

Global Opportunities

Chapter

5

READING STRATEGY

As you read, make a list of unfamiliar terms. Search for each term on the Internet. Find and read passages and articles that use the term in context. Use this technique to help you gain an idea of the issues associated with the term.

Figure 5-1

An editorial cartoon commenting on globalization. How does the cartoon portray the interactions between the natural world and aspects of globalization, such as communications technology? In what ways does globalization affect our understanding of geography?

Chapter Focus

In Chapter 4, you saw that globalization can create, present, or complicate challenges to identities and cultures. In this chapter, you will examine the opportunities to identities and cultures that are created, presented, and expanded by globalization. By looking at both challenges and opportunities, you will be better equipped to analyze the Main Issue for Part I: *To what extent should globalization shape identity?*

Chapter Issue

How does globalization create opportunities for identities and cultures? What are these opportunities that globalization creates? They fall into two main categories: opportunities to recreate and expand our identities, and opportunities to revitalize and affirm our identities. How do people make use of these opportunities? In this chapter, you will build your understanding by considering the Chapter Issue: *To what extent should we respond to the opportunities that globalization provides for identity?*



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Opportunities for Identity

Question for Inquiry

- In what ways does globalization create new opportunities for identity?

One of the key opportunities of globalization for each of us individually is the chance to expand our identity. We can explore places, cultures, spirituality, and history through travel, communications, and access to information. As a result, we can define our identity based on a much broader scope of knowledge and understanding than in the past.

The Chapter Issue asks: *To what extent should we respond to the opportunities that globalization provides for identity?* In this section, you will explore the ways in which new opportunities for identity—such as accommodation, integration, and acculturation—have an impact on the identities of others. This exploration should bring you closer to understanding how these opportunities have, in turn, an effect on all of us.

Accommodation and Integration in Urban Centres

Urbanization, or the growth of cities, is a phenomenon that began more than 200 years ago, when people began moving from economically depressed rural areas to cities where factories needed labourers. Since then, cities around the world have become important centres of business, industry, technology, development, and cultural exchange. More people now live in large cities, or **metropolises**, than ever before.

One of the main reasons for the explosion in urban populations is migration, the movement of people from one place to another. Migrant populations help cities flourish on both a social level and an economic level. Their unique values and identities help a city's population become more diverse and **cosmopolitan**. Their skills, knowledge, and labour make valuable contributions to business and industry. In return, urban centres provide migrants with settlement services, such as language classes and assistance with housing and employment. This is only true, however, if cities are willing to accommodate and integrate new residents. As a result of globalization and the increase in global migration, cities are now being forced to determine the lengths to which they are willing to go to accommodate and integrate newcomers.

Ideas and Opinions

“It is well to remember that the entire population of the universe, with one trifling exception, is composed of others.”

—Andrew J. Holmes.

How do you usually react to new opportunities for identity? In what ways has globalization created new opportunities for identity in your life?

Fast Facts

Recent years have seen the creation of many global city organizations, such as Metropolis and the Cities Alliance. By using the power of global alliances, cities address both the challenges and opportunities of globalization and urbanization.

In what ways can cities provide support to one another? How might such organizations affect identities?

