

Identity and Culture in a Globalizing World

Chapter

2

READING STRATEGY

Before you read this chapter, use the subheadings and figure titles to make an outline of its content. Then, start thinking about ways that globalization and identity are related to the material you will be reading. As you read, you can use your outline to make notes on what you have learned or ideas you want to explore further.

Figure 2-1

Language, choice of role models, art, traditions, values, and beliefs are all part of how people express their identities. In this chapter, you will explore how some of these expressions of identity are being affected by, and are influencing, globalization. How do you express your identity?



Chapter Focus

To what extent should globalization shape identity? Imagine you are standing in front of a huge auditorium filled with people. A spotlight shines on you. The question is asked: “Who are you?”

Perhaps you would mention your name, some of your accomplishments, or what you like to do in your spare time. These are all part of your **individual identity**. What about groups that you belong to—your family, your community, your school, your cultural or language background? Is it important that you mention you are a student, a teenager, a soccer player, a musician, or an environmentalist? These are all part of your **collective identity**.

Individuals and groups of people express their identities in various ways. Indeed, they always have. Our world is changing, however. Today, people around the world are connected in ways that increase our exposure to and interactions with other groups, cultures, ideas, beliefs, and world views. As individuals and as members of language groups, cultural groups, economic groups, social groups, and political groups, each of us must deal with the effects of globalization on how we define ourselves.

Chapter Issue

In this chapter, you will look at how various peoples in Canada and elsewhere express their individual and collective identities, and how these expressions are affected by globalization. This exploration will help you answer the Chapter Issue: *To what extent does globalization affect people’s identities?* From there, you can begin to develop a response to the Main Issue for Part 1: *To what extent should globalization shape identity?*



SKILL PATH

Analyze Source Material

To what extent does globalization affect people’s identities? The Internet is a wonderful source of information about other peoples’ ways of life. It provides an outlet in which you can both explore and express your individual identity, and make connections with groups that may form part of your collective identity. But with so much information at your fingertips, how can you know which sources are most reliable or appropriate to use? Whether you are researching for school or for personal exploration of subjects that interest you, you must establish the credibility of your sources. No matter where you find information—in books, in magazines, in newspapers, on television, or on the Internet—it may contain **bias** (a leaning toward one or another point of view), inaccuracies, or both. Being able to recognize these when you encounter them is a crucial step in the research process.

Step 1 Identify Primary and Secondary Sources

1 First decide if your material is a primary or secondary source of information. This will help you judge appropriate uses for it.

Primary Source

- A first-hand, original account of an event or topic based on personal experience
- No other author is involved or comments on the information
- The author includes only facts of which he or she is personally aware, or his or her personal opinions
- The author is the sole authority on his or her own experience
- May or may not be accurate in analyzing what happened, and may be coloured by attitudes and ideas of the individual writer

Secondary Source

- A second-hand account or analysis of an event or topic based on other sources (the author does not have personal experience with the subject)
- The author explains the research, experiences, and beliefs of others by using quotations from other people and other people’s interpretations or findings
- The author includes facts and information from a variety of sources
- The author offers an observer’s point of view or commentary
- Useful for putting the issue or event into a larger context, assessing its significance over time, or analyzing cause-and-effect relationships

Step 2 Consider the Author

2 The author of a primary source has credibility because of his or her direct involvement with the event or topic. Secondary-source authors must establish their credibility in other ways.

Figure 2-2

A summary of the distinctions between primary and secondary sources. What do you think are the advantages and disadvantages of each?

- Is the author someone who is accomplished in his or her field of research?
- Does the author have any known biases, interests, or beliefs that could affect his or her writing? (Biases do not necessarily discredit an author—it is just important for you to know why the writer believes what he or she believes.)
- Have you seen the author’s name cited in other sources? What other materials has she or he published?
- What do others say about the author’s work and ideas?
- Is the publication known to have a certain bias in its approach?

Step **Distinguish between Facts and Opinions**

3

Although secondary sources often seem more objective in their approach, they, too, can be biased. Regardless of the type of source, always sort the facts from the opinions the author is presenting.

- Facts are pieces of information that can be proven. It is a fact that the Métis [may-TEE] people are developing curriculums to teach their language Michif [mee-SHEEF] to their children.
- Opinions may be coloured by the author’s emotions and personal biases. The statement, “Teaching young Métis how to speak Michif is the best way to build their sense of identity,” is an opinion based on facts. “Strawberry ice cream tastes best” is an opinion based on personal preference. Be alert to opinions that are not supported by facts.

Step **Practise Your Skill!**

4

- 1 Apply It.** Choose a piece of writing in this or another chapter.
 - a) Decide if it is a primary or secondary source of information, and give reasons why you think so.
 - b) Next, separate the facts from the opinions found in the piece.
 - c) Find information about the author and publication. What does this analysis tell you about the credibility of the writing? Suggest ways in which you might use the piece in a research project.
- 2 Citizenship and Identity.**
 - a) Consider the editorial pages of your local or national newspaper or newsmagazine. The pieces submitted by the editors and members of the public are mainly opinion pieces or arguments, which are sometimes—but not always—supported by facts.
 - b) How do the editorial pages of your local or national newspaper or newsmagazine influence your community? Would a newspaper be as useful to a community if these opinions were not included? Explain your view.

A World of Choices

Question for Inquiry

- What is the difference between individual and collective identity?

How did we become the people we are today? Why do we express our identities the way we do? Our identities are dynamic—they develop and evolve constantly, both through our own expressions and through our experience of others' identities.

