

IMAGE D'OUVERTURE

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Légende du document : *Street musicians are all over in the French Quarter's streets of New Orleans. People are celebrating and welcoming locals and visitors while enjoying the music. This is an ongoing style of celebration. There are a lot of talented artists in the city.*

Présentation du document

Il s'agit de *Royal Street* qui est une rue piétonne qui se transforme la nuit en rendez-vous des musiciens. Cette photo du « Vieux Carré » (*French Quarter*), la partie historique de la ville, montre à quel point La Nouvelle-Orléans ne ressemble pas aux autres villes américaines.

La photo a été prise à l'époque de Mardi Gras car on peut voir plusieurs drapeaux et des guirlandes aux couleurs du Carnaval en Louisiane : violet, orange et vert. L'image montre l'âme festive de la ville et la mixité avec des personnes de tous âges et aux origines variées.

La Nouvelle-Orléans était surnommée "the Hollywood of the South" et de nombreux films et séries y ont été tournés. Peut-être les élèves auront-ils vu le film *The Princess and the Frog* (2009) de Walt Disney, ou *The Curious Case of Benjamin Button* (2008) qui ont pour décor La Nouvelle-Orléans, ou des séries telles que *Tremé* (2010) qui montre la ville après l'ouragan Katrina en 2005.

Mise en œuvre

On pourra demander aux élèves de décrire la scène (musiciens, architecture, drapeaux) et l'ambiance qui y règne. L'objectif est de les amener à voir que cette ville est très différente des autres villes américaines qu'ils peuvent connaître.

Il se peut que certains élèves aient des informations sur cette ville (son histoire, en particulier en tant qu'ancienne colonie française, le jazz ou l'importance du Carnaval pour ses habitants).

Production possible :

In this photograph we can see a colourful and musical atmosphere. The scene takes place in a street that seems to have been blocked off from cars. In the foreground of the photograph we can see a saxophone player and perhaps his bandmates who appear to be in mid-song. All along the street we can see brick buildings with intricate iron balconies. Dangling from many of the balconies are brightly-coloured flags in purple, green and yellow. There are many people walking around this street. They may be tourists who have come to explore the city, or locals who have stopped to listen to the music and catch up with friends.

Pour aller plus loin, on pourra demander aux élèves de visiter le site suivant où ils pourront trouver des informations sur La Nouvelle-Orléans : www.neworleans.com/

BEFORE CLASS! VIDEO N°48



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Présentation du document

Si on le souhaite, on pourra donner aux élèves les informations ci-après sur le document vidéo.

This is a promotional video for tourism in Louisiana created by louisianatravel.com. The motto of the travel campaign is "Feed your soul," because Louisiana is especially well-known for its unique cuisine, based

mostly on seafood from one of the many neighbouring bodies of water: the nearby Mississippi River, Gulf of Mexico, Lake Pontchartrain, or the bayous. The video shows some of the particularities of Louisiana: the wetlands and bayous as well as steamboats on the Mississippi River, jazz music, Carnival celebrations, and mostly a certain gastronomy that one cannot find elsewhere in the United States.

SCRIPT VIDEO N°48

Louisiana is known around the world as the home of Mardi Gras, the birthplace of jazz, and a distinctive cuisine born from our rich, abundant wetlands. The mention of Louisiana often brings to mind images of New Orleans: its artful architecture and never-ending nightlife. But there is far more to Louisiana than the Crescent City, and likewise, New Orleans is much more than the French Quarter and Fat Tuesday.

Louisiana is a land of contrasts. Its different regions vary in physical appearance from the lakes and ancient mounts of Poverty Point in the north to bayous, swamps and the Gulf of Mexico in the South. Perhaps there is no better example of contrasts than Louisiana's culture. Here the American South meets French, Spanish, African and Caribbean influences. The result? A genteel southern pace enveloped by a zest for life. And it's that cultural celebration and reverence for ritual that threads throughout Louisiana.

Dancing to the unique sounds of a zydeco band in a local music hall; spicy boiled crawfish that makes your taste buds beg for a cold, local brew; hooking a fat bass, red-fish or speckled trout; flying through a cypress swamp with the egrets and the osprey on an airboat; the mysterious thrill of touring a historic haunted home at night; the sound of jazz, blues and soul drifting from back alleys and open doors. And yes, the craziest party in America, perhaps even the World.

Louisiana isn't for spectators, it's for participants: for those that not only live in the moment but become the moment. It's for those that want to feed their curiosity, their sense of adventure, and their desire for something altogether different.

Louisiana is for those who want to feed their soul.

Louisiana: Feed your soul.

Mise en œuvre

La vidéo est accessible au clic dans le manuel numérique élève et enseignant, ou en flashant le **QR code**.

Bien que le visionnage de la vidéo **BEFORE CLASS!** ne soit pas une étape nécessaire à l'étude de l'unité, il permettra de susciter la curiosité des élèves et d'entrer dans la thématique de l'unité.

Lors du visionnage, les élèves pourront repérer dans un premier temps des mots-clés qui définissent la Louisiane et La Nouvelle-Orléans : *home of Mardi Gras, birthplace of jazz, distinctive cuisine, artful architecture, never-ending nightlife, the French Quarter, Fat Tuesday...*, puis tout ce qui est lié à la fête : les danses, la musique (*zydeco, jazz, blues, soul*), le Carnaval/Mardi Gras...

Les élèves feront une description de la photo et un compte rendu des informations essentielles du document vidéo en prenant soin de mentionner les caractéristiques de la Louisiane et de La Nouvelle-Orléans.

Si on souhaite contextualiser et scénariser la présentation orale du compte rendu qui sera fait, on pourra dire aux élèves qu'ils doivent préparer un audioguide pour l'office du tourisme. Lors de la présentation, les élèves devront donc montrer de l'enthousiasme de manière à inciter leurs auditeurs à visiter La Nouvelle-Orléans. Ils pourront dire à quel point cette ville est une « terre de contrastes », faite de paysages variés et de différentes cultures (mélange des cultures française, espagnole, africaine et caribéenne). Ils pourront également expliquer le slogan *Feed your soul*.

Production possible :

Louisiana is described as "a land of contrasts": there are different landscapes such as rivers, lakes and vibrant cities such as New Orleans. New Orleans is a city that loves to celebrate: it was the birthplace of jazz, and Mardi Gras is celebrated every year giving the citizens many reasons to dance. It also has a unique architecture thanks to its mixed culture of French, Spanish, African, Caribbean and American influences.

Pour aller plus loin :

Il est possible de prévoir une interaction orale durant laquelle les élèves diront s'ils trouvent le slogan *Feed your soul* approprié pour la Louisiane.

On peut également demander aux élèves si la photo d'ouverture de l'unité est aussi convaincante pour attirer des touristes dans la ville que celle présentant la vidéo du **BEFORE CLASS!**. Ils devront justifier leurs réponses.

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1 A Complex History

Cette page permettra de s'interroger sur la manière dont La Nouvelle-Orléans a participé aux changements sociétaux qu'ont connus les États-Unis au fil des siècles.

Remarque : Si on le souhaite, il est possible de faire le lien avec l'unité 26 *In the Shadow of Slavery* de **Hit the Road 1re**.

1 The Louisiana Purchase

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Présentation du document

Ce document vidéo est important pour saisir de quelle manière l'unité s'intègre dans l'axe 8 « Territoire et mémoire », car il présente l'histoire de la Louisiane, qui fut française, espagnole avant d'être finalement achetée par les Américains pour éviter que le territoire ne devienne britannique.

On pourra donner aux élèves les informations suivantes sur le document quand on le jugera opportun.

This short video explains how Louisiana became American. The progressive maps of the United States show just how much has changed, and why in 1803 the Americans were interested in buying New Orleans. It further shows why Napoleon Bonaparte ended up selling the whole territory of Louisiana instead of just selling or allowing access to the Port of New Orleans. The video was made as a school project, and the Louisiana Purchase is something that all Americans learn about in school as part of American History class.

