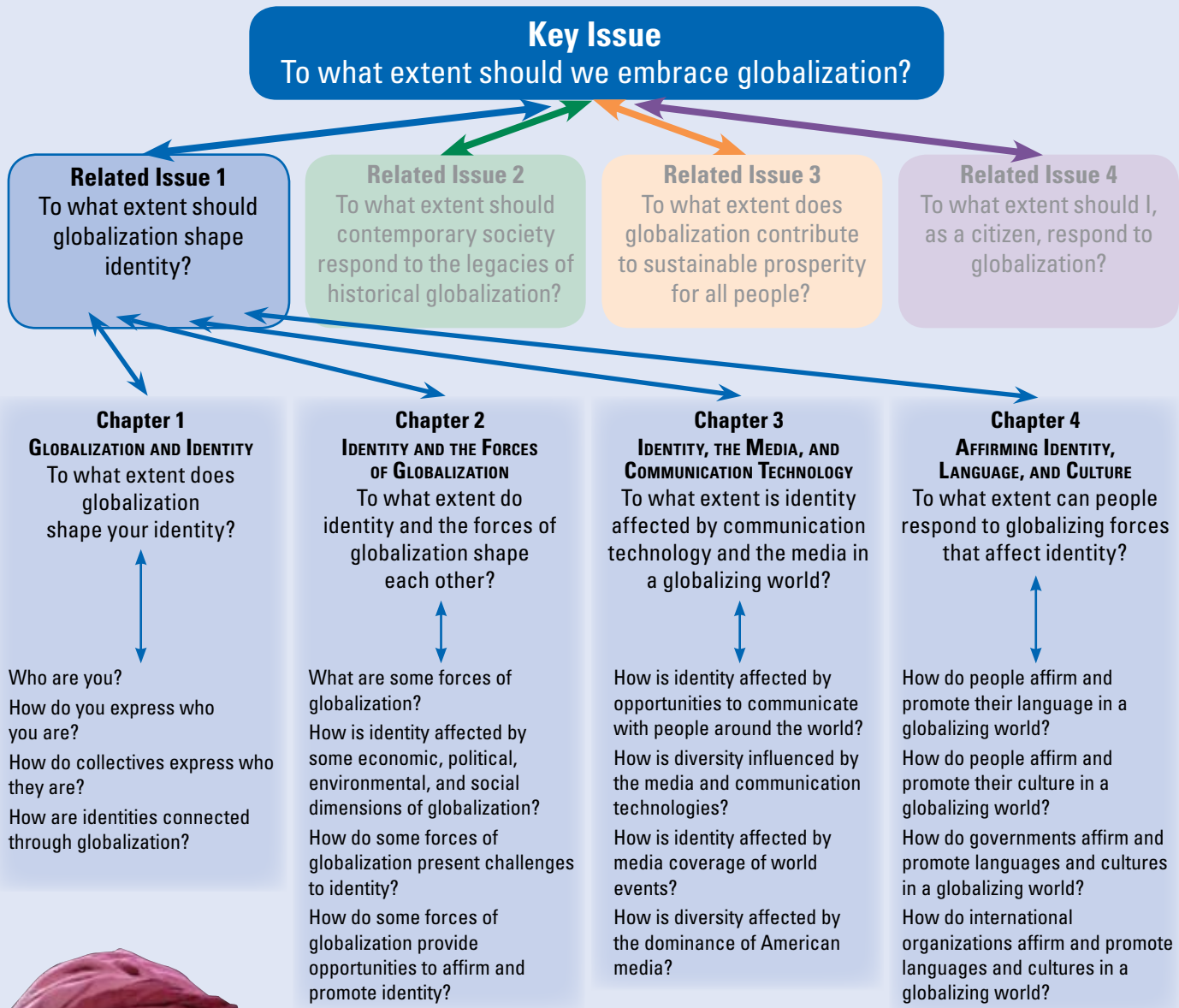


RELATED ISSUE 1

To what extent should globalization shape identity?



THE BIG PICTURE

Who you are — your identity and how you express it — is not always easy to define, explain, or describe. You change; you grow; you adapt your beliefs, values, and ideas. Around and within you, things happen to reshape your thinking. You are constantly influenced by many forces: your family, your heritage and language, your peers, the mass media, your religious spiritual beliefs, your school, your physical environment, and your own changing body.



In the prologue, you explored various ideas about the meaning of globalization. In the four chapters of this related issue, you will consider these ideas — and your own — as you explore and evaluate the extent to which globalization *should* shape identity. You will read about identity and how it is expressed by individuals and groups. You will also examine some of the forces at work in the globalizing world — and explore how these forces affect the development and expression of identity.

Some people view globalization as a process that will connect and unite peoples around the world in the realization that everyone shares the same basic needs and aspirations. They view this as a positive process that will bring sustainable prosperity for all.

Other people say that globalization will make everyone the same. Diversity will disappear as everyone comes to think and act alike. In the face of powerful globalizing forces, many people, cultures, communities, and governments are struggling to affirm and promote their own identity. They are striving to protect and sustain their individuality, their language, and their culture.

The chart on the previous page shows how you will progress through Related Issue 1. As you explore this related issue, you will come to appreciate

- the complexity of expressions of identity, language, and culture
- why people strive to affirm and promote their identity, language, and culture
- how the forces of globalization shape — and are shaped by — identity and culture
- the challenges and opportunities that globalization presents to identity and culture
- various points of view and perspectives on the interplay between the globalizing process and identity



Your Challenge

Create a presentation that responds to the question for this related issue:

To what extent should globalization shape identity?

✓ Checklist for Success

As you prepare your presentation, use this checklist to make sure it includes all the elements necessary to be successful.

My Knowledge and Understanding of the Issue

Issue is defined in a way that shows my understanding of it.

Facts are clearly expressed.

Evidence supports my conclusions.

My Selection, Analysis, and Evaluation of Information

I have drawn information from a variety of sources.

The voices selected represent diverse views and acknowledge the existence of alternative views and perspectives.

My criteria for judgment are clearly explained.

My conclusions are clearly based on my criteria for judgment.

Sources and references are cited accurately.

My Presentation

My audience is engaged.

I have provided opportunities for audience feedback and interaction.

My message is consistent.

My presentation is interesting, supported by graphics, and uses technology appropriately.

Your Presentation

As you progress through the four chapters of this related issue, you will develop understandings of, and opinions and ideas about, the connections between identity and globalization — and about how much globalization *should* shape identity.

These ideas will become the focus of your presentation, which may take a variety of forms. It may involve

- a display
- a video presentation
- an oral presentation (you may wish to support this using computer presentation software)
- an exchange of ideas in the form of e-mail messages or letters

The purpose of your presentation is to inform the public at large, including your classmates and teacher, of your views on the related issue — and to persuade your audience to consider the issue from your point of view.

At the end of each chapter, you will have an opportunity to think about and start preparing the material you will need to meet this challenge.

What Your Presentation Will Include

The four chapters of this related issue encourage you to explore, analyze, and evaluate identity, the forces of globalization, and the role of communication technology and the media in a globalizing world, as well as how various people and collectives have responded to the challenges and opportunities presented by globalization.

Your presentation will include ideas, data, opinions, points of view, and perspectives that clearly show how globalization and identity are connected and how they shape — and are shaped by — each other. On the basis of this evidence, it will also include your conclusions about how much globalization *should* shape identity.

As you prepare to complete this challenge, use the Checklist for Success to make sure your presentation includes all the elements necessary to be successful.

If you decide to use computer presentation software, your presentation might look like this.



To what extent should globalization shape identity?

My Criteria

-
-
-

My Conclusion

-
-
-

Your criteria may be linked to discussions of how you developed them.

Include as many screens as necessary to complete your presentation.

Steps to Assembling Your Presentation

Step 1

Decide on the form your presentation will take. Your decision will affect the kind of data you assemble as you prepare.

