

English II Pre-AP Summer Reading Assignment 2021

Dear student,

Welcome to 10th grade. This summer you will be completing a reading assignment based upon your course selection. This assignment is a springboard into our first unit of non-fiction analysis. The essential question we want you to consider as you read is “How does an individual’s culture influence their belief system?”

We are asking incoming sophomores to read the introduction of our first text, *Fast Food Nation* by Eric Schlosser, and in addition, to complete the graphic organizer attached.

We do not anticipate that the assignment will be too difficult or too time consuming as long as you complete it in a timely manner. This assignment requires you to be thoughtful, but it is not lengthy. Students who *are* thoughtful and take *thorough* notes on the initial reading of the text will help provide a stable footing when deeper discussion and analysis begins in the classroom.

We look forward to meeting you all when we dive into learning together.

If you get started and have any questions, you may email us at JSCHAEFER@bhisd.net or kellyc@bhisd.net

Have a terrific summer!

Sincerely,

Mr. Schaefer & Mrs. Collins

Fast Food Nation *ž*

Eric Schlosser

“Fast food has proven to be a revolutionary force in American Life. I am interested in it both as a commodity and as a metaphor.” - Eric Schlosser, *Fast Food Nation*

Essential Question: How does an individual’s culture influence their belief system?

Think about this as you read.

Background: Over the first six weeks of school, we will be reading Eric Schlosser’s nonfiction book, *Fast Food Nation*, and exploring the issues it raises and arguments it presents around food, culture, and advertising.

Directions: As you read, you will identify the rhetorical choices and decisions that the author takes throughout the text. Evidence of your understanding will be demonstrated as you complete the SPACECAT organizer. Below is a student sample (9th grade sample) as a reference.

NAME OF ARTICLE: I Have A DREAM speech		The College Board’s SOAPS-Tone/SPACE-CATS Reading Strategy AUTHOR
S	SPEAKER: The VOICE that tells the story. The author and the speaker are NOT necessarily the same. Who is the speaker/writer? What do we know about them? What credentials do they have? • What can you tell or what do you know about the speaker that helps you understand the point of view expressed This includes, but is not limited to: • The voice, age, and gender of the narrator/speaker/writer • Other important details that help the reader discover the speaker’s purpose for speaking.	Martin Luther King Jr. tells the story. He is an adult male preacher who promotes equality among all people.
P	PURPOSE: • The reason behind the text. What does the speaker want to accomplish? You should ask yourself, “What does the speaker want the audience to think or do as a result of reading this text?” • What is the mode of writing? (entertain, inform, persuade, criticize, complain, reflect, explain) • What do they want the audience to do after having listened?	The purpose of this text is to give hope to African Americans of a better life and hope to everyone that all people will finally be equal. They also want segregation to finally end.
A	AUDIENCE: The group of readers to whom this piece is directed. • Who is the speaker/writer trying to reach? • Whose attention does the speaker gain? • How do we know? Do they indicate a specific audience? What assumptions exist in the text about the intended audience?	The primary audience is the African Americans. The secondary audience is all Americans. We know because of Dr. King’s message, that black people are being unfairly treated, and all people should be treated equally.
C	CONTEXT (OCCASION): The time and place of the piece; the context that encouraged the writing to happen. What is happening in the world as it relates to the subject of the speech or the speaker/writer? • Type of nonfiction (article, biography, autobiography, speech, etc.) • What event is it about? • When and where did it take place? • What happened to prompt the writing of the piece?	This is a speech on August 28, 1963, at Washington, DC, during a peaceful march. Segregation prompted the writing of this piece.
E	EXIGENCE (issue/problem/situation): What was the spark or catalyst that moved the speaker/writer to act/write? How did that event impact the speaker/writer?	Segregation moved Dr. King to act. This event impacted the speaker to go to even greater lengths to protect his brothers and sisters.
C	CHOICES: What are the rhetorical choices that the speaker/writer makes in the speech? Think about overall structure, devices, diction, syntax, etc.	He uses analogy, parallelism, and repetition to get his point across.
A	APPEALS: Which of the three rhetorical appeals (ethos, logos, pathos) are present in the text? Where? Why?	He uses Ethos because he is a reliable preacher. He uses Logos because he relates to all the facts that have been happening prior. He uses Pathos because he is talking about all the pain that people have had to endure.
T	TONE: The attitude of the author/speaker towards the subject. Is the tone the same throughout the whole piece? Where does it shift? What evidence is there to demonstrate tone? The spoken word can convey the speaker’s attitude, and, thus, help to impart meaning, through tone of voice.	The tone the author uses is impassioned because he is so passionate about change that should be happening. He uses words like “faith”, “I have a dream”, and “manacles” to put his point across.