SCRIPT VIDEO N°49

Today, our map of America looks like this, but around 200 years ago it looked more like this. How did this map change? To answer this question, first we have to look at the city of New Orleans: "one of America's most culturally and historically-rich destinations," according to their website. But New Orleans wasn't always part of the United States. Back in 1803 it was located in the southeastern corner of the Louisiana territory, which was owned by France, and then later given to Spain and then secretly given back to France in exchange for some land in Italy and then officially given back to France two years later. New Orleans was an important city because it was a good trading location at the end of the Mississippi River. So, the US wanted New Orleans, and the newly elected president, Thomas Jefferson, sends two guys to negotiate with the French about purchasing the city. Jefferson's original instructions to the two men were to attempt to negotiate 10 million dollars to buy either New Orleans, part of the Florida territory, or at the very least to secure access to the Mississippi River port. Now look at this from the French's perspective. Their plans to establish an empire in the Americas was failing, they feared a war with Britain was eminent and that their territory would likely be taken by Canada. So, they offered the US a deal too good to refuse: they offered not only New Orleans, but the entire Louisiana territory, and only bumping up the price from 10 million dollars to 15 million dollars. Now, President Jefferson wasn't totally sure about this purchase. He believed that the government should only do what the Constitution said and there was nothing in the Constitution about buying land from other countries. But the Senate ratified it and Jefferson allowed it and thus, the United States purchased the Louisiana territory and doubled the size of the country, gaining 827,000 square miles for a bargain price.

Anticipation

Pour les élèves qui en auront besoin, on pourra donner un synonyme et la prononciation du mot *purchase*.

purchase /'pɜ:tʃɪs/: buy

Mise en œuvre

Ce document ne posera aucune difficulté aux élèves, notamment grâce aux images qui montrent l'évolution de la carte des États-Unis. Cette vidéo peut être vue en classe ou à la maison.

Les questions du manuel feront office de guidage et permettront aux élèves de repérer les informations essentielles.

Compte tenu du fait qu'il n'y a pas de difficulté de compréhension, on peut envisager un compte rendu fait en anglais.

Pour en savoir davantage sur *the Louisiana Purchase*, on pourra inviter les élèves à visiter le site suivant :

www.history.com/topics/westward-expansion/louisiana-purchase

Réponses aux questions

A. – Louisiana and New Orleans used to be French and Spanish before the Louisiana territory was sold to the Americans.

– They wanted to be able to have access to the Mississippi River port.

– France's attempts to build an empire in the Americas were failing and a war with Britain was imminent. They realised that

if they did not have access to New Orleans the rest of the territory did not mean much, and giving it to the Americans meant that it would not go to the British.

– 827,000 square miles (≈ 2,141,920 square km).

Une fois ces informations relevées, on demandera aux élèves d'en faire une synthèse à l'oral, en veillant à ce qu'ils y insèrent des **mots de liaison** comme *First of all, then, owing to, once, etc.* Ce sera également l'occasion d'utiliser le **pluperfect**.

Production possible :

First of all, this video explains that Louisiana and New Orleans used to be/had been French and Spanish before it was sold to the Americans. The reason why the Americans wanted the city was to have access to the Mississippi River port. Then, in 1803, instead of simply selling the Americans the city of New Orleans, France ended up bumping up the sale to include the entire Louisiana territory, which was 827,000 square miles. Owing to the fact that France had been losing its war with Britain and wanted to ensure that the British would not end up owning the French territory in the Americas, France decided that it was better to sell its North American territory to a potential ally. Once they had ratified the Louisiana Purchase, the Americans ended up getting a great deal.

B. L'utilisation d'**auxiliaires modaux** permettra aux élèves de formuler de différentes manières la probabilité.

New Orleans must have already been rather diverse. There were likely/There must have been different nationalities: especially French, Spanish and Americans all living together. There were probably also many different languages that were spoken around the territory. There could have been certain people who were not happy to suddenly become American after being French or Spanish and perhaps there was tension between the different populations. It is possible that there were/There may have been citizens who didn't like that the Louisiana Purchase had been ratified.

2 Reenacting a slave rebellion



Présentation du document

On donnera aux élèves les informations suivantes sur le document et l'insurrection de 1811, quand on le jugera opportun.

This video made by The Guardian shows how American artist Dread Scott has managed to create a reenactment of the 1811 German Coast uprising, on the east bank of the Mississippi River in the Orleans territory. This was the biggest slave uprising in American history: there were somewhere between 64 and 125 enslaved men who began the rebellion and they picked up more on their way to a total of somewhere between 200 and 500. The rioting slaves only killed 2 white men, but it resulted in the deaths of 95 slaves in a brutal manner which included the decapitation of 44 escaped slaves. Their heads were put on pikes to discourage any further rebellions.

SCRIPT VIDEO N°50

Dread Scott: The state of Louisiana has memorialized the largest rebellion of enslaved people in US history with a road sign.

[Woodland Plantation: Acquired in 1793 & 1808 by Manuel Andry, a commandant of the German Coast. Major 1811 slave uprising organized here. Ory Bros. & A. Lasseigne were last owners of plantation. Its subdivision in 1923 spurred growth of LAPLACE]

I'm glad that there is a sign that marks it, but I also think that to mark this most magnificent event with a sign in a traffic island, you know, by the side of a highway, that's crazy.

Other people have tried to sort of mark this event often focusing on the brutality and the suppression of the rebellion, and what I'm interested in is the liberatory aspects of the people who are fighting to free themselves.

[Over two days, hundreds of re-enactors retraced the path of the largest rebellion of enslaved people in US history. Beginning in LaPlace, Louisiana, they marched 26 miles, paying tribute to the little-known uprising and those who fought for freedom.]

This is a new way in for people to look at this history and to say, well here's what's really been suppressed and something that should be celebrated, this is something that people should be truly proud of. It could have changed US and world history. Imagine if there were an African republic in modern day Louisiana but before westward expansion has really happened, so does Texas secede from Mexico? Does Los Angeles become part of California? Would enslaved people all over the rest of the Lower South have decided, "Well, oh, we should rebel and escape there." So it is, you know, a hugely significant event in US History and the history has been buried.

"We're going to end Slavery! Join us! On to New Orleans! Freedom or Death!"

Jordan Rome: I'm not acting, I'm having a whole experience with a bunch of other black people who have come to New Orleans for multiple different reasons to take part in this. Being around other black people, carrying weapons, embodying the spirit of freedom and emancipation, I think that's really powerful.

Other woman: I feel like for myself, like, that there's a stuck energy behind the slavery and the period and the history, and us coming together to do this act is releasing energy and turning it into like a positive...

Dread Scott: These are the people that, you know, fought, and in some cases gave their lives, so that others could be free. This is a project about rebellion, about freedom and emancipation and really black people having agency within enslavement and frankly having the most radical ideas of freedom in the United States at the time.

Anticipation

On demandera aux élèves de définir le verbe **reenact** et le nom **reenactment**. On leur fournira ensuite ces définitions :

Reenact (ou **re-enact**): to act out again/to repeat the actions of an event that happened in the past as a hobby or as a performance.

Reenactment (ou **re-enactment**): an occasion on which people reenact an event.

Source : <https://dictionary.cambridge.org/>

Mise en œuvre et réponses aux questions

Les élèves pourront travailler en binômes ou en groupes. Après avoir visionné la vidéo en classe ou à la maison, les questions leur permettront de comprendre l'essentiel du document. Par la suite, ils pourront mener une réflexion sur le fait de faire revivre cet événement et dire en quoi ils trouvent ces reconstitutions historiques utiles ou pas. Cela les aidera pour le projet final lorsqu'il leur faudra formuler une opinion.

Si cela peut être utile aux élèves, on pourra leur fournir, avant de visionner le document, un article intéressant qui explique pourquoi cet événement est moins connu aux États-Unis : www.smithsonianmag.com/smart-news/its-anniversary-1811-louisiana-slave-revolt-180957760/

Une fois qu'ils auront répondu aux questions, on pourra demander aux élèves de faire une restitution en production orale en continu en utilisant comme guidage les réponses aux questions.

A. – *There is a road sign in the middle of the street that commemorates the 1811 slave rebellion.*

– *Dread Scott wanted there to be a better way to remember this moment rather than a simple plaque next to the highway. In order to better remember the fact that this slave rebellion was focused on finding freedom, he wanted to recreate this historical event instead of having people dress up and play out this moment.*

– *This was one of the first major slave rebellions and if it had been successful there's a chance that it could have led to an African Republic made up of freed Africans. If that had happened, perhaps that other parts of US expansion could have ended and that the United States territory would look very different today.*

– *The participants get a feeling of better understanding history and remembering the people who fought and died for their freedom. It is a way for black people to come together and try to reconcile with what happened in the past.*

B. Cette activité sera l'occasion pour les élèves d'utiliser les expressions liées à l'**opinion**, à l'**accord** et au **désaccord** telles que :

Donner son opinion : *If you ask me... For me... As far as I'm concerned... I would say that... I have the feeling that...*

Exprimer son accord : *I feel the same... You're absolutely right... That's a good point...*

Exprimer son désaccord : *I'd be inclined to disagree... That's not the way I see it... I'm afraid I disagree...*

→ *Yes, as far as I am concerned, it is interesting to try to understand how things could have been different. It is a way to reconcile with the past and move forward.*

→ *I'm afraid I disagree with you on this. I would say that the past is the past/the past has to remain just this, the past. What happened is finished/over and we should never dwell on what "might have been." It is fine to remember things that happened, but I think it's pointless to try to recreate the past or worry too much about what could have happened but didn't.*

Pour aller plus loin

Cette activité pourra donner lieu à un projet de présentation d'une œuvre artistique.

