

<u>Note :</u> _____	<u>Appréciations :</u>	<u>Signature :</u>
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Part 1: Writing

"Personal notes: QUOTE THE TEXT, highlight important elements, understand the gobbledygook of the double subject (which one should be done (n°1), or should both be done) (check), Make a recipe (check)"

The first document, A, are two photography's side by side of Thomas more before and after he entered the *Regina Indian Residential School* in Saskatchewan. The photography's were taken in 1874. They belong to the Canadian Department of Indian Affairs. The first photography shows Thomas Moore dressed as an Indian and holding a gun. The second photography represents him dressed in what can be considered as the school uniform. In the first photography, he is standing next to what looks like the back of a cow. In the second photography, Thomas Moore is leaning against a stone pillar that is part of a stone rail. The second document, B, is an extract of the article *Idle No More: Canada's indigenous are demanding a better deal*. The article is written by Lisa Charleyboy for the newspaper *The Guardian* on January 11, 2013. The third document, C, is an extract of the book *There There*, written by Tommy Orange in 2018. One can wonder how the Native Americans of North America perceive and relate to their cultural heritage. As a start, we will analyse how Native Americans perceive their cultural heritage. Then, we will analyse how they relate to it. Finally, we will conclude.

Native Americans perceive their cultural heritage in different ways. In the first document, they appear to be living it and then are ripped away from it. But it is not always as violent. In the second document, they know the story of their heritage but find that what they are destined to become seems either ridiculous or not clear. "I told my mother once that I was envious, because my friend had such a clear path laid out in front of him [...] "I wish I just knew what I was supposed to do," " (1.1-4). This extract clearly illustrate the illusion of having lost the person's roots. But, even if it is an illusion for the person in this extract, it clearly is not for the narrator in document C. In the third document, the narrator is searching for his roots but is also craving to perceive knowledge of him the history of his family. This, for the narrator, is a must. It is one of the main reasons of the difficulty the narrator is faced to in trying to relate to his cultural heritage. "Listen, baby, it makes me happy you want to know, but learning about your heritage is a privilege. A privilege we don't have" (1.104) This quote reinforces the image of a gap separating our narrator from the knowledge of his family history.

Native Americans try relating to their cultural heritage in many different ways. In the first document, we can only guess that the child cannot, or can difficultly relate to his cultural heritage. But in the second document, it is not just an impression, The narrator has access to the cultural part of his heritage, he has it through his mother. "My mother replied that I did: my father, uncle, grandfather, and great-grandfather all were native chiefs" (1.57-58). This quote illustrates the importance of the knowledge you have of your background, the bigger, the better, because, in the narrator's case, he has a powerful descendance. In the third document, the lack of knowledge has a negative impact on the narrator. Because the narrators grand-mother refuses to share the knowledge she has, he has to learn it all by himself. "Cheyenne way, we let you learn for yourself, then teach you when you're ready." (1.95). This is contradicted by the narrator's point of view of why would we be taught something we already know. " "That doesn't make any sense", [...] "If we learn for ourselves, we don't need to be taught." " (196-97).

Finally, depending on the background you have and the family you are brought up in, the knowledge key of your family's history is not always accessible, even when you crave for it all your life. One can wonder if that fear of sharing family knowledge is really rational or not.

Part 2: Translation

English
"Don't make me say it, Orvil," she said. "I get so tired of hearing myself say it. You know how much I work. How late I come home. I got my route and the mail doesn't stop coming just like bills don't. Your phones, the internet, electricity, food. There's rent and clothes and bus and train money. Listen, baby, it makes me happy you want to know, but learning about your heritage is a privilege. A privilege we don't have" (line 19 to 23)
French
« Orvil, ne me fais pas me répéter, » dit-elle, « Cela me fatigue tellement de m'entendre constamment te le dire. Tu sais que je travaille beaucoup. L'heure à laquelle je rentre. J'ai mon propre chemin et les lettres qui affluent tout comme les factures. Tes téléphones, Internet, le courant, l'alimentation. Il y a aussi l'argent pour : le loyer, les vêtements, le bus et les trains. Ecoute chéri, cela me rend heureuse à la vue de ta soif de connaissances, mais connaître notre héritage est un privilège. Un privilège que nous ne possédons pas. » (ligne 19 à 23)

Plan:

I) how Native Americans perceive their cultural heritage

- A) image 1 appears to take it very seriously (nothing else to add)
- B) NI (Native Indians) feel they do not have a clear path laid out in front of them
 - 1) (l.1-2[...]3-4[...])
 - 2)
- C) C Searching for his roots, perceives the knowledge of his history as a must, and thus searches for them.
 - 1) he finds it difficult to relate to them (l.[...(Look baby)]104[...(And)])
 - 2)

II) how Native Americans relate to their cultural heritage

- A) No info, he possibly does not (or cannot) relate to his cultural heritage
- B) He has access to the cultural part of his heritage
 - 1) (l.[...(I said)]57-58 [...(I thought)])
 - 2)
- C) He cannot because his Grand-mother refuses to share it with him, for their own safety.
 - 1) He has to learn it all by himself (l.95 (all))
 - 2) What is the point of being taught something you already learned (l.96-97)

III) Conclusion