Step 2

As you progress through the four chapters of this related issue, keep notes for your presentation. To help do this, you may wish to use a chart like the one shown.

Step 3

As you complete your notes or chart for each chapter, share them with a partner or your teacher. Use their feedback to revise and refine your material.

Step 4

At the conclusion of the four chapters in this related issue, organize your material into the presentation format you have selected. Add titles, headings, graphics, and other features to make your presentation more effective. As you assemble your presentation, remember to keep the related-issue question clearly in focus — and to ask for feedback from a partner or your teacher.

Topic	Notes	Sources
Identity	<ul style="list-style-type: none"> • I am connected globally through the things I buy. • 	Exploring Globalization, p. 36.
Forces of globalization and identity		
The media, communication technology, and identity		
Global responses and identity		

CHAPTER ISSUE

To what extent does globalization shape your identity?

THE WORK OF ART shown on the previous page is a self-portrait — a portrait of the artist by the artist herself. But Joane Cardinal-Schubert's self-portrait is different. Rather than portraying herself at a particular moment, Cardinal-Schubert uses words and images to create a collage that shows the people and events, ideas and beliefs, that played an important role in her developing sense of herself. *Before and After* shows her becoming who she is and indicates that her identity is a work in progress. It is not yet complete. In the portrait, Cardinal-Schubert portrays herself as she shapes — and is shaped by — others. Even the frame that surrounds the piece expresses an important aspect of her identity.

Examine *Before and After* carefully. Find and make note of elements, objects, words, and people that show or symbolize

- Cardinal-Schubert's roots, heritage, and history
- her connection to the land
- her family
- at least three different stages in her life
- who she was when she completed the work
- what the title she chose — *Before and After* — expresses about her sense of identity

Examine the images that make up the frame of the painting. Cardinal-Schubert created this frame to give her audience a message. What do you think this message is? How does this message further your understanding of Cardinal-Schubert's identity?



Figure 1-1 Kainai artist Joane Cardinal-Schubert created the work of art, titled *Before and After*, on the previous page.

KEY TERMS

context

role model

collective

LOOKING AHEAD

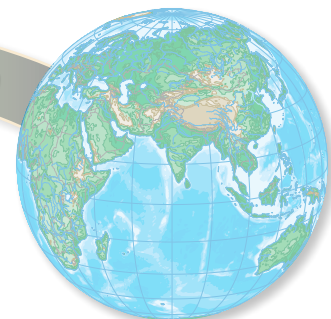
In this chapter, you will explore answers to the following questions:

- Who are you?
- How do you express who you are?
- How do collectives express who they are?
- How are identities connected through globalization?



My Point of View on Globalization

Based on your current understanding, use words or images — or both — to express your current point of view on globalization. Date your ideas and keep them in a notebook, learning log, portfolio, or computer file so that you can return to them as you progress through this course.



WHO ARE YOU?

Do you carry a document — such as a birth certificate, passport, or student card — that identifies you in some way? Your birth certificate, for example, shows your name, who your parents are, and when and where you were born. Your passport shows some of the same information. It also identifies you as a citizen of Canada or another country. Your student card identifies you as a member of your high school community. You may be a student at St. Mary's School in Taber, or Lester B. Pearson High School in Calgary, or Bear Creek School in Grande Prairie, or another school.

Documents like these give some information about your identity, but this information tells only a small part of the story of who you are. Like the story Joane Cardinal-Schubert told in her artwork, your personal story includes much more than the information contained in official documents. Many factors will play a role in shaping your identity, just as they have shaped — and will continue to shape — Cardinal-Schubert's identity.



Figure 1-2 Your religious and spiritual beliefs help shape who you are. Are you, for example, a Christian? A Muslim? A Jew? An atheist? A Buddhist? A Confucian? A humanist? Do you hold other religious or spiritual beliefs that shape your identity?



Figure 1-3 The role you play in your family is one factor that shapes who you are. Are you, for example, a brother or sister? A daughter or son? An uncle or aunt? A niece or nephew? A stepson or stepdaughter? An only child? A first-born child? A middle child? A youngest child? Do you play another family role that shapes your identity?



Figure 1-4 Your interests and talents are other factors that shape who you are. Are you, for example, a hockey player? A soccer player? A baseball fan? A musician? A video gamer? A photographer? Do you have other interests or talents that shape your identity?



Some Factors That Shape Who You Are

Your family relationships, your interests and talents, and your religious and spiritual beliefs are only some of the factors that shape who you are. Think about other factors that have shaped — and continue to shape — your identity. What language(s) do you speak? Do you speak a different language at home and at school? How does language affect your identity? What traditions do you follow? How do these affect your identity? What is your heritage and history, and how do you view this history? What other factors have been important in shaping your identity?

Your family, your heritage, your history, your language(s), your traditions, and many other factors that affect identity are all part of the **context** — the circumstances or surroundings — in which your identity developed. But context is also important in other ways. It may dictate how you respond in various circumstances. In some contexts, for example, you may be a **role model** for others who look up to you. Perhaps you are an older brother or sister whom younger siblings rely on for help in making decisions. Or perhaps you are the captain of a sports team, and your teammates look to you for leadership. How might being a role model affect your identity?

In different contexts, you may have your own role models to whom you look for guidance. These people may be family members, friends, or public figures whom you admire. What people do you think of as role models for yourself? How might these role models affect your identity?

Figure 1-5 On Canada Day in 2002, these young people gathered in Ottawa at the Tomb of the Unknown Soldier. The tomb contains the remains of an unidentified Canadian soldier who died in World War I. What symbols of identity do you see? What aspect of their identity were these young people highlighting on July 1, 2002? How does the context — where they are and what they are doing — affect the aspect of their identity they chose to highlight?

When you take on different roles in different contexts, you are highlighting different aspects of your identity. Sometimes, these roles may be dictated by other people's expectations of you. Think about the aspects of your identity you highlight at school. How much do the expectations of others affect the way you act? Are the aspects of identity you highlight at school different from those you highlight at home? When you are with friends at the mall? When you are at a concert or playing a sport? When you are taking music lessons or at an after-school club?

Time and who you are

The passage of time also plays a role in shaping identity. Recall who you were when you were six years old. Then think about who you were last year — and who you are today. Are you the same as, or different from, the person you were when you were six? Have you changed since last year? How would you describe yourself as a six-year-old? Last year? Today? Are your descriptions different? If so, in what ways? What factors contributed to the changes?

In *Before and After*, the work of art on the opening page of this chapter, Joane Cardinal-Schubert used words and images to make statements about her identity. Create a mind map showing the words and images you would choose if you were asked to create a similar collage to describe your identity. Explain the importance of the words and images you would choose. Do you think your choices will change as you grow older? Why or why not? What frame might you choose to enclose your collage? Why? Keep this mind map for reference as you progress through this chapter.

Web Connection

As a Kainai who struggled to achieve recognition as an artist and to express her identity through art, Joane Cardinal-Schubert has become a role model for young Aboriginal artists. To find out more about Cardinal-Schubert's point of view on her identity and the factors that shaped it, go to this web site and follow the links.

www.ExploringGlobalization.ca

REFLECT AND RESPOND

If you were asked to choose the five aspects of your identity that are the most important to you, which would you select? What influences (e.g., language, family, heritage, physical location) helped shape each of the aspects you chose? List your choices on a chart like the one shown. An example is entered for you.

One way to answer this question is to imagine what you would miss most if you were required to give it up. If you moved, for example, what would you miss more: your school or the skateboarding park?

Share your ideas with a partner or a small group. When you finish this discussion, decide whether you wish to change your choices.

MOST IMPORTANT ASPECTS OF MY IDENTITY RIGHT NOW	MAJOR INFLUENCE ON THIS ASPECT OF MY IDENTITY
Environmentalist	Parents. My parents are environmentalists who like camping and hiking. My beliefs about the importance of the environment come from them.

HOW DO YOU EXPRESS WHO YOU ARE?

