

# 1. Did Your Student Understand Each of the Ideas You Intended? How Do You Know?

**Provide Specific Evidence in the Form of Direct Quotations From the Transcript, Student Writing During the Lesson, And/or Student Writing After the Lesson to Support Your Claims.**

I believe that the student had a relatively low understanding of the concept of cultural globalization, based on his written and verbal responses. Beginning with his written response after the lesson regarding the different ways globalization can affect culture, Rowan mostly focused on economic benefits. The only cultural element that he mentioned within his response was that “globalization . . . [allows for] better access to information and knowledge from other condrys [*sic*].” (Figure 2), without any examples from the lesson of how that exchange occurs. Further, he used this idea of information exchange to prove a point that was unrelated to the content of the lesson, that “this could help with trading . . . diffrent [*sic*] tyips [*sic*] of metearl [*sic*] like oil and dimonds [*sic*]” (Figure 2). While he demonstrated that he understands what globalization is and can apply that to economic relations by detailing that it is to share something between global communities, he did not show any comprehension of globalization’s impact on culture. This may have been expected, as during the lesson, he also showed a great interest in the economic implications of globalization; Rowan gave the example of trade, imagining a situation where “We've never talked to Japan and they have the leading source of . . . oil. . . it would be harder to . . . try to come up with a trade . . . [if] we were [not] . . . globalized” (a full transcript of the interview is presented within the Appendix). This also shows that while he understood the idea of globalization, he struggled to comprehend how it affected culture, specifically.

Some of this difficulty stemmed from a poor understanding of what culture is at the beginning of the lesson. While re-examining the lesson's transcript, I realized that Rowan had great difficulty thinking of elements of his own culture as a Canadian. At first, he was only able to identify that Canadians "put [their] milk in a bag" and took nearly a minute of additional guidance to come up with the examples of "poutine and polar bears." While these are differences that can be seen in Canada compared to other countries, the presence of milk bags and polar bears are not cultural and are not observable in most provinces. Therefore, Rowan likely was not able to identify how globalization affected culture, because he also lacked the comprehension of what culture is.

Likewise, Rowan did not demonstrate that he understood globalization's impact on the traditional elements of culture. For example, when discussing traditions, he suggested that globalization may cause certain groups to "start worshipping [Mr. Beast]". This claim was not supported by any evidence to indicate any critical thinking and was followed by laughter. Moreover, when I attempted to clarify what he meant by his suggestion, he simply continued to laugh, which proves that he did not understand the subject and told a joke to divert from having to reveal this fact. Given that he was able to complete the third activity, he should have been able to consider the question that I presented, but misunderstanding the broader idea of culture undoubtedly impeded his ability to comprehend its traditional elements as well (Figure 1).

Regarding the globalization of brands and entertainment, I do believe that Rowan comprehended these concepts. During the activity where he was to watch a video on social media about a certain country and relay what he learned about it, he quickly

responded, saying that “[Brazilians] loved . . . soccer. . . . They have a great soccer team . . . [and] They also have unique dances.” This tells me that he understood how online interactions have increased our exposure to other cultures. Similarly, he engaged well with the activity that had him research the origin of products he uses daily. As can be seen in Figure 1, Rowan realized that many of the brands he was familiar with came from other countries and he agreed that his “life would look drastically different if it weren't for globalization impacting our culture over the course of many years.” In both cases, my criteria for observable comprehension were met, as previously outlined in question two.

Therefore, while Rowan showed some understanding of the concepts I aimed to teach him, such as the globalization of brands and entertainment, he did not prove to comprehend what culture is in a broader sense, nor how globalization affected it. Based on his written and verbal responses, I believe that while he grasped several of the individual ideas that were presented, he had difficulty forming connections between them due to a misunderstanding of what culture is. This was problematic due to culture being a fundamental element of the lesson and it resulted in an insubstantial written reflection and a failure to understand globalization's effect on tradition. Thus, I conclude that as a teacher, one must ensure that a student understands even what appear to be simple concepts, like culture, to ensure that they can comprehend more complex ones later in a lesson. Overall, I was not satisfied with Rowan's understanding of the concepts addressed within my lesson, as he did not demonstrate that he grasped most of the lesson's content.

## **2. What Did You Learn About Teaching Social Studies or Science From This Assignment?**

I learned that teaching social studies is a complex process that involves much preparation and consideration of students' experiences and ways they interact with society. Social studies, unlike a subject such as math, has no one correct outcome; just as students and their histories are diverse, the way they interpret and respond to the social studies curriculum varies. The teacher must conduct research to thoroughly understand the topics that they discuss, so as not to omit the perspectives of any students they may instruct. During my own preparation, I spent several hours studying what globalization and culture were, and how the two concepts relate to one another. The great quantity of resources that shared insight on these matters was intimidating, though the research process was made simpler by drawing on personal experience to form examples. For example, while studying the globalization of brands, I remembered that the Nintendo Switch was a Japanese product. This narrowed down my research to examine the device's impact, which I discovered has "sold over 49 million in the Americas." (Nintendo, 2023).

