

Ulture of saudi arabia and native canadian author essay sample

[Countries](#), [Canada](#)



Culture of Saudi Arabia and native Canadian

The society is very multifunctional (labor, politics, economics, ethics, aesthetics, law, family, religion, etc.). Each of the spheres of society corresponds to a certain level achieved by the culture as a qualitative characteristic of his life. Culture plays an important role in the life of man and society, which consists primarily in the fact that culture is a means of accumulation, storage and transmission of human experience. Culture brings people together, integrates them, ensures the integrity of the community. Culture concentrates the best social experience of many generations, acquires the ability to accumulate wealth of knowledge about the world and thus to create opportunities for the further knowledge and development. All types of societies on the earth today are significantly different, first of all, on this basis. Nowadays interpersonal relations and culture affect the behavior of people and regulate their actions, and even the choice of certain material and spiritual values. The regulatory function of culture is supported by such regulatory systems such as morality and law. Therefore, let us take a deeper look at two distinguishing and astonishing cultures - the culture of Saudi Arabia and native Canadians' culture.

The culture of Saudi Arabia is inextricably linked with Islam through almost all aspects of social, political and personal lives of its citizens. The principles of national identity that are completely independent from the ruling circles. The most important cultural dignity of the country is the Arabic language, born on the territory of the Arabian Peninsula and subsequently spread throughout the Middle East and North Africa (currently spoken by over 140 million people). This is one of the oldest languages in the region, absorbed

elements of various biblical motives and ethnic groups who had invaded this land later. Besides, this language is a very useful and amazingly that scarcely adopt neologisms from other languages, especially English. Koran, nowadays the only evidence of using a living language for canonical religious texts, is also written in Arabic.

Customs and traditions of Saudis are quite complex and sophisticated to describe in a few words. Many local traditions are the same for the entire Arab world, while others are based on the unique historical and climatic conditions of the land. Some traditions are the result of a fairly rigid isolationist policy of the ruling circles. In any case it is difficult to overestimate the role of the local life in forming Saudi Arabia's customs and traditions.

Families in Saudi Arabia are quite large and consist of the representatives of different generations living together or within the same community. In recent years the modern tendencies of decreasing the amount of family units are not but have the influence in the Saudi Arabia, but the clan still remains the basic concept of the local social relations. Head of the family is still the oldest man in the family. At least one son always remains to live in the family to care for the parents even if he is married. Daughter lives with her parents until marriage and then goes to the house of her husband. She does not change her name when getting married; only her husband's birth name is added. Many families consider themselves to be an "unhappy marriage" as they follow their parents' instructions whom to marry, although now the young people mostly are allowed to decide it themselves. However, the traditional contract that is the analogue of the marriage contract is still

unshakable pillar of the local civil law. According to Islamic law, a man can have multiple wives if he can not provide them with a decent living.

Surprisingly, the term "decent" is not legally specified anywhere but for the marriage contract. Therefore, in the modern Arab world, most men have only one wife.

The position of women in Saudi society serves as a burning question for endless discussions. On the one hand, public relations between women and men are really limited, women should be dressed strictly in accordance with the canons of Islam and do not appear in public unless accompanied by a male relative. They are not allowed to drive cars, "harim" ("Forbidden" female half of the house) are strictly separated from men's, most of their duties are reduced to taking care of the home and raising children. However, this does not mean that women are considered to be slaves in Saudi Arabia. Under the black cloak closing covering the whole body (often decorated with embroidery and precious stones and beads) can be the dress from the best designers of the world." Harim " is equipped with all conceivable accessories to facilitate the work of women (in wealthy homes a staff of servants is kept). In addition the marriage contract is written almost the bride herself (by his father, of course, who is obviously, in favor of bride's interests). In rural areas, many women work with men and occupy the responsible positions in various industries. Bedouin women may appear in public without "abaya" and even "Sheila" or "niqab" (headscarf). At any moment a woman can appeal to "kadi" (sharia judge) demanding a divorce and the reason for it may be the noncompliance of the marriage contract (the part of it where "decent living conditions" are promised) or ill-treatment by her husband. Even

the ban on education for women is no longer valid as the classrooms with male tutors can be replaced by the autonomous learning and monitors and cameras with female teachers. However, in some areas especially in the southern region of the country manners are still quite conservative. Local women just have to cover the hair and face, leaving only their eyes uncovered.

Invitation to a local house is very rare and high honor for the guest, although local citizens are known for their hospitality. Arabs prefer to meet in hotels, restaurants, cafes, special outdoors cafe under the canopy. Only close friends or very respected people can be invited to the house. Even if you were invited you can cross the threshold of the house only after the owner has clearly confirmed his decision to have a guest on his territory. Usually this is a permissive gesture of inviting motion with his right hand with the open palm or the phrase " tafaddal" (however, " Come in" is usually used for a foreigner). The conversation is usually started with a discussion of business or personal life is not recommended. Arabs always have a great variety of delicious dishes at home but and the conversation itself would probably be accompanied by the indispensable coffee (" Kahwa", " Kabwe" or " gahva") and sweets.

Coffee is also worth mentioning separately as this is the traditional drink and the most important part of the quest's greeting. It is believed that every family makes coffee in their own way. . According to the legend, the tonic properties of coffee were founded almost 12 centuries ago by Arabian shepherd named Khalid. Khalid noticed that in the afternoon period goats and sheep nibbled berries of some evergreen shrubs and remained brisk and

agile. Khalid roasted the berries and brought them into the diet. Since time coffee become an integral part of the local life. Canonical ritual includes coffee and roasted beans next to an open fire in a special small pan " mahmase".

