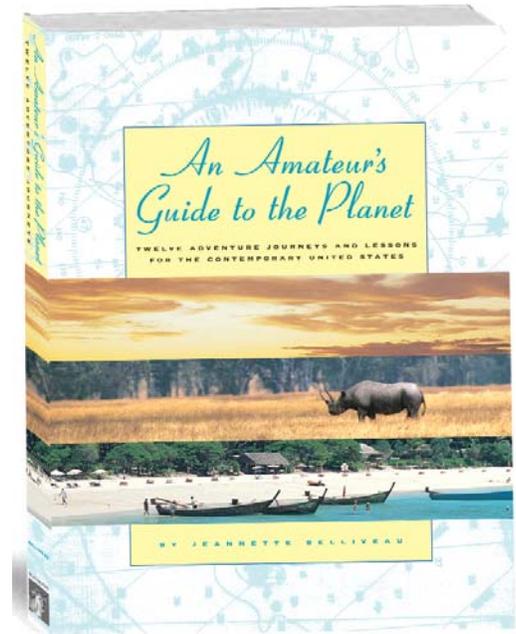


Cultural geography study guide

An Amateur's Guide to the Planet



THEMATIC ORGANIZATION

8 cultural geography and cultural tourism units
Each with 3 to 7 discussion questions

What could be more fun for your students than learning about cultural geography and cultural tourism from adventure tales? Here are lessons based on some of the world's most exotic places.

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(1) POPULATION: WORLD PATTERNS, REGIONAL TRENDS AND DIASPORAS

- **SLAVERY AND "NEW AFRICA"**
- **EMIGRATION AND "NEW CHINA"**
- **FAMINE AND "GREATER IRELAND"**
- **NATIONAL DECLINE AND "GREATER GREECE"**

Based on four chapters of *An Amateur's Guide to the Planet*:

Brazil, pp. 219-46; *China*, pp. 29-54; *Borneo*, pp. 55-72, and *Greece*, pp. 147-66.

Students will be able:

- **To recognize how ethnic groups that originated in a single area now inhabit vast arcs of the globe and transport their culture across space and time.**

Directions:

Study the map on p. 220, "A Crescent Called New Africa," and read the text on pp. 219-20, continue with "Exploring America's Africa," pp. 235-40, and the box "Slavery and cultural survival," pp. 244-25.

Read "China and the big lesson: emigration," on pp. 52-54.

Read the introductory two pages of "The Odyssey of Sandstorm: Greece and lessons on national greatness and decline," pp. 147-148.

To learn about Greater Indonesia, read the next exercise on Borneo's links to Madagascar and Polynesia and Sumatra's links to the Maya.

Discussion points:

- Where do the descendants of Africans live in the Americas? (In a vast arc covering the southeastern United States, Caribbean and northeastern South America.)
- Where do the descendants of emigrant Chinese principally live in the world? (In an arc including Southeast Asia, Australia and the South Pacific, Hawaii, the western United States and Canada).
- Where do people with Irish ancestry principally live today? (The eastern United States and Canada, principally Boston, Chicago and New York.)

- Where have Greeks emigrated? (The United States, Germany and Australia.)
- What factors spurred the giant population movements of these nationalities and ethnic groups? (Africans became dispersed via slavery, Irish via the Great Famine, Chinese via famine, overcrowding and political persecution, and Greeks due to their navigational talents, economic opportunities abroad and political setbacks at home.)

• **SEAFARING AND GREATER INDONESIA: BORNEO'S CULTURAL PARENTAGE OF MADAGASCAR AND POLYNESIA AND SUMATRA'S LINKS TO THE MAYA.**

Based on four passages of *An Amateur's Guide to the Planet*, from chapters on Madagascar, Borneo, Polynesia and the Yucatan.

