

**AP HUMAN GEOGRAPHY
(2017-2018)
Summer Assignment**

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The Advanced Placement curriculum is meant to give you an idea of what a college-level experience is like. Many college classes today involve technology, specifically software for online message board discussions, upload files, and submit work electronically. Although I have a website (noted above) which provides the documentation in this course, I will also provide paper copies.

Human Geography is a very diverse course, involving a wide range of topics. Instead of reading from the textbook, I am providing articles and videos that will cover some of those topics. After reading these articles and viewing the videos, you will come into class with a better understanding of how to apply the concepts and vocabulary to the real world. This summer assignment will help you in many ways: (1) do better in the course, (2) participate in class discussion on the first day, and (3) prepare you for the test which will be given the first week of school. Additionally, the assignment will be graded.

Directions: Unless otherwise noted, answer each question in full and complete sentences approximately one paragraph each (5+ sentences). (**Note:** To help introduce/answer each question, it is recommended that you take the question and turn it into a statement, then complete your answer. Do not start your answer with a pronoun.)

Format: Typed, double-spaced, 12-point font. Include your name and the name of the specific assignment (i.e., Reading #1 – Globalization) at the beginning of your responses. You do not need to retype the question, just the number. You can email the assignment to me at the email address at the top of this page at any time over the summer.

Due Date: No later than the first day of class. However, anytime over the summer by email is highly recommended.

****NOTE:** I am always available by email to help in anyway. Additionally, I plan to schedule a time to meet at school during the summer to help answer questions and review assignments, if necessary.

Assignments:

This packet contains your summer assignment. There are six articles, book excerpts and/or videos with accompanying questions. You do not need to do them in order listed, but recommended.

The attached assignments relate to one or more of the units we will study throughout the year. When answering the questions, please try not to heavily quote. Additionally, when quoting you must provide the proper punctuation. Some of the assignments have several questions while some have a few.

Reading 1: Globalization

Reading 2: “Fast Food Nation: The Dark Side of the All-American Meal”

Reading 3: The Geography of Gender (article and video)

Reading 4: Where the Hell is Matt? 2012 (video and map assignment)

Reading 5: Population (video)

Reading 6: Personal and Family Migration Story

How India Became America

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



Shoppers in the Express Avenue Mall, the largest in Chennai, India

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 will 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 (some called it an orgy) 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."

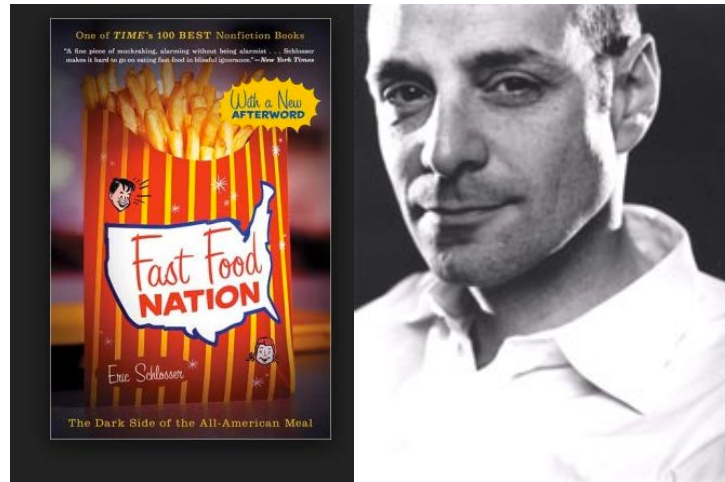
Hers is a lament — against rapid development, against the brutality of modernity — that I have heard with increasing frequency. India's Americanization has in so many ways been a wonderful thing. It has lifted millions from poverty, and, by seeding ideas of meritocracy and individual attainment into 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.

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 (discussed throughout the 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. EXTRA CREDIT 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 No. 2: “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 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.

Optional Reading:

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

- "Fast Food Nation" is 15 years old. Eric Schlosser gave an interview in March 2013 about how much things have changed (or haven't):

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

QUESTIONS:

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 (social issues, obesity, etc.)

Write at least one paragraph for each item listed above.