Assignment: Read the introduction.

Complete the organizer.

Fast Food Nation

what the all-american meal is doing to the world

ERIC SCHLOSSER

Introduction

CHEYENNE MOUNTAIN SITS on the eastern slope of Colorado's Front Range, rising steeply from the prairie and overlooking the city of Colorado Springs. From a distance, the mountain appears beautiful and serene, dotted with rocky outcroppings, scrub oak, and ponderosa pine. It looks like the backdrop of an old Hollywood western, just another gorgeous Rocky Mountain vista. And yet Cheyenne Mountain is hardly pristine. One of the nation's most important military installations lies deep within it, housing units of the North American Aerospace Command, the Air Force Space Command, and the United States Space Command. During the mid-1950s, high-level officials at the Pentagon worried that America's air defenses had become vulnerable to sabotage and attack. Cheyenne Mountain was chosen as the site for a top secret, underground combat operations center. The mountain was hollowed out, and fifteen buildings, most of them three stories high, were erected amid a maze of tunnels and passageways extending for miles. The four-and-a-half-acre underground complex was designed to survive a direct hit by an atomic bomb. Now officially called the Cheyenne Mountain Air Force Station, the facility is entered through steel blast doors that are three feet thick and weigh twenty-five tons each; they automatically swing shut in less than twenty seconds. The base is closed to the public, and a heavily armed quick response team guards against intruders. Pressurized air within the complex prevents contamination by radioactive fallout and biological weapons. The buildings are mounted on gigantic steel springs to ride out an earthquake or the blast wave of a thermonuclear strike. The hallways and staircases are painted slate gray, the ceilings are low, and there are combination locks on many of the doors. A narrow escape tunnel, entered through a metal hatch, twists and turns its way out of the mountain through solid rock. The place feels like the set of an early James Bond movie, with men in jumpsuits driving little

electric vans from one brightly lit cavern to another.

Fifteen hundred people work inside the mountain, maintaining the facility and collecting information from a worldwide network of radars, spy satellites, ground-based sensors, airplanes, and blimps. The Cheyenne Mountain Operations Center tracks every manmade object that enters North American airspace or that orbits the earth. It is the heart of the nation's early warning system. It can detect the firing of a long-range missile, anywhere in the world, before that missile has left the launch pad.

This futuristic military base inside a mountain has the capability to be self-sustaining for at least one month. Its generators can produce enough electricity to power a city the size of Tampa, Florida. Its underground reservoirs hold millions of gallons of water; workers sometimes traverse them in rowboats. The complex has its own underground fitness center, a medical clinic, a dentist's office, a barbershop, a chapel, and a cafeteria. When the men and women stationed at Cheyenne Mountain get tired of the food in the cafeteria, they often send somebody over to the Burger King at Fort Carson, a nearby army base. Or they call Domino's.