Students will be able:

- **To recognize how Borneo's seafaring people settled a giant swath of the globe from Madagascar to Easter Island.**
- **To see how another island in modern-day Indonesia, Sumatra, may have links to the Maya of the Yucatan.**
- **To understand that cultural connections may occur in widely separated areas of the globe.**

Directions:

In the Madagascar chapter, read the first three paragraphs of "Stonewashed jackets in the middle of nowhere," p. 7, paying special attention to the small map, and "Insights into videos and child-rearing," pp. 8-10, and the first paragraph on p. 22.

In the Polynesia chapter, read the introductory four paragraphs, p. 117, and then p. 130, col. 2, especially looking at the photograph of the village dog in Borneo that resembles the Polynesian dog.

Read the Borneo chapter, pp. 55-72, and perhaps also the Java and Bali chapter, pp. 203-18, to gain an idea of the richness of Indonesian and Borneo [Dayak] cultures.

Read the box entitled "Maya parallels to Asia," p. 181.

Discussion points:

- What aspects of life in Madagascar resemble life in Borneo? (Women masturbate children to pacify them, language similarities, rice-growing practices and elaborate wooden grave markers.) How can we explain these similarities? (Seafarers from Borneo are believed to have hopped along the coasts of India, Arabia and Africa before finally settling in Madagascar.)
- What aspects of life in Polynesia resemble life in Borneo? (The ubiquity of the village dog and its appearance.) How can we explain this similarity? (Borneo seafarers sailed east and eventually evolved into Polynesians, much as they later sailed

west and landed in Madagascar.)

- What aspect of Maya culture resembles that of the Batak people of Sumatra? (The use of screen-fold books of bark paper.) What other parallels exist between the Maya people and Asians? (Matching names in their calendars and the same methods of predicting lunar and solar eclipses.)
- We hear a lot about Egypt, Greece, the Roman and Chinese empires as being major influences of world culture. Had you heard before about the vast influence of people from Borneo and Indonesia on Indian Ocean, Pacific and possibly Central American peoples? Do you think Indonesia's history and cultural influence are neglected topics?

(2) CULTURAL SURVIVAL

- **POLYNESIAN CULTURAL SURVIVAL COMPARED IN TAHITI AND HAWAII.**

- **AFRICAN CULTURAL SURVIVAL COMPARED IN BRAZIL AND THE UNITED STATES**

- **THE DAYAKS AND THE INDONESIAN GOVERNMENT.**

Based on four chapters of An Amateur's Guide to the Planet: Polynesia, pp. 117-34, Brazil, pp. 219-46; Borneo, pp. 55-72; and part of the Greece chapter, box on pop. 164-65, and well as the conclusion, "Overall Lessons," p. 247.

Students will be able:

- **To recognize factors important to cultural survival.**
- **To debate whether cultural survival is invariably a good thing.**

Directions:

Read "Polynesia and the big lesson: why culture survives," pp. 131-34.

Read "Brazil and the big lesson: racial democracy," pp. 241-46, including the box on pp. 244-45, "Slavery and cultural survival."

Read "Dayak culture faces assaults in many fronts," box, p. 61.

Read "Rome's approach to minorities: sharing power and insisting on cultural assimilation,"

box, pp. 164-65.

Read "Overall Lessons: Classroom Earth teaches us history, economics, language, politics and culture," p. 247.

Discussion points:

- Why does Polynesian culture survive to a greater extent on Tahiti and its islands than in Hawaii? (Tahiti has a higher number of Polynesians, is farther from the overwhelming cultural influences of the United States and Japan and has fewer tourists.)
- What drawbacks are associated with the greater Polynesian cultural survival among Tahitians? (Because they are more assimilated into the American mainstream, Polynesian Hawaiians have achieved greater political representation, including the U.S. Senate and governor's seat in Hawaii, and now seem to be catching up in cultural awareness as well.)
- Why does African culture survive to a greater extent in Brazil than in the United States? (As with Tahiti having greater numbers of Polynesians, a higher proportion of Brazilians have some African ancestors than do U.S. citizens.)
- What factors related to the type of slavery in Brazil led to greater survival of African customs? (Many Brazilian slaves

shared the bond of Islam, lived in cities rather than rural areas and been transported more recently from Africa than American slaves.)