Reading No. 3: The Geography of Gender

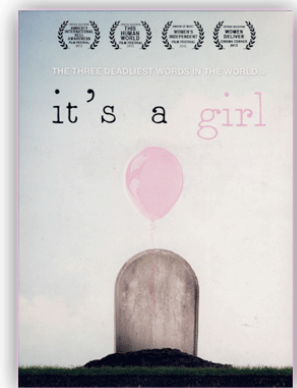
For this assignment, you will have two tasks: watch a documentary film trailer entitled “It’s a Girl” and read an article from *The Economist* entitled “The Worldwide War on Baby Girls.” Both deal with the same topic, sometimes called gendercide or femicide, referring to the abandonment, aborting, selling, mistreating, or outright killing of girls based solely on their gender.

The case studies for such behavior are from India, China, and many parts of sub-Saharan Africa. The topic of gender touches on cultural values, population issues, religious beliefs, and differences in development between countries. It is true that you can tell much about a country based on the role and status of women.

As you view and read, think about the different life experiences between different women in different parts of the world, based only on being female.

It’s a Girl:

***Please watch the trailer for the film “It’s a Girl” as an introduction before reading the article. The link is below (and on the class website under “Summer Assignment”). You can also YouTube “It’s a Girl trailer.”*



<http://www.youtube.com/watch?v=ISme5-9orR0>

The Worldwide War on Baby Girls:

The Economist, March 4, 2010



Note that the questions do not necessarily follow the chronological order of the article, but are answered throughout the entire article. Meaning, the answer to #1 may be answered in many ways throughout the whole article, not just from information on page 1.

XINRAN XUE, a Chinese writer, describes visiting a peasant family in the Yimeng area of Shandong province. The wife was giving birth. “We had scarcely sat down in the kitchen,” she writes, “when we heard a moan of pain from the bedroom next door. . . The cries from the inner room grew louder and abruptly stopped. There was a low sob, and then a man’s gruff voices said accusingly: ‘Useless thing!’ Suddenly, I thought I heard a slight movement in the slops pail behind me,” Miss Xinran remembers. “To my absolute horror, I saw a tiny foot poking out of the pail. The midwife must have dropped that tiny baby alive into the slops pail! I nearly threw myself at it, but the two policemen [who had accompanied me] held my shoulders in a firm grip. ‘Don’t move, you can’t save it, it’s too late.’ But that’s . . . murder. . . and you’re the police!” The little foot was still now. The policemen held on to me for a few more minutes. “Doing a baby girl is not a big thing around here,” [an] older woman said comfortingly. “That’s a living child,” I said in a shaking voice, pointing at the slops pail. “It’s not a child,” she corrected me. “It’s a girl baby, and we can’t keep it. Around these parts, you can’t get by without a son. Girl babies don’t count.”

In January 2010 the Chinese Academy of Social Sciences (CASS) showed what can happen to a country when girl babies don’t count. Within ten years, the academy said, one in five young men would be unable to find a bride because of the death of young women, a figure unprecedented in a country at peace. The number is based on the sexual discrepancy among people aged 19 and below. According to CASS, China in 2020 will have 30m-40m more men of this age than young women. For comparison, there are 23m boys below the age of 20 in Germany, France and Britain combined and around 40m American boys and young men. So within ten years, China faces the prospect of having the equivalent of the whole young male population of America, or almost twice that of Europe’s three largest countries, with little prospect of marriage, untethered to a home of their own and without the stake in society that marriage and children provide.

Genocide – to borrow the title of a 1985 book by Mary Ann Warren – is often seen as an unintended consequence of China’s one-child policy, or as a product of poverty or ignorance. But that cannot be the whole story. The surplus of bachelors – called in China *guanggun*, or “bare branches” – seems to have accelerated between 1990 and 2005, in ways not obviously linked to the one-child policy, which was introduced in 1979. And, as is becoming clear, the war against baby girls is not confined to China. Parts of India have sex ratios as skewed as anything in its northern neighbor. Other Eastern Asian countries – South Korea, Singapore and Taiwan – have peculiarly high numbers of male births. So, since the collapse of the Soviet Union, have former communist countries in the Caucasus and the western Balkans. Even subsets of American’s population are following suit, though not the population as a whole.

The real cause, argues Nick Eberstadt, a demographer at the American Enterprise Institute, a think-tank in Washington, D.C., is not any country’s policy but “the fateful collision between overweening son preference, the use of rapidly spreading prenatal sex-determination technology and declining fertility.” These are global trends. And the selective destruction of baby girls is global, too.

Boys are slightly more likely to die in infancy than girls. To compensate, more boys are born than girls so there will be equal numbers of young men and women at puberty. In all societies

that record births, between 103 and 106 boys are normally born for every 100 girls. The ratio has been so stable over time that it appears to be the natural order of things.