Every day, you tell the world about yourself in many different ways. The language(s) you speak, the friends you choose, the clothes you wear, the food you eat, the things you buy, the music you listen to, the leisure activities you choose — and many other actions you take — all express aspects of your identity. They make statements about who you are.

One important way Joane Cardinal-Schubert, the Kainai artist whose work appears on the first page of this chapter, expresses her identity is by creating works of art that reflect her Aboriginal heritage. Other people choose different ways of expressing aspects of their identity. Hindus, for example, express part of their identity that is rooted in their heritage by not eating beef. Other people choose not to eat meat because they believe that animals should not be killed to provide food for human beings. This choice expresses a belief that is an important aspect of their identity.

Return to the mind map you created earlier. It contains words and images you would include in a collage that describes your identity. With a partner, discuss how you express the aspects of identity you described. If you described yourself as a skateboarder, for example, you might say that you express this aspect of your identity by dressing in skater gear and using skater slang. Record notes about your discussion on your mind map.

Expressing Individual Identity: Traditions

Many people of Iranian heritage continue to celebrate Chahar Shanbeh Suri, or Last Wednesday. This is an ancient festival that celebrates the coming of a new year and coincides with the spring equinox. On the last Tuesday of the year, Iranians build — and jump over — a bonfire to symbolize purification. They believe that jumping over the fire will banish illness and bad luck.

This festival is one example of a tradition that expresses an aspect of identity. Other people follow different traditions. For many people of Finnish heritage, for example, a sauna — a kind of sweat bath — is an important tradition that expresses an aspect of their identity. They believe that a sauna not only cleans and heals the body, but also purifies the mind.

Other people may say special prayers, eat certain foods, wear specific clothing, gather to perform certain rituals, or follow other traditions. Individuals, families, and groups may also create their own traditions. What traditions do you follow? How does each express an aspect of your identity?

Expressing Individual Identity: Language

Suppose it is snowing outside. What words might you use to describe this? Perhaps you would say that light snow is falling or that it is snowing heavily. You might also say that the snow is wet, powdery, or drifting. No matter how you put the words together, if you are speaking English, you would nearly always use a form of the word “snow” in your description. This is because English has relatively few words for snow.

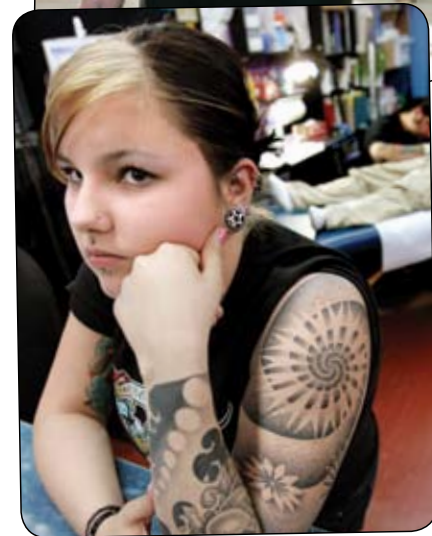


Figure 1-6 The young people in these pictures are expressing aspects of their identity through the way they dress and their body decorations. What aspect of her or his identity do you think each young person is expressing?

FYI

Here are some other Inuit words that describe specific kinds of snow.

akkilokipok soft snow
aput snow on the ground
aput masannartuq slush on the ground
mangiggal or *mangikaajaaq* hard snow
nittaalaq air that is thick with snow
nittaalaaqqat hard grains of snow
pukak fine snow (like salt) or snow crust
qaniit falling snow or snow in the air
putsinniq or *puvvinniq* wet snow on top of ice
tipvigut snowdrift

Language and worldview

Compare this with the many different words that describe snowy conditions in Inuktitut, the language spoken by the Inuit who live in Canada's North. An Inuk might say "*mauja*" to describe soft, deep snow or "*apirlaat*" to describe new-fallen snow. The Inuit also use many other words to describe specific kinds of snow or snow conditions. What factors might explain the difference in the way the idea "snow" is expressed in English and Inuktitut? How does this aspect of identity reflect a sense of place?

Many language experts and anthropologists — people who study people, societies, and customs — believe that language expresses the way people view and understand the world around them. As a result, they say, language is an important aspect of people's identity.

Think about how, where, and why you learned the language or languages you speak. What aspect(s) of your identity are you expressing when you speak English? Do you speak another language? If so, what aspect(s) of your identity are you expressing when you speak this language?

Ideas

Does your identity change when you speak a different language?

The students responding to this question are Deven, who was born in India but is now a Canadian who lives in Calgary; Gord, a member of the Beaver First Nation near High Level; and Marie, a Francophone student from Medicine Hat.

I learned English when I came to Canada, and I speak it at school and with my friends. But when I talk to my parents at home, we usually speak Hindi. I'm so used to switching back and forth that I don't even notice. It's no big deal. I'm me — no matter which language I'm speaking. My identity doesn't change. The things I believe stay the same. Like, I'm still a soccer player whether I'm talking about a game in Hindi or in English.



Deven

My parents speak only English and I grew up speaking only English, but now I'm taking classes to learn Cree, my people's language. So are some of my friends. The better I learn to communicate in my own language, the more I feel as if I'm taking back part of my identity that was missing. This is really important to me. So, yes, I think my identity is changing as I learn my own language.

Gord



I grew up in a French-speaking family, I go to a Francophone school, and most of my friends speak French. Still, I'm part of a minority in Canada. I've learned English, but I don't feel like me when I speak English. I am my language — and my language is French. When I speak English to someone who speaks French, I don't feel like the real me.

Marie



Your Turn

How would you respond to the question Deven, Gord, and Marie are answering? If you speak only English, how do you think this affects your response? If you speak English and at least one other language, how do you think this affects your response? Explain the reasons for your answer.

Expressing Individual Identity: Clothing and Body Adornment

Think about what you're wearing today. Do your clothing choices express aspects of your identity? Are you dressed in a way that reflects your interests, heritage, traditions, or beliefs?

Wearing a jacket, jersey, or cap that sports a team logo may make a statement about one of your interests. Wearing a T-shirt splashed with a slogan may make a statement about a cause you believe in. Wearing a yarmulke, turban, hijab, or crucifix may make a statement about your religious beliefs. Dressing in the latest style may make a statement about the role of fashion in your sense of identity. Wearing items purchased in a vintage or used-clothing shop may make a statement about other beliefs you hold.

Even the clothes you choose not to wear may express aspects of your identity. People who choose not to wear clothing that displays trendy brand names may be expressing a belief that is important to them. The same may be true of people who choose not to wear leather or fur. What might these beliefs be?

Tattoos and piercing

Just as clothing is often an expression of identity, so is body adornment. People have been adorning their bodies for thousands of years. Women in Iran, for example, have been wearing earrings in their pierced ears for more than 4000 years. Body piercing was also popular in India and Pakistan, as well as in other ancient cultures, such as the Aztecs and Maya of Mexico.

Tattoos are another ancient form of body adornment. At various times, peoples such as Egyptians, Polynesians, Maoris, Maya, Incas, Celts, Danes, Japanese, Samoans, Saxons, and Scots wore tattoos to make statements about themselves. Their tattoos might have shown their marital status or membership in a clan or other group. They might also have commemorated important battles, journeys, or visions.

In many Western societies, piercing and tattooing were frowned on for a long time. Even today, some cultures, such as Jews and Rastafarians, prohibit marking the skin. Among other groups, however, body decoration has become a popular way of making a statement about individual identity.



Figure 1-7 In India and Pakistan, women traditionally decorate their hands and feet with mehendi to celebrate festive occasions. Henna paste is used to create the ornate designs. How does this expression of identity compare with the way some North American women decorate their hands and feet?