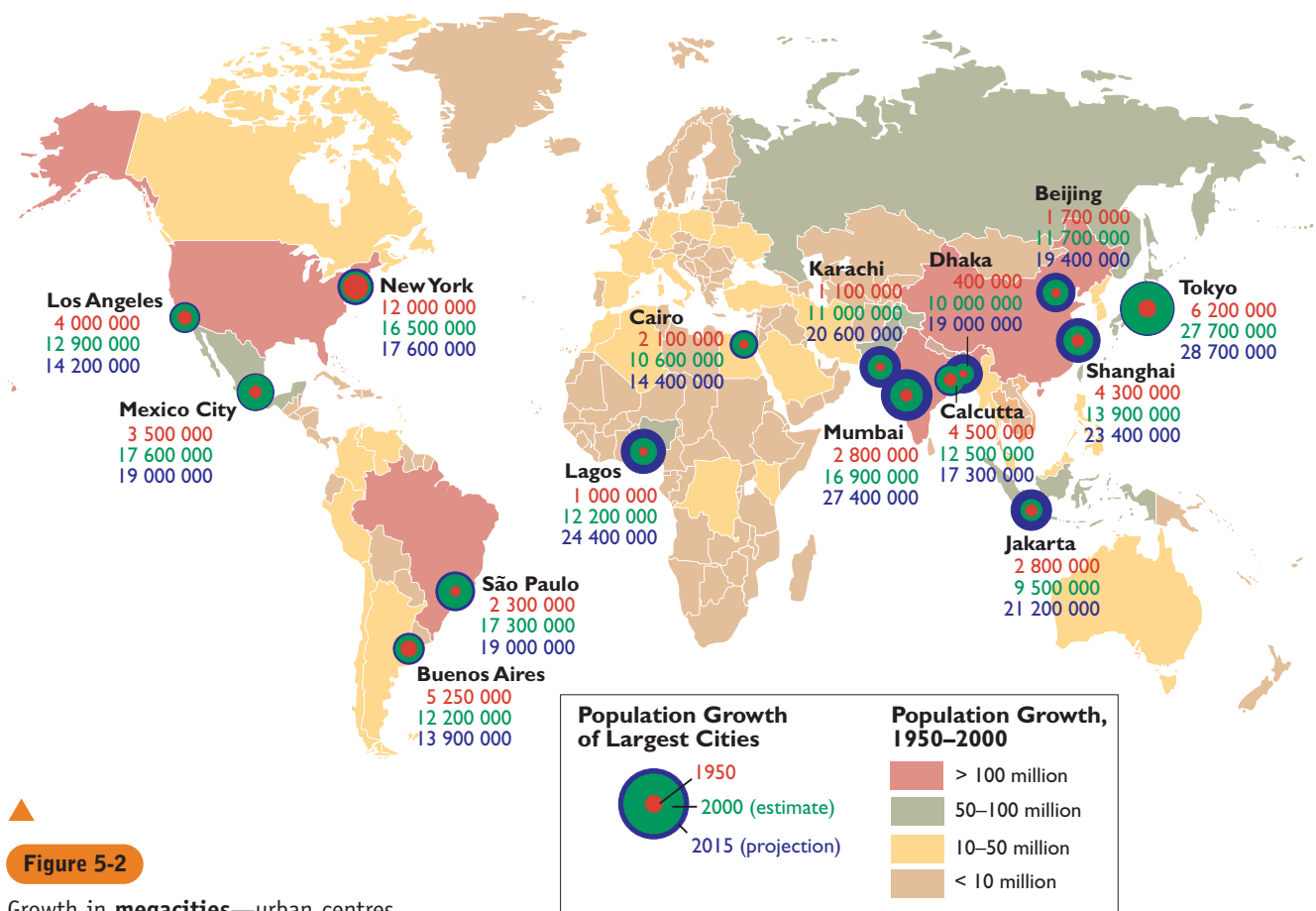


Figure 5-2

Growth in **megacities**—urban centres with populations over 10 million. In 2001, the United Nations Centre for Human Settlements predicted that more than 60 per cent of the world’s population will live in towns and cities by 2030. Which regions of the world have the largest megacities? What might be some reasons for this? What new opportunities for identity might people be seeking when they migrate to big cities?

Source: National Intelligence Council, “Growth of Megacities” (based on data from National Geographic and the United Nations), http://www.dni.gov/nic/pdf_gif_global/growth_megacities.pdf

Accommodation

How is migration to urban centres facilitated by globalization? How does it create new opportunities for identity? How does accommodation counteract some of the challenges we saw migrants facing in Chapter 4? How do cities accommodate newcomers?

Local governments recognize the opportunity to help new residents integrate by accommodating their specific, immediate needs. For example, since 1980, in Halifax, Nova Scotia, the Metropolitan Immigrant Settlement Association (MISA) has provided the following services to new Canadians:

- developing a specific action plan for each new client based on need
- helping newcomers get oriented in their new city and to Canadian society
- assisting in settlement by dealing with immediate needs as well as giving continued support

- providing crisis support for difficult situations associated with settlement
- assessing language skills and arranging for translation and interpretation
- locating employment opportunities, training for new skills, and offering assistance and support for people re-entering their field of work in a new country
- presenting cross-cultural awareness workshops.

By accommodating new immigrants, MISA helps people prepare quickly and effectively to become fully participating members of Canadian society. When this occurs, integration often follows.

Integration

As a result of globalization, integration can create opportunities both for a society and for newcomers to that society. Some social scientists argue that as migration increases, societies are becoming more aware of the opportunities that can be created by integrating diverse peoples. Supporters of this view might suggest that populations need diversity in order to be exposed to new perspectives. They would likely add that perspectives can be enriched by exposure to diverse ideas and beliefs. Many newcomers leave the countries of their birth because they wish to experience a different way of life, but few emigrate because they want to leave behind their cultural identity. A pluralistic society allows people to expand their identities while retaining heritage.

Acculturation

Immigration is one factor in the increase of cross-cultural influence among different groups as a result of globalization. This exposure can influence and sometimes even transform groups. People may adopt or adapt to certain features of other groups because they think it will help them thrive in a changing society. The process of changing as a result of contact with other groups is called **acculturation**. Acculturation occurs when people adapt to a new culture at the speed and to the extent they wish. In some cases, the process of acculturation may eventually lead to assimilation. You can read about how Susan Aglukark used acculturation to her advantage in the Voices feature on page 98.

Ideas and Opinions

“Cultures that are open and willing to change have a huge advantage in this world.”

—Jerry Rao,
CEO of Mphasis BFL.

What opportunities have come to you as a result of your willingness to change?

Figure 5-3

Three generations reflect acculturation. Have you witnessed acculturation occurring at different rates in different age groups? How would you explain this difference? How does acculturation create new opportunities for identity?



INVESTIGATION

London Bridges the Racial Divide

Something to Think About: What new opportunities for identity does a diverse population create for a society?

An Example: London, the European Union's largest city, has long been a centre of global business, culture, and entertainment. It is also an ethnically diverse city. Many citizens of former British colonies have come to study, work, or live in London. The movement of people among the countries of the European Union has also increased migration. Between the censuses of 1991 and 2001, the immigrant population increased by 50 per cent, so that in 2001, one-quarter of London's residents had not been born in England. How might this diversity of residents affect the city? How does integration offer opportunities to the many groups in London?

Journal Article About the Issue: "The whole world lives in London. Walk down Oxford Street and you will see Indians and Colombians, Bangladeshis and Ethiopians, Pakistanis and Russians, Melanesians and Malaysians. Fifty nationalities with communities of more than 5000 make their home in the city, and on any given day 300 languages are spoken. It is estimated that by 2010 the population will be almost 30 per cent ethnic minorities, the majority born in the UK."

Figure 5-4

People of different backgrounds enjoy the Baishakhi Mela festival on Brick Lane, in East London. How does a large-scale celebration of an ethnic festival such as Baishakhi Mela reflect integration? What opportunities does it create? How have you been affected by cultural festivals in your community?



“Annas Ali, a 17-year-old Londoner of Bangladeshi descent, feels deeply rooted in British society. ‘I have been here all my life,’ he told me, as we dodged our way through the festive crowds filling Brick Lane in the East End for Baishakhi Mela, the Bangladeshi New Year. The neighborhood is known as Bangla Town. Union Jacks fluttered next to the green-and-red flag of Bangladesh. Indian music echoed off Victorian brick houses. ‘I was born at Mile End hospital a half mile away and grew up in Hunton Street. My father had a restaurant there.’

“Bangla Town has seen centuries of immigration. In the 1600s, French Huguenots built a church on the corner of Fournier Street and Brick Lane. Later it became a Methodist chapel. In the 1890s it was converted into a synagogue. Today it is used by ... Bangladeshis as a mosque. ... Bangla Town has also had a recent influx from the world of fashion, art, and pop culture. The result is a fusion of cultures unique to London. ...

