovation or disease (or whatever is spreading) with them to a new place. When the capital of Russia was moved from Saint Petersburg to Moscow after the revolution, the power and prestige of the Russian government moved, through relocation diffusion, to the city of Moscow, leaving Saint Petersburg vacant of that power and prestige. The spread of HIV/AIDS in the 1980s and 1990s shows the effects of relocation diffusion, as infected individuals moved, perhaps unknowingly, with the virus to a new city and got others sick in their new cities. One form of relocation diffusion is **migrant diffusion**, in which the innovation spreads and lasts only a brief time in the newly adopting place. The flu often shows migrant patterns of diffusion, spreading to a new place and weakening in that place after already spreading to a new place of infection. Therefore, the original hearth of the innovation (or node of the disease) is sometimes difficult to find because of the fading nature of the diffusing phenomenon's presence in any one place.

Mix of Diffusion Patterns

What you have probably noticed, however, is that many diffusing phenomena spread through a mix of diffusion patterns. For example, HIV/AIDS may have first spread through relocation diffusion, as infected individuals traveled to

a new city, carried the virus with them (obviously), and unknowingly infected others in that city. Then those newly infected individuals spread the virus in a more hierarchical pattern, infected others in their most susceptible groups, such as homosexual men, before spreading in larger numbers into the heterosexual communities.

Acculturation, Assimilation, and Transculturation

Diffusion involves two or more cultures coming into contact with each other. This can lead to the exchange and/or adoption of ideas. The process of two cultures adopting each other's traits and becoming more alike is called **cultural convergence**.

Often when two cultures come into contact with one another, one culture is more dominant than another, possessing either more power or more attractiveness, making its traits more likely to be adopted or maintained than the traits of the less dominant culture. **Acculturation** occurs when the "weaker" of the two cultures adopts traits from the more dominant culture. Sometimes acculturation leads to **assimilation**, when the original traits of the weaker culture are completely erased and replaced by the traits of the more dominant culture. For example, immigrants to the United States might adopt elements of U.S. culture through acculturation while maintaining some traits from their original culture. However, if assimilated, the immigrants lose most (if not all) of the original traits they brought with them from their homeland.

A heated debate surrounds the "English as the official language" controversy in America, with many people arguing that forcing immigrants to adopt the English language is a necessary step in creating a unified country and many others arguing that forced acculturation is culturally biased and erosive to the "melting pot" concept of the United States as a "nation of immigrants." **Transculturation** occurs when two cultures of just about equal power or influence meet and exchange ideas or traits without the domination seen in acculturation and assimilation.

Diffusion often follows an **S curve** adoption pattern. For example, cell phones were originally purchased by only a small number of people who knew about them and could afford their initially expensive prices. Those people were known as the "early adopters," or innovators. Once more people learned about them and the price met the demand, a much faster rate of adoption developed (the "majority adopter" stage). During this phase, most of the people who were susceptible (or likely) to be affected by the diffusing phenomenon became adopters.

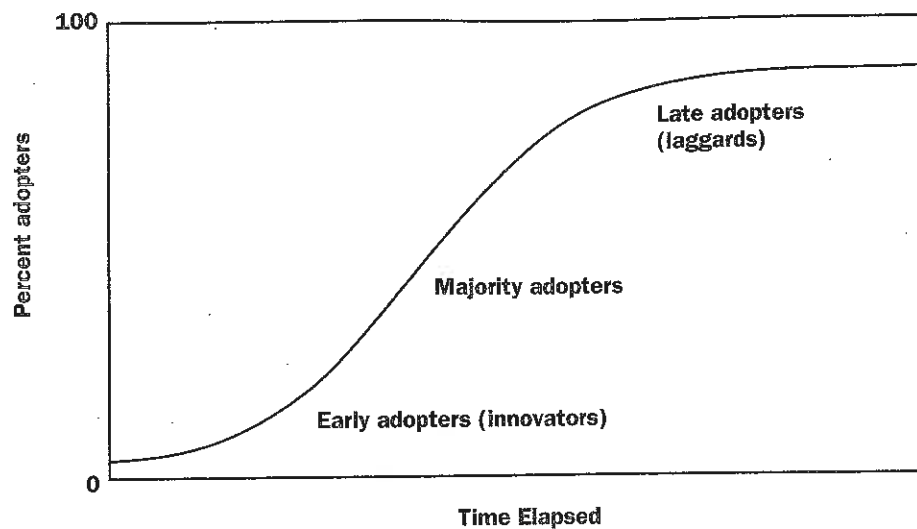


Figure 5.4. Diffusion S curve

In the last stage, most people who were likely to buy cell phones bought them (and thus became adopters). The rate of adoption therefore slowed down (note the flattening curve) in the “late adopters” stage. Only the stragglers, the “laggards,” who had not yet bought cell phones purchased them in this final stage. Notice that the adoption rate does not reach 100 percent in the S curve graph. A 100 percent adoption rate would mean, for example, that everyone who could, adopted a cell phone; but surely some people have chosen not to adopt a cell phone, even though they might be able to afford one. A diffusing phenomenon (or disease) rarely reaches 100 percent adoption.

Culture Hearth

Culture hearths are areas where innovations in culture began, such as where agriculture, government, and urbanization originated. Culture hearths were the sources of human civilization. Many hearths invent similar innovations without knowing about each other, a process called **independent innovation (or invention)**. When agricultural innovation occurred in both East Asia and Mesopotamia, it did so without interaction through independent innovation. Ancient culture hearths are believed to have developed in places with the capability of innovation, all near water sources and arable land.