As children, we started learning how to think, speak, and act from the people closest to us. They taught us about **traditions** (customs) in our family and culture. They gave us the tools to express our needs and thoughts using **language**. Now that you are a teenager, you are probably working out for yourself which of those elements you will keep in your life, and which you will reject. You are starting to make choices about your identity.

Your great-grandparents probably would have had a much easier time making those choices. A hundred years ago, most people assumed they would follow the traditions passed on by their family, their culture, and their religion. They would have had a lot less contact with ideas, ways of life, and beliefs outside of those they grew up in. They might also have had a strong sense of their collective identities—as a member of a family, a religious community, or a citizen of a country, for example.

You, on the other hand, can visit chat rooms with people on the other side of the world every day. You are surrounded by music, films, and television shows from the United States and elsewhere. You can eat in any number of restaurants that feature foods from around the globe. The stores where you shop contain goods from faraway places. And you live in a **pluralistic society**—a society made up of many groups—that not only depends on immigration, but has tried to encourage those who come here to retain their cultural and language identities while becoming Canadian. Your choices in how to express yourself as an individual are almost endless.

Figure 2-3

Traditions such as the Jewish custom of lighting candles on a *chanukiyah* (an eight-branched candle holder) during the holiday of Chanukah are often passed down from generation to generation. What traditions do you have in your life, and from where did you learn them?



READING STRATEGY

Having a purpose for reading can help you retain what you read. Use the Questions for Inquiry for this purpose. As you read, refer back to the question frequently and ask, “How does what I just read help me to answer this question?”

Ideas and Opinions

“One of the main tasks of adolescence is to achieve an identity—not necessarily a knowledge of who we are, but a clarification of the range of what we might become, a set of self-references by which we can make sense of our responses, and justify our decisions and goals.”

—Terri Apter,
British psychologist, in her book
Altered Loves (1990).

How might globalization make this process of clarifying your goals more difficult or easier?

Fast Facts

At the turn of the 20th century, about 84 per cent of Canada's population had either French or British backgrounds. By 2001, these groups made up less than half of the Canadian population.

What effects do you think this type of change might have on a country's sense of identity?

What about your collective identities? Have aspects of these been affected by the globalizing world you live in? Before first contact, this continent had an incredibly diverse population, with a wide variety of First Peoples, many languages, and many unique cultures. By your great-grandparents' time, however, Canada had become less diverse. The majority of immigrants who lived here had roots in Britain or France. Today, the balance has altered again, as more recent immigration has brought a much larger diversity of people and cultures to our country. Government policies encouraged immigrants to retain their sense of collective identity with their ethnic or religious group. Many groups, such as the Hutterites in Alberta, maintained the key aspects of their collective identity, while embracing such opportunities of globalization as new technologies and marketing techniques.

At the same time, an umbrella Canadian collective identity also developed. Canada's participation in two world wars, along with our growing economic ties to the United States, weakened our ties to Britain and made us a much more independent nation. So it seems collective identity, too, can be affected by globalization. The following Investigation looks at how historical global interaction created a new and distinct collective identity in Canada.

INVESTIGATION

Métis Identity

Something to Think About: Under what circumstances can global interaction lead to the creation of new collective identities?

An Example: The Métis are one of Canada's Aboriginal peoples. The first Métis were the children of First Nations women and French traders and explorers who began arriving in North America in the 1500s and 1600s.

Because many Métis could speak both French (or, later, English) and a First Nations language and were comfortable in both cultures, they had an important role to play in the fur trade and as guides and translators for European traders and explorers.



Figure 2-4



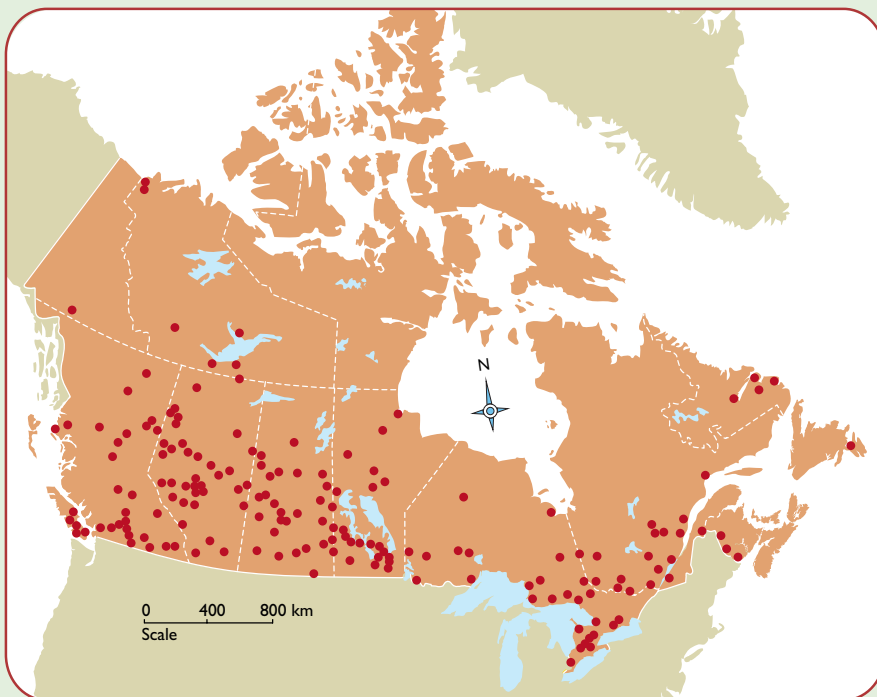
The Métis flag and sash. Why might symbols such as these be of particular importance in defining the Métis identity in a globalizing world?