“ ‘It’s the holy grail of all societies to have the energy that hybridity brings without the distressing divisions,’ Trevor Phillips told me as we sat in the living room of his house in Stanmore, a leafy suburb on the northern fringes of the city. Born in London of Guyanese origins, Phillips is one of Britain’s best-known broadcasters and the chairman of the London Arts Board. ‘We’re just reaching for it here. We’re just on the edge of being able to do it. ... There are so many different Londons that jostle side by side, and so many different kinds of people who live here, and we have a whole set of manners and ways of looking at people who are different from us that allow us to live right next door to them. To be cool about it.’ ”

—Source: Excerpted from Simon Worrell, “London on a Roll,”
National Geographic, June 2000, pp. 2–23.

What issues might be likely to arise as a result of “the energy that hybridity brings”?

- 1 Have a class discussion about hybridity, diversity in cities, and the effects diversity can have. What new opportunities does it create for identity?
- 2 Next, divide into groups and research major events that have taken place in London since this article was written in 2000.
- 3 Regroup as a class and discuss your findings. In what ways might the opportunities of accommodation and integration have been shaped in London since 2000?



Susan Aglukark

Susan Aglukark is an award-winning Inuk singer-songwriter and one of Canada's most unique artists. Singing in both Inuktitut and English, she records and performs

contemporary pop music to tell the stories of the Inuit. With the release of "O Siem" in 1995, she became the first Inuk performer to have a Top 40 hit.

Aglukark has frequently appeared on national television and radio and has performed for thousands of people on reserves, in small towns and villages, and in cities throughout Canada. She has also sung for several dignitaries, including Queen Elizabeth II, Nelson Mandela, former prime ministers Jean Chrétien and Brian Mulroney, and French president Jacques Chirac.

In 2001, Aglukark performed for students at Qitiqliq High School in Arviat, Nunavut, the town where she spent most of her childhood. During her performance, she explained to students how she has adapted to life outside her own community.

Aglukark told students that if she can succeed and be happy outside of her own community, and still be just as happy when she returns, she's proof you don't have to be spoiled by fame and fortune.

"I'm still the same person who left here, and that goes a long way in showing kids you don't have to change your personality to be successful," [said] Aglukark. "I wanted the kids to know there's a lot of people out there facing the same problems they are. The first step is to get them to open up and talk, and I think that's easier when they know they're talking to someone who can relate to what they're saying."

Source: "Aglukark Talks to Kids in Kivalliq,"

Canku Ota (online newsletter), Northern News Services, March 24, 2001.
http://turtletrack.org/issues01/co03242001/co_03242001_Aglukark.htm#Susan.



Figure 5-5

In 1994, Susan Aglukark received the first National Aboriginal Achievement Award ever given to an entertainer. She is also an official spokesperson for Nunavut. In what ways do positive role models create new opportunities for identity?

- 1 How did Susan Aglukark use acculturation as an opportunity?
- 2 How might acculturation present other opportunities for the Inuit to affirm their identity?



READING STRATEGY

When you read about an unfamiliar place, locate it on a map, globe, or online atlas. What do you know about the region, country, or continent?

Acculturation in the Andes: Adjusting to a Global Economy

As you saw in the Voices feature on Susan Aglukark, acculturation does not happen only to immigrants. Those whose ancestors have lived in one location for generations may choose to acculturate to new ways of life brought to the area from elsewhere. Some Indigenous peoples acculturate to global business and tourism trends in order to prosper economically in a globalizing world.

Co-operatives are businesses owned jointly by their members, who share the profits equally. In less developed countries, co-operatives are most often run by women in an effort to boost their families' incomes. The co-operatives allow women to pool their skills and work together to succeed. According to the organization Free the Children, "Our experience and outside research have shown that projects focusing on women benefit the whole family. ... Women's savings are most often reinvested directly back into their families, which benefits the health and education of their children."

Ideas and Opinions

“ The frequency and speed with which people can move between countries and continents means that many can simultaneously maintain social, political, and even economic ties in two or more societies. Transportation and communication technologies ... have transformed the ways in which newcomers build new economic, social, and cultural lives in the societies where they choose to settle. ”

—Brian Ray, Migration Policy Institute.

The Quechua of the Andes mountains were one of the earliest peoples to be conquered by the Inca empire. They have built an economy based on farming. They raise llamas and alpacas for their wool, which the women weave into ponchos, shawls, and sweaters.

In recent years, many Quechuan women have responded to the global demand for high-quality woven goods by organizing themselves into co-operatives. By marketing their goods in the global marketplace, the women have improved their standard of living. Figure 5-7 shows how a co-operative works for the Quechuan women.

1. People bring woven crafts from mountain villages to market towns such as Chivay in southern Peru. The goods are collected and packed onto trains to be shipped to a major city, such as Lima.



2. In the city, some of the goods are sold in the local tourist market. The rest are taken to the airport, where they are exported to craft stores around the world.

3. The women use profits to buy specialty foods, such as tea and sugar, as well as manufactured goods, such as sheets of clear plastic and corrugated tin. They use the plastic to build greenhouses where they grow vegetables. The tin fortifies the roofs of their thatched houses, providing better protection against winter storms.

Figure 5-7 ▲

The process of distributing Quechuan crafts. Quechuan women have always knitted woollen goods, which are part of their traditional culture. Today, they have adapted some of their traditional methods by knitting sweaters and ponchos using blends of synthetics and natural wool (llama and alpaca), as well as non-traditional patterns. In what ways has globalization had an impact on the acculturation of these women?

In a globalizing world, how does acculturation create opportunities that did not exist in the past? How has migration been affected by globalization?



Figure 5-6 ▲

Quechuan lands in South America.



