

AP Human Geography Class Introduction and Summer Assignment

Class Introduction:

Hello there! Welcome to HAIS and welcome to AP Human Geography!

AP Human Geography is the equivalent of a one-semester college-level course. It is designed to provide students with an in-depth understanding of the earth's regions, religions, languages, recent regional histories, governments, economic systems, and physical features. Assignments and assessments will prepare them for the AP Exam on May 11th as well as deepen students' understanding of geographic issues.

Taking an AP class is an excellent way to further develop critical thinking skills and practice producing work at the college-level. Students who have already experienced rigorous classes in high school adjust to the level of work required in college much more smoothly. Most colleges will award college credit students who score at least a 3 or higher on the exam. Since the point of the class is to score well enough to earn college credit, all students will take the AP Exam given in May.

Please feel free to visit the College Board website for more insight into the objectives of this course:

- <https://apstudent.collegeboard.org/apcourse/ap-human-geography>

Summer Packet Instructions:

Attached to this sheet, is a Summer Assignment that you will need to complete by the first Friday of the first week of school. There are articles and videos that you will be required to read and watch. After you do this, you will answer questions that are at the end of every mini assignment. These mini assignments touch on ideas and themes that are very important to the course so they will give you a glimpse of what you will be learning this year

The assignment must be typed, be written out in complete sentences, and be organized in the following format:

Reading Assignment #1:

1. <Answer>
2. <Answer>

Etc.....

Unless it is explicitly stated that a paragraph is necessary, two sentences per question is enough to answer the question. Good Luck!

Reading # 1 - Globalization

One of the major themes of the course is the topic of globalization – a term that is used very often and has multiple meanings. For our purposes, let's define globalization as the interconnectedness of different places in the world. This means that various places on Earth that were once isolated from one another now interact, sometimes on a daily basis. This interaction can be between individuals (imagine 2 people in different countries communicating via Twitter or Facebook) or between countries in one of the following ways:

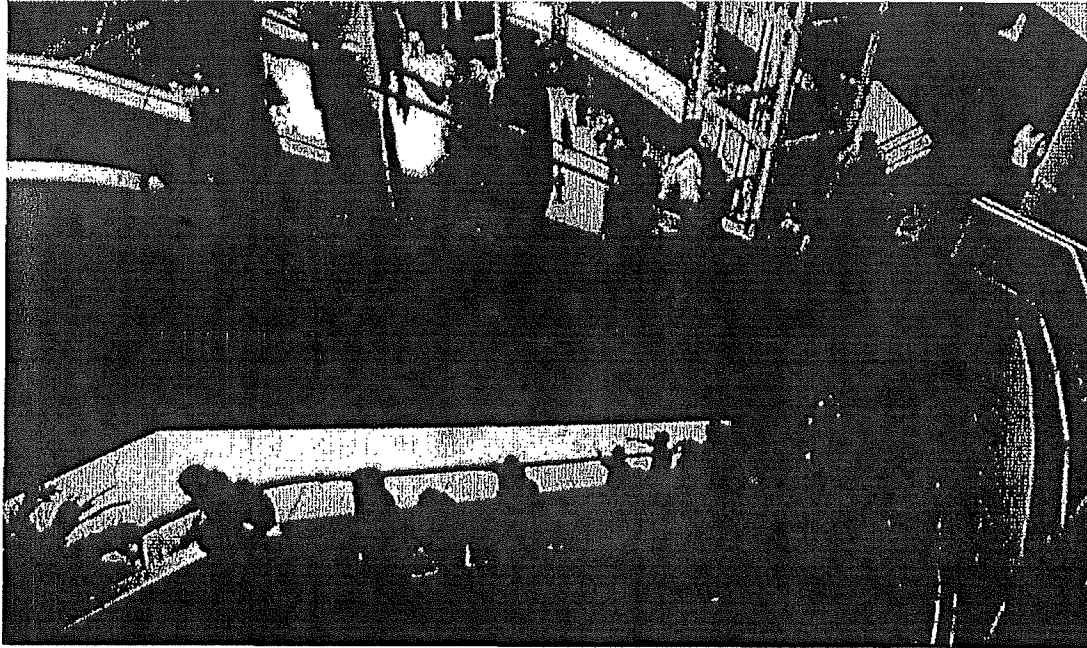
- Economic (trade, multi-national corporations like McDonald's or Wal-Mart)
- Political (warfare, organizations like the United Nations, NATO, or the European Union)
- Social/Cultural Elements/Values (clothing, music, social media, language, food, and other cultural elements)

Now read the following article, “How India Became America” (New York Times) and answer the questions based on the description above and the article:



1.) How India Became America

By AKASH KAPUR (New York Times - March 9, 2012)



Shoppers in the Express Avenue mall, the largest in Chennai.

Pondicherry, India

ANOTHER brick has come down in the great wall separating India from the rest of the world. Recently, both Starbucks and Amazon announced that they would be entering the Indian market. Amazon has already started a comparison shopping site; Starbucks plans to open its first outlet this summer.

As one Indian newspaper put it, this could be “the final stamp of globalization.”

For me, though, the arrival of these two companies, so emblematic of American consumerism, and so emblematic, too, of the West Coast techie culture that has infiltrated India’s own booming technology sector, is a sign of something more distinctive. It signals the latest episode in India’s remarkable process of Americanization.

I grew up in rural India, the son of an Indian father and American mother. I spent many summers (and the occasional biting, shocking winter) in rural Minnesota. I always considered both countries home. In truth, though, the India and America of my youth were very far apart: cold war adversaries, America’s capitalist exuberance a sharp contrast to India’s austere socialism. For much of my life, my two homes were literally — but also culturally, socially and experientially — on opposite sides of the planet.

All that began changing in the early 1990s, when India liberalized its economy. Since then, I've watched India's transformation with exhilaration, but occasionally, and increasingly, with some anxiety.

I left for boarding school in America in 1991. By the time I graduated from high school, two years later, Indian cities had filled with shopping malls and glass-paneled office buildings. In the countryside, thatch huts had given way to concrete homes, and cashew and mango plantations were being replaced by gated communities. In both city and country, a newly liberated population was indulging in a frenzy of consumerism and self-expression.

More than half a century ago, R. K. Narayan, that great chronicler of India in simpler times, wrote about his travels in America. "America and India are profoundly different in attitude and philosophy," he wrote. "Indian philosophy stresses austerity and unencumbered, uncomplicated day-to-day living. America's emphasis, on the other hand, is on material acquisition and the limitless pursuit of prosperity." By the time I decided to return to India for good, in 2003, Narayan's observations felt outdated. A great reconciliation had taken place; my two homes were no longer so far apart.

This reconciliation — this Americanization of India — had both tangible and intangible manifestations. The tangible signs included an increase in the availability of American brands; a noticeable surge in the population of American businessmen (and their booming voices) in the corridors of five-star hotels; and, also, a striking use of American idiom and American accents. In outsourcing companies across the country, Indians were being taught to speak more slowly and stretch their O's. I found myself turning my head (and wincing a little) when I heard young Indians call their colleagues "dude."

But the intangible evidence of Americanization was even more remarkable. Something had changed in the very spirit of the country. The India in which I grew up was, in many respects, an isolated and dour place of limited opportunity. The country was straitjacketed by its moralistic rejection of capitalism, by a lethargic and often depressive fatalism.

Now it is infused with an energy, a can-do ambition and an entrepreneurial spirit that I can only describe as distinctly American. In surveys of global opinion, Indians consistently rank as among the most optimistic people in the world. Bookstores are stacked with titles like "India Arriving," "India Booms" and "The Indian Renaissance." The Pew Global Attitudes Project, which measures opinions across major countries, regularly finds that Indians admire values and attributes typically thought of as American: free-market capitalism, globalization, even multinational companies. Substantial majorities associate Americans with values like hard work and inventiveness, and even during the Iraq war, India's views of America remained decidedly positive.