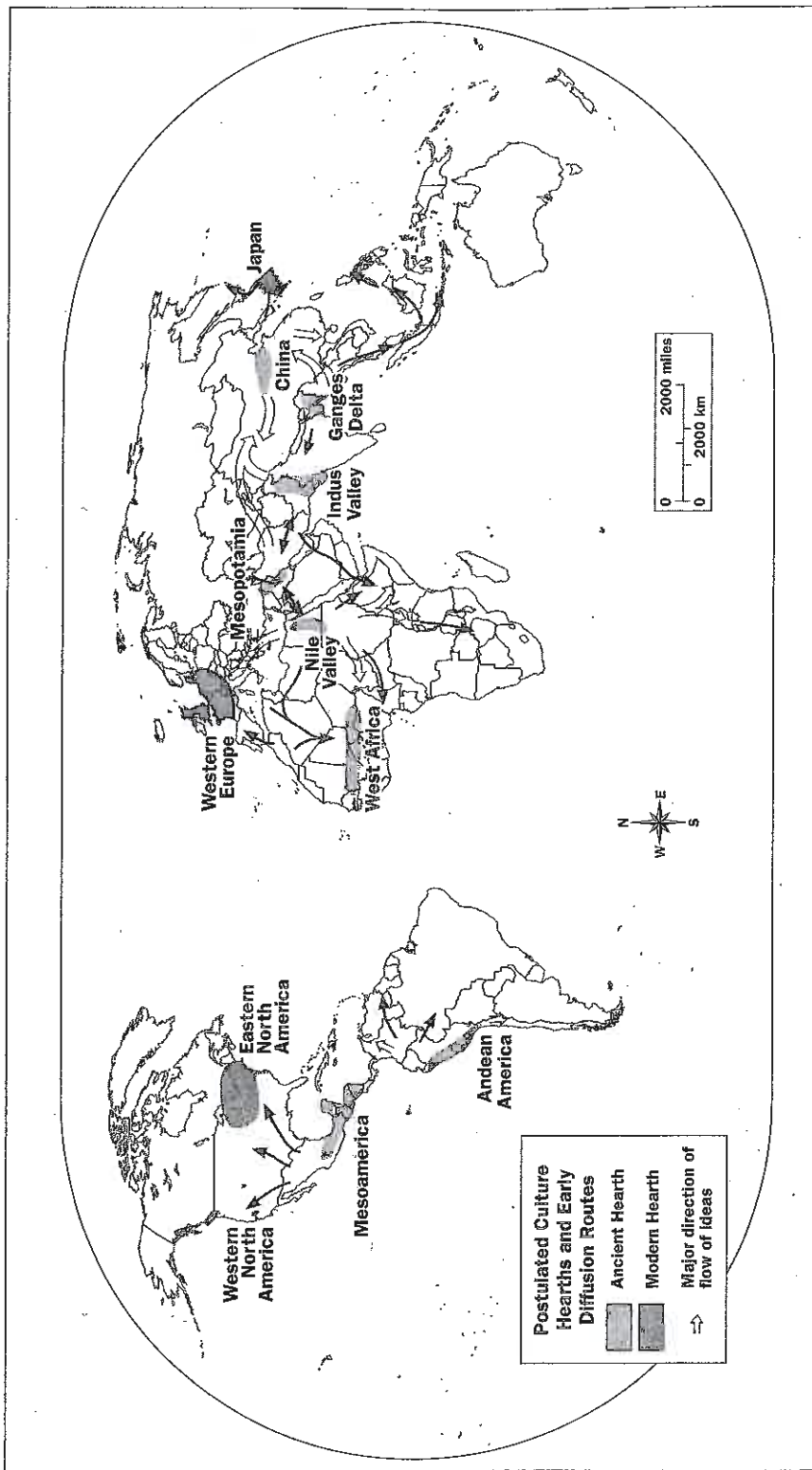


Figure 5.5. Hypothesized culture hearths and early diffusion routes

Hypothesized Ancient Hearth	Direction of Diffusion of Civilization from Ancient Hearth
Andean America (near Andes Mountains in South America)	Eastward direction throughout South America
Mesoamerica	Eastern and western North America
West Africa	Throughout Africa
Nile River valley	Throughout Africa and Southwest Asia
Mesopotamia	Throughout Southwest Asia, Europe, Central and East Asia, West Africa
Indus River valley	Throughout Southwest, Central, and East Asia
Ganges River delta	Throughout South, Southeast, and Southwest Asia
Wei and Huang rivers (China)	Throughout East and Southeast Asia

Figure 5.6. Hypothesized locations of ancient hearths and the diffusion paths of culture from those hearths

PART 2

Cultural Identities and Landscapes

Why do many people in Croatia practice Roman Catholicism, whereas most of their neighbors in Serbia practice Eastern Orthodox Christianity? Why do people in South Africa speak Afrikaans? Why are there differences in the way Christians worship? Between Muslims and Jews? Hindus and Sikhs? Why are there so many dialects of Chinese? These questions relate to the origin, diffusion, and blending of cultures. In seeking answers, cultural geographers analyze where cultures began and why they changed to understand the tapestry of human culture in the world today.

Religion

A fundamental part of human culture is **religion**, a set of beliefs and activities that are created to help humans celebrate and understand their place in the world. Religions

help humans define right and wrong, good and bad. Religion can have a profound effect on human interaction with their environment and other cultures, thereby shaping the development of a people's cultural landscape.

Universalizing religions try to have a universal appeal and attract all people to their beliefs, whereas **ethnic religions** attempt to appeal not to all people but to only one group, perhaps in one place or of one ethnicity. Additionally, religions can be **monotheistic**, believing in one supreme being, or **polytheistic**, believing in more than one supreme being.

Universalizing Religions

About 60 percent of the world's people follow the universalizing religions. Universalizing religions can be broken down into branches, denominations, and sects. **Branches** are large, fundamental divisions within a religion. **Denominations** are groups of common congregations within a branch. **Sects** are smaller groups that have broken away from a recognized denomination within a branch.

Buddhism

Origins: Buddhism was the world's first universalizing religion. An outgrowth of Hinduism, Buddhism was founded in India near the **Indo-Gangetic Hearth**, the area between the Indus and Ganges rivers, by Prince Siddhartha Gautama (Buddha), born in 644 BCE (before the Common Era).

Diffusion Route: After spreading throughout India, Buddhism spread to China, Korea, Japan, Tibet, Mongolia, and Southeast Asia along the Silk Road. Buddhism is now practically extinct in India where it was founded. Nearly 350 million people worldwide are Buddhist.

Primary Branches: Theravada and Mahayana Buddhism are the primary branches in the following list:

- *Theravada Buddhism* is monastic, meaning its followers are monks and nuns. It is practiced by nearly 55 percent of all Buddhists, mainly in Southeast Asian countries such as Sri Lanka, Myanmar (Burma), Thailand, Laos, and Cambodia.
- *Mahayana Buddhists* do not spend time as monks but find salvation through meditation and prayer. It is practiced by nearly 40 percent of all Buddhists and is found primarily in Korea, Vietnam, Japan, and China.

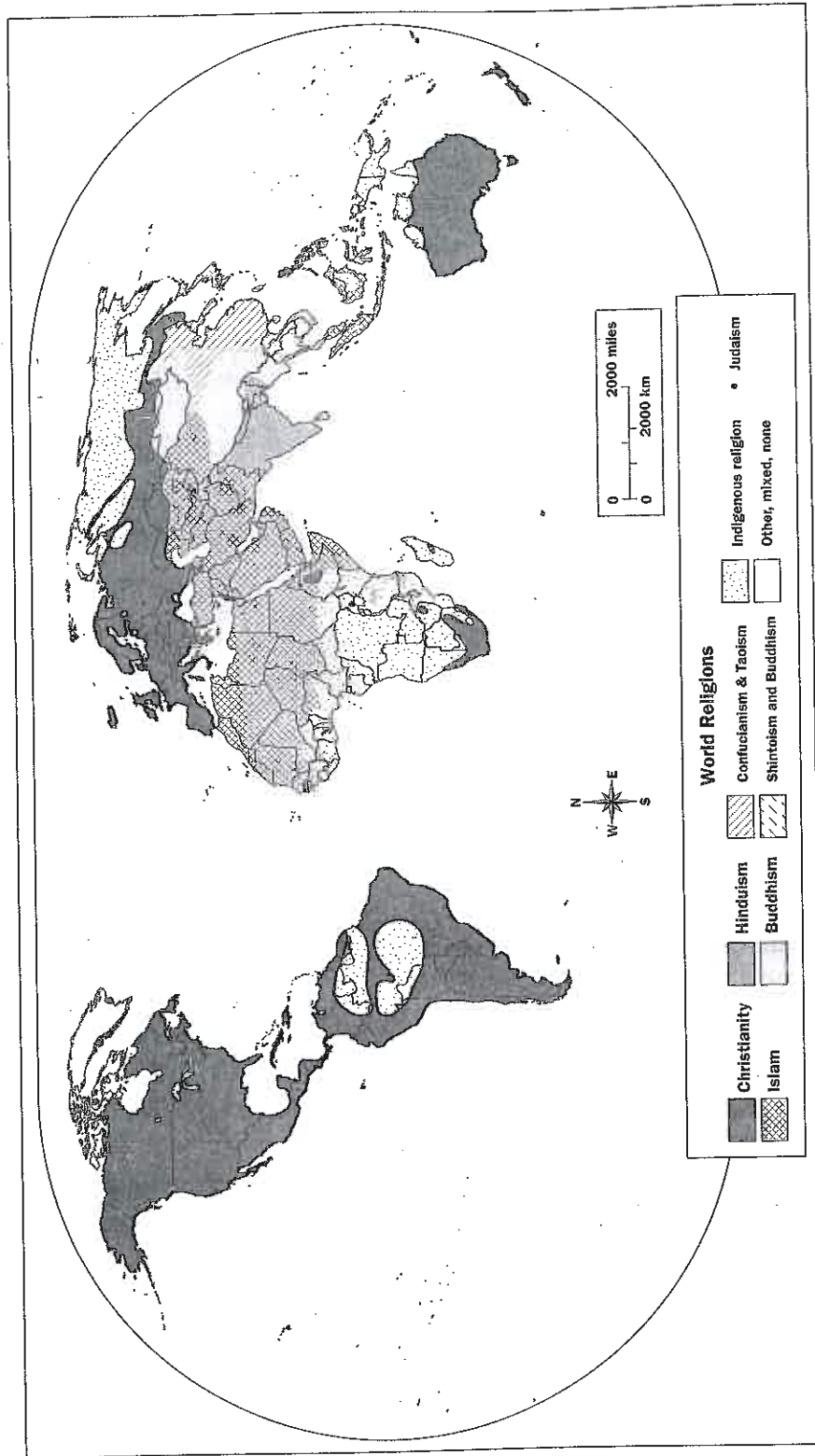


Figure 5.7. Map of world religions

Country	Atheists, Agnostics, or Nonbelievers (%)
Sweden	85
Vietnam	81
Denmark	80
Norway	72
Japan	64-65
Czech Republic	54-61
Finland	60
France	54
South Korea	52
Estonia	49
Germany	41-49
Russia	24-48

(Source: Adherents.com)

* Many people surveyed indicated that they were nonbelievers but did not identify as atheists.