That order has changed fundamentally in the past 25 years. In China the sex ratio for the generation born between 1985 and 1989 was 108, already just outside the natural range. For the generation born in 2000-04, it was 124 (i.e., 124 boys were born in those years for every 100 girls). According to CASS, the ratio today is 123 boys per 100 girls. These rates are biologically impossible without human intervention.

The national averages hide astonishing figures at the provincial level. According to an analysis of Chinese household data carried out in late 2005 and reported in the *British Medical Journal*, only one region, Tibet, has a sex ratio within the bounds of nature. Fourteen provinces, mostly in the east and south, have sex ratios at birth of 120 and above, and three have unprecedented levels of more than 130. As CASS says, “the gender imbalance has been growing wider year after year.”

The BMJ (British Medical Journal) study also casts light on one of the puzzles about China’s sexual imbalance. How far has it been exaggerated by the presumed practice of not reporting the birth of baby daughters in the hope of getting another shot at bearing a son? Not much, the authors think. If this explanation were correct, you would expect to find sex ratios falling precipitously as girls who had been hidden at birth start entering the official registers on attending school or the doctor. In fact, there is no such fall. The sex ratio of 15 year olds in 2005 was not far from the sex ratio at birth in 1990. The implication is that sex elective abortions, no under-registration of girls, accounts for the excess of boys.



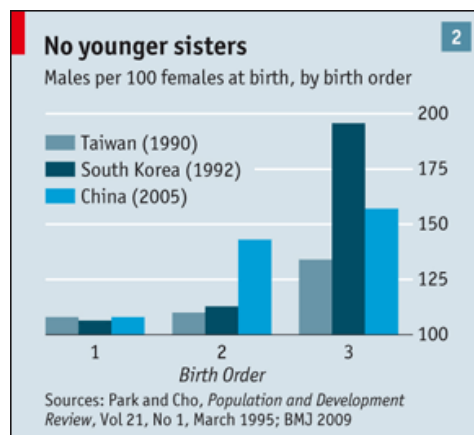
South Korea is experiencing some surprising consequences. The surplus of bachelors in a rich country has sucked in brides from abroad. In 2008, 11% of marriages were “mixed”, mostly between a Korean man and a foreign woman. This is causing tensions in a hitherto homogenous society, which is often hostile to the children of mixed marriages. The trend is especially marked in rural areas, where the government thinks half the children of farm households will be mixed by 2020. The children are common enough to have produced a new word: “Kosians,” or Korean-Asians.

China is nominally a communist country, but elsewhere it was communism’s collapse that was associated with the growth of sexual disparities. After the Soviet Union imploded in 1991, there was an upsurge in the ratio of boys to girls in Armenia, Azerbaijan and Georgia. Their sex ratios rose from normal levels in 1991 to 115-120 by 2000. A rise also occurred in several Balkan states after the wars of Yugoslav succession. The ratio in Serbia and Macedonia is around 108. There are even signs of distorted sex ratios in America, among various groups of Asian-Americans. In 1975, the sex ratio for Chinese-, Japanese-, and Filipino-Americans was between 100 and 106. In 2002, it was 107 to 109.

But the country with the most remarkable record is that other supergiant, India. India does not produce figures for sex ratios at birth, so its numbers are not strictly comparable with the others. But there is no doubt that the number of boys has been rising relative to girls and that, as in China, there are large regional disparities. The north-western states of Punjab and Haryana have sex ratios as high as the provinces of China's east and south. Nationally, the ratio for children up to six years of age rose from a biologically unexceptionable 104 in 1981 to a biologically impossible 108 in 2001. In 1991, there was a single district with a sex ratio over 125; by 2001, there were 46.

Conventional wisdom about such disparities is that they are the result of “backward thinking” in old-fashioned societies or – in China – of the one-child policy. By implication, reforming the policy or modernizing the society (by, for example, enhancing the status of women) should bring the sex ratio back to normal. But this is not always true and, where it is, the road to normal sex ratios is winding and bumpy. Not all traditional societies show a marked preference for sons over daughters. But in those that do, especially those in which the family line passes through the son and in which he is supposed to look after his parents in old age, a son is worth more than a daughter. A girl is deemed to have joined her husband's family on marriage, and is lost to her parents. As a Hindu saying puts it, “Raising a daughter is like watering your neighbours' garden.”

