Brochure UE940
LVE ANGLAIS

Parcours CPE

2022-2023

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Présentation de l’UE

L’ENSEIGNANTE
Eva GOURDOUX
eva.gourdoux@univ-tlse2.fr
Joignable uniquement du lundi au vendredi jusqu’à 19h.
Merci de respecter ces horaires. Je ne réponds pas aux mails en soirée ni le weekend.

LE PROGRAMME
Chaque cours sera consacré à une aire anglophone :

1. Angleterre
2. Ecosse
3. Pays de Galles
4. République d’Irlande*
5. Irlande du Nord
6. Etats-Unis
7. Inde*
8. Australie*
9. Afrique du Sud*
10. Canada*

* cours en distanciel asynchrone

• DESCRIPTION DU COURS
Ce cours doit vous permettre de valider le niveau B2.
Le programme portera sur la langue, la culture et la civilisation des pays anglophones à travers les films et séries TV, la littérature, la presse et la musique. Nous effectuions également une remise à niveau grammaticale et phonologique.

• CALENDRIER
Sur les 12 séances de 2h prévues, 6 seront en distanciel asynchrone (Dis) tandis que les autres seront en présentiel (P).

<table>
<thead>
<tr>
<th>DATE</th>
<th>HORAIRE</th>
<th>PRESENTIEL</th>
<th>ASYNCHRONE</th>
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<tbody>
<tr>
<td>23/09</td>
<td>9h-12h</td>
<td>England</td>
<td></td>
</tr>
<tr>
<td>07/10</td>
<td>16h-18h</td>
<td>Scotland</td>
<td>Scotland</td>
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<td>17/10</td>
<td>17h-18h</td>
<td>Wales</td>
<td>Wales</td>
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<td>15/11</td>
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<td>Rep. of Ireland</td>
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<tr>
<td>22/11</td>
<td>16h-18h</td>
<td>Northern Ireland</td>
<td>Northern Ireland</td>
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<tr>
<td>02/12</td>
<td>16h-18h</td>
<td>USA</td>
<td>India</td>
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<tr>
<td>06/12</td>
<td></td>
<td>Au choix parmi South Africa, Canada et Australia</td>
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</tr>
<tr>
<td>12/12</td>
<td>16h-18h</td>
<td>Evaluation</td>
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Pour les séances en distanciel asynchrone, vous devrez travailler sur des exercices de la brochure de votre côté sur le document partagé qui vous sera envoyé par mail. Les cours seront découpsés comme suit :

• ÉVALUATION
L’évaluation aura lieu lors de la dernière séance, le 12 décembre 2022. Elle compilera deux activités langagières :

1. Compréhension orale (questions sur une vidéo), sur 10 ;
2. Expression écrite (250-300 mots), sur 10.

**CECRL : Cadre Commun de Référence pour les Langues**

<table>
<thead>
<tr>
<th>UTILISATEUR</th>
<th>C2</th>
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<tbody>
<tr>
<td>EXPERIMENTÉ</td>
<td>Peut comprendre sans effort pratiquement tout ce qu’il/elle lit ou entend. Peut restituer faits et arguments de diverses sources écrites et orales en les résument de façon cohérente. Peut s’exprimer spontanément, très couramment et de façon précise et peut rendre distinctes de fines nuances de sens en rapport avec des sujets complexes.</td>
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<td>(maîtrise)</td>
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<tr>
<th>UTILISATEUR</th>
<th>C1</th>
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<tr>
<td>EXPERIMENTÉ</td>
<td>Peut comprendre une grande gamme de textes longs et exigeants, ainsi que saisir des significations implicites. Peut s’exprimer spontanément et couramment sans trop apparemment devoir chercher ses mots. Peut utiliser la langue de façon efficace et souple dans sa vie sociale, professionnelle ou académique. Peut s’exprimer sur des sujets complexes de façon claire et bien structurée et manifester son contrôle des outils d’organisation, d’articulation et de cohésion du discours.</td>
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<tr>
<th>UTILISATEUR</th>
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<tr>
<td>INDEPENDANT</td>
<td>Peut comprendre le contenu essentiel de sujets concrets ou abstraits dans un texte complexe, y compris une discussion technique dans sa spécialité. Peut communiquer avec un degré de spontanéité et d’aisance tel qu’une conversation avec un locuteur natif ne comportant de tension ni pour l’un ni pour l’autre. Peut s’exprimer de façon claire et détaillée sur une grande gamme de sujets, émettre un avis sur un sujet d’actualité et exposer les avantages et les inconvénients de différentes possibilités.</td>
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<th>UTILISATEUR</th>
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<tr>
<td>INDEPENDANT</td>
<td>Peut comprendre les points essentiels quand un langage clair et standard est utilisé et s’il s’agit de choses familières dans le travail, à l’école, dans les loisirs, etc. Peut se débrouiller dans la plupart des situations rencontrées en voyage dans une région où la langue cible est parlée. Peut produire un discours simple et cohérent sur des sujets familiers et dans ses domaines d'intérêt. Peut raconter un événement, une expérience ou un rêve, décrire un espoir ou un but et exposer brièvement des raisons ou explications pour un projet ou une idée.</td>
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<tr>
<th>UTILISATEUR</th>
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<tbody>
<tr>
<td>CLÉMENTAIRE</td>
<td>Peut comprendre des phrases isolées et des expressions fréquemment utilisées en relation avec des domaines immédiats de priorité (par exemple, informations personnelles et familiales simples, achats, environnement proche, travail). Peut communiquer lors de tâches simples et habituelles ne demandant qu’un échange d’informations simple et direct sur des sujets familiers et habituels. Peut décrire avec des moyens simples sa formation, son environnement immédiat et évoquer des sujets qui correspondent à des besoins immédiats.</td>
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<tr>
<th>UTILISATEUR</th>
<th>A1</th>
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<tbody>
<tr>
<td>CLÉMENTAIRE</td>
<td>Peut comprendre et utiliser des expressions familières et quotidiennes ainsi que des énoncés très simples qui visent à satisfaire des besoins concrets. Peut se présenter ou présenter quelqu’un et poser à une personne des questions la concernant - par exemple, sur son lieu d'habitation, ses relations, ce qui lui appartient, etc. - et peut répondre au même type de questions. Peut communiquer de façon simple si l’interlocuteur parle lentement et distinctement et se montre coopératif.</td>
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<td>(découverte)</td>
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Ressources alternatives pour travailler l’anglais