Pour se souvenir du passé et rendre hommage aux esclaves ayant été tués au cours de l'insurrection de 1811, des « monuments de papier » ont été créés. On pourra orienter en conséquence les élèves vers les liens suivants, au choix :

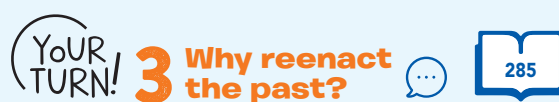
- <https://neworleanshistorical.org/tours/show/91>
- www.papermonuments.org/work
- www.neworleanshistorical.org/items/show/1402

- www.papermonuments.org/
- www.papermonuments.org/aboutus
- www.papermonuments.org/news-notes

On pourra donner les informations suivantes aux élèves, car elles pourront leur être utiles pour la réalisation du projet final :

Paper Monuments is a public art and history project that allows the citizens of New Orleans to create new narratives and symbols for the city. The project was modelled after a similar project that had been done in Philadelphia and came about as a result of the removal of four Confederate Statues in 2017. Ordinary citizens can take part in the project through creating poster campaigns, public proposals to explain why certain monuments should be erected and through other events that happen periodically in the city.

Après avoir parcouru les œuvres, les élèves choisiront le **paper monument** qu'ils auraient aimé réaliser. En classe, dans une expression orale en continu, ils présenteront le dessin qu'ils auront choisi en le décrivant et en justifiant pourquoi il est d'après eux le meilleur hommage à la rébellion de 1811. Un vote pourra être organisé pour choisir la meilleure présentation en justifiant à chaque fois qu'un choix est formulé dans le cas de plusieurs finalistes, et enfin le choix final. Cette activité sera un excellent entraînement au projet final.



Ce **YOUR TURN!** permet aux élèves de réfléchir à l'utilité des reconstitutions d'événements historiques. Par sa nature argumentative, l'activité peut être un entraînement au projet final.

On rappellera de nouveau aux élèves de varier le vocabulaire pour exprimer leur **opinion**, **accord** et **désaccord**.

Donner son opinion : *To my mind... To me... In my opinion... I think... I feel... I believe that... Don't forget that... Don't you think that...?*

Exprimer son accord : *I agree with you... I share your view... That's right/true... Exactly! Absolutely! Of course!*

Exprimer son désaccord : *I don't agree with you... I disagree with you... I don't see it that way... (I think) you're wrong! Certainly not! Nonsense!*

Quelques pistes :

- *Student 1 thinks that reenactments help people better visualise the past.*
- *Student 2 thinks it is a fun way to see history come to life and can be more stimulating than reading about it.*
- *Student 3 thinks that reenactments are pointless and have no value. We should leave the past alone.*

Student 1: *If you ask me, we reenact the past to try to understand and visualise how and why events transpired the way they did. Children are often the audience because they are the ones who have a harder time imagining what life was like before they were alive.*

Student 2: *You're absolutely right. What's more, it's a better way to learn history than by reading it in a book. When we get to dress up/wear costumes and pretend to be someone from another time period, we have to leave our more modern view on the events behind and stick to the simple facts. The value of reenacting the past is a real understanding through a first-hand experience of historical figures.*

Student 3: *I'm afraid I disagree with you two. As far as I'm concerned, the value of reenacting the past is something that we don't need. Seeing people dressed up in period costumes is pointless. We know what happened in the past, we don't need to see people pretend to recreate certain moments. For the slave rebellion, the slaves were not successful, so why are we having people dress up to pretend to be slaves rebelling? This does not exist anymore and it's not going to help society move forward from slavery.*

Alternative : Ce **YOUR TURN!** peut être l'occasion d'une interaction orale avec des élèves travaillant par trois ou quatre : l'un d'eux jouera le rôle du **médiateur**, et deux ou trois élèves donneront leur avis.

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2
How New Orleans Acknowledges its Past

1 Driving through History

How has New Orleans been reevaluating its glorification of certain historical events?

1. Read the text and listen to the audio of the audio.

2. Make a list of the categories of street names you can find.

3. What types of names are missing?

4. How can the city's history be seen around the city?

To get around in New Orleans, you drive through history, navigating the dense web of references embedded in the street names. Louisiana, Bienville, Iberville, Orleans, Chartres, Poydras, Galvez, Miro, Carondelet, Claiborne, Lafitte, St. Louis, St. Charles, St. Claude, St. Bernard, Frenchmen, among others, represent some of the city's history. The street map is a time capsule that tells all these names, and a lot of the city's history is right there.

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2 Removing Confederate memorials

1. Read the text and listen to the audio of the audio.

2. Make a list of the categories of street names you can find.

3. What types of names are missing?

4. How can the city's history be seen around the city?

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Cette double page donnera l'occasion de voir de quelle manière La Nouvelle-Orléans a remis en question la glorification de certains événements du passé.

1 Driving through History

Les noms de rue de La Nouvelle-Orléans sont très originaux. Par exemple, le nom *Desire* a inspiré Tennessee Williams pour sa célèbre pièce : *A Streetcar Named Desire* (1947) : "They told me to take a streetcar named Desire, transfer to one called Cemeteries and ride six blocks and get off at—Elysian Fields!" Tous ces noms ne sont pas des stations de tramway dans la réalité. Mais Tennessee Williams voulait inclure dans la même phrase des noms de lieux que l'on peut trouver dans la ville : la rue *Desire*, l'arrêt pour *Cemeteries* et la rue *Elysian Fields* (qui est la traduction en anglais de « Champs-Élysées », pour évoquer Paris).

On pourra donner aux élèves les informations suivantes sur le document, au moment jugé le plus opportun.

This excerpt from Ned Sublette's The World that Made New Orleans: From Spanish Silver to Congo Square is part of the introduction to the book that retraces the first 100 years of New Orleans's history. The tone of the document is critical about the fact that much of the history has glorified slave owners while very few streets are named for blacks. Even when a street was named after Dr. Martin Luther King Jr. only part of the street was renamed because it was more important for the city to keep the city's historic street names for the nine Greek muses.

Mise en œuvre

On peut faire lire la première phrase à l'ensemble des élèves : "To get around in New Orleans, you drive through history, navigating the dense web of references embedded in the street names." (l. 1-3) Puis on leur demandera de dire quels types de nom ils pensent trouver, grâce aux vidéos sur l'histoire de la ville visionnées auparavant (**BEFORE CLASS!** et activités 1 et 2 page 205).

Production possible :

There could be French names or Spanish names, since we know that New Orleans was French and Spanish before it was American. There might be names of important Americans, like presidents. Maybe there will be names of former enslaved people.

La classe lira ensuite le premier paragraphe pour vérifier les réponses.

DIFFÉRENCIATION

Pour étudier ce texte assez long et dans un souci de **différenciation pédagogique**, il est possible de diviser la classe en groupes :

- groupe 1 : lignes 9-18 ;
- groupe 2 : lignes 19-29 ;
- groupe 3 : lignes 30-39.

Chaque groupe listera les types de nom qu'il trouve en donnant des exemples. Puis une mise en commun des informations trouvées permettra à la classe de répondre aux questions **A**, **B** et **C**. La classe lira ensuite le dernier paragraphe pour répondre à la question **D**.

Réponses aux questions

A. We see a lot of New Orleans's history in the names. For example, we can see how important France and Spain were to Louisiana in the street names of the founders and leaders of the city: Lasalle, Iberville, Bienville, Orleans, Chartres, Poydras, Ulloa, Galvez, Miro, Carondelet, Claiborne, Lafitte. What's more we can also see the French influence of Catholicism with the various Saints: St. Louis, St. Charles, St. Claude, St. Bernard. There is even a street name called simply "Frenchmen." The names then start to show the American history with presidential names. Finally, some more recently named streets are after Civil Rights leaders like Oretha Castle Haley Boulevard and Martin Luther King Boulevard.

B. First, there are street names for the founders, leaders and renowned citizens of the city with French as well as Spanish names (Lasalle, Iberville, Bienville, Orleans, Chartres, Poydras, Ulloa, Galvez, Miro, Carondelet, Claiborne and Lafitte).