- What drawbacks are associated with the greater African cultural survival among Afro-Brazilians? (The historic head start of acculturation among African Americans has been linked to their greater success in education, politics and health in the United States compared to Brazil. Afro-Brazilians have an illiteracy rate of about 30 percent and typically have the equivalent of a second-grade education.)

- What cultural assaults do the Dayak people of inland Borneo face? (The predominant Javanese culture attempts to force them to live in single-family homes and to convert to Christianity or Islam; also, U.S. pop culture and Japanese extraction of resources disrupt traditional ways of life.) What other minority popular with tourists is cited as being similarity disliked by their government? (The Masai of Kenya, disliked by the Kikuyu majority.)

- What is an important facet of how both the United States and Rome attempt to acculturate minorities? (By appointing them to civil jobs.) What are the ramifications of this policy? (Greater internal security and maintenance of territorial integrity.)

- How did the Roman Empire deal with cultural diversity? (Administrators insisted on common language and laws; and the empire tolerated but did not encourage diversity.) Do you think this would be a good policy for the United States?

• LANGUAGE AS THE CARDINAL INDICATOR OF CULTURE: CASE STUDIES IN BORNEO, POLYNESIA AND BRAZIL.

Based on four passages of *An Amateur's Guide to the Planet*, from chapters on Borneo, Polynesia and Brazil.

Students will be able:

- To recognize language as a measure of cultural survival in many areas around the world.

Directions:

Read p. 72 of "Borneo and the big lesson:

the role of modern missionaries."

Read the introductory passage of "Polynesia," pp. 117-18, and the first 3 paragraphs of "Polynesia and the big lesson: Why culture survives," p. 131.

Read "A candomble feast day," pp. 236-37, including the box on pp. 244-45, "Slavery and cultural survival."

Discussion points:

- What is significant about the fact that Tahitians still conduct the Mass in Tahitian and that candomble participants worship in Yoruba? (It demonstrates the survival of aspects of Polynesian and African culture, respectively.) In what cases do language and culture survive? (When there are sufficient numbers of people to preserve customs. For instance, there are greater concentrations of African descendants in Brazil than in the United States, and thus greater cultural survival.)

- In what part of the United States do some people speak an African-influenced language? (On the Sea Islands off Georgia and South Carolina, where Gullah is spoken.) Why have African-influenced languages survived in these areas? (For the same reason they survive in Brazil: a high concentration of African-descended people.)

- Missionaries have translated the Bible into 1,200 languages. Observers debate whether this shows respect for local cultures. Author Jeannette Belliveau says this does show respect, while many anthropologists feel that the Bible tears down the foundation of local cultures. What do you think?

• GENEROSITY AND KINSHIP: KEYSTONES OF AFRICAN AND AFRICAN AMERICAN CULTURE.

Based on the *East Africa* chapter of *An Amateur's Guide to the Planet*.

Students will be able:

- To recognize aspects of African culture that have survived among blacks in the United States.
- To understand that African Americans are also profoundly different in many ways from

Africans.

- **To assess what expectations Americans of any background should hold on "Roots" trips.**

Directions:

Read pp. 76-81 of "Giraffes by the Roadside," describing a visit to a little Kenyan nightclub and to a Masai village, and pp. 95-98, "Kenya, Tanzania and the big lesson: our love-hate relationship with Africa."

Discussion points:

- What aspects of African culture survive among the descendants of Africans in the United States? (Obligations to share

material advancement, fatalism, forgiveness and a belief in redemption, improvisational thinking talent, abilities to compose polyrhythmic music and choreograph complex dance routines.)

- What fundamental differences in attitude and behavior divide Africans and African Americans? (Corruption and incompetence in sectors of African public life may erode solidarity.)
- What should American visitors of any ethnic background expect on visits to their ancestral homelands? (Subtle echoes of their ancestral culture, rather than perfect kinship.)

