Modèle CCYC : ©DNE Nom de famille (naissance) : (Suivi s'il y a lieu, du nom d'usage)																		
Prénom(s) :																		
N° candidat :											N° d	d'ins	scrip	otio	n:			
	(Les nu	uméros	figure	ent sur	la con	vocati	on.)		_	-							•	
Liberté · Égalité · Fraternité RÉPUBLIQUE FRANÇAISE			/]/												1.1

ÉVALUATION

CLASSE : Première

VOIE : □ Générale □ Technologique ⊠ Toutes voies (LV)

ENSEIGNEMENT : ANGLAIS

DURÉE DE L'ÉPREUVE : 1h30

Niveaux visés (LV) : LVA B1-B2 LVB A2-B1

CALCULATRICE AUTORISÉE : □Oui ⊠ Non

DICTIONNAIRE AUTORISÉ : 🗆 Oui 🖂 Non

□ 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.

□ 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.

□ Ce sujet contient des pièces jointes de type audio ou vidéo qu'il faudra télécharger et jouer le jour de l'épreuve.

Nombre total de pages : 4



Compréhension de l'écrit et expression écrite

Le sujet porte sur l'axe 5 du programme : Fictions et réalités

Il s'organise en deux parties :

- 1. Compréhension de l'écrit ;
- 2. 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.

Texte :

I am Koori – my tribe is Yorta Yorta.

I didn't know I was black till I was seven years old. I didn't know that people would eventually cross the street to avoid walking on the same path as me. I didn't know that people would define me as 'not looking *that* Aboriginal', as if it were a compliment. I

5 never foresaw that people would think they understood my story before they heard a word pass through my lips.

My mum and dad would tell me how I believed Mum was chocolate, Dad was vanilla and I was caramel. Me and my sister were half-Koori and half-Polish – black Poles, as my mum and dad lovingly referred to us.

- 10 A boy named Shawn told an *Abo* joke while we were in Italian class in primary school. I laughed along with the joke because I didn't know what that word meant and I didn't want to appear stupid. I had never heard that word before so I eventually asked my teacher what it meant and she became agitated; she scolded him and threatened him, but still I never knew what this word *Abo* meant.
- 15 I grew up in a very affluent area where there were white people with million-dollar houses. I grew up in the smallest house on my street. Commission houses with red bricks: everybody knew the red-brick houses meant you were a poor commission-housing kid. If our tiny house wasn't obvious enough, the faded second-hand clothes made it clear.



- 20 Me, my sister and the other commission kids formed a group and would play at the park till Mum shouted from our backyard, hundreds of metres away, 'Kyrrah, Zack, DINNER TIME!' We would ignore the first call but the second one we would *definitely* answer, otherwise Mum would walk to the park herself and we would all cop it. All the kids were scared of my mum. She is an unapologetically black woman with all that alludes to. She embarrassed us deeply. I wished she was less aggressive
- and more gentle in order to get more white kids to play with me. No white parent understood her defiance. Every black parent did.

My mother is Indigenous, and my father is Polish. He drove taxis, and she was an artist. I had always noticed the way that people looked at them: my mum – a visibly black woman with her dark hair, dark eyes, dark skin and even darker beliefs about the world – paired with a very white man who had blue eyes and blond hair and who was very passive. Sometimes people would ask how they 'ended up' together, as if she was a last resort and somehow trapped him. 'That's the story white people predict,' my grandmother would eventually tell me as an adult. 'They don't see us as beautiful – 35 they're trained not to.'

When my mother told me I was black, after me repeating the *Abo* joke I heard at school, she explained that some people would just hate me because of the colour of my skin. My grandmother chimed in with, 'Well, now you know', as if it were a secret they'd resisted telling me. I knew it wasn't a secret and I realise now that they must

40 have wondered how long they could hold off addressing it. They'd predicted that a nice white area would mean a ten-year delay. I'm sorry that Shawn took that away from them.

I didn't believe my mother when she told me that people would dislike me because of the colour of my skin. It seemed so outrageous to my seven-year-old brain. I got angry

45 and stormed out of the room, but she was right. I don't remember the joke but I remembered the word *Abo*.

Zachary Penrith-Puchalski, *Growing Up Aboriginal in Australia*, 2018, edited by Anita Heiss



1. Compréhension de l'écrit (10 points)

Give an account of the text **in English** and in your own words, taking into consideration - the situation

- the main character
- the two communities.

How can this extract raise awareness among younger generations?

2. Expression écrite (10 points)

Vous traiterez **en anglais**, et en 120 mots minimum, <u>l'un des deux sujets suivants</u> <u>au choix</u> :

Sujet A

Comment on the following statement:

"Books have always been a gateway to new worlds and perspectives. They can transport us to different eras, cultures, and even galaxies. Through books, we can explore the depths of human emotions and gain a deeper understanding of the complexities of life" (educationinfinite.com, August 17, 2023).

Sujet B

Do you think words can have an impact on specific communities and the perception they have of themselves and their identity?

Illustrate your answer with examples taken from the English-speaking world.