I HAVE learned, though, that the nation's new American-style prosperity is a more complex, and certainly more ambivalent, phenomenon than it first appears. The villages around my home have undeniably grown more prosperous, but they are also more troubled. Abandoned fields and fallow plantations are indications of a looming agricultural and environmental crisis. Ancient social structures are collapsing under the weight of new money. Bonds of caste and religion and family have frayed; the panchayats, village assemblies made up of elders, have lost their traditional authority. Often, lawlessness and violence step into the vacuum left behind.

I recently spoke with a woman in her mid-50s who lives in a nearby village. She leads a simple life (impoverished even, by American standards), but she is immeasurably better off than she was a couple of decades ago. She grew up in a thatch hut. Now she lives in a house with a concrete roof, running water and electricity. Her son owns a cellphone and drives a motorcycle. Her niece is going to college.

But not long before we talked, there had been a murder in the area, the latest in a series of violent attacks and killings. Shops that hadn't existed a decade ago were boarded up in anticipation of further violence; the police patrolled newly tarred roads. The woman was scared to leave her home.

"This is what all the money has brought to us," she said to me. "We were poor, but at least we didn't need to worry about our lives. I think it was better that way."

Hers is a lament — against rapid development, against the brutality of modernity — that I have heard with increasing frequency. India's Americanization has in so many ways been a wonderful thing. It has lifted millions from poverty, and, by seeding ideas of meritocracy and individual attainment into the national imagination, it has begun the process of dismantling an old and often repressive order. More and more, though, I find myself lying awake at night, worrying about what will take the place of that order. The American promise of renewal and reinvention is deeply seductive — but, as I have learned since coming back home, it is also profoundly menacing.

Akash Kapur is the author of the forthcoming "India Becoming: A Portrait of Life in Modern India."

Questions:

1. How does the title of the article itself describe the idea of globalization?
2. Describe in detail the different ways that the author claims that India is becoming more Americanized (this is spoken about throughout the entire article)
3. Towards the end of the article, the author describes the Americanization of India as "...more complex...than it first appears." – describe his feelings.
4. (OPINION QUESTION) – Based on the article and your own feelings, describe how globalization of culture (being exposed to different types of food, clothing, religions, languages, technology, dress, etc.) can be both positive and negative for individuals and their cultures.

Reading # 2 – Religion

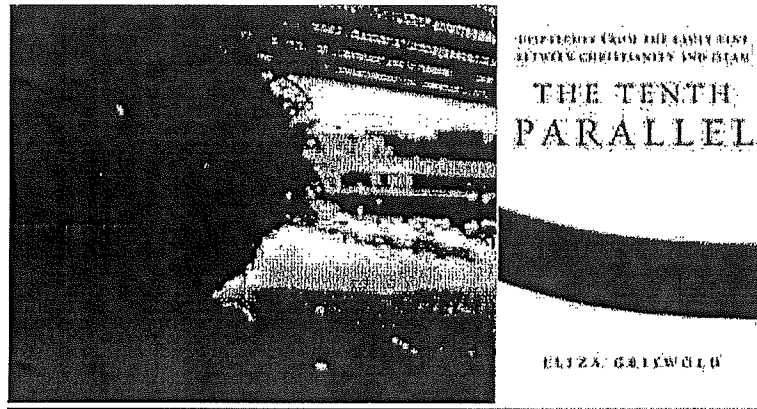
Unlike a history course where one just memorizes the beliefs and origins of religions, geographers study the following themes:

- Why some religions are designed to appeal to people throughout the world, whereas others remain appealing to only people in a small geographic area
- Why religious values are essential to understanding the meaningful ways people organize the physical and cultural landscape (building of monuments, churches, etc.)
- Why, unlike other cultural elements like language, migrants (people who move from one place to another) retain their religion while often abandoning other cultural elements
- How and why certain religions are diffusing (spreading) faster than others, in differing areas of the globe.
- The role the physical environment plays in the development of certain religions
- Conflicts and divisions between and among religious groups

Now, read the prologue from the book “The Tenth Parallel: Dispatches from the Fault Line Between Christianity and Islam” and answer the questions that follow.



“The Tenth Parallel: Dispatches from the Fault Line between Christianity and Islam” (Eliza Griswold: 2010, Prologue)

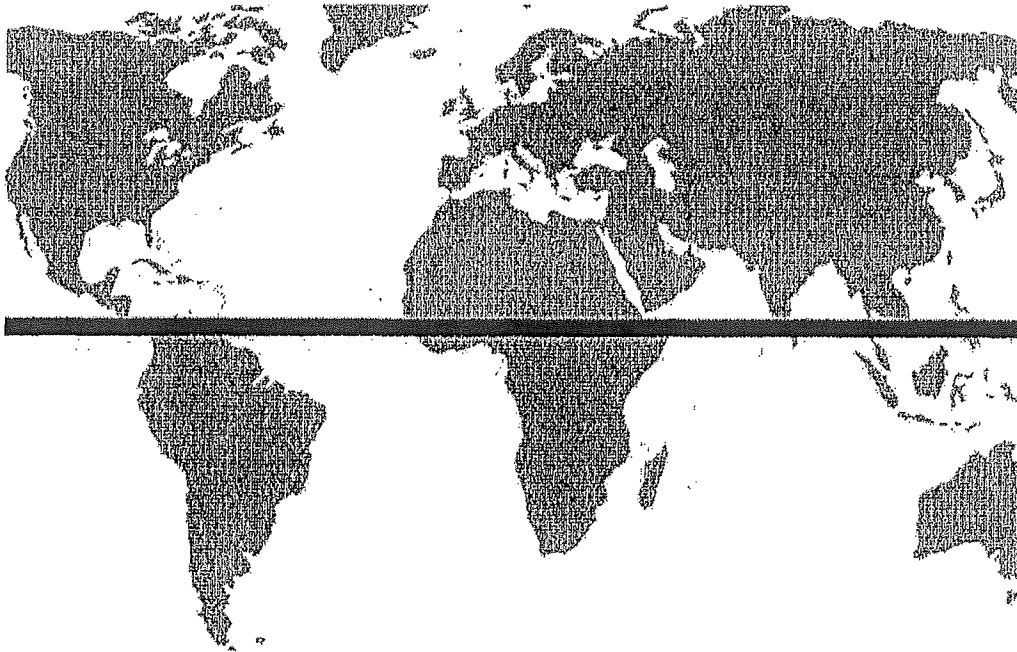


@elizagriswold (Twitter)

“I wanted to see how Christianity and Islam are actually lived every day by huge numbers of vulnerable, marginal believers – individuals who are also part of the global story of poverty, development, climate-change forecasts, and so on...to go where such lives are actually led, where wars in the name of religion are not Internet media campaigns...but actual wars fought from village to village and street corner to street corner.”

Prologue:

The tenth parallel is the horizontal band that rings the earth seven hundred miles north of the equator. If Africa is shaped like a crumpled sock, with South Africa at the toe and Somalia at the heel, then the tenth parallel runs across the ankle. Along the tenth parallel, in Sudan, and in most of inland Africa, two worlds collide: the mostly Muslim, Arab-influenced north meets a black African south inhabited by Christians and those who follow indigenous religions—which include those who venerate ancestors and the spirits of animals, land, and sky.¹ Thirty miles south (at a latitude of 9°43'59"), the village of Todaj marked the divide where these two rival worldviews, their dysfunctional governments and well-armed militaries, vied inch by inch for land. The village belonged to the south's largest ethnic group, the Ngok Dinka. But in 2008, when Roger Winter paid Nyol Paduot a visit, the north was threatening to send its soldiers and Arab militias to attack the village and lay claim to the underground river of light, sweet crude oil running beneath the chief's feet.



Oil was discovered in southern Sudan during the 1970s, and the struggle to control it is one of the long-running war's more recent causes. The fight in Sudan threatened to split Africa's largest country in two, and still does. In 2011, the south is scheduled to vote on whether it wants to remain part of the north or become its own country, made up of ten states that lie to the south of the tenth parallel and border Ethiopia, Kenya, Uganda, the Democratic Republic of Congo, the Central African Republic, and Chad. This looming split—which, if it happens, would likely occur largely along the tenth parallel—meant that Todaj and the nearby oil boomtown of Abyei, about ten miles south, were vitally important. Whichever side controlled them would control an estimated two billion barrels of oil.