Bien évidemment, vos livres de grammaire et vos cours sont la source n°1 de votre apprentissage de la grammaire anglaise. Cependant, vous n’avez pas à vous cantonner à ces dernières : il est tout à fait possible d’utiliser des sources « alternatives » de qualité pour vous aider. En voici quelques-unes !

Pour la grammaire et le vocabulaire

Tik Tok

- @englishwithcarla
- @elatalks
- @DerekNSutherland
- @teacherluke
- @linguamarina
- @15secondenglish
- @MiketheChameleon
- @EnglishwithZack

Youtube

- EnglishLessons4U
- Les Tutos de Huito
- LearnEnglishwithTVSeries
- English with Lucy
- mmmEnglish
- Speak English with Vanessa
- Peasy Anglais (également sur Tik Tok et Instagram)

La prononciation

- 21 accents
- Pronunciation Pro
Class 1

ENGLAND
“What Do Europeans Really Think About British culture?”

https://www.youtube.com/watch?v=rRFkks3cFsY&t=135s

1. Listen to the video and spot the main aspects mentioned by the participants.

2. What do you think of these aspects? If you’ve already been to the U.K., would you say you share these views? Why?
The Victorian era was a period in Great Britain’s history where the country, as a whole, moved ever more forward into the country we know today. Named after the ruling Queen of that period, Alexandrian Victoria, and lasting from 1837 (the year she was crowned Queen) to 1901 (the year she died), the Victorian era heralded many changes. Victoria’s reign, at 63 years and 7 months, made her not only the longest living monarch by far but also the longest living queen in human history. That was until 2015 when Queen Elizabeth II overtook her as the longest-reigning monarch. And going one step further on 6 February 2017 when Queen Elizabeth II became the first British monarch to celebrate a Sapphire Jubilee, commemorating 65 years on the throne. But now back to Queen Victoria.

Queen Victoria’s legacy

Queen Victoria’s legacy and her name became synonymous with the many positive events that took place at the time. Artists, writers, and poets flourished, many social, religious, and political movements started, and there was a move on border expansion and political reforms. It was at that point that many people started to consider the era something of a second renaissance age.

Life during the Victorian era was also met with positive change. Fertility rates soared, while mortality rates decreased. Indeed, it was a time where the population exploded into the 30 million mark. For the first time in Britain’s history, no major epidemic occurred, thanks to the improvement of health and environmental standards, and the discoveries and advancements made in nutrition and medicine. Victorian-era culture also saw its share of events that would be known all the way to modern times. From Charles Darwin’s publication of *On The Origin of Species*, which paved the way for the creation of evolutionary biology, to the publication of *Alice’s Adventures in Wonderland*.

Inventions at the time also helped make life easier. The Victorians were greatly impressed by the developing science and technology found in such discoveries as the steam-powered engine and telephone. They decided to make the best use of them, allowing the industry to be born for mass production of these technologies. As a result, railways helped make travel easier; telephones made long-distance communication better; improved sanitation techniques turned filthy streets into clean roads, and incandescent glass mantles brightened everyone’s lives.

The good and the bad

Indeed, the Victorian era would become one of the most iconic eras in history. Unfortunately, even the bright side also has its dark sides. Even during peace, there is always a risk for conflict. First was the Opium War between Britain and China, which lasted from 1839 to 1842. An attack by the Afghans in 1842 resulted in the decimation of Elphinstone’s Army. The Crimean War followed by the Indian Mutiny. And lastly the Anglo-Zulu war of 1879.

Even when Britain was fighting enemies overseas, there were other troubles stirring within. One of the most infamous of these was the serial killer Jack The Ripper, who murdered five people before suddenly vanishing, escaping justice. In the end, the Victorian era, in all its good and bad, was a turning point in Britain’s history. During her reign, Queen Victoria helped changed Britain for the better, paving the way for modern Britain.
The role of the Monarchy

The powers still exercised by the Monarch are often said to provide a guarantee against extreme governments (which could seem paradoxical). For example, if a government were to call a general election for improper reasons and against the interests of the people, the Crown could refuse to dissolve parliament, or if a government were intransigent, she could in principle call on the police and the army to protect her right.

Besides, the Queen stands as a factor of national unity and cohesion, especially in times of crisis, such as natural disasters, conflicts or terrorist attacks. British history is characterized by continuity and one of the major aspects of British society is its political and institutional permanence. Many formal ceremonies were invented in the 19th century, in order to create an impression of ageless tradition and provide reassurance during a time of radical transformations.

Although she does not exercise her executive role, the Queen still holds the right to be informed, to advise and to warn, which is why she holds weekly audiences with the Prime Minister at Buckingham Palace to discuss current affairs. The Queen has been Head of State for more than 60 years and has known 13 Prime Ministers so far. This gives her a deep understanding of British political affairs, on which Prime Ministers can draw.

Her advice is particularly valuable concerning foreign affairs, especially when it comes to the other Commonwealth countries, 16 of which still accept the Queen as a Head of State. The monarch promotes British interests overseas, and, compared to the transience of governments, provides stability, which helps the running of harmonious relations.