“Son preference” is discernible – overwhelming, even – in polling evidence. In 1999 the government of India asked women what sex they wanted their child to be. One third of those without children said a son, two-thirds had no preference and only a residual said a daughter. Polls carried out in Pakistan and Yemen show similar results. Mothers in some developing countries say they want sons, not daughters, by margins of ten to one. In China midwives charge more for delivering a son than a daughter.



The unusual thing about son preference is that it rises sharply at second and later births (see chart to the left). Among Indian women with two children (of either sex), 60% said they wanted a son next time; 75% for those with three children. This reflected the desire of those with two daughters for a son. The difference in parental attitudes between first-borns and subsequent children is large and significant.

Until the 1980s people in poor countries could do little about this preference: before birth, nature took its course. But in that decade, ultrasound scanning and other methods of detecting the sex of a child before birth began to make their appearance. These technologies changed everything. Doctors in India started advertising ultrasounds scans with the slogan “Pay 5,000 rupees (\$110) today and save 50,000 rupees tomorrow” (the saving was on the cost of a daughter's dowry). Parents who wanted a son, but balked at killing baby daughters, chose abortion in their millions.

The use of sex-selective abortion was banned in India in 1994 and in China in 1995. It is illegal in most countries (though Sweden legalized the practice in 2009). But since it is almost impossible to prove that an abortion has been carried out for reasons of sex selection, the practice remains widespread. An ultrasound scan costs about \$12, which is within the scope of many – perhaps most – Chinese and Indian families. In one hospital in Punjab, in northern India, the only girls born after a round of ultrasound scans had been mistakenly identified as boys, or else had a male twin.

The spread of fetal-imaging technology has not only skewed the sex ratio but also explains what would otherwise be something of a puzzle: sexual disparities tend to rise with income and education, which you would not expect if “backward thinking” was all that mattered. In India, some of the most prosperous states – Maharashtra, Punjab, Gujarat – have the worst sex ratios. In China, the higher a province’s literacy rate, the more skewed its sex ratio. The ratio also rises with income per head.

Second and third daughters of well-educated mothers were more than twice as likely to die before their fifth birthday as their brothers, regardless of their birth order. The discrepancy was far lower in poorer households. Women do not necessarily use improvements in education and income to help daughters. Richer, well-educated families share their poorer neighbours’ preference for sons and, because they tend to have smaller families, come under greater pressure to produce a son and heir if their first child is an unlooked-for daughter.

So modernization and rising incomes make it easier and more desirable to select the sex of your children. And on top of that smaller families combine with greater wealth to reinforce the imperative to produce a son. When families are large, at least one male child will come along to maintain the family line. But if you have only one or two children, the birth of a daughter may be at a son’s expense. So, with rising incomes and falling fertility, more and more people live in the smaller, richer families that are under the most pressure to produce a son.

In China the one-child policy increases that pressure further. Unexpectedly, though, it is the relaxation of the policy, rather than the policy pure and simple, which explains the unnatural upsurge in the number of boys.

In most Chinese cities couples are usually allowed to have only one child – the policy in its pure form. But in the countryside, where 55% of China’s population lives, there are three variants of the one-child policy. In the coastal provinces some 40% of couples are permitted a second child if their first is a girl. In central and southern provinces everyone is permitted a second child either if the first is a girl or if the parents suffer “hardship”, a criterion determined by local officials. In the far west and



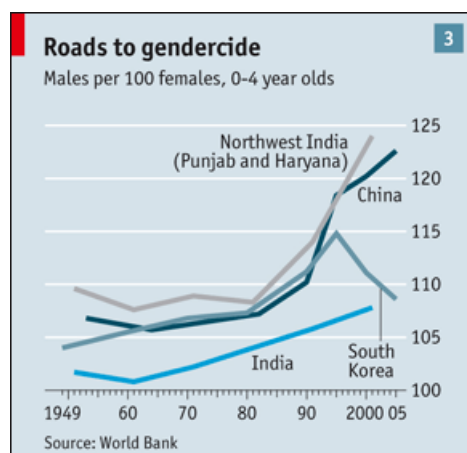
Inner Mongolia, the provinces do not really operate a one-child policy at all. Minorities are permitted second – sometimes even third – children, whatever the sex of the first-born (see map).