At first, the children of these unions tended to identify themselves as part of their mother's culture. But over time, they began to see themselves as different from both their First Nations and European ancestors. They began to identify themselves as a distinct people.

Métis settlements were formed, first around the Great Lakes region and then farther west, especially in what is now Manitoba. The Métis people developed a distinctive collective identity, based originally on their shared way of life and marriages between Métis women and men. They also developed their own language, Michif, which is a blend of French and various First Nations languages. As interpreters, freighters, explorers, and traders, Métis people played a key role in opening up the North American continent during the fur trade. They also contributed to the growth of Canada and their own nation as politicians, educators, farmers, business owners, and industrialists.

As you will read in later chapters, the Métis struggled to maintain their identity later, as more and more immigrants from Europe began displacing them from their traditional homeland.

The Métis Identity Today: Today, the Métis identity still thrives, despite massive changes in their way of life brought about through time and increased contact and **intermarriage** with other First Nations and European cultures. The Métis live in diverse



Source: Natural Resources Canada, *The Atlas of Canada*, http://atlas.gc.ca/site/english/maps/peopleandsociety/population/aboriginalpopulation/abo_1996/metis.

Fast Facts

Since 2001, the National Métis Youth Role Model Program recognized young Métis who demonstrate leadership, show pride in their culture and heritage, and live according to strong traditional values.

How might programs such as this help strengthen the sense of identity of young Métis? Who are your role models, and how do they influence your sense of identity?

Figure 2-5

Distribution of Métis communities in Canada. Analyze the information in this map. What geographic and demographic reasons could make it challenging for the Métis to maintain their traditions? (**Demographics** are facts related to the population; for example, the number of males and females who live in an area.)

communities across the country, including eight land-based settlements in Alberta. Although many no longer share the same way of life, language, or even geographic location, their sense of collective identity remains strong, thanks in part to an extensive political structure, organized gatherings and festivals, and their common struggle for recognition of their rights as Aboriginal people.

Time, intermarriage, loss of land, and the end of the fur trade have all blurred the lines around Métis identity. Today, there are many different views on how to define who is Métis. Some believe the term should be applied only to individuals who can trace their ancestry back to the historical Métis communities in the Red River area of what is now Manitoba. At the opposite extreme are those who claim that the term Métis should include anyone in Canada who has a mixed First Nations/European heritage. In the latter case, as one observer has noted, almost all First Nations and a significant proportion of the non-Native population could be considered Métis!

Between these two extremes lie many other definitions of what it means to be Métis. The official definition, adopted in 2003 by the Métis National Council and by the federal government, is:

Métis means a person who self-identifies as Métis, is of historic Métis Nation Ancestry, is distinct from other Aboriginal Peoples, and is accepted by the Métis Nation.

Quotation from an Authority: The following quotation was part of an article written by Métis and First Nations authors for the Gabriel Dumont Institute in Saskatchewan. This institute is “Métis-directed” and focuses on education and training.

“...[A]s a mixed population, the Métis of Canada are not unique: they are but one of many mixed-heritage populations, which have existed since time began. Nevertheless, the historic Métis of Rupert’s Land are unique from most of these other mixed-blood populations because they developed a group consciousness. Few other mixed-blood populations in the world have achieved this. Indeed, of all the Indigenous peoples in the New World, only the Métis survive as a group, which identifies itself as a mixed-heritage nation with a distinct political will separate from their First Nations and Euro-Canadian ancestors.”

—Source: **Darren R. Préfontaine, Leah Dorion, Patrick Young, and Sherry Farrell Racette, “Métis Identity,”**
<http://www.metismuseum.ca/resource.php/00726>;
Gabriel Dumont Institute of Native Studies and Applied Research, May 30, 2003.



Visit the *Perspectives on Globalization* website for a link to a site that explains the terms of this definition in more detail.

- 1 Why do you think the official definition of Métis includes the requirement that the individual choose to identify him- or herself as Métis?
- 2 The Métis have been called “the first Canadians” because their identity was formed out of the intermarriage of First Nations with Europeans. In other words, Canada’s pluralistic nature is mirrored in the mixed background of the original Métis.
 - a) What other parallels can you draw between the issues surrounding Métis identity and the issues all Canadians face in defining their Canadian identity?
 - b) What does this comparison tell you about the possible effects of globalization (in the form of pluralism and immigration) on collective identities?

Increased global interaction can be a good thing. It gives many of you choices in how you express and define yourselves as individuals—choices that your great-grandparents may not have had. But can other global pressures affect, or even limit, the choices you make? For example, if choosing to identify yourself with a **minority group** within a larger society meant that people would discriminate against you, would that affect your choice? Let's look at how global pressures can affect the choices you make about your collective identities by examining the situation of the Hmong in the United States.

The Hmong in America

The Hmong are a people from Southeast Asia. During the Vietnam War, the Hmong fought on the side of the United States. As a result, after the war they were displaced from their homeland of Laos, and about 160 000 of them arrived in the United States as refugees.

In the 30 or so years since their arrival in North America, some Hmong have prospered. They have enjoyed the freedom to express aspects of their identity and culture that they have never known before. On the other hand, they have had to change many of their traditions and ways of living in order to adapt to the American context. Here are some examples of how the Hmong way of life has changed in the United States.

