

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 :** Tronc commun (anglais)

**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

## SUJET LANGUES VIVANTES : ANGLAIS

### EVALUATION 2

(3<sup>e</sup> trimestre de la classe de première)

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.

#### 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**

#### 1. Compréhension de l'écrit

##### Document A

You could not summer in Paradise and not come in contact with the Old Order Amish, who were such an intrinsic part of the Lancaster area. The Plain people, as they call themselves, clipped along in their buggies<sup>1</sup> in the thick of automobile traffic; they stood in line at the grocery store in their old-fashioned clothing; they smiled shyly from behind their farm stands where we went to buy fresh vegetables. That was in fact how I learned about Leda's past. We were waiting to buy armfuls of sweet corn when Leda struck up a conversation – in Pennsylvania Dutch! – with a woman who was making the sale. I was eleven, and hearing Leda – as American as me – slip into the Germanic dialect was enough to astound me. But then Leda handed me a ten-dollar bill. "Give this to the lady, Ellie," she said, even though she was standing right there and could have done it herself.

On the drive home, Leda explained that she had been Plain until she married Frank – who wasn't Plain. By the rules of her religion, she was put under the *bann* – restricted from certain social contact with people who were

<sup>1</sup> Buggy: light one-horse carriage with four wheels.

still Amish. She could talk to Amish friends and family but couldn't eat at the same table with them. She could sit beside them on the bus, but not offer them a ride in her car. She could buy from them, but needed a third party – me – to transact the sale.

20 Her parents, her sisters and brothers – they lived less than ten miles away.  
“Are you allowed to go see them?” I'd asked.  
“Yes, but I hardly ever do,” Leda told me. “You'll understand one day, Ellie. I'm not keeping my distance because it's uncomfortable for me. I'm keeping my distance because it's uncomfortable for them.”

Jodi Picoult, *Plain Truth*, 2000

## Document B

### **“Our faith will be lost if we adopt technology”: can the Amish resist the modern world?**

5 Daniel Weaver does not vote, drive a car, read a paper, listen to music, watch sport of any kind, own a mobile phone or use a computer. But as we eat the food grown in his garden outside the window, he confesses that he did once see a film. He refuses to disclose what, brushing aside my questions as we sit talking around the dining table with his wife, five of his eight children and one grandson. “I am not proud of that,” he says. “I went against my parents' wishes.”

10 But this one-off incident, many years ago, speaks to the reasons why this 52-year-old sold his thriving Ohio clothing business, one that supplied hundreds of stores across North America, and moved his family to this idyllic farm in upstate New York three years ago. Daniel is Amish – a member of a community famed worldwide for their plain clothes and use of horse-drawn  
15 buggies – and he fears the impact of modernity and the temptations of technology on his children, his church and his traditional Christian world. “Our values are different and we chose to safeguard them,” he says. “But if our people get lax and rub elbows too much with the world, then the world may not look too different – we become like the people outside.”

20 Instead, he has returned to the Amish tradition of farming, enjoying a homespun lifestyle that eschews<sup>2</sup> things the rest of us take for granted – from televisions to trouser belts, in case they distract from a devotion to God. This German-speaking sect, which demands simple lives of self-reliance based on the Bible, may be at odds with the rest of today's society – yet surprisingly, it is  
25 booming, rather than being swamped by a fast-evolving world of smartphones and social media.

[www.theguardian.com](http://www.theguardian.com), 15 December 2018

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<sup>2</sup> To eschew: to avoid intentionally

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

- a. What is the nature of document A? Of document B?
- b. What common topic do these two documents address?
- c. What, judging from both of them, sets the Amish apart from the rest of American society?
- d. “*she was put under the bann*”. Explain and illustrate what this means.
- e. Compare and contrast the way in which the two documents invite us to reflect on social ties.

## 2. Expression écrite

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

### Sujet A

*“You’ll understand one day, Ellie. I’m not keeping my distance because it’s uncomfortable for me. I’m keeping my distance because it’s uncomfortable for them.”* (document A, l. 20-22) Imagine the dialogue between Ellie and Leda, as Leda tries to explain and Ellie struggles to understand.

### Sujet B

Is access to powerful communication tools enough to make us one society?  
Support your view with arguments and examples.