Figure 5.8. Countries with the highest numbers of atheists and agnostics*

- *Lamaism in Tibet* (now part of China) combines the monasticism of Theravada with local images of deities and demons. It is practiced by only about 5 percent of all Buddhists. The Chinese government is seen by many to be trying to suppress this branch of Buddhism because the government sees it as a threat to its total control over the region. The Dalai Lama is a prominent adherent of this sect of Buddhism but has been exiled from Tibet by the Chinese government.
- *Zen Buddhism* exists primarily in Japan.

Cultural Landscape Features: Buddhism's most famous structure is the pagoda, which is derived from ancient burial mound shapes. According to Buddhism, Gautama (Buddha) reached enlightenment under the Bodhi tree in India, which is the site of many pilgrimages.

Christianity

Origins: Christianity, the second universalizing religion to develop, began about 600 years after Buddhism and is an offshoot of Judaism. It originated in the **Semitic Hearth**, which is near modern-day Israel. It originated when its prophet, Jesus Christ, was seen as the expected messiah by disciples. A monotheistic religion, Christianity's main holy book is the Bible.

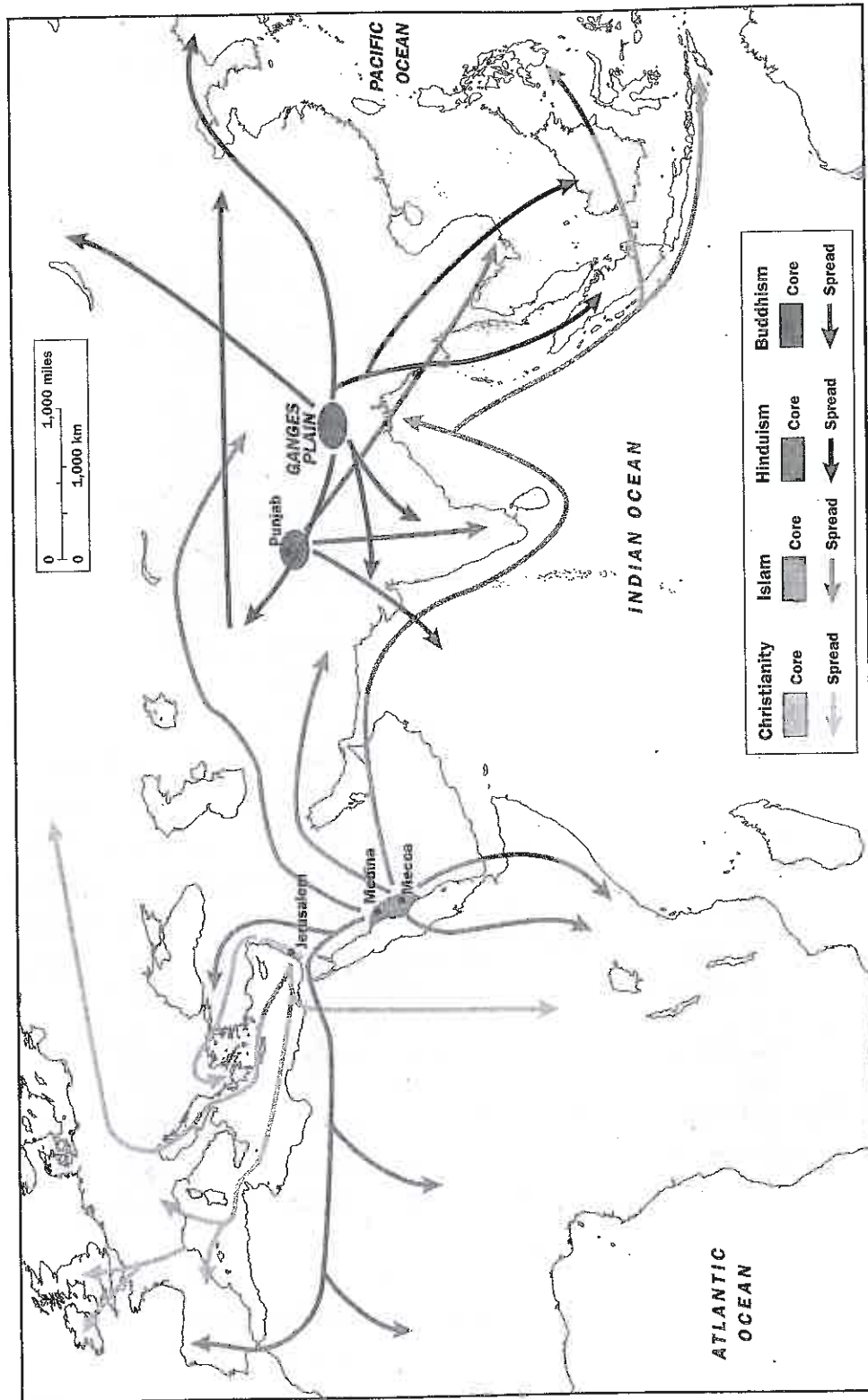


Figure 5.9. Map of origins and diffusion routes for selected religions



(photo by: Ryuch)

Figure 5.10. A pagoda structure, typical of Buddhist architecture

Diffusion Route: Christianity diffused through expansion and relocation diffusion from its hearth in Palestine. It currently contains the largest number of adherents, nearly 2 billion. The expanse of its spread was widened and accelerated in 312 CE when the Roman Empire adopted Christianity as its official religion. The European colonial efforts starting in the 15th century also carried Christianity throughout the world to new places. Nearly 90 percent of people in the Western Hemisphere are Christians.

Primary Branches: Christianity has three major branches:

- *Roman Catholics* make up the largest and original piece of Christianity, with nearly 830 million adherents (believers). It is considered a hierarchical religion because of its well-defined, organized, territorial governance structure, with the pope at its helm and cardinals, archbishops, and priests at its lower organizational levels. Unlike Protestantism, there are no prominent divisions, or denominations, within the Roman Catholic branch of Christianity. The Roman Catholic Church's headquarters is in Vatican City, an autonomous region in Italy.
- *Protestant Christians* total nearly 503 million adherents throughout the world, about 25 percent of all Christians. The Protestant branch is broken into denominations, of which the Baptist, Methodist, Pentecostal, and Lutheran are the largest. Protestantism has its origins in the Reformation, which occurred around the 15th century.

- *Eastern Orthodox Christianity* developed in 1054, when the Roman Catholic Church split (notice this was long before Protestantism began). It is a collection of 14 self-governing churches, the largest of which is the Russian Orthodox Church. The Eastern Orthodox branch, with nearly 192 million adherents, is dominant in eastern Europe and Russia (which is considered a part of eastern Europe). It has its roots in Constantinople, modern-day Istanbul.

Cultural Landscape Features: The varied nature of Christian-influenced cultural landscapes reflects the changes that have occurred in the religion throughout its history. Prominent cathedrals in the cityscape tower above feudal villages as symbols of the leading influence in medieval life, the Roman Catholic Church. Defiantly simple, wooden, plain churches define Protestant communities and outposts in what was the “New World,” a haven for Protestants from England before the Revolutionary War in “America.” Baroque cathedrals with ornate sculptures and domes were constructed by Catholics trying to combat the growing Reformation movement in 17th century Europe. Christians also use up the most land of all religions for burial, whereas Hindus, Buddhists, and Shintoists cremate their dead. Class differences are evident in burial yards where the gravestones of wealthier Christians often were more prominent than those of poorer adherents.

Islam

Origins: Islam, the third major universalizing religion to develop, originated in Mecca, Saudi Arabia, around 600 CE through its prophet, Muhammad (sometimes spelled Mohammed), who carried Islam to Medina, Saudi Arabia, from where it diffused globally. With nearly 1.2 billion adherents, it is the second-largest religion on the earth, but it is the fastest growing. A monotheistic religion, Islam’s holy book is the Koran.