A Changing Culture

In an effort to develop markets in North America and Europe, Quechuan knitters often work from patterns supplied by their customers instead of using traditional Inca patterns. In 1996, the Quechuan artist and weaver Nilda Callañaupa started the Center for Traditional Textiles in Cusco, Peru to resist this trend:

The methodology [at the Center] is that the older ladies, older weavers, teach to the younger generation. ... Our main goal is to revive the tradition of this science, the traditional textiles. ... We also teach many ways they should be good weavers, not just kids selling their goodies to tourist buses.

—Nilda Callañaupa, *National Geographic Today*, April 30, 2002.



Figure 5-8 ▲

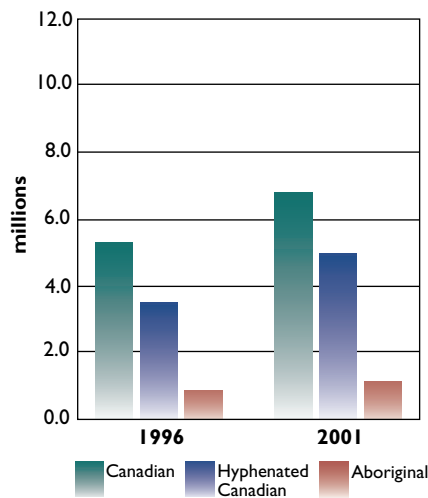
Quechuan knitting and weaving. The photo on the left shows traditional Quechuan weaving, with geometrical designs symbolizing land patterns in the Andes. The sweater on the right was knitted to a pattern supplied by a customer in North America. What could be the result if Quechuan knitters worked only from designs supplied by foreign customers?

- 1 How has globalization encouraged the Quechuan women in the cooperatives to acculturate?
- 2 How have the women responded to the opportunities presented by globalization?
- 3 How is Nilda Callañaupa trying to limit some of the effects of globalization on her culture? Why is she doing this?
- 4 Do you know of any local businesses in which acculturation has been key to the business's success, for example, selling buffalo burgers? As a class, brainstorm some examples of businesses that have embraced acculturation as an opportunity created by globalization.



Identifying Nationality, Ethnicity, and Heritage

Canada's Department of Citizenship and Immigration estimated that, in 2004, there were about 150 million immigrants on the move worldwide—30 million more than 15 years ago. With an increase in migration of people around the world, how do people identify their nationality, ethnicity, or heritage? Statistics show that over time, more and more people consider themselves “Canadian” rather than, for example, “Scottish” or “Kenyan” or “Sri Lankan.” This shift in identity—in the way that people think of themselves—is one way that acculturation affects a society.



◀ **Figure 5-9**

Canadians identify their ethnic origin. In 1996, 31 per cent of people living in Canada called themselves Canadian, either alone or in combination with another nationality. By 2001, the number increased to 39 per cent. Gather information on ethnic identity reporting from the most recent census. Does the pattern continue? Do you think the trend will continue in the future? Explain your prediction.

Source: Statistics Canada, 1996 and 2001 censuses.

Explore the Issues

1 Analyze It. Consider the following quotation from Simon Worrell's article on London: “‘My picture of London before I came here was very old-fashioned—people drinking tea at 4 p.m. and everyone being very polite,’ said Ximena Cordova, a 24-year-old from Bolivia. ... ‘But London is a very free place. I lived in Barcelona before, and London is much more tolerant, much more cosmopolitan.’” Why is tolerance important to opportunities for identity? Discuss with a partner, keeping track of what you learn together about the issue.

2 Current Events Focus. By finding global markets for their traditional woven crafts, Quechuan women maintain pride in their culture and improve living conditions in their villages.

- Conduct Internet research to find a recent news story or magazine article that describes how another group has experienced acculturation as an opportunity.
- Organize, summarize, and display your data in order to present an oral summary to your class. In your summary, explain to what extent you think this group has “embraced globalization.”

SKILL PATH

Gather and Interpret Geographic Data

To what extent should we respond to the opportunities that globalization provides for identity? One avenue of investigation you might use to explore this Chapter Issue is a geographic investigation. Global geography focuses on the interactions between physical environments and human communities around the world. It can provide you with data to help you better understand almost any global issue.

In this Skill Path, you will have a chance to find information about diversity in one major urban area in Western Canada. You will do this for the purpose of finding out how the community is responding to the opportunities for identity posed by globalization. Then, you can reflect on how these opportunities shape the identities of people living in cities.



Figure 5-10

Working with geographic data. How might the skills in this Skill Path be applied to non-geographic data?

Step Choose a Major Urban Centre

1

Choose any large urban area in Western Canada on which to conduct research. If you live in that urban area, you can find information at local libraries. If you are conducting research on a city far from your community, you can find information on the Internet.

Step Focus Your Research by Asking Questions About the Issue

2

In any study of geographic issues, begin by asking questions you think are essential (must be answered) in order for you to create an informed solution to the issue. In this study, focus on two avenues of research: changes in the diversity of the urban area and how the community is responding to that change in diversity. Questions such as the following will get you started. Develop as many questions as you can that will help you create an informed solution to the issue. Once you have a long list of questions, you can group similar questions and use them to focus your research.

- What is the cultural makeup of the urban area?
- What designated cultural districts, such as “Little Italy” have developed and been recognized by officials?
- What significant names are used to identify streets, parks, plazas, etc.?
- What cultural facilities are available?
- Are government publications available in more than one language?
- Are there language programs in schools?
- What language groups does the public library serve?
- Do businesses or clubs cater to a variety of cultural groups?
- Do the names of the elected representatives or government officials reflect the ethnic make-up of the city?

Step**3****Collect Data**

Next, gather data specific to your topic. To this end, try to find current and historical maps, statistics, fact sheets, or news articles. Local news organizations, government websites (for example, Statistics Canada), municipal planning departments, and local interest groups might be good places to look for data.

Step**4****Organize, Summarize, and Display Your Data**

Now you, as a geographer, can start to make sense of the raw data you have collected. Group similar information and organize the data into tables and graphs. Do you see any patterns? How do maps affect your understanding of diversity in the area? Can you see settlement patterns that reflect ethnicity? Does the information you have gathered show trends that change over time? What public or private organizations are responding to the changing diversity in the urban area? Create a display of your data that is organized to show others what you have noticed.