Figure 2-6

Some examples of how the Hmong people have had to adapt in the United States. To what extent do you think refugees who come to Canada would undergo similar changes to their way of life?

Traditional Hmong Culture

- Traditional Hmong culture placed a high priority on family and interdependence. Often an extended family, including several of the husband's relatives, lived together in the same house.
- The authority of the father in traditional Hmong culture was not questioned.
- Children showed respect for their parents and rarely questioned their wishes.
- The Hmong lived a traditional farm life, growing crops and raising livestock. Higher education was not an option for most.
- The Hmong were mistreated in Asia for practising their traditional religion.

Hmong Culture in the United States

- When the Hmong arrived in the United States, clans and families were split up and sent to different states and regions, so as not to burden one area with too many immigrants.
- In the United States, the women's rights movement was strong, and ideas about gender roles and equality of the sexes were very different from those in Asia.
- Since Hmong parents often could not speak English well, their children became interpreters for them. This weakened the traditional authority of the parents.
- Many Hmong are now graduating from universities and colleges in the United States and taking on professional careers.
- In America, the Hmong were free to practise their religion. About half the Hmong in the United States have converted to Christianity.



Hmong Youth Creating New Identities

The rapid adjustment to a very different way of life has created a rift between the older and younger generations, as the following article demonstrates.

As the evening progresses [at a Hmong celebration in Denver], cultural performances give way to a Hmong rock band. The composition of the audience changes rapidly. Most of the families leave. Hundreds of young people, aged 14 to 25, pour into the auditorium. ...

As a Hmong teenager pushes through the doors, a police officer tells him he missed an excellent cultural show. "That stuff is for the old people," sniffs the boy. "That's their world, not ours."

The young Hmong spread out around the perimeter of the auditorium. They act hip and speak to each other in "Hmonglish," a combination of Hmong, English, and slang. A few of the elders remain, looking on in dismay, disappointment, and confusion. ...

... It appears inevitable that traditional Hmong culture will cease to exist in the United States within another generation. Except for a few individuals and programs that teach Hmong dance and handicrafts, there are no organizations teaching children about their history, culture, and traditional village life. The American Hmong kids growing up now know virtually nothing about their grandparents' and parents' heritage. By the time they themselves have children, they will remember few things of their traditions, and have little to pass on.

—Excerpted from James Emery,
"Their World, Not Ours: Problems Grip the Hmong in America,"
The World & I, Vol. 17, No. 12, January 12, 2002.



Figure 2-7

Some American Hmong teenagers may still enjoy aspects of their culture such as traditional food, but they don't seem interested in continuing these traditions themselves. What steps could older Hmong people take to pass on their heritage?

- 1 a) Consider why some Hmong youth are not interested in the traditions of their parents. What globalizing factors that you have read about so far might be involved in this choice?
b) Have you noticed some of these same pressures influencing your own choices? Discuss with a partner.

Explore the Issues

1 Brainstorm. How has globalization presented you with new possibilities for expressing your identity? For example, do you use the Internet to connect with other people with similar interests? Did your family immigrate here from somewhere else, and in doing so give you a new identity as a Canadian? Using Step 2 from the Skill Path in Chapter 1 (pages 7–8), brainstorm as many positive ways as possible in which global forces influence your identity.

2 Compare and Analyze. Compare the historical situation of the Métis with the situation of the Hmong in the United States today. How has increased globalization affected the identities of these two groups? What globalizing factors are the Hmong (and other minority immigrant groups) facing that did not exist when the Métis identity emerged?

Language and Identity in a Globalizing World

Question for Inquiry

- What is the relationship between identity and language?

What role does language play in your sense of identity? If English is the language you learned from your parents, this may not be a question you have thought about very much. But if you speak French or a minority language, you may have a lot more to say about how language affects who you are. Every language in the world expresses the unique world view of the people who speak it.



Aboriginal Languages and Relationship to the Land

There are more than 50 Aboriginal languages spoken in Canada. They can be divided into approximately 11 language groups. While each of these languages is unique, all share a sense of the importance of “land”—a concept for which most European languages do not have an equivalent. Here is how the Task Force on Aboriginal Languages and Cultures expresses this idea:

Ideas and Opinions

“Language is, as one wise African man put it, ‘the honey of a nation’s soul.’ Without language, identity is lost. It is customary in Shona [a language spoken in Zimbabwe, Africa] greetings, for example, to ask after one’s family. ‘I am fine if you are fine,’ is the most common reply to ‘How are you?’ Implicit is the notion that one’s happiness is dependent upon the other’s.

“‘I’m fine, thanks, and how are you?’ is how one would respond to an everyday greeting in English. Absent in this statement is the conditional ‘if.’ The essential notion of interconnectedness among individuals is lost.”

—Silence Genti, “Mother Tongue: Language Is the Honey of My African Soul,” *Now Magazine*, May 8–14, 2003.
Silence Genti is a Canadian whose first language is Shona.

How would losing a language contribute to a loss of identity?

Figure 2-8

Heritage language classes are available in different communities across Canada. What is the purpose of these classes? Why might it be important for immigrants to pass on their language to their children?



—Source: Michif and Métis Cultural Site, “Michif Language,” http://www.saskschools.ca/curr_content/creelang/language/index.html.

Figure 2-9

Translations of Michif phrases. In Saskatchewan, people interested in preserving Michif are promoting its use in schools and making Michif resources available on the Web. Go to the [webLink](#) *Perspectives on Globalization* website for a link to more translations. How might these translations be used by young people to make connections with their language, traditions, and role models?