Diffusion Route: Islam diffused through Muhammad’s followers, who organized armies to spread the religion throughout extensive areas of Africa, Europe, and Asia. Its successful diffusion led to the Crusades, which were efforts by Christians in the 11th and 12th centuries to “take back” and “save” lands from the diffusing Muslims. Today there is ongoing tension in parts of Africa between the missionary forces of Islam and Christianity, both competing to convert Africans to their faiths. Most Muslims are concentrated in Asia (note that much of the Middle East is part of Southwest Asia).

Primary Branches: There are two principal branches of Islam:

- **Sunni Muslims** (*Sunni* means “orthodox”) account for about 85 percent of Muslims. Sunnis dominate in the Arabic-speaking areas of Bangladesh and Pakistan. Whereas Shiites (or Shia) believe that only descendants of Ali, and

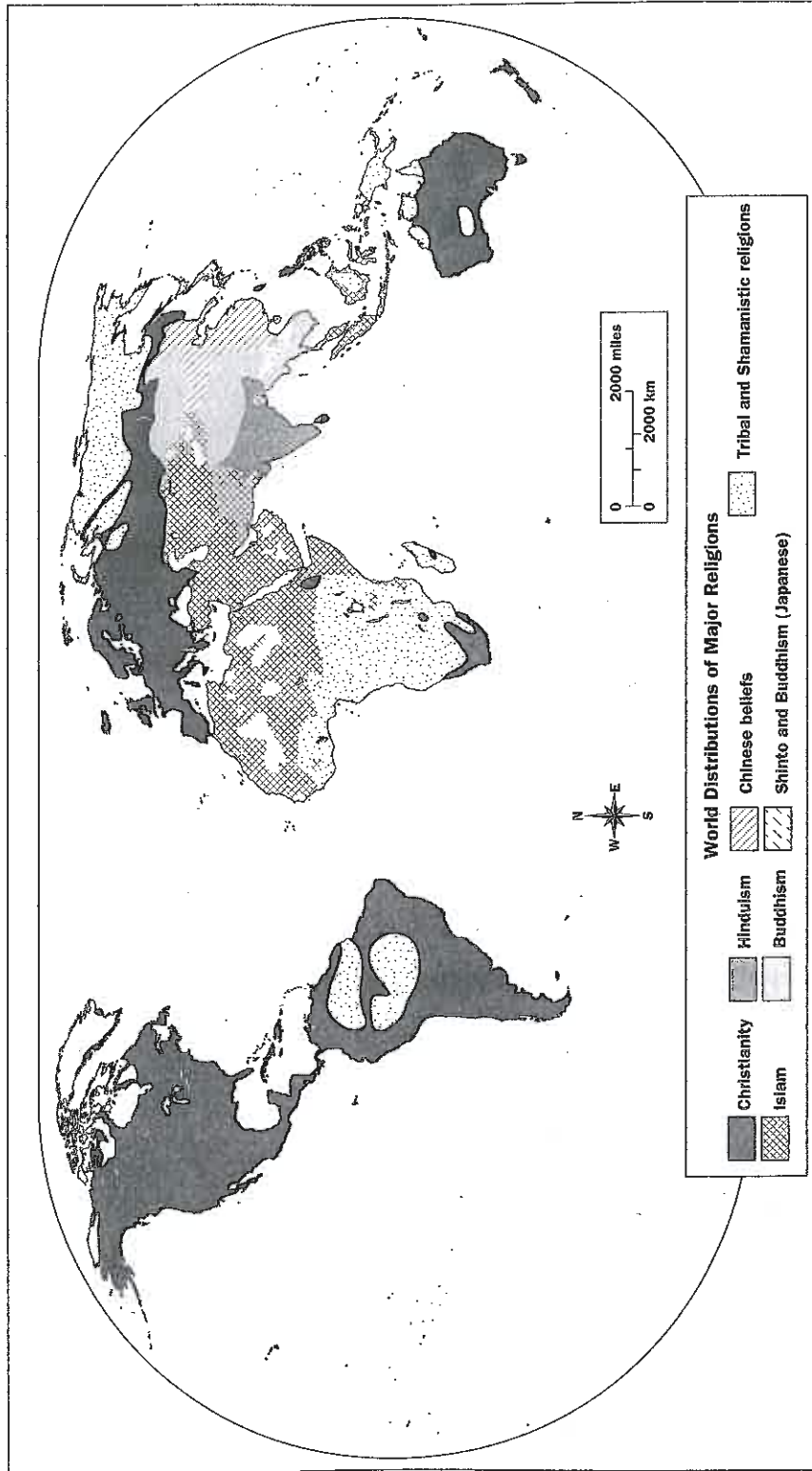


Figure 5.11. Global distribution of major religions



Figure 5.12. A Muslim mosque

therefore Muhammad, should be the head of Islam, Sunni caliphs, or religious emperors, in the Umayyad Dynasty were not descendants of Muhammad, nor were Ottoman emperors.

- **Shiite Muslims** are the majority in Iran and Iraq, though the Sunnis controlled the government of Iraq's former president, Saddam Hussein. They account for nearly 15 percent of all Muslims. As stated previously, in contrast to Sunnis, Shiites believe that descendants of Ali were acceptable authorities in Islam.

Cultural Landscape Features: Most prominent in the Islamic religion is the mosque, the center of Muslim worship. The mosque is often the center of a Muslim town's focus; it often has four minarets, or towers used to call worshippers, surrounding it. Islam's prohibition of depicting human form in architecture is the primary reason so many

mosques are ornately designed with geometric patterns. One of the Five Pillars of Islam, which are analogous to the Ten Commandments to Christians and Jews, requires most Muslims to make a pilgrimage to Mecca, the holiest site to Muslims where Muhammad was born. The second-holiest site is Medina, where Muhammad moved with his knowledge of the religion. Third holiest is the Dome of the Rock in Jerusalem, where Muslims believe Muhammad ascended into heaven and returned to the earth with divine inspiration.

Sikhism

With nearly 22 million adherents, Sikhism is one of the smaller universalizing religions but is larger than the ethnic religion of Judaism. Founded in the late 15th century in present-day Pakistan, Sikhism is seen by many to be a **syncretic religion**, or a blend of the beliefs and practices of Hinduism and Islam. It follows the teachings of Guru Nanak and has its holiest site at the Golden Temple in Amritsar, India. In India, there are continuing tensions between the Sikhs and Hindus, and a high concentration of Sikhs live in the Punjab region, which straddles northwestern India and northern Pakistan. Sikhism is a monotheistic religion, and its holy book, known as the Guru Granth Sahib, contains the teachings of its prophets, called gurus.

Ethnic Religions

The major ethnic religions developed before the major universalizing religions. The largest ethnic religions are Hinduism and Judaism.

Hinduism

Origins: Hinduism claims more than 900 million adherents, most living in India. It evolved in the Indo-Gangetic Hearth in about 2000 BCE. Hinduism was the first major religion to originate in this area, before Buddhism. Instead of one holy book, Hinduism has a collection of ancient scriptures called the Vedas.

Diffusion Route: Hinduism spread from its Indo-Gangetic Hearth eastward via the Ganges and south through India. As it spread, Hinduism blended with other faiths. Though it diffused to places beyond India, it never developed a dominant presence elsewhere. It is considered an ethnic religion because of its close identity with its Indian origins.

Primary Branches: There are no formal branches in Hinduism, although among its believers there are definite variations in practices. Hinduism is believed to be a polytheistic religion by some but a monotheistic religion by others. Some Hindus say there is only one supernatural being reflected in Hinduism's hundreds of deities.

