

Maturité gymnasiale 2018

A N G L A I S

Examen écrit
(3 heures)



Baccalaureate 2018

English (3 hour exam)

Name: _____

PART ONE: _____ Listening

[20 pts]

You will hear a radio programme, with a radio interviewer **(I)** and with an archaeologist called Julian Radwinter, **(JR)**.

- For questions **1-12**, complete the sentences using between **1-4** words. **(1 point)**
- For questions **13-16**, answer **the comprehension questions** as fully as possible. **(2 points)**
- You will hear the programme **twice**. You **now** have **four** minutes to read through the questions.

(I) Tell us how you first _____ (1) archaeology – what attracted you to it?

(JR) Well, it all started when a team of archaeologists came to dig up the field next to _____ (2) one summer. I was soon helping out because there's always a need for someone to do the _____ (3) on such digs.

(I) And does the subject still hold the same fascination?

(JR) Well, yes. I mean, on that dig some _____ (4) metal objects were unearthed.....-you have a fragmented object and some contextual information but clearly pieces of information are missing and need _____ (5) by the archaeologist.

(I) Do you think archaeology gets the recognition it deserves as a profession?

(JR) Well, people think of archaeology and they think of ancient civilizations, _____ (6) and all sorts of romantic notions....but we're often in far from romantic surroundings – you get cold, wet and dirty – and the discoveries are mostly small and _____ (7), rather than dramatic.....

(I) Which brings us on to your own current _____ (8). Why have you decided to concentrate your efforts on south-eastern England?

(JR) Basically, with a _____ (9), we can gather far more relevant data here than in many of the places of typical focus....

(I) But why is that, and what is it that you're hoping to find?

(JR) Well, for the last two thousand years south-eastern England has undoubtedly been one of the most _____ (10) parts of the world. ... The land has been intensively farmed since _____ (11).....

(I) Finally Julian, you're taking part in a project.....-tell us a bit about that.

(JR) Well, it's about one of those things we are tending to lose with _____ (12) – and it struck me that it's there in archaeology too.

PART ONE: Listening (cont.)

Comprehension questions (2 points each):

VOCABULARY: Please note: to *beguile* somebody = to make somebody think or believe something is true when it isn't.

(13) Julian says that people often have 'romantic notions' about archaeology.
Where does he say these notions come from?

(14) What problems do 'most of' Julian's colleagues face that Julian does not?

(15) What kind of information does Julian say you'll probably uncover by digging 'a hole somewhere in a settlement'?

(16) What does Julian's project hope 'to capture and preserve'?

PART TWO: Reading Comprehension Text**The Great Silence**

The Arecibo Observatory is a radio telescope located in Esperanza, in the municipality of Arecibo, Puerto Rico, home to the world's last remaining population of "Amazona vittata" parrots.

5 The humans use Arecibo to look for extra-terrestrial intelligence. Their desire to make a connection is so strong that they've created an ear capable of hearing across the universe. But I and my fellow parrots are right here. Why aren't they interested in listening to our voices? We're a non-human species capable of communicating with them. Aren't we exactly what humans are looking for?

10 The universe is so vast that intelligent life must surely have arisen many times. The universe is also so old that even one technological species would have had time to expand and fill the galaxy. Yet there is no sign of life anywhere except on Earth. Humans call this **the Fermi paradox**. One proposed solution to the Fermi paradox is that intelligent life forms actively try to conceal their presence, to avoid being targeted by hostile invaders. Speaking as a member of species that has been driven nearly to extinction by humans, I can attest that this is a wise strategy. It makes sense to remain quiet and avoid attracting attention.

15 The Fermi paradox is sometimes known as the Great Silence. The universe ought to be a cacophony of voices, but instead it's disconcertingly quiet. Some humans theorize that intelligent life forms go extinct before they can expand into outer space. If they're correct, then the hush of the night sky is the silence of a graveyard. Hundreds of years ago, my kind was so plentiful that the Rio Abajo forest resounded with our voices. Now we're almost
20 gone. Soon this rainforest may be as silent as the rest of the universe.

25 There was an African Grey Parrot named Alex. He was famous for his cognitive abilities. Famous among humans, that is. A human researcher named Irene Pepperberg spent thirty years studying Alex. She found that not only did Alex know the words for shapes and colours, he actually understood the concepts of shape and colour. Many scientists were
30 sceptical that a bird could grasp abstract concepts. Humans like to think they're unique. But eventually Pepperberg convinced them that Alex wasn't just repeating words; that he understood what he was saying. Out of all my cousins, Alex was the one who came closest to being taken seriously as a communication partner by humans. Alex died suddenly, when he was still relatively young. The evening before he died, Alex said to Pepperberg, "**You be good. I love you.**" If humans are looking for a connection with a non-human intelligence, what more can they ask for than that?

35 Every parrot has a unique call that it uses to identify itself; biologists refer to this as the parrot's "contact call." In 1974, astronomers used Arecibo to broadcast a message into outer space intended to demonstrate human intelligence. That was humanity's contact call. In the wild, parrots address each other by name. One bird imitates another's contact call to get the other bird's attention. If humans ever detect the Arecibo message being sent back to Earth, they will know someone is trying to get their attention.

