AP Human Geography Summer Assignment 2016-2017

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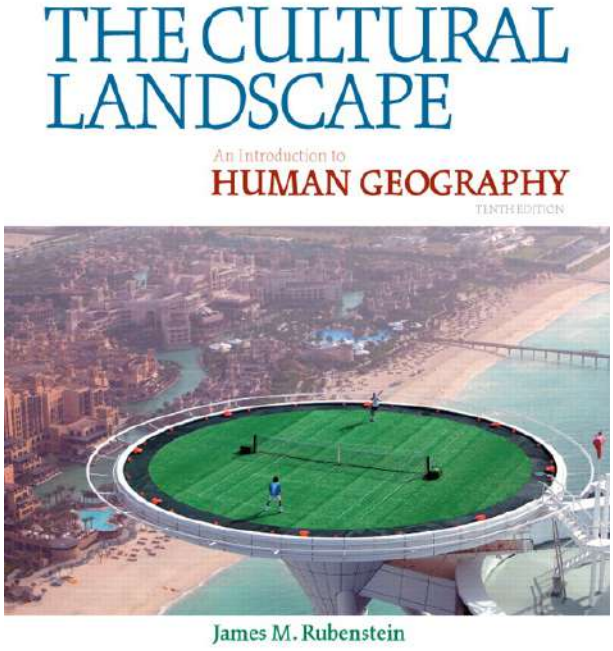
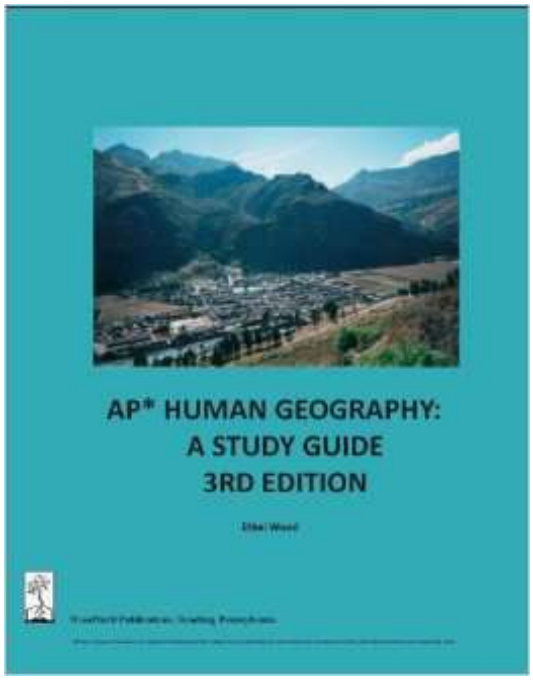


Required Textbook (issued in class)



PURCHASE A STUDY GUIDE (Can be `purchased on Amazon for $14.45)

If you have any questions as you work on this packet, please feel free to email me at any point over the summer, I will get back with you within a few days.*

*** This is a large packet, do not be intimidated!***

"Why do we have to do this?" – A Message from Mrs. Cullison

How many times have you asked yourself this question? I am guessing it has been a few times during your school career. It is a valid question, and one that we as teachers sometimes ignore or give bad answers to. I wanted to take the time to explain WHY I am asking you to do this particular assignment, and how it will help you get better grades.

Why Articles and NOT a Book?

Human Geography is a very diverse course, meaning it involves a wide range of topics and though there are some very good books that relate to a specific area of human geography (The World is Flat, Fast Food Nation, Why Geography Matters, Letters from an Unknown Chinese Mother, Half the Sky, How Soccer Changed the World, and others) no single book can give you an idea of all the different topics we cover. Instead of a book this year, I decided to give you a series of short articles that cover different topics, all related to Human Geography (a total of perhaps 25 pages of reading- less than a ¼ of what you would read if it were a book!)

Why a Summer Assignment at all?? (Particular question from incoming 9th graders)

No one likes doing this – no one. The summer assignment could be to eat pizza and cake, then write an essay about how good it was, and people will still complain about doing it. I get it, we hate being told we have to do something. I hate "busy work" or giving you an assignment just to say I gave you an assignment. If you read the articles, begin reviewing the review text chapter 1, you WILL come into class with a better understanding of how to apply the concepts and vocabulary to the real world. I guarantee you this! So this assignment really is to help you do better in the course.

First Steps!

#1 : Join the class remind account, your parents are welcome to as well!