Other than Paduot, and six elders gathered in his hut, the village appeared deserted. Prompted by gunfire and rumors of war, the five hundred families who lived there had fled south, terrified that Todaj was about to be wiped off the face of the earth. Their fear was well founded: three times in the previous twenty years, soldiers from the north had laid siege to Todaj, raping women and children, killing and carrying off young men, and burning to the ground the villagers' thatched huts and the Episcopal Church made of hay. It was the end of the dry season, and a breeze stirred the air over this colorless plot of parched earth, bare but for these empty dwellings and a few gaunt cows trawling for loose hay. The cows wandering hungrily around the village didn't belong to the people of Todaj, but to northern Arab nomads, the Misseriya, who, because of seasonal drought up north, came south at this time of year to graze their cattle. Paduot was afraid that when the rains began a few weeks later, and the nomads could return home to their own greener pastures, there would be nothing to keep the northern soldiers (cousins and sons of the nomads) from attacking Todaj. "We

know when they burn our village, they want the land," said the chief, a Ngok Dinka translator rendering his words into English. These patterns sounded like the ones unfolding less than fifty miles northwest, in the region of Darfur, because they were the same. Three decades ago, while Sudan's current president, Omar Hassan al-Bashir, was a military general stationed on this border, the Khartoum-based northern government perfected the methods of attack, using the paramilitary horsemen called the Janjawid, whom it was now deploying in Darfur. Today faced this same threat, but other than Roger Winter, very few knew anything about the impending disaster. On BBC radio, Paduot heard much talk about Darfur. Although the same thing was happening here along the border, it rarely made international news. The two fronts had much in common, since all of Sudan's wars boil down to a central Khartoum-based cabal battling the people at the peripheries. The only differences between Darfur and Abyei, the chief explained, were religion and oil. In Darfur, there was no oil and both sides were Muslim, a confrontation he did not understand. "Why would Muslims fight against Muslims?" he asked aloud. Here, the north had mounted its assaults in the name of jihad, or holy war, claiming that Islam and Arab culture should reign supreme in Sudan.

Chief Paduot, who had survived several such conflagrations, had come to see Islam as a tool of oppression, one the northerners were using to erase his culture and undo his people's claim to the land and its oil. "People hate Islam now," he said. Having stepped into the hut behind Winter, I glanced around to see if any of the elders was startled by the chief's remark. If they were, no sign of it crossed their faces, which showed only dread and exhaustion. To defy the north, most of the villagers had been baptized as Episcopalians—they prayed daily, attended church on Sunday, and had cast off loose, long-sleeved Islamic dress in favor of short-sleeved Western-style button-down shirts, or brilliant batiks. For them, *Islam* was now simply a catchall term for the government, people, and policies of the north. Race, like religion, was a rallying cry in this complicated war.

The paler-skinned Arab northerners looked down on the darker-skinned people of the south, Paduot explained slowly. He seemed tired of giving tutorials to outsiders. What good were earnest, well-meaning people like us, who came with our water bottles and notebooks to record the details of a situation but could do nothing to stop it? The divisions between north and south along the tenth parallel date back centuries, and colonial rule simply reinforced them. One hundred years earlier, the British colonialists who governed Sudan had virtually handed this swath of land south of the tenth parallel to the Roman Catholic Church. Daniel Comboni, a beloved nineteenth-century Italian missionary who was canonized as a saint in 2003, headed Catholic efforts in Central Africa with the expressed aim to "save Africa through Africans." Under Comboni's direction, the Catholic Church ran all schools and hospitals (and forbade Protestant missionaries from proselytizing), until, in 1964, the northern government, employing Islam as a form of nationalism, expelled all missionaries from the country. African Christians—not Westerners—were left to lead the local church, which was then, as now, under fire from the north as an alien, infidel institution.

This attitude has not changed, the local Catholic priest, Father Peter Suleiman, told me. "Every day we experience the misery of the south. You still hear the promise of death." And oil has made things worse. "The north believes that oil is a gift from God for the Muslim people," he said. Although the Catholic Church still held some sway along this border, Father Suleiman told me that an influx of more charismatic Protestant churches was gaining ground. In the village of Today, many of the

villagers were convinced that they were still alive solely because they had prayed to Jesus Christ for protection.

Born into a family that prayed to ancestral gods, Chief Paduot became a nominal Muslim in order to gain admission to school (a practice begun by Christian missionaries and now emulated by Khartoum). Through a process of forced Islamization, the north had made it compulsory for people to declare themselves Muslims by saying the Shahada—"I bear witness that there is no god but God, and I bear witness that Mohammed is his messenger"—and adopting Muslim names in order to attend school, get a job, or avoid jail or violent death. In his forties, Paduot, chief by birth, decided that he wanted to leave Islam and become a Catholic. But the northern security forces threatened the local Catholic priest, one Father Marco, saying they would torture him if he baptized the chief. (They told Paduot they'd stone him if he became "a backslider from Islam.") He refrained from converting to Catholicism to safeguard his village from further trouble. "I kept Islam to protect my people," he said, but, to show his independence, he had returned to the indigenous practices of his youth—called the noble spiritual beliefs. Christians and Muslims alike disparaged the local indigenous religion on the ground that it didn't teach adherents to follow the one, true God. That was ignorance on their part, Paduot said. "We worship one Creator God, too, then smaller gods."

He had also married an Episcopalian. Now he led us out of the hut—its thick, round walls like a muddy mushroom stem—and pointed to a line of what looked like tiny corn-husk scarecrows along the roofs of his and other huts. "They are crosses," the chief said. Their frayed edges glowed in the afternoon's pewter light; they were symbols marking the beginning of the south, and visual reminders to anyone entering the village that it was a Christian place, the chief explained. Squinting into the overcast sky to look at them, I thought the threadbare totems were also bids for divine protection. Yet the crosses seemed to be proving as ineffective as the chief's satellite phone, which hung by its power cord from two portable solar panels on the thatched roof of his hut. There was no one left for him to call for help. Though his cousin, Francis Deng, was serving as the United Nations Special Representative for the Prevention of Genocide, and though Paduot met regularly with local UN officials, representatives of the southern government, and visitors such as Roger Winter (a longtime head of the U.S. Committee for Refugees who had lobbied hard for the south in Washington and Khartoum), no one could do anything to stop the impending assault.

On the surface of this conflict, two groups, northern and southern, Muslim and Christian, were competing for land and water. Yet at a deeper level, the people were now pawns of their respective governments, and Paduot knew it. He produced a worn map softened with use and pointed to three annotations in English: PUMP 1, PUMP 2, PUMP 3. These indicated the oil fields of the Greater Nile Petroleum Operating Company—a consortium of Chinese, Malaysian, Indian, and Sudanese interests operating in Sudan with the blessing of President Bashir. At the same time, Bashir was exhorting his holy soldiers, or Mujahideen—whom he called "the legitimate sons of the soil"—to re-up for jihad. Once again, he was making use of race and religion to safeguard oil interests before the country faced the impending split.

Some of his soldiers were stationed two hundred yards away, acting as sentries on the north-south border, the location of which was determined by whoever was strong enough to push it a few inches one way or another. Around their makeshift barracks, camps of nomads were springing up, as if

preparing for war. Over the past few weeks, as Paduot looked on, the soldiers had received shipments of automatic rifles and rocket-propelled grenade launchers. If a full-scale rift between north and south occurred, it would begin right here with these weapons, Paduot warned. A village sentry came in and whispered in his ear. Abruptly, he stopped talking: soldiers were slouching against the hut's outside wall, listening to his every word.

In Africa, the space between the tenth parallel and the equator marks the end of the continent's arid north and the beginning of sub-Saharan jungle. Wind, other weather, and centuries of human migrations have brought the two religions to converge here. Christianity and Islam share a fifteen hundred-year history in Africa. It began in 615 when Mohammed, his life at risk at home on the Arabian Peninsula, sent a dozen of his followers and family members to find refuge at the court of an African Christian king in Abyssinia (modern-day Ethiopia). Within a decade of Mohammed's death (in 632), the first Muslim armies landed in Africa, proceeding south from Egypt to today's Sudan. There they made a peace pact—the first of its kind—with the ancient Nubian Christian kingdoms along the Nile River.