Almost every night, a Domino's deliveryman winds his way up the lonely Cheyenne Mountain Road, past the ominous DEADLY FORCE AUTHORIZED signs, past the security checkpoint at the entrance of the base, driving toward the heavily guarded North Portal, tucked behind chain link and barbed wire. Near the spot where the road heads straight into the mountainside, the delivery man drops off his pizzas and collects his tip. And should Armageddon come, should a foreign enemy someday shower the United States with nuclear warheads,

laying

waste to the whole continent, entombed within Cheyenne Mountain, along with the high-tech marvels, the pale blue jumpsuits, comic books, and Bibles, future archeologists may find other clues to the nature of our civilization — Big King wrappers, hardened crusts of Cheesy Bread, Barbeque Wing bones, and the red, white, and blue of a Domino's pizza box.

what we eat

OVER THE LAST THREE DECADES, fast food has infiltrated every nook and cranny of American society. An industry that began with a handful of modest hot dog and hamburger stands in southern California has spread to every corner of the nation, selling a broad range of foods wherever paying customers may be found. Fast food is now served at restaurants and drive-throughs, at stadiums, airports, zoos, high schools, elementary schools, and universities, on cruise ships, trains, and airplanes, at K-Marts, Wal-Marts, gas stations, and even at hospital cafeterias. In 1970, Americans spent about \$6 billion on fast food; in 2001, they spent more than \$110 billion. Americans now spend more money on fast food than on higher education, personal computers, computer software, or new cars. They spend more on fast food than on movies, books, magazines, newspapers, videos, and recorded music — combined.

Pull open the glass door, feel the rush of cool air, walk in, get on line, study the backlit color photographs above the counter, place your order, hand over a few dollars, watch teenagers in uniforms pushing various buttons, and moments later take hold of a plastic tray full of food wrapped in colored paper and cardboard. The whole experience of buying fast food has become so routine, so thoroughly unexceptional and mundane, that it is now taken for granted, like brushing your teeth or stopping for a red light. It has become a social custom as American as a small, rectangular, hand-held, frozen, and reheated apple pie.

This is a book about fast food, the values it embodies, and the world it has made. Fast food has proven to be a revolutionary force in American life; I am interested in it both as a commodity and as a metaphor. What people eat (or don't eat) has always been determined by a complex interplay of social, economic, and technological forces. The early Roman Republic was fed by its citizen-farmers; the Roman Empire, by its slaves. A nation's diet can be more revealing than its art or literature. On any given day in the United States about one-quarter of the adult population visits a fast food restaurant. During a relatively brief period of time, the fast food industry has helped to transform not only the American diet, but also our landscape, economy, workforce, and popular culture. Fast food and its consequences have become inescapable,

regardless of whether you eat it twice a day, try to avoid it, or have never taken a single bite.

The extraordinary growth of the fast food industry has been driven by fundamental changes in American society. Adjusted for inflation, the hourly wage of the average U.S. worker peaked in 1973 and then steadily declined for the next twenty-five years. During that period, women entered the workforce in record numbers, often motivated less by a

feminist perspective than by a need to pay the bills. In 1975, about one third of American mothers with young children worked outside the home; today almost two-thirds of such mothers are employed. As the sociologists Cameron Lynne Macdonald and Carmen Sirianni have noted, the entry of so many women into the workforce has greatly increased demand for the types of services that housewives traditionally perform:

cooking, cleaning, and child care. A generation ago, three quarters of the money used to buy food in the United States was spent to prepare meals at home. Today about half of the money used to buy food is spent at restaurants — mainly at fast food restaurants.

The McDonald's Corporation has become a powerful symbol of America's service economy, which is now responsible for 90 percent of the country's new jobs. In 1968, McDonald's operated about one thousand restaurants. Today it has about thirty thousand restaurants worldwide and opens almost two thousand new ones each year. An estimated one out of every eight workers in the United States has at some point been employed by McDonald's. The company annually hires about one million people, more than any other American organization, public or private. McDonald's is the nation's largest purchaser of beef, pork, and potatoes — and the second largest purchaser of chicken. The McDonald's Corporation is the largest owner of retail property in the world. Indeed, the company earns the majority of its profits not from selling food but from collecting rent. McDonald's spends more money on advertising and marketing than any other brand. As a result it has replaced Coca-Cola as the world's most famous brand. McDonald's operates more playgrounds than any other

private entity in the United States. It is one of the nation's largest distributors of toys. A survey of American schoolchildren found that 96 percent could identify Ronald McDonald. The only fictional character with a higher degree of recognition was Santa Claus. The impact of McDonald's on the way we live today is hard to overstate. The Golden Arches are now more widely recognized than the Christian cross.