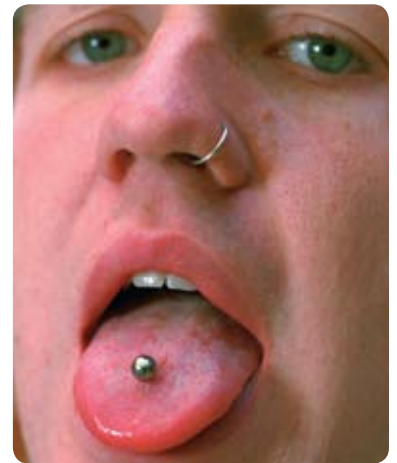


Figure 1-8 This young man might be surprised to learn that body piercing has a long tradition in many cultures. What statement might he be making about his identity?

REFLECT AND RESPOND

Choose a holiday, ceremony, or tradition that you participate in. It might be religious (e.g., Christmas or Ramadan), family (e.g., a birthday or reunion), school-based (e.g., graduation or a field trip), or spiritual (e.g., a solitary retreat).

Create a word web with the holiday, ceremony, or tradition at the centre. Around it, group words and phrases that describe the event (e.g., special clothing or adornments, special language used or prayers said). To each of these words or phrases, link words and phrases that describe how each connects you to the celebration or your feelings about each. An example is shown.



HOW DO COLLECTIVES EXPRESS WHO THEY ARE?

When you follow a particular tradition, speak a particular language, wear specific clothing, or adorn your body with particular decorations, you may be expressing aspects of your individual identity. But at the same time, you may also be expressing your identity as a member of a group, or **collective**.

You may belong to many collectives. There are many understandings of what it means to be a member of a collective. Some people are born into and maintain their affiliation with a particular collective because they develop deep-seated values and beliefs associated with the ideas, language, traditions, religion, and spirituality of others in the collective.

Collectives and Identity

When you were younger, your family was probably the most important collective in your life. Your family helped shape aspects of your identity and probably defined the collectives you belonged to. Your family, for example, would have defined the first language you spoke and the cultural traditions you followed. If your parents or guardians belonged to a collective such as a church, synagogue, mosque, or temple, you probably did, too. You would have learned the beliefs, traditions, and rituals followed by members of this collective, and these would have played an important role in shaping your individual identity and your identity as a member of the collective.

As you grew older, however, other collectives may have begun to play a role in shaping aspects of your identity. When you were a young child, for example, you may have worn the clothes your parents or guardians chose for you. Their choices may have been influenced by a number of factors, including their beliefs about appropriate dress for young children. As you grew older, however, you may have begun making your own clothing choices. And these choices may have been influenced more by what others in your collective of friends were wearing than by what your parents or guardians wanted you to wear.

Return to the mind map you created earlier. It contains words and images you would include in a collage that describes your identity. With a partner, discuss which words and images reflect your membership in a collective. If being a skateboarder is one aspect of your identity, for example, you might belong to a collective of skaters who practise tricks after school. You might also belong to an organized skateboarding club.



Figure 1-9 How are the people in these photographs expressing their collective identity? To what extent do you think their choices were influenced by where they live? What other factors may have influenced their choices? To what extent do you think their choices are influenced by their individual identity? By their collective identity?



Expressing Collective Identity: Language

What is the purpose of language? Why do people learn the sounds and symbols that make up a language?

From earliest infancy, babies hear the sounds used by older children and adults. And when babies imitate these sounds, they are praised and rewarded. Think, for example, about how a father responds when a baby says “dada” for the first time. The father’s delight is a powerful motivator for the baby to continue saying “dada.”

As babies begin to distinguish the sounds they hear, they learn that different sounds have different meanings and that they can manipulate these sounds to express their needs. They learn to communicate — in the language they hear spoken around them. This language is an important shaper of their identity. Anthropologists such as Edward Sapir and Benjamin Lee believe that language shapes and determines how people perceive and understand the world. People who speak different languages view the world differently. How might this be so?

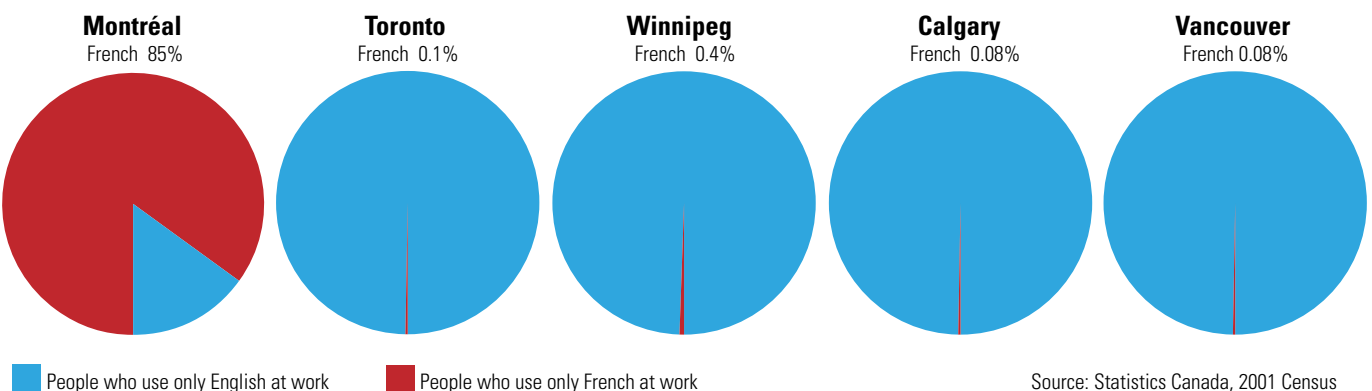
Some links between language and identity

Just as language is an important aspect of individual identity, it is also an important aspect of collective identity. Leroy Little Bear, a Kainai writer and professor of Native studies, has described how people’s individual and collective identity are linked through language. “Language embodies the way a society thinks,” Little Bear wrote. “Through learning and speaking a particular language, an individual absorbs the collective thought processes of a people.”


Language can help unite people. In Québec, for example, speaking French helps unite people of various backgrounds. Many Francophones are native-born Québécois, and many native-born Québécois are the descendants of French settlers who arrived in Canada centuries ago. But other Québécois are more recent immigrants from countries, such as Haiti, Lebanon, and Egypt, where French is spoken. Speaking the same language — French — gives people from various cultural backgrounds something in common. They belong to the same official-language collective.

Examine Figure 1-10. It is possible for Francophones to live and work in French in any of the cities shown on the pie charts. But if you were a Francophone who planned to immigrate to Canada, would the information shown on the charts influence your decision about which city to settle in? Explain why or why not. How might your identity affect your decision — and vice versa?

Figure 1-10 People Who Use Only English or Only French as Their Language of Work in Selected Canadian Cities




VOICES



Without language, we humans have no way of knowing what lies beneath the surface of one another. Yet there are communications that take place on a level that goes deeper than our somewhat limited spoken languages. We read one another via gesture, stance, facial expression, scent. And sometimes this communication is more honest, more comprehensible, than the words we utter.

— Linda Hogan, Chickasaw poet, novelist, and essayist

Web Connection



Some children are born deaf or become deaf at an early age. This means that they cannot hear the language spoken around them. How does this affect the development of their identity? To find out more about the language and personal development of children who are deaf, go to this web site and follow the links.

www.ExploringGlobalization.ca

CHECK FORWARD

Chapter 4 will explore more connections between language and identity and how these connections shape — and are shaped by — globalization.

Web Connection

To find out more about how la Francophonie jeunesse de l'Alberta affirms and promotes the identity of French-speaking youth, go to this web site and follow the links.

www.ExploringGlobalization.ca

Affirming collective identity

In Québec, Francophones form a majority of the population, but in other provinces, they form a minority — sometimes a small minority. In Alberta, for example, Francophones make up a little more than two per cent of the population. What challenges might their small number present to Franco-Albertans who wish to affirm their identity as Francophones?