The pact lasted for six centuries. Then religious wars broke out. By 1504, the last of the Christian kingdoms in Sudan had fallen to Muslim armies. From the seventh century to the twentieth, Muslim traders and missionaries carried Islam inland over the northernmost third of Africa, carving trade routes from the holy city of Mecca in Saudi Arabia to the West African kingdom of Timbuktu. Away from the coasts, crossing the landlocked region south of the tenth parallel proved difficult; the pale, grassy savanna thickened to bush, and the bush gave way to a mire of emerald swamp and jungle. Along the tenth parallel, the tsetse fly belt begins: and these blood-sucking insects, each the size of a housefly and carrying African trypanosomiasis (sleeping sickness), virtually stopped Islam's southern spread.

To the east, five thousand miles off the African coast and over the Indian Ocean, natural forces also shaped the encounter of Christianity and Islam in the Southeast Asian nations of Indonesia, Malaysia, and the Philippines. The trade winds—high-pressure air currents that move steadily from either pole toward the equator—filled the sails of both Muslim and Christian merchants from the northern hemisphere beginning in the eighth century. These reliable winds propelled Christian and Muslim ships to the same islands, beaches, and ports, then returned them either to Europe or to the Arabian Peninsula, their ships heavy with cargoes of cinnamon and cloves.

The trade winds are part of the intertropical convergence zone, a weather system that moves to the north or south of the equator, depending on the season. In this zone, wind currents from the northern hemisphere run into those from the southern hemisphere. As the two cycles meet head-on, they generate cataclysmic storms. In Asia, these storms begin during monsoon season and generally spin west to Africa, where the most tempestuous of them move west off the African coast at Cape Verde, across the Atlantic Ocean, and become America's hurricanes. Within this band, Asia, Africa, and America are part of a single weather system.⁴ (A dangerous year of monsoons in Asia and storms in Africa's catastrophe belt, for instance, can mean a disastrous year of hurricanes for the U.S. eastern seaboard.)

As the earth grows warmer, preexisting cycles of flooding and drought around the tenth parallel grow increasingly unpredictable, making it impossible for African nomads, most of whom are Muslims, and farmers (Christians, Muslims, and indigenous believers) to rely on centuries-old patterns of migration, planting, and harvesting. They must move into new territory to grow food and graze their livestock. Consequently, between the equator and the tenth parallel two groups with distinctly different cultures and cosmologies unavoidably face off against each other—as they do in the Sudanese village of Today.

Growing populations intensify these competitions. Due to the explosive growth of Christianity over the past fifty years, there are now 493 million Christians living south of the tenth parallel—nearly a fourth of the world's. Christian population of 2 billion.⁵ To the north live the majority of the continent's 367 million Muslims; they represent nearly one quarter of the world's 1.6 billion Muslims. These figures are an effective reminder that four out of five Muslims live outside the Middle East. Indonesia, with 240 million people, is the most populous Muslim country in the world. Malaysia is its tiny, rich neighbor; the Philippines, its larger, poorer one. Together, the three countries have a population of 250 million Muslims and 110 million Christians. Indonesia and Malaysia are predominantly Muslim countries, with vocal Christian minorities. The Philippines—with a powerful Catholic majority (population 92 million) mostly to the north of the tenth parallel and a Muslim minority (population 5 million) to the south—is the opposite. It has been a strongly Christian country ever since Ferdinand Magellan planted a cross on an island hilltop there in 1521.

Yet Islam, which arrived hundreds of years earlier, has remained a source of identity and rebellion in the south for the past five hundred years. Africa's and Asia's populations are expanding, on average, faster than those in the rest of the world. While the global population of 6.8 billion people increases by 1.2 percent every year, in Asia the rate is 1.4 percent, and in Africa it doubles to 2.4 percent.⁶ In this fragile zone where the two religions meet, the pressures wrought by growing numbers of people and an increasingly vulnerable environment are sharpening the tensions between Christians and Muslims over land, food, oil, and water, over practices and hardening worldviews.

The particular strain of religion that's growing the fastest also intensifies these problems. Christianity and Islam are in the throes of decades-long revolutions: reawakenings. Believers adopt outward signs of devotion—praying, eating, dressing, and other social customs—that call attention to the ways they differ from the unbelievers around them. Yet these movements are not simply about exhibiting devotion. They begin with a direct encounter with God. For Sufi s, who make up the majority of African Muslims, and for Pentecostals, who account for more than one quarter of African Christians, worship begins with ecstatic experience. Sufi s follow a mystical strain of Islam that begins with inviting God into the human heart. Pentecostals urge their members to encounter the Holy Spirit viscerally, as Jesus's followers did during the feast of Pentecost when they spoke in tongues. Such reawakenings demand an individual's total surrender, and promise, in return, an exclusive path to the one true God. "These movements aren't about converting to a better version of self," Lamin Sanneh, a theologian at Yale and the author of *Whose Religion Is Christianity?*, told me. "The are about converting to God." They say the believer can know God now in this life and forever in the next. In return, they expect the believer to proselytize—to gain new converts—from either among other religions or their own less ardent believers, which creates new frictions.

These movements are already reshaping Africa, Asia, and Latin America—the region we used to call *the third world*, or even *the developing world*. Nowadays, liberal and conservative Western analysts, and many of the region's inhabitants as well, use the term *Global South* instead. This somewhat clunky moniker is intended to cast off the legacy of the West, to challenge the assumption that the entire world is developing within a Western context. It is also meant to highlight a marked shift in demographics and influence among the world's Christians and Muslims. Today's typical Protestant is an African woman, not a white American man. In many of the weak states along the tenth parallel, the power of these religious movements is compounded by the fact that the “state” means very little here; governments are alien structures that offer their people almost nothing in the way of services or political rights. This lack is especially pronounced where present-day national borders began as nothing more than lines sketched onto colonial maps. Other kinds of identity, consequently, come to the fore: religion above every thing—even race or ethnicity—becomes a means to safeguard individual and collective security in this world and the next one.

In many cases, then, gains for one side imply losses for the other. Revival provides not only a pattern for daily life but also a form of communal defense, bringing people together, giving them a shared goal or purpose, and inviting them to risk their lives in the pursuit of it. Often the end is liberation, and the means to liberation include martyrdom and holy war. With Islam, it is perhaps easier to understand how believers could see a return to religious law as undoing the corruption sown by colonialism. Yet in Christianity, too, religion has become a means of political emancipation, especially between the equator and the tenth parallel, where Christianity and Islam meet. Many Christians living in these states belong to non-Muslim ethnic minorities who share the experience of being enslaved by northern Muslims, and perceive themselves as living on Christianity's front line in the battle against Islamic domination. In Nigeria, Sudan, Indonesia, and the Philippines, and elsewhere, Christians have lost churches, homes, and family members to violent struggle. At the same time, they, like their Muslim adversaries, see the developed West as a godless place that has forsaken its Christian heritage.

I began investigating this faith-based fault line as a journalist in December 2003, when I traveled with Franklin Graham—Billy Graham's son, and head of a prosperous evangelical empire—to Khartoum, to meet his nemesis, President Omar Hassan al-Bashir, whose regime was waging the world's most violent modern jihad against Christians and Muslims alike in southern Sudan. Bashir was also beginning the genocidal campaign in Darfur. (In 2009, the International Criminal Court at The Hague issued an arrest warrant for Bashir for war crimes and crimes against humanity.) In Bashir's palace's sepulchral marble reception room, the two men argued pointedly over who would convert whom. Each adhered to a very different worldview: theirs were opposing fundamentalisms based on the belief that there was one—and only one—way to believe in God. At the same time, their religious politics spilled over into a fight between cultures, and represented the way in which the world's Muslims and the West have come to misunderstand each other. Being a witness to this conversation was like watching emissaries from two different civilizations square off over a plate of pistachios. Soon afterward, I started to travel in the band between the equator and the tenth parallel. I visited places where the two religions often clash: Nigeria, Sudan, Somalia, and the Horn of Africa; Indonesia, Malaysia, and the Philippines. Over the past decade, there has been much theorizing about religion and politics, religion and poverty, conflicts and accommodation between Christianity and Islam. I wanted to see how Christianity and Islam are actually lived every day by huge numbers

of vulnerable, marginal believers—individuals who are also part of the global story of poverty, development strategy, climate-change forecasts, and so on.