(3) RELIGION

• **VIEWS OF HEAVEN: FROM BALI TO THE UNITED STATES.**

Based on the 11th chapter of An Amateur's Guide to the Planet, "Earthly paradises: Java and Bali and how we view Heaven."

Students will be able:

- **To recognize how scholars have traditionally depicted Heaven and how this image jibes with many tropical vacation destinations.**
- **To understand that many people—including Americans—look at Heaven as being like their homes.**

Directions:

Read "Viewing the mirrorlike paddies," p. 212.

Read "Java and Bali and the big lesson: How we view Heaven," pp. 215-18, including "Heaven as a place to resolve premature passings," box, p. 218.

Discussion points:

- What themes have been central to images of paradise or Heaven? (The garden or oasis.) How did early writers envision the earthly paradise? (A peaceful, well-watered place with a springtime climate, perfumed breezes, fruit trees and long-lived inhabitants with no need to work.)
- Where do modern travelers go to satisfy ancient human longings for an earthly

paradise? (To Bali, the South Pacific islands, and the Caribbean, Mexico, Florida and Hawaii.)

- What peoples regard their homes as Heaven? (The Balinese, Polynesians, and to an extent even Americans.)
- What aspect of unfinished business on Earth preoccupies many people about an afterlife in Heaven? (The prospect of reunion with family members.)

• **TWO KINDS OF BUDDHISM: BURMA VS. THAILAND.**

Based on the 7th and 10th chapters of An Amateur's Guide to the Planet, on Thailand and Burma.

Students will be able:

- **To recognize how two neighboring countries nominally of the same religion can have vastly different cultures and influences.**

Directions:

Read "Yin and yang, Burma and Thailand," box, p. 192, and "Flash forward: the political deterioration since 1988," box, p. 194. If time permits, read the full chapters on Thailand, pp. 135-46, and Burma, pp. 183-202.

Discussion points:

- How are Thailand and Burma similar? (They are adjoining nations, both nominally Buddhist, sharing the Indochinese and Malay peninsulas.)

- How are they different? (Thailand is far more affluent, Burma is still more unmaterialistically spiritual. More precisely, Thailand was the world's fastest-growing economy from 1985-94, while Burma is the world's poorest non-African nation.)

- What are some explanations for the profound differences in these two adjoining countries? (Brutal repression in Burma, India's cultural influence on Burma, and China's cultural influence on Thailand.) Are there other places where the influences of India and China compete? (Yes, in Malaysia and Indonesia one sees the influence of Chinese art and trading and Indian epic tales such as the Ramayana.)

- **THE ROLE OF MODERN MISSIONARIES.**

Based on the third chapter of *An Amateur's Guide to the Planet, on Borneo*.

Students will be able:

- **To recognize how the role of missionaries has evolved considerably in the 20th century.**

- **To debate the effects of effects of missionaries on isolated societies compared to the interactions with backpackers, anthropologists and Peace Corps volunteers.**

Directions:

Read pp. 56-60, on pilot Emile Borne, a missionary in Borneo, and "Borneo and the big lesson: the role of modern missionaries," pp. 69-72.

Discussion points:

- How has the role of modern missionaries changed? (Missionaries are more likely to be tending the sick, educating children and providing air transportation than to be attempting direct conversions to Christianity. Also, now many missionaries are Third World nationals.)

- Do you think it is important for missionaries to respect the local cultures they work with? How have Roman Catholic missionaries attempted to do this? (By incorporating local customs into religious ceremonies.) Why does the Roman Catholic Church take this approach? (Because it values the institution of the family, and the family transmits cultural values, so these are considered worthy of respect.)

- What admirable qualities does University of Amsterdam professor Sjaak van der Geest see in many missionaries? (They acquire vast knowledge through their long time commitments to an area; they are open to transcendent religious experience in a way often shared by the local population; they believe that the fate of the souls of the local people are important.)