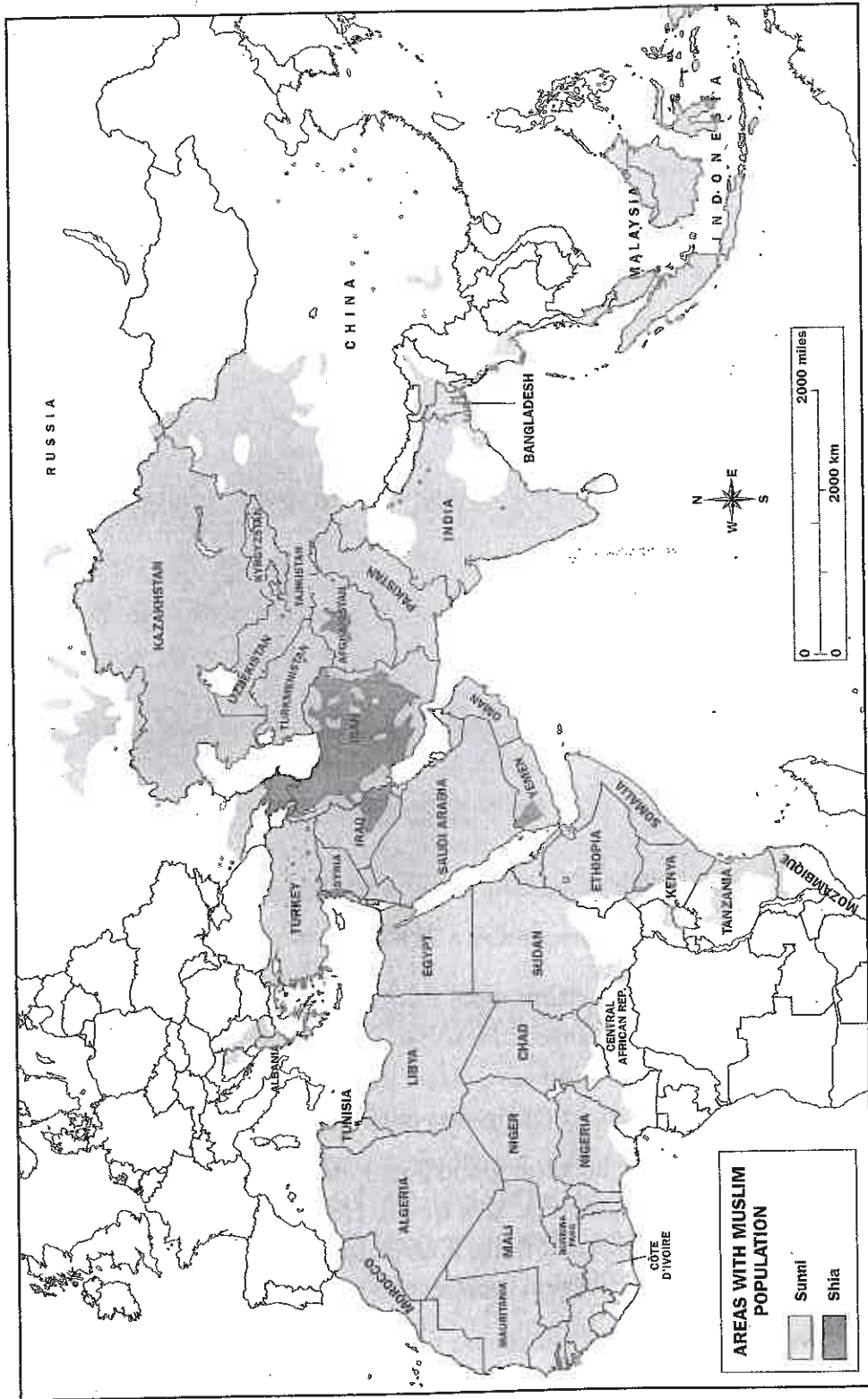


Figure 5.13. Distribution of Sunni and Shiite Muslims

Cultural Landscape Features: One of Hinduism's principal beliefs is reincarnation, or the rebirth of souls from one generation of life to another. Alongside reincarnation is Hinduism's link to India's tradition of a **caste system**, or a social hierarchy into which people are born. According to the caste system, some people are born into power, others into destitution. In recent years, India's caste system has been lessening in influence because of political pressure. Perhaps the most famous Hindu was Mahatma Gandhi, who worked to free India from England's colonial rule in the 20th century. Because Hindus believe temple builders receive divine reward, the Hindu landscape is dotted with countless shrines and temples to Hindu gods, often adorned by food offerings from local believers. Further, because Hindus believe in cremating their dead, corpses are often burning along the streets and beside rivers in Hindu areas. It is considered a very holy act to bathe in the Ganges River in India, so many Hindus make a pilgrimage to the river's banks to bathe.

Judaism

Origins: The oldest monotheistic religion on the earth, Judaism originated around 2000 BCE in its Semitic Hearth. Judaism grew out of the belief system of a tribe in Southwest Asia known as the Jews, whose headquarters became Jerusalem. The roots of the faith exist in the teachings of Abraham, who is believed to have united his people. Interestingly, Christianity's Jesus Christ and Islam's Muhammad both trace their ancestry through Abraham. Jesus Christ even considered himself a Jew. A monotheistic religion, Judaism's holiest books are the Torah, which consists of Old Testament teachings, and the Talmud, the collection of rabbinical and historical teachings passed down from one generation to the next.

Diffusion Route: After the Roman Empire destroyed their holy city of Jerusalem, the Jews were scattered throughout the world. A scattering of any ethnic group is known as a **diaspora**. The Jewish people scattered north into central Europe and toward the Iberian Peninsula. Currently, there are about 18 million Jews worldwide, with about 7 million in North America and 5 million in Europe and Russia. A heavy concentration of Jews is in Israel, the only country in which Judaism is not a minority religion, one practiced by less than half of the people. Sixty-six percent of all Jews live in the United States and Israel. In 1948, Israel was declared the official Jewish homeland, much to the disagreement of some of its Arab neighbors.

Primary Branches: Judaism has three primary branches: Orthodox Judaism, which seeks to retain the original traditions of the faith; Reform Judaism, which developed in the 1800s as a branch attempting to adjust the religion to fit more modern times; and Conservative Judaism, which is the most recent of the branches and is a more moderate approach to the religion than either the Reform or Orthodox branches.

Cultural Landscape Features: Perhaps the most prominent feature in the Jewish-influenced cultural landscape is the synagogue, or Jewish house of worship and community gathering. Though architecturally varied, all synagogues have an ark housing their sacred book, the Torah, written in Hebrew. An important symbol in Judaism is the six-pointed star. Perhaps the holiest site to Jews is Jerusalem's Western Wall, which is believed by Jews to be the western side of the holy Temple Mount complex that once housed two holy temples destroyed by invaders. Many Jews try to make pilgrimages to the Temple Mount to see the Western Wall and offer prayers and mourn the destruction of their holy temples. Importantly, the Muslims' holy Dome of the Rock is only feet from the Jews' holy Western Wall. This intersection of religions in Jerusalem's cultural landscape has led to a centuries-long conflict over control of this sacred space.

TEST TIP

It's okay to skip an item that you're unsure about or would like to come back to later. Be careful to also skip that line on your answer sheet, however, so that you continue to bubble in your answers on the correct line.

East Asian Ethnic Religions

Shintoism is a syncretic, ethnic religion blending principles of Buddhism with a local religion of Japan. From the 1800s until after World War II, Shintoism was the state religion of Japan. There are about 118 million worshippers, by some estimates.

Taoism (or Daoism) and **Confucianism** both have had a profound impact on Chinese life. Taoism is linked to the philosopher Laozi, who lived around the 6th century BCE, the same time as another philosopher, Confucius. In his writings, Laozi taught that people should live in harmony with nature in all aspects of their lives. This created feng shui, the practice of organizing living spaces in harmonious ways. Geomancers are considered truth-knowing, wise advisers in the Taoist faith.

Confucius built a system of morals and a way of life for Chinese in areas such as government, education, religion, and philosophy. Confucianism focuses more on the worldly life rather than the ideas of a heaven and a hell. Confucius rejected the Chinese aristocrats' claim that they were divine and the poor were not.

Both Taoism and Confucianism have spread beyond China to the Korean Peninsula, Japan, Southeast Asia, North America, and Europe. There has been some conflict between China's communist government and these faiths. Collectively, there are an

estimated 263 million followers of these faiths. Many adherents of East Asian ethnic religions are also Buddhists.

Shamanism and Animism

Shamanism is a term given to any ethnic religion in which a community follows its shaman, or religious leader, healer, and truth knower. It has strongest presence in Africa, but shamanism has historically existed in North America, Southeast Asia, and East Asia. Some shamans teach **animism**, a belief that objects such as trees, mountains, and rivers have divine spirits in them.

Secularism and Theocracy

Worldwide, there are more than 4 billion believers in some religion or faith. However, millions of people, called secularists, have rejected or are indifferent to religion. **Secularism** is the movement away from control of life by a religion. On the other hand, a **theocracy** is a government run by a religion. For example, a theocracy existed in the former government of Afghanistan, in which the Taliban, a group of fundamentalist Muslims, controlled all aspects of life for the Afghani people. Currently, Iran is another example of a theocracy.

