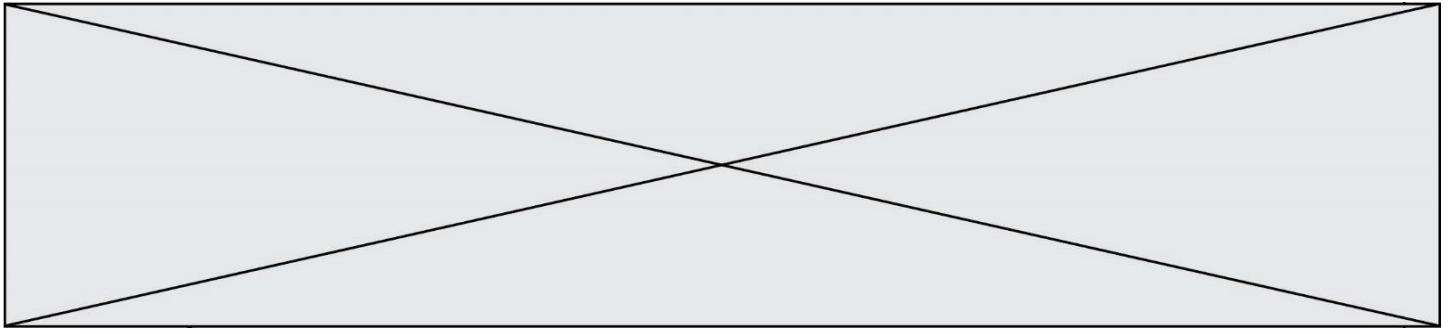


TRAINING!

BAC BLANC

ANGLAIS

**TERMINALE
GÉNÉRALE**



ANGLAIS – ÉVALUATION 3

Compréhension de l’oral, de l’écrit et expression écrite

L’ensemble du sujet porte sur l’**axe 7** du programme : **Diversité et inclusion**.

Il s’organise en trois parties :

- 1. Compréhension de l’oral**
- 2. Compréhension de l’écrit**
- 3. Expression écrite**

Afin de respecter l’anonymat de votre copie, vous ne devez pas signer votre composition, ni citer votre nom, celui d’un camarade ou celui de votre établissement.

Vous disposez tout d’abord de **cinq minutes** pour prendre connaissance de **la composition** de l’ensemble du dossier et des **consignes** qui vous sont données.

Vous allez entendre trois fois le document de la partie 1 (compréhension de l’oral).

Les écoutes seront espacées d’une minute.

Vous pouvez prendre des notes pendant les écoutes.

À l’issue de la troisième écoute, vous organiserez votre temps (**1h30**) comme vous le souhaitez pour rendre compte **en français** du document oral et pour traiter **en anglais** la compréhension de l’écrit (partie 2) et le sujet d’expression écrite (partie 3).

Les documents

Document audio

Titre: *Keeping The Navajo Language Relevant / “Here and Now”, Laurel Morales*

Source : WBUR, Boston’s NPR News Station, www.wbur.org, May 2, 2016

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| Modèle CCYC : ©DNE | | | | | | | | | | | | | | | | | | | | |
| Nom de famille (naissance) : <small>(Suivi s'il y a lieu, du nom d'usage)</small> | | | | | | | | | | | | | | | | | | | | |
| Prénom(s) : | | | | | | | | | | | | | | | | | | | | |
| N° candidat : | | | | | | | | | | | N° d'inscription : | | | | | | | | | |
|  Liberté • Égalité • Fraternité RÉPUBLIQUE FRANÇAISE | <small>(Les numéros figurent sur la convocation.)</small> | | | | | | | | | | | | | | | | | | | |
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1.1

Texte 1

Great Sioux Reservation | Dakota Territory | 1880

“I will find them Sister ! I will find those chokecherries !”, he said.

But we returned to our tipi late that afternoon to report that we had found none.

Bear had seen a small lizard and he could hardly contain his excitement.

5 “It has a long tail and walks very close to the earth. It is like a snake but not like a snake: he babbled as we ate watery, thin stew for our evening meal.

None of the adults said anything. It was another meal without speaking. I knew something was wrong.

10 “We live in the white man's world: Uncle said after Bear had finally stopped talking about the lizard. ‘This is our reality.’”

I felt my stomach knot, remembering the visit from the whites the moon before.

“We must know their ways,” he continued. “We must learn about them so we can live in this world. Do you understand, Niece?”