#2: Purchase a Study Guide for the course, I recommend the Ethel Wood's guide you can purchase on Amazon. There are others, they all rely on the same course outline, however, I believe the Ethel Wood does a great job.

Assignments:

#1 Review and study chapter 1 of the study guide you have purchased. Expect a quiz covering basics of geography in the first week of school.

#2 On the following pages you will find a series of articles, book excerpts and video links. Each one was chosen for a reason and each relates to 1 or more of the units we'll study throughout the year. When answering the questions, PLEASE try not to quote heavily. I am not looking for you to simply find the key words and just repeat them. I do not have a set length for answers (answer the questions!)

Format: Typed, double spaced, 12 point font (No HAND WRITING)

DUE DATE: the **1st week of classes** (However, you are welcome to email it to me anytime over the summer)

** Before each article, I have given you some context as to how each article relates to things we'll study. Please read this over BEFORE reading the article. In some cases, I've also included some extra supplemental things.

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 or between countries in one of the following ways:

- Economic- (Trade, multinational corporations like McDonalds, or Walmart)
- Political (warfare, organizations like the United Nations, NATO or the European Union)
- Social/Cultural/ 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 following questions based on the description above and the article.

http://www.nytimes.com/2012/03/11/opinion/sunday/how-india-became-america.html?_r=0

HOW INDIA BECAME AMERICA (March 2012)

> 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 outlets 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.

Reading #1 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.

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 Questions) – Based on the article and your own feelings, describe how globalization of culture 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, while others remain appealing to only the 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 and churches, etc.)
- Why, unlike other cultural elements like language, people who migrate tend to retain their religion while abandoning their other cultural elements.
- How and why certain religions are diffusing faster than others.
- The role the physical environment plays in the development of certain religions.
- Conflicts and divisions between and among religious groups.

Now you will read the prologue from the book "The Tenth Parallel: Dispatches from the Fault like between Christianity and Islam" and answer the questions that follow.

The 10th Parallel

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 rumpled 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, kill ing 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 Janjawiid, whom it was now deploying in Darfur. Todaj 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 fi re 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 Todaj, 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 reup 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 are growing 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 Todaj.

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. 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.

Reading #2 Questions:

1. Based on the descriptions, how would you define, in 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? (Use evidence to support your description)
3. The author states that "Christian and Islam share a fifteen hundred year history in Africa" – briefly describe what this history is (don't copy, summarize).
4. She also attributes the interaction of and conflict between Muslims and Christians to the physical geographic patterns of the region. What are the patterns and how does she claim they have impacted Muslim/Christian interactions?
5. What role does she claim that population issues have in fueling the conflict between Muslims and Christians?

Reading #3 Map Skills

There is no getting around it- we need to understand the purpose and role of maps in a geography course. However, we must acknowledge and 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 – NOT TRUE! Maps Lie! They lie in different ways for different reasons. (no, Antarctica is not flat, and yes, Alaska really 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

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 shrunken down to fit on an 8 ½" 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.

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.

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.

Reading #3 Questions:

1. Why does Herbert 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. Herbert argues that contemporary modern maps are "as biased and conventional as ever." How does she justify this point of view?
4. When Herbert 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 The Geography of Gender (article & video)

For this you'll be watching a trailer for a documentary titled "It's a Girl" and reading an article from the Economist "The World Wide War on Baby Girls". Both deal with the same topic, sometimes called gendercide or feminicide- the abandonment, aborting, selling, mistreating or outright killing of girls based soley on their gender.

The case studies for such behavior exists, today in places such as India, China and in 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 entirely on the role and status of women.

As you read this, think about the differences in life experiences of women around the world.

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

Read:

The Worldwide War on Baby Girls

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 (see article), "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 voice 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 dearth 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.

Gendercide—to borrow the title of a 1985 book by Mary Anne 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 neighbour. Other East 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 America'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, DC, is not any country's particular 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 (ie, 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 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-selective abortion, not under-registration of girls, accounts for the excess of boys.

Other countries have wildly skewed sex ratios without China's draconian population controls (see chart 1). Taiwan's sex ratio also rose from just above normal in 1980 to 110 in the early 1990s; it remains just below that level today. During the same period, South Korea's sex ratio rose from just above normal to 117 in 1990—then the highest in the world—before falling back to more natural levels. Both these countries were already rich, growing quickly and becoming more highly educated even while the balance between the sexes was swinging sharply towards males.