- Do you agree with van der Geest that, if one accepts change as a normal part of life, "it will be agreed that the prevention of change is indeed 'change' in another more complex sense of the term." His implication is that the change wrought by traders, logging personnel, missionaries, anthropologists, Peace Corps volunteers and tourists to isolated societies is inevitable.

(4) POVERTY

- **BURMA'S HIDDEN RICHES CHALLENGE THE WEST AND REVEAL THREE DIFFERENT DEFINITIONS OF POVERTY.**

Based on the 10th chapter of *An Amateur's Guide to the Planet, on Burma*.

Students will be able:

- **To recognize how poverty has come to be defined historically.**

- **To understand three different**

definitions of poverty found in the world today.

- **To debate the true nature of Western poverty.**

Directions:

Form an impression of the people of Burma, such as Pottos, Maung Nyo and the smiling peasant seen from a train window by reading pp. 190-193.

Read "Burma and the big lesson: the nature of poverty," pp. 196-202.

Discussion points:

- Who came up with the concept of the "poverty line"? (British social thinker Charles Booth, in 1886.)
- How do European nations define poverty? (Many say the poor are those whose earnings falls in the bottom quarter of the national range.) How does the United States define poverty? (The poverty line is three times the dollar amount needed to buy a nutritious but low-cost diet.)
- What is the United Nations' definition of absolute poverty? (When a person does not have the means to purchase sufficient food to ensure 2,250 calories per day.)
- What material things do the U.S. poor typically possess? (VCRs, washing machines, telephones, color televisions and refrigerators.) What material things do the U.S. poor typically lack? (Personal computers, dishwashers.) How do the U.S. poor compare to the overall populations of many European nations in terms of appliances owned? (Sixty percent of the U.S. poor have VCRs, compared to lower proportions of Dutch people, Belgians, Germans, Swiss, French and Italians.)
- How can we define the true nature of U.S. poverty? (Not fully participating the economy, which typically happens to a family headed by a woman only.)
- What three types of poverty exist in the world? (Grinding poverty, as evidenced by disease, hunger and slow starvation, such as in found in parts of India and Bangladesh. Genteel shabbiness, as found in Burma. An ability to fully participate in the middle-class lifestyle, as is found in the United States.)

(5) NATIONAL GREATNESS AND DECLINE

What the United States can learn from Greece, Rome and Britain, and what Japan and China can expect in the next cycle of greatness and decline.

Based on the eighth chapter of An Amateur's Guide to the Planet, on Greece.

Students will be able:

- **To recognize how historians view cycles of greatness and decline.**
- **To understand how the United States fits in with past and future world powers.**
- **To debate future of the United States and the relationship of U.S. greatness to being an inclusive society.**

Directions:

Experience some of the thoughts that occur to Americans traveling in Greece by reading pp. 147-48.

Read "Greece and the big lesson: on national greatness and decline," pp. 162-66, including the box on pp. 164-65, "Rome's approach to

minorities: sharing power and insisting on cultural assimilation."

Discussion points:

- What has happened to Greece since the heyday of Athens, circa 500 B.C.? (It now lags Spain economically and is one of Europe's poorer nations.)
- What is unusual about the United States as a world power? (Its extraordinary domination of world production, at 50 percent in 1950, believed to be the highest achieved by a Great Power.)
- Why do Great Nations eventually decline? (Because as Spengler points out, they enjoy a life-cycle similar to that of a living thing, and as Kennedy, Sowell and others point out, their rates of growth and technological advance may be uneven and subject to being surpassed by others.)
- Do you think a decline similar to that of Greece, Rome and Britain is inevitable for the United States? (Yes, if you look at typical patterns of ascent and decline for Great Powers.)
- What unusual strengths does the United States possess that may forestall

decline? (Its Asian immigrants, who provide built-in ties to the future Great Powers, and the strength of its "fundamental idea" as a land of liberty.)

