

EAE 0422 A

CODE SUJET : EHP 4

SUJET JURY

SUJET CANDIDAT N°

Document A

William Shakespeare, *The Tempest* (1611), Act 5, Scene 1.

CALIBAN

O Setebos, these be brave spirits indeed!
How fine my master is! I am afraid
He will chastise me.

SEBASTIAN

5 Ha, ha!
What things are these, my lord Antonio?
Will money buy 'em?

ANTONIO

Very like; one of them
Is a plain fish, and, no doubt, marketable.

PROSPERO

1c Mark but the badges of these men, my lords,
Then say if they be true. This mis-shapen knave,
His mother was a witch, and one so strong
That could control the moon, make flows and ebbs,
And deal in her command without her power.
15 These three have robb'd me; and this demi-devil--
For he's a bastard one--had plotted with them
To take my life. Two of these fellows you
Must know and own; this thing of darkness
Acknowledge mine.

CALIBAN

I shall be pinch'd to death.

ALONSO

20 Is not this Stephano, my drunken butler?

SEBASTIAN

He is drunk now: where had he wine?

ALONSO

And Trinculo is reeling ripe: where should they
Find this grand liquor that hath gilded 'em?
How camest thou in this pickle?

TRINCULO

25 I have been in such a pickle since I
saw you last that, I fear me, will never out of
my bones: I shall not fear fly-blowing.

SEBASTIAN

Why, how now, Stephano!

STEPHANO

O, touch me not; I am not Stephano, but a cramp.

PROSPERO

30 You'd be king o' the isle, sirrah?

STEPHANO

I should have been a sore one then.

ALONSO

This is a strange thing as e'er I look'd on.

Pointing to Caliban

PROSPERO

35 He is as disproportion'd in his manners
As in his shape. Go, sirrah, to my cell;
Take with you your companions; as you look
To have my pardon, trim it handsomely.

CALIBAN

Ay, that I will; and I'll be wise hereafter
And seek for grace. What a thrice-double ass
Was I, to take this drunkard for a god
And worship this dull fool!

PROSPERO

40 Go to; away!

Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system, 11 June 2008. Ottawa, Ontario.

Available online <http://pm.gc.ca/eng/media.asp?id=2149>

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 1870's, 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 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.

10 One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. 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 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.

15 20 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. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities. The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today. It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

25 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 40 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 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. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry. The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian

45

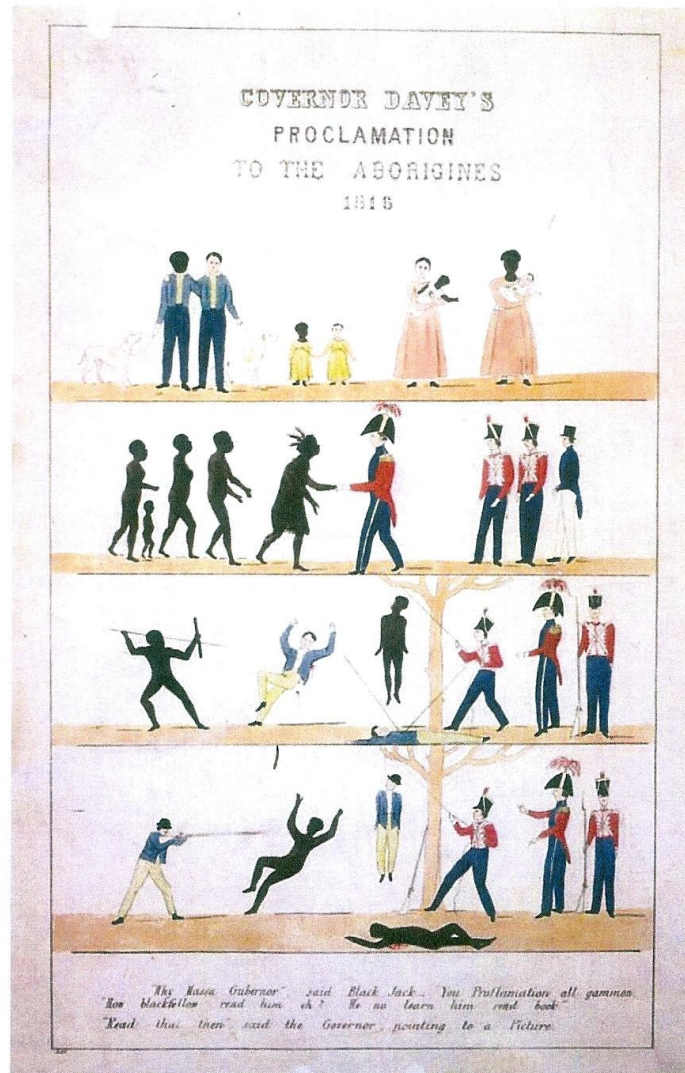
Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

5c Nous le regrettons
We are sorry
Nimitataynan
Niminchinowesamin
Mamiattugut

55 In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

6b A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

Governor Davey's Proclamation to the Aborigines 1816*



Etching and watercolour on buff paper ; 40.8 x 24.8 cm. [ca. 1850-ca. 1888]
Reproduction rights owned by the State Library of Victoria

*The inscription reads as follows:

Why Massa Gubernor," said Black Jack, "you proclamation all gammon. How blackfellow read him, eh?
Me no learn him read book."

"Read that then," said the Governor, pointing to a picture.