



Cultural Contact

Chapter

6

Chapter Focus

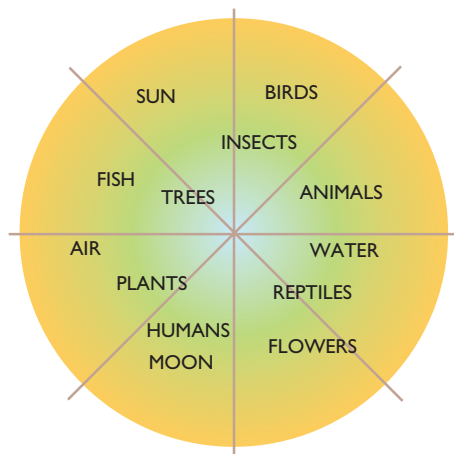
To what extent should contemporary society respond to the legacies of historical globalization? As you begin considering this Main Issue for Part 2, you will have the opportunity to explore cultural contact between Europeans and Indigenous peoples around the world, including what is now Canada. Contact had impacts on all of the cultures involved. For example, all cultures were affected by the exchange of distinct goods and technologies, such as foods, clothing, and tools. These exchanges had a direct impact on cultures—impacts that persist today. As you work through this chapter, consider what role cultural contact played in the beginnings of the process of globalization.

Chapter Issue

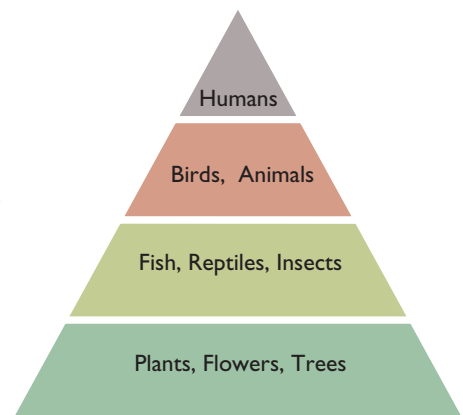
In this chapter, you will consider different perspectives of cultural contact. You will also look at some examples of cultural contact between Indigenous peoples and Europeans. As you do, you will have the opportunity to think about the effects of cultural contact and how these effects persist today. The examples of cultural contact in this chapter will help you explore the Chapter Issue: *To what extent does cultural contact affect people?*

Figure 6-1

Everyone has a **world view**—that is, a way of interpreting the present, understanding the past, and imagining the future. Your world view reveals your attitudes, beliefs, and values. At the time of contact, Aboriginal peoples and Europeans had very different world views. The Aboriginal world view is a web of life in which all living things are in harmony with one another and all are equal partners. The European world view, at the time of first contact, was a pyramid in which humans were at the top dominating all other things beneath them. What impact do you think these different world views may have had following contact?



Aboriginal World View



European World View



Use the Library or Resource Centre

To what extent does cultural contact affect people? Before you can develop a meaningful answer to this Chapter Issue, it is important to look at some examples of cultural contact and their effects, both past and present. You can begin by examining the examples in this chapter. Then you can conduct your own research to find other examples of cultural contact.

Many activities require that you use both traditional and current technologies to access information and manipulate data. To find diverse understandings and perspectives, you need to consult a variety of resources. In this Skill Path, you will discover one inquiry model for conducting your own research.

Step Get a First Impression

1

When you begin any research project, start by identifying the key terms in your topic. This will help you to plan your research.

- Using the key terms to guide you, consult encyclopedias to get an overview of the topic.
- Identify related topics, subtopics, key events, and people.

Step Search Your Library or Resource Centre

2

Next, you need to find and collect relevant information. Your school's teacher-librarian can help you with this task.

- Search the library's computer database for information on your topic and related subtopics. Record the call numbers of the sources you find. Make note of those sources that are specific to your topic.
- Locate relevant books and audio-visual materials.
- Consult almanacs and yearbooks for current statistics and information.
- Use atlases to find relevant maps.
- Search magazine, journal, and periodical collections for relevant articles.
- Search newspaper clippings and pamphlets about your topic.
- Check CD-ROM databases and the Internet for relevant information.

Step Assess Your Progress

3

Decide if you have enough information to continue with your research project. If you think you have the information you need, proceed to Step 4. If you need more information try the following:

- Ask your teacher-librarian or a colleague for help.
- Go to another library and repeat the tasks in Step 2.
- If you still do not have enough information, choose another topic and repeat Steps 1 and 2.

Recording Bibliographic Information

Follow these examples to ensure you record complete and accurate bibliographic information.

Books: Dickason, Olive. *A Concise History of Canada's First Nations* (Toronto: Oxford University Press, 2006).

Newspapers: Barghouti, Mustafa. "La seule voie possible." *Alternatives: le journal*, 7 juin 2006, A3.

Periodicals and Magazines: Mittal, Anuradha. "What Will It Take for the WTO to Notice Starving Children in Niger or Malawi?" *Earth Island Journal*, Vol. 21, No. 1, Spring 2006.

Figure 6-2

This image, created by a European artist, illustrates a meeting between the British and the Maori at Powhakiro, New Zealand. Both cultures had gathered to celebrate the completion of a European-style flour mill built by the Maori after contact. They also wanted to allay their fears about each other's motives in their interactions. How does this situation reflect the effects of cultural contact between the British and the Maori?



Step Focus Your Research

4

Now that you have gathered your information, you need to refocus your investigation.

- Define the time period and geographic boundaries of your work.
- Organize your research using a calendar or project management software.
- Copy newspaper, journal, and magazine articles, statistics, maps, and other sources. Highlight the information that relates to your topic.
- Evaluate your information. Give priority to information that most directly relates to your topic.
- Record the facts as well as your own ideas and insights.
- Record complete and accurate bibliographic information following the formats on page 117.

Step Evaluate Your Research Process

5

Now that you have completed the research process, evaluate the results.