What's more there are streets indicating the city's ties to Catholicism, brought by the French and Spanish (St. Louis, St. Charles, St. Claude, St. Bernard). Not only are there streets for leaders of New Orleans, but there are also streets to honour Napoleon Bonaparte's military victories (Valence, Jena, Milan, Austerlitz, Marengo, Constantinople, Cadiz).

Other important aspects of New Orleans's American history can be found in the guise of American Presidents, all of whom happened to be slave owners (G. Washington, T. Jefferson, and A. Jackson).

Then there are the more colourful names in the form of concepts and values of the city with mystery, music, pleasure, piety, desire. For the classicists there are even streets named after the nine Greek muses and wood nymphs (Melpomene, Dryades).

Finally, there are a few names after black people (Oretha Castle Haley Boulevard and Martin Luther King Boulevard).

C. There is no Lincoln Street. There are very few names for black people. There is a part of a street that is named after civil rights activist Oretta Castle Haley, and a part of a street is named Martin Luther King Boulevard.

D. The names of certain slave-owning presidents are present. The architecture and the handiwork of slaves can be seen all around the city in the ironwork and the tiles.

Pour aller plus loin :

Les élèves peuvent faire des recherches sur Internet pour repérer sur la carte de La Nouvelle-Orléans les noms mentionnés. Ils pourront réagir aux différents noms de rue ou expliquer s'il y a un nom qui les interpelle en justifiant leur choix.

On pourra également, selon le temps dont on dispose et/ou le niveau de la classe, dans le but de nourrir leur réflexion, leur donner à lire un autre article expliquant plus en détail les origines de certains noms :

<http://www.experienceneworleans.com/news/new-orleans/nola-street-names>

2 Removing Confederate memorials



Présentation du document

On pourra donner aux élèves ces informations sur le document, les États confédérés et le général Lee.

This audio from New Orleans's mayor Mitch Landrieu's speech from May 19, 2017 tells us why he chose to remove four Confederate monuments from the public. He explains why he made this decision by convincingly explaining that the monuments were made to glorify the Confederacy, well after the end of the Civil War.

The Confederate States of America, also known as the Confederacy or the Confederate States was the name given to the group of States that seceded from the United States when Abraham Lincoln /'eɪbrəˌhæm 'lɪŋkən/ was elected President. It existed from 1861 to 1865 and included originally South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, Texas, and later Virginia, Arkansas, Tennessee, North Carolina, West Virginia and the Arizona Territory. The secession of these States triggered the American Civil War.

Robert E. Lee was the general for the Confederate Army in the American Civil War against the Northern Union. He had been considered as one of the best generals in the United States and ended up choosing to stay with his home state of Virginia when it joined the Confederacy.

Une fois l'activité faite, on pourra distribuer aux élèves la liste des quatre monuments qui ont été enlevés en 2017.

Statues celebrating the Confederacy removed in 2017:

– Battle of Liberty Place Obelisk put up in 1891 to commemorate the 1874 Democratic White League's attempt to take control of the Louisiana government.

– Statue of General Robert E. Lee dedicated in 1884 at what used to be known as Tivoli Circle to commemorate the commander of the Confederate Army.

– General P.G.T. Beauregard Equestrian Statue unveiled in 1915 to remember the first prominent general of the Confederate States Army.

– Confederate President Jefferson Davis unveiled in 1911 at a "Whites Only" ceremony corresponding with the 50th anniversary of his inauguration as president.

Erratum : Lors de la prochaine impression du manuel, le numéro du **MP3 n°132** sera corrigé en **MP3 n°129**.

SCRIPT MP3 n°129

So, today I want to speak about why we chose to remove these four monuments to the Lost Cause of the Confederacy, but also how and why this process can move us towards healing and understanding each other. It is self-evident that these men did not fight for the United States of America. They fought against it. They may have been warriors, but in this cause, they were not patriots. These statues are not just stone and metal. They are not just innocent remembrances of a benign history. These monuments celebrate a fictional, sanitized Confederacy ignoring the death, ignoring the enslavement, ignoring the terror that it actually stood for. And after the Civil War, these monuments were part of that terrorism as much as burning a cross on someone's lawn. They were erected purposely to send a strong message to all who walked in the shadows about who was still in charge in this city. Another friend asked me to consider these four monuments from the perspective of an African American mother or father trying to explain to their fifth-grade daughter why Robert E. Lee sat atop of our city. Can you do it? Can you do it? Can you look into the eyes of this young girl and convince her that Robert E. Lee is there to encourage her? Do you think that she feels inspired and hopeful by that story? Do these monuments help her see her future with limitless potential? Have you ever thought, have you ever thought that if her potential is limited, yours and my potential... my limited... my potential is limited as well? We all know the answers to these very simple questions. When you look into this child's eyes is the moment when the searing truth comes into focus. This is the moment when we know what we must do. When we know what is right.

Remarque : Il est nécessaire d'avoir travaillé ce document pour la réalisation de la tâche finale.

DIFFÉRENCIATION

Pour une classe à l'aise, le document peut être utilisé à la maison pour entraîner à l'évaluation de la compréhension de l'oral.

Pour une classe plus fragile, on peut diviser la classe en deux. Le choix des deux groupes peut être fait au hasard, ou bien en donnant le document audio à étudier aux élèves les plus fragiles, ou en demandant simplement aux élèves de choisir le groupe dans lequel ils souhaitent travailler. Le groupe qui écoute le document prend des notes (l'autre moitié de la classe peut visionner la vidéo 51 pour préparer l'activité 3). Les notes seront suffisamment précises pour qu'elles puissent être transmises aux élèves de l'autre groupe, qui n'ont pas écouté le document, afin qu'ils en fassent un compte rendu. C'est un moyen de faire comprendre aux élèves la nécessité de repérer des informations essentielles dans le but de les transmettre de façon claire et compréhensible par tous.

Réponses aux questions

A. Mayor Mitch Landrieu wanted to remove four Confederate memorials from the city because he felt that they were not something that New Orleanians should be celebrating. These monuments were put up after the Confederacy had ended and were erected to try to remember a fictional and idealised version of the Confederacy while ignoring the fact that it was responsible for the death and enslavement of so many. These monuments were set up in order to remind the freed slaves that white people were still in charge. At the time of this speech, it was difficult to understand why the general of the Confederate Army stood atop the city when it was a painful reminder to the black community of the past. It is important to look to the future instead of glorifying the past. When an African-American child asked why that statue was still there, it was hard not to see the painful truth and that is when Mayor Landrieu knew that the statues had to be removed.

B. On pourra envisager une interaction orale dans laquelle les élèves choisiront au hasard s'ils sont d'accord ou pas, en justifiant leur point de vue.

Les élèves pourront utiliser les expressions de l'**opinion**, de l'**accord**, du **désaccord**, de la **cause**, de la **conséquence**, telles que : *I would say that... / It seems to me that... As... On account of... Owing to... Due to... So that... As a result of... Therefore... Thus...*

Ils pourront également employer le vocabulaire de la **suggestion** (*Why don't we + V, Why not + V, Why shouldn't we + V, How about + V-ing*).

→ *I would say that this is something that is extremely important today. These statues have no need to be up anymore. We should not be remembering something that caused a lot of pain to others, especially on account of the fact that the Confederacy disappeared! Robert E. Lee has nothing to do with the city of New Orleans therefore we should remove a statue of him. And come to think of it, why don't we/why not remove all of the monuments to the Confederacy around the country? Mr. Landrieu's speech is very convincing about the idea that the Confederacy's cause was unjust.*

→ *I'm sorry but I'm of a different opinion. This is not a good idea. Even if we do not agree with what happened in the past, we cannot pretend like it never happened. As a result of the past we've learned our lesson. It seems to me that we need reminders of a difficult past so that we don't repeat the mistakes in the future. Why shouldn't we keep the reminders of the past, even if it is a painful past?*

C. The statues were put up after Reconstruction when the northern troops left the South and when President R. B. Hayes allowed the Southerners to regain power of their states.

D. Erratum : Pour ce **Go further** p. 287, lire : Find information online about other statues celebrating the Confederacy that were removed in 2017.

Pour aider les élèves à trouver les informations nécessaires à la réalisation de ce **Go further**, on leur demandera de baser leur recherche sur les mots-clés *New Orleans Confederate Monument removal*. Plusieurs articles abordent ce sujet. On demandera aux élèves de faire un compte rendu sur l'une de ces statues et de donner leur opinion sur son enlèvement, ce qui leur permettra de réfléchir à cet acte très controversé. Selon la compétence que les élèves auront besoin de travailler, le compte rendu sera une production orale en continu (reportage) ou une production écrite (mini-article).