Second, before teaching a social studies lesson, I did not consider how its effectiveness may depend largely on students' personal experiences, including how they respond to activities and discussions. As Rowan worked on brand classification activity, I was surprised that his family's automobile was manufactured in Canada (Figure 1). I then realized that it was possible that a different student may have answered Canada for all given fields. In such a scenario, the student would have difficulty understanding how globalization affected their lives, because the activity failed to show them the impact of brands beyond those that come from local sources. Furthermore, at the conclusion of the lesson, I had hoped to discuss our responsibility "to ensure that culture is preserved even in the midst of globalization," however, he believed that "it doesn't . . . really matter." He

also expressed a lack of care for what Canadian culture was at the beginning of the lesson, where he was mostly unable to give examples of what it was. Thus, while another student may have been able to discuss this topic extensively, our discussion had to pivot from culture's importance to "How much of our culture do you think right now is Canadian?"

Finally, I learned how difficult managing an effective discussion can be in a social studies lesson, because of both the time they take and how the student reacts to them. While listening to the recording of the lesson, I realized there was many periods of silence where I was waiting for Rowan to respond during the discussions. I expected that some leading would be necessary, as stated in my lesson plan, but the student had difficulty generating content for each discussion, even with guidance. Throughout the lesson, Rowan also had difficulty engaging in discussions due to a behavioural issue. He had difficulty controlling his laughter for an extended period, which made it difficult to respond to prompts that were given to him. When asked to "read [a list of] . . . which countries . . . different products come from" I had to step in to finish reading the list due to the laughter. Approximately six minutes later, he was then asked about the effects of American media on others' traditions but could still only "[nod his] head yes in the midst of the hysteria." This taught me that while teaching social studies, **discussions may not always prove to be effective teaching methods based on how (and if) the students respond.**

### **3. What Did You Learn About Learning and How Students (This Student, Anyway) Learn?**

During the lesson, I learned that this student learns by making connections with past knowledge, shown by his responses to the work done during and after the lesson. Activity two was the most effective of the three, in part because he was able to form connections with the products he likes and uses. By thinking about “examples from . . . [his] own life” he was able to extend the knowledge toward a global context, saying that globalization facilitated countries to “come up with a trade” of resources (Figure 1). Moreover, at the end of the lesson, he generated even more personal connections related to globalization of goods and services. In his response regarding what he learned in the lesson, his main takeaway was that “globalization . . . could also help with trading . . . oil and diamonds [sic],” the latter of which we never discussed within the lesson (Figure 2). While these thoughts were not directly related to culture, like I had hoped, they showed me that learning can be effectively brought about by connections we make to past knowledge and experiences.

Second, considering how he had difficulty concentrating and showed discomfort outside of hands-on activities, I conclude that Rowan is a kinesthetic learner. Most of my lesson was auditory, focusing on the lecture, though it did include a slide show with bullet points to provide a visual aspect as well. Despite this, Rowan had great difficulty concentrating and regularly showed discomfort by shrinking back in his chair and looking downward. This absence of concentration contributed to his misunderstanding of the course material. On the other hand, Rowan expressed great interest and focus for the activities where he was able to use his smartphone. Before the lesson began, Rowan took out his phone and began to find videos that could be used for activity 1 (Figure 1). Moreover, he demonstrated several of the criteria for kinesthetic learners, as outlined by

Beauchamp and Parsons (2000), such as moving around in his chair, using his hands while talking, and having difficulty with spelling. Therefore, I learned that Rowan learns through the kinesthetic modality, which made it difficult to glean from the lesson's auditory and visual segments but helped him to engage with the Figure 1 activities.

Lastly, understanding is paramount for learning to take place, but it is not easy to foster, given that one must consider how the lesson connects to a student's history and learning style. It is possible to teach for understanding, as was seen when he applied the idea of globalization to the economy (Figure 2). However, while there were many different concepts presented within the lesson, most of it was lost on Rowan, as can be seen in his brief reflection (Figure 2). This proves that information alone is not enough to promote learning, but it must be accompanied by the individualization of the lesson to cater to students' learning styles, making connections to their life experiences, and monitoring for comprehension. I learned firsthand that **imparting facts is not enough**; a teacher must also help a student understand the content to allow them to learn.

#### **4. In What Specific Ways Would You Change Your Lesson/Teaching if You Taught It Again?**

Based on Rowan's favour towards the kinesthetic modality, if I were to redo the lesson with him, I would ways for him to engage with the learning physically, including role play and dances. If given the chance to teach again, I would have taught cultural globalization by using a relevant role-play or game that would demonstrate how cultural globalization works. We'd each be given a "cultural element", like a funny way of walking or having to yell every other spoken word, then for a few minutes, interact with these "cultural elements" in mind. Part way through the exercise, we'd have to switch to

adopting the other's "culture". While this would inevitably work better with a larger group, I feel as though it may still be effective and fun in a small setting; it would help Rowan, specifically, understand that culture and its globalization involve much more than just the economic exchange of goods. Secondly, I would engage the kinesthetic modality by asking the student to search for and perform a dance from a different cultural origin. Given that Rowan was interested in the "very cool Dances [sic]" of Brazil, I would expand on this aspect by having him physically demonstrate such a dance (Figure 1). This would better help him to appreciate and understand the dance, beyond it simply being cool; in such an activity, he would need to learn the dance's name and steps necessary to perform it. Using these methods would better connect with Rowan's preferred learning style than I did in my original lesson, where I employed primarily visual and auditory modalities.