No theory of religious politics or religious violence in our time can possibly be complete without accounting for the four-fifths of Muslims who live outside the Middle East or for the swelling populations of evangelical Christians whose faith is bound up with their struggle for resources and survival. I wanted to go where such lives are actually led, where wars in the name of religion are not Internet media campaigns to “control a global narrative” but actual wars fought from village to village and street corner to street corner. Most of all, I wanted to record the interwoven stories of those who inhabit this territory, and whose religious beliefs pattern their daily perseverance. Although it’s easy to see Christianity and Islam as vast and static forces, they are perpetually in flux. Over time, each religion has shaped the other. Religion is dynamic and fluid. The most often overlooked fact of religious revivals, of the kind now unfolding between the equator and the tenth parallel, is that they give rise to divisions within the religions themselves. They are about a struggle over who speaks for God—a confrontation that takes place not simply between rival religions, but inside them. This is as true in the West as it is in the Global South. Religions, like the weather, link us to one another, whether we like it or not.

Questions:

1. Based on the descriptions, how would you define (your own words) what the 10th Parallel is, both physically and culturally?
2. Based on what she describes, how would you classify the relationship between Muslims and Christians along the 10th parallel? Support this with evidence from the piece.
3. The author states that “Christianity and Islam share a fifteen-hundred-year history in Africa” – briefly describe what this history is (main points here – please don’t recopy whole sections)
4. She also attributes the interaction of, and conflicts between Muslims and Christians to the physical geographic patterns of the region. What are these patterns, and how does she claim they have impacted Muslim/Christian interaction?
5. What role does she claim that population issues have in fueling the conflict between Muslims and Christians?

Reading # 3: Map Skills

There's no getting around it - we need to understand the purpose and role of maps in a geography course. This doesn't mean that we simply memorize names, but also that we understand that maps aren't really accurate. We tend to believe that the way something looks on a map is the way it looks on Earth, but (as you will read), maps lie! They lie in different ways for different reasons (no, Antarctica is not flat, and yes, Alaska is connected to Canada!).

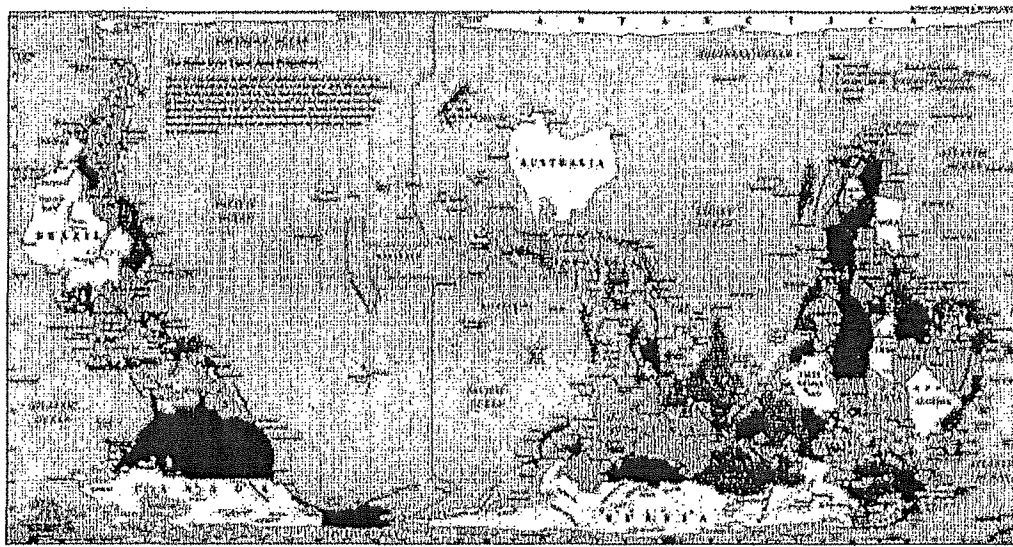
As you read and answer the questions, you should always understand that maps are meant to show something about the world, not to be an accurate representation of everything on Earth.

Do Maps Create or Represent Reality? By Laura Hebert

Take the world's compass countries:
Which of the images below best shows the
shape of the world? "True" is the shape
of the world as it is. Which of the four
images below is the most accurate?
The images are all wrong, but they help. To see
the "true" shape of the world, go to
the Google Earth website.
Or, go to the Google Earth website.
Or, go to the Google Earth website.



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"Maps lie to tell the truth. They lie in order to make a point."

Have you ever stopped and really looked at a map? I'm not talking about consulting the coffee-stained map that makes its home in your glove compartment; I'm talking about really looking at a map, exploring it, questioning it. If you were to do so, you would see that maps differ distinctly from the reality that they depict. We all know that the world is round. It is approximately 27,000 miles in circumference and home to billions of people. But on a map, the world is changed from a sphere into a rectangular plane and shrunk down to fit on an 8 1/2" by 11" piece of paper, major highways are reduced to measly lines on a page, and the greatest cities in the world are diminished to mere dots. This is not the reality of the world, but rather what the mapmaker and his or her map are telling us is real. The question is: "Do maps create or represent reality?"

The fact that maps distort reality cannot be denied. It is absolutely impossible to depict a round earth on a flat surface without sacrificing at least some accuracy. In fact, a map can only be accurate in one of four domains: shape, area, distance, or direction. And in modifying any of these, our perception of the earth is affected.

There is currently a debate raging over which commonly used map projection is the "best" projection. Among a multitude of options, there are a few that stand out as the most recognized projections; these include the Mercator, the Peters, the Robinson, and the Goode's, among others. In all fairness, each of these projections has its strong points. The Mercator is used for navigation purposes because great circles appear as straight lines on maps utilizing this projection. In doing so, however, this projection is forced to distort the area of any given landmass relative to other landmasses. The Peters projection combats this area distortion by sacrificing accuracy of shape, distance, and direction. While this projection is less useful than the Mercator in some respects, those who support it say that the Mercator is unfair in that it depicts landmasses in the high latitudes as being much larger than they really are in relation to landmasses in the lower latitudes. They claim that this creates a sense of superiority among people who inhabit North America and Europe, areas that are already among the most powerful in the world. The Robinson and the Goode's projections, on the other hand, are a compromise between these two extremes and they are commonly used for general reference maps. Both projections sacrifice absolute accuracy in any particular domain in order to be relatively accurate in all domains.

Is this an example of maps "creating reality"? The answer to that question depends on how we choose to define reality. Reality could either be described as the physical actuality of the world, or it could be the perceived truth that exists in peoples' minds. Despite the concrete, factual basis that can prove the verity or the falsehood of the former, the latter may very well be the more powerful of the two. If it weren't, those - such as human rights activists and certain religious organizations - who argue in favor of the Peters projection over the Mercator would not be putting up such a fight. They realize that how people understand the truth is often just as important as the truth itself, and they believe that the Peters projection's areal accuracy is - as the Friendship Press claims - "fair to all peoples."

Much of the reason that maps so often go unquestioned is that they have become so scientific and "artless." Modern mapmaking techniques and equipment have served to make maps seem like objective, trustworthy resources, when, in fact, they are as biased and conventional as ever. The conventions - or the symbols that are used on maps and the biases that they promote - that maps

make use of have been accepted and utilized to the point that they have become all but invisible to the casual map observer. For example, when we look at maps, we don't usually have to think too much about what the symbols represent; we know that little black lines represent roads and dots represent towns and cities. This is why maps are so powerful. Mapmakers are able to display what they want how they want and not be questioned.