Afin de guider les élèves, on pourra aussi leur proposer directement les sites suivants :

www.npr.org/2017/05/20/529232823/with-lee-statues-removal-another-battle-of-new-orleans-comes-to-a-close

www.theguardian.com/us-news/2017/may/19/new-orleans-robert-e-lee-statue-removed-confederacy

www.newyorker.com/news/daily-comment/the-battle-over-confederate-monuments-in-new-orleans

3 Forcing people to face a dark past



Présentation du document

La Nouvelle-Orléans et la Louisiane essaient de faire face à leur passé esclavagiste. La *Whitney Plantation* présente la vie difficile des esclaves, et non celle des propriétaires des plantations, comme cela est habituellement le cas. La photo tirée de la vidéo présente la statue d'une petite fille esclave et sa légende *Land of the free*.

On pourra donner aux élèves les informations suivantes sur le document, quand on le jugera opportun.

This video is a clip from a CBS Morning News show from April 8, 2015. It shares the story of how John Cummings bought up the Whitney Plantation and how while restoring it, he started to realise just how many slaves had gone through the plantation. He became interested in this aspect and decided to turn the plantation into a museum showing the slaves' perspectives and to give a voice to this voiceless population.

SCRIPT VIDEO N°51

Michelle Miller: Good morning. Well about an hour's drive from New Orleans along the Mississippi River sits the Civil War era sugarcane plantation. The Whitney Plantation looms as a stark reminder that our nation was built on the backs of slaves. It's a tough part of our history to remember, but one man is investing a fortune to bring it all back to life. This house is full of secrets. Beneath whitewashed ceilings through quiet gardens, a dark history unfolds. Tourists peer into cages where slaves were beaten, statues of black children stare back at them. In this sanctuary memorializing the harsh reality of slavery, one figure seems out of place, 77-year old, John Cummings.

John Cummings: Most people operate on ready, aim, fire. And I always operate on ready, fire, and then aim.

Michelle Miller: 16 years ago, the New Orleans native and millionaire trial lawyer jumped at the chance to buy this 250-acre plantation, without really knowing what he was getting into.

Michelle Miller: What didn't you know?

John Cummings: When I got to the slave part, and I saw some of the... some of the inventories from successions and I was looking, man, 40 people just traded like cattle and so then I discovered the oral histories, and that's when the light went on.

Michelle Miller: I got something here.

John Cummings: Well, I've got a great injustice here.

Michelle Miller: Cummings decided to dedicate the entire plantation to the slave perspective. He spent 8 million

dollars of his own money collecting antiques and commissioning art. The vacant Whitney started coming back to life.

John Cummings: I tell people when they say, "Why is a white man involved in this?" I say, "Well, don't you remember it was a white... white men who caused all of this?"

Dr. Ibrahima Seck: Here we honor the memory of 107,000 people...

Michelle Miller: To give it a voice, Cummings hired Senegalese historian, Dr. Ibrahima Seck. Seck culled diaries and inventories from auction and estate sales. He found more than 100,000 names of slaves traded and sold through the Louisiana territory. Each name is etched into these walls.

Dr. Ibrahima Seck: There is no order, just like it was total confusion, that was just like the lives of the slaves. So, you have African names, French names, Spanish names

Michelle Miller: Next to those names are the narratives of the slaves themselves.

["No, sir, I can't read and write. When I was brought up, if my boss man catch me with a pencil or paper, it was twenty five lashes." John McDonald, Louisiana Slave]

["Now, when I was li'l, they was the hardest times. They'd nearly beat us to death. They taken me from my mammy, out the li'l house built onto they house, and I had to sleep in a bed by Missus Hodges. I cried for my maw, but I had to work and was and iron and clean and milk cows when I was 'most too li'l to do it."]

Dr. Ibrahima Seck: It doesn't mean much, but we make them talk, it's just a way for us to give them a voice, because these people were voiceless people.

Mise en œuvre

On pourra en premier lieu faire réagir les élèves sur la capture d'écran qui illustre la vidéo et leur demander d'émettre des hypothèses sur le document avant de le visionner. Ils pourront également discuter de l'ironie de la légende *Land of the free* s'ils ont compris quel est le sujet traité dans la vidéo. On peut choisir de traiter ce document comme un entraînement à la compréhension orale en visionnant la vidéo trois fois et en demandant d'en faire un compte rendu en anglais.

A. À l'issue de la prise de notes, on pourra demander aux élèves de rédiger un compte rendu en anglais à partir des informations relevées.

Production possible :

This CBS Morning News story explains how the 250-acre Whitney Plantation, an hour outside of New Orleans, became the first museum in the United States to be devoted to the slaves' experience. It is a reminder that many of the beautiful plantation homes that can be found in the United States were built by slave labour. As the segment shows, 77-year old millionaire trail lawyer, John Cummings, spent 8 million dollars buying the old plantation and turning it into a museum where tourists can look at the cages filled with statues of black children where slaves were kept and beaten.

As Cummings explains, he realised how many slaves went through the place and how they were treated like cattle. And after finding oral histories, he realised he could try to bring the injustice to light. Some people wonder why a white man would have done this, and Cummings feels like it was white people who created the situation in the first place.

In order to help bring the slaves' stories to life, Cummings hired the Senegalese historian, Dr Ibrahima Seck, who combed through diaries and inventories to find the name of over 107,000 slaves who went through the Louisiana territory. The name of each of the slaves has been carved into the wall surrounding the plantation home.

Just as slavery and the treatment of the slaves was total confusion, so are the names on the walls. The history of Louisiana can also be found in the names of the slaves who have African, French and Spanish names.

To try to give a voice to these slaves, their histories and narratives have also been carved next to their names, giving them a way to finally have a voice.

B. After buying the plantation, John Cummings realised how unjust slavery had been. As a white man, he realised the horror of his ancestors and wanted to try to create a museum that shows the slave perspective in order to try to honour their memory.

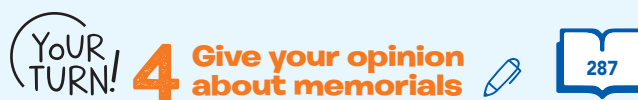
C. Dr. Ibrahima Seck is a Senegalese historian who was able to go through old diaries and inventories to find the names of slaves. As a historian, he was able to find out information about these people to be able to etch their names into the memorial.

D. Narratives of the slaves have been written next to their names in order to try to give this voiceless population a posthumous voice.

E. This must be a very moving and emotional experience for visitors. The goal of the museum was to show the reality of the slaves' experiences, and to make Americans realise that the horrors of slavery are something that should not happen ever again. It is surprising that there has never been a museum like this before, then again, since it is a shameful part of history, there are likely a lot of people who think it is easier to forget.

Alternative : Si la classe a été divisée en deux au moment de l'activité 1 page 267, on mettra les élèves par groupe de deux : un élève du groupe qui a pris les notes et un élève qui a écrit le compte rendu sans visionner la vidéo. L'élève lira le texte écrit par son binôme pour voir si sa prise de notes a été utile pour construire le compte rendu. Les élèves peuvent corriger et compléter les informations si besoin.

Ensuite, avant de faire le **YOUR TURN!**, on pourra poser la question suivante pour susciter une discussion en classe : *Is New Orleans trying to rewrite history by showing the "hidden" aspect of a plantation house or by removing Confederate statues?*



Ce **YOUR TURN!** est une expression écrite du type article d'opinion. Les articles d'opinion sont souvent courts. On y donne un avis argumenté illustré par des exemples destinés à convaincre le lecteur. Une structure avec une introduction et une conclusion facilite la transmission des idées.

Sur le site www.nola.com, les lecteurs peuvent exprimer leur avis, dans des articles formels et informels. S'ils choisissent la forme informelle, les élèves pourront rédiger à la première personne. Cependant, si on exige que l'article soit plus formel, il faut leur rappeler de ne pas utiliser le pronom personnel "I". Cette production peut comprendre entre 80 et 100 mots.

On pourra donner aux élèves les informations suivantes sur le site www.nola.com.

Nola.com is the online news for the New Orleans area. It is owned by the local newspaper The Times Picayune/ The New Orleans Advocate. It provides local as well as national and international news, weather, classified ads, obituaries and other announcements. The major sections of the website are divided into Home, News, Opinion, Sports, Entertainment/Life and Newsletters.

NOLA is an acronym for New Orleans, Louisiana, and has become a frequently-used nickname for the City.

Le vocabulaire pour donner son **opinion**, exprimer la **cause**, la **conséquence**, **introduire des exemples** et **organiser ses idées** sera utile :

Donner son opinion : To my mind ... To me... In my opinion... I think... I feel... I believe that...

Donner des exemples / expliquer : For example... For instance... Let me give you an example...