Another change I would make if I were to teach this lesson again would be to be more aware of the student's understanding in the moment, by critically thinking about how the student responds to the activities and discussions. In retrospect, at several points during the lesson, Rowan showed that he did not understand the material, at which I would now aim to notice, correct, and reexplain to increase comprehension. For example, if, when teaching this lesson again, the student struggled to present elements of Canadian culture, I would notice and take more time to explain what culture is rather than abstractly speaking of attitudes, values, and habits then moving on with the lecture. Specifically, I would give concrete examples of culture, such as popular foods found within a given country. Moreover, in a scenario where Rowan once again overemphasized economic factors of globalization, I would not simply validate him as I did in the initial



session, but also correct. While it is undoubtedly good to validate a student's thinking for their self-esteem and future participation, being unwilling to lead Rowan to a more knowledgeable position was the wrong choice. Given a second opportunity, I would notice that he was confusing culture and economy when he spoke of "[talking] to Japan" and "[trying] to come up with a trade." Then, I would celebrate that he was able to form an example of globalization but point out that trade itself was not cultural, but that the way we integrate products into our daily lives, is. To ensure that I would notice gaps in understanding such as those listed above, I would be more intentional about asking questions throughout the lesson for understanding rather than for discussion's sake. For instance, one such question I would ask him may be, "imagine a remote island that has not had any technological developments in twenty years. How do you think that the introduction of smartphones could change the way the inhabitants of that island live?" In this example, I would learn whether he truly understood how globalization of goods is not only an economic matter, but also a cultural one. Moreover, having more questions would provide more opportunities to notice knowledge gaps and reduce the chance that I overlook them as I did during the first lesson. Therefore, noticing moments where Rowan insufficiently grasps the material and reacting accordingly would be critical to improving the lesson.

Next, I would narrow the focus of the lesson by merging the topic of entertainment with the topics of brands and traditions. Factoring in the time spent on discussions, the lesson was too long and would need to be shortened, if given a second opportunity. Moreover, the length combined with the fact that we explored six main topics, made it difficult for Rowan to digest all the covered material. The way I would

change this is by cutting unnecessary content and merging similar ideas. Realizing that many of the points discussed in the globalization of entertainment were also discussed in the traditions and brands sections, I would merge the former into the latter. For example, I spoke of “the game Roblox [which has] millions [of players] across the globe . . . [and] has text translators . . . [that allow you to] speak to someone in a different language than your own.” Both concepts mentioned in this quote were addressed later as well; video games were discussed in relation to the globalization of brands and the ability to communicate to people in their native language by using translators was brought up in the traditions section. The overlap of topics can be confusing considering that this is a new topic to the student, so to simplify the lesson, I would remove entertainment as a category of culture and use its examples in the other two sections.

Lastly, I would also cut the topic of Canada’s response to cultural globalization. While our response is undoubtedly an important thought to consider, it is because of its importance that it warrants more time than a short acknowledgement at the conclusion of a lesson. The primary goal of the lesson was mostly definitional, that students will learn how globalization changes a society’s culture, not to discuss what our reaction to globalization should be. Furthermore, without diverse viewpoints that would be found in a larger classroom, the student’s view of whether we should embrace or reject globalization is unlikely to be challenged or changed. Thus, the discussion serves no real purpose in such a teaching environment and would be cut if I were to change the lesson. By making the lesson more concise, it would be more digestible for the learner, which would increase the likelihood that all key concepts would be understood.

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## Appendix

### Transcript of Teaching Assessment

Interviewer: Benton N. Marshall

Interviewee: Rowan (pseudonym)

Date and time: 2024, October 19, 18:30

Location: Simcoe, Ontario

Audio file: 20241019\_182912\_Normal.m4a

00:00:00 Benton N. Marshall

All right. So today we are going to be learning about cultural globalization. But to do that, we have to learn what culture is. So, we're going to discuss that for just a moment. On a biological level, culture is information or behavior that's acquired through social learning, and that's observable in many members of a particular group. So, for example, the culture of a group where all they did was steal from one another all day. Everyone in that group, they would wake up, they would go back to bed with theft on their mind that their number one priority was to be looting and stealing from their neighbors in that group. That would be a group that we could observe as a thieving group. The one that's untrusting of one another, one where they value themselves above the property and the dignity of the other members. So really, culture is a culmination of attitudes, values and habits of a people or group of people that usually comes about by the power - the people in charge of the group that make rules for everybody in it.

00:01:15 Benton N. Marshall

The efficiency of ideas where people come to know ideas as better than one another because of how it benefits their lives, or a revelation that they find a new idea that they prefer over an old one. And this can be observed on a small level or a big one. Maybe it's just a community and

neighbourhood, or maybe it's an entire country and that's what we'll be looking at, mostly today; is countries and geopolitical regions. But if we were to think of what kinds of culture can catch on and spread in a group, we can think of their arts like maybe Fine Arts paintings, dances, music, leisure activities (what people do in their free time), products, goods, services, brands - we'll be talking about that a bit later - and even their communication, their language, the style and intonation of their speech, and also their daily life and activities, what do they do when they wake up? What do they do? When they go to bed? What are their work habits? All of that sort of stuff.

