



<b>Modèle CCYC : ©DNE</b> <b>Nom de famille (naissance) :</b> <small>(Suivi s'il y a lieu, du nom d'usage)</small>	
<b>Prénom(s) :</b>	
<b>N° candidat :</b>	
<b>Né(e) le :</b>	<div style="display: flex; align-items: center;"> <div style="border: 1px solid black; width: 20px; height: 20px; margin-right: 5px;"></div> <div style="border: 1px solid black; width: 20px; height: 20px; margin-right: 5px;"></div> <div style="margin: 0 5px;">/</div> <div style="border: 1px solid black; width: 20px; height: 20px; margin-right: 5px;"></div> <div style="border: 1px solid black; width: 20px; height: 20px; margin-right: 5px;"></div> <div style="margin: 0 5px;">/</div> <div style="border: 1px solid black; width: 20px; height: 20px; margin-right: 5px;"></div> <div style="border: 1px solid black; width: 20px; height: 20px;"></div> </div>
	<b>N° d'inscription :</b> <div style="display: flex; align-items: center;"> <div style="border: 1px solid black; width: 20px; height: 20px; margin-right: 5px;"></div> <div style="border: 1px solid black; width: 20px; height: 20px; margin-right: 5px;"></div> <div style="border: 1px solid black; width: 20px; height: 20px;"></div> </div>

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

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

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).

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## Les documents :

- Document video

**Titre :** *New Zealand Woman With Māori Face Tattoo*

**Source :** *Inside Edition*, December 31, 2021

- Texte

### I know I'm Māori but sometimes I feel like a fraud

*As a fair-skinned wahine<sup>1</sup> dancing between a Māori and Pākehā<sup>2</sup> world, Ella Stewart (Ngāpuhi<sup>3</sup>), has been told she's lying about her ethnicity and constantly asked what 'percentage' Māori she is.*

We find a sepia-toned photograph of my ancestors in a dusty box, sitting dormant at the top of the wardrobe. A photograph of the people I came from, standing in a line, smiling and waiting for the picture to be taken.

"Look how Māori they all look," my mum exclaims.

5 But what does that mean? What does being Māori look like? Maybe a Pākehā, stereotyping, would think it's tanned, brown skin and long, dark hair. Or specifically shaped lips or a round nose. But for me, a fair-skinned *wahine*, the way I look is nowhere near as important as my *whakapapa*<sup>4</sup> and the people I came from.

10 Growing up, I always knew I was Māori. When I was younger my cultural identity felt inherently natural to me. My big sister and I were born to a strong, fierce, outspoken Ngāpuhi mother and a kind, protective and generous English father from Liverpool. But I'm white. Pale, porcelain skin with freckles, bright orange hair and blue eyes. And although my skin colour wasn't something I used to think about, as I got older, I began to feel that my *whakapapa* was a secret I had to hide.

15 My *māoritanga*<sup>5</sup> showed itself in different ways. Our family *whare*<sup>6</sup> is in Tāmaki Makaurau, on the North Shore. Built by my mothers' great-grandfather over 100 years ago, it was always full of extended family coming and going. My aunts and uncles, that aren't even blood related, would walk down our cracked concrete driveway to the back door and come in without knocking. [...]

20 When I went to primary school, I was taught about the British settlers that arrived on magnificent ships to "save the natives". I was taught that they came to help teach the 'maowree' manners. I was taught that colonisation was a good part of New Zealand history. What I wasn't taught is that it robbed my people of their language, culture and land. As a curious young girl, I couldn't understand why my *tūpuna*<sup>7</sup> needed saving.

25 I was around seven years old when our class at school learned our *pepeha*<sup>8</sup>. [...]



- Every student was given an A4 sized worksheet and a brightly coloured crayon to fill it in [...]. As the other children scribbled on their worksheet, I left mine mostly blank. I couldn't remember the answers. The teacher walked around the class checking everyone had completed the task. When she got to me, she was mad and acted like I'd done something wrong, as if I'd misbehaved. She told me to write down Rangitoto as my *maunga*<sup>9</sup>, Waitematā as my *moana*<sup>10</sup>, and the school's name as my *iwi*.<sup>11</sup> But I knew that wasn't right, I told her proudly that I was Māori, from a Ngāpuhi hapū in Northland and that Rangitoto was not my *maunga*. She laughed and told me I wasn't Māori, that I must be lying and asked for proof. But what proof could I provide her with?
- It's not like I carry around an ethnicity verification ID card. [...]
- Of course, there is privilege that comes with passing as white (known as white-passing). Our society favours and values light skin, and I have benefitted immensely from this. Recently, when I applied for rental properties, with my pale skin and European name, I wasn't concerned I'd be turned down by landlords. I've never been subject to racial slurs.
- As I got older, Māori culture would come up in conversation with my friends. If they didn't realise I was Māori, people would spout racist stereotypes, I'm sure their parents had passed onto them. "Māoris are dumb and lazy that's why they are all on the dole." "What is the point of learning Māori language? No one even speaks it, it's not useful."
- I internalised what they said and started to believe it was all true.
- When people would find out that I was Māori, it would turn into a joke. Some would laugh and say they were a "little bit Māori too". They'd say I was the whitest girl they knew. "There is no way you're Māori." People instantly attributed my achievements to my *Pākehā* ancestry, my failures or mistakes to my 'Māori blood'.
- I can't count the number of times people have asked me what 'percent' Māori I am. As if my body could be divided in parts, my right arm and leg are Māori, but my head, ears and other arm are all European.

Ella Stewart, "*Te ao Māori*", *rnz.co.nz*, 2022

1. *wahine*: woman
2. *Pākehā*: New Zealanders primarily of European descent
3. *Ngāpuhi*: a Māori nation from the north of New Zealand
4. *whakapapa*: ancestors
5. *māoritanga*: Māori culture
6. *whare*: house
7. *tūpuna*: ancestors
8. *pepeha*: a way of introducing yourself in Māori
9. *maunga*: mountains
10. *moana*: ocean
11. *iwi*: nation
12. *whakamā*: ashamed

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### 1. Compréhension de l'oral (10 points)

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

### 2. Compréhension de l'écrit (10 points)

Give an account of the document, in your own words and **in English**.

### 3. Expression écrite (10 points)

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

#### Sujet A

Ella Stewart sees Oriini Kaipara presenting the news and is inspired by Kaipara's pride in her Maori identity. She decides to write her a letter. Imagine the letter and write it.

#### Sujet B

Are minorities sufficiently visible in the media? Give your opinion, with examples, and explain how the situation could be improved.