

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 :

 Liberté • Égalité • Fraternité
RÉPUBLIQUE FRANÇAISE

1.1

Évaluation
<p>CLASSE : Première</p> <p>VOIE : <input type="checkbox"/> Générale <input type="checkbox"/> Technologique <input checked="" type="checkbox"/> Toutes voies (LV)</p> <p>ENSEIGNEMENT : ANGLAIS</p> <p>DURÉE DE L'ÉPREUVE : 1h30</p> <p>Niveaux visés (LV) : LVA B1-B2 LVB A2-B1</p> <p>Axes de programme :</p> <p>CALCULATRICE AUTORISÉE : <input type="checkbox"/> Oui <input checked="" type="checkbox"/> Non</p> <p>DICTIONNAIRE AUTORISÉ : <input type="checkbox"/> Oui <input checked="" type="checkbox"/> Non</p> <p><input type="checkbox"/> Ce sujet contient des parties à rendre par le candidat avec sa copie. De ce fait, il ne peut être dupliqué et doit être imprimé pour chaque candidat afin d'assurer ensuite sa bonne numérisation.</p> <p><input type="checkbox"/> Ce sujet intègre des éléments en couleur. S'il est choisi par l'équipe pédagogique, il est nécessaire que chaque élève dispose d'une impression en couleur.</p> <p><input type="checkbox"/> Ce sujet contient des pièces jointes de type audio ou vidéo qu'il faudra télécharger et jouer le jour de l'épreuve.</p> <p>Nombre total de pages : 4</p>

Évaluation
LANGUES VIVANTES
ANGLAIS

Compréhension : 10 points

Expression : 10 points

Temps alloué : 1 heure 30

L'usage de la calculatrice et du dictionnaire n'est pas autorisé.

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

SUJET LANGUES VIVANTES : ANGLAIS

ÉVALUATION (3^e trimestre de première)

Compréhension de l'écrit et expression écrite

L'ensemble du sujet porte sur l'axe 8 du programme : **Territoire et mémoire.**

Il s'organise en deux parties :

1. Compréhension de l'écrit

2. Expression écrite

The book tells the story of three young Aboriginal girls: Molly (the author's mother), Daisy (Molly's half-sister), and Gracie (their cousin), who were taken from their families at Jigalong by the authorities, but escaped and took a long journey across the desert to get back home.

Molly, Daisy and Gracie were outside familiar territory so I found it necessary to become a ten-year-old girl again in order to draw on my own childhood memories of the countryside surrounding the settlement. In my mind I walked the same paths and called on my skills as a writer to describe the scenery and how it looked through their
5 eyes. By combining my imagination and the information from records of [...] explorations undertaken in the area during the early 1900s and later, I was able to build a clearer picture of the vegetation and landscape through which the girls trekked.

There were so many other factors that had to be taken into consideration when telling their story. First, how was I going to reconstruct a landscape which had either changed
10 considerably or disappeared completely. At the time of the event much of the terrain was uncleared virgin bush, a strange, scary wilderness to these three girls who came from the desert regions of Western Australia. In addition to this, there were no major highways linking the towns that were scattered in the country north-east of Perth. Molly, Gracie and Daisy passed through parts of the country that changed every 15 or 20
15 kilometres, with each change of scenery bringing more tension as food and sustenance became harder to procure. In my mind I actually walked beside them, from the moment they left the girls' dormitory at the settlement all the way home to Jigalong.

Age presented no problem for my mother and aunty. Their minds were sharp and they had no difficulty recounting their experiences along the way, however, I realise that
20 consideration must be given to the time lapse since they were young at the time, and to allow for patches of dimmed memories and sketchy reflections. Another fact I completely overlooked until the interviews began was their illiteracy. This, combined with their lack of numeracy skills, made it impossible to establish measurements

25 accurately. Numbers, dates, in fact mathematics of any kind, have little or no relevance
in our traditional Aboriginal society. Nature was their social calendar, everything was
measured by events and incidents affected by seasonal changes. For example,
summer is pink-eye time when eye problems brought on by the heat, dust and flies
flare up. This was the period when station workers took their annual holidays. Pink-eye
30 time was the common term used for weekends and days off from normal duties on the
stations in the Pilbara region. The winter or rainy season is yalta or galyu time. Similarly
the days of the week were named according to which domestic duties were carried out
on: Monday was referred to as washing day, Tuesday was ironing day, Wednesday
was mending day, and so on.

35 Time was also marked by activities of cultural and ceremonial significance. For
example, the people in Jigalong and the Gibson Desert regions use a specific event or
incident when telling stories. Their stories, whether they be oral history or anecdotes,
do not begin in the same way as Western stories: I remember clearly it was during the
Christmas holidays in 1968 when..., and so on. Rather the speaker will remind the
40 listeners that, it was galyu time. [...] The listeners know that this was the time when
traditional rites and rituals were performed. So in these communities time is based on
practical events, incidents and seasons.

Seasonal time and not numbers is important in recounting this journey. Consistent with
Aboriginal storytelling style, seasonal time and the features of the natural environment
are more important to recounting this journey than are the western notions of time and
45 distance. I have though worked to synthesise these different forms of knowledge to
give readers the fullest insight into this historic journey.

Doris Pilkington, *née* Nugi Garimara, *Follow the Rabbit-Proof Fence*,
Introduction, 1996

1 – Compréhension de l'écrit (10 points)

Give an account of the text **in English**, taking into consideration the writer's cultural
and family background, its influence on the way the story is told and the way in which
time is represented in the Aboriginal culture.

2 – Expression écrite (10 points)

Vous traiterez en anglais, et en 120 mots au moins, **l'un des deux sujets au choix**
(A ou B).

Sujet A

On the hard journey through the Australian desert, Gracie wants to give up and walk
back to the government settlement they escaped from. Molly doesn't agree. Imagine
their conversation.

Sujet B

Is it important to keep traditions, memories and cultural knowledge alive? Why or why
not?