Religious Body	Number of Adherents
Catholic Church	1,100,000,000
Sunni Islam	875,000,000
Eastern Orthodox Church	225,000,000
Anglican Communion**	77,000,000
Assemblies of God	50,000,000
Seventh-day Adventists	16,811,519
Jehovah's Witnesses	16,500,000
Church of Jesus Christ of Latter-day Saints	12,275,822
New Apostolic Church	10,260,000
Ahmadiyya	10,000,000
Bahá'í World Faith	6,000,000

(Source: Adherents.com)

* These are religious bodies in which at least 30% of their world membership lives outside the core country (the country with the largest number of members).

** This figure represents the Anglican Church, Episcopal Church, and other derivatives throughout the world.

Figure 5.14. Top-10 largest international religious bodies*

Religion and Conflict

Humans have consistently warred over land, particularly when it involves sacred space. They have also warred for their right to practice their religions or to terminate others' rights to do so. If history is our teacher, then humans will forever war over similar issues. **Interfaith boundaries** divide space between two or more religions. **Intra-faith boundaries** divide space within one religion, often among denominations. Such boundaries can lead to conflicts, often very passionate in nature. Figures 5.15 and 5.16 list some recent conflicts that have occurred in each category.

Language

Language and religion are fundamental components in cultural identity; they define human culture. Language is a cultural trait, learned from one generation to another. It is speculated that nearly 2.5 million years ago language first developed to organize human activity. All original speakers communicated in the prototongue, or original language. Once those speakers diffused to various places on the earth, language

Place	Interfaith Boundary	Conflict
China (Tibet)	Tibetan Buddhism and Atheism	The atheist Chinese government is allegedly destroying Tibetan Buddhist monasteries and arresting and exiling its adherents to suppress religion in the area and assimilate the region to Chinese control.
Nigeria	Islam and Christianity	Islam prevails in the northern region, while Christianity and local religions prevail in the south. Such division causes power-based tensions for control of the one government.
India	Hinduism and Sikhism	Sikhs in the northwestern state of Punjab demand autonomy from the Hindu-controlled government of India.
India and Pakistan	Hinduism and Islam	Pakistan, once a part of India, was established in 1947 as a Muslim state. Pakistan and India are raging over control of the northern territory known as Jammu and Kashmir.
Former Yugoslavia	Christianity and Islam	In the Yugoslavian civil wars of the 1990s, Serb leader Slobodan Milosevic (an Eastern Orthodox Christian) tried to kill or evict the Muslim population in Bosnia and other Serb-controlled lands in the region.
Palestine (modern-day Israel)	Judaism and Islam	For centuries, Jews and Muslims have warred for control of Palestine. This fight intensified after the creation of Israel following World War II.

Figure 5.15. Examples of interfaith boundary conflicts

Place	Intrafaith Boundary	Conflict
Iraq	Sunni Islam and Shiite Islam	After the fall of the largely Sunni government controlled by Saddam Hussein, both Sunnis and Shiites are warring for control of the newly forming political landscape.
United States	Christian fundamentalism and moderate, liberal Christianity	Christians have conflicted not just in the U.S. but worldwide over political-cultural issues such as homosexuality, evolution, and abortion. In some cases, violent tactics have been used.
Northern Ireland	Protestant Christians and Roman Catholics	British colonialism deposited large numbers of Protestants in traditionally Catholic Northern Ireland. This intrafaith boundary has caused violent conflicts between the two groups in the region.

Figure 5.16. Examples of intrafaith boundary conflicts

divergence occurred, and new languages and dialects were spawned from the original source. **Language divergence** occurs when speakers of the same language scatter and develop variations of that original form of the language to meet their needs in the new surroundings. For example, the original language may not have had words for concepts such as a *snake* or *iceberg*. Once the human group came into contact with these new concepts, they created new words for them.



Nearly 50 million Americans speak a language at home other than English.

A blending of two or more languages can take place when speakers come into contact with other languages. **Language replacement** occurs when invaders replace the language of those places they conquer. This can lead to **language extinction**, when a language is no longer used by people in the world.

Geographers can trace diffusion paths of language through **reverse reconstruction**. For example:

- ✓ If two languages share a common word for an extinct animal that no longer exists
- ✓ And that animal only existed in one of the many places where the two languages are now spoken,

- ✓ Then one possible conclusion is that the language diffused from the place where the extinct animal once existed, and the speakers carried with them the word for the hearth's extinct animal.

Geographers have organized languages into a language tree. The tree is subdivided into the following hierarchy:

19 language families

Each family has its own branches

Each branch has its own groups

Each group has its own language

Each language has its own dialects

Language Family	Approximate Number of Languages	Percentage of World's Speakers	Approximate Number of Speakers (in millions)
Indo-European	430	44.78%	5,960 (5.9 billion)
Sino-Tibetan	399	22.28%	1,275 (1.2 billion)
Niger-Congo	1,495	6.26%	358
Afro-Asiatic	353	5.93%	339
Austronesian	1,246	5.45%	311
Dravidian	73	3.87%	221

(Source: ethnologue.com)

Figure 5.17. Some major language families

Indo-European Hearth

About 50 percent of all people speak an Indo-European language, most prominently, English. English is part of the Germanic branch of the Indo-European language family. Other major branches include the Balto-Slavic, Romance, and Indo-Iranian branches. The original Indo-European language is referred to as **Proto-Indo-European**. New languages developed through language diversification as a result of migration of Proto-Indo-European speakers from the hearth of this language family.

The location of the hearth of the Proto-Indo-European language is the subject of speculation. The **conquest theory** argues that it began in the empire-building Kurgan culture located in the steppe region of Russia, north of the Caspian Sea. The **agriculture theory** argues that Proto-Indo-European started in a farming community in the Europe's Danube River region. Because modern Indo-European languages share words for *snow*

but not *sea*, the hearth is believed to have been somewhere with snow but distant from the sea. Geographers estimate its origin to have been between 6000 and 4500 BCE. As the Proto-Indo-European speakers diffused using the horse and wheel, the language evolved into various forms.

Monolingual and Multilingual States

Language often defines national identity and is linked to territorial claims. A common language makes communication possible among a people. It can also be used to declare “sameness” or unity. However, linguistic boundaries are often hard to define. **Multilingual states** are countries in which more than one language is spoken. Multilingual states contain linguistic minorities, or groups of speakers who are outnumbered by another language in the country. This can lead to conflict over language and its ties to national identity and power.

Monolingual states, on the other hand, contain speakers of only one language. Because of the increasing pace of spatial-cultural interaction globally, monolingual countries no longer exist. One might argue that Japan, for example, is relatively monolingual with its stringent immigration laws. Countries like France have fought to preserve their monolingual heritage. For example, French politicians called for laws to keep French pure and prohibit the infusion of English words into their vocabulary.

Figure 5.19 lists some recent conflicts related to multilingualism. Keep in mind that the conflicts highlighted in the table reflect multi-faceted conflicts, not singularly related to language. Instead, language is an important symbol of the ethno-cultural divisions at the root of the conflicts in these regions.

Official and Standard Languages

Often countries declare official languages to define and declare national identity. An **official language** is declared by the leaders of a country to be the language used in legal and governmental proceedings. It often is the language of the powerful, linguistic majority. In 2006, the United States engaged in a national debate surrounding the long-standing call for a declaration of English as its official language. Declaration of an official language in multilingual states is often very controversial. In Nigeria, for example, English was chosen as a neutral choice, rather than one of the three largest languages in the country, to prevent charges of dominance by one group over another. Canada declared both French and English to please both culture groups within the state.