The popularity of Elizabeth II

The monarchy’s enduring popularity was confirmed by a 2015 YouGov poll, with a resounding 68% of the British public believing the institution to be “good for the country”. Support is wide-ranging – with the monarchy gaining majority support from voters of all political parties and every age group. Older people are most enthusiastic, with almost eight in ten over-60s saying the Monarchy is “good for Britain”. The fact that the Queen does not interfere at all with political life is probably one of the major reasons why the British are still attached to the Monarchy.

Popular sentiment continues to view the Monarchy with affection. It does provides the people with the eventful life stories of a dynasty, with births, christenings, engagements, weddings and deaths getting blanket coverage in tabloids and celebrity magazines (as well as the sometimes questionable conduct of the Princes). The current popularity of the Royal Family, which probably owes a great deal to Kate Middleton, Prince William’s wife, and Meghan Markle, Prince Harry’s fiancée stands in sharp contrast with 1992, the Queen’s “annus horribilis” or the aftermath of Princess Diana’s death (1997).

However, the question of the cost of the Monarchy remains a sore point with many people. The need to finance a Head of State inevitably means high costs to a nation, and efforts have been made in the past to cut the cost of the institution for the taxpayer. Since 1992, the Queen has also paid tax on her personal income. Although the British do not directly fund any royal activity, they do bear the cost of providing police protection for royals, which
is funded via the Home Office. If taxpayers are generally happy to pay for the Queen, the Duke of Edinburgh, Prince Charles, the Duchess of Cornwall, the Cambridges and Prince Harry, a new poll has revealed that most want the rest of the family to take a pay cut.

Today, the cost of the Monarchy is met through the Sovereign Grant (which replaced the annual Civil List payment in 2011) and money from the Duchies of Lancaster and Cornwall. The Sovereign Grant is taken from the revenues generated by the Crown Estate, a portfolio of properties and investments (mostly in London) belonging to the Monarch for the duration of his or her reign, but that cannot be sold by him or her and whose profits go straight to the Treasury. In fact, the Monarchy brings in much more money than it costs. In 2016, the Crown Estate delivered a record £304m to the Treasury, whilst the Queen received a grant of nearly £43m, currently calculated at 15% of the Crown Estate’s profits.

The future of the Monarchy

Even though the Monarchy offers constitutional guarantees, some argue that it should either be abolished or that its legal powers should be stripped away (leaving the Royal Family with purely ceremonial duties) or even take example from Denmark and Sweden, which have effectively privatized their monarchies.

Of course, the strongest argument against this system is the hereditary principle, which offers no guarantee of the suitability of the heir to the Crown and is a matter of pure chance. It could be argued that the Monarchy underpins an outdated class system and gives the impression that Britain is a backwards-looking nation. But, even if there is a significant Republican movement in Australia, the idea of Republicanism has never taken deep root in the United Kingdom, probably partly due to the political apathy of the British, who are not a revolutionary people. Looking to the future, most of the British are confident that the Royal Family is here to stay. According to a 2015 YouGov poll, more than six in ten (62%) believe Britain will still have a monarch in 100 years’ time – a view that has not changed dramatically since the Diamond Jubilee in 2012.

As we have seen, political anonymity and neutrality are some of the keys to the longevity of the institution (should the British wish to keep it), which is why Prince Charles is often considered a questionable successor to Elizabeth II when she eventually passes away. Regular revelations about his love life and the fact he has expressed his personal views on a range of different matters make him unsuitable in the eyes of many British people. In the coming months and years, the Queen will, inevitably, do less as other Royals take on more responsibilities – most notably Prince William, who, it has been suggested, should reign instead of his father. More pressing perhaps than the question of the future of the Monarchy is that of the future of the United Kingdom post-Brexit.

Questions about the text

Answer the following questions on the Google document.

Part 1: The role of the Monarchy

1. What is the role of the Queen?
2. What can the Queen do, even though she does not exercise an executive role?
3. What does the Queen do on an international level?

Part 2: The popularity of Elizabeth II

4. What do Brits think about the Monarchy?
5. What is the reason of the current popularity of the Royal family?
6. What is the main flaw of the Monarchy?
7. How is the Monarchy funded?

Part 3: The future of the Monarchy

8. Why do some people advocate for the abolition of the Monarchy?
9. Who could succeed to Queen Elizabeth II?

Part 4: Your opinion

What do you think about the British Monarchy? Answer the question in 200-300 words.
Lord Melbourne: May I offer you my ______________________ on the death of your ________________, Your Majesty?

Victoria: He was always kind to me. Though he did have some strange ideas about ________________________________.

Lord Melbourne: I believe he _________________ the Prince of Orange.

Victoria: A prince with a head the size of a _________________.

Lord Melbourne: I see you have a _____________________ for detail, ma'am. _________________?

What’s her name?

Victoria: She doesn’t have a name. She’s number _________________. My mother gave her to me on my _________________ birthday.

Lord Melbourne: With the ________________________?

Victoria: That came later. I made it for her on the day I realized I would be queen.

Lord Melbourne: When was that?

Victoria: I was ________________. I was having a history lesson with Lehzen. She showed me _______________________________. And I looked at it ________________________________, and then I realized I was next.

Lord Melbourne: Were you ________________________________?

Victoria: I remember thinking my uncle’s crown would be ________________________________.
COMPRÉHENSION ORALE 3
Distanciel asynchrone

“Victoria: Jenna Coleman is Queen Victoria”, Masterpiece PBS

1. According to Jenny Coleman, how do people see Victoria?

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2. What does Coleman think about this?

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3. Cite two things that characterize the young Victoria.

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4. What does Coleman find shocking?

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5. What are the two things “battling each other”?

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6. What does Coleman love about Victoria?