Step**5****Interpret and Analyze Your Data**

Once your data are organized, you are at the point where you can analyze and interpret the trends and patterns you have noticed. Return to the list of questions you started out with. Can you answer these questions now? How do your geographic data support your inquiry?

Step**6****Make an Informed Decision**

Once you have organized, analyzed, and interpreted your data, it is time to take an informed position on how your chosen urban centre is responding to changes in diversity within the community. Make a statement about your position and support it with at least three reasons. How can you use your organized data to support your position and your reasons for holding it?

Step**7****Practise Your Skill!**

Apply It. Follow the outline above to prepare a report on the urban area you selected. Make sure your report includes two or three charts or graphs and one map to show how you have organized the data you have collected. Make an informed analysis of the community's response to changing diversity within its cultural makeup. Use your geographic data to support your position.

Job Link

Develop a skill sheet to demonstrate one or more skills that a global geographer would require. Research some methods for developing effective tables, graphs, and maps. Create an overhead transparency or class handout page that summarizes how to develop one type of table, graph, or map.

Responses to Opportunities

Question for Inquiry

- How can people respond to the opportunities that globalization provides for identity?

Ideas and Opinions

“ I think that the idea that [call centres located in India] are sort of a threat to Indian culture is not true. Over there [in India] they’re not insecure about their identity in a way that we are here [in Canada]. So for them, faking their accents, or changing things, having this income, choosing to not go to university, it’s still a big deal but it doesn’t make them less Indian. I think that the definition of what ‘Indian’ is is evolving, it’s not stagnant, and in a sense I think it’s a positive thing overall. ”

—Samir Mallal, co-director of the Nation Film Board documentary, *Bombay Calling*; quoted in Mark Slutsky, “The Call-Centre Class,” *The Mirror* (Montréal), August 17, 2006.

In what way is an “evolving” identity a response to the opportunities provided by globalization?

Today, globalization has vastly increased our access to information and images from around the world. Beverley McLachlin, Chief Justice of Canada, describes one response to this flood of information:

We all feel, in our daily lives, the presence of global forces. The world is made present to us at every turn, through laptop computers, satellite television, cross-border travel, and cellular phones. These and a hundred like phenomena bring the world to us daily, and impinge on what we do and how we think. But here is the paradox: The more we find our lives determined by global forces and confronted with difference, the more we find ourselves driven inward to affirm our roots in our local communities. The more we become members of a global community, the more we insist on our local identity, and cherish the ties that bind us to smaller groups—a shared language, shared traditions and culture, or a common history. The global world is large and frightening, and offers scant affirmation of who we are as individuals. So it drives us back on ourselves and those about us who share our roots and values.

—Source: Right Honourable Beverley McLachlin, “Globalization, Identity and Citizenship,” from a keynote speech to a forum of assistant deputy ministers, Ottawa, October 26, 2004.

In this section, you will have a chance to look at groups who are taking the opportunity to revitalize their cultures and affirm their identities in a global context. This exploration will help you consider the Chapter Issue: *To what extent should we respond to the opportunities that globalization provides for identity?*

Cultural Revitalization

What does it mean to revitalize a culture? You saw in Chapter 4 that many groups have been challenged by globalization. Many of these same groups, however, have found ways to take advantage of it. They use modern technologies and global markets to assert their place as a unique group in a diverse society. They experience **cultural revitalization**—an opportunity to celebrate identity.

The Inuit of Nunavut

We can see the process of cultural revitalization at work in Canada among the Inuit of the eastern Arctic.

- In the early 20th century, missionaries converted many Inuit to Christianity. They banned a number of traditional beliefs and practices, taught English in schools, and discouraged the use of Inuktitut.
- Fifty years later, in the 1950s, the government forced the Inuit to move to permanent settlements. The arrival of TV and radio further exposed them to foreign cultural influences.
- In the 1960s and 1970s, companies moved onto Inuit lands to mine oil and gas. This disrupted the environments of the fish and game on which the Inuit depended for food. Having to give up traditional hunting and ways of life resulted in increased rates of unemployment, alcoholism, and suicide among the Inuit.

In the 1970s, the Inuit began working with the Canadian government to negotiate for self-government and a land claims settlement. On April 1, 1999, the Inuit's long struggle for self-determination led to the creation of the new territory of Nunavut, giving them 350 000 square

Figure 5-12

A still from the film *Atanarjuat—The Fast Runner*. This film is based on a sacred story that was handed down for generations. Traditionally, the Inuit use an oral culture to carry legends into the future. Now they also use modern technologies like film and video to communicate these legends to a worldwide audience. What effect would the global success of a film like *Atanarjuat* have on Inuit identity? ▼