Organiser ses idées : First of all... secondly... then... On the one hand... on the other hand... On The whole... In other words...

Exprimer la cause : because of, since, for, due to, this is the reason why, thanks to...

Donner des conséquences : therefore, consequently, as a result, so/thus, hence...

Les élèves pourront également utiliser le vocabulaire de la **suggestion**.

Production possible :

In my opinion, memorials are what are left behind for future generations to know how things were in the past. However, we cannot know how the events that we find important today will be considered in the future. For instance, the memorials made to try to recreate an importance for the Confederacy were erected long after it had ceased in New Orleans. These memorials were commissioned by people who were bitter about the fact that the Confederacy had ended, and consequently, were created specifically to recall a romanticized past that no longer existed. We now know that they were built just before Segregation was instated in the United States in an attempt to intimidate the black community that was finally starting to gain their rights. Because of this, we can say that we absolutely do not view these memorials in the same way today, now that Segregation has ended.

On the whole, these memorials were created specifically to have an impact on citizens. It is therefore reasonable to assume that many memorials are made to have an impact: whether it evokes the memory of something tragic, victorious, regretful or inspiring. We should be aware of how our actions will be remembered in the future and realise that what we value today may not be the same. Let's move forward by making history more inclusive and by choosing memorials to remember a variety of events that were important to different people from the past.

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The Essence of New Orleans

1 The Essence of New Orleans

What do New Orleanians like about their city?

1 A city that comes together

A. Groupwork. Listen to what New Orleanians think brings their diverse population together. B. Share your findings with the other groups. Then get ready to report back to the class.

Group A listens to **WELCOME**. You can use **WELCOME** for help.

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Erratum : Lors de la prochaine impression du manuel, les numéros des **MP3 n°133** à **MP3 n°136** seront corrigés en **MP3 n°130** à **MP3 n°133**.

SCRIPTS

Gumbo (Katherine) **MP3 n°130**

So, I'm gonna share with you a little bit about what gumbo means to me, um, I'm not from New Orleans but I have come to, really love the culture and the food. And this is, on the face of it, a soup, like a very stew-based soup, almost like the bouillabaisse from Marseille. It has lots... the creole version has lots of seafood in it: oysters and shrimp and andouille sausage and it's usually served over rice. It's very copious and very thick. And then there's a Cajun variety that has mostly chicken, sometimes duck or squirrel, kinda mixed in, or at least in the past it did. So, originally it came from the Choctaw word for for filé, which is ground-up sassafras leaves, which seasons the, uh, uh the dish and thickens it up as well. The Choctaw word was kombo K-O-M-B-O and the Choctaws were a native Indian, American Indian, tribe, here in New Orleans. But then the word also goes back to uh. West African languages from the slaves, their word for okra which is a main ingredient in the soup, and their word for okra was gumbo or a version of it like kine-gumbo or chin-gumbo. So, I guess it represents all of our, our mixed heritage and how, you know, it creates this kinda big soup, so it's our version I guess in New Orleans of the melting pot, metaphor that we use to describe the United States in general. But it also represents clash of cultures, and you can see that in Sybill Kein's work. She is of Creole descent herself and she wrote the first, and only (I believe) volume of poetry published in Louisiana creole language. It's a dying language, so it's preserving that language forever. In 1981 she published Gombo People, G-O-M-B-O People, and it speaks about kind of the divided sense of self that many people of creole heritage have.

Jazz (Richard) **MP3 n°131**

New Orleans jazz. Jazz is a musical genre that originated in the late 1800s and early 1900s in New Orleans and is one of America's original artforms. It includes different kinds of musical influences and styles from church and gospel music, blues music, ragtime, holler and call, instrumental. And New Orleans was the perfect place with an active riverport and a large population of African Americans and mixed cultures of Spanish, French, American, Caribbean, and Creole to invent this kind of music. Jazz includes rhythm and melodic components. Rhythm instruments might include drums, percussion, bass, piano and melodies might include brass instruments with trumpets or trombones or wind instruments including saxophone and clarinet. Often, a key component of jazz is improvisation. From the earliest incarnations of traditional jazz, now sometimes called Dixieland jazz, to offshoots that include swing bands, cool jazz and hot jazz it remains a perfect music for New Orleans with their gumbo-like stew of people, ideas, cultures and cuisines.

Saints (Shelby) **MP3 n°132**

The New Orleans Saints are an important symbol of the city. They're a football team that brings the people of the city together and their games and the team is something that all New Orleanians enjoy and can identify with. The Saints have been around as a football team since 1967, so in the grand scheme of the city, they are relatively new, but something that has quickly become an important part of the fabric of the city. Really throughout most of the team's history they haven't been very good, uh, but everyone in the city has supported them throughout the rough times and the bad seasons and they've really become a symbol of something that everybody in the city can enjoy and share in—in their highs and lows. After the devastation of hurricane Katrina in 2005, the Saints really played a big role in rebuilding the city and bringing back some of the excitement and energy to the people of New Orleans. And, ever since then they've actually been a really good team and in 2010, they won their first Super Bowl, which is the kind of like the World Cup of American football and it was a very exciting time in the city. Everyone was getting along, crime rates were down people were just enjoying and celebrating the victory of the Saints and yeah... the Saints are just really just a team that brings people together and that everyone in New Orleans enjoys, uh, no matter what their background is or where they're from, it's really something that anybody in this town can connect over.

Mardi Gras (Lauren) **MP3 n°133**

One of the events in New Orleans that brings people together every year is Mardi Gras. And, people come from all around the world to New Orleans to experience Mardi Gras parades and just the celebration. It starts on January 6th every year and it goes for several weeks, and it ends on the Tuesday before Ash Wednesday. And the best part about Mardi Gras is the parades and especially the night parades. People dress up and they go out to St. Charles Avenue or sometimes they go to Mid-City and they see these huge floats that are decorated as characters and they have tons of lights. Local and sometimes out of State bands come and they play in between the floats and people dance and they eat, and drink, and they just have a good time for hours, during the parades. Um, and, another big part of Mardi Gras is Mardi Gras balls. Everybody who is, part of a krewe, which is like, an organization that puts on a Mardi Gras parade, they have a ball—a Mardi Gras ball. And everybody gets dressed to the nines and they go, um, to like the Superdome or sometimes a hotel downtown they'll have these big extravagant balls, and.... But basically, everybody comes just to laugh and have fun with their friends and family, eat, drink, and just celebrate their city, which is New Orleans.

Mise en œuvre et réponses aux questions

A. et B. On fournira aux élèves la **Worksheet n°50** qui les aidera dans la compréhension des documents audio.

Worksheet n°50

Group A: Gumbo MP3 N°126

- True or false? Tick the right answer. Justify with keywords.
Gumbo is a type of soup. ☐ T ☐ F
- Gumbo is similar to: ☐ Chowder ☐ Vichyssoise ☐ Bouillabaisse
- True or false? Tick the right answer. Justify with keywords.
The creole version contains clams (polurdes). ☐ T ☐ F
- True or false? Tick the right answer. Justify with keywords.
The Cajun variety contains squirrel. ☐ T ☐ F
- The word "Gumbo" comes from:
☐ A French word ☐ A Native American word ☐ An African word

Group B: Jazz MP3 N°127

- Jazz dates back to:
☐ the late 1800s and early 1900s. ☐ the late 1900s. ☐ the early 1800s.
- What influences can be found in jazz music?
- True or false? Tick the right answer. Justify with keywords.
New Orleans was the perfect place for jazz music to emerge. ☐ T ☐ F
- What musical elements does jazz contain?
- What are some of the names of different varieties of jazz?

Group C: The Saints MP3 N°128

- True or false? Tick the right answer. Justify with keywords.
The Saints have been playing in New Orleans since 1957. ☐ T ☐ F
- True or false? Tick the right answer. Justify with keywords.
They are a successful team. ☐ T ☐ F
- How did the Saints help with the rebuilding of the city after Hurricane Katrina?
- How did winning the Super Bowl help the city?
a. by giving the citizens a sense of victory
b. by decreasing crime rates
c. by bringing people together
d. all of the above

Group D: Mardi Gras MP3 N°129

- According to Lauren, the best part about Mardi Gras is:
a. the dancing.
b. the music.
c. the parades, especially the night parades.
- What do people do during the Mardi Gras season?
a. dress up
b. watch parades
c. eat and drink
d. all of the above
- What is a Mardi Gras ball?
- True or false? Tick the right answer. Justify with keywords.
A krewe is like an organisation. ☐ T ☐ F

Worksheet disponible sur le site compagnon enseignant (en version PDF et en version personnalisable) :
<http://113916.site.magnard.fr/ressources/1759>

Corrigé de la **Worksheet n°50**

Group A: Gumbo

- True:** Gumbo is a thick seafood stew (a type of thick soup) made of different local ingredients.
- Gumbo is similar to: Bouillabaisse
- False:** The creole version contains a lot of seafood: oysters, shrimp, andouille sausage and it's served over rice.
- True:** The Cajun version has chicken or duck or squirrel in it.
- An African word: The African ingredient is okra, and in the West African language this is called gumbo, which is where the dish gets its name.