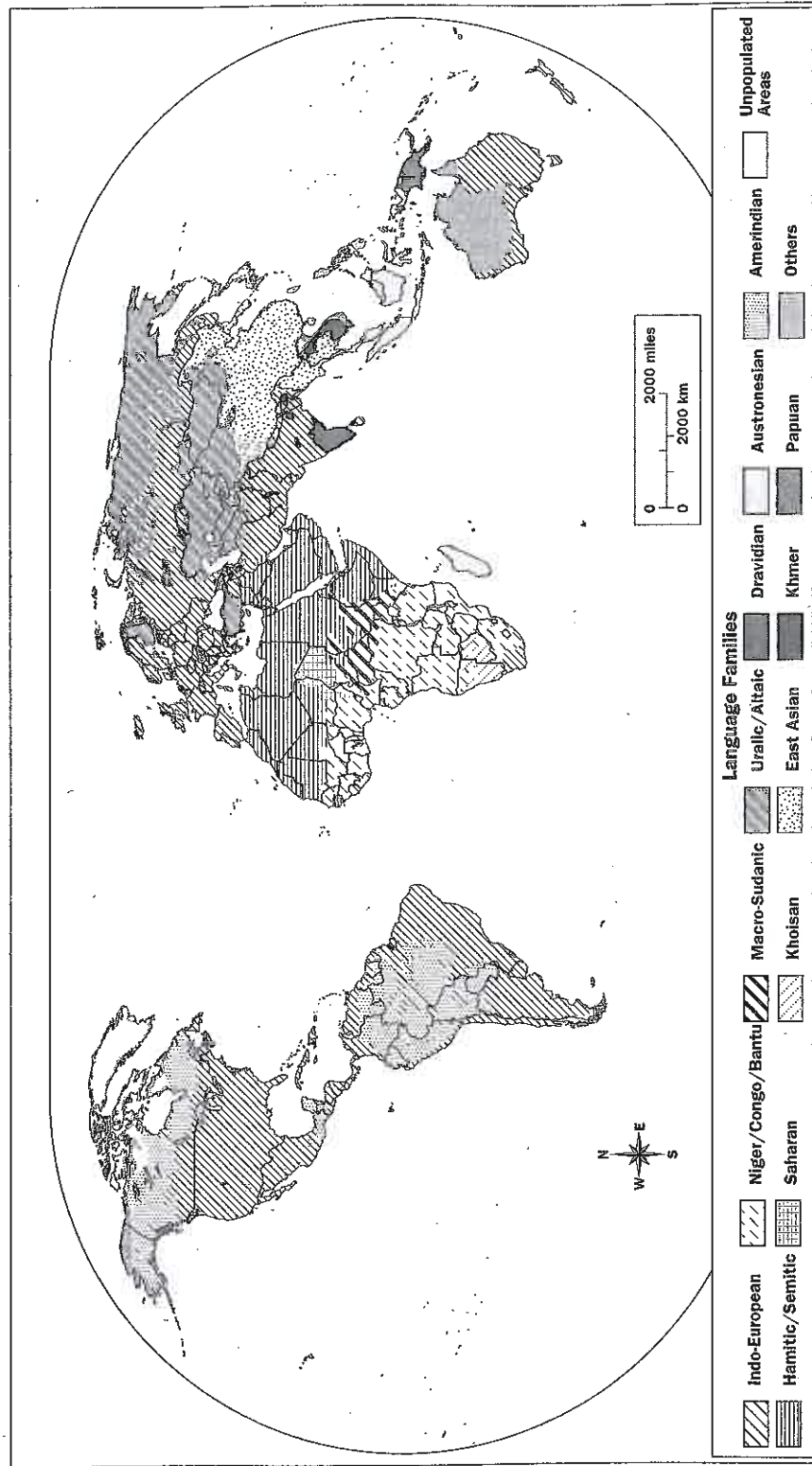


Figure 5.18. Distribution of language families

Place	Languages	Conflict
Canada	English and French	French speakers, concentrated in Quebec, have fought for increased recognition and power against the English-speaking Canadian majority. Some Quebec citizens have even called for secession from Canada.
Belgium	Dutch and French	The Dutch-speaking north and French-speaking south compete for power and control. The nation's capital city, Brussels, is located in the Dutch-speaking south, but most inhabitants are French speakers.
Cyprus	Greek and Turkish	The Greek majority and Turkish minority compete for control of this island-country. Cyprus is divided by a "Green-Line" partition separating the two cultures.
Nigeria	Hausa, Yoruba, Ibo and nearly 230 other languages	Hausa speakers in the north, Yoruba in the southwest, and Ibo in the southeast paint a divided Nigeria in which some 230 other languages complicate Nigeria's unification. English was declared the official language as an attempt to create a tool of common communication.

Figure 5.19. Some conflicts related to multilingualism

Language	Speakers
Mandarin Chinese	885,000,000
Spanish	332,000,000
English	322,000,000
Bengali	189,000,000
Hindi	182,000,000
Portuguese	170,000,000
Russian	170,000,000
Japanese	125,000,000
German (Standard)	98,000,000
Wu Chinese	77,175,000

(Source: ethnologue.com)

Figure 5.20. Top 10 native languages

Related to the concept of *official language* is the concept of *standard language*. **Standard language** is the acceptable form of a given language as declared by political or societal leaders. For example, the British government declared British Received Pronunciation (BRP) English as the standard form of the language to be taught in all schools, rather than American English. German schools teach High German (Hoch Deutsch), the form of German originally spoken by the powerful in the upper Rhine region of Germany.

Lingua Franca, Pidgin, and Creole Languages

When many languages are spoken in one region, people living in the region will often use one language when speaking with one another and conducting trade, almost like a bridge between two cultures. A **lingua franca** is a language used to facilitate trade among groups speaking different languages. For example, in the very multilingual East Africa, where hundreds of native languages are spoken in villages and cities, people turn to Swahili as their lingua franca to communicate with speakers of other languages.

When regions are invaded or economically dominated by a particular foreign-language-speaking group, the people being dominated are forced to pick up on the language of the dominators in order to trade with them and conduct business. When the dominated culture picks up on the new language, they usually speak a simplified version of it known as a **pidgin** of the dominators' language. For example, when the French dominated the Caribbean region, the native people began speaking a simplified version of French, known as pidgin French. Eventually, the speakers of this simplified pidgin language taught their children to speak the pidgin. Once a pidgin becomes part of a culture and is even written, it is known as a **creole** (or creolized) language, a pidgin language that becomes the main language of a group of people. In the Caribbean, pidgin French became such a part of life that it became the mother language of the dominated people, thus becoming a creole.

Toponyms

Toponyms are place names that reflect cultural identity and impact the cultural landscape. Just as parents take pride in naming their child, a people take pride in naming their place, often a controversial task. Determining a toponym indicates ownership and control over space. For example, controversy erupted in India when the government announced it would rename the city of Bombay. The Indian government wanted to rid the city of the name its English colonizers had given the city and replace it with a name that reflected Indian culture and ownership. However, the new toponym of Mumbai reflects Hindu dominance because it relates to a Hindu god. Non-Hindus were angered that their cultures were not being reflected in the new toponym for the city.

Toponyms can also give geographers clues into the origins and aspirations of the related cultures. Saint Petersburg, Russia, was named by Czar Peter the Great, perhaps conveniently, after his patron saint, Peter. Toponyms can also indicate the dreams of a people for their place, such as Paradise, California; Hope, Arkansas; and even Hell, Michigan. The toponym Santa Barbara in California reflects the Spanish-Portuguese language and Catholic religious influences on the region. Santa (Spanish for *Saint*) Barbara was a Catholic martyr.

Ethnicity

Cultural identity also includes ethnicity. **Ethnicity** relates to sets of norms that people create to define their group through actual or perceived shared culture traits, such as language, religion, and nationality. It is a much-debated term because different groups express ethnicity in different ways. Territory is often a unifying trait for ethnicities, such as Albanians' attachment to Albania. Ethnic groups may be spatially divided, as were the Jews who were forcibly segregated from non-Jews in Nazi Germany into a Jewish ghetto. A **ghetto** is a region in which an ethnic minority is forced to live by economic, legal, or governmental pressures. An **ethnic enclave** is a place in which an ethnic minority is concentrated, sometimes in the form of a ghetto. The term **enclave** can indicate a place in which a minority group is concentrated and surrounded by a hostile or unwelcoming majority. An ethnic *neighborhood* tends to be a place in which an ethnic minority is concentrated but is not surrounded by a majority as unwelcoming as that in an enclave. However, an enclave is just a group that is surrounded by another group; it does not have to be hostile. The only real difference is that neighborhoods do not have to be surrounded, whereas enclaves do. A **barrio** is a Spanish-speaking ethnic neighborhood (or enclave) in a city, although the term is often used with negative racial connotations.

Within ethnic landscapes, ethnicities often use space to celebrate their group, such as through parades and festivals. Ethnic enclaves indicate social segregation in space. In addition to the often-present discriminatory pressures, chain migration processes can foster the development of an ethnic enclave. As discussed in Chapter 3, chain migration occurs when family members and associates migrate to the same places because they have heard from others who have made the journey that the region is “safe” or “welcoming” to them. Often migrants move into these ethnic enclaves because they have relatives or friends there.