The best way to see how mapmakers and their maps are forced to alter the image of the world - and therefore our perceived reality - is to try and imagine a map that shows the world exactly as it is, a map that employs no human conventions. Try to envision a map that doesn't show the world oriented in a particular manner. North is not up or down, east isn't to the right or left. This map has not been scaled to make anything bigger or smaller than it is in reality; it is exactly the size and shape of the land that it depicts. There are no lines that have been drawn on this map to show the location and course of roads or rivers. The landmasses are not all green, and the water is not all blue. Oceans, lakes, countries, towns, and cities are unlabeled. All distances, shapes, areas, and directions are correct. There is no grid showing latitude or longitude.

This is an impossible task. The only representation of the earth that fits all of these criteria is the earth itself. No map can do all of these things. And because they must lie, they are forced to create a sense of reality that is different from the tangible, physical actuality of the earth.

It's strange to think that nobody will ever be able to see the entire earth at any given moment in time. Even an astronaut looking at the earth from space will only be able to see half of the earth's surface at any particular instant. Because maps are the only way that most of us will ever be able to see the earth before our eyes - and that any of us will ever see the entire world before our eyes - they play an immensely important part in shaping our views of the world. Although the lies that a map tells may be unavoidable, they are lies nonetheless, each one influencing the way that we think about the world. They do not create or alter the physical reality of the earth, but our perceived reality is shaped - in large part - by maps.

The second, and just as valid, answer to our question is that maps represent reality. According to Dr. Klaus Bayr, a geography professor at Keene State College in Keene, NH, a map is "a symbolized representation of the earth, parts of the earth, or a planet, drawn to scale...on a flat surface." This definition states clearly that a map represents the reality of the earth. But merely stating this viewpoint means nothing if we can't back it up.

It can be said that maps represent reality for several reasons. First, the fact is that no matter how much credit we give maps, they really mean nothing if there isn't a reality to back it up; the reality is more important than the depiction. Second, although maps portray things that we can't necessarily see on the face of the earth (e.g. political boundaries), these things do in fact exist apart from the map. The map is simply illustrating what exists in the world. Third and last is the fact that every map portrays the earth in a different way. Not every map can be a totally faithful representation of the earth, since each of them shows something different.

For example, on every map of the world, there will be a compass that tells which direction on the map is north, south, east, or west. On most maps made in the northern hemisphere, these compasses show that north is at the top of the map. In contrast to this, some maps made in the southern hemisphere show south at the top of the map. The truth is that both of these ideas are totally arbitrary. I could make a map that shows north being in the lower left-hand corner of the page and be just as correct as if I said north was at the top or bottom. The earth itself has no real orientation. It simply exists in space. The idea of orientation is one that had been imposed on the world by humans and humans alone.

Similar to being able to orient a map however they choose to, mapmakers can also utilize any one of a vast array of projections to make a map of the world, and none of these projections is any better than the next one; as we have already seen, each projection has its strong points and its weak points. But for each projection, this strong point - this accuracy - is slightly different. For example, the Mercator portrays directions accurately, the Peters portrays area accurately, and azimuthal equidistant maps display distance from any given point accurately. Yet maps made using each of these projections are considered to be accurate representations of the earth. The reason for this is that maps are not expected to represent every characteristic of the world with 100% accuracy. It is understood that every map is going to have to dismiss or ignore some truths in order to tell others. In the case of projections, some are forced to ignore areal accuracy in order to show directional accuracy, and vice versa. Which truths are chosen to be told depends solely on the intended use of the map. As mapmakers have to utilize orientation and projection in order to represent the surface of the earth on a map, so they must also use symbols. It would be impossible to put the actual characteristics of the earth (e.g. highways, rivers, thriving cities, etc.) on a map, so mapmakers utilize symbols in order to represent those characteristics.

For example, on a map of the world, Washington D.C., Moscow, and Cairo all appear as small, identical stars, as each is the capital of its respective country. Now, we all know that these cities are not, in fact, small red stars. And we know that these cities are not all identical. But on a map, they are depicted as such. As is true with projection, we must be willing to accept that maps cannot be completely accurate depictions of the land that is being represented on the map. As we saw earlier, the only thing that can be a totally accurate representation of the earth is the earth itself.

Throughout our examination of maps as both creators and representations of reality, the underlying theme has been this: maps are only able to represent truth and fact by lying. It is impossible to depict the huge, round earth on a flat and relatively small surface without sacrificing at least some accuracy. And though this is often seen as a drawback of maps, I would argue that it is one of the benefits.

The earth, as a physical entity, simply exists. Any purpose that we see in the world through a map is one that has been imposed by humans. This is the sole reason for maps' existence. They exist to show us something about the world, not to simply show us the world. They can illustrate any multitude of things, from migration patterns of Canadian geese to fluctuations in the earth's gravitational field, but every map must show us something about the earth upon which we live. Maps lie to tell the truth. They lie in order to make a point.

Maps - as we are examining them - are "symbolized representation[s] of the earth." They depict characteristics of the earth that are real and that are - in most cases - tangible. If we wanted to, we could find the area of the earth that any given map depicts. If I were to choose to do so, I could pick up a USGS topographic map at the bookstore down the street and then I could go out and find the actual hill that the wavy lines in the northeast corner of the map represent. I can find the reality behind the map.

All maps represent some component of the reality of the earth. This is what gives them such authority; this is why we trust them. We trust that they are faithful, objective depictions of some place on the earth. And we trust that there is a reality that will back up that depiction. If we did not believe that there was some verity and legitimacy behind the map - in the form of an actual place on the earth - would we trust them? Would we place value in them? Of course not. The sole reason behind the trust that humans place in maps is the belief that that map is a faithful representation of some part of the earth.

There are, however, certain things that exist on maps but that don't physically exist on the surface of the earth. Take New Hampshire, for example. What is New Hampshire? Why is it where it is? The truth is that New Hampshire isn't some natural phenomenon; humans didn't stumble across it and recognize that this was New Hampshire. It is a human idea. In a way, it may be just as accurate to call New Hampshire a state of mind as it is to call it a political state.

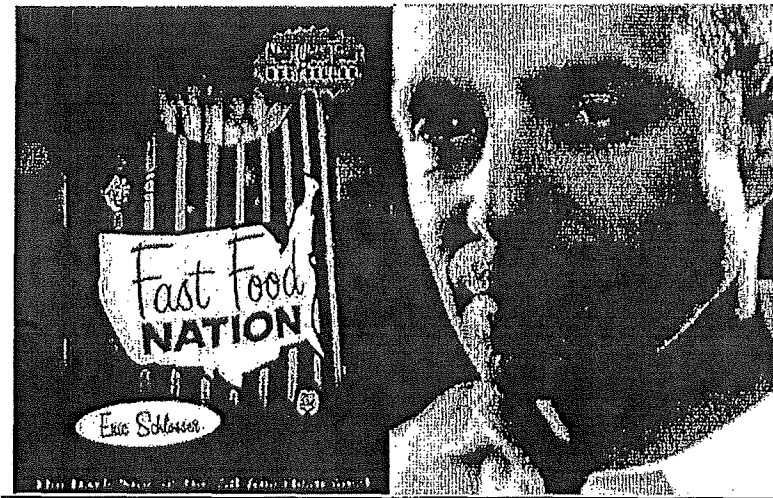
So how can we show New Hampshire as a physically real thing on a map? How are we able to draw a line following the course of the Connecticut River and categorically state that the land to the west of this line is Vermont but the land on the east is New Hampshire? This border isn't a tangible feature of the earth; it's an idea. But even in spite of this, we can find New Hampshire on maps.