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

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

The key to a successful franchise, according to many texts on the subject, can be expressed in one word: "uniformity." Franchises and chain stores strive to offer exactly the same product or service at numerous locations. Customers are drawn to familiar brands by an instinct to avoid

the unknown. A brand offers a feeling of reassurance when its products are always and everywhere the same. “We have found out... that we cannot trust some people who are nonconformists,” declared Ray Kroc, one of the founders of McDonald’s, angered by some of his franchisees. “We will make conformists out of them in a hurry... The organization cannot trust the individual; the individual must trust the organization.”

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

A hamburger and french fries became the quintessential American meal in the 1950s, thanks to the promotional efforts of the fast food chains. The typical American now consumes approximately three hamburgers and four orders of french fries every week. But the steady barrage of fast food ads, full of thick juicy burgers and long golden fries, rarely mentions where these foods come from nowadays or what ingredients they contain. The birth of the fast food industry coincided with Eisenhower-era glorifications of technology, with optimistic slogans like “Better Living through Chemistry” and “Our Friend the Atom.” The sort

of technological wizardry that Walt Disney promoted on television and at Disneyland eventually reached its fulfillment in the kitchens of fast food restaurants. Indeed, the corporate culture of McDonald's seems inextricably linked to that of the Disney empire, sharing a reverence for sleek machinery, electronics, and automation. The leading fast food chains still embrace a boundless faith in science — and as a result have changed not just what Americans eat, but also how their food is made.

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

In the fast food restaurants of Colorado Springs, behind the counters, amid the plastic seats, in the changing landscape outside the window, you can see all the virtues and destructiveness of our fast food nation. I chose Colorado Springs as a focal point for this book because the changes that have recently swept through the city are emblematic of those that fast food — and the fast food mentality — have encouraged throughout the United States. Countless other suburban communities, in every part of the country, could have been used to illustrate the same points. The extraordinary growth of Colorado Springs neatly parallels that of the fast food industry: during the last few decades, the city's population has more than doubled. Subdivisions, shopping malls, and chain restaurants are appearing in the foothills of Cheyenne Mountain and the plains rolling to the east. The Rocky Mountain region as a whole has the fastest-growing economy in the United States, mixing high tech and service industries in a way that may define America's workforce for years to come. And new restaurants are

opening there at a faster pace than anywhere else in the nation. Fast food is now so commonplace that it has acquired an air of inevitability, as though it were somehow unavoidable, a fact of modern life. And yet the dominance of the fast food giants was no more preordained than the march of colonial split-levels, golf courses, and man-made lakes across the deserts of the American West. The political philosophy that now prevails in so much of the West — with its demand for lower taxes, smaller government, an unbridled free market — stands in total contradiction to the region's true economic underpinnings. No other region of the United States has been so dependent on government subsidies for so long, from the nineteenth-century construction of its railroads to the twentieth-century financing of its military bases and dams. One historian has described the federal government's 1950s highway-building binge as a case study in "interstate socialism" — a phrase that aptly describes how the West was really won. The fast food industry took root alongside that interstate highway system, as a new form of restaurant sprang up beside the new off-ramps. Moreover, the extraordinary growth of this industry over the past quarter-century did not occur in a political vacuum. It took place during a period when the inflation-adjusted value of the minimum wage declined by about 40 percent, when sophisticated mass marketing techniques were for the first time directed at small children, and when federal agencies created to protect workers and consumers too often behaved like branch offices of the companies that were supposed to be regulated. Ever since the administration of President Richard Nixon, the fast food industry has worked closely with its allies in Congress and the white House to oppose new worker safety, food safety, and minimum wage laws. While publicly espousing support for the free market, the fast food chains have quietly pursued and greatly benefited from a wide variety of government subsidies. Far from being inevitable, America's fast food industry in its present form is the logical outcome of certain political and economic choices.