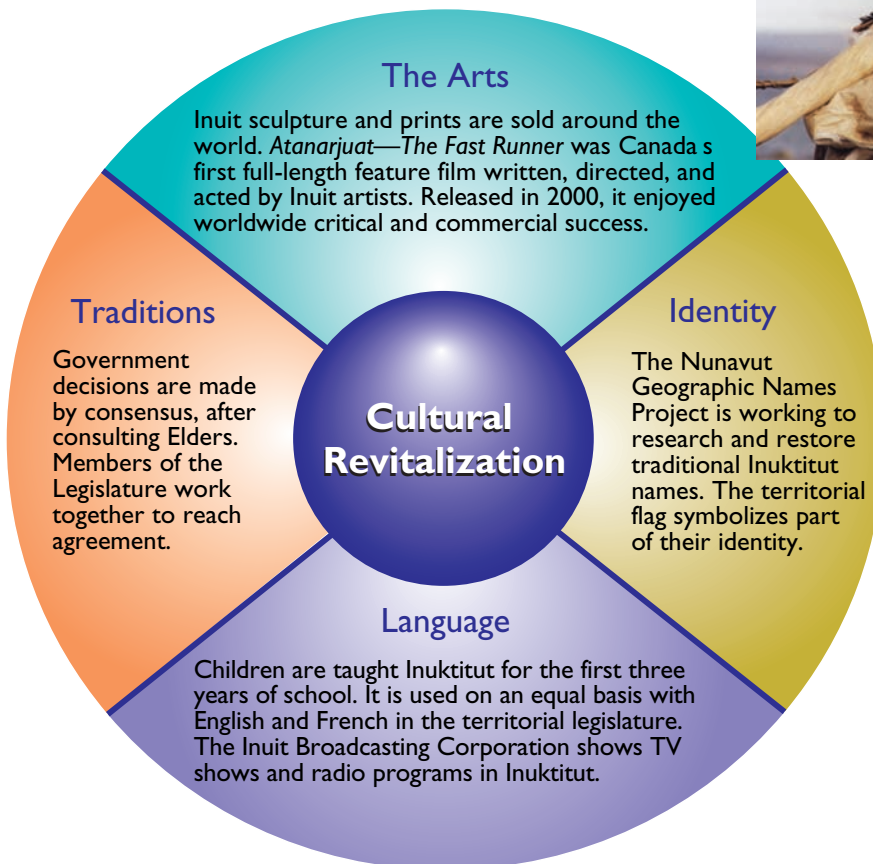


Figure 5-11

Cultural revitalization among the Inuit. This graphic shows some ways in which a culture can be revitalized. What other ways could you add? How is the revitalization of Inuit culture a response to the opportunities that globalization provides for identity?

kilometres of land and control of its natural resources. The new territory also gives the Inuit a place to celebrate their culture. As Ann Meekitjuk Hanson put it, “...most importantly, there is the word *nunavut*. Now the same word, meaning our homeland, is being capitalized as Nunavut, to become a place name, a new *inuksuk* [directional beacon] for the world to see, and for us to share and to pass on to our children. What joy!”

After being exposed to various outside influences, the Inuit decided that not all of them were good for their society. They chose to use what they could of the new influences to revitalize their own culture, which had sustained them for hundreds of years. For instance, instead of watching only American and Canadian TV shows in English and French, they started a new broadcasting company to produce and air shows in Inuktitut. Combining global influences with their own traditions sparked a cultural revitalization, as Figure 5-11 indicates.

Figure 5-13

A poster advertising a Fête Franco-Albertaine in the Francophone community of Saint-Isidore, Alberta. Although they share the same language, Francophones in different parts of Canada have distinctly different cultures. Why does the French language play an important role in the affirmation of Francophone identities?



Affirmation of Identity in a Globalizing World

How do you show others who you are? Whenever you resist the urge to blend in with the crowd and become one of the masses, you affirm your identity. You do this by acknowledging what it means to you to belong to a particular family, age group, gender, club or team, or heritage community. You take the opportunity for affirmation of identity every time you choose to be who you are. Groups affirm their collective identity by working to carve out a space in a society where identity, language, and culture are protected. Globalization can offer people opportunities to affirm their identities in a widely diverse community—the world.

Francophones in Canada

One way Canadian Francophones affirm their identity is by protecting their right to use French as their principal language throughout Canada. They have succeeded in having their French-language rights affirmed in the constitution and laws of Canada:

- The British North America Act of 1867 stated that either English or French could be used in the debates and official records of Parliament, in the Court of Canada, and in the courts of Québec.
- The Official Languages Act in 1969 ensured that Canadians could receive federal government services in either official language. Updated in 1988, the Act states that English and French “have equal status and equal rights and privileges as to their use in all institutions of the Parliament and Government of Canada.”
- The Charter of the French Language, also known as Bill 101, defined French as Québec’s only official language. It was enacted in 1977.

Section 23 of the Charter of Rights and Freedoms

Section 23 of the Charter of Rights and Freedoms is an example of a law enshrined to affirm the culture and identity of official language groups. The Constitution Act (made law in 1982) includes the Canadian Charter of Rights and Freedoms. Section 23 of the Charter gives parents the right to have their children educated in their first language, if it is either French or English, anywhere in Canada (where the number of students allows for this). For example, minority groups of French-speaking parents in Alberta can request that their children be educated in French—their first language. This allows Francophone students to live out who they are in the school context. Section 23 gave English and French minority groups legal means to fight for their rights and affirm their identities.



Ideas and Opinions

“We are very proud of the fact that there are Francophones in Alberta. We believe that it is our duty to maintain a Francophone community in Alberta in order to avoid the view that French belongs to Québec and that the rest of Canada should be English. We believe in a coast-to-coast bilingualism mainly because the Francophone contribution to the development of this country was coast to coast.”

—France Levasseur-Ouimet, Professor at Faculté Saint-Jean, University of Alberta, 2004.

Canadian Francophones form a minority in every province outside Québec. What steps can they take to affirm their identity? How is the affirmation of Francophone identity in Canada a response to the opportunities provided by a globalizing world?

Ideas and Opinions

“...[A]ny broad guarantee of language rights, especially in the context of education, cannot be separated from a concern for the culture associated with the language. Language is more than a mere means of communication, it is part and parcel of the identity and culture of the people speaking it.”

—Supreme Court of Canada Chief Justice the Honourable Brian Dickson, ruling in favour of the linguistic rights of Franco-Albertans in 1990.

Franco-Albertan parents went to court in the 1980s to fight for their children to be educated in French in Francophone schools. Why was it important to Franco-Albertans to have their children educated in schools run and populated by Francophones? In your explanation, use the terms “identity” and “culture.”

Figure 5-14

This is École francophone Allain St-Cyr, in Yellowknife. It is the only Francophone school in the Northwest Territories in 2006.

Fast Facts

In 1988, Francophone parents in Yellowknife sued the government of the Northwest Territories, demanding the creation of a French-language school program. A program was established in 1989, with an initial class of nine children. In 2000, a French school board was created in Yellowknife.

What connections could there be between the efforts of the Franco-Albertans, described above, and those of the Yellowknife Francophones?