This would seem like a hole in the theory that maps represent reality, but in fact it is just the opposite. The thing about maps is that they not only show that land simply exists, they also represent the relationship between any given place and the world around it. In the case of New Hampshire, nobody is going to argue that there is land in the state that we know as New Hampshire; nobody will argue with the fact that the land exists. What the maps are telling us is that this particular piece of land is New Hampshire, in the same way that certain places on the earth are hills, others are oceans, and still others are open fields, rivers, or glaciers. Maps tell us how a certain place on the earth fits into the bigger picture. They show us which part of the puzzle a particular place is. New Hampshire exists. It isn't tangible; we can't touch it. But it exists. There are similarities among all of the places that fit together to form what we know as New Hampshire. There are laws that apply in the state of New Hampshire. Cars have license plates from New Hampshire. Maps don't define that New Hampshire exists, but they do give us a representation of New Hampshire's place in the world. The way that maps are able to do this is through conventions. These are the human-imposed ideas that are evident on maps but which cannot be found on the land itself. Examples of conventions include orientation, projection, and symbolization and generalization. Each of these must be utilized in order to create a map of the world, but - at the same time - they are each human constructs.

Questions:

1. Why does Hebert argue that maps have to distort reality?
2. List and describe some of the different types of map projections that the article describes, and what each is meant to show the viewer
3. Hebert argues that contemporary (modern) maps are "...as biased and conventional as ever." – How does she justify this point of view?
4. When Hebert describes the borders of New Hampshire as "...an idea." – what does she mean?
5. What specific things about maps did this article teach, explain, or reveal to you that you didn't know before (or didn't bother to think about)

Reading # 4 “Fast Food Nation: The Dark Side of the All-American Meal” (Introduction, Eric Schlosser, 2002):



“A nation’s diet can be more revealing than its art or literature. This is a book about fast food, the values it embodies, and the world it has made...the fast food industry has helped to transform not only the American diet, but also our landscape, economy, workforce, and popular culture.”

What We Eat:

OVER THE LAST THREE DECADES, fast food has infiltrated every nook and cranny of American society. An industry that began with a handful of modest hot dog and hamburger stands in southern California has spread to every corner of the nation, selling a broad range of foods wherever paying customers may be found. Fast food is now served at restaurants and drive-throughs, at stadiums, airports, zoos, high schools, elementary schools, and universities, on cruise ships, trains, and airplanes, at K-Marts, Wal-Marts, gas stations, and even at hospital cafeterias. In 1970, Americans spent about \$6 billion on fast food; in 2000, they spent more than \$110 billion. Americans now spend more money on fast food than on higher education, personal computers, computer software, or new cars. They spend more on fast food than on movies, books, magazines, newspapers, videos, and recorded music - combined.

Pull open the glass door, feel the rush of cool air, walk in, get on line, study the backlit color photographs above the counter, place your order, hand over a few dollars, watch teenagers in uniforms pushing various buttons, and moments later take hold of a plastic tray full of food

wrapped in colored paper and cardboard. The whole experience of buying fast food has become so routine, so thoroughly unexceptional and mundane, that it is now taken for granted, like brushing your teeth or stopping for a red light. It has become a social custom as American as a small, rectangular, hand-held, frozen, and reheated apple pie.

This is a book about fast food, the values it embodies, and the world it has made. Fast food has proven to be a revolutionary force in American life; I am interested in it both as a commodity and as a metaphor. What people eat (or don't eat) has always been determined by a complex interplay of social, economic, and technological forces. The early Roman Republic was fed by its citizen-farmers; the Roman Empire, by its slaves. A nation's diet can be more revealing than its art or literature. On any given day in the United States about one-quarter of the adult population visits a fast food restaurant. During a relatively brief period of time, the fast food industry has helped to transform not only the American diet, but also our landscape, economy, workforce, and popular culture. Fast food and its consequences have become inescapable, regardless of whether you eat it twice a day, try to avoid it, or have never taken a single bite.

The extraordinary growth of the fast food industry has been driven by fundamental changes in American society. Adjusted for inflation, the hourly wage of the average U.S. worker peaked in 1973 and then steadily declined for the next twenty-five years. During that period, women entered the workforce in record numbers, often motivated less by a feminist perspective than by a need to pay the bills. In 1975, about one-third of American mothers with young children worked outside the home; today almost two-thirds of such mothers are employed. As the sociologists Cameron Lynne Macdonald and Carmen Sirianni have noted, the entry of so many women into the workforce has greatly increased demand for the types of services that housewives traditionally perform: cooking, cleaning, and child care. A generation ago, three-quarters of the money used to buy food in the United States was spent to prepare meals at home. Today about half of the money used to buy food is spent at restaurants - mainly at fast food restaurants.

The McDonald's Corporation has become a powerful symbol of America's service economy, which is now responsible for 90 percent of the country's new jobs. In 1968, McDonald's operated about one thousand restaurants. Today it has about twenty-eight thousand restaurants worldwide and opens almost two thousand new ones each year. An estimated one out of every eight workers in the United States has at some point been employed by McDonald's. The company annually hires about one million people, more than any other American organization, public or private. McDonald's is the nation's largest purchaser of beef, pork, and potatoes - and the second largest purchaser of chicken. The McDonald's Corporation is the largest owner of retail property in the world. Indeed, the company earns the majority of its profits not from selling food but from collecting rent. McDonald's spends more money on advertising and marketing than any other brand. As a result it has replaced Coca-Cola as the world's most famous brand. McDonald's operates more playgrounds than any other private entity in the United States. It is one of the nation's largest distributors of toys. A survey of American schoolchildren found that 96 percent could identify Ronald McDonald. The only fictional character with a higher degree of recognition was Santa Claus. The impact of McDonald's on the way we live today is hard to overstate. The Golden Arches are now more widely recognized than the Christian cross.

In the early 1970s, the farm activist Jim Hightower warned of the McDonaldization of America. He viewed the emerging fast food industry as a threat to independent businesses, as a step toward a food economy dominated by giant corporations, and as a homogenizing influence on American life. In *Eat Your Heart Out* (1975), he argued that bigger is not better. Much of what Hightower feared has come to pass. The centralized purchasing decisions of the large restaurant chains and their demand for standardized products have given a handful of corporations an unprecedented degree of power over the nation's food supply. Moreover, the tremendous success of the fast food industry has encouraged other industries to adopt similar business methods. The basic thinking behind fast food has become the operating system of today's retail economy, wiping out small businesses, obliterating regional differences, and spreading identical stores throughout the country like a self-replicating code.

America's main streets and malls now boast the same Pizza Huts and Taco Bells, Gaps and Banana Republics, Starbucks and Jiffy-Lubes, Foot Lockers, Snip N' Clips, Sunglass Huts, and Hobbytown USAs. Almost every facet of American life has now been franchised or chained. From the maternity ward at a Columbia/HCA hospital to an embalming room owned by Service Corporation International - the world's largest provider of death care services, based in Houston, Texas, which since 1968 has grown to include 3,823 funeral homes, 523 cemeteries, and 198 crematoriums, and which today handles the final remains of one out of every nine Americans - a person can now go from the cradle to the grave without spending a nickel at an independently owned business.

The key to a successful franchise, according to many texts on the subject, can be expressed in one word: uniformity. Franchises and chain stores strive to offer exactly the same product or service at numerous locations. Customers are drawn to familiar brands by an instinct to avoid the unknown. A brand offers a feeling of reassurance when its products are always and everywhere the same. We have found out . . . that we cannot trust some people who are nonconformists, declared Ray Kroc, one of the founders of McDonald's, angered by some of his franchisees. We will make conformists out of them in a hurry . . . The organization cannot trust the individual; the individual must trust the organization.

One of the ironies of America's fast food industry is that a business so dedicated to conformity was founded by iconoclasts and self-made men, by entrepreneurs willing to defy conventional opinion. Few of the people who built fast food empires ever attended college, let alone business school. They worked hard, took risks, and followed their own paths. In many respects, the fast food industry embodies the best and the worst of American capitalism at the start of the twenty-first century - its constant stream of new products and innovations, its widening gulf between rich and poor. The industrialization of the restaurant kitchen has enabled the fast food chains to rely upon a low-paid and unskilled workforce. While a handful of workers manage to rise up the corporate ladder, the vast majority lack full-time employment, receive no benefits, learn few skills, exercise little control over their workplace, quit after a few months, and float from job to job. The restaurant industry is now America's largest private employer, and it pays some of the lowest wages. During the economic boom of the 1990s, when many American workers enjoyed their first pay raises in a generation, the real value of wages in the restaurant industry continued to fall. The roughly 3.5 million fast food workers are by far the largest group of minimum wage earners in the United States. The only Americans who consistently earn a lower hourly wage are migrant farm workers.