One way Francophone Albertans affirm their identity is by founding associations and institutions to protect and affirm their rights and to affirm their collective identity. Founded in 1926, l'Association canadienne-française de l'Alberta is an example of an association for this purpose. Similarly, la Francophonie jeunesse de l'Alberta is an association for young people between the ages of 14 and 25. It was formed in the 1970s to encourage Alberta's Francophone youth to promote their identity, and its aims are like those of l'Association canadienne-française de l'Alberta. Francophone schools are examples of institutions the community has founded to provide French first-language education and to affirm the identity of students. Why would it be especially important for young people to be part of associations and institutions that affirm their language and identity?

Other groups also form organizations to ensure that their voices are heard and to affirm and promote their rights, language, culture, and heritage. Some Canadians of Chinese heritage, for example, formed the Chinese Canadian National Council, which has chapters in many cities across the country. In Alberta, many Métis have united under the banner of the Métis Nation of Alberta. How might creating organizations like these help members of various collectives affirm their identity?



Figure 1-11 In the photograph on the left, a Montréal shop displays signs in three languages. What are the languages? The photograph at the top right shows the sign at a McDonald's restaurant in China, and the photo at the bottom right shows how Coca-Cola products are presented for sale in Saudi Arabia. In all three instances, what aspects of customers' identity are these commercial enterprises appealing to? What challenges might businesses face when selling products in global markets?

Slang, Jargon, and Collective Identity

Are you sagging? Chilling? Flamboasting? As a teenager, you probably understand what these slang terms mean. But do your teachers? Or your parents? What is some other up-to-date slang you and your friends use? Why do you use these terms?

Slang is often defined as a collection of terms used by the members of a social collective, such as teenagers. Jargon is similar to slang. It, too, is a collection of terms, but it is often used by members of professional collectives, such as computer technicians, teachers, doctors, and musicians. Language experts believe that people use slang and jargon

- to avoid long descriptions and explanations
- to convey precise meaning to other members of the collective
- to affirm their identity as a member of a particular collective

Using slang and jargon maintains group solidarity because everyone in the collective understands the same “language,” while those outside the group do not. People feel a sense of belonging to the collective when they share this special language with one another, and this sense of belonging helps affirm their identity as a member of the collective.

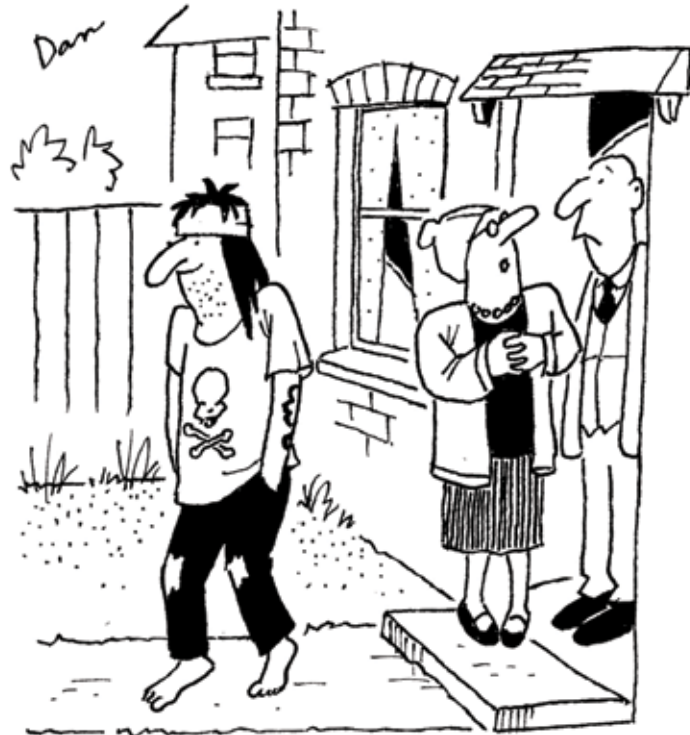
Gender-neutral language and identity

For centuries, English used the masculine form of many words to apply to both men and women. “Mankind,” for example was the word used for all human beings. Someone who chaired a group was usually called a “chairman,” and “policemen” and “firemen” helped keep people safe.

In the 20th century, more women began to enter positions and occupations that had traditionally been dominated by men. As this happened, the words commonly used to describe these positions and occupations changed to gender-neutral terms that could describe both women and men. Someone who chaired a meeting came to be called the “chairperson” or “chair.” “Policemen” came to be called “police officers,” and “firemen” changed to “firefighters.” And people began replacing “mankind” with words like “humanity” and “humankind.” English became more inclusive.

What difference do you think these changes in the way people use English would make to the identity of young men? Of young women?

Figure 1-12 All the people in this cartoon speak English, yet they do not speak the same “language.” How does this cartoon show the misunderstandings that can occur when people do not speak the same “language”?



Such a friendly new neighbour, Cecil— we’ve been invited to something called a rave up to-night!

FYI

Communicating between cultures is sometimes difficult, even when people know each other’s language. The following are examples of how large companies ran into problems when they tried to translate advertising messages directly from English to another language. In each case, the message was definitely lost in translation.

- When Braniff Airways translated a slogan promoting the leather upholstery on its seats, “Fly in leather” came out in Spanish as “Fly naked.”
- When Chevrolet introduced a model called the Nova to Spanish-speaking countries, it did not sell well. In Spanish, “No va” means “It doesn’t go.”
- When Pepsi started marketing its products in China, the company translated its slogan — “Pepsi brings you back to life” — literally. But in Chinese, it came out as “Pepsi brings your ancestors back from the grave.”
- When Clairol introduced its “Mist Stick” curling iron to Germany, the company found that “mist” is slang for “manure.” Not many people had use for a manure stick.

Collective Identity and Context

Think about the various contexts in which you interact with others. Your list might include the following:

- at home with family members
- at school in classes
- after school with a sports team or club
- at a house of worship with other worshippers
- at the mall with friends

In each of these contexts, you may be expressing an aspect of your collective identity — and each collective probably has ground rules that its members accept without question. These “rules” may be written or unwritten, and they may be expressed in the form of customs, traditions, and rituals that affirm the beliefs and identity of members of the collective.

If you are a Muslim attending mosque, for example, you probably remove your footwear before entering. If you are a member of a hockey team, you may wear a uniform for games. If you are eating lunch in the school cafeteria with friends, you may sit in a specific area and pepper your conversation with particular slang. These formal and informal customs, traditions, and rituals affirm your identity as a member of a particular collective.



Figure 1-13 Most cultures mark occasions with special ceremonies. What special ceremonies are shown in these photographs? How are the people in these photographs showing their membership in the collective that is marking each occasion?

The context in which you interact with others may be as specific as your own backyard or school, but it may also be much broader. Context may refer to the broader community or landscape in which your identity develops. If you live in a city, you will be accustomed to seeing and dealing with various things in your urban surroundings. If you live in a rural area, the things you see and deal with may be quite different. What might some of these urban and rural things be? How might they affect your identity?

Figure 1-14 What ritual are the people in this photograph observing? How do you know? Why would this ritual be important to their collective identity? Examine the photograph and identify as many elements of the ritual as you can (e.g., dressing in a certain way as a sign of respect).



REFLECT AND RESPOND

List five collectives you belong to (e.g., your class at school). Identify at least one purpose for each collective — and at least one custom, tradition, or ritual followed by the members of each collective.

Compare your list with that of a partner. In what ways are they the same? In what ways are they different? Discuss reasons for the similarities and differences. How do the similarities and differences reflect similarities and differences in your identity and that of your partner?

COLLECTIVE	PURPOSE	TRADITION
My class	To learn together	Taking attendance at beginning of class

THE STRUGGLE OF THE LUBICON CREE TO AFFIRM THEIR IDENTITY

IMPACT

In 1973, war broke out half a world away from the Lubicon Cree of northern Alberta — but it changed their lives forever. Israel and a group of Arab nations led by Egypt and Syria were fighting what came to be known as the Yom Kippur War. The United States and many European countries supported Israel, while Saudi Arabia and many of the oil-rich countries of the Middle East supported Egypt and Syria.

Many of the Middle Eastern countries belonged to the Organization of Petroleum Exporting Countries. OPEC members decided to stop shipping oil to the United States and other countries that supported Israel. This helped create an energy shortage, and the price of oil quadrupled.

