

ANGLAIS – ÉVALUATION

Compréhension de l'oral, compréhension de l'écrit et expression écrite

L'ensemble du sujet porte sur l'**axe 1** du programme : **Identités et échanges**.

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).

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 :									
 <small>Liberté • Égalité • Fraternité</small> <small>RÉPUBLIQUE FRANÇAISE</small>	<small>(Les numéros figurent sur la convocation.)</small>																			
	Né(e) le :			/			/													

1.1

Les documents

Document video

Titre : *How Montana tribes rely on tradition to fight climate change*

Source : *The Washington Post*, May 27, 2016

Texte

Most Native Americans live in cities, not reservations. Here are their stories

This summer, Joe Whittle decided to document the experiences of some of the 140,000 Native Americans who call the Bay Area home. [...]

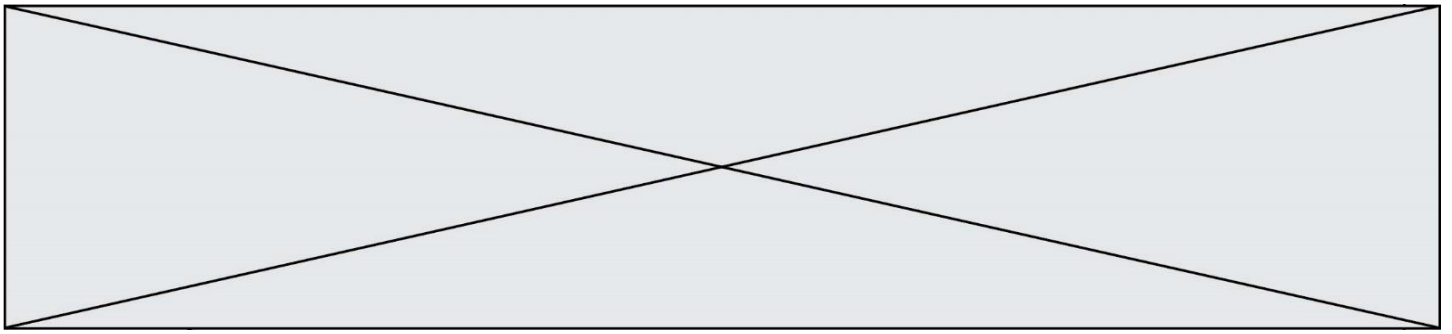
Isabella Zizi: 'We are a minority mixed within a minority group'

5 Isabella's grandmother, Wanda Jean Bulletti, was relocated to the Bay Area from her reservation in the 1950s. Wanda had been Christianized and had given up her traditional ways, but she quietly stayed active her whole life reaching out to disenfranchised groups. She eventually helped to create the Native American health and cultural centers in Richmond. Today, Isabella continues that work as an organizer.

10 Growing up off-reservation in an urban environment outside her tribal community turned out to be a challenge. "We aren't able to culturally find out who we truly are because we've been displaced. I feel like that puts historical trauma on us, and we really just want to disconnect. It makes us not feel welcomed and not feel complete because we are a minority mixed within a minority group."

15 So she struggled finding a place to fit in. Natives are so dispersed and statistically sparse that it rarely allows creation of a peer subgroup in an off-reservation environment. "What am I going to do? Who am I going to talk to?" she found herself thinking as a teenager. "Going through that stage creates depression. It shuts us down living in an urban city," she says.

20 As she grew older and became more involved in Native activism, Isabella found ways to strengthen her Indigenous identity. "I feel like I am breaking that stereotypical mindset that all Natives live on reservations," says Isabella. "Although I don't live in my own territory, I am still connected to my Indigenous ways. There are many ways we still practice our ceremonies. We're able to be in prayer, or just be in a beautiful circle with different Natives here in the Bay Area in one of the most urban places I know of,"
25 she says with a laugh.



Star Morgan: ‘They didn’t know about our struggle until we made our voices heard’

30 Star Morgan is an 18-year-old member of the Navajo Nation. I asked her if she’d like to meet somewhere where she feels connected to her culture. She chose Twin Peaks, a hilltop at the crown of San Francisco overlooking the entire Bay Area. Chilly coastal fog rolled in around us. Zipping up our jackets, I commented on its biting effects and Star laughed at the complaints: “I love this!”

When she was 17, Star found a way to travel to the Standing Rock protest camp with a bunch of strangers. [...]

35 “We gotta stick together, because there’s not very many of us,” Star says with a chuckle. “We’re supposed to stick together, and be unified. That’s why when I went to Standing Rock, it was amazing. Over 300 tribes came together just to protect water! We stood our ground. It felt really empowering. People went to Standing Rock with little or no money and just the clothes they had on their back to stand up for what’s right.” [...]

40 She has been a mentee¹ in the Native Mentorship in Public Health Program, which encourages physical, spiritual and mental wellness for Indigenous youth. The program provides a variety of activities to help prevent substance abuse and promote leadership, communication and self-empowerment skills.

45 “I don’t want to be one of the ones to stay silent,” she says. “I want to go and do something. It was healing to know people came from all over [to Standing Rock] just to protect the water. It was like a balance of really bad and really good at the same time.”

50 My conversation with Star left me reflecting on the fact that no matter where I go in Indian Country, I see the same Indigenous values – ones that transcends far beyond economics. It’s a value system that has nothing whatsoever to do with money. [...]

55 An excellent demonstration of that value system is still exhibited today among many of the Pacific Northwest tribes who practice Potlatch culture, where the value of someone’s wealth is measured by how much they are able to give away to their tribe and honored relations and guests. The more you are able to give away, the more social esteem and value as a “wealthy” person you earn. Your value within the culture is measured by how much you give, not by how much you take and accrue. [...]

Joe Whittle, *The Guardian*, 4 September 2017

¹ a mentee: a person who is helped by a mentor

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1.1

1. Compréhension de l'oral (10 points)

Vous rendrez compte, **en français**, de ce que vous avez compris de la vidéo.

2. Compréhension de l'écrit et de l'ensemble du dossier (10 points)

a- Compréhension de l'écrit (texte)

Give an account of Isabella's story and then of Star's, **in English** and in your own words, taking into consideration the problems they came across and the solutions they found to deal with them.

b- Compréhension de l'ensemble du dossier (vidéo et texte)

Compare and contrast the way the Native Americans portrayed in these documents have managed to preserve and reinforce their identity.

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

Can activism make a difference and improve people's lives?

You can focus on Native American activism or use other examples from the English-speaking world to justify your position.

Sujet B

Joe Whittle's article is part of a series dedicated to the theme "Inequality and opportunity in America".

Would you rather define the US as a land of opportunity or a land of inequality? Explain and illustrate your position.