A hamburger and french fries became the quintessential American meal in the 1950s, thanks to the promotional efforts of the fast food chains. The typical American now consumes approximately three hamburgers and four orders of french fries every week. But the steady barrage of fast food ads, full of thick juicy burgers and long golden fries, rarely mentions where these foods come from nowadays or what ingredients they contain. The birth of the fast food industry coincided with Eisenhower-era glorifications of technology, with optimistic slogans like Better Living through Chemistry and Our Friend the Atom. The sort of technological wizardry that Walt Disney promoted on television and at Disneyland eventually reached its fulfillment in the kitchens of fast food restaurants. Indeed, the corporate culture of McDonald's seems inextricably linked to that of the Disney empire, sharing a reverence for sleek machinery, electronics, and automation. The leading fast food chains still embrace a boundless faith in science - and as a result have changed not just what Americans eat, but also how their food is made.

The current methods for preparing fast food are less likely to be found in cookbooks than in trade journals such as Food Technologist and Food Engineering. Aside from the salad greens and tomatoes, most fast food is delivered to the restaurant already frozen, canned, dehydrated, or freeze-dried. A fast food kitchen is merely the final stage in a vast and highly complex system of mass production. Foods that may look familiar have in fact been completely reformulated. What we eat has changed more in the last forty years than in the previous forty thousand. Like Cheyenne Mountain, today's fast food conceals remarkable technological advances behind an ordinary-looking façade. Much of the taste and aroma of American fast food, for example, is now manufactured at a series of large chemical plants off the New Jersey Turnpike.

I do not mean to suggest that fast food is solely responsible for every social problem now haunting the United States. In some cases (such as the malling and sprawling of the West) the fast food industry has been a catalyst and a symptom of larger economic trends. In other cases (such as the rise of franchising and the spread of obesity) fast food has played a more central role. By tracing the diverse influences of fast food I hope to shed light not only on the workings of an important industry, but also on a distinctively American way of viewing the world.

Elitists have always looked down at fast food, criticizing how it tastes and regarding it as another tacky manifestation of American popular culture. The aesthetics of fast food are of much less concern to me than its impact upon the lives of ordinary Americans, both as workers and consumers. Most of all, I am concerned about its impact on the nation's children. Fast food is heavily marketed to children and prepared by people who are barely older than children. This is an industry that both feeds and feeds off the young. During the two years spent researching this book, I ate an enormous amount of fast food. Most of it tasted pretty good. That is one of the main reasons people buy fast food; it has been carefully designed to taste good. It's also inexpensive and convenient. But the value meals, two-for-one deals, and free refills of soda give a distorted sense of how much fast food actually costs. The real price never appears on the menu.

The sociologist George Ritzer has attacked the fast food industry for celebrating a narrow measure of efficiency over every other human value, calling the triumph of McDonald's the irrationality of rationality. Others consider the fast food industry proof of the nation's great economic vitality, a beloved American institution that appeals overseas to millions who admire our way of life. Indeed, the values, the culture, and the industrial arrangements of our fast food nation are now being

exported to the rest of the world. Fast food has joined Hollywood movies, blue jeans, and pop music as one of America's most prominent cultural exports. Unlike other commodities, however, fast food isn't viewed, read, played, or worn. It enters the body and becomes part of the consumer. No other industry offers, both literally and figuratively, so much insight into the nature of mass consumption.

Hundreds of millions of people buy fast food every day without giving it much thought, unaware of the subtle and not so subtle ramifications of their purchases. They rarely consider where this food came from, how it was made, what it is doing to the community around them. They just grab their tray off the counter, find a table, take a seat, unwrap the paper, and dig in. The whole experience is transitory and soon forgotten. I've written this book out of a belief that people should know what lies behind the shiny, happy surface of every fast food transaction. They should know what really lurks between those sesame-seed buns.

As the old saying goes: You are what you eat.

*As "Fast Food Nation" is 10 years old this year, Eric Schlosser gave a recent interview in March about how much things have changed (or haven't changed):

<http://www.thedailybeast.com/articles/2012/03/12/still-a-fast-food-nation-eric-schlosser-reflects-on-10-years-later.html>

Question:

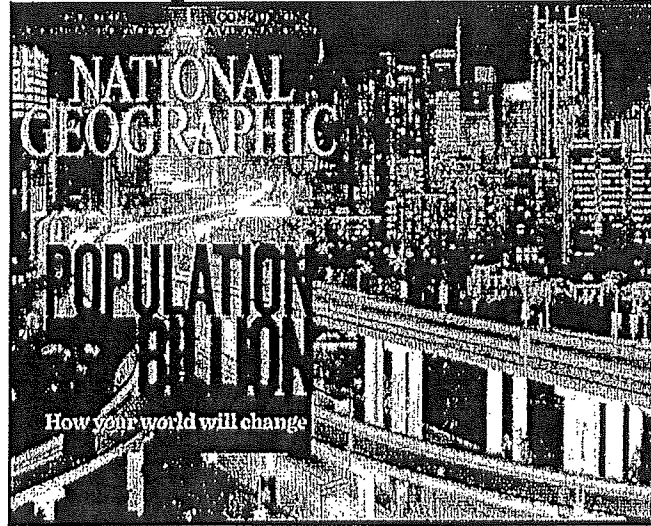
Schlosser's thesis, that *"A nation's diet can be more revealing than its art or literature...the fast food industry has helped to transform not only the American diet, but also our landscape, economy, workforce, and popular culture."* is defended by him throughout the introduction of this book.

For each of the following aspects of American society that he mentions, describe how he argues that fast food has altered it:

1. The American Diet
2. The American economy
3. The workforce
4. General American population culture

*Write about a paragraph for each, no less than 1 page total

Assignment 5: Population (Video assignment):



*This assignment has 2 videos (both on website, or YouTube the titles). My advice is to watch the videos 1-2 times without pausing, just take them in. Then when you go to answer the questions you watch a 3rd time, pausing to get the answers down.

Video 1: 7 Billion – National Geographic Magazine:

<http://www.youtube.com/watch?v=sc4HxPxNrZ0>

Questions:

1.) The video lists the population of Earth as approximately 1 billion in the year 1800, which means it took the earth almost 12,000 years (starting with the first civilizations 10,000 years ago) of human habitation to reach 1 billion. Describe how many years from 1800 it took to reach each of the following milestones:

- 2 billion
- 3 billion
- 4 billion
- 5 billion
- 6 billion
- 7 billion

2.) Why do you think that there has been such quick population growth in the last 230 years.

3.) By how much did life expectancy increase between 1960 and 2010? Why.

- 4.) The video discusses the rise in urbanization (living in cities) among the human population. How does it define a megacity? How many Megacities are there currently?
- 5.) One of the more interesting parts of the video describes space - according to the video, if all the people on earth stood shoulder to shoulder, what city would we all fit into?
- 6.) So then what, according to the video, are some problems facing the world due to having 7 billion people?

*Supplemental article – **you don't have to read**, but it is a good supplement – plus it has good pictures in photo gallery (left side of screen).

“The City Solution”

<http://ngm.nationalgeographic.com/2011/12/city-solutions/kunzig-text/2>

Video 2: National Geographic – Are You Typical?

Video Link: <https://youtu.be/4B2xOvKFFz4>

- 1.) Describe all of the physical and cultural characteristics of the world's most typical person
- 2.) By 2030, from what country will the world's most typical person come from?
- 3.) The video also talks about life expectancy - specifically now a woman in Japan will live on average 86 years, while the life expectancy for an afghan woman is 45 (41 year difference)! Why do you think that there is such a difference in the life expectancy of women based on geographic differences?

Supplemental Article – **you don't have to read**, but a good follow up – also good pictures

“7 Billion”

<http://ngm.nationalgeographic.com/2011/01/seven-billion/kunzig-text>