- Assess the validity of your information based on context, bias, sources, objectivity, evidence, and reliability.
- Evaluate how well you used each of the research tools and strategies.

Step Practise Your Skill!

6

Apply It. Use the five steps in this Skill Path to research one or more effects of cultural contact between Europeans and one of the

Indigenous peoples listed below. For example, you could consider what goods and technologies were exchanged and what effects these exchanges had on both groups, in the past and today.

- the Maori of New Zealand
- the Aborigine of Australia
- the Indigenous people of Hawaii
- the Yanomami of the Amazon Rainforest
- the Sami of Scandinavia
- the Bedouin of the Sahara Desert
- an Indigenous people of your choice

Different Cultures, Different Perspectives

Question for Inquiry

- What are some perspectives of cultural contact?

The arrival of European explorers in the Americas in the 15th century launched a series of **cultural contacts** between the newcomers and the diverse peoples that already lived here. As contact became more frequent, these cultures began to interact with one another. In this section, you will have a chance to begin to build your understanding of cultural contact as you learn about some of the different perspectives people have about the world and their place in it. As you do, you will come to understand that different cultures have different values, beliefs, and traditions that influence their thoughts and actions.

Different World Views

At the time of early contact, Indigenous peoples were part of a complex network of independent nations living across the Americas. They spoke many different languages and had many different systems of governance. They held a variety of spiritual beliefs and had established long-standing alliances and rivalries. Although each nation was

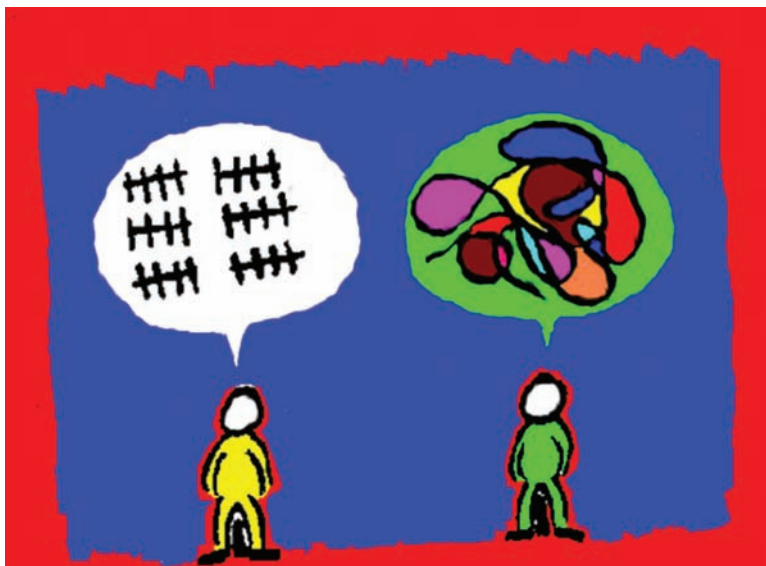


Figure 6-3

This cartoon by Don Monet was originally published in a book called *Colonialism on Trial*. What message does the cartoon convey about the problems two different cultures face when communicating with each other?

Ideas and Opinions

“ – There is a Creator who produced the things that give bounty to this life.

– The universe is full of living things—sun, moon, stars, earth, winds, and rain.

– There is a living spirit in all things—animals, plants, minerals, water, and winds.

– People have power ... that accumulates through life experiences.

– People should live in peace with each other.

– People should live in harmony with nature.

– People should be thankful every day.

– People should be kind, sharing what they have.”

—“What Are the Underlying Values of Haudenosaunee Culture?,” <http://sixnations.buffnet.net>.

“ The Catholic faith and Christian religion, especially in our times, shall be exalted, broadened, and spread in every part of the world, salvation shall be sought for all souls, barbarian nations shall be subdued and led back to the faith.”

—Pope Alexander VI, 1492 CE.

What are the main values expressed by the Haudenosaunee? What are the main values expressed by the Catholic Church in 1492? What evidence is there that the two cultures have different views about the world and their roles in it? What would you predict might be the effect of contact between these two groups?

Fast Facts

Contact between Indigenous peoples and Europeans involved exchanging goods and technologies. Indigenous cultures offered such things as snowshoes and animal traps. Europeans offered such items as metal tools and utensils.

Based on your prior knowledge, what other goods and technologies did Indigenous and European peoples exchange? What impact might these exchanges have had on the cultures involved?

unique, they shared similar philosophies and world views in which they lived in harmony with nature. They were part of their natural environment, and respected it as they relied upon it. The land was there for everyone to share.

At the time of contact, the most powerful nations of Europe were competing with one another for economic and military supremacy. Their ambitions prompted them to seek power and wealth beyond their own horizons. As they did, they found lands that were previously unknown to them, and they claimed ownership of these lands for their monarchs. They also set out to spread the Christian faith and European values to all parts of the world. What would be the consequences when these two cultures met?



WebLink

Maps often provide insight into historical periods. Go to the *Perspectives on Globalization* website and follow the link to view a collection of interactive historical maps. Using these maps as a starting point, write a short paragraph or oral report explaining which European nations were involved in global exploration between 1500 and 1900. Speculate on how some of the effects of cultural contact between Europeans and Indigenous peoples are still evident in the world today.