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Class 2

SCOTLAND
Three months have passed since I made the big move north. I’ve had the extremes of snow-sprinkled beaches in February and of flip-flopping my way around an increasingly luscious¹ garden in early summer. There’s been desolate whispers during lockdown, and excitable buzz as tourism reopened. And I’ve relished² in equal measure the stony silence of a dram³ across a mountain view and the internal carnival brought out by Atlantic submersion amid ‘wild splashing’. The early days of living in the Scottish Highlands has been a perfect whirlwind⁴. But, is it for everyone? Most definitely not. Which brings me to answer some of the big questions – answers which I hope might even trigger something special for all the Highland lovers out there.

Of course, the Highlands is a huge area and where you base varies things significantly. The far north of Sutherland and Caithness could find you living several hours away even from Inverness. Whereas Highland Perthshire is within easy reach of Perth, Dundee, even Edinburgh. In my case it’s somewhere in between the extremes, living in coastal Lochaber, around three hours from Glasgow and an hour or so from Fort William. Despite some obvious variations, many of my below musings and experiences would still apply regardless of your geography.

The Weather

It’s a pretty obvious observation, but you’ll find yourself having a much closer relationship with the weather when living rural. In the city, you’d stare out the window, note the rain and decide nah (or grumble a bit and dig out the brolly if you had to). You’re aware of what’s going on in the sky, sure, but it’s peripheral and not a determinant to

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¹ Luscious : luxuriant
² To relish something : apprécier, savourer
³ Dram : une goutte
⁴ Whirlwind : tourbillon
your daily life. Here, you constantly have one eye angled upwards and your weather app becomes your addiction. If it’s nice you are outside in a flash, gobbling up the rays. You plan around the rain but, unless it’s proper pelting it down, you still find yourself preferring to be outdoors anyway. Being inside all day watching TV just seems illogical and out of place, like malt whisky and coke. You’ll find it’s all about the other side of the glass.

In Scotland, mixed is what we do best weather-wise. Even the most dismal morning can transform for an hour to two here and there (and by god you seize that window). Rarely do you find yourself with a start-to-finish-dreich day, and when living in the Scottish Highlands you’re primed to make the most of what you get. Winter saw the quite awesome spectacle of getting battered by the Atlantic storms, while spring brought sunny days that don’t darken until 11pm (and remain eerily light through the night). [...]

**Kids, Pets and Wildlife**

It seems entirely clear to me that the Highlands are a great place to raise kids. It depends on the parents’ values and priorities of course but for someone like me who’d insist on the outdoors being paramount in their upbringing, you can’t do better. The schools seem excellent, and the opportunity to learn the famously difficult Gaelic language from a young age could be a real incentive for many. It’s also safe, folk have that community look-out-for-each-other protectiveness going on and I think you’d be much more at ease as a mum or dad. Of course when they get to teenage years, you may encounter more problems....

As for pets, I think Harris will let me speak for him. It was an interesting transition. In the city, as a Retriever, he’d often present lovely old tissues and crisp packets for me to enjoy. Good boy, I guess. Other dogs would get him riled up, every second required alertness and on-lead walks were fast becoming a very unpleasant chore for the humans. Some challenges still linger (street waste was quickly replaced by seaweed and driftwood) but there’s no debate, he’s much happier here. [...]

Dogs aside, though, wildlife becomes another important consideration in your day-to-day. We have a heron that flies over the house and pokes about in the field next door, there’s recently been a very vocal get-up-its-dawn cuckoo in the garden, deer and rabbits are everywhere, I’ve even spotted a couple of distant otters and sea eagles. Crabs and jellyfish mean I have to keep a wary eye on the wee guy and I can’t not mention the midges, who are a forever-nuisance (although they are less prevalent on the coast than further inland).

**The Costs**

Spending has rocketed. Part of that is down to buying a house with bespoke and pricey needs, but even still thank god for paperless banking. Where we are is also an area of low supply and high demand, popular with retirees in...

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5 Cuckoo : coucou
6 Otter : loutre
7 Jellyfish : méduse
8 Midges : sortes de petits moustiques très présents en Ecosse.
particular, and therefore house prices can be alarmingly high. [...] Deliveries cost more, given the distances for couriers. Amazon Prime’s Next Day Delivery is no such thing. Fuel costs are up, a car is pretty much essential. Local tax costs are a little higher than the city. Energy use is up (although an environmentally-friendly air source heat pump will prove to be an efficient long-term saver). If you can have some funds set aside for the transition, that’d be wise.

**Connectivity**

While there was an initial trepidation that this would be a step towards off-grid, the reality in our case was nothing of the sort. The Wi-fi speed is almost as good as Glasgow, there’s multiple train stations within a short driving distance and there’s neighbours about for emergencies.

There’s no phone signal in the house, but that hasn’t been much of an issue, and the wider area has pretty good coverage. [...] Of course, island living brings with it different challenges again, not least a very heavy reliance on the ferries. That personally felt like a step too far at this point, given working needs and family ties in the Central Belt.

**Goods and Services**

Getting the full weekly shop has been a challenge, though not as much as I’d feared. Fort William is the nearest big hub\(^9\) (and has excellently stocked supermarkets, I was delighted as I like my fancy ingredients) but that’s quite a trek and Mallaig, Arisaig and the like only have small supermarkets that are much more basic. Supermarkets do now deliver from Fort William (which is amazing and saves an unsustainable round-trip) but you have to book well in advance, which is not ideal. Some sacrifices, and dietary **tweaks**\(^10\), should probably be expected for anyone making the jump.

Getting support from local tradesmen has also been a challenge – plumbers, joiners, electricians etc. They exist, but are few in number and high in demand. Most seem to have major backlogs compared to what you’d experience in the city, and getting work done takes time.

There are some delightful local perks, such as fresh fish deliveries (literally to your door), excellent independent bakeries and honesty box eggs.

**Employment**

Obviously, there’s not as many work opportunities as you’ll find in the big smokes. Trade workers will do pretty well and will always be needed. There’s farming, and fishing. Some remote workers such as myself and others working in digital tech areas such as video can now often just about get away with it (COVID has, ironically, gone a long way to further normalising and facilitating this). But the world of work is a completely different beast.