Making coffee is the privilege of the house owner, so the first cup he pours himself " on trial" and only then the coffee is poured by guests. The first cup traditionally gets the most respected members of the company. Waiver of coffee can be regarded as an insult and is obligatory gesture unless guests have a heart problem. Not offering the visitor a cup of coffee is considered to be very rude and challenging. Coffee is to be drunk very slowly with a glass of cold water, thereby stretching the conversation.

Besides, it is not recommended to touch anyone especially to the head without an explicit permission. During the handshake do not look into the eyes of the person you are talking to. Also it is impossible to keep the other hand in your pocket or intensely wave it in the air (especially with a cigarette). You can not get in front of worshipers. Before entering the mosque and the house one should take off their shoes. In everyday conversations one can reference to God (Allah) and the invocation of his witness, but should not abuse the locals and their views about the norms of decency. Also do not gesticulate actively because Arabs own complex system of gestures and often quite decent European gesture can mean something offensive.

Like the Arabian culture, Canadian culture is also an extremely interesting thing. Many Canadians generally believe that there is no authentic culture in Canada. It is, in their opinion, the result of numerous borrowings from the

French, British and American cultures. Canadian culture is the clear reflection of national identity population. Though the native Canadian culture was always related to Aborigines formed according to their principles.

Canadian Indians are the natives of Canada and they lived here long before the Europeans arrived. Currently, about 450 000 inhabitants consider themselves natives of Canada. Canadian Indians' culture is a special and very rich culture with its mythology, beliefs, rituals, language and way of life. It is expected that about 500 Indian tribes and clans inhabited Canada and talked on hundreds of different languages (excluding dialects). Most of them are now gone. According to experts nowadays Canadian Indians' culture is one of the oldest surviving cultures and its roots go back to about 40-60 thousand years ago.

Rites and rituals play a crucial role in the culture of the Canadian Indians. These ceremonial actions are an important aspect of the life of the natives. For example, when meeting important guests tribe commits the dance called « Corroboree». This ritual also occurs when we met distinguished members of the tribe. There are many types of « corroboree» dance, depending on the clan or tribe, for example Juju, Junba, Kobbakobba, Balga, Lirrga, Ilma, Yanda, Wangga, and Jalarra.

Indian peasants had been practicing burning specific plants and trees, thus causing a change in the environment, which in the future they thought would help to help them in hunting and various games. Agriculture and games were the main occupations of the natives. The research indicates that about 72 per cent of Indian people converted to Christianity and about 16 percent do not follow any formal religion.

Indian myths and folklore explain the origin of these tribes from a metaphysical point of view using the " Dreams". " Dreams" explain the origin of the world, the spiritual consequences of life and death, the influence of the ancestors' spirits on the life. Indian ceremonies and rituals are based on the principle of parallel existence in the past, present and future worlds.

Indians highly appreciate spiritual rituals that play an essential role in their religious life. The most widely known rituals are called " Tzhurunga" and " Churinga." Rituals and ceremonies are usually conducted using various tools (stone, wood and bones), chanting or shouting, conspiracies and music.

Art and music also play an important role in the culture of the Canadian Indians. Sacred places were decorated with emblems of spiritual significance and religious motives. Chants and music by folk instruments (for example, " didgeridoo") were also a part of various rituals. The distrust of the non-indigenous Canadian population in folk culture and rituals of Indians forced Indian clan members to keep their rites and rituals in secret. Therefore Indians fulfill their religious obligations only on the special occasions.

The average age of the indigenous Canadian population is 25. 5 years, which is lower than the average age of Canadians (35. 4 years). Obviously, this is not is associated with a lot of children in the family, but with a shorter life duration of the indigenous population (only 8% of the indigenous population is under the age 55 years or more versus the other Canadians with approximately 20%).

Nowadays indigenous people in Canada are actually divided into two groups: the so-called Status Indians, who are officially registered and have all the rights and privileges under the relevant legislation; and Non-Status Indians,

who express their Indian origin, but do not have sufficient basis for the formal registration. Thus the province of British Columbia is home to Status and Non-Status Indians, together accounting for 4% of the total population of the Pacific Province. Non-Status Indians usually are not included in the tribes and are not subject to the rights and benefits of the legislation the indigenous people have (such as exemption from taxes, medical insurance, subsidized housing and education) Overall, according to the 2012 census about 30% of the indigenous population live in rural reserves, 30% in large cities and 20% in small towns. The rest population is scattered across the northern territories.

An important place in the religious life of the Indian tribes is occupied by the cult of personal protective spirits. Its main features were generally similar in different tribes. There were only a few differences in the technique of producing visions in forms of self-torture. The only thing that differed was the role of shamans in preparing the neophyte for visions. The personal Indians' guardian spirits are often named after the animals; they guarded them, helped them by giving the instructions in dreams. They were considered taboo. In order for a sign of a vision to appear to an Indian he always carried amulets whose contents linked him with his spirit-protectors. This could be feather or dried skins of birds, or a sign on their clothes. If people were not able to achieve the vision for a long time they could take another patronage of the guardian spirit.

The worship of animals, birds, plants and the sun was associated with the development of the cult fetish in the Indian tribes that is the worship of objects in some form related to the main aims of their worship. In most cases

these items included skins, feathers and claws of animals. They were considered to be individual charms and amulets as ligaments in the form of so called sacred sites. The Indian shrines are connected to these units that are associated with some form of Indians' religion.

Believe it or not but the native culture factors (Islamic factors in Saudi Arabia and Indian factors in Canada) form the modern culture in sophisticated society. Therefore to understand the modern tendencies of the cross cultural peculiarities one should first take a deeper look at the native culture. Overall, Saudi Arabia's culture is highly influenced by the Islamic way of living and is to be treated with corresponding respect. Canadian culture is a mix of various immigrants' cultures though the native Indians' culture had the greatest impact on it.