

Modèle CCYC : ©DNE

Nom de famille (naissance) :


(Suivi s'il y a lieu, du nom d'usage)

Prénom(s) :

N° candidat : N° d'inscription :

(Les numéros figurent sur la convocation.)

Né(e) le : / /



RÉPUBLIQUE FRANÇAISE

1.1

Les documents :

- Document vidéo

Titre : *Art and criminal justice reform*

Source : *PBS Newshour*, May 2018

- Texte

When Chava Colon from the Prison coalition asks me one January day in 1982 to become a pen pal to a death-row inmate, I say, "sure". The invitation seems to fit with my work in St. Thomas, a New Orleans housing project of poor black residents. Not death row exactly, but close. Death is rampant here - from guns, disease, addiction.

5 Medical care scarcely exists.

I've come to St. Thomas to serve the poor, and I assume that someone occupying a cell on Louisiana's death row fits that category. I had learned that back in 1977 at a lecture by John Vodicka, one of the founders of the Louisiana Coalition on Jails and Prisons where Chava now works. I had also learned that the death penalty in the United States has always been most rigorously applied in Southern states - mostly toward those who kill whites. The Prison Coalition office is near Hope House where I teach high-school dropouts, and Chava and I run into each other fairly often.

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After he has written the name of the death-row inmate he says, "Maybe I ought to give you someone else. This guy is a loner and doesn't write. Maybe you want someone who will answer your letters."

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But he's already written the name and I say, "Don't change it. Give me his name." I don't know yet that the name on this tiny slip of white paper will be my passport into an eerie land that so far I've only read about in books.

I look at the name and address that Chava gave me: Elmo Patrick Sonnier, number 95281, Death Row, Louisiana State Penitentiary, Angola.


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Almost all the killings here in St. Thomas seem to erupt from the explosive mixture of dead-end futures, drugs, and guns. But when Chava describes what Sonnier had done, my blood chills. On November 4, 1977, he and his younger brother, Eddie, abducted from a lovers' lane a teenage couple, David Leblanc and Loretta Bourque.

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[...]

I look down at the name in horror. Do I really want to know such a man?

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|  Liberté • Égalité • Fraternité RÉPUBLIQUE FRANÇAISE | <small>(Les numéros figurent sur la convocation.)</small> | | | | | | | | | | | | | | | | | | | | |
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1.1

1. Compréhension de l'oral (10 points)

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

2. Compréhension de l'écrit (10 points)

Answer the following questions, **in English**, using your own words:

a- after reading the text, what can you say about:

- the main subject discussed here?
- the character of Sister Helen Prejean?
- the area in which she resides?

b- Is Sister Helen Prejean familiar with prison life and the company of inmates? Justify by quoting from the text.

c- "Do I really want to know such a man?" line 26. What is the dilemma she finds herself in?

d- Why do you think that Sister Helen Prejean has chosen to write about her experiences with prisoners on death row?

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**

Sister Helen Prejean eventually decides to write Elmo Patrick Sonnier. Write her letter.

- **Sujet B**

Which of the following remarks do you agree the most with? Explain why.

"The death penalty is the only way! An eye for an eye!"

"Killing a killer makes you a killer, too!"

"I can't make up my mind about the death penalty!"