40 Parrots are vocal learners: we can learn to make new sounds after we've heard them. It's an ability that few animals possess. A dog may understand dozens of commands, but it will never do anything but bark. Humans are vocal learners, too. We have that in common. So

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humans and parrots share a special relationship with sound. We don't simply cry out. We pronounce. We enunciate. Perhaps that's why humans built Arecibo the way they did. A receiver doesn't have to be a transmitter, but Arecibo is both. It's an ear for listening, and a mouth for speaking.

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Humans have lived alongside parrots for thousands of years, and only recently have they considered the possibility that we might be intelligent. I suppose I can't blame them. We parrots used to think humans weren't very bright. It's hard to make sense of behaviour that's so different from your own. But parrots are more similar to humans than any extra-terrestrial species will be, and humans can observe us up close; they can look us in the eye. How do they expect to recognize an alien intelligence if all they can do is eavesdrop from a hundred light years away?

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It's no coincidence that "aspiration" means both hope and the act of breathing. When we speak, we use the breath in our lungs to give our thoughts a physical form. The sounds we make are simultaneously our intentions and our life force. I speak, therefore I am. Vocal learners, like parrots and humans, are perhaps the only ones who fully comprehend the truth of this. And there's a pleasure that comes with shaping sounds with your mouth. We parrots can appreciate that.

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We Puerto Rican Parrots have our own myths. They're simpler than human mythology, but I think humans would take pleasure from them. Alas, our myths are being lost as my family's song fades to nothing. I doubt the humans will have deciphered our language before we're gone. So the extinction of my species doesn't just mean the loss of a group of birds. It's also the loss of our language, our rituals, our traditions. It's the silencing of our voice.

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Human activity has irreversibly reduced our numbers, but I don't blame them for it. They didn't do it maliciously. They just weren't paying attention. And humans create such beautiful myths; what imaginations they have. Perhaps that's why their aspirations are so immense. Look at Arecibo. Any species who can build such a thing must have greatness within it. My species probably won't be here for much longer; it's likely that we'll die before our time and join the Great Silence. But before we go, we are sending a message to humanity. We just hope the telescope at Arecibo will enable them to hear it.

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The message is this:

You be good. I love you.

Adapted from a short story by Ted Chiang, 2015

PART TWO: Reading Comprehension Questions

[20 pts]

*Answer each of the following questions in about 60-80 words (approx. 7 lines) each.
Use your own words.*

1. a) Briefly explain the Fermi Paradox [line 10], and b) comment on how the existence of such a paradox might be found ironic from the narrator's perspective.
2. According to the narrator, how similar is its species to the human race when it comes to communicating with other species?
3. What message does the narrator of this text wish to convey to us with the words, 'You be good. I love you', [lines 30-1 and 81]? Base your opinions on the text.
4. Why did the author of the text choose a 1st person narrative of this type?
5. In a world of fast-developing technology that is supposed to facilitate communication, how well do you think we, as human beings, communicate with one another?

- **PLEASE USE A SEPARATE SHEET OF PAPER**
- **PLEASE LEAVE A MARGIN DOWN THE LEFT SIDE OF YOUR PAGE**
- **IF YOU QUOTE FROM THE TEXT, USE QUOTATION MARKS**

PART THREE: Translation**[20 pts]**

La disparition des langues s'accélère de nos jours parmi les groupes indigènes des Etats-Unis. Les dialectes ne sont parlés que par la génération la plus âgée depuis plus d'une décennie, alors qu'un nombre croissant d'enfants ne parlent plus que l'anglais.

Selon plusieurs études, ceci n'est qu'un exemple de ce phénomène préoccupant : d'ici à la fin de ce siècle, nonante pour cent des langues actuelles dans le monde se seront éteintes. Des comparaisons ont été faites entre la menace envers la diversité linguistique et la diversité biologique. La mort des langues est étonnamment similaire à celle de la mort des espèces biologiques, et provoquée par des causes identiques. Apparemment, les langues, comme la majorité des créatures dans l'histoire naturelle, ont non seulement été victimes de concurrents plus chanceux, mais aussi de changements environnementaux et, par conséquent, ont dû évoluer – pour le pire semble-t-il.

Une langue au bord de l'extinction devrait-elle être sauvée? La question mérite d'être posée, même s'il y a malheureusement peu d'espoir d'empêcher cette tendance. Il est certain que, moins il y a de variété dans les langues, moins il y a de variété dans les idées. En effet, toute langue reflète les connaissances et les valeurs d'une communauté linguistique, tout en étant un outil unique pour analyser le monde. Donc, quand un dialecte disparaît, c'est une fenêtre sur l'esprit humain qui se ferme...

Freely adapted from James Crawford's 'Les langues amérindiennes en voie d'extinction. Que faut-il faire et pourquoi ?' THE BILINGUAL JOURNAL, Winter 1995, Vol.19.

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