Group B: Jazz

- the late 1800s and early 1900s
Jazz dates back to the late 1800s and early 1900s.
- In jazz music we can hear the influences of different types of music such as gospel, church music, blues music, ragtime music, holler and call and instrumental music.

- True:** New Orleans was the perfect place for this type of music to emerge because of its riverfront port which brought so many different nationalities together, such as African, French, Spanish, Caribbean, American and Creole.
- Jazz contains rhythm and melodic elements. For rhythm there might be drums, percussion, piano, or bass and for the melody there might be brass instruments or wind instruments.
- The traditional New Orleans jazz is called Dixieland jazz but there is also swing band, cool jazz and hot jazz.

Group C: The Saints

- False:** They have been playing since 1967.
- False:** For most of their history they weren't a very good team, until they won the Super Bowl in 2010.
- People were able to come together and the excitement and energy of watching a sports game helped people recover.
- c. by bringing people together
Winning the Super Bowl really lifted the spirit of the city and gave them the sensation of victory after still struggling to rebuild the city. It even helped crime rates go down because people were so happy.

Group D: Mardi Gras

- c. the parades, especially the night parades
- d. all of the above
People will get dressed up and go to different parts of the city to watch parades with floats and marching bands. They get together to eat and drink and dance and enjoy the parades.
- A Mardi Gras ball is held in someplace like the Superdome and people get very dressed up. You have to be a part of a krewe to go to one of these exclusive balls, which are like a big fancy party.
- True:** A krewe is the name of the organisation that hosts the parade and the ball.

Production possible :

Gumbo: Gumbo is a stew-based soup, almost like bouillabaisse from Marseille. There are many different versions of it, most notably the creole version that has lots of seafood in it: oysters, shrimp and andouille sausage. It is usually served over rice. It is very thick and copious. The Cajun version has mostly chicken in it but also sometimes duck or squirrel. There are various origins of the name: one is that it comes from the Native American tribe, the Choctaw word for *filé* (ground-up sassafras leaves) which is *kombo*. The name also goes back to a West African word: *gombo*, which is the word for okra, which is a main ingredient in the dish.

Gumbo is a representation of the mixed culture of New Orleans and Louisiana. It's like the melting pot metaphor of mixing different people together for the New Orleans population. But it can also represent a clash of cultures. This idea of a conflict comes from the creole descendant Sybill Kein. She wrote a book called *Gombo People*, which speaks of a sense of divide that many creoles feel.

Jazz: New Orleans jazz is sometimes called Dixieland jazz, but there are other types of jazz including swing band, cool jazz and hot jazz.

Jazz originates from the late 1800s and early 1900s and is one of America's original artforms. New Orleans was the perfect

place for this type of music to be invented because of the riverport and the chance for many different cultures to come together. These cultures include African, Spanish, French, American, Caribbean and Creole. There are many other musical influences that can be found in jazz music: music from churches, like gospel music, blues music, ragtime, holler and call and instrumental music. The musical elements of jazz are simple: rhythm and melody and often improvisation. The rhythm can come from a variety of sources including drums and other types of percussion, bass, and piano. The melody can come from the brass instruments, especially trumpets and trombones and wind instruments including saxophones and clarinets.

The Saints: The New Orleans football team, the Saints, brings the population together and is something that everyone can identify with. The team has been around since 1967, which is relatively new. For most of the team's history they were not a very good team, but the locals supported them nevertheless and it was a way for people to come together to share in the wins and the losses.

After hurricane Katrina struck the city in 2005, the Saints were a major part of the rebuilding of the city. They became a much better team and that brought energy and excitement back to the city. In 2010, they even won the Super Bowl championship game. People love the Saints so much that when they play games crime rates go down and people just come together to celebrate together.

Mardi Gras: Mardi Gras in New Orleans is something that brings people together to have fun with friends and family in the city as well as attracting tourists from all over the world. The season begins on January 6th and lasts for several weeks until the Tuesday before Ash Wednesday. During the Mardi Gras celebrations people go to parades during the day and at night. They get dressed up and go to different places in the city such as St. Charles Avenue or Mid-City. When you go to a parade you see floats decorated with characters that are all lit up. Between the floats you can see musical bands which are usually local but sometimes come from out of state. People dance, eat, and drink while they watch the parades. There are also Mardi Gras balls where people get dressed up and go to places like the Superdome for these extravagant dances.

C. Lors de cette interaction orale, les élèves rebrasseront les expressions de l'**opinion**, la **cause**, l'**accord** et le **désaccord**. Ils peuvent aussi mobiliser le vocabulaire de la **suggestion**.

Donner son opinion : To my mind ... To me... In my opinion... I think... I feel... I believe that...

Exprimer son accord : I agree with you... I share your view... That's right / true. Exactly! Absolutely! Of course!...

Exprimer son désaccord : I don't agree with you. I disagree with you. I don't see it that way. (I think) you're wrong! Certainly not! Nonsense!...

Exprimer la cause : because of, since, for, due to, this is the reason why, thanks to...

→ For me, jazz is the best and most unifying symbol of New Orleans. Everyone can enjoy this music and the fact that it is a mix of so many diverse New Orleans residents makes it the perfect symbol to celebrate. What do you think?

→ I don't see it that way. To my mind, Mardi Gras is the symbol that is most worthy of celebration. It's a time to get together with friends and family and enjoy life, food, and music. Thanks to Mardi Gras, New Orleans inhabitants can all come together and savour life!

→ Absolutely, but don't forget that a major part of Mardi Gras is the food! I think Gumbo is the best symbol of unity for New

Orleans. It's the "melting pot" metaphor of the city, proving that it's truly a mix of different flavours and cultures. Wouldn't you agree?

→ Certainly not! What about sports? If anything brings people together, it's sports! Haven't you ever been to a sports match? The energy created from rooting for the same team is an incredible feeling! This is the reason I think that the Saints are what really brings the city's residents together!

YOUR PROJECT



Le but de ce projet final est d'argumenter pour présenter un symbole fédérateur/unificateur qui remplacera la statue de Robert E. Lee.

Plusieurs points de vue sont possibles. Tous les points de vue sont acceptables pourvu qu'ils soient argumentés.

On pourra laisser les élèves choisir des arguments parmi les quatre avis des Néo-Orléanais de l'activité 1 p. 288. Ils pourront également préparer le travail à la maison en faisant des recherches sur les symboles de la Louisiane (par exemple le pélican, le magnolia et la fleur de lys). Le lien suivant pourra donner quelques idées pour nourrir la réflexion des élèves :

<https://statesymbolsusa.org/states/united-states/louisiana>

Il est tout à fait possible que les élèves pensent qu'il est préférable de laisser le socle vide, et dans ce cas il leur faudra justifier leur point de vue auprès de leurs camarades. S'il est nécessaire de donner des arguments aux élèves pour défendre ce point de vue, on pourra leur fournir l'article suivant, dans lequel Walter Issacson, auteur américain résidant à La Nouvelle-Orléans, explique qu'il ne faut pas oublier la réflexion et la discussion que la ville a eues sur son passé avant de déboulonner la statue de Robert E. Lee :

www.theadvocate.com/baton_rouge/opinion/article_8722aa3e-6090-11e9-81e6-7b04e2093633.html

On limitera la prise de parole à 5 minutes maximum. Ce sera un excellent entraînement pour l'examen oral de la fin de l'année.

| Critères d'évaluation | Non acquis | En cours d'acquisition | Acquis |
|--|------------|------------------------|--------|
| L'élève respecte bien le format de la présentation. | | | |
| L'élève donne son point de vue et argumente de façon étayée pour convaincre. | | | |
| L'élève illustre ses propos à l'aide d'exemples précis. | | | |
| La langue riche lexicalement et syntaxiquement permet les nuances. | | | |
| La prononciation est correcte et rythmée. | | | |
| L'élève ne lit pas ses notes et la présentation est fluide. | | | |

Voir aussi la grille d'évaluation critériée adossée au CECRL (A1 → C1), p. 399 de ce Fichier.