TEST TIP

Remember that you need to sign up for the AP Exam at least several weeks before the test date, so be sure to talk to your AP teacher or your school's AP coordinator about taking the exam well before the scheduled exam time. If you are home schooled or if your school does not offer AP programs, you can still take the exam. However, you will need to contact AP Services directly to learn how to register. Usually, you need to do this by the beginning of March to take the exam in mid-May (www.collegeboard.com).

Race

Race is another factor that can influence ethnic definition. **Race** refers to a classification system of humans based on skin color and other physical characteristics. Race has been used to separate people within a territory, such as its use by South Africa's **apartheid** government, which separated whites and blacks by racial categories. In that example and others, race affects humans' use and division of space. What differentiates race and ethnicity is unclear, but ethnicity is usually seen to incorporate more than just race. For example, Puerto Rican ethnicity includes more than a "Hispanic race," because it includes a national, territorially based cultural identity. Your ethnicity is made up of the cultural traits you acquire while attached to some national group. So people from Armenia living in Germany may consider themselves ethnically Armenian. After living in Germany for five generations, their children would probably have picked up enough German cultural traits that they might consider themselves ethnic Germans, even if they still looked like their great-great-grandparents.

Social Distance

Tensions often arise when ethnicities and races compete for political and territorial control. **Social distance** is a measurement of how "distant" two ethnicities or social groups are from each other, but not in a spatial sense of distance. Often groups perceived as very different from the majority or powerful group are cast into the marginalized social periphery. Such marginalized groups are often the targets of discrimination and hatred by the more powerful social group. **Ethnocentrism**, or one group's use of its cultural identity as the superior standard by which to judge others, often causes such discriminatory behavior.

Ethnic Conflict

In their divisive powers, race and ethnicity have been used by leaders to motivate warfare and forced expulsion of people perceived as being "different" from the majority's classification. **Ethnic cleansing** is a process in which a racial or ethnic group attempts to expel from a territory another racial or ethnic group. An extension of ethnic cleansing is **genocide**, when a racial or ethnic group tries to kill another racial or ethnic group. Slobodan Milosevic, the Serb leader of former Yugoslavia, led a genocide campaign against ethnic Albanians living in Kosovo, a region in Serbia. Adolf Hitler targeted the Jews and other minority ethnic groups; and Sudan's

government is accused of attempting to eliminate ethnic groups in Darfur, a region in northwestern Sudan.

Gender

Gender is another category of classifying humans reflecting not just biological but also social differences between men and women. Social concepts of what is “masculine” and what is “feminine” vary across space and time. For example, having long hair is considered masculine for men in some East Asian cultures but considered feminine in others. Globally, women do not have the opportunities men do; male dominance economically, politically, and socially remains the pattern, a situation referred to as the **gender gap**. Following are some problems related to gender:

- High **maternal mortality rates**, or death rates among women giving birth, indicate that women in poorer regions are 100 to 600 times more likely to die giving birth than are women in wealthier regions.
- High **female infanticide** rates, or the murder of female infants, exist in regions where families want male children to carry on the family name or be able to earn more money for the family. Population control policies, such as the one-child policy in China, can cause higher female infanticide rates. In places like India, for example, the female bride’s family must pay a sum of money, called a dowry, to the male groom’s family. Therefore, some families may try to abort female children in favor of profit-creating male children.
- Dowry deaths in India were rising in the 1980s but have been statistically declining. A **dowry death** occurs when a bride is murdered by her husband’s family because her father failed to pay the dowry.
- Women were not given the right to vote, called **enfranchisement**, until the 20th century in most places. Although high in northern Europe and most industrialized countries, on average the election of females to legislative bodies remains much lower than men’s.
- **Gender imbalances** also exist in places like India and China, where men outnumber women. This can lead to higher rates of male depression as a result of their inability to find female mates. It can also lead to more men employing prostitutes and thus higher rates of HIV infection.

Despite these discriminations, women typically live longer than men, a fact described as the **longevity gap**.



A global average of life expectancies shows women live about four years longer than men.

Folk and Popular Culture

Culture traits may be defined as being either folk or popular culture. **Folk culture** is limited to a smaller region and a smaller number of people than popular culture. Folk cultures are usually isolated groups that have had long-lasting culture traits that have not changed substantially over long periods. **Popular culture** is mass culture that diffuses rapidly (the reason it is called popular). Folk cultures either have not been exposed to more common, or popular, culture or they have chosen not to adopt popular culture.

A well-known example of folk culture is the Amish use of horse-drawn carriages in their communities instead of the popular culture trait of using cars. Folk culture is evident in its people's cultural landscape, in housing styles that are found only in the region of their origin, and even in the artistic and musical components of the folk culture's landscape. Usually, folk culture spreads through relocation diffusion, when the original group moves to another location and takes their folk traits with them. Country music originated as a folk music in various places in the Appalachian region, each with its own sound and set of instruments. As the various strains of what became known as country music diffused, they started to popularize and become more uniform in sound to please the masses of listeners.

Maladaptive Diffusion

Popular culture diffuses rapidly, primarily through expansion diffusion, across space and varied cultures. Popular culture does not necessarily reflect its original environment. Wearing blue jeans, for example, is a popular culture trait that has diffused across space and cultures. Listening to the Beatles and Snoop Dogg are examples of pop(ular) music that diffused globally. Sometimes this can lead to **maladaptive diffusion**, the adoption of a diffusing trait that is impractical for a region or culture. The diffusion of blue jeans has popularized wearing them even in very warm months, even though jeans can be quite hot (in terms of temperature, that is).

Cultural Imperialism

The diffusion of popular culture can create cultural conflict, when a part of a culture group may protest the arrival of a type of popular culture in its region. For example, when McDonald's arrived in one African city, protesters attacked the restaurant, claiming McDonald's represented **cultural imperialism**—the invasion of a culture into another with the intent of dominating the invaded culture politically, economically, and/or socially. Many Middle Eastern cultures resent the influx of Western popular culture into their cultures. Even in the United States, some people resent the arrival of Starbucks, for example, which is argued to cause the demise of local coffee shops that represent their local people. **Cultural nationalism** is the rise of anticultural imperialism forces; it is the fight by regions and cultures to resist cultural convergence and imperialism and remain distinct.



McDonald's on average opened two new restaurants a day in 2006.
Nearly 31,000 McDonald's restaurants are operating worldwide.
(www.McDonalds.com)

Cultural Homogeneity

With increasing access to the Internet, efficient transportation tools, and other communication technology, the diffusion of popular culture is increasing in speed and scope. One of the concerns about the increasing dominance of popular culture is that it is threatening regional and cultural diversity because the diffusion of popular culture makes everyone look, sound, act, and believe more of the same rather than in unique, local ways. When cultures become more similar, the result is **cultural homogeneity**, or cultural sameness. However, the arrival of popular culture can also be perceived as increasing opportunities and access.

Popular Culture and Consumption

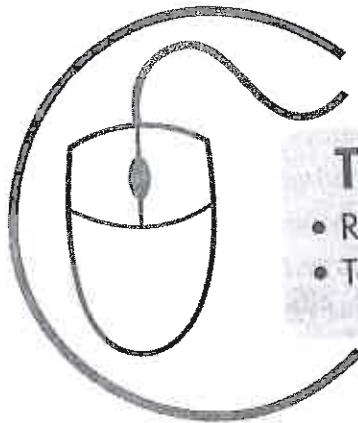
Another related concern about popular culture is its impact on the environment. Many popular culture traits lead to increased consumption of the earth's limited natural

resources and increases waste production. For example, whereas people once carpoled or rode public transportation, the popularizing of every individual owning and driving a car has led to increased fuel consumption and pollution.



Americans' consumption of resources grew faster than its population, which doubled between 1950 and 2005 (Population Reference Bureau).

Landfills are stockpiled with people's plastic water bottles, a fad that has recently developed instead of drinking tap water. In fact, one city government in California recently banned selling bottled water in government offices to try to reduce this waste.



Time for a quiz

- Review strategies in Chapter 2
- Take Quiz 3 at the REA Study Center
(www.rea.com/studycenter)