

## Sample Case 2

### Cultural Appropriation

The development of global trade over the last millennia has also led to the development of cultural exchange on a global scale. As goods were exchanged on the market, cultures were exchanged between traders who originated predominately in Europe, and those who originated from these colonized lands. Today, this cultural exchange continues to exist; however, some argue that due to the power relationship that continues to persist between the colonized and the colonizer, one should be careful not to mistake someone's culture as a trendy or exotic look. One example of such appropriation is when non-Black people sport dreadlocks, a hairstyle that is culturally significant to Black people and Black history (Conversation Africa). Another example of this involves author Joseph Boyden, who often writes about Indigenous cultures in his fiction (Associated Press). Some Indigenous people have contested whether Boyden's claims to be a member of an Indigenous community are accurate. Many Indigenous authors who believe Boyden is non-Indigenous are offended by Boyden's work and see it as a continuation of the history of Indigenous Peoples that has been recorded primarily by colonizers (CBC). Where is the line between cultural appreciation and cultural appropriation? Do members of racial or cultural groups have rights to their culture that others do not? What does it take to be a member of a group?

### References

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- CBC. "An emotional Jesse Wente on the 'remarkable arrogance' of an appropriation prize." *CBC News* May 15, 2017. [www.cbc.ca/news/canada/toronto/jesse-wente-appropriation-prize-1.4115293](http://www.cbc.ca/news/canada/toronto/jesse-wente-appropriation-prize-1.4115293) (18 Sept. 2017).
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