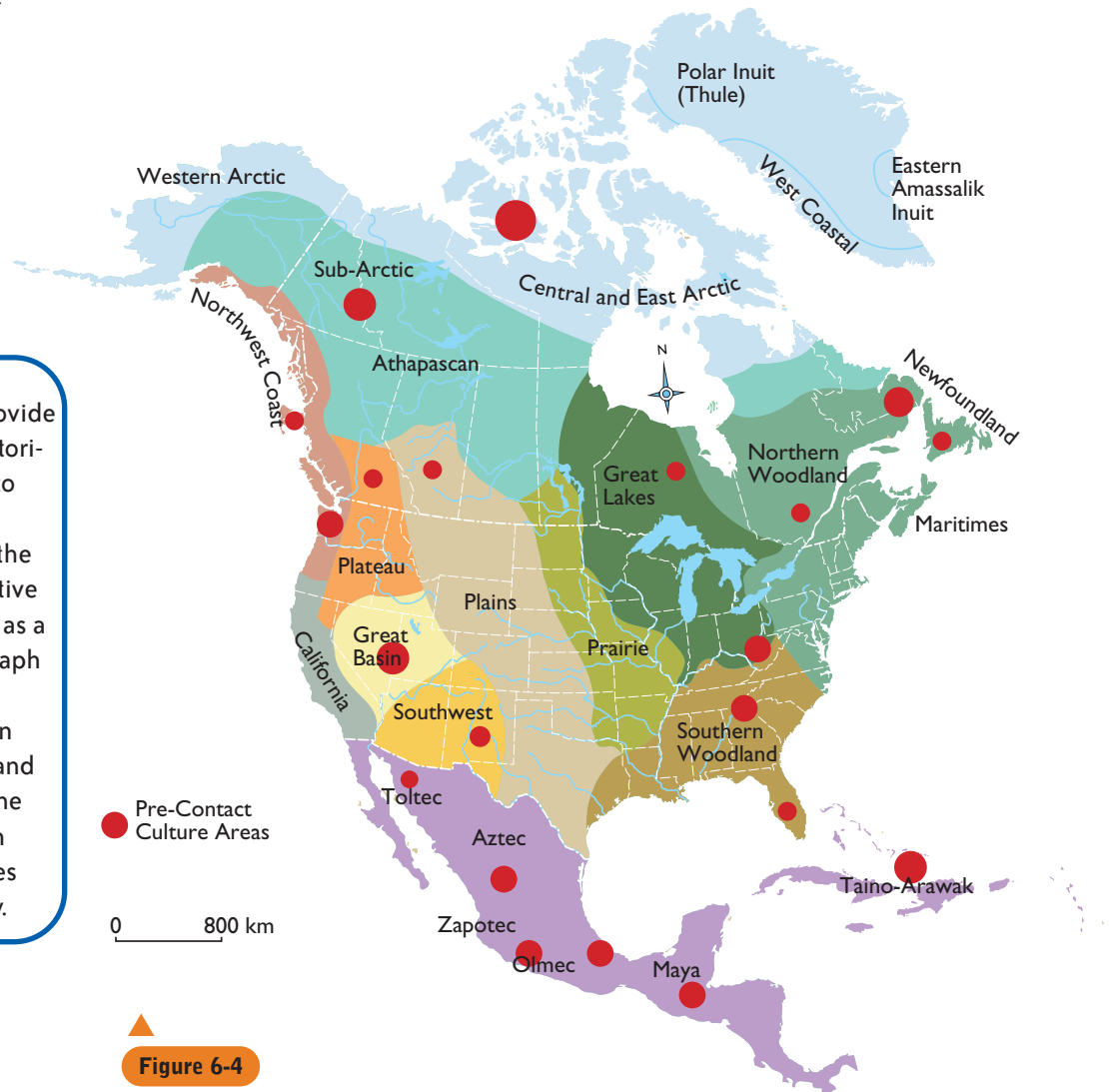


Figure 6-4

This map shows the major cultural areas of more than 500 Indigenous nations in North America before contact with Europeans. Compare this map with a map of the physical features of North America. What does this suggest about Indigenous peoples' relationship with their environment?



Seeing the World Differently

When two peoples meet, they often fail to understand that peoples with different cultures see the world from different perspectives. When this

happens, cultures sometimes fail to respect values, beliefs, and traditions that are different from their own.

One [Aboriginal] man used a metaphor to illustrate how he saw things. He asked me to imagine a skin diver and a moon-walker. Because they work in different environments, they develop different footwear. If the skin diver wears weighted moon-boots, he drowns. If the moon-walker wears swim-fins, he floats off into space. In either case, each is likely to come to grief if forced to wear the other's footwear.

Suppose, he continued, the moon-walker was not aware that the diver operated in a totally different environment. Suppose as well that the moon-walker, believing in the "rightness" of his own ways, tried for centuries to get the skin diver to change, using ridicule, denigration, and restrictive law-making. After all that, the skin diver might finally discard those swim fins (at least while the moon-walker was looking!), but as long as he remains in his own environment he will never put those moon-boots on. To do so would be suicide. Besides, the diver likes it where he is! The only real result of the moon-walker's efforts is that the skin diver, robbed of his fins, no longer has the mobility, confidence, and self-esteem he once had, even in his own environment.

Within that metaphor, the western world has indeed forced Aboriginal people to discard much of the "footwear" that was visible to us.

—Rupert Ross, "Surfing the Flux: Exploring the Roots of the Aboriginal Healing Perspective," *Justice As Healing: A Newsletter on Aboriginal Concepts of Justice*, Native Law Centre of Canada, <http://www.usask.ca/nativelaw/publications/jah/ross3.html>.



READING STRATEGY

Metaphors often help to explain abstract ideas and complex concepts. When you are reading a metaphor, think about what is being compared. Ask yourself what features are the same. This may help you gain a better understanding of the writer's point of view.

- 1 What do the skin diver and the moon-walker represent? What is being compared?
- 2 According to the metaphor, what problems can come from contact between peoples with different cultures?

Explore the Issues

- 1 **Think About It.** In a pluralistic society such as Canada, peoples with different cultures have different ways of thinking and living and different perspectives of the world. What positive effects can contact among diverse cultures have? What negative effects can it have? Think about the interactions of people of different cultures.
- 2 **Practise Your Skills.** Refer to the steps in the Skill Path on pages 117–118 to help you conduct research to find out about one of the First Peoples living in one of the cultural regions in what is now Canada prior to European contact. (Refer to Figure 6.4.) Present your findings in a visual storyboard. **SKILLS**

Cultural Contact in North America

Question for Inquiry

- In what ways can cultural contact affect people?