00:02:24 Benton N. Marshall

So, I want to take just a few moments to discuss: What do you think Canadian culture is and looks like? What's something that we do here in Canada that you don't think is too common anywhere else?

00:02:51 Rowan

Probably - Kind of weird, but - put our milk in a bag.

00:02:55 Benton N. Marshall

That's true. So, it's like a different kind of product, a different way of storing milk that you wouldn't find anywhere else. And that could come about by convenience. Maybe we drink more milk than other places. Can you think of any other products that we have that other places don't really value as much?

00:03:29 Benton N. Marshall

No other foods. Maybe places we go for food... Restaurants? What's something that comes to mind when you think of Canada?

00:03:46 Rowan

Probably poutine and polar bears.

00:03:59 Benton N. Marshall

Poutine and polar bears. OK, yeah, those are fairly stereotypical and come to mind when I... think a lot of foreigners think of those things too, when they think of us. And that's evidence. That's an ... observable element of our culture that other people can see and react upon and, yeah. Do you have anything in your daily life that you think might be strange for someone else around the world?

00:04:28 Rowan

Maybe getting ready in a different way for like the weather? Because maybe some places don't have that type of weather.

00:04:37 Benton N. Marshall

Yeah, for sure. And that goes into (sort of) the power element of culture, not so much that it's someone in charge, but the weather has a power over us where we have to adapt our own lives to and our behaviors to adjust to the weather. And definitely, that's something that other people don't have to deal with, something that they might not even understand if they come from a warmer part of the world.

00:05:06 Benton N. Marshall

So, some other things that people come like think of when they're thinking of Canadian culture - mostly stereotypical again - you think of flannel shirts, lumberjacks, maple syrup, Tim Horton's as if we all go there every day. I mean, I guess most of us probably do, but all of those things, they kind of represent Canada. You think of Quebec and the French language. English as well. We're a bilingual nation. All of these things factor into culture or attitudes, values. We value being polite. That's another thing we always think, you know, Canadians are just the politest

people out there. All these things go into what makes our culture. So, in this lesson, we're going to be learning what globalization is and how different parts of our culture that we just talked about can actually be affected by the globalization. Then we're going to be looking at some real-life cultural globalization examples and how it has even affected our own lives and culture. And also, how us as a society have reacted and should react to globalization?

00:06:27 Benton N. Marshall

So that brings us to the first point, which is what is globalization? We've talked about what culture is, but what is globalization? Before we mix the two together. So, the Oxford definition for globalization is simply to make something global. So, if I were to have a piece of paper, I'd photocopy it and send it to everybody in the world. I've globalized that paper. I have brought it across the Globe. And Cambridge Dictionary also says to gradually make social cultural influences and to make goods and services similar across the world.

00:07:09 Benton N. Marshall

So that, in this kind of cultural context, globalization means that different parts of our culture spread and become a part of other people's culture, is taken across the world and other people adapt to into their own cultures, and they become more similar. Globalization is what happens as a result of two different global regions interacting with one another. They talk with one another. They trade with one another. And what we see is that one of our human needs is literally to have interaction. You think of Maslow's hierarchy of needs, love, and support from other human beings is a central requirement for thrival [*sic*].

00:08:00 Benton N. Marshall

And this has always happened if you think of the English. They had interactions way back in the day with the Chinese, and that's how they had their first introduction to tea. It was the Chinese



who brought it over overseas. Now that takes way more time in the olden days than it does now. That would have taken months to cross from China to England. But even then, we seen that there was [*sic*] still globalized impacts that have still rippled into the present time. We think of England. We think of their tea, but if we travel that back in time. We can see that that was a Chinese introduction that that wasn't originally part of their culture, but because that was spread to them it now is something that is fundamental to their own culture. And yeah, interaction today though, way easier than it was back in the day. You don't have to travel by boat. We have planes that can get you to anywhere across the world in less than a day. We have the Internet where you can instantly communicate with people. You can call someone up over long distance numbers. I'm sure we've all had billions of calls from questionable sources that have tried to sell us who knows what; giving US tech support; all that lovely stuff. We also have messaging apps, translators, games where we talk to people.

00:09:35 Benton N. Marshall

Realistically, culture, cultural globalization. Is just that we take this element of globalization to spread something across the world to make it similar and make it so that our culture, what we value, what we know spreads to other cultures and gets adapted into theirs. So, the first element of how cultural globalization affects us is the globalization of our entertainment. And entertainment, huge, huge part of our culture.

00:10:10 Benton N. Marshall

Think of how many [*sic*] time... how much time people spend on their phones a day. People spend, you know, 8 hours or more a day scrolling. It's crazy. Or think of cultural impacts of movies like Avengers, Endgame, or even the Barbie movie that came out last year. Where people were. Dressing up in pink, singing out on the streets, the movies they heard, these were great

cultural events. And this is all without mentioning music, TV or video games. Do you think that, you know, our entertainment can affect people? Do you think that the way that we present ourselves, these giant cultural events that they could have an effect overseas too? I mean, think of it and I want to actually play a little video of just one cultural impact from a few years back, now. It's the original showing of the Phantom Menace, Star Wars Episode 1 if I can get the volume to go for us.