The people of the Siksika Nation do not use “Blackfoot” to identify themselves anymore. This was the name Europeans gave to their nation. What terms do you use to express your identity?

The fundamental [primary] relationship reflected by our First Nation, Inuit, and Métis languages is our connection to the land. The words for “the land” in our various languages reflect the fact that the land is more than the mere physical landscape comprising the various material elements known to science. The “land,” the “country,” the “place”—all these and equivalent terms have an even subtler meaning. In the language of the Secwepemc [SUHK-wep-muhk] (Shuswap) people, for example, tmicw, the land “involves its fauna and flora, as well as the people’s spiritual and historical relationship with it.”

The reasons for our different approaches to the issues that have arisen in our relationship with other Canadians and with Canadian governments are rooted in the different philosophies reflected by our distinctive languages and cultures. To recall the words of the Assembly of First Nations, our ancestral languages are the key to our identities and cultures, for each of our languages tells us who we are and where we came from.

—Source: Task Force on Aboriginal Languages and Cultures, *Towards a New Beginning: A Foundational Report for a Strategy to Revitalize First Nation, Inuit and Métis Languages and Culture*, http://www.aboriginallanguagetaaskforce.ca/rpt/part3_e.html#part3-1; quotation from P.J. Murphy, George P. Nicholas and Marianne Ignace (eds.), *Coyote U: Stories and Teachings from the Secwepemc Educational Institute* (Penticton, BC: Theytus Books, 1999), p. 15.

To what “issues” do you think the Task Force is referring? How might language differences influence these issues?

Many Aboriginal languages in Canada and around the world are now threatened. In Canada, the Métis language, Michif, is also threatened. Fewer than 1000 people today speak Michif, but efforts to revitalize the language are underway. In Chapter 3 you will read about other efforts to preserve Indigenous (Aboriginal) languages.

Terminology: A Crucial Tool in the Expression of Identity

Listen to the terms that people use to describe themselves. People from the Siksika Nation, for example, may use different terminology to express their identity in different contexts. Here are the main ones:

- “Siksika,” the nation’s own name for itself, in their own language to reflect their cultural and linguistic origins and identity
- “The Blackfoot Confederacy,” the name for an association of First Nations that includes the Kainai (Blood), Piikani (Peigan), Siksika, and the Blackfeet of Montana.
- Government terms such as “band” and “treaty” to refer to their legal status under the Indian Act
- The umbrella term “First Nation” to convey a larger, collective identity
- The generic term “Aboriginal” to refer to their political identity—Aboriginal is the term used in legal policy to identify certain rights.

Francophone Identity and Language

It's clear that language is an important part of identity for many groups, but for Québécois and Francophone language minorities in other parts of Canada, it is especially important. That's because these groups are surrounded by English—not only within Canada, but across the entire continent. For Francophones, language is not just one aspect of their identity; it is its essence. Their various cultures and sense of distinctness depend on the vitality of the French language and their ability to pass their language and culture on to the next generation.

Many Canadians feel that French is also a vital part of our Canadian identity. French explorers were among the first to establish settlements in what is now Canada, and they played an essential role, along with British and First Nations peoples, in forming the country we know today. To some Canadians, this heritage is part of what makes us different from Americans. It also gives us an advantage in a globalizing world, where French and English are among the most widely spoken languages in international trade, technology, and diplomacy.



The Many Identities of Francophones in Canada

There are Francophone minorities in every province and territory of Canada, including Alberta. These groups are bound together by their language, yet each has its own distinct identity, based on its particular way of life, contacts with other cultures, and history. France Levasseur-Ouimet is a professor emeritus (a professor who is retired but still maintains a title) at the University of Alberta and a Franco-Albertan. Here is how she explains the distinct identity of Franco-Albertans:

... Francophones in the West do not necessarily identify with Francophones from Québec. We have our own minority culture which has developed because of intercultural contacts. Throughout the early years of our history, associations and institutions that were important in Québec were often brought to Alberta by the settlers. But these associations were slowly replaced by associations developed in Alberta to meet local needs.

Presently, our way of speaking, our vocabulary and expressions, our literature, theatre and music are different from those in Québec as [are] our values and beliefs and ways of being. We are also different from the Acadiens, the Franco-Ontariens and the Franco-Américains.

Our geography, our proximity to other cultures, our history, all have contributed to the shaping of the Francophones of the West.

— France Levasseur-Ouimet, 2004.

Ideas and Opinions

“If the Métis youth don't take the challenge, don't personalize the fight for Michif or take ownership of our language, then we will be responsible for the demise of the Métis nation.”

—Bruce Flamont, member of the Task Force on Aboriginal Languages, fluent Michif speaker.

Why do you think Flamont thinks it is so important to engage young people in the fight to save the language?

- 1 Does hearing about the differences in perspective among Francophone groups surprise you? Why or why not?
- 2 How might the relationship to language of a Francophone in Québec, where French is the first language of the majority, differ from that of a Franco-Albertan, who lives in a province where it is not?
- 3 Anglophone Canadians and Americans also share a language and a continent. How would you describe the differences in these two identities to someone who was not familiar with them?



READING STRATEGY

Sometimes you can figure out the meaning of a word or term by reading ahead for its context. By reading ahead in this paragraph, you can see that the term “official bilingualism” pertains to a country or province that has two official languages—in Canada’s case, English and French.