Ideas and Opinions

“ They may appear mere savages, yet they are gentle, and have a strong sense of shame, and are better made in the legs, arms and shoulders than it is possible to describe ... admirably fitted to endure labour, and will probably turn out the best slaves that have been discovered up to this time. ”

—Pietro Pasqualigo, Venetian diplomat, describing a group of captive Beothuk he had seen in Lisbon, Portugal, 1501.

Why did Europeans capture Beothuk and other First Nations people and take them to Europe? What effect do you think this had on Aboriginal peoples when they encountered Europeans in North America?

Before Europeans arrived in North America, hundreds of Indigenous societies lived all across the continent. Following the voyages of Christopher Columbus in the 1490s, explorers from many European nations came to North America. At first they were searching to find a water route for trade with India and China. Then fishing fleets came to harvest the abundant fish stocks off the North Atlantic coast. Then the fur traders came and established trade relationships with the peoples who already lived here.

In this section, you will have a chance to investigate some examples of cultural contact between the First Nations of North America and Europeans. First you will examine the effects of cultural contact on the Beothuk, who once lived in what is now Newfoundland. Then you will consider the effects of contact on the potlatch societies of the Pacific Coast. Finally, you will have a chance to consider to what extent cultural contact with the Six Nations Confederacy affected the political systems of the United States and Canada. As you investigate these examples, think about the importance of understanding the effects these contacts had on societies, both past and present.

How Did Cultural Contact Affect the Beothuk?

Cultural contact between different groups can have a dramatic effect on the economic, social, and political lives of one or more of the groups involved. Conflict, disease, loss of resources, cultural change, and assimilation can lead to the **depopulation** of a culture. In the next few pages, you will have an opportunity to look at the factors that led to the depopulation and eventual extinction of the Beothuk people of Newfoundland. As you do, think about which effects of cultural contact played the greatest role in the extinction of this culture.

Contact Leads to Depopulation

In the late 1400s and early 1500s, Europeans first explored the Atlantic shores around what is today Newfoundland. At first, contact between the Beothuk and the Europeans was limited. The Europeans wanted to harvest the bountiful supply of fish in the North Atlantic

waters. So they set up summer fishing villages along the coast. However, the villages blocked the Beothuk's access to the sea, which prevented them from pursuing their traditional marine lifestyle. As a result, they were forced to move inland.

Then, in the 17th century, the fur trade expanded into Newfoundland. The Beothuk were not interested in participating in the fur trade, though. So English fur traders trapped furs themselves. They began to move further inland in search of greater supplies of fur. As they did, they competed with the Beothuk for furs and food. Tensions between the two cultures reached the point of open conflict, with English traders attacking, and often killing, many Beothuk.

With the loss of their traditional resources and their open clashes with Europeans, the number of Beothuk began to decline. By the early 19th century, there was only a small refugee Beothuk population left in the region. By 1829, cultural contact had led to the extinction of the Beothuk people.

Records of the Past: The Drawings of Shawnadithit

When contact leads to the depopulation and extinction of a culture, what impact does this have? For one thing, the people can no longer speak for themselves. They cannot pass down their cultural histories. They cannot tell their stories from their own perspective. Before her death in 1829, Shawnadithit was believed to be the last of the Beothuk. Before she died, she drew a number of illustrations to record and preserve Beothuk history and culture. As you look at the drawings on the following page, think about why they are valuable records of the past.

Ideas and Opinions

“ To this interesting protégée [Shawnadithit] we are indebted for nearly all the information we possess regarding her tribe, the aborigines of Newfoundland. ... She had a natural talent for drawing, and being at all times supplied with paper and pencils of various colours, she was enabled to communicate what would otherwise have been lost. By this means, aided by her broken English and Beothuk words, she herself taught the meaning to those around her. ”

— Explorer William E. Cormack, *History of the Red Indians of Newfoundland*, Library and Archives of Canada, C-28544.

Fast Facts

For many years, it was legal to kill the Beothuk. It did not become illegal until 1769, but even then the killings continued.

Why do you think the killing of Beothuk people was not treated as a crime? How does this reflect the effects of contact?



Figure 6-5

This portrait, likely drawn by a European, may be of Shawnadithit, the last of the Beothuk. Have you heard of the Beothuk people before? How might the effects of cultural contact with Europeans explain why many Canadians may be unaware that the Beothuk culture ever existed?



Shawnadithit: Voice from the Past

READING STRATEGY

As you examine these illustrations by Shawnadithit, look for clues that tell you about the lifestyle and resources of the Beothuk.

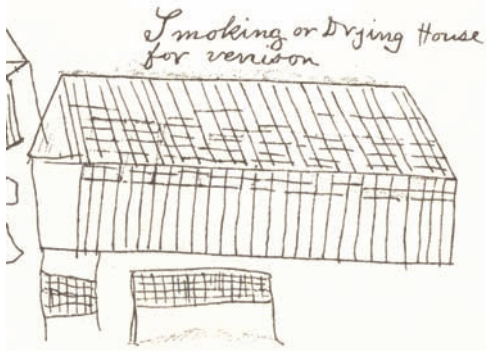


Figure 6-6b

The Beothuk preserved meat by drying or smoking it in a smoking house similar to the one shown here.

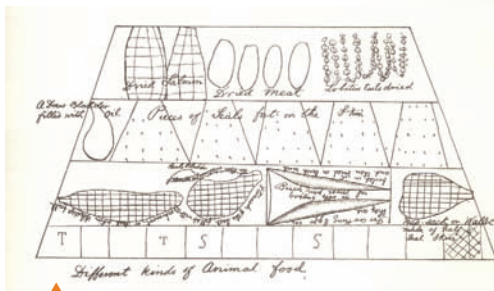


Figure 6-6c

The Beothuk consumed a variety of foods based on their natural resources. They turned caribou fat into grease and seal blubber into oil. Lobster tails and salmon were dried and stored. Birds' eggs were boiled, then dried or mixed with other ingredients.