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, calculates Mr Eberstadt, the sex ratio for Chinese-, Japanese- and Filipino-Americans was between 100 and 106. In 2002, it was 107 to 109.

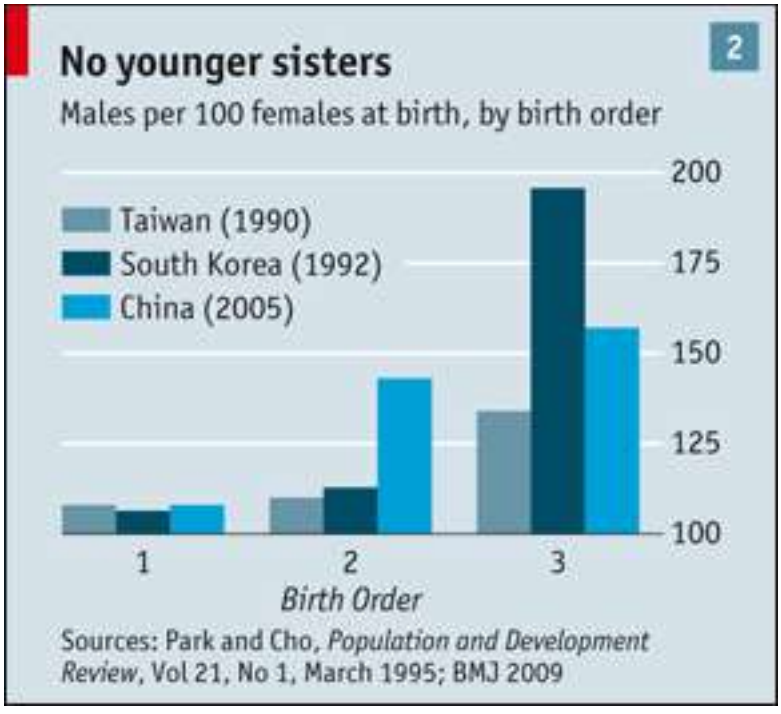
But the country with the most remarkable record is that other supergiant, India. India does not produce figures for sex ratios at birth, so its numbers are not strictly comparable with the others. But there is no doubt that the number of boys has been rising relative to girls and that, as in China, there 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 modernising 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 next 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.

Chasing puppy-dogs' tails



The unusual thing about son preference is that it rises sharply at second and later births (see chart 2). Among Indian women with two children (of either sex), 60% said they wanted a son next time, almost twice the preference for

first-borns. This reflected the desire of those with two daughters for a son. The share rose to 75% for those with three children. 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 ultrasound 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 legalised 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.

In Punjab Monica Das Gupta of the World Bank discovered that 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. Ms Das Gupta argues that 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 modernisation 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 doubtless 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 exceptions to the one-child policy. As the BMJ study shows, these exceptions matter because of the preference for sons in second or third births.

For an example, take Guangdong, China's most populous province. Its overall sex ratio is 120, which is very high. But if you take first births alone, the ratio is “only” 108. That is outside the bounds of normality but not by much. If you take just second children, however, which are permitted in the province, the ratio leaps to 146 boys for every 100 girls. And for the relatively few births where parents are permitted a third child, the sex ratio is 167. Even this startling ratio is not the outer limit. In Anhui province, among third children, there are 227 boys for every 100 girls, while in Beijing municipality (which also permits exceptions in rural areas), the sex ratio reaches a hard-to-credit 275. There are almost three baby boys for each baby girl.

Ms Das Gupta found something similar in 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 frustrated single men spells trouble.