Franco-Albertan Music

Music is a strong tradition in Francophone communities around the world. Acadian music in Canada and its offshoots, such as Cajun and zydeco music in Louisiana, are popular worldwide. Big-name Québécois artists such as Loco Locass and Les Cowboys Fringants are tearing up the music scene in both Canada and France. All Francophone communities are unique, however, and in Alberta, Franco-Albertans are producing a wide array of music that reflects their own specific communities. Franco-Albertan music is a distinct reflection of Franco-Albertan culture, and musicians use it to affirm their identity.

[L]ots of music comes out of Québec, so we can't help but be influenced by it, but the themes we sing about as far as being Franco-Albertans go, and the feel that we have in our music, and the attitude we have is not the same. It's regional. Artists from Saskatchewan are not necessarily the same as artists from BC.

—Source: Patrick Spiers, a young Franco-Albertan musician, quoted in Paula E. Kirman, “Joie de Vivre: The Franco-Albertan Music Scene,” <http://www.calypsoconsulting.com/franco.html>.

[W]e are realizing that we are one community amongst an international language and culture. There are things which tie us together with other parts where French is spoken, like Madagascar, Acadia, and New Brunswick. I feel a need to write in my [first] language. It is not political, it is cultural. It identifies me; it defines who I am.

—Source: Yvon Loisel, a Franco-Albertan musician and music teacher, quoted in Paula E. Kirman, “Joie de Vivre: The Franco-Albertan Music Scene,” <http://www.calypsoconsulting.com/franco.html>.

How big is the Franco-Albertan music scene in your community? Find out about local music festivals, contests, and artists. Create a poster or Web page promoting an upcoming Franco-Albertan musical event to non-Francophones.



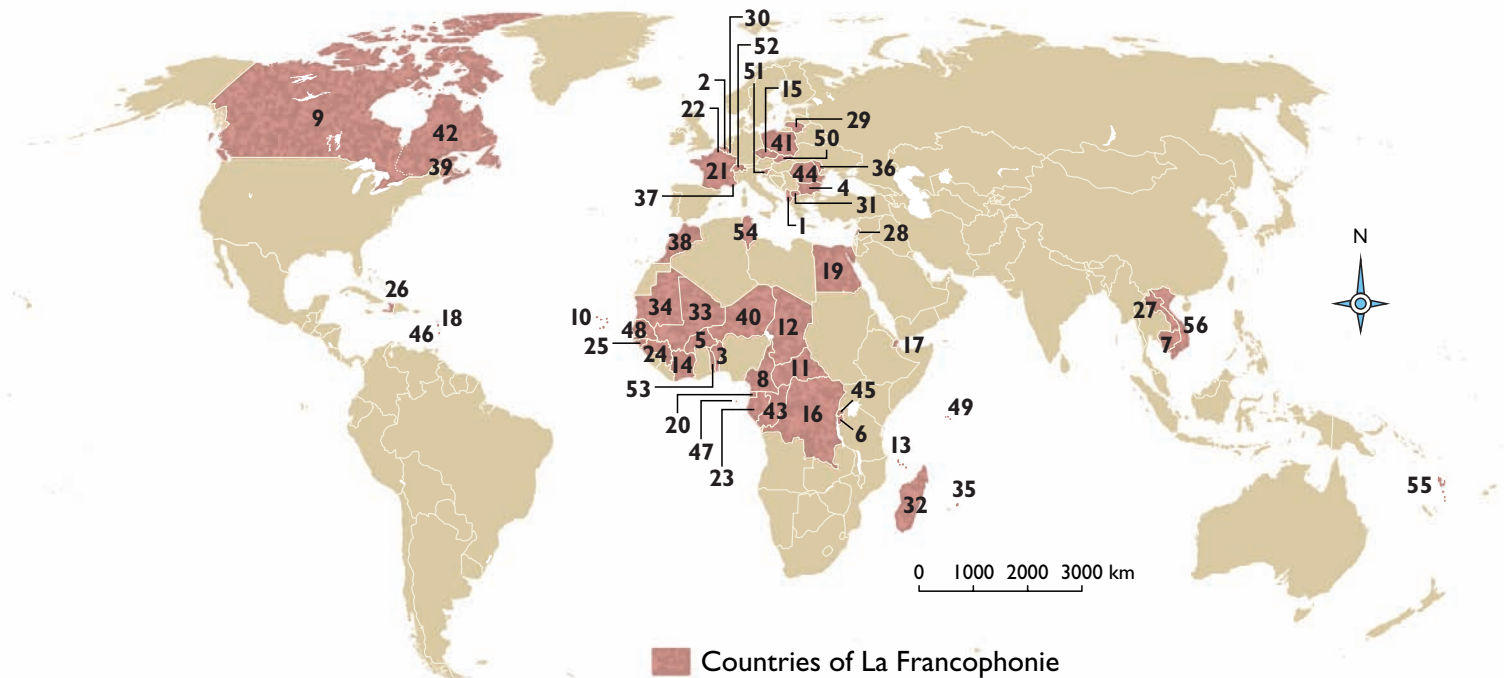
Figure 5–15

Alendaï, a former Francophone band that was based in Calgary. All their music was original, written by the group's leader, Étienne Grange. “We call it world beat music,” Grange says, “but it's Canadian music. All my influences are really local—African musicians and Celtic musicians around here.” How do public art forms such as music help create opportunities for identity?

The Global Francophone Community

On the global scale, affirmation of identity provides Canada, as a Francophone country, with the opportunity to create links with other French-speaking countries around the world. Founded in 1970, La Francophonie is “a cultural and linguistic community of more than 175 million people who use French to varying degrees in their daily lives.” It is also an “institutional community of 63 states and governments” that promotes closer ties among French-speaking countries by encouraging co-operation in education, culture, and technology.

Many of the member countries are former colonies of France. The government of Canada is one of this association’s founding members, and the provinces of Québec and New Brunswick (Canada’s only officially bilingual province) have special status as “participating governments.”