The provinces in this last group are the only ones with close to normal sex ratios. They are sparsely populated and inhabited by ethnic groups that do not much like abortion and whose family systems do not disparage the value of daughters so much. The provinces with by far the highest ratios of boys to girls are in the second group, the ones with the most expectations to the one-child policy. As the BMJ study shows, these exceptions matter because of the preference for sons in second or third births. As for India, . . . First-born daughters were treated the same as their brothers; younger sisters were more likely to die in infancy. The rule seems to be that parents will joyfully embrace a daughter as their first child. But they will go to extraordinary lengths to ensure subsequent children are sons.

The hazards of bare branches:

Throughout human history, young men have been responsible for the vast preponderance of crime and violence – especially single men in countries where status and social acceptance depend on being married and having children, as it does in China and India. A rising population of frustration single men spells trouble. The crime rate has almost doubled in China during the past 20 years of rising sex ratios, with stories abounding of bride abduction, the trafficking of women, rape and prostitution. A study into whether these things were connected concluded that they were, and that higher sex ratios accounted for about one-seventh of the rise in crime. In India, too, there is a correlation between provincial crime rates and sex ratios.

Violence is not the only consequence. In parts of India, the cost of dowries is said to have fallen. Where people pay a bride price (i.e., the groom's family gives money to the bride's), that price has risen. During the 1990s, China saw the appearance of tens of thousands of "extra-birth guerrilla troops" – couples from one-child areas who live in a legal limbo, shifting restlessly from city to city in order to shield their two or three children from the authorities. And, female suicide rates in China are among the highest in the world (as are South Korea's). Suicide is the commonest form of death among Chinese rural women aged 15-34; young mothers kill themselves by drinking agricultural fertilizers, which are easy to come up. It is believed that they cannot live with the knowledge that they have aborted or killed their baby daughters.



Some of the consequences of the skewed sex ratio have been unexpected. It has probably increased China's savings rate. This is because parents with a single son save to increase his chances of attracting a wife in China's ultra-competitive marriage market. Researchers calculate that about half the increase in China's savings in the past 25 years can be attributed to the rise in the sex ratio. If true, this would suggest that economic-policy changes to boost consumption will be less effective than the government hopes. Over the next generation, many of the problems associated with sex selection will get worse. The social consequences will become more evident

because the boys born in large numbers over the past decade will reach maturity then. Meanwhile, the practice of sex selection itself may spread because fertility rates are continuing to fall and ultrasound scanners reach throughout the developing world.

Yet the story of the destruction of baby girls does not end in deepest gloom. At least one country – South Korea – has reversed its cultural preference for sons and cut the distorted sex ratio (see chart above). There are reasons for thinking China and India might follow suit.

South Korea was the first country to report exceptionally high sex ratios and has been the first to cut them. Between 1985 and 2003, the share of South Korean women who told national health surveyors that they felt “they must have a son” fell by almost two-thirds, from 48% to 17%. After a lag of a decade, the sex ratio began to fall in the mid-1990s and is now 110 to 100. It has been argued that though it takes a long time for social norms favoring sons to alter, and though the transition can be delayed by the introduction of ultrasound scans, eventually change will come. Modernization not only makes it easier for parents to control the sex of their children, it also changes people’s values and undermines those norms which set a higher store on sons. At some point, one trend becomes more important than the other. It is just possible that China and India may be reaching that point now. The census of 2000 and the CASS study both show the sex ratio stable at around 120. At the very least, it seems to have stopped rising

In India, one study found that the cultural preference for sons has been falling, too, and that the sex ratio, as in much of China, is rising more slowly. In villages in Haryana, grandmothers sit veiled and silent while men are present. But their daughters sit and chat uncovered because, they say, they have seen unveiled women at work or on television so much that at last it seems normal to them.

Ms. Das Gupta points out that, though the two giants are much poorer than South Korea, their governments are doing more than it ever did to persuade people to treat girls equally (through anti-discrimination law and media campaigns). The unintended consequences of sex selection have been vast. They may get worse. But, “. . . there seems to be an incipient turnaround in the phenomenon of ‘missing girls’ in Asia.”

QUESTIONS:

1. Describe some of the cultural and social causes of “gendercide.” Why is there such a preference for boys in particular cultures?
2. Describe some of the negative effects this skewed sex ratio has on countries.
3. What are some of the specific countries/areas in which gender preferences are the highest?

4. About halfway through the article the author cites a Hindu saying that “Raising a daughter is like watering your neighbors’ garden.” Based on what you read, what do you interpret this to mean?
5. Describe the role that sonogram machines have played in INCREASING “gendercide.”