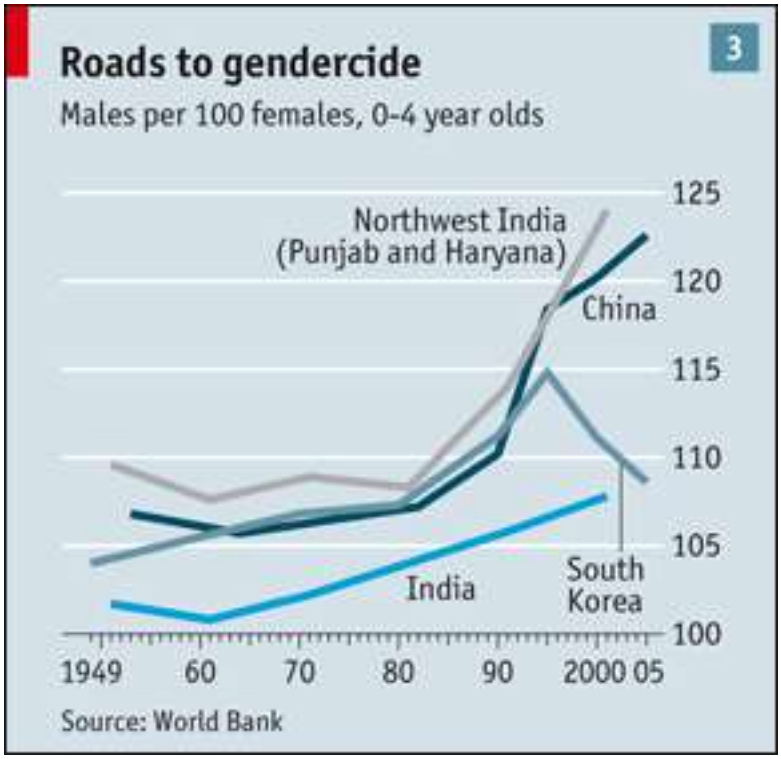
The crime rate has almost doubled in China during the past 20 years of rising sex ratios, with stories abounding of bride abduction, the trafficking of women, rape and prostitution. A study into whether these things were connected, concluded that they were, and that higher sex ratios accounted for about one-seventh of the rise in crime. In India, too, there is a correlation between provincial crime rates and sex ratios. In “Bare Branches”, Valerie Hudson and Andrea den Boer gave warning that the social problems of biased sex ratios would lead to more authoritarian policing. Governments, they say, “must decrease the threat to society posed by these young men. Increased authoritarianism in an effort to crack down on crime, gangs, smuggling and so forth can be one result.”

Violence is not the only consequence. In parts of India, the cost of dowries is said to have fallen (see article). Where people pay a bride price (ie, 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' baleful eye. And, according to the World Health Organisation, 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 fertilisers, which are easy to come by. The journalist Xinran Xue thinks 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. Shang-Jin Wei of Columbia University and

Xiaobo Zhang of the International Food Policy Research Institute in Washington, DC, compared savings rates for households with sons versus those with daughters. “We find not only that households with sons save more than households with daughters in all regions,” says Mr Wei, “but that households with sons tend to raise their savings rate if they also happen to live in a region with a more skewed sex ratio.” They 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 3). 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. Ms Das Gupta argues that though it takes a long time for social norms favouring sons to alter, and though the transition can be delayed by the introduction of ultrasound scans, eventually change will come. Modernisation 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 showed the sex ratio stable at around 120. At the very least, it seems to have stopped rising. Locally, Ms Das Gupta argues, the provinces which had the highest sex ratios (and have two-thirds of China's population) have seen a deceleration in their ratios since 2000, and provinces with a quarter of the population have seen their ratios fall. 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 laws and media campaigns). The unintended consequences of sex selection have been vast. They may get worse. But, at long last, she reckons, “there seems to be an incipient turnaround in the phenomenon of ‘missing girls' in Asia.”

Video/Reading #4 Questions:

1. Describe some of the cultural and social causes of "gendercide," why is there 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, and saw, what do you interpret this to mean?
5. Describe the role that sonogram machines have played in actually INCREASING "gendercide."

Assignment #5 Population (Video assignment)

*As you watch these two videos (both available on youtube), watch the videos 1-2 times straight through just to absorb them, then watch a 3rd time pausing to get answers down.

Video #1: 7 Billion (National Geographic Magazine)
https://www.youtube.com/watch?v=sc4HxPxNrZ0

Questions:

1. The video lists the population of the Earth as approximately 1 billion in the year 1800, which means it took the earth almost 12,000 years of human habitation to reach 1 billion. Describe how many years from 1800 it took to reach each of the following milestones:
    a. 2 billion
    b. 3 billion
    c. 4 billion
    d. 5 billion
    e. 6 billion
    f. 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 most interesting parts of the video describes space- according to the video, if all the people on earth stood shoulder to shoulder, what US 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 DO NOT HAVE TO READ IT, but it is a good supplement, with lots of great pictures.

"The City Solution"
http://ngm.nationalgeographic.com/2011/12/city-solutions/kunzig-text

Video #2: National Geographic- Are you Typical?
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 to an average of 86 years, while the life expectancy for a woman in Afghanistan woman is only 45 years. Why do you think there is such a difference in the life expectancy of women based on geographic differences?