- What nations are likely to be the next Great Powers if/when the United States declines? (Japan and China.) Why? (Japan has a well-educated and homogeneous population and technological abilities, and China's giant population may be able to catch up once its work habits and mercantile abilities are free to flourish in an

open society.)

- In what way is inclusiveness important to the continuing greatness of the United States? (History teaches us via the Roman Empire that nations with diverse populations need to acculturate and involve minorities to ensure lasting greatness.) Do you think civil rights leaders would be wise to use the importance of inclusiveness to lasting national greatness as a means of appealing to white Americans?

(6) GEOGRAPHY OF ETIQUETTE

How Japan and Britain fill their role as "formal societies," and how they compare to continental nations' customs.

Based on the fifth chapter of An Amateur's Guide to the Planet, on Japan.

Students will be able:

- **To recognize how American travelers must be sensitive to the cultural mores of other nations.**
- **To understand how geography can play a role even in the realm of etiquette.**
- **To know how cultural patterns may arise in widely scattered areas.**

Directions:

Catch the flavor of how Americans adjust to travel in Japan by reading the beginning of "Civilities, Sheepdogs and Bomb Survivors," pp. 99-102, including "England and Japan: Shared interests and facets of life," box, p. 100.

Take a trip to a Japanese public bath, "Our definition of 'clean' goes up, up, up," pp. 106-08, and note the closing paragraph's look at aspects of Japanese life that have crept into American life.

Read "Japan and the big lesson: formal societies," pp. 115-16.

Discussion points:

- What little things must the American traveler to Japan be aware of? (To address people by their last names, to exchange busi-

ness cards ceremoniously, to avoid the word "no," to speak softly and to refrain from asking personal questions.)

- What other nation shares much of Japan's approach to great politeness? (Britain.) What are some of these similarities? (Thirty-one are shown in the box on page 100.) What are some of the geographical and historical reasons for both nations' emphases on discretion and subtlety? (Fear of invasion, having an older culture.)

- What aspects of life in Japan tend to confound visitors the most? (Communal sleeping rooms, raw fish, attitudes toward personal cleanliness.) But which of these same cultural aspects are now appearing in American life? (California hot tubs and Jacuzzis, futons, sushi bars and the emphasis on lightness in nouvelle French and American cuisines.)

- Are there any lessons on how to behave in Japan that also apply to the developing world? (Yes--most of the world's cultures employ some varieties of indirectness in their communication, as linguist Deborah Tannen points out. So speaking softly and in a formal way may work in rustic or isolated societies as well as in Japan and Britain.)

- What geographic and historical factors make continental nations, such as the United States, China, Canada, Brazil and Australia, more direct and less formal? (These nations, except China, are younger, more democratic, less homogeneous and more frontier-like in spirit.)

(7) PARALLEL EVOLUTION

How the Maya serve as extraordinary examples of the "parallel evolution" of culture.

Based on the ninth chapter of An Amateur's Guide to the Planet, on the Yucatan.

Students will be able:

- **To appreciate the wondrous achievement of the pyramids in the isolated Americas.**
- **To understand why most prosperous cultures appear to invariably begin to construct monumental architecture and develop a system of writing.**
- **To recognize that the principle of parallel evolution lives on in modern science.**
- **To debate whether the Maya pyramids demonstrate an extraordinary psychic unity among humankind and a fixed pattern to human development.**

Directions:

Take an adventure to the astounding Maya pyramids and temples at Uxmal, "A ruin of Athenian impact," pp. 176-78.

Read "The Yucatan and the big lesson: parallel evolution," pp. 179-82, including "The inevitability of inventions," box, p. 180.

Discussion points:

- What is so unusual about the House of the Governor at the Maya site of Uxmal in the Yucatan? (The structure has a grace and formality possible equal to the Parthenon at Athens and demonstrates that the Maya could construct both rectangular and pyramid-shaped monuments.)
 - What profound questions do the

Maya pyramids raise? (Whether, absent Maya contact with European, Asian or African civilizations, humankind inevitably feels an urge at a certain stage of development to construct pyramids and study the stars.)

