

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

ÉPREUVE DE CONTRÔLE CONTINU 2

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 2 (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

Inside the Movement to Stop the Dakota Access Pipeline

Snow still covered the plains when the first tepees and tents were staked in the ground near the Standing Rock Sioux Reservation by a confluence of the Missouri and Cannonball rivers. It was April 1, 2016, a Friday. This small encampment would grow into an unprecedented gathering of native North American tribes and nations united in an effort to protect water and land. Together they would build a resistance movement rooted in nonviolence and community that, nearly eight months later, shows no signs of backing down, even in the face of mounting violence against it.

The Dakota Access pipeline, funded by the Energy Transfer Partners corporation, would transport up to 570,000 tons of crude oil per day along a 1,172-mile route from the Bakken oil fields of North Dakota through South Dakota, Iowa, and Illinois. If completed, its path would cut through grounds sacred to the Standing Rock Sioux tribe. It would travel twice underneath the Missouri River, which the Lakota and Dakota people of the Standing Rock Sioux reservation depend on for drinking water, along with 17 million other people throughout the country.

None in the core group imagined they would stay long. Among them that day were LaDonna Brave Bull Allard, tribal historian of the Standing Rock Sioux, who had invited the camp to stand on her private land, where her son is buried. Prairie McLaughlin, Allard's daughter, brought her kids. Joye Braun, of the Indigenous Environmental Network, came from the Cheyenne River Sioux reservation in South Dakota, as did Joseph White Eyes and Jasilyn Charger, veterans of the fight to stop the Keystone XL pipeline. They brought water, chips—enough to feed them over for a few days. They did not think to bring firewood.

But the pipeline construction began in mid-May, and the campers, about 30 people by then, stayed on. "It was more personal," Charger, who is 20, told me recently of these early days. The Camp of the Sacred Stone was named after the spherical sandstone formations the Cannonball River produced until the 1950s, when the U.S.

Army Corps of Engineers built the Oahe Dam, wiping out acres of Standing Rock Sioux land and changing the river's flow. That past was on everyone's minds when, in July, the CoE (Corps of Engineers) issued a fast-track permit for the pipeline's construction. (The tribe maintains it was not properly consulted about potential environmental risks— in the event of a pipeline leak, say—or about the cultural and historical significance of the land through which the pipeline would cross.) Charger and a group of other younger campers ran a relay of nearly 2,000 miles on foot from Standing Rock to the White House to deliver 160,000 signatures in opposition. When they got back, they found the camp a lot more crowded: a call had gone out to indigenous peoples all over the country—and had been answered resoundingly.

By August, there was a "spirit" camp, Rosebud, near Sacred Stone, and many camps within camps, to accommodate a population that had swelled to at least 3,000. Drones, helicopters, and planes made daily menacing swoops in the sky. Another large camp, Oceti Sakowin, or Seven Council Fires, named for the seven bands of the Sioux people, was set up across the Cannonball River. The camp ran a school for children and medic tents and held daily meetings and direct-action trainings. Kitchens served three meals a day to hundreds. Handmade signs went up banning drugs, alcohol, and weapons, and offering instruction in nonviolent civil disobedience principles. They called themselves water protectors, rather than protesters. They referred to the pipeline as the Black Snake, in keeping with Lakota prophecy. A row of flags, representing the hundreds of tribes, nations, and allies, lined the main road.

Rebecca Bengal, "Standing Rock Rising – Inside the Movement to Stop the Dakota Access Pipeline", *Vogue.com*, November 22, 2016
Vogue is America's most famous fashion and lifestyle magazine.

1. Compréhension de l'écrit (10 points)

Give an account of the text **in English**, taking into consideration the main event mentioned, the protagonists involved and how their cultural background influences their opinions and the type of actions they take.

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

Andreeanne Catt, 17, is one of the leaders of the protest movement. She writes a letter to *The New York Times* to explain why it is so important for her to defend her land.

Sujet B

Is technological progress compatible with tradition? Why or why not?