

## **The Economy of Aboriginal Peoples at Contact**

First Nations and Inuit peoples made their living from the land, and the land shaped their lives. In the Pacific Northwest, where food resources were concentrated and abundant, people lived in large, permanent villages. On the Plains, kinship-based groups — groups of related family members — moved in circular seasonal migration patterns, gathering with other groups for ceremonies and buffalo hunts. In the Arctic, Inuit families moved and hunted together. They gathered seasonally in camps of related families.

An economy is the system of production, distribution, and consumption of goods in a community. In traditional First Nations and Inuit economies, people did not accumulate wealth. They took from the land only what they needed. This was part of living in balance. Wastefulness — taking more than was needed — showed a lack of respect for the interconnectedness of nature. People did not seek to own many suits of clothes. They did not hunt for fun. They believed creation repaid this respectful way of life by constantly renewing itself. First Nations and Inuit peoples believed that if they lived in balance, nature would always provide for them.

This respectful attitude towards consumption also suited the mobility of many First Nations and Inuit people who moved around their territory from season to season, taking advantage of all the resources it had to offer. By taking only what was needed, First Nations and Inuit people could travel light and move easily.

As they used the land and travelled from place to place, First Nations and Inuit peoples sometimes came into contact with one another. Many peoples deliberately sought contact so they could trade. Some trading relationships were formalized and lasted for centuries.

**Source:** *Peoples and Cultural Change*. Kainai Board of Education, Métis Nation of Alberta, Northland School Division, and Tribal Chiefs Institute of Treaty Six. Copyright © Duval House, 2005, pp. 8–9. Reprinted with permission.

# **Legacies of Ethnocentric and Eurocentric Attitudes in Africa**

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>Evidence</b> (Late 19th and Early 20th Centuries)	<b>Continuing Legacy</b> (Situation Today)

# Analyzing and Interpreting Cause-and-Effect Relationships in Historical Globalization

Name \_\_\_\_\_

Date \_\_\_\_\_

Causes

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Division of  
Africa by  
Imperial  
Powers

Effects

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# Analyzing Legacies of Historical Globalization

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>Language</b>	
<b>Most Important Information</b>	<b>Less Important Information</b>
<b>My Summary Statement</b>	

<b>Migration</b>	
<b>Most Important Information</b>	<b>Less Important Information</b>
<b>My Summary Statement</b>	

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**REPRODUCIBLE 2.6.4 CONTINUED**

<b>Displacement</b>	
<b>Most Important Information</b>	<b>Less Important Information</b>
<b>My Summary Statement</b>	

<b>Depopulation</b>	
<b>Most Important Information</b>	<b>Less Important Information</b>
<b>My Summary Statement</b>	

## **Dates of Independence from Britain Selected Countries**

Name \_\_\_\_\_ Date \_\_\_\_\_

<b>Country</b>	<b>Year of Independence</b>
Hong Kong	1997 (taken over by China)
Canada	1867
Australia	1961
Sri Lanka	1948
Jamaica	1962
India	1947
Pakistan	1947
Myanmar	1948
Kenya	1963
Tanzania	1964

## **Evaluating the Effectiveness of Aung San Suu Kyi's Actions**

Name \_\_\_\_\_ Date \_\_\_\_\_

Criteria for Judging the Effectiveness of Suu Kyi's Actions

Suu Kyi's Actions

Results to Date

### **Rating Scale**

Highly Ineffective

Highly Effective

Should Suu Kyi continue her actions?    Yes \_\_\_\_\_ No \_\_\_\_\_

Reasons for Your Judgment

# Legacies of British Imperialism in India

Name \_\_\_\_\_ Date \_\_\_\_\_