In 1952, oil had been discovered in the territory where the Lubicon Cree traditionally hunted, trapped, and fished. When OPEC stopped shipping oil to the U.S., Americans began to look to Canada to supply more of their oil — and the oil and gas in Lubicon territory became very valuable. To help resource companies gain access to it, the Alberta government started building roads into the area.

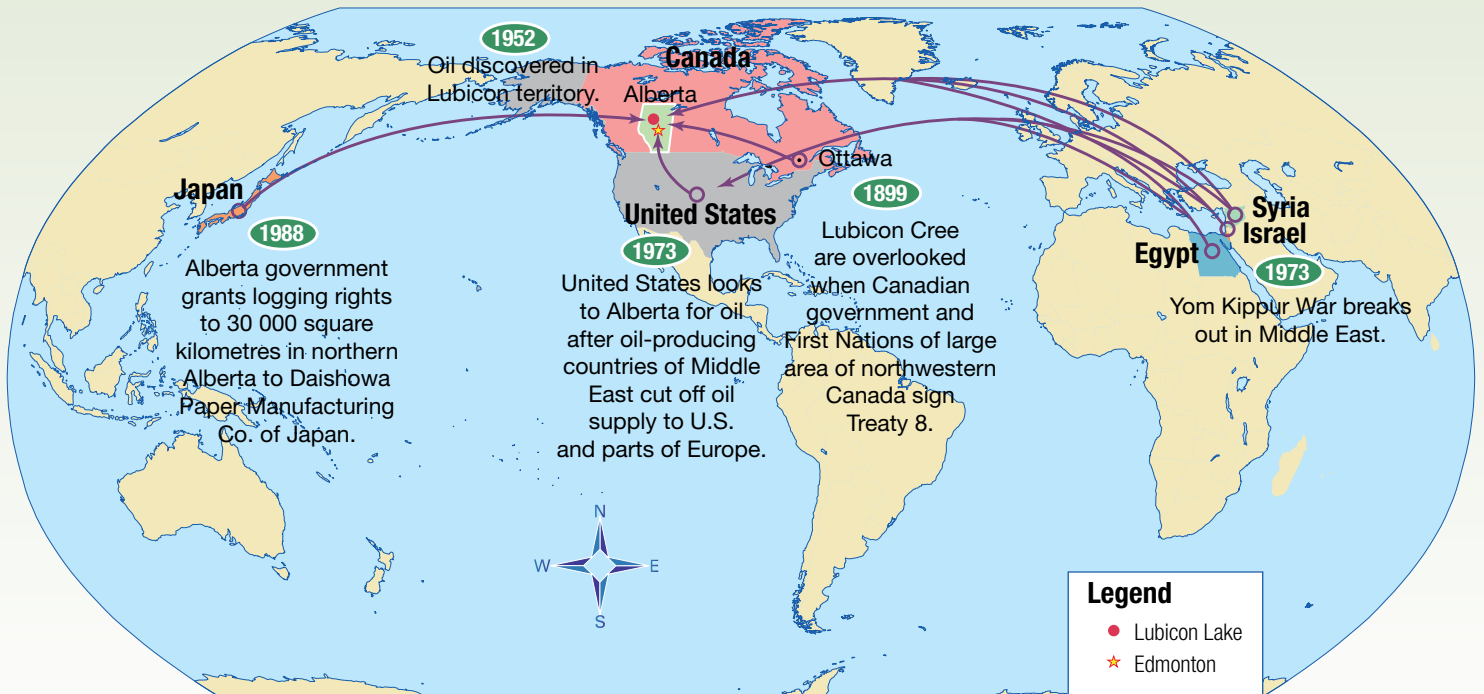
The roads enabled oil and gas companies to set up and service oil wells on land where the Lubicon hunted

and trapped. The roads also opened up the area to other development. In the years that followed, a sour gas plant was built, and the Daishowa Paper Manufacturing Co., an international corporation based in Japan, opened a pulp mill nearby in Peace River. The Alberta government granted Daishowa logging rights to a huge area that included nearly all the Lubicon territory. To feed the mill, up to 11 000 trees a day are cut.

Effects on the Lubicon Cree Way of Life

When resource companies started moving into the territory where the Lubicon Cree hunted, fished, and trapped, the forests began to disappear. As the forests disappeared, so did the animals that lived there. This destroyed the Lubicon way of life.

Figure 1-15 Lubicon Cree and Global Connections



Effects of Resource Development on the Lubicon Way of Life

Indicator	1979	1983
Annual moose harvest	219	19
Annual trapping income per family	\$5000	\$400
Welfare rate	Less than 10%	More than 90%

Source: Friends of the Lubicon

The Roots of the Conflict

The roots of the conflict over title to Lubicon territory go back to 1899, when Treaty 8 was signed by the federal government and many of the First Nations who live in present-day northern Alberta. But some bands who lived in remote areas were missed. The Lubicon were one of them. They did not sign Treaty 8.

Because of this, their territory is considered crown land — land that is owned and controlled by the government. The government collects the oil and gas royalties and other fees related to the development of crown land.

For more than 100 years, the Lubicon have been trying to correct the Treaty 8 oversight and negotiate a treaty that affirms their right to control their territory. They also say that they are entitled to a share of the royalties and fees from the developments that have destroyed their way of life. So far, their efforts have been unsuccessful.

Estimated Receipts from Oil and Gas Revenues and Royalties in Lubicon Territory

To Resource Companies	To Alberta Government in Royalties	To Lubicon
\$13 billion	\$2.6 billion	\$0

Source: Friends of the Lubicon

The Lubicon Affirm Their Identity

One tactic governments used to avoid signing a treaty with the Lubicon Cree was to deny their identity as a separate Aboriginal nation. In 1942, for example, a federal official decided that some band members were not Aboriginal people and deleted their names from the band list. Similar tactics have been used in later decades.

But Chief Bernard Ominayak and many Lubicon have refused to give up their identity. In the 1980s, they launched a campaign to win support for their cause and to press the Alberta and federal governments to recognize their claim, compensate them for what they have lost, and grant them a reserve on the shore of Lubicon Lake.

To gain support for their struggle, the Lubicon have appealed to international organizations, such as the World Council of Churches, Amnesty International, and the United Nations Human Rights Committee. All these organizations have supported their claim. The Lubicon are also supported by many other Aboriginal people, as well as groups such as Friends of the Lubicon.

Explorations

1. Create a timeline showing the events that have affected the identity of the Lubicon Cree. For each event, write a phrase or sentence that identifies its connection to the Lubicon Cree.
2. Think about your understandings of globalization so far. Name at least two aspects of globalization that have affected the Lubicon. Would you rate these effects as positive or negative? Explain why.
3. Name at least two ways the identity of the Lubicon Cree has been challenged. Think about the aspects of your own identity you described earlier in this chapter. How would you respond if someone told you that you are wrong about one or more aspects of your identity — that you are not who you say you are?

DEVELOPING AN INFORMED POSITION FOCUS ON SKILLS

When award-winning Montréal journalist John Goddard first learned about the Lubicon Cree in the early 1980s, he was a reporter for Canadian Press, a news agency. He became interested in the Lubicons' struggle to assert their rights and affirm their identity and wanted to find out more. He set about doing this, and in 1991, he published a book titled *Last Stand of the Lubicon Cree*. In the book, he wrote

The story of the Lubicon Cree shows what can happen in Canada when a native community tries to assert rights to a territory rich in oil. It demonstrates that many people in Canada care deeply about the well-being of native peoples; but it also reveals to what extremes of deceit and cruelty federal and provincial governments are prepared to go to crush native rights . . .

Over time, I began to make a connection between the assertion of Lubicon land rights and the differing way in which [Lubicon chief Bernard] Ominayak and I relate to the world. Gradually, I went from thinking of Aboriginal rights as historical baggage – a trick native people were using to get more than they deserve – to appreciating how essential the recognition of such rights is to the well-being of Canadian native peoples, and to the general prosperity of the country.