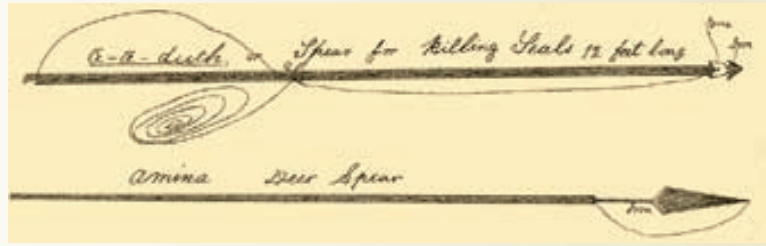


Figure 6-6a

Prior to European contact, the Beothuk used resources from their environment for food, clothing, and tools. The blades of spears and harpoons, for example, were made from bone. Following contact, the Beothuk adapted the metal objects left behind in the summer fishing villages of the English to make tools.

- 1 a) What evidence is there that the Beothuk relied on the resources of the sea for their survival?
b) How did contact with Europeans affect the Beothuk's ability to access these resources? How did this contribute to the depopulation of the Beothuk?
- 2 How do Shawnadithit's drawings contribute to your understanding of the effects of cultural contact?

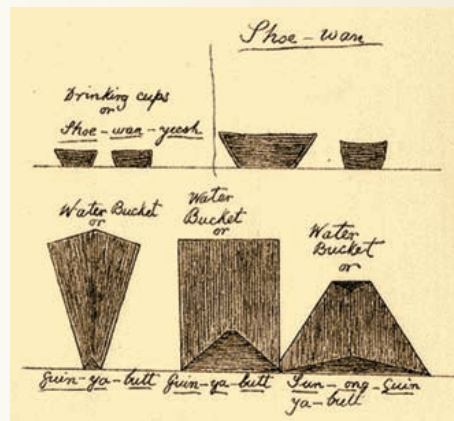


Figure 6-6d

The Beothuk used different resources from their environment to make containers for cooking and storage. Some containers were made from birch-bark. Others were made from seal and caribou bladders.

How Did Cultural Contact Affect Potlatch Societies?

The potlatch culture of the Pacific Coast existed for thousands of years before the arrival of Europeans. The potlatch ceremony remains a social, political, and economic institution shared by several Pacific Coast cultures. They include the Tlingit, Haida Gwaii [HY-duh-gwy], Tsimshian [TSIM-shee-uhn], Kwakwaka'wakw, Nuxalk, Nuuchahnulth [noo-CHAH-nool], and the nations that make up the Coast Salish. As you work through the following pages, think about the reasons why one culture may attempt to eliminate the traditions of another culture.

Overview of the Potlatch

Different First Nations held potlatch ceremonies for different reasons and in different ways. Although there were some cultural differences, however, many traditions were common in all communities.

A hereditary chief invited guests to a potlatch, where there would be speeches, singing, dancing, feasting, and witnessing of formal business. The ceremonies took place inside large houses or outdoors. Sharing food and gifts displayed the host's generosity and wealth and helped to establish or maintain the family's social status in the community. In return, other hereditary chiefs hosted further potlatches to conduct family business, provide payments to invited witnesses, and share food and gifts.

Potlatches marked important family occasions, such as births and marriages. They also helped to maintain or forge political alliances among different First Nations. Traditionally First Nations peoples did not write things down, so they retold their stories during potlatch ceremonies to help the people preserve their oral histories and knowledge. Potlatch ceremonies were central to the traditional cultures of the Pacific Coast, and helped to redistribute wealth among the people.

The Effects of Contact

What effect did European contact have on the potlatch societies of the Pacific Coast? One effect was economic. Traditional First Nations' economies were based on obtaining renewable natural resources through hunting, fishing, and gathering. The traditional gifts given at potlatches were made from these resources. After Europeans introduced non-renewable trade goods into potlatch communities, the potlatch hosts began to give expensive European goods as gifts. This changed the nature of the economy in potlatch communities.

The changes became much more dramatic when, in 1884, the Canadian government banned the potlatch. Between this and the

Ideas and Opinions

“When one's heart is glad, he gives away gifts.

It was given to us by our Creator, to be our way of doing things, to be our way of rejoicing, we who are Indian.

The potlatch was given to us to be our way of expressing joy.”

—Agnes Alfred, Alert Bay, 1980,
<http://www.schoolnet.ca/aboriginal/umista2/potlatch-e.html>.

What does this quotation suggest about the importance of the potlatch ceremony to the Pacific Coast First Nations? What effect do you think there would be if the people were denied the right to practise this ceremony?

Fast Facts

Before European contact, traditional gifts included such items as canoes, blankets, eulachon oil, and cedar-bark hats. After contact, they included such things as silver bracelets, Hudson Bay blankets, sewing machines, and fabric.

Why do you think some hosts may have wanted to give European gifts instead of traditional ones? What effect might this have had on potlatch societies?

Ideas and Opinions

“ In primitive customs and beliefs [the Sanetch First Nation] ... is now entirely civilized and Catholic, engaged in farming, fishing, and various other paid employments. ”

—James Mooney, *The Catholic Encyclopedia*, 1912,
<http://www.newadvent.org/cathen/13439b.htm>.

“ The [Canadian] government may not have understood what the potlatch was, but knew very well what it stood for—the intactness of an Indian culture. ... The opponents of the potlatch could only see the custom as a wasteful, immoral, and heathen practice, an impediment in the road of progress. ”

—The U'mista Cultural Society of British Columbia website.

In the view of *The Catholic Encyclopedia*, what made a society “civilized”? What effect did this point of view have on First Nations cultures? Why might First Nations peoples have had a different idea about what it means to be civilized?

sending of First Nations children to residential schools, the expression of many traditional cultures was threatened. (You will read more about the effects of residential schools in Chapter 9.) Nonetheless, many First Nations peoples met to perform potlatch ceremonies in secret. These gatherings continued until 1951, when the law banning the potlatch was lifted. Since then, First Nations of the Pacific Coast have launched a cultural revival to restore their traditional ceremonies. (You can learn more about the revival of Aboriginal culture by following the links on the *Perspectives on Globalization* website.)