In the potato fields and processing plants of Idaho, in the ranch-lands east of Colorado Springs, in the feedlots and slaughterhouses of the High

Plains, you can see the effects of fast food on the nation's rural life, its environment, its workers, and its health. The fast food chains now stand atop a huge food-industrial complex that has gained control of American agriculture. During the 1980s, large multinationals — such as Cargill, ConAgra, and IBP — were allowed to dominate one commodity market after another. Farmers and cattle ranchers are losing their independence, essentially becoming hired hands for the agribusiness giants or being forced off the land. Family farms are now being replaced by gigantic corporate farms with absentee owners. Rural communities are losing their middle class and becoming socially stratified, divided between a small, wealthy elite and large numbers of the working poor. Small towns that seemingly belong in a Norman Rockwell painting are being turned into rural ghettos. The hardy, independent farmers whom Thomas Jefferson considered the bedrock of American democracy are a truly vanishing breed. The United States now has more prison inmates than full-time farmers.

The fast food chains' vast purchasing power and their demand for a uniform product have encouraged fundamental changes in how cattle are raised, slaughtered, and processed into ground beef. These changes have made meatpacking — once a highly skilled, highly paid occupation — into the most dangerous job in the United States, performed by armies of poor, transient immigrants whose injuries often go unrecorded and uncompensated. And the same meat industry practices that endanger these workers have facilitated the introduction of deadly pathogens, such as *E. coli* 0157:H7, into America's hamburger meat, a food aggressively marketed to children. Again and again, efforts to prevent the sale of tainted ground beef have been thwarted by meat industry lobbyists and their allies in Congress. The federal government has the legal authority to recall a defective toaster oven or stuffed animal — but still lacks the power to recall tons of contaminated, potentially lethal meat.

I do not mean to suggest that fast food is solely responsible for every social problem now haunting the United States. In some cases (such as the malling and sprawling of the West) the fast food industry has been a catalyst and a symptom of larger economic trends. In other cases (such as the rise of franchising and the spread of obesity) fast food has played a more central role. By tracing the diverse influences of fast food I hope to

shed light not only on the workings of an important industry, but also on a distinctively American way of viewing the world.

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

The sociologist George Ritzer has attacked the fast food industry for celebrating a narrow measure of efficiency over every other human value, calling the triumph of McDonald's "the irrationality of rationality." Others consider the fast food industry proof of the nation's great economic vitality, a beloved American institution that appeals overseas to millions who admire our way of life. Indeed, the values, the culture, and the industrial arrangements of our fast food nation are now being exported to the rest of the world. Fast food has joined Hollywood movies, blue jeans, and pop music as one of America's most prominent cultural exports. Unlike other commodities, however, fast food isn't viewed, read, played, or worn. It enters the body and becomes part of the consumer. No other industry offers, both literally and figuratively, so much insight into the nature of mass consumption.

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

what lies behind the shiny, happy surface of every fast food transaction. They should know what really lurks between those sesame-seed buns. As the old saying goes: You are what you eat.

SPACE CAT

Name _____ Per _____

Text Title _____

S	SPEAKER: Who is the speaker/writer? What do we know about them? What can you tell or what do you know about the speaker that helps you understand the point of view expressed?	
P	PURPOSE: What is the speaker/writer hoping to accomplish? What is the reason behind this piece? What do they want the audience to do after having listened?	
A	AUDIENCE: Who is the speaker/writer trying to reach? How do we know? Do they indicate a specific audience? What assumptions exist in the text about the intended audience?	
C	CONTEXT: What is the time and place of this piece? What is happening in the world as it relates to the subject of the speech or the speaker/writer?	
E	EXIGENCE: What was the spark or catalyst that moved the speaker/writer to act/write? How did that event impact the speaker/writer?	
C	CHOICES: What are the rhetorical choices that the speaker/writer makes in the speech? Think about overall structure, devices, diction, syntax, etc.	
A	APPEALS: Which of the three rhetorical appeals (ethos, logos, pathos) are present in the text? Where? Why?	
T	tone: What is the speaker/authors attitude toward the subject? Is the tone the same throughout the whole piece? Where does it shift? What evidence is there to demonstrate the tone?	