Reading No. 4: Where the Hell is Matt? 2012 **(Video and Map Assignment)**



Matt Harding became quite famous on YouTube for creating a series of videos that feature him dancing with various people from around the world. Little did he realize he was creating a Human Geography video!

Watch the following video (also on the website under Summer Assignment, or YouTube “Where the Hell is Matt 2012”):

<http://www.youtube.com/watch?v=Pwe-pA6TaZk>

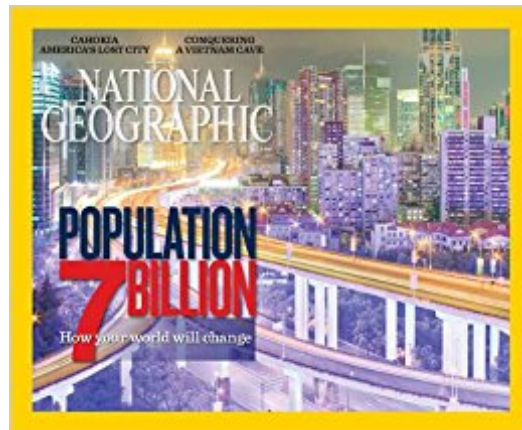
Directions: Choose any ten (10) places Matt visited (NOT THE U.S.). Answer the questions below. These answers do not have to be in paragraph format, just answer the five questions for each country chosen.

It is recommended that you watch the entire video first then go back and pick your ten countries.

1. On what continent is the country?
2. What other countries does it border (list them all)?
3. What is the closest major body of water?
4. What **region** of the world is it? (Western Europe, Eastern Europe, North America, South America, North Africa, Sub-Saharan Africa, East Asia, South Asia, Southeast Asia?)
5. Write down anything you know/associate with that country (it doesn't have to be accurate necessarily, just what you think of when you think of that place). List as many things as possible.

*Use can use the following website to help guide you in terms of maps:
<http://www.nationsonline.org/oneworld/maps.htm>

Reading No. 5: Population (Video)



***This assignment has 2 videos (both on my website or you can YouTube the titles). It is highly recommended that you watch the videos 2 times without pausing. Then when you watch the 3rd time, pause when needed to answer the questions.**

Video 1: 7 Billion – National Geographic Magazine:

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

Directions: Answer each question in 1-2 sentences. Question 1: may respond in graph form.

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 of urbanization (living in cities) among the human population. How does it define a megacity? How many Megacities does the world currently have?
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 U.S. city would we all fit into?
6. According to the video, what are some problems facing the world due to having 7 billion people?

Video 2: 7 Billion: Are You Typical? National Geographic Magazine.

<https://www.youtube.com/watch?v=4B2xOvKFFz4>

QUESTIONS:

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 How a woman in Japan will live on average 86 years, while the life expectancy for an Afghan woman is 45 (a 41-year difference)! Why do you think there is such a difference in the life expectancy of women based on geographic differences?

Reading No. 6: Personal and Family Migration Stories

It is a truism that the United States is a country of immigrants, whether from Europe, Latin America, Asia, or Africa, regardless of the century. Human migration is a major theme of this course and not simply memorizing what people went where, but analyzing the reasons (called push and pull factors) that cause people to move long distances, and what impact these migrations have on all places involved, and the world in general.

In that spirit, I want you to tell the story of your own family's migration from wherever to the current town you find yourself living. You can either speak from personal experience (if you came to this country during your life), or speak with family members. Below are a series of prompts to guide your story.

These are just prompts to get you started. I want the written paper to flow in an essay like format. In other words, don't list 1, 2, 3, etc. and just answer the question.

1. From what country did your family originate?
2. When did the migration take place (approximately what year)?
3. For what reasons did the migration take place? What were the push factors (economic reasons, political/cultural reasons, family, etc.)?
4. What were the pull factors to the U.S. specifically? In other words, for whatever reason they left their country, why did they end up in the United States and not Canada, for example?
5. Why did they come to California (and ultimately the town which you currently live) specifically? Why not another state, or region of California?
6. Did they come directly to the United States or migrate elsewhere first?
7. By what means did they migrate (plane, boat, car, etc.)?
8. Did they (or you) face any challenges when they (or you) reached the new destination? If so, what were the challenges? (Language barriers, job opportunities, attitudes towards immigrants, school, etc.)?