Different Perspectives

Why did the Canadian government and religious groups want to suppress the First Nations tradition of the potlatch? One perspective is that new European businesses required a labour force, something the potlatch economy did not support. Further, at the time the potlatch was banned, many religious and government leaders believed suppressing traditional practices was necessary to “civilize” Aboriginal peoples. Yet another perspective is that suppressing traditional cultural practices was an attempt to eliminate different cultures altogether. What do these different perspectives suggest about the importance of understanding the effects of cultural contact?



▲
Figure 6-7

This photograph is in the collection of the Peabody Museum of Archaeology and Ethnology at Harvard University. The curators state that the image was taken at Fort Rupert, British Columbia, in 1898, after the potlatch had been banned. R.B. Dixon, the photographer, did not note the name of the First Nation shown. Think about the idea that different cultures have different ways of seeing the world. How might cultural contact between First Nations and Europeans have led to the Canadian government’s ban on the potlatch?

The Effects of Cultural Contact on North American Society

INVESTIGATION

Something to Think About: To what extent did cultural contact between First Nations societies and Europeans influence the development of modern North American society?

An Example: The Six Nations Confederacy was formed between 1400 and 1600. It began as an alliance of five Haudenosaunee nations:

- Kanien'kehá:ka [gun-yung-gay-HAH-gah] (the Mohawk)
- Onenioté'á:ka [oh-nah-yoh-day-AH-ga] (the Oneida)
- Ononta'kehá:ka [oh-noon-da-gay-HAH-gah] (the Onondaga)
- Kaion'kehá:ka [gah-yoo-gay-HAH-gah] (the Cayuga)
- Shotinontowane'á:ka [shoh-dee-noon-doh-wah-nay-AH-gah] (the Seneca).

Later, a sixth nation joined: the Tehatiskaró:ros [day-hah-dee-skah-ROH-ros] (the Tuscarora).

The Six Nations Confederacy developed a democratic form of government. Its purpose was to represent the people and to ensure their participation in government. All chiefs were equal in rank and authority. Their powers were held jointly within the Confederacy.

The democratic process of government was passed down orally from generation to generation. The *Kaianeraserakowa*, or Great Law of Peace, is the unwritten constitution of the Six Nations Confederacy. It divided powers between different levels of government and established the equal participation of the people, including women, in the government. It guaranteed certain rights and freedoms, including freedom of speech, freedom of religion, and the rights of the individual.

In contrast, at the time of first contact between Europeans and First Nations peoples, most people in Europe knew little about democracy or social equality. They were living

Figure 6-8

The traditional lands of the Six Nations Confederacy spread across what is today northern New York, parts of southern Québec and Ontario, and northern parts of Pennsylvania and Ohio. Today, members of the Six Nations live in smaller portions of these lands in northern New York and southern Ontario and Québec. What does this suggest about the effects cultural contact had on their traditional lands?

Fast Facts

In June 1776, a group of Six Nations chiefs were formally invited to attend a meeting of the American Continental Congress. The authors of the American Constitution, including Benjamin Franklin and Thomas Jefferson, were among those debating the issue of independence and the creation of a democratic government.

To what extent do you see a connection between the Six Nations' principles of participatory democracy and the thinking of American political leaders?





- 1 In what ways does the Six Nations Confederacy maintain its traditional culture and system of government?
- 2 Go to the *Perspectives on Globalization* website and follow the link to the Six Nations Confederacy website. Follow Steps 1 and 2 in the Skill Path on pages 117–118 to learn more about the political structure of the Six Nations Confederacy. Present your findings in a concept web. **SKILLS**
- 3 Compare the Great Law of Peace with the Canadian Charter of Rights and Freedoms. Create a graphic organizer to highlight the similarities and differences between these two documents. Then write a summary statement highlighting your conclusions.

in the age of **absolutism** in which power and the right to rule were the exclusive domains of the social elite. The role of the people was simply to obey the laws and rules established by the authorities.

Some historians have noted similarities between the constitutional provisions of the Great Law of Peace and the democratic forms of government established in the United States and Canada. To what extent did the democratic principles and values of the Six Nations Confederacy influence democratic societies in North America?

Comments from an Authority: We exist as distinct peoples in the [21st] century. The Haudenosaunee are unique in that we maintain one of the very few traditional governments in North America. ... Our leaders are selected according to the oldest constitutional democratic systems.

... We, like other peoples, continue to maintain our culture. Culture is not just the relics of the past, but patterns of thought and cycles of behaviour that form the basic building blocks of our lives. ...

We, like other peoples, have our own world view. To say we are Haudenosaunee means that we have deep-seated beliefs in our traditions and are committed to their survival. ...

We continue to live on portions of our original territories. Our lands were never conquered by outsiders. We never consented to American or Canadian authority over our territories. ...

We maintain our distinct laws and customs. Within our territories, where the Council of Chiefs are the sole governing authority, our own laws are in place, not the laws of the United States or Canada. We operate the Grand Council of Chiefs of the Six Nations under the Great Law of Peace which promotes peace, power, and righteousness.

We have made many contributions to world culture. The Haudenosaunee have been instrumental in colonial history. After two hundred years of contact, the emerging American settlers adopted many Iroquoian ideas and practices in order to survive in our land.

—Source: The Six Nations Confederacy, “Ten Important Points to Remember About the Haudenosaunee,” <http://sixnations.buffnet.net/>.