- | | | | | |
|-----------------------------|---------------------------------|------------------|----------------------|-------------------------|
| 1 Albania | 13 Comoros | 24 Guinea | 36 Moldova | 47 São Tomé et Príncipe |
| 2 Belgium | 14 Côte D'Ivoire | 25 Guinea-Bissau | 37 Monaco | 48 Senegal |
| 3 Benin | 15 Czech Republic | 26 Haiti | 38 Morocco | 49 Seychelles |
| 4 Bulgaria | 16 Democratic Republic of Congo | 27 Laos | 39 New Brunswick | 50 Slovakia |
| 5 Burkina-Faso | 17 Djibouti | 28 Lebanon | 40 Niger | 51 Slovenia |
| 6 Burundi | 18 Dominica | 29 Lithuania | 41 Poland | 52 Switzerland |
| 7 Cambodia | 19 Egypt | 30 Luxembourg | 42 Québec | 53 Togo |
| 8 Cameroon | 20 Equatorial Guinea | 31 Macedonia | 43 Republic of Congo | 54 Tunisia |
| 9 Canada | 21 France | 32 Madagascar | 44 Romania | 55 Vanuatu |
| 10 Cape Verde | 22 French Community of Belgium | 33 Mali | 45 Rwanda | 56 Vietnam |
| 11 Central African Republic | 23 Gabon | 34 Mauritania | 46 Saint-Lucia | |
| 12 Chad | | 35 Mauritius | | |

Figure 5-16

The member states of La Francophonie. What valuable relationships do you think member countries might be able to form? What opportunities are created by worldwide identity-based organizations such as this one?

Fast Facts

According to La Francophonie, there were 170 million Francophones worldwide in 2004. That is about 3.2 per cent of the world population. French is spoken as an official language in 33 of the world's countries and is one of the official languages in the United Nations, Amnesty International, the International Red Cross, the World Health Organization, and the World Trade Organization.

How does the global importance of the French language relate to an affirmation of Francophone identities?

La Francophonie works in many different fields to promote French language, culture, and a sense of community around the world:

- *Economics.* Since many of its member countries are from the less developed world, the organization encourages wealthy countries to pool resources and help less wealthy countries with sustainable development projects. In this way, countries such as Canada and France can help raise living standards in countries such as Haiti and Vietnam.
- *Language Preservation.* One of La Francophonie's major concerns is how to preserve the use of the French language in a world that is increasingly dominated by English. Lobbying by La Francophonie led to the decision to make all announcements in both French and English at the Olympic Games.
- *Telecommunications.* In 1983, La Francophonie created TV5, an international station that broadcasts news, sports, and entertainment in French. TV5 reaches millions of viewers in North America, Europe, Africa, Asia, and the Caribbean. Since many of the station's programs are produced in Canada, the channel is also a showcase for Canadian artists. In the same way, it allows Canadian viewers to see European programming to which they would not otherwise have access.

Explore the Issues

- 1 **Consider It.** How do you identify yourself when you are asked about your nationality? Do you call yourself a “Canadian,” or do you describe your ethnic heritage as well as your country of residence? If you hyphenate your nationality, you are acknowledging origins—either those of your ancestors or your own as an immigrant to Canada. **SKILLS:**
 - a) Interview your parents, grandparents, and other older relatives to record their answers to these questions: *What opportunities do you take to revitalize your connections with your culture? How do you incorporate your culture into your personal identity?* Collect data on several family members.
 - b) Organize, summarize, and display your data to make comparisons. Interpret and analyze your data to make an informed decision about the trends you can see among your own relatives.
 - 2 **Reflect and Respond.** Reflect on the aspects of your personal identity that make you unique among your peers. How do you affirm these characteristics? Write a journal entry to reflect on the way in which you affirm your identity. As you reflect, consider this question: *To what extent do opportunities provided by globalization affect the way in which you think about your own identity?*

Reflect and Analyze

In this chapter, you examined the opportunities that globalization offers to people around the world. By looking at these opportunities and possible responses to them, you developed your understanding of the Chapter Issue: *To what extent should we respond to the opportunities that globalization provides for identity?* Based on your responses to that question, you can further assess your position on the Main Issue for Part 1: *To what extent should globalization shape identity?*

Respond to Ideas

- 1 Use a concept web to explore relationships among the Canadian and international examples in this chapter. You might choose to use the five opportunities offered by globalization—accommodation, integration, acculturation, cultural revitalization, and affirmation of identity—as subtopics in your web. Refer to the Skill Path in Chapter 1 (pages 7–8) on brainstorming and making a concept web to develop your organizer.

Recognize Relationships between Content and Issues

- 2 Search a variety of online news sources (CBC, CNN, Reuters, BBC, and others) for news stories that discuss new opportunities that have been created by globalization for identities and cultures. Collect data from the articles. Analyze and interpret the data, and then make a video or audio recording of your own brief news report on this issue. **SKILLS**
- 3 Some Aboriginal peoples are returning to their traditional names rather than using those they were given by European traders

or Canadian governments. What underlying issue does this practice suggest? How does this issue relate to the opportunities of globalization described in this chapter? Consult with your teacher in a one-on-one discussion to share your ideas.

Focus on Research and Inquiry

- 4 Consider the community in which you live. What have been the effects of accommodation, integration, acculturation, cultural revitalization, and affirmation of identity on your community?
 - a) As a class, identify at least one example of each of these opportunities of globalization. In a co-operative learning team, conduct research on the examples and try to determine the effect on your community. Use the six-phase process detailed in the Inquiry Model graphic located inside this text's front cover to help you to conduct your research. **SKILLS**
 - b) Consult with your teacher to establish criteria for your research process and product, and a final marking scheme. Establish deadlines for completion and presentation of your finished work.
 - c) Finally, create a computer slide show or a photo essay (with captions) to present your findings.
 - d) *Reflect on the Process.* Consider your team's work during the *retrieval* phase of your research. Did you develop an information-retrieval plan? Where did you locate and collect resources? How did you select and evaluate relevant information? Did you review and revise the plan for inquiry?