Fast Facts

The strongest support for bilingualism (French and English as Canada’s two official languages) is found in Québec, at 98 per cent. A majority of people in every other region favour bilingualism, including 76 per cent in the Atlantic provinces, 72 per cent in Ontario, 67 per cent in the Prairies, and 63 per cent in British Columbia.

—Source: Centre for Research and Information on Canada; results of two public opinion polls conducted in 2001 and 2002.

Do you believe that your community supports official bilingualism? If yes, how is it supported, and to what extent? If no, then explain why not. Discuss as a class.

Figure 2-10

A bilingual public sign. Where else do you notice the effects of official bilingualism in your everyday life?

Official Bilingualism

One way that Canada recognizes its Francophone and Anglophone heritage is through laws that establish **official bilingualism**. Canada is legally bilingual at the federal level of government, with French and English enjoying equal status as official languages. This means that Anglophones and Francophones have linguistic (language) rights in Canada. These rights appear in the BNA Act of 1867 and were updated in the Constitution Act of 1982. Two of these rights state that

- Canadians have the right to receive federal government services in either French or English.
- Canadians have the right to communicate with and plead before a federal court of law in English or French.

In addition, the federal government is responsible for supporting “the development of English and French linguistic minority communities” and advancing “the equality of status and use of the English and French languages within Canadian society.”

There are many perspectives about official bilingualism. Polls show that official bilingualism is supported by the majority of Canadians in every region of the country. But some critics of the policy feel that it is too expensive, and fails to recognize the many languages and cultures that now make up Canada. Others point out that since only one province is officially bilingual (New Brunswick), official bilingualism does not ensure that Francophones living in provinces with an Anglophone majority can live their day-to-day lives in their own language.



Explore the Issues

- Analyze It.** How does your use of language express aspects of your identity? Work in a small group to brainstorm examples of each of the following (refer back to the Skill Path in Chapter 1 on pages 7–8 for brainstorming guidelines):
 - slang words or everyday expressions with which your parents or people of older generations might be unfamiliar
 - technological or computer-related terms you use that express the influence of technology or mass communications
 - recently introduced words from other languages that reflect the global interaction among culturesCompare your findings with those of other students. What links can you find in these examples that show the influence of globalization on language and identity?

- Express Your Views.** Work in a group of four. Each team member should research what government programs exist to accomplish one of the following:
 - help immigrants whose first language is neither French nor English to preserve their language
 - assist Aboriginal peoples in preserving their languages
 - encourage Canadians to learn French or English as a second language
- Discuss Your Findings.** In your opinion, are there any areas where you feel the federal government should make more effort, or where you feel it could use its resources more wisely in other ways? Write a letter to the editor to express your opinion about one of these topics, giving reasons to support your ideas.

Cultural Exchange and Identity

Question for Inquiry

- How does cultural exchange shape people's identities?

One of the most public ways that people express their identities is through their appearance. These expressions are mindful and deliberate—we choose to look a certain way and engage in specific arts because we believe they reflect us to the world.

Some styles of dress and art forms are associated worldwide with a particular culture. For example, the sari is associated with the cultures of Southeast Asia, and kabuki-style theatre, where males play both male and female characters, originated in Japan. As the peoples of the world become increasingly interconnected through global migration, markets, and mass media, we become more familiar with traditional attire and arts from faraway places. In some cases, we may even adopt these symbols of identity as our own.

But an individual expression of identity by one person may hold a different meaning to someone else. For example, some Americans wear



Figure 2-11

Canadian Craig Weather walks through the streets of Darwin, Australia. Some non-Canadians like to put the Canadian flag on their packs so they'll get better treatment abroad. How might this affect Canada's reputation abroad? How might it weaken the meaning of the flag as an expression of our collective identity?

a Maple Leaf symbol when they travel abroad. They feel that being mistaken for a Canadian may mean they receive better treatment in some foreign countries than being identified as an American. How does that make you feel? Does it bother you that a symbol of our country is being used by people for whom it has less meaning, who do not necessarily share the same values or loyalty to Canada that you do?

With access to media from all over the world, we can pick and choose our influences from a mixed bag of origins. You may be wearing a traditional Celtic cross around your neck and a Paris designer's T-shirt with Asian characters across the chest. What effect do all these outside influences have on your sense of identity? What effect do these uses of traditional symbols and attire have on the cultures from which they originate?

The Maori Art of Ta Moko

Have you ever considered getting a tattoo—either permanent or temporary? Tattoo art has a long history in some parts of the world. The Maori people of New Zealand traditionally practised a specialized form of decoration, called *ta moko*, which has important social and spiritual meaning.

Ta moko looks like a tattoo, but instead of injecting ink, the Maori carve the designs into the skin. The lines and patterns created in this way tell the story of the wearer's ancestry.

Traditionally, not all Maori were allowed to wear ta moko. The wearer had to be considered worthy of the honour, and had to undergo a long period of preparation during which the candidate was asked to consider whether he was willing to wear the moko for the rest of his life. (The female form of ta moko is called *kauae*.)

With the arrival of European settlers and missionaries in New Zealand, the art of ta moko was suppressed. The 1907 Tohunga Suppression Act banned the practice altogether, as part of an attempt to encourage the Maori to abandon their traditional culture. Throughout most of the 20th century, the Maori culture was in decline, and the art of ta moko was practised only in secret.