LANGUAGE LAB

1. Fill in the blanks using the words below.
 awareness • relic of the past • vestiges • pay tribute to • landmark • memorialize

A. The mayor decided that it wasn't right to ... the Confederacy any longer.
 B. One of the first steps to change is having an ... of the problem.
 C. The statue was used as a ... for decades.
 D. NOLA is a city with many ... of its European history.
 E. What should the city ... now?
 F. The city is hoping that nowadays the Confederacy is a ... of the past.

2. Turn these sentences into suggestions.
 A. Visit New Orleans. → What about...
 B. Learn Louisiana French. → Why don't you...
 C. Go and swim in the Bayou. → Let's...
 D. Learn about Louisiana history. → Why not...
 E. Study New Orleans jazz. → What if...?

3. Choose the correct word.
 A. Do you **remember**/remember the date of the Louisiana Purchase?
 B. My **recollection**/recollection is that New Orleans became American in 1803.
 C. The problem with the statue of Robert E. Lee is that it's a **reminder**/reminder of slavery.
 D. What **memorial**/memorial should there be in New Orleans that are missing today?

4. Rewrite these sentences in the past tense, using the sentence with "At the time".
 A. They can buy slaves on the market.
 B. He cannot cook French food.
 C. In NOLA, you can speak either French or English.
 D. They must treat Cajuns with respect.
 E. You must be impressed by the varied architecture.

5. Put the verbs in the appropriate tense (gerund or pluperfect).
 A. Louisiana (be) a French territory before it (become) American.
 B. Slavery (stop) for years before black people (obtain) equal rights.
 C. We (realize) our family that slave owners in the past.
 D. They (know) about voodoo even before they (go) to Louisiana.
 E. When slavery (be abolished), slave dealers (lose) millions of dollars.

Interactive text: What is your story?

OPEN YOUR EARS!

PHONOLOGY

La prononciation de « t » grammatical

Classer les mots dans la table en fonction de la prononciation du « t » final puis vérifiez vos réponses avec l'enregistrement.

CONFUSION

confédérés • costumes • speeches • slaves • events • memorials • commemorates • judges • facts

| NC | FL | FR |
|-----|-----|-----|
| ... | ... | ... |

SHOWTIME

Say it like the model!

EXERCISE 1

Louisiana is known around the world as the home of Mardi Gras, the birthplace of jazz, and a distinctive cuisine borne from our rich, abundant, multicultural heritage.

Écoutez le passage en faisant attention au rythme et à l'intonation. Répétez ce que vous entendez et essayez de le dire à voix haute.

Écrivez la prononciation de Louisiana (luiziana).

Quote challenge

3 sentences
 4 to 6 sentences
 7 sentences and +

Which quote would you like to use in your presentation?

"Half of my family has a deep-rooted connection to the South and Louisiana, and for me New Orleans is one of our most precious, historic communities: equally emblematic, attractive."

Sandra Bullock, American actress (2004)

"We wander through old streets, and gaze before the age-old houses and, strange to the magic past lights them up."

John F. Kennedy, American writer (1962-1963)

"The past in New Orleans coexists with the present to an extent not even approximated in any other North American city."

Tom Piazza, American writer (1975)

Exercise 1

- The mayor decided that it wasn't right to **memorialize** the Confederacy any longer.
- One of the first steps to change is having an **awareness** of the problem.
- The statue was used as a **landmark** for decades.
- NOLA is a city with many **vestiges** of its European history.
- What should the city **pay tribute to** now?
- The city is hoping that nowadays the Confederacy is a **relic of the past**.

Exercise 2

- What about visiting New Orleans?
- Why don't you learn Louisiana French?
- Let's go and swim in the Bayou!
- Why not learn about Louisiana history?
- What if you study New Orleans jazz?

Exercise 3

- Do you **remember** the date of the Louisiana Purchase?
- My **recollection** is that New Orleans became American in 1803.
- The problem with the statue of Robert E. Lee is that it's a **reminder** of slavery.
- What **memorials** should there be in New Orleans that are missing today?

Exercise 4

- At the time they could buy slaves on the market.
- At the time he couldn't cook French food.
- At the time in NOLA you could speak either French or English.
- At the time they must have treated Cajuns with respect.
- At the time you must have been impressed by the varied architecture.

Exercise 5

- Louisiana had been a French territory before it became American.
- Slavery had stopped for years before black people obtained equal rights.
- We realised our family had been slave owners in the past.
- They had known about voodoo even before they went to Louisiana.
- When slavery was abolished, slave dealers lost millions of dollars.

Exercise 6 → Interactive Test

LANGUAGE LAB Unit 26

Choose the correct answer.

A. Can you believe that there are still people that own Confederate ... ?

B. I'm glad that the Whitney Plantation is making more people ... of the horrors of slavery.

C. Confederate statues were erected through the south in the late 19th Century, years after the Civil War ended as a ... to African Americans that white people ... power.

D. Louisiana ... a French territory before it ... American.

E. Slavery ... for years before black people ... equal rights.

CHECK

Autres ressources numériques pour les élèves (QR code/site compagnon)

- **Audio Words:** Sonorisation des principaux termes de l'unité :

HIT THE ROAD!

AUDIO WORDS

Unit 26

- acknowledge /ək'noʊldʒ/
- celebrate
- commemorate
- Confederate statue /kən'fedəreɪt 'stætʃuː/
- glorify /'glɔːrɪfaɪ/
- Louisiana
- Louisiana purchase /'pɜːtʃəs/
- Mardi Gras /,maːdi 'grɑː/

- memorialise
- New Orleans
- recollection /,rekə'lekʃən/
- reconcile /'rekənsaɪ/
- reenactment /riː'æktmənt/
- reminder /rɪ'maɪnda/
- vestige
- historical event
- landmark /'lændmɑːk/

- **Unit's Vocabulary:** fiche de lexique.

Cette fiche existe sur le site en PDF et en Word, si vous souhaitez la personnaliser.

SPICE UP YOUR VOCABULARY

Unit 26

Use the vocabulary below to create your own mind map and add more words if necessary!

Nouns

- acknowledgment /ək'noʊldʒmənt/ = recognition /,rekəg'neɪʃən/
- Confederate statue /kən'fedəreɪt 'stætʃuː/
- exhibition /,eksɪ'bjʊʃən/
- gumbo /'gʌmbəʊ/
- heritage /'herɪtɪdʒ/ = legacy /'legəsi/
- historical event
- history
- jazz
- landmark /'lændmɑːk/ = monument
- Louisiana purchase /'pɜːtʃəs/

Verbs & Expressions

- acknowledge /ək'noʊldʒ/
- bring back to life
- celebrate
- commemorate
- convey a message /kən'veɪ 'mesɪdʒ/
- denounce /dɪ'naʊns/ = expose
- embrace /ɪm'breɪs/
- one's history
- gather = bring people together
- glorify
- heal the nation
- make people react
- memorialise /mɪ'mɔːrɪəlaɪz/
- pay tribute to
- promote
- raise awareness /raɪz ə'weɪnəs/
- reconcile /'rekənsaɪ/
- reenact /riː'ækt/
- remind people of sth
- reminisce /'remɪnɪs/ = remember
- symbolize /'sɪmbəlaɪz/
- take a stand

Adjectives

- ancient /'eɪnʃənt/
- architectural
- commemorative
- harmonious
- historical
- imperishable /ɪm'perɪʃəbəl/
- important
- imposing
- interesting
- lasting
- national
- remarkable /rɪ'mɑːkəbəl/
- representative
- solemn /'səlmən/
- valuable /'væljuəbəl/

PHONOLOGY

MP3 n°134

Erratum : Lors de la prochaine impression du manuel, le **MP3 n°137** et le **MP3 n°138** seront corrigés en **MP3 n°134** et **MP3 n°135**.

| /s/ | /z/ | /ɪz/ |
|---|---------------------------------|--------------------|
| events commemorates facts confederates | costumes slaves memorials | speeches judges |

Quote challenge

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Le but de ce **Quote challenge** est de rebrasser le champ lexical étudié tout au long de cette unité 26. Les mots et expressions des boîtes **HELP!** pourront également être utilisés.

Production possible :

The quote "The past in New Orleans cohabits with the present to an extent not even approximated in any other North American city" best sums up what I have learnt about this city. There are so many relics of the past and vestiges of a very different time period that can be seen around the city. For example, the street names show us what the population of New Orleans valued: Napoleon's victories, classic Greek literature, and more recently Civil Rights leaders. However, as I have also learnt in this chapter, the people of New Orleans are quite preoccupied with the past in the present. The fact that they would want to remove memorials to the Confederacy shows that the city is no longer willing to pay tribute to its slave owning past. It is, however, willing to spread more of an awareness about the horrors of slavery and instead of burying the history, they want people to face it head-on.