00:11:27 (Shenk, 2001)

Star Wars. Lining up over a month ago. All right, get out your Lightsaber. You just may have noticed that Star Wars, the latest episode opens nightly at midnight Tonight. The hype surrounding this movie has been overwhelming. Now the question is, will it deliver? They're about to open the doors here just a few minutes and people are revved up. Some 2.2 million Americans were in New York tonight. It's like 1977. I have not felt this since 1977. Episode 2, man. Episode 2. This is beginning. This is awesome

00:12:46 Benton N. Marshall

So yeah, in that clip we see, like an insane level of hype for that event. It's crazy. People are going out in the streets, dressing up, falling over, fighting each other all over this movie because it was such a cultural event like the one guy said it was since 1977 before the last movie had come out. So, these people have been waiting and waiting and waiting for this installment in the Star Wars franchise, and they were going crazy over it.

00:13:16 Benton N. Marshall

So just imagine that. What the impact could be of sending our Hollywood movies overseas for other people if it can have such a great cultural impact on our own society, what can it do to others? And what we find often is that we end up liking the same sorts of things. Keeping with

movies, production companies in Hollywood rely on their movies actually to make overseas splashes. Going back to Avengers endgame, it earned 1.9 billion of its 2.7 overseas. Most of its revenue was not actually from the Americas, but from countries otherwise, other countries. They had relied on making money in other ones to make cultural impacts in countries other than their own.

00:14:13 Benton N. Marshall

And Hollywood also relies on the changing types of entertainment... Changing the type of entertainment people expect to consume if they hadn't first for years, made it normal to consume action movies overseas, there's no way they could have made that made much money off of a movie like Avengers. They relied on changing the tastes and the expectations of movies from those people in other countries. And the same concept is true of TV and video games. A major facet of our own television industry now is dominating by foreign media. 100 years ago, to suggest someone would be going to some giant anime convention in the middle of a big city in Canada - It'd be a shocker! It wouldn't be accepted at all; that'd be crazy. They probably wouldn't even know what anime was. I mean, they had never heard of it.

00:15:14 Benton N. Marshall

But yet, now today we have seen the introduction of anime and other foreign medias, and it has been catching on and creating giant fandoms in our own society. Or think of the game Roblox millions across the globe gather around this central game. And they speak different languages, they speak, they have different cultures, but they're able to share that in one space. And now it even has text translators where you can speak to someone in a different language than your own, without any of the hiccups before. You're able to communicate with people that you would not have been able to, in the past. And even other games are not region locked. A game like Fortnite

or Call of Duty, you can just hop into another region very easily. A few clicks of a button, you can connect with somebody who doesn't speak your own language, who lives in a different circumstance. Who has a different daily routine who has different values and you're able to share that with them.

00:16:22 Benton N. Marshall

And that can have tons of effects. I actually just want us to do our first activity though, and that's all about social media usage. Social media usage actually connects us all too. Like we said before, this is a great pass time that spent people spend hours on a day. But we don't often realize how great of an impact it can have on people and their culture. We often watch culture and from content, from cultures and peoples we don't know from all over the world. People can freely post their life with access to millions and millions of viewers, no matter where they are from in the world. They might inspire us to travel, adopt foreign fashion, or try global cuisine, and with translators in the comments section, you can communicate with anyone, everywhere. So, I just want us to take a couple minutes. You can pull out your phone and just look up a post on social media share or a reel about any given country of your choice. Just watch the video and write down what you learned, and we can talk about that for our second as well.

00:17:37 Rowan

OK. I think I'm gonna [*sic*] go with Brazil.

00:17:43 Benton N. Marshall

Brazil. Cool. Yeah. Just look up a video from a Brazilian creator. Tell us what you learned about their culture.

00:17:53 Rowan

OK. Well, I watched a YouTube short about Brazil. I all I did was search up the word Brazil and

I learned quite a bit. First thing I learned was they loved their soccer. They have a great soccer team, or I guess they call it football. They also have unique dances.

00:18:39 Benton N. Marshall

Really?

00:18:39 Rowan

Yes.

00:18:40 Benton N. Marshall

OK.

00:18:43 Rowan

Just from that one video alone. That's basically what I learned.

00:18:48 Benton N. Marshall

Yeah. And I mean, you learned all that without any sound apparently as well.

00:18:53 Rowan

Exactly.

00:18:53 Benton N. Marshall

So clearly this medium it can share quite a bit. So, imagine if you mostly consumed videos from Brazil. Imagine how much you could learn about their culture, and maybe over time you might adapt some of what they do in your own life. Maybe they have certain customs, certain traditions, and we'll talk about those later as well. That you might seek to apply to your own life, because that's the kind of. Media you consume on a daily basis. That's what you know, that's what you're familiar with over time because of the amount of content from that nation that you consume.

00:19:37 Benton N. Marshall

So, the next type of globalization of culture that we want to talk about is the globalization of brands. And brands are another huge part of culture. People, especially here in North America, build identities, entire personalities around brands. People often like one or two different brands and refuse to shop with anyone else. Think of how many people are passionate over Apple versus Android. It's crazy. How excited even right now we see Wendy's with their Krabby Patty meal. How many people are going to the drive through in droves just to get their hands on a sandwich? The latest Apple Conference and a simple sandwich are big cultural events because of how they tie into our brand loyalty, whether it's the phone we've been using for years or SpongeBob, Krabby Patties, shows we've been watching since childhood. The fact is that what we eat, wear and do all reflect the brands that sell us these goods.