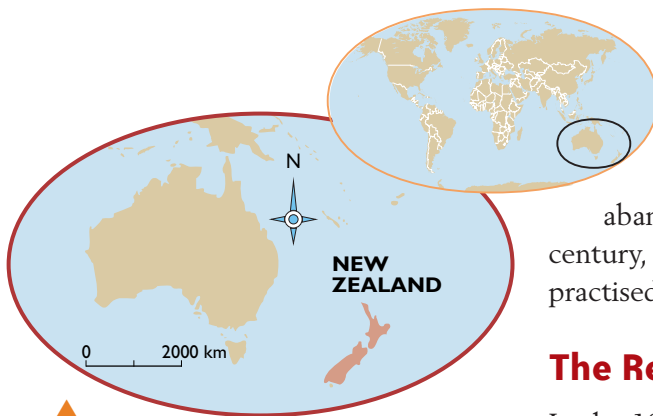


Figure 2-12

New Zealand is located in the southern hemisphere.

The Revival of Maori Culture

In the 1970s, however, Maori culture underwent a renaissance, as young, urban New Zealanders of Maori descent sought ways to reclaim their collective identity. As part of this revival, some Maori began to explore the practice of ta moko.



Even more recently, moko-style tattoos have become popular with non-Maoris as well. Here are some examples of this global interest:

- The 1994 film *Once Were Warriors* featured young Maori gang members wearing moko-style tattoos as a sign of their gang affiliation.
- Clothing designers Thierry Mugler and Paco Rabanne have both used models and masks inspired by moko designs to launch their collections.
- Polaroid used an image of a face covered in imitation moko tattoos in one of its advertisements.
- Boxer Mike Tyson, soccer star Eric Cantona, and British rock star Robbie Williams are among celebrities who have been spotted wearing moko-style tattoo art on their faces and bodies.
- Photographer Hans Neleman published a book containing photographs of Maori wearing traditional ta moko. The book received a great deal of international attention. Neleman donated the proceeds from the sale of the book to benefit Maori ta moko.
- An exhibit at the British Museum focused further attention on the art and significance of ta moko.

Many Maori consider this use of a symbol of their collective identity—which has such deep roots in their history as a people—by people who have no idea of its meaning, an unwelcome intrusion.

But other Maori, such as Member of Parliament John Tamihere, believe that the attention given to Maori moko in the global media allows his culture a chance to shine. He feels that “the idea of European designers taking Maori culture to the world stage [is] wonderful and not an insensitive act at all.”



Figure 2-13

Compare the Maori tradesperson’s authentic moko (left) to the fake moko on the model for a German clothing designer (right). What objections might Maori have to the use of their traditional moko designs in non-traditional ways? Why do you think the designer chose to use this image to market clothes?

Ideas and Opinions

“ We must rejoice in our diversity, and not wallow in our differences. It is right to tolerate those who want to wear a kilt, or hemp suit, just as it is right to tolerate and respect those that want to wear a moko. No one has a monopoly on our unending story of nationhood; no one has the manual for our nationhood. ”

—John Tamihere, in his first speech to the New Zealand Parliament, February 10, 2000.

In what ways does promoting cultural symbols for wider use strengthen or weaken the culture the symbols come from?



Moko versus Tattoos

Moana Maniapoto is a Maori songwriter, performer, and activist. Her song “Moko” seeks to educate a non-Maori audience about the significance of ta moko in Maori culture. Here is an excerpt from the lyrics.

MOKO

By Moana Maniapoto

Chorus:

*I wear my pride upon my skin
My pride has always been within
I wear my strength upon my face
Comes from another time and place
Bet you didn't know that every line has a
message for me
Did you know that*

*The classic Maori moko has the male bearing complex spirals on
Both cheeks both sides of the nose
Lines spread between the eyes to the temple, the nose to the chin
Over nineteen names have been identified for different parts of the pattern
Women received kauae or chin moko
some copied their Mothers or grandmothers
others allowed the artist to express their creativity
The moko indicated genealogy, rank, accomplishment
It represented masculinity, beauty, warriorhood, identity
So don't use that word tattoo
[...]
The moko reflected the Maori way of life
everything was connected, religion, war, lovemaking and death
For this generation, the kauae and moko were only seen in paintings
but now those images have come to life
Netana Whakaari said in 1921
You can lose your most valuable property through misfortune in various ways
you may be robbed of all your prized possessions
but of your moko you cannot be deprived
It will be your ornament and your companion until your last day
so don't use that word tattoo*



Figure 2-14

Maori artist Moana Maniapoto. Can you think of other artists, musical or otherwise, who play an active role on the global stage in promoting or preserving a collective identity to which they belong?

1 Why do you think Maniapoto wants to make such a clear distinction between the word “tattoo” and moko? How do the facts she presents strengthen this message? To whom do you think Maniapoto is directing this message?

2 Refer back to Step 3 of the Skill Path in this chapter (page 28). Does Maniapoto use primarily facts or opinions to make her argument in this song? How effective do you find this approach?

3 Visit the *Perspectives on Globalization* website for a link to Moana Maniapoto’s website, where you can hear a clip from the song. What can you tell from this website about Maniapoto’s attitudes toward globalizing forces? Consider both the message of her song and the way she broadcasts that message.



Explore the Issues

1 Clarify the Issue.

- In your own words, write a paragraph summarizing the significance of the traditional practice of ta moko for the Maori, and two of the perspectives expressed by Maori people about the effect on their collective identity of non-Maoris’ use of ta moko designs.
- Now write a paragraph in which you describe your own point of view on the issue of cultural borrowing. Do you “borrow” aspects of your clothing or attire from other cultures? If so, what do you feel this practice says about your own individual sense of identity? What are the advantages of this approach? Where do you draw the line when it comes to such borrowing? Are expressions of people’s spirituality or religious beliefs off limits? Why or why not?