15 I nodded, although I didn't understand what he was saying. I glanced over to see Mother looking down at her hands.

“For this reason you will leave to live with them and attend their school, Four Winds,” Uncle finished.

I was so stunned I couldn't think for several seconds.

20 “What?” I cried, standing. “What do you mean?” Panic filled me as I suddenly understood why the whites had come. They had come to take me away.

“No!” I said, looking around at my family. “No!”

But my future had been decided. There was nothing to say.

25 I was outside, running across the prairie before anyone could stop me, as if I could run away from this future. I ran until it felt as if my lungs would explode. Then I collapsed in the tall grasses, trying to catch my breath.

The sun had disappeared and the sky had grown dark. Crickets had begun their night song, and I sat on the ground a long time, letting the sound of their lullaby calm me.



30 When I returned to our tipi, everyone was still sitting, although the stew had been removed. Bear was playing with stones on top of his sleeping space.

“This is not something you can run from,” Uncle said quietly.

I looked down, ashamed that I had let my anger overtake me, ashamed that I had said no to an elder.

35 “It is a white school for girls only,” he continued. “Here you will help us learn the ways of the white world.”

Father spoke. “You will learn their language, their customs. And you will teach us. You will help us. Our people need your help.”

Joan M. Wolf, *Runs With Courage*, 2016

Texte 2

Beyond Language. Joy Harjo on writing her life in poetry.

Interviewed by Layli Long Soldier, May 9th, 2017

[...] I remember what my father went through—and even my mother—being Indian in Oklahoma. It was quite an amazing moment of galvanization, hearing the people speaking and the poets coming out of that.

5 So I came into my work as a poet with a sense of responsibility. Knowing we could all die. Our words mattered. I came into poetry feeling as though, on some level, these words were not just mine but my grandparents’, their parents’. And I was helping others speak, especially Native women. Because, you know, the men were always talking. My spirit asked, where are the Native women’s voices? Their voices are different from these guys’—and these guys are good
10 speakers. I listened to them, and I watched them. Yet my life was about trying to put food on the table. We cooked everything; we didn’t have money to go out to get McDonald’s or go anywhere. That wasn’t even in our consciousness then. It was a different kind of world. And that was some of the criticism I faced for majoring in poetry. How are you going to take care of your family with poetry?

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1.1

15

What does poetry matter? But I was thinking about what was going on at Wounded Knee in our day-to-day lives as Native people... just as it continues now, at Standing Rock, in our Native communities throughout this hemisphere. We were struggling with just basic considerations of life and the quality of life. [...]

Source: Poetry Foundation

<https://www.poetryfoundation.org/articles/141949/beyond-language>

1. Compréhension de l'oral (10 points)

En rendant compte, **en français**, du document, vous montrerez que vous avez identifié et compris :

- la nature et le thème principal du document ;
- la situation, les événements, les informations ;
- les personnes (ou personnages), leur fonction ou leur rôle et, le cas échéant, leurs points de vue et la tonalité (comique, ironique, lyrique, polémique, etc.) de leurs propos ;
- les éventuels éléments implicites ;
- le but, la fonction du document (relater, informer, convaincre, critiquer, dénoncer, divertir, etc.).

2. Compréhension de l'écrit (10 points)

a- Compréhension du texte 1

Give an account of text 1, **in English** and in your own words, paying particular attention to the main character's way of life and reactions.

b- Compréhension du texte 2

Give an account of text 2, in English and in your own words, focusing especially on this passage:



“So I came into my work as a poet with a sense of responsibility. Knowing we could all die. Our words mattered. I came into poetry feeling as though, on some level, these words were not just mine but my grandparents’, their parents’. And I was helping others speak, especially Native women. Because, you know, the men were always talking. My spirit asked, where are the Native women’s voices?”

c- Compréhension des deux textes

After your accounts of texts 1 and 2, say what issue both these texts tackle.

3. Expression écrite (10 points)

Vous traiterez, **en anglais** et en **120 mots** au moins, l'**un** des deux sujets suivants, au choix.

Sujet A

Write an article for your school newspaper to promote a positive view of Native American heritage as well as cultural and linguistic diversity in your high school.

Sujet B

Joy Harjo has given a lecture about her poetry in an American high school. You are a student at that school; write a post for the school website relating the conference and giving your opinion about the points the poet made in her lecture.