Explore the Issues

- 1 **Describe It.** What important cultural ceremonies do you participate in—for example, special holidays and celebrations? Using your personal experiences, write a short fictional journal entry describing how banning an important cultural ceremony would affect your life.
- 2 **Practise Your Skill.** Refer to the steps in the Skill Path on pages 117–118 to trace the effects of European contact on the First People you researched in question 2 on page 121. Present your findings in a concept web. **SKILLS**

Lasting Effects of Contact

Question for Inquiry

- Can the effects of cultural contact still be felt years later?

In Sudan in northeast Africa, civil war reflects the consequences of past cultural contacts. In this section, you will have the opportunity to examine the cultural conflicts in Sudan today and the ways in which these conflicts are connected to earlier cultural contact. As you do, you will continue to build your understanding of the Chapter Issue: *To what extent does cultural contact affect people?* This will help to set the stage for Chapters 7, 8, and 9 in which you will explore how societies could respond to the legacies of cultural contact and historical globalization.

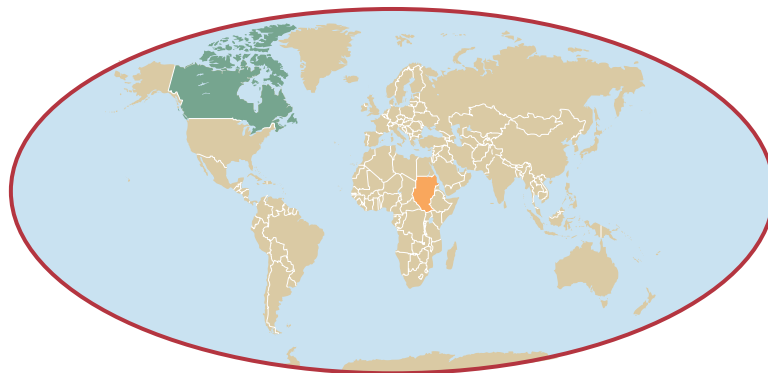
Colonialism in Sudan

Britain colonized and ruled Sudan beginning in 1881. In 1899, Britain and Egypt agreed to rule Sudan jointly. In the 1920s, they created a “closed door” policy to separate the peoples and cultures of north and south Sudan from one another. Northern Sudan was populated primarily with people of Arab descent. Southern Sudan was home primarily to peoples of African origin.

In 1956, Sudan gained independence from Britain and Egypt. The former colonial rulers agreed to abandon the closed door policy that had separated the north from the south. The two sides of Sudan were reunited, and power was handed over to the Arabs in the north. Believing Sudan was an Arab country, they began to impose Islamic culture and religion and the Arab way of life on all Sudanese people, regardless of their race or religion. The peoples of southern Sudan who resisted converting to Islam were denied many of their rights. These policies led to cultural, racial, and religious tensions between the northern Arabs and the southern African peoples. These tensions ignited a civil war that led to the depopulation and **displacement** of Sudan’s Indigenous peoples in the south.

Figure 6-9

This map shows the location of Sudan in northeast Africa and its relative location to Canada.



Ideas and Opinions

“ I have no parents as they were taken by the Arabs [from north Sudan]. That is why I decided to stay with the army. I pounded grain for the army, carried water for the army and moved with them wherever they were going. I spent many years with them, six years I think. This denied me access to education and it’s all because my parents were not there. ”

—“Sudan Voices:
Children in Conflict,”

<http://www.communitychannel.org/strands/features/show.php?id=527>.

What effect did the civil war in Sudan have on this young person? How does this experience reflect one of the effects of cultural contact?



Thiep Angui: “Lost Boy of Sudan”

Thiep Angui is from southern Sudan. In the 1980s and 1990s, he experienced civil war in his country firsthand as he witnessed the deaths of many of his friends and family. The following excerpt gives his perspective on the reasons for the conflict in his country and the consequences for the people of southern Sudan.

Following independence, the British, who ruled Sudan together with [their] Egyptian counterpart, handed over power to the Arabs in the north on their departure. The Declaration of Independence by the British and the consequent unification of the North and South caught the African peoples in the South by surprise. Southerners were left with many questions unanswered: The need to know what had become of the Closed-Door District policy imposed on the South by British colonial administrations; how they (the Southerners) were going to catch up with the developed North, especially in the area of education. What would be the fate of their enslaved brothers by Northern tribes and what would happen if slave trading was resumed following the departure of the British? The union left the African South in disbelief. ...

It can be argued that if the British were for the general good of the African (Sudanese) people, they would not have abandoned their well-designed policy of the Closed-Door District and would not have attempted to integrate southerners and northerners who were ethnically, racially, and religiously different. ...

Many southerners argue that the amalgamation of the South and North was because the Egyptians persuaded the British to avoid a creation of another country on the Nile, the great river that serves as the main livelihood of Egypt. Some say that the lack of education and the absence of political institutions, civil unions, or organizations in the South were [Britain's] major concerns in pulling out as there was no foundation to build on in order to create a sound government. Whatever the arguments, the British are seen by the African people of southern Sudan as having failed.

On January 1st 1956, Sudan was declared independent as the British colonial masters were gone. Unfortunately, the government in the North served as the South's next masters as the South was not represented in the national government. In order for the Khartoum government to effectively control the South, it sent large numbers of Northerners down to assume public office in positions that the British had previously held. ... The North viewed the South as a potential place for raw materials badly needed in the South, so as the North enjoyed her economic development, the South continued to grow poorer while famine was rampant.

The ongoing process of imposing the Islamic faith and way of life upon the Indigenous peoples of southern Sudan and exploiting the South's natural resources ultimately led to a civil war, with tragic consequences.



Figure 6-10

Thiep Angui is a member of a group known as the “Lost Boys of Sudan.” They came to the United States in 2001 as part of a resettlement program for refugees from southern Sudan. Why is it important that people understand the effects of early cultural contact in countries such as Sudan? How does this help them to respond to the country's present needs?

Fast Facts

Khartoum is the capital of Sudan. It is located in the northern half of the country along the Nile River.

Look at a map of Africa. In what ways does Khartoum's location create a geographic link to the Arab countries of the Middle East?