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\(^9\) Hub : plaque tournante, centre d’une ville
\(^10\) Tweak (dans ce contexte) : ajustement
Tourism is, unquestionably, the biggie. While a lot of it is seasonal, there’s a sea of flexible opportunities out there whether it’s in hospitality or activity-focused work. For folk of working age, if you are able to find somewhere to stay, that is the most obvious route in.

The Health Benefits

Physically I’m much more active. I don’t feel the need for a gym membership any more and Harris has me on the beaches and the hills every day without fail. You may also find yourself much more hands on around the garden, through necessity. Chopping\textsuperscript{11} wood, trimming vegetation, putting down soil, wrestling the bear...

Mentally too, I’m in a very different headspace. Everything is slower and somehow more logical – the hurry-up-and-do-nothing-very-important approach to urban office life in particular is not something I miss. You just do what needs done, when it fits. Not that I’m saying I’m always thrilled that things take so much longer to complete (patience was never a virtue of mine) but, in the grand scheme of things, I’m taking the view that an awful lot of the stuff that works us up probably isn’t worth the extra blood pressure. You’re on Highland time now, boy, simmer down.

The Highlands’ Big Issue in 2021

Here’s me singing the praises of Highland living but, while the remote working mindset has become a terrific new enabler and opportunity for many of us, there’s still a whopping financial barrier for any prospective uprooters to knock down. And aside from the huge three of COVID, Independence and Brexit (and the worldwide issue of the Environment), I’d put the critical issue of rural depopulation topmost on Scotland’s current priority list. I’ve touched on this previously, but it comes up in conversation on a daily basis up here. Sadly, money is at the heart of it.

House prices in the Highlands and Islands have rocketed and recent years have seen a dearth of affordable housing. [...] Young people departing the family home have no option but to leave the area completely. Even people on solid incomes in their 30s and 40s are finding themselves priced out of the market. That clocks up and in time you’re left with a wealthy and elderly population without residents of working age and therefore, naturally, no jobs and no services. [...] Although it wouldn’t be the first time for the Highlands, it’s a big worry.

Fortunately, the Scottish Government have also joined in the concern and numerous initiatives are in the making, including a pledge to increase affordable housing and bring in legislation to curb\textsuperscript{12} the free-for-all of often exploitative short term letting\textsuperscript{13}. [...]

\textsuperscript{11} To chop : couper
\textsuperscript{12} To curb : juguler, résorber, modérer
\textsuperscript{13} Letting : location
Is Living in the Scottish Highlands for you?

These are strange days. We have all revised our needs and perspectives and if there’s an opportunity to make a positive change in your life, it’s probably never been more timely. I’ve been more than a wee bit fortunate in that it hasn’t negatively impacted my work life, my family and close friends are still easily reached if I need them and I knew the area well in advance, well aware of its beauty. It’s easy for me to say I don’t regret it in the slightest.

If you love the area and the outdoors, have a bit of ready cash and feel the lifestyle and community focus is something you can be part of and contribute into, it could just be the best decision you ever make.

Any takers?

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**Expression Ecrite**

Given everything you’ve read from Neil’s blog, do you think you could live in the Scottish Highlands? Would that be a dream or a nightmare?

Motivate your answer with at least three arguments in about 200-300 words.

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14 Timely : opportun, qui arrive à point nommé
15 Wee : petit, un petit peu (local,
1. What is the Stone of Destiny? Give as many elements as you can.

2. According to you, who is the main character?

3. What is the main’s character plan?
Saltires\(^2\) fluttered\(^3\) from a forest of flagpoles before a 21-gun salute signalled the return of the Stone of Destiny to Scotland 700 years after it was first removed. But just where is the Stone of Destiny and when was it returned to Scotland?

On St Andrews Day 25 years ago the Stone of Destiny completed a 400-mile journey under police escort from Westminster Abbey to Edinburgh Castle. Scotland’s capital was functioning as the historic backdrop\(^4\) of a state occasion after Prime Minister John Major sprung a dramatic surprise in July 1996.

“The Stone of Destiny holds a special place in the hearts of Scots,” he said. “On this the 700th anniversary of its removal from Scotland, it is appropriate to return it to its historic homeland.”

Where is the Stone of Destiny?

There were bids\(^5\) for Stirling Castle, Dunfermline Abbey, and Robbie the Pict wanted it to go on tour across Scotland. The Stone ended up at Edinburgh Castle.

The Royal Mile may have been lined with onlookers\(^6\), but there was little reaction to the passing event with only sporadic applause or cheers. Just one military band, that of the Royal Marines, and a three-man mounted escort from the Royal Scots Dragoon Guards formed the first part of the procession. The Stone was mounted on the back of a Land Rover and taken to St Giles Cathedral for a service of dedication before going on to Edinburgh Castle. [...]
Scotland’s sacred relic stolen

Moderator of the General Assembly of the Church of Scotland, the Rt Rev John McIndoe, said the stone’s return was “a substantial landmark”. And so it was. This, after all, was a sacred relic. It was the first time the stone had been publicly visible in Scotland for centuries.

Among those invited were the four people who, as young nationalists in 1950, prompted a nationwide alert when they took the Stone from Westminster Abbey. The audacious raid was just another twist in the Stone of Destiny’s life as a holy relic which was fought over by the Scottish and English for more than 700 years.

The 400lb sandstone slab, reputed to be the stone on which the Biblical Jacob rested his head, is said to be the ancient coronation seat of Scottish and Irish kings. It was taken from the Perthshire village of Scone in 1296 by King Edward I, the “Hammer of the Scots”, and brought to London. Edward III promised to return it under the 1328 Treaty of Northampton but rioting mobs prevented its removal.

When was the Stone of Destiny returned to Scotland?