00:20:50 Benton N. Marshall

But did you know that we also consume a lot of brands from other cultures? They might hide us all around us, but nonetheless we have a lot of brands that we use in our regular everyday lives that don't originate from North America. Some may say this has some overlap with economic globalization, which is basically the trade between countries where they ship and buy and sell goods and services to one other. But the cultural aspect of the brands and the loyalty to them can't be overlooked. Consider denim, which actually, I am wearing right now. Which originated from a material in France, found its way to the Americas and is now a staple of our fashion and culture. And you can find those denim clothing from brands like H&M and many malls around the country. But even H&M is a Swedish company. It's a Swedish business that we have brought into our country and now is a staple in our shopping experience.

00:22:06 Benton N. Marshall

And globalization? That means it even affects what we wear and look like the styles of clothing

we wear, the way we dress and appear to others. That is all affected by our relation with other countries and. The styles and articles of clothing that we bring in. And then there's food brands. We talked about Tim Horton's earlier, but now though, it might be known as a Canadian piece of culture. We see now that it's expanding. I had a trip to Pennsylvania a few months ago, and I seen many more people with Tim Horton's cups than I have ever seen in Canada. So many Iced Capps around I have never seen that in Canada. When I walked downtown, I see maybe one, but almost everyone that I found had Tim Horton's in their hand in Pennsylvania. I didn't even know they had Tim Horton's in Pennsylvania, but they've now expanded and brought our culture, our food to that country.

00:23:12 Benton N. Marshall

We even think of technology brands. They don't all come from North America. The Nintendo Switch, a piece, a great piece of gaming technology. It sold over 49 million in the Americas. It's influenced what many choose to do in their free time, how they try to spend it with others. Maybe they play a Co-op game with their friends in the evening, all on this piece of hardware that comes from a Japanese company, Nintendo. When a new game comes out, Walmart employees, they understand the popularity and the demand of the games. So, what do they do? They bring out multiple copies. They order extra, they bring it to the front of the store where it can be easily accessed where the employees don't have to go with the key to the game cases. But customers they know who are coming can just walk up to the counter and ask for the game, and they'll have it there for them already. It's influenced the way that even businesses have conducted themselves, then.

00:24:16 Benton N. Marshall

We've been accustomed to using tech from foreign companies, that many have started to

incorporate into their daily lives. This has been going on for years, but. Now more than ever, we just see it gaining popularity year by year, companies like Nintendo. Companies like Sony, who also originate in Japan. And I want to also just take a moment, another activity really quickly for us to see how globalization has affected the brands that we use in our daily life and culture. So, I have a few items there for you to do a little bit of research for. If you could just look them up. I believe there's family automobile. So which car or van you drive? The clothes that I'm wearing just one brand that you're wearing on you. It's good. The pen and pencil I'm using, we find that a lot of different pens and pencils don't actually come from Canada either. One thing I ate today, my favorite movie and my favorite video game as well.

00:25:23 Benton N. Marshall

If you could just take a moment and maybe share with. What they are as you write them, OK?

00:25:29 Rowan

So, my family automobile is, a Dodge Grand Caravan and I'll search it up real quick.

00:25:36 Benton N. Marshall

Yeah, if you just write Dodge, that's great.

00:25:53 Rowan

It's coming up as it was made in Canada.

00:25:56 Benton N. Marshall

Oh, there you go. So that's a Canadian company.

00:26:10 Rowan

Clothes I'm wearing... I'm wearing George.

00:26:16 Benton N. Marshall

George, OK. I believe that's a Walmart brand. I believe. I'm interested in now where George



sources its clothes.

00:26:52 Rowan

It looks like it is from Germany.

00:26:57 Benton N. Marshall

Germany, really. OK. That's really interesting too, because their supplier, Walmart, is out of the United States, of course, but then they also have connections with Germany, which is very interesting. We have kind of a double globalization effect there. We're here in Canada, but we're getting clothes from an American company who gets those clothes from Germany.

00:27:25 Rowan

Pen, pen or pencil? I'm using I am using a Paton [Pentel] pencil. Mechanical, pencil. Let me just search that up... It is founded in Japan. Interesting.

00:27:55 Benton N. Marshall

And even now we're starting to see quite a few different products take shape. A different, different global map than we might have otherwise realized. Even in this room, we have the Americas, Germany, Japan.

00:28:12 Rowan

One thing I ate today. I ate a doughnut. It was pretty yummy.

00:28:29 Benton N. Marshall

Do you remember the brand of the doughnut?

00:28:35 Rowan

I do not, sadly.

00:28:36 Benton N. Marshall

That's OK. Why don't you just check where the doughnut was invented?

00:28:41 Rowan

OK. Looks like it was invented in the Dot. Sorry, Dutch.

00:29:08 Benton N. Marshall

Ah, OK, the Netherlands. Yeah.

00:29:11 Rowan

Yeah.

00:29:12 Benton N. Marshall

Nice.

00:29:23 Rowan

My favorite movie, well, that's going to be hard to choose. Probably have to say, one of the, one of the Spiderman movies.