- What early talent of the Maya led to the progress in building cities? (Agricultural talent at raising maize and other vegetables.) What happens once a civilization produces surplus food? (Social evolution leads to laws, knowledge, pyramids and writing to record trading and the exploits of leaders.)
 - What makes the Maya feat of parallel evolution so remarkable? (Though it is much easier to borrow culture than to create it, they replicated the cities of the Egyptians, the roads of the Romans, the sea trading of the Phoenicians, the pyramid form of the Babylonians, the monument form of the Greeks without contact with these groups.)
 - What are some other examples of parallel evolution? (Writing, farming, knights, castles and coins arose independently in scattered parts of the globe.)
 - How does parallel evolution live on in the sphere of science? (Hundreds of inventions have been stumbled on by independent discoverers.)
 - What does cultural observer Leslie White say is more important to cultural advancement and inventions: smart people or a certain level of civilizational attainment? (The latter: He says creative people are born at a steady rate in large populations, but calculus and the steam engine are not going to be invented in an isolated, pre-industrial society because the required conditions and factors are not present.)

(8) GEOGRAPHY OF TOURISM

The impact of mass tourism and its inverse relationship to national greatness; travel styles (professional and amateur) and patterns; and learning from travel.

Based on passages in An Amateur's Guide to the Planet in the chapters on East Africa, Polynesia, Greece, and Java and Bali.

Students will be able:

- **To appreciate the impact of mass tourism on Bali, Greece, Hawaii, and Britain.**
- **To understand how many Americans go overseas each year, and how travel may thus serve as a corrective to U.S. insularity.**
- **To recognize how black and white Americans travel differently in Africa.**

Directions:

Read "The Age of Adventure Travel," pp. 1-2, "Reasons to roam the world," box, p. 6, and "Overall lessons: Classroom Earth teaches us history, economics, language, politics and culture."

Read "Mass tourism: The fate of the Once-Great Powers and islands alike," box, p. 163.

Read the first page of the East Africa chapter, p. 73, and "Kenya, Tanzania and the big lesson: our love-hate relationship with Africa," pp. 95-98.

Read "An island paradise copes with crushing popularity," box, p. 209, to learn about Bali, and p. 128 and p. 132, which refer to tourism on Hawaii.

Read "Frustration at the history education gap," p. 129, and "Understanding clues in foreign languages," p. 240.

Discussion points:

- How many Americans travel overseas each year? (20 million, with half going to

non-European destinations.)

- Do most U.S. high school graduates have a firm grasp of history and language before they travel? (No, according to history achievement statistics and figures on the numbers of Americans studying foreign languages in school.)

- Who does author Jeannette Belliveau describe as professional travelers? (Soldiers, diplomats, explorers, tradesmen, scholars.) What does the phrase "amateur traveler" refer to? (Someone who travels for the love of it.) How does one's style of travel affect impressions of a continent like Africa? (Professional travelers often find themselves confronted with brutal or disheartening conditions, amateur travelers are freer to discover Africa's beautiful and generous side.)

- How do tourism jobs correlate with national power? (A small proportion of the population works in tourism in the United States and Japan, two of the world's most powerful nations. Conversely, Mediterranean and Caribbean islands have a large proportion of jobs serving tourists.)

- How do white and black Americans travel differently to Africa? (Black Americans tend to visit West Africa, their cultural homeland, while white Americans may prefer East Africa, to see its tribal people and game parks.)

- What problems has tourism brought to Bali? (Water shortages, pollution, a decline in craft standards, and mining of reef coral for hotel construction.) How about Hawaii? (Erotic dances such as the hula have been repackaged for tourism consumption.)

- How do travelers to foreign countries counterbalance the insularity of the U.S. media and education system? (They learn a ferocious amount about foreign cultures, and can learn even more if they continue reading upon their return after their trip.)

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