Suppose you were developing an informed position in response to this question: What is the fairest way of resolving the issues that divide the Lubicon Cree and the Alberta and federal governments? The following steps can help you do this. You can use the same steps to respond to many other questions you will encounter as you progress through this course.

Steps to Developing an Informed Position

Step 1: Consider many perspectives

Work with a partner to discuss answers to the following questions:

- If *Last Stand of the Lubicon Cree* were your only source of information about the Lubicons' struggle to assert their rights and affirm their identity, what conclusions might you reach?
- When developing an informed position, it is important to consider many perspectives. How would considering many perspectives before arriving at a conclusion strengthen your position?

With your partner, review the feature on the previous two pages. Then brainstorm to create a list of at least eight individuals, groups, and organizations that have a stake in the outcome of the Lubicons' struggle to assert their rights and affirm their identity.

To do this, you may wish to create a chart like the one shown on the following page. Record your list of stakeholders in the first column. Some examples have been partly filled in for you. You will fill in the other columns as you complete Steps 2 to 4.

With your partner, review the list of stakeholders. In the second column, record what you think their interests in the Lubicon struggle might be.

Step 2: Decide where to look for information

Work with your partner to research possible sources of information. These may include books, magazines, newspapers, web sites, personal interviews, and so on. Record your ideas in the third column of the chart.

Step 3: Evaluate the strengths and weaknesses of the information sources

Different information sources provide differing information. The reliability and objectivity of sources may also vary. With your partner, review your list of possible sources and, in the fourth column of the chart, make notes on possible strengths and weaknesses of each.

Step 4: Compare your ideas with a group

With your partner, join one or two other pairs. Compare your charts. Discuss the information and notes you have included on your charts. On your chart, record new ideas you may have developed as you participated in this discussion.

What is the fairest way of resolving the issues that divide the Lubicon Cree and the Alberta and federal governments?

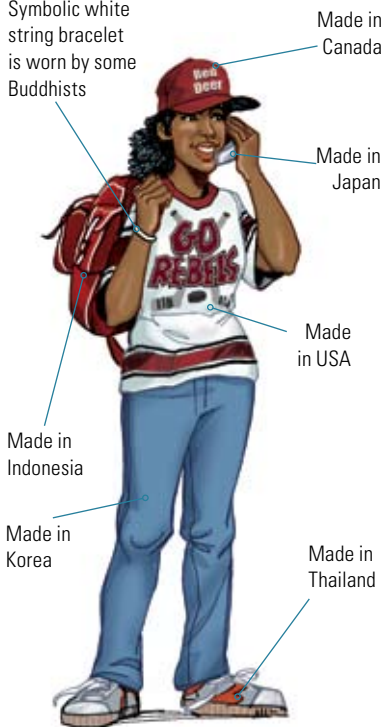
Stakeholder	Possible Perspective	Possible Sources of Information	Possible Strengths and Weaknesses of Sources
<ul style="list-style-type: none"> Lubicon Cree 	<ul style="list-style-type: none"> Way of life has been destroyed Want title to land recognized Want identity affirmed 	<ul style="list-style-type: none"> Last Stand of the Lubicon Cree 	<ul style="list-style-type: none"> Detailed. Old — published 1991.
		<ul style="list-style-type: none"> Friends of the Lubicon web site 	<ul style="list-style-type: none"> Up to date. May be biased in favour of the Lubicon.
		<ul style="list-style-type: none"> Member of Lubicon band or someone who is helping them in their struggle 	<ul style="list-style-type: none"> Will give a personal point of view. May be biased in favour of the Lubicon.
<ul style="list-style-type: none"> Workers at Daishowa pulp mill, loggers, or other people involved in pulp industry 	<ul style="list-style-type: none"> Want to preserve jobs Want community to remain prosperous 	<ul style="list-style-type: none"> Daishowa web site 	<ul style="list-style-type: none"> May be biased in favour of the company.
		<ul style="list-style-type: none"> Peace River Gazette 	<ul style="list-style-type: none"> Up to date. Should be objective.
		<ul style="list-style-type: none"> Mill worker, logger, or other person involved in pulp industry 	<ul style="list-style-type: none"> Will give a personal perspective.
<ul style="list-style-type: none"> Officials of town of Peace River 	<ul style="list-style-type: none"> Need jobs to keep community prosperous 	<ul style="list-style-type: none"> Town web site 	<ul style="list-style-type: none"> May be biased to the extent that conclusions are suspect.
		<ul style="list-style-type: none"> Peace River Gazette 	<ul style="list-style-type: none"> Up to date. Should be objective.

Summing up

If you were to continue your research and formulate an informed position in response to the question of the fairest way to resolve the issues that divide the Lubicon Cree and the Alberta and federal governments, what do you think your response would be? Would considering the perspectives identified on your chart influence your position? Explain how.

Figure 1-16

Symbolic white string bracelet is worn by some Buddhists



HOW ARE IDENTITIES CONNECTED THROUGH GLOBALIZATION?

One perspective on globalization suggests that it is a process by which the world's citizens are becoming more connected and interdependent. The connections that link people to one another take many forms and are expanding faster than ever before. These connections make everyone more interdependent — and affect everyone's identity.

Think about the wide range of connections in your life. You may not actually travel to China, India, or the United States, but international trade connects you directly to people in these countries. Where, for example, was the shirt or top you are wearing manufactured? Where was the TV program you watched last night produced? What about the banana you ate for breakfast? Where did it come from?

Trade is not the only link between people. You may, for example, share a connection with people in other parts of the world through your religious or spiritual beliefs. Or you may share an enthusiasm for a sport or a particular kind of music.

Coltan and Connected Identities

About half of Canadians — more than 15 million people — owned a cellphone in 2005. One of the components of cellphones is a metal called coltan, which is short for columbite-tantalite. Coltan helps control the flow of electricity in a cellphone's miniature circuits. It serves the same purpose in other electronic equipment, such as laptop computers and MP3 players.

Much of the world's coltan is mined in the eastern region of the Democratic Republic of Congo. This means that when you use a cellphone, boot up your laptop computer, or listen to music you have downloaded, you may be linking your identity with the identity of a Congolese coltan miner.

The rising demand for coltan has increased the value of this metal — and this has sparked conflict in the Democratic Republic of Congo, a country that was already torn by brutal civil wars. To survive, some people turned to coltan mining. But this is dangerous work. Because this metal is so valuable, groups of armed thieves try to steal it. This often places miners' lives in danger.

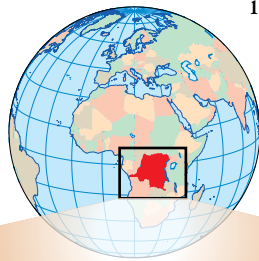


Figure 1-17 Democratic Republic of Congo

Impact of Civil Wars

Number of People Who Have Died: 4 million

Number of Refugees Created: 3 million

Mountain gorillas threatened

Coltan mining also presents another challenge. Much of the DRC's coltan is mined in the Kahuzi-Biega National Park, home of the mountain gorilla. To make mining easier, the land in the area was cleared. This reduced the gorillas' food supply. It also destroyed the way of life of people who lived in the area. Desperate for money, some people have killed gorillas and sold the meat to coltan miners. As a result, the mountain gorilla population has dropped by half.

Coltan mining has also affected gorillas in the DRC's eight other national parks, where the number of eastern lowland gorillas has declined by 90 per cent to about 3000.

Create a flow chart to show how your identity is connected to the identity of coltan miners in the Democratic Republic of Congo. Explain your chart to a partner and be prepared to answer questions about it.



Figure 1-18 Coltan is mined by digging holes in streams. As the miners slosh the water around the hole, the coltan ore settles to the bottom, where it is collected. A team of miners can collect a kilogram of coltan a day. How might the livelihood of miners in the Democratic Republic of Congo be affected if companies stop buying their coltan?