00:29:48 Benton N. Marshall

OK. Yeah, go for it.

00:29:51 Rowan

Should I say where it was filmed or what?

00:29:53 Benton N. Marshall

Where it was produced is great.

00:30:15 Rowan

OK. The original Spiderman was produced in Los Angeles and New York City, so America.

00:30:21 Benton N. Marshall

OK, cool.

00:30:37 Rowan

And the final one is my favorite video game. I'm going to have to say... Uh, Zelda, probably.

00:30:52 Benton N. Marshall

OK, cool.

00:30:58 Rowan

Let's see where it was made... Looks like Zelda was made in Japan.

00:31:50 Benton N. Marshall

Great. They're a Japan product. So, let's read off for me where which countries the different products come from that you have.

00:32:09 Rowan

OK so I have. Canada for automobile. OK, Germany for clothes. Pencil, I have Japan.

00:32:22 Benton N. Marshall

The, the Netherlands for your...

00:32:23 Rowan

Sorry, my throat.

00:32:26 Benton N. Marshall

That's all good.

00:32:29 Rowan

One thing I ate today was the...

00:32:33 Benton N. Marshall

The doughnut. It must have been a great doughnut. The doughnut from the Netherlands. I'll read off the rest for you while you dream about that doughnut. We have a Spiderman which was filmed in Los Angeles and then Zelda, which again was a Japan product. So what we see is that these important parts of your life... Imagine if globalization didn't happen. Imagine if different countries they were just segregated, they didn't communicate with one another, they never

interacted, never went overseas. Imagine how different your life would be. The only thing you would have left, Is your dodge grand caravan! You wouldn't have the clothes on your back. You wouldn't have a pencil to write these things with. You wouldn't have your, your doughnut. Sorry. You wouldn't have your Spider-Man movie, and you wouldn't have Zelda to play.

00:33:38 Rowan

Aw, man.

00:33:39 Benton N. Marshall

So realistically your, your life would look drastically different if it weren't for globalization impacting our culture over the course of many years. So, the one last thing we want to talk about in terms of how it impacts our culture is the globalization of different traditions. If culture involves what we do, then traditions really are a central part of culture, because these are things we continually practice. For example, one great part of our culture and our traditions are the Olympics that are held every four years.

00:34:18 Benton N. Marshall

We just had the Olympics in France, but that great sporting event that we have all, all the time is actually a Greek invention, originally. This was a Greek tradition that we've adopted as a global society. And the Olympics now have introduced many sports to countries who have never heard of them before the Olympics. Tennis, which was invented in England, is now trained by... trained for by many different countries that may have not otherwise had a tennis team. So that shows me that tradition has influenced other countries and the sports they play. But also, has gained has also been influenced itself by different globalization strategies. If it weren't for globalization, the Olympics would have never had tennis because it was Greek, and tennis was an English invention. So, there's obviously a link there between tradition and the application of

globalization.

00:35:22 Benton N. Marshall

And religion, of course, is another great and major tradition. How people worship the gods they believe in. We've seen great number of different religions and prominence and of adaption... In our... and also of their holidays, not only their practices but their holidays right here in Canada. For example, we have Diwali celebrations starting up very soon, if not already that we see appropriated in different stores. All across the country, grocery stores, department stores where different foods and items to celebrate are being sold and promoted.

00:36:05 Benton N. Marshall

And language, that's another major part of tradition. How people have traditionally learned to communicate and express themselves. And really adapting, adapting content and adapting our own expression to the expression, a way that other people can understand has never been easier, whether that's through translators like we've talked about in comment sections or games like Roblox. Or now there's options on YouTube that allow for multicultural audio tracks that allow us to share our lives and our culture and what we know to other people. And that leads us to our third activity. Which is to search for a channel on YouTube. I've given you 3 which are Mr. Beast, Mark, Rober and Ted, which all have different multi-language support. And I just want you to look up which languages they offer.

00:37:14 Rowan

Looks like Mr. Beast offers a lot of languages.

00:37:18 Benton N. Marshall

You want to just name off a few of them for me?

00:37:19 Rowan

We got English, Chinese, Hindi, Italian, Japanese, Korean, Polish, Portuguese, Russian, Spanish, Turkish, Thai, Vietnamese. A whole bunch.

00:37:31 Benton N. Marshall

Yeah, that's crazy. That's all over the globe. Different continents, different countries in places that would have not otherwise been able to experience Mr. Beast because he's an American English creator. So let me ask you this. How do you think that making American English content available to these foreign countries could affect their own attitudes, their values, and maybe even their traditions? Do you think that there could be an effect by these countries who watch American content on the daily basis?

00:38:14 Benton N. Marshall

You're still thinking about that doughnut? I know... So, you're nodding your head yes in the midst of the hysteria. So, what do you think? Do you think that there could be any effects?

00:38:35 Rowan

Yep.

00:38:37 Benton N. Marshall

What could be something that happens by someone watching all these different videos. Take, for example, India, which was one of the countries that Mister Beast offers video videos to in the Hindi language. What could be an effect of people in India watching these American videos where this is like the main source of their entertainment, their content. How do you think that could affect their own traditions?

00:39:08 Rowan

They could start worshipping... him.