Built into a specially constructed throne, it remained at Westminster, until the daring raid on Christmas Day 1950 which has become the stuff of legend. The ‘gang’ was made up of Glasgow University students Ian Hamilton, Kay Matheson, Gavin Vernon and Alan Stuart. The original plan was to remove it two days earlier. Hamilton was supposed to lock himself inside the church with tools hidden in his clothing. He was going to unscrew the locks on one of the doors and let the rest of his group inside but he was disturbed by the Westminster Abbey watchman. The students returned on Christmas Day when the church was in darkness and took a crowbar to the side door and jemmied the lock. The group managed to break the stone into two pieces when it crashed to the floor after being removed from under King Edward’s Chair.

The three men, using Hamilton’s coat, dragged the larger piece down the high altar steps, then Hamilton took the smaller fragment to the car waiting outside. Hamilton placed the small piece in the boot of the Ford Anglia. When a passing police officer looked vaguely suspicious of Hamilton and Matheson loitering at a getaway car, they started kissing and the pair posed as a courting couple. The police officer, no doubt filled with the spirit of Christmas, chatted to the young “lovers” for a few minutes while taking the chance to have a fly smoke.

When they finally succeeded in smuggling the stone back to Scotland, it had to be repaired by Glasgow stonemason Robert Gray, who is long rumoured to have made copies of it. The theft began a nationwide cat-and-mouse hunt, with the quartet successfully evading the authorities for several months.

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7 Slab: bloc, plaque, dalle
8 To smuggle: introduire clandestinement
The discovery of the Stone of Destiny

Many people in Scotland felt a thrill of pride at the audacity of the night raiders, but the establishment tended to deplore the way the relic had been retrieved. The stone was stored in a variety of locations due to the intensifying police search, before the group eventually left it on the altar in the symbolic location of Arbroath Abbey, draped in a Saltire.

Arthur Binnie from the Arbroath Herald was at his desk on April 11 1951 when the phone rang with a tip that if he went to the abbey he may find something of interest. He took the office camera and cycled there, to be met by the uniformed custodian who led him silently through the abbey ruins to the high altar. There, he found the Stone of Destiny. He was handed an envelope with a message from the four students. Amazingly, he had the story all to himself. Mr Binnie’s story and photographs went all over the world.

Shortly after 3pm, police arrived and four officers carried the Stone of Destiny to a waiting police van and taken to Forfar. The stone was safely lodged in the prison part of the police station. At 1am the stone was taken from the Forfar police cell and carried by road to Glasgow before being returned to Westminster Abbey. The Home Secretary stated it wasn’t in the public interest to prosecute the students. Ever since, there were persistent rumours that the stone returned to Westminster was a cunningly-made fake and that the real stone was still concealed in Scotland.

There have been several films and programmes about the theft, most famously the 2008 Canadian-Scots feature, Stone of Destiny, starring Charlie Cox and Robert Carlyle. But now the stone is about to be moved again to Perth following a decision announced last year by First Minister Nicola Sturgeon.
Class 3

WALES
COMPRÉHENSION ORALE 1

“Welcome to Llanfairpwllgwyngyllgogerychwyrndrobwylllantysiliogogogoch”

https://www.youtube.com/watch?v=_3b2F-bkAdM

1. Where is the town located?

2. How many people speak Welsh in that area?

3. What’s so peculiar about that town name?

4. What happened in the 1860s?

5. When sending a letter through the mail, do you have to write the whole name down?
come from a family of Coal miners. My grandfather, my great grandfather, my great great grandfather, and so on. They were happy. Earned enough money, had a job. It was a simple life for them. But then the strikes started.

The first main strike was during 1972 for around a month. 9 January to 18 February 1972. It was cold. And to make matters worse, there weren’t enough coal stocks. The coal that was in the stock went to the power stations to make electricity. Even though most of the coal stock went to the power stations, the stock in the power stations went down. Therefore, these power stations all across the country could only operate for 3 to 4 days a week as not enough electricity was made. My Great grandfather worked in Beynons Colliery, Blaina at the time. A four week strike that didn’t exactly affect my family. This was the starting point.

My grandfather first started working in the coal mines as soon as he left school at 16 during 1963. His first job was in Oakdale Training Colliery, then later Beynons Colliery. In 1965, my Grandfather changed his profession and joined the army as a parachuter. During 1981, my grandfather returned to working in the mines at Marine Colliery in Ebbw Vale where he worked till 1989 when it closed.

The 6 March 1984-3 March 1985, miners' strike was a major industrial action to shut down the British coal industry in an attempt to prevent colliery closures. It affected a myriad of people in mining communities all around the UK. In 1984, 20 pits were to close, with 20,000 jobs to go- but more were to be announced. The British Government found it cheaper to import Coal from other countries such as Poland than producing it here.

At the beginning, there were locally-organised strikes across the UK. These were a catalyst to the national NUM strike in March 1985. But, the NUM leader, Arthur Scargill decreed that NUM regions could decide whether or not to strike on an independent basis. My grandfather, he was one of the many miners that took part in this strike. My family was one of the many families that were affected by the Coal Miners strike.

My grandmother was the only person making money during this year long strike, and she was only working part time. It’s strange how you can go from earning enough money to live comfortably to not earning enough money in a matter of a couple days, without notice. They couldn’t pay the bills. They had no solid income. They were struggling. My family almost lost their house. They had to make a deal with the council, a nice and generous council luckily, to pay off their house mortgage once my grandfather got a sustainable job. My family was lucky. Their council was understanding, not only to them but to the rest of the area as well.

With one problem out of the way, my family had to figure out how to use their money and what to use it on. The savings account had to be used for paying bills. The coal board owed my grandfather money, but refused to pay him until he went back to work. So, during the strike, my family didn’t earn enough income, had to queue at the food bank every week and had to rely on other family members.