PROFILE

AYSHA WILLS GLOBAL CITIZEN

When a tsunami crashed ashore in Southeast Asia on December 26, 2004, governments, aid organizations, and individuals rushed to help the survivors. By February 2005, however, people had started to forget about the tsunami. But Aysha Wills, who was 10 years old at the time, could not forget. She wanted to help.

Aysha, a musician, asked her teachers at Edmonton's Tempo School to help her organize a benefit concert for the tsunami survivors. Members of the Edmonton Symphony Orchestra, Senator Tommy Banks, and other artists joined her — and raised more than \$600 000.

Aysha later explained some of the influences that helped shape her identity.

I was born in Canada into a family with a Vietnamese-Chinese mom and a New Zealander dad, who had met in Turkey and were living in Hong Kong . . . Luckily, my parents were both very proud of their own cultures and at the same time fascinated by the cultures they had encountered in their many years of travelling. They managed to pass this fascination on to me, and my first five years growing up in Hong Kong gave me opportunities to travel to many countries, to meet people from all over the world and most importantly . . . to eat their food! In fact, food and music are my two favourite things in life, and I love having the chance to hear something new or taste something different.



Figure 1-19 Aysha Wills is the first youth heritage ambassador of the Heritage Community Foundation in Edmonton.

Globalization: Beyond Individual and Collective Identities

In the summer of 2006, people around the world connected with one another through a sporting event. Soccer teams from 32 countries, including Germany, Italy, France, Japan, Ghana, Brazil, and Saudi Arabia, went to Germany to play in the finals of the World Cup. Team supporters, in their home country or in the country to which they had immigrated, identified with their teams and celebrated their participation.

Thanks to global communication systems, a shared interest connected soccer fans around the world. For a couple of weeks, these fans formed a global collective. The World Cup is just one example of the vast and growing network of interconnections that shape — and are shaped by — the lives and identities of people everywhere.

The identities of people around the world are also connected through membership in other collectives. These collectives may be created as a result of shared interests or goals. People who are interested in the environment can connect through organizations such as the Sierra Club or Greenpeace, and people who are interested in humanitarian causes can connect through groups such as Amnesty International, Médecins sans frontières, and World Vision.

Collectives may also be created to celebrate and promote a shared language or culture. La Francophonie, for example, is a group of countries and governments that are connected through their shared French language or culture. Canada is a member of la Francophonie, as are the provinces of Québec and New Brunswick, where French is widely spoken.

No matter what their purpose, however, global collectives like these help countries and individuals affirm and promote aspects of their identity and share their perspectives with others.

Opportunities and Challenges of Making Global Connections

Many people believe that these growing connections and interdependence enable people from diverse backgrounds and cultures to connect and communicate in a way that expands their individual identity and promotes understanding and co-operation.

But do global connections and interdependence always lead to positive results? Many people worry that they do not. They believe that globalization is reducing diversity — that people's distinct identities, both individual and collective, are disappearing. They say that globalization will erase the differences between peoples.

For some, balancing the pressures of globalization presents one of the great challenges of the 21st century.



Figure 1-20 On July 9, 2006, these soccer fans in Québec City were among an estimated 1.2 billion people, or 17 per cent of the world's population, who watched the final game of the World Cup of Soccer. The game between France and Italy took place in Berlin, Germany, but was watched on TV by people around the world. What technology helped link these fans?

How does globalization shape — and how is it shaped by — the culture and identity of people around the world? Here is how three people have tried to grapple with this question.



SATYA DAS is an Edmonton journalist who was born in India and immigrated to Canada as a young boy. The following excerpt is from his book *Dispatches from a Borderless World*.

Who are you? The answer to this question takes many forms in a borderless world. Do we define ourselves as individuals or as part of a collective identity? Do we define ourselves by ethnicity, citizenship and racial origin?

In Canada ... the fundamental question of identity has many answers. In accommodating the diversity of the world, Canada has bound itself to a momentous human experiment, a constructive exercise in living together. A Canadian identity, both individual and collective, offers a fascinating foundation for explorations and encounters in a borderless world ...



KOFI ANNAN, who is from Ghana, was secretary-general of the United Nations when he made the following remarks in a speech that opened the 1999 Francophonie Summit in Moncton, New Brunswick.

It is often said nowadays that although globalization brings us closer to one another, there is a danger that it may also turn our world into a place of dreary uniformity. Moreover, although globalization promises increased prosperity, it at the same time continues to widen existing gaps. These paradoxical trends have, understandably, led to considerable confusion. The general feeling is that globalization carries with it tremendous potential, but that some of its aspects require careful management ...



LONG LITT WOON was born in Malaysia but now lives in Norway and has been active in a variety of organizations that deal with international migration and gender issues.

I am originally from Malaysia, but I obtained my degree in social anthropology at the university in Oslo. I have work experience from both the Norwegian central administration and from the private sector. I have been the Norwegian representative to the Council of Europe's steering committee for migration for several years. Until recently I was the director of the Norwegian Centre for Gender Equality. Currently, I am the co-founder and director of a consulting firm specializing in organisational development and diversity management ...

I am often asked how long I have lived [in Norway]. "Twenty years," I say. The next remark often is, "Oh, you are almost Norwegian!"

The assumption here is that I have become less Malaysian because it is common to think about identity as a zero-sum game; if you have more of one identity, you have less of another. Identity is somehow imagined to be like a square box with a fixed size.

Explorations

1. With a partner, examine the words of these three speakers. What evidence do the word choices of each speaker offer about his or her point of view on how globalization shapes cultural identity — and vice versa?
2. In small groups, use the three excerpts as the starting point of a brainstorming session to develop answers to this question: To what extent should we embrace globalization?

4. In Western countries, every generation of teens develops and presents its own identity through music, fashion, slang, body adornment, choice of pop stars, and other culture-specific ideas and items. In the 1950s, for example, teenagers idolized Elvis Presley and his hip movements and slicked-back hair. In the 1960s, Bob Dylan, the Beatles, and the Rolling Stones were influential rock stars.

Work with a partner to research the fads and fashions, stars, and entertainment that helped shape the identity of the teens of one of these decades: the 1960s, 1970s, 1980s, or 1990s.

- a) Develop four questions you will use to help you determine whether the item or person was an identity shaper or merely a passing fad (e.g., Did the fashion last more than two years? Was it picked up in other countries?).
- b) Decide where you might find information on teens in the decade you have chosen (e.g., the Internet, used-book stores, family photographs, the library). Note the reliability of each of the sources you choose to use for your research.
- c) Decide on the areas you will research. You may, for example, look into food, fashion, and entertainment. Your partner may research music, fads, and pop stars.
- d) Use presentation software to prepare a report that demonstrates the forces that shaped teen identity in the decade you chose. In your report, be sure to explain the connection between what was happening in teen culture and how this was reflected in the way teens expressed their identity. Include the country of origin of the fashion, fad, music, or other items you chose and explain how this affected teens in Canada

5. “This treeless landscape that seems arid and cold is very beautiful and bountiful to us. It is wide open. It is part of us and we are part of it. With time, we learned to read it the same way you learned to read the writing in books.”

Film director Bobby Kenuajuak, who is Inuit, said this in an interview about his 1999 film, *My Village in Nunavik*. It expresses his feelings about the importance of the Arctic environment in shaping who he became.

Develop a two-minute oral presentation that

- describes the environment where you grew up
- explains how this environment has shaped your identity
- convinces your audience that environmental factors are important in shaping identity

For your presentation, obtain photos, create drawings, or use other images to illustrate your points.



Think about Your Challenge

Look back at the challenge for this related issue. It asks you to develop a presentation that explains your position on this issue: To what extent should globalization shape identity?

Review the material in this chapter and the activities you completed as you progressed through the chapter. Make notes about ideas that could be useful in completing the challenge. Begin developing the criteria and critical questions you will use to evaluate the data you will explore and use in your presentation.