[The] war is said to have killed over two million people in the South and displaced four million others from their homes.

While the war raged on between the two armies, the Khartoum government armed and organized northern Arab tribes and sent them to Dinka villages in the south in order to kill, loot, rape, burn houses and force women and children into slavery. Massive numbers of the civilian population were murdered or displaced by the policy.

The raids on civilian targets became severe in the late 1980s as more and more raiders wanted Dinka wealth and slaves. A mass exodus to Ethiopia was witnessed between 1986–1990, when many groups of children between the ages of 5–12 could no longer stay in their homes but had to trek for more than a thousand miles [1600 km] to a refugee camp.

On their perilous journey through Sudan to Ethiopia, which supported the southern rebels, the boys were killed by lions and government troops, while many more succumbed to thirst, hunger, and disease. It is estimated that by 1990, around 30 000 below the age of 15 were in refugee camps in Ethiopia. While in Ethiopia, the UN took care of the boys until the collapse of the Ethiopian government. After this collapse the boys were forced out of Ethiopia back to Sudan to face death daily again from government aerial bombardments, attacks by wild animals, thirst, and hunger. The boys again walked for some thousand miles [1600 km] to a refugee camp in Kenya known as Kakuma. By 1992, only 16 000 boys remained. The rest either died or lost their way during the long journey.

In 1998, the US government granted asylum to the boys. The first group of these boys came to the US in the year 2000 and became known as the Lost Boys of Sudan.

—<http://thiepangui.com/history.htm>.

- 1 What does Thiep Angui say were some causes of depopulation in southern Sudan?
- 2 What parallels can you draw about the effects of cultural contact on the Indigenous people of southern Sudan and the Beothuk people?

Explore the Issues

- 1 **Practise Your Skills.** Darfur, in western Sudan, is home to millions of Sudanese people of African descent. In 2003, conflict erupted between Arab and African Sudanese in Darfur. In 2005, this conflict escalated into a crisis that led to hundreds of thousands of deaths and millions of people being displaced from their homes. Follow the Skill Path on pages 117–118 to conduct research into the conflict in Darfur. Present your findings in a radio or television report that describes the history of Sudan and the Darfur region, the people involved in the crisis, and any actions the United Nations and other countries

have taken. As an alternative, you may choose to write an editorial expressing your informed point of view about how the world should respond to the crisis. **SKILLS**

- 2 **Think About It.**
 - a) Should countries such as Canada intervene in global crises in places such as Sudan? If yes, suggest to what extent they should intervene. If no, suggest reasons why they should not.
 - b) How might an understanding of the history of cultural contact in Sudan help you to answer part (a)? How might this help other countries decide how to answer this question?

Reflect and Analyze

In this chapter, you explored some examples of cultural contact. You now have a good foundation for responding to the Chapter Issue: *To what extent does cultural contact affect people?* Discuss this issue with your class. Think about how cultural contact of the past and present affects your life personally, as well as how it affects both Canadian society and societies around the world.

You have completed the first step in exploring the Main Issue for Part 2: *To what extent should contemporary society respond to the legacies of historical globalization?* In Chapter 7, you will begin to explore European perspectives on cultural contact as you examine capitalism, industrialization, imperialism, and Eurocentrism and their relation to historical globalization.

Respond to Ideas

- 1 Analyze the editorial cartoon on this page. Then answer the following questions:
 - a) What statement is the cartoonist making about cultural contact between Europeans and First Nations cultures?
 - b) What point does the cartoon make about the exchange of technology between the two cultures?
 - c) What economic, social, and political issues does the cartoon raise?
 - d) Create your own cartoon in which you express your point of view on one effect of cultural contact. Create a class bulletin board display of students' cartoons expressing as many viewpoints as possible.
- 2 a) **Genocide** is the systematic attempt to exterminate a national, cultural, religious, or racial group of people. Investigate a modern case of genocide (such as occurred in Rwanda or Serbia) following the steps in the Skill Path on pages 117–118. Take accurate notes about the groups involved, the origins of the conflict, and the cultural context. Then use bulleted points to create a detailed summary of the main features of this incident of genocide. In a graphic organizer, list the bulleted points down the left column. **SKILLS**
 - b) Choose one of the examples of depopulation from this chapter (the Beothuk or the Dinka of Sudan). Record what you know about this in bulleted points down



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Recognize Relationships between Content and Issues

the right column of your chart from part (a). Conduct further research if you need more information.

- c) Using your research from part (a), determine whether the case of depopulation was in fact genocide. Use your organizer to compare your information and help you reach your conclusions. Give reasons for your decision.

Focus on Research and Inquiry

- 3 Complete part (a) of this project with your class. Then work with a partner to complete parts (b) and (c). Be sure to refer to the steps in the Inquiry Model on the inside front cover of this text.

- a) As a class, brainstorm a list of some of the effects of cultural contact in the past on Indigenous and non-Indigenous peoples. Consider what effects these contacts may have had on today's world. For example, one positive short-term effect of contact between First Nations peoples of North America and Europeans was that First Nations peoples introduced corn to the Europeans, a crop that helped to sustain them. The long-term effect was that corn helped to develop farming, which enabled Europeans to colonize North America.

A negative effect of cultural contact was the introduction of European diseases to North America, which led to thousands of deaths among First Nations peoples and, in some cases, to the destruction of entire communities.

- b) Working with a partner, explore one specific example of cultural contact between one Indigenous and one non-Indigenous people. Explore the effects that this contact may have had at the time and what effects it has today.
- c) Choose a method of presentation to share your research and new understandings with your class. As you work on your presentation, consider your response to the Chapter Issue: ***To what extent does cultural contact affect people?*** Include your response in your presentation.
- d) ***Reflect on the Process.*** Consider your group's work during the *sharing* phase of your project. Did you decide on a clear method to communicate your research with your audience? Were your roles for the sharing phase clearly defined—that is, did you and your partner decide who would present what information and how? What would you do differently next time?