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1 Coal : charbon
2 Colliery : mine de charbon
3 Pit : mine, puits
Not all miners took part in the strike; some still worked. They were referred to as Scabs. Still to this day no one would bother them, talk to them or even look at them. During the strike, bricks would be thrown at them and names would be called because everyone felt betrayed by them. […]

**Police Officer Point of View**

After an interview with a police officer, I have found out how different people viewed the Coal miners strike of 1984. One point of view was that the police were the main reason why most peaceful picketing (protesting) became violent. Another point of view was that illegal picketers and individuals who had nothing to do with the strike caused the violence.

The miners had a choice. Either work or strike. […] The main purpose of the police according to the police officer I interviewed, was to protect the miners that were working. Picketing⁴ was a big thing during this time, and sometimes became violent as there was a lot of shoving and pushing. It wasn’t illegal to picket and it wasn’t illegal to still work during the strike. The only way picketing became illegal was when flying picketers travelled to other places or when random people showed up at the coal mines to picket. Which happened a lot. The majority of the picketers were peaceful and many police officers weren’t actually subject to any violence, but of course there were some exceptions. The police officer said that most violent picketing was up North England and in Wales a lot of police had families and friends who were miners so they were also affected. In reality, the police didn’t want to be involved at all and it was non-political to them. […]

**LGSM**

My friend recommended a film to me months ago that was set in Wales and based on a true story. The film was called *Pride* filmed in 2014, about a group of LGBTQ+ people raising money for a small town in the Dulais Valley that were hit hard by the Coal Miners Strike in 1984.

The founding members were Mike Jackson and Mark Ashton, who organised a bucket collection to support the striking miners during the June 1984 Pride March. At first it was hard to get members, with only eleven people attending the first meeting, but by the end of the strike in March 1985, over sixty people were involved in LGSM (Lesbians and Gays Support the Miners). They raised £22,500 by 1985 (equivalent to £69,000) in support. The money raised helped immensely with the striking miners and their families throughout the duration of the strike.

I watched this film and couldn’t help but feel ashamed and emotional: ashamed because I didn’t know about this movement and emotional because of the heartwarming story of two completely different communities and two completely different views, came together. And not only did the relationship make these two communities stronger, but it was also an important factor in turning the tide in the trade union movement for equality measures for queer people.

The ending of the film was what moved me the most. After everything LGSM did for the miners, raising money during pride parades, from collections at “gay pubs and clubs and on the pavement outside Gay’s The Word Bookshop”, the NUM and the mining communities of South Wales joined LGSM to lead the June 1985 London Pride march. Even after all of this, the NUM supported the call for LGBTQ+ equality at the 1985 Labour Party Conference and Trades Union Congress. It was such a heartwarming and wholesome experience and the film, in my opinion, gave this story justice. It was portrayed beautifully and was an incredibly emotional experience as a whole.

And even today, LGSM members and their banner have led twelve Pride parades across the UK.

⁴ To picket : faire un piquet de grève
Exercice de compréhension écrite

Sum up the article in French without translating the sentences.

Your text should be brief but precise.
COMPRÉHENSION ORALE 2

Distanciel asynchrone

*Pride* Movie CLIP - Friendship (2014)

https://www.youtube.com/watch?v=j77eKSHWufQ

Sum up the video in French.
Class 4

IRELAND

Distanciel asynchrone

15/11/2022
I was ________________

When I met the woman I would call my ____________

Twenty-two grand kids now ________________

In that house that your brother ________________ ya

On the ________________ when I proposed

I made that ________________ from dentist gold

And I asked her father, but her daddy said, no

You ________________ my daughter

She and I went ________________

Don’t care about ________________

I’m gonna marry the woman I love

Down by the Wexford border

She was Nancy Mulligan

And I was William Sheeran

She took my ________________ and then we were one

Down by the Wexford border

Well, I met her at Guy’s in the __________________________

And she was working on a soldier’s ________________

Never __________________________ such beauty before

The moment that I saw her

Nancy was my ________________
And we got married wearing _______________________ clothes

We got eight children now growing old
_________________ sons and _____________ daughters

She and I went __________________________

Don’t care about __________________________

I’m gonna marry the woman I love

Down by the Wexford border

She was Nancy Mulligan

And I was William Sheeran

She took my ___________________________ and then we were one

Down by the Wexford border

From the ______________________ streak in her _____________________ hair

Over sixty years ___________________________ her

Now we’re sat by the fire in our old __________________________

You know Nancy, I __________________________ ya

From a __________________________ born near Belfast town

I never worried about the _____________ and _____________

’Cause I found my heart upon the __________________ ground

There’s _________________________, I assure ya
Instructions: Listen to the video and **sum it up in English using your own words**. Please use the Google document for asynchrone work.
Class 5

NORTHERN IRELAND
COMPRÉHENSION ORALE 1
Distanciel asynchrone

“The Difference Between Catholics and Protestants”

Derry Girls | Channel 4

https://www.youtube.com/watch?v=0j0DF-TlyAY&t=58s

You are going to watch the video three times. Write down everything you understand. Then, try and sum up the video: who are the characters? When do you think the story take place? What is the main topic of the video?

To go further: Give your opinion on the video ➔ How does it make you feel? What do you think of the way the topic is handled?
What were the Troubles that ravaged Northern Ireland?

Erin Blakemore | April 8 2022 | National Geographic

Driven by longstanding enmities between Catholics and Protestants over British rule, the conflict pitted neighbor against neighbor in acts of guerrilla warfare.

Olivia O’Hagan tried to keep out of politics. But Northern Ireland’s Troubles had a way of coming to her door. First her sister was abducted and shot. Then her father was shot at for buying property from a Protestant. People all around her were paranoid about being hassled by paramilitaries or dying in random attacks, and O’Hagan had become used to a life of fear. "You didn’t know who to trust," she recalled in a 2013 oral history. "You just kept yourself to yourself. You didn’t get angry whenever you heard of all the people being shot dead. You just thought ‘When is this ever going to end?’"