00:39:12 Benton N. Marshall

They're worshipping him. Maybe they idolize him. Maybe.

00:39:15 Rowan

Get a drink for my throat.

00:39:16 Benton N. Marshall

Maybe they... Yeah, maybe they see him as someone who they should idolize, and they start to model their practices based on what he believes. I believe he's an agnostic himself, if memory serves me correctly. So maybe they started looking into what he believes after idolizing him and his content. Maybe they start to look into agnosticism, and they start to go down that path. So it definitely could have an effect on that. And that goes with tradition as well. And finally. I just want to talk about to what extent we should allow this to happen. To what extent should we allow globalization the interaction between different countries to affect our own cultural identity. After all, you've heard about what globalization can do for our cultures and others' cultures, our entertainment, our brands and even our traditions. Do you think that this is a good thing? Do you do you think globalization is a good thing for us to embrace?

00:40:26 Rowan

I think, actually, yes.

00:40:28 Benton N. Marshall

OK. Why do you think that?

00:40:29 Rowan

Because the more people we talk to and get to know, the wider our... What's the word?... I'll give an example, say... Say we don't have... We've never talked to... Japan and they have the leading source of... I don't know - oil.

00:41:02 Benton N. Marshall

OK.

00:41:02 Rowan

So, if we never have talked to them and say like we can't because we don't have the things we talked about earlier.

00:41:12 Benton N. Marshall

We're closed off.

00:41:16 Rowan

Yeah. There would be no way. It'd be, well, not no way, but it would be harder to talk to Japan.

To try to come up with a trade. But if we were more globalized, we could have like.

00:41:47 Benton N. Marshall

We could have access to their resources that we might not have been otherwise able to have.

00:41:51 Rowan

Yeah, basically.

00:41:54 Benton N. Marshall

Yeah. And oil is a huge one. If we didn't have access to oil, we were locked off from that resource as imagine what we couldn't do, we wouldn't be able to run our cars. We wouldn't have a great resource to run heating, and lawn mowers, barbecues. Imagine all the different things we couldn't have if we didn't have that resource. That's a great thing to mention. Globalization does, in fact, impact what we can and can't do.

00:42:21 Benton N. Marshall

But there's also another side of globalization. And that's the fact that, it could also change our culture to the extent that it's not recognizable. To the extent where you can't see where one culture ends in Canada and another one begins, imagine in Canada that gets to the point where



we don't have Tim Horton's anymore. We don't have flannel shirts. Are we really Canadian then? Do we still have the culture we used to have? What we see is the government has actually given some guidelines. They've proposed this bill, Bill C-11, to the Canadian Radio Television and Telecommunications Commission for them to be able to make Canadian content on TV, radio and online more prevalent than other types of content. They've made it so that Canadian content is able to be seen more easily. And is the focus of these different mediums to preserve our culture so that it stays for generations to come to increase patriotism among our citizens.

00:43:33 Benton N. Marshall

But as we see, it's actually not really implemented yet. This is still a process in development, but it brings to mind that, you know there might be some considerations that we have to make to ensure that culture is preserved even in the midst of globalization. Because if we become too much like other countries, we might not be able to recognize the country that we once were.

00:44:01 Benton N. Marshall

So how much do you think of our culture should actually be Canadian? Should it be a lot? Does it really not matter at all?

00:44:13 Rowan

I don't really think it matters. Like, too much. To a point, yes. But it doesn't, doesn't really matter.

00:44:25 Benton N. Marshall

OK. Why do you think that?... You don't know? That's OK. Well, let me ask you this question.

How much of our culture do you think right now is Canadian? Do you think it's a lot?

00:44:42 Rowan

Probably 100%.

00:44:43 Benton N. Marshall

100%.

00:44:46 Rowan

More like 80.

00:44:49 Benton N. Marshall

OK. Sure. Yeah, 80%. But then at that point, we also have to ask. What really Canadian culture is again? That brings us back. If we are like defining culture, 80% of our culture as Canadian, that brings us back to the question of what is Canadian culture? When did Canadian culture begin? Was it with our indigenous ancestors? Was it the French? Are we now just some kind of America junior? What is Canadian culture, where does it begin and where will it eventually end? If it does end? And should it end? That's all questions that we have to consider.

00:45:34 Benton N. Marshall

So that brings us to the end of the lesson. The fact that our culture can be impacted as we interact with more parts of the world and this interaction. This communication between different countries, this traveling to other places and bringing our self, what we know, what we do with them, that is all called globalization. Globalization affects us and allows us to affect others and their cultures, too. Their entertainment brands and their traditions, and this is only increasing as time goes on as we are able to travel more and at quicker speeds and more freely as borders open up. And Internet and communication and translation materials increase. Globalization and the sharing of our culture and ideas only increases all the more with it.

00:46:33 Benton N. Marshall

And I'm going to leave you with this question. You don't have to answer it. But should we encourage globalization, or not? Should we encourage it, even knowing that our own culture might diminish in the process? Or should we encourage it all the same because we know that it

will bring about. A better future with more diverse products, more diverse ideas and more diverse cultures. That's all I have for you today. Thank you very much for joining me.

00:47:04 Rowan

You're welcome.

00:47:06 Benton N. Marshall

All right.