2 Focus on Current Events.

- Search the fashion pages of newspapers to find examples of fashion styles that borrow from specific cultures. Create a visual collection of these styles.
- For each example, do research to determine the cultural significance of the original style, and how it has been changed or adapted.

- Write a summary of your investigation using visual aids, colour, art, metaphor, or graphic organizers. In your report, answer the question: *To what extent is the global borrowing from different cultures affecting the collective identities of peoples?*
- Include a list of sources you used, along with an evaluation of their reliability, using the steps you learned in this chapter’s Skill Path. **SKILLS**

- 3 Consider Different Perspectives.** Many sports teams have names, mascots, or symbols that are borrowed from Aboriginal cultures, or from Western stereotypes of Aboriginal cultures (e.g., the Edmonton Eskimos). Defenders of the practice claim that these names are a sign of respect and recognition for Aboriginal cultures. Yet many Aboriginal people find the practice an unacceptable “borrowing” of their identity.
- Find three articles or Web pages that relate to this issue. Use the three steps of this chapter’s Skill Path to evaluate these sources. **SKILLS**
 - How would you respond to the arguments presented at the sites? Create a poster, display, cartoon, or collage to express your point of view.



Reflect and Analyze

In this chapter, you have looked at some of the key ways in which individuals and groups explore, experience, and express their identities. You have seen that globalization has presented these identities with both challenges and opportunities for enrichment. Use this information in a classroom discussion to respond to the Chapter Issue: *To what extent does globalization affect people's identities?* From there, you can begin to develop a response to the Main Issue for Part 1: *To what extent should globalization shape identity?*

Respond to Ideas

- 1 Religion, spirituality, and values are important aspects of identity for many people.
 - a) How would you describe your values, or spiritual or religious beliefs? Do you belong to an organized religion? Do you have certain ideas about what is important in life? For example, perhaps you are a committed environmentalist, or you feel strongly that those who are prosperous must help those who are in need. These are all part of your personal values, which help form your identity.
 - b) Write a personal reflection to describe some of your beliefs or values. Identify which of these beliefs were handed down to you through your family and which ones you developed yourself. Conclude your reflection by answering the following question: *To what extent do your beliefs or values reflect the influence of media, cultural interaction, or other global factors?*
- 2 Yang Dao described the language issues among Hmong immigrants to the United States in this way: "When elderly Hmong

speak, the kids don't understand the whole meaning because they don't know all the words. ... When the kids talk to their parents, they speak Hmong with English, so the parents don't understand their own children. This creates misunderstandings in the household."

Discuss as a class the ways in which language affects your relationships with older family members. In what ways does language change? How can we tell if changes represent the evolution or erosion of a language?

- 3 Compare the situation of the Hmong with the situation of an immigrant minority group in your own community or province, such as the Lebanese in Lac La Biche or the Dinka (Sudanese) in Edmonton. Consider
 - what circumstances brought the group here
 - what means they use to maintain their collective identity
 - what challenges to their collective identity they have encountered.

Can you draw any conclusions from your comparison about common identity issues facing immigrant communities in North America? Do you notice any differences in the experiences of immigrants in Canada and in the United States? If so, what might account for these differences?

Recognize Relationships between Content and Issues

- 4 Canada's policy is to encourage new immigrants to retain their culture and traditions. Some commentators believe this policy weakens our sense of collective identity as Canadians. Will we, like the Hmong, find our values and identity threatened by the introduction of new ideas and ways of living? Or, as in the case of the Métis, will

diversity create a new identity that incorporates the best of all the cultures from which it springs? Are there other possibilities? Create a cartoon strip or skit to express your thoughts on the future of Canadian identity.

Focus on Research and Inquiry

- 5 Work individually to complete the following inquiry. Refer regularly to the six phases in the Inquiry Model graphic located inside this text's front cover to help you conduct your research. Remember that this is only one type of model—a basis you can use to develop your own inquiry model through reflection and experience.

Consult with your teacher to establish criteria for your research process and product. To get you started, here are two sample criteria:

Process:

- variety of sources used
- completeness of source citation list

Product:

- number of spelling or grammatical mistakes in monologue or poem
- quality of expression

Then set a final marking scheme. Establish deadlines for completion and presentation of your finished work.

Process:

- Identify traditions and languages that affect your life.
- Name arts and artists whose work you respect and enjoy.
- Record spiritual or religious aspects of your life.
- Describe how you like to dress and what influences your decisions about what you buy.

- Take time to analyze the information that you have gathered.
- Collect photographs, drawings, and quotations as well as video or audio clips (if possible) to express these aspects of your identity. The Skill Path in Chapter 6 (pages 117–118) has tips on how to find the material you need in a resource centre.
- Evaluate to determine the influence of economic, social, and political aspects of globalization.

Product:

- Create a display or scrapbook using the clips and photographs you collected. To accompany your display, develop a well-written monologue or poem to respond to the question: *To what extent does globalization affect my identity?*

Reflect on using the Inquiry Model:

Consider your work during the *planning* phase of your research.

- Did you identify possible information sources?
- Did you find out what the format for a monologue is?
- Did you outline your plan for inquiry?
- How might you plan differently for your next research project?

Reflect on the issues:

- How does this inquiry help you develop an answer to the Chapter Issue: *To what extent does globalization affect people's identities?*
- How does this inquiry help you to develop an answer to the Main Issue for Part 1: *To what extent should globalization shape identity?*