

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 : / /



1.1

ÉPREUVES COMMUNES DE CONTRÔLE CONTINU

CLASSE : Première

VOIE : Générale Technologique Toutes voies (LV)

ENSEIGNEMENT :

DURÉE DE L'ÉPREUVE : 1h30

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

Axes de programme :

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

LANGUES VIVANTES : ANGLAIS

ÉVALUATION 2

Compréhension de l'écrit et expression écrite

L'ensemble du sujet porte sur l'axe 7 du programme : **Diversité et inclusion**.
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, citer votre nom, celui d'un camarade ou celui de votre établissement.

Text

In her memoir, First Nations writer, Bev Sellars remembers her childhood in an Indian residential school in Canada.

No one asked our parents or grandparents if they wanted their children to attend the school. Gram always said to Mike, Bobby and me "I sure hate to send you kids back to the Mission, but if I don't, they will put me in jail." Gram knew that this was no idle threat. [...]

5 My first morning at St. Joseph's Mission was memorable: I woke up to the nerve-racking sound of a nun loudly clapping her hands. My immediate obedience was quickly established. Along with the other girls, I learned to jump out of bed as soon as the clapping started, otherwise we were hit with the strap – a strip of leather cut from a conveyor belt. We scrambled out of bed to avoid it. [...]

10 In addition, the nuns ridiculed us for wetting the bed and thus gave other kids reason to torture us with taunts. At least I did not have to wear a sign on my back that read "Bed Wetter" the way some of the boys did. [...]

Sometimes for punishment, we had to kneel for long periods of time in the nun's room or in the doorway beside her room. If I was given the choice between getting
15 the strap and kneeling as a punishment, I would pick the strap. The strap is over within a few minutes and the pain is not as prolonged as with kneeling. [...]

The kids at the Mission were not allowed to speak their Native languages, but the irony of the nuns speaking French to each other was not lost on some kids. Although we would never tell the nuns to their faces, many of us resented not being able to
20 speak our language freely when the nuns openly spoke the language they had learned as children. [...]

We felt hungry all the time. I can remember my stomach aching and feeling empty. Many times, though, I could not eat the food at the Mission. One member of my community once said “The way they treated us, they must have thought of us as animals... you don’t treat human beings like that. The food they gave us you wouldn’t give your dog!” I agree with him. I learned to wrap what I could not eat in napkins and then throw it in the garbage so that it looked like I was just throwing away paper. [...]

25 [Later, the author was able to change schools: she went to a regular secondary public school.]

30 [...] Grade ten was the year I had Mr. Wiebe as a social studies teacher. He surprised me in one class by raising the subject of residential schools. I didn’t realize the destruction that the schools inflicted at the time. Mr. Wiebe started talking about residential schools, and he got really angry. He asked the non-Native kids, “How would you like to be taken away from your parents and sent to a school for years at a

35 time?” Then he asked each Native kid in the class how many years we went there. I was embarrassed. I can now appreciate the anger Mr. Wiebe was feeling after I realized the damage the schools have done, but I honestly couldn’t understand at the time why he, a White person, was getting so upset about the residential schools. My cousin Lenny said Mr. Wiebe helped him to take a different look at the way Native

40 people are portrayed. Mr. Wiebe pointed out in his social studies class that when there were wars between the Whites and the Natives, it was always a victory when the White people won and a massacre when the Indians won.

Bev Sellars, *They Called Me Number One*, 2013

1. Compréhension de l’écrit (10 points)

Give an account of the text **in English** and in your own words, taking into consideration the author’s origins, her experience at her first school and the episode of Mr. Wiebe’s social studies class at her second school. Focus on the meaning of the last sentence (l. 41-43).

2. Expression écrite (10 points)

Vous traiterez, **en anglais** et en **120 mots au moins**, l’un des deux sujets suivants, **au choix**.

Sujet A

Choose who you are: either Bev, one of the young girls in the first photograph, or Bobby, the young boy in the second photograph. Imagine you want to send the photo

to Gram, your grandmother. Write the accompanying letter in which you present and comment on the photo.

Photograph 1



Female students and a nun pose in a classroom at Cross Lake Indian Residential School, Manitoba, February 1940 (Indian and Northern Affairs/Library and Archives Canada).

Photograph 2



A young boy with other students and a nun in a classroom at the Pukatawagan Indian Residential School, Manitoba, circa 1960 (Indian and Northern Affairs/Library and Archives Canada).

Sujet B

The narrator observes that “the kids at the Mission were not allowed to speak their Native languages,” (l. 18) and that “many of [them] resented not being able to speak their language freely (l. 20-21).

Explain why that is an important remark and why it would be just as important in any other context. Give examples.