AP Human Geography Summer Assignment
Woodland High School
2017-2018

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RM# 208
DUE: The first day of school- July 31st, 2017

What is AP Human Geography?
The purpose of the AP course in Human Geography is to introduce students to the systematic study of patterns and processes that have shaped human understanding, use, and alteration of Earth's surface. Students employ spatial concepts and landscape analysis to examine human social organization and its environmental consequences. They also learn about the methods and tools geographers use in their science and practice.

There are **5 THEMES** in this class. Define the following themes and be prepared to discuss them on the first day of class.

1. **Location:**
2. Place:
3. Movement and Migration:
4. Regions:
5. Human-Environment Interaction:

On the following pages, you will find a series of articles and video links. Each has been chosen to address one of the themes or units we will cover throughout the year. There is no set length for the answers unless otherwise specified. However, you should make sure to answer each questions with fully developed sentences- making sure to answer the question (s) asked.

Format:
Typed, 12 point font, double spaced. The answers may also be written in blue or black ink.

Assignments:

Theme Reading # 1 - Globalization

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

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

Now read the following article, "How India Became America" (New York Times) and answer the questions.

Reading #1

How India Became America by AKASH KAPUR (New York Times - March 9, 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 outlet this summer. As one Indian newspaper put it, this could be "the final stamp of globalization." For me, though, the arrival of

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

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

All that began changing in the early 1990s, when India liberalized its economy. Since then, I've watched India's transformation with exhilaration, but occasionally, and increasingly, with some anxiety. I left for boarding school in America in 1991. By the time I graduated from high school, two years later, Indian cities had filled with shopping malls and glass-paneled office buildings. In the countryside, thatch huts had given way to concrete homes, and cashew and mango plantations were being replaced by gated communities. In both city and country, a newly liberated population was indulging in a frenzy of consumerism and self-expression.

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

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

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

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

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

I recently spoke with a woman in her mid-50s who lives in a nearby village. She leads a simple life (impoverished even, by American standards), but she is immeasurably better off than she was a couple of decades ago. She grew up in a thatch hut. Now she lives in a house with a concrete roof, running

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

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

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

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

Questions for Reading #1:

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

Theme Reading #2- Map Skills

In class, we will need to understand the purpose and role of maps in a geography course. This doesn't mean that we simply memorize names, but also that we understand that maps aren't really accurate. We tend to believe that the way something looks on a map is the way it looks on Earth, but (as you will read), maps are not always what they appear to be! This can be for different reasons (no, Antarctica is not flat, and yes, Alaska is connected to Canada!).

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

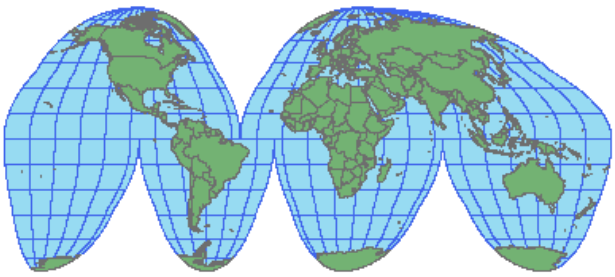
Reading #2

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.

Questions for Reading #2

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

Assignment #3: Population (Video Assignment)

Video:

7 Billion – National Geographic Magazine: http://www.youtube.com/watch?v=sc4HxPxNrZ0

Questions Video:

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

2 Billion:

3 Billion:

4 Billion:

5 Billion:

6 Billion:

7 Billion:

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

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

4. The video discusses the rise in urbanization (living in cities) among the human population. How does it define a megacity? How many Megacities are there currently?

5. One of the more interesting parts of the video describes space - according to the video, if all the people on earth stood shoulder to shoulder, what 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?