She had good reason to wonder. The Troubles—a term long used as a euphemism for violent conflict—brought decades of riots and bloody clashes between pro-British Protestants and Catholics bent on national independence to the doorsteps of people like O’Hagan. Rooted in a legacy of colonialism, religious conflict, and political uncertainty, the Troubles would take 30 years, and thousands of lives, to peter out.

Why Protestants and Catholics clashed in Northern Ireland

The Troubles arose from longstanding grievances between Catholics and Protestants who held deeply opposing views on Northern Ireland’s relationship with Great Britain. A short distance and a long-shared history bound the two nations together, laying the foundation for the conflict.

In its earliest days, Ireland was home to multiple waves of conquerors, including the Celts, Vikings, and Anglo-Saxons. But beginning in 1541, Ireland was ruled by the British crown—and English emigrants soon began to settle in the country’s northern region. Under British rule, the Irish, who were mostly Catholic, had their land confiscated and given to the mostly Protestant settlers. Animosity between Catholics and Protestants continued, exacerbated by Britain’s use of the island as a colony to be exploited. Over time, an Irish nationalist movement grew, and after decades of brutal fighting, Britain partitioned the country in 1921. Majority-Catholic Ireland gained its independence, and Northern Ireland, billed as "a Protestant state for Protestant people," remained part of the United Kingdom.

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5 To be hassled : être harcelé
6 Riots : émeutes, révoltes
7 Grievances : doléances
8 Settlers : colons
But not all Northern Irish people wanted to be associated with the U.K., and the newly created nation was roiled with\(^9\) sectarian violence from the start. Catholics, ruled by Protestant officials who discriminated against them and enforced laws unevenly, pushed for equal treatment and political independence.

During the 1960s, they began to borrow from the American civil rights movement with peaceful protests that, like those in the U.S., were met with brutality. At an October 1968 protest in Londonderry, also known as Derry, where the Catholic working class struggled with poor housing, unemployment, and persistent discrimination, police cracked down and beat protesters. The Troubles had begun.

**Street battles and guerrilla warfare**

Catholic nationalists soon redoubled their efforts, holding a march from Belfast to Derry in January 1969 that mirrored Martin Luther King, Jr.’s march to Selma in the U.S. Crowds of loyalists attacked the marchers throughout the protest and ambushed them on the final day at Burntollet Bridge just outside of Derry. The Protestant police did nothing to stop the loyalists even though they used clubs, stones, and other weapons. In response, riots raged throughout Derry.

Soon the Troubles kicked into high gear\(^{10}\). Loyalists and nationalists alike marched and brawled\(^{11}\). In one August 1969 incident now known as the Battle of the Bogside, a loyalist march from Belfast to Derry was met with protests and barricades. Local Catholic nationalists assailed the loyalists with Molotov cocktails and stones. The days-long riot only died down when British troops were deployed to Derry.

Soon, hardline nationalists had organized into a paramilitary group known as the Irish Republican Army (IRA). Its objective: to force Britain to withdraw from Northern Ireland using any means necessary, including violence and guerrilla tactics. Its political arm, Sinn Féin, was devoted to achieving the same goals in the legislature.

In 1971, in response to the rising violence, Northern Ireland’s government instituted a policy of internment without trial\(^{12}\) and arrested hundreds of IRA members and suspected nationalists.

**Bloody Sunday**

As the situation deteriorated, the nation’s police force struggled to maintain order. Then, on January 30, 1972, the Troubles took an even darker turn when 15,000 nationalist protesters took to the streets in Derry in defiance of a ban on marches. The protesters tussled\(^{13}\) with both the British Army and loyalist counterprotesters—until 21 soldiers fired on the crowd, killing 13 men and injuring others. It was a violent escalation that increased popular support for the IRA and represented Britain’s willingness to silence the nationalists. Now known as Bloody Sunday,
the incident further inflamed anti-British, anti-Protestant sentiment. A tribunal held at the time acquitted both the soldiers and the British Army, but a more recent inquiry revealed that the civilians were shot without warning and had been doing nothing threatening.

The aftermath of Bloody Sunday was widespread chaos on the streets of Northern Ireland, and a breakdown at the nation’s parliamentary level. The U.K. had dithered\(^{14}\) on how to intervene, but in March 1972 it acted. Northern Ireland’s premier suspended parliament and Britain instituted direct rule.

**A long path to peace**

The first steps toward peace began in 1973 when Britain, the Republic of Ireland, and a variety of Northern Irish political factions hashed out the Sunningdale Agreement. The deal created a power-sharing arrangement between loyalists and nationalists within the Northern Irish government and instituted a Council of Ireland with representatives from both nations. But the agreement collapsed\(^{15}\) after a group of loyalists, incensed by what they saw as an invitation for the Republic of Ireland to interfere in Northern Irish affairs, held a general strike that effectively closed down the country.

After the collapse of the Sunningdale Agreement, terrorist and counter-terrorist activity resumed with bombings, street fighting, and other violence erupting regularly. The carnage even reached the royal family; in 1979, members of the IRA blew up the boat of Lord Louis Mountbatten, Queen Elizabeth’s second cousin and Prince Philip’s uncle, assassinating him and killing one of his sons and another passenger.

In the wake of\(^{16}\) one 1985 IRA hotel bombing intended to assassinate British leaders, Britain and the Republic of Ireland signed the Anglo-Irish Agreement, giving the Republic of Ireland a role in Northern Irish affairs. The agreement improved relations between the countries and opened a path toward Irish reunification. But in Northern Ireland, both the nationalists and loyalists disliked the agreement and violence swelled.

Progress continued to be made at the negotiating table—even as ongoing violence threatened to upend it all. In 1993, British Prime Minister John Major issued a declaration that laid the ground for peace talks, and the IRA and other paramilitary groups declared a ceasefire the following year. But the