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| Agrégation interne d'anglais |
| Session 2024 |
| Épreuve EPC |
| Exposé de la préparation d'un cours |



Ce sujet comprend 3 documents :

- Document 1 : Billy-Ray Belcourt, "Ode to Northern Alberta", *This Wound is a World*, Okotoks, Alberta: Frontenac House, 2017, also published in *This Magazine*, September-October 2017 issue.
- Document 2 : Stephen Harper, Prime Minister of Canada, "Statement of apology to former students of Indian Residential Schools", Ottawa, Ontario, 11 June 2008.
- Document 3 : "Namwayut: we are all one. Truth and reconciliation in Canada", CBC, 14 December 2017.

Compte tenu des caractéristiques de ce dossier et des différentes possibilités d'exploitation qu'il offre, vous indiquerez à quel niveau d'apprentissage vous pourriez le destiner et quels objectifs vous vous fixeriez. Vous présenterez et justifierez votre démarche pour atteindre ces objectifs.

Document 1 : Billy-Ray Belcourt, "Ode to Northern Alberta", *This Wound is a World*, Okotoks, Alberta: Frontenac House, 2017, also published in *This Magazine*, September-October 2017 issue.

here, no one is birthed
only pieced together.
i tire myself out
pretending to have a body.
5 everyone worships feelings
they don't have names for
but no one is talking about it.
love is a burning house we built from
scratch.
10 love keeps us busy while the smoke clears.
history lays itself bare
at the side of the road
but no one is looking.
history screams into the night
15 but it sounds too much like the wind.
cree girls gather in the bush
and wait for the future.
in the meantime
they fall in love with the trees
20 and hear everything.
in the 1950s
my not-yet mooshum¹ ran away
from a residential school
in jousard, alberta.
25 as an adult

¹ *Mooshum* : grandfather in the Cree language

he kept coming back
despite knowing
heaven is nowhere near here

Document 2 : Stephen Harper, Prime Minister of Canada, "Statement of apology to former students of Indian Residential Schools", Ottawa, Ontario, 11 June 2008.

The treatment of children in Indian residential schools is a sad chapter in our history.

5 For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870s, the federal government, partly in order to meet its obligation to educate aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption
10 aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child." Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country. [...]

15 Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care
20 and nurturing of their parents, grandparents and communities.

First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

25 The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language. [...]

30 The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

35 To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate

40 children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. [...]

45 There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever again prevail. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

50 The government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons

We are sorry

Nimitataynan

55 Niminchinowesamin

Mamiattugut

Document 3 : "Namwayut: we are all one. Truth and reconciliation in Canada", CBC, 14 December 2017.

Document vidéo (3'02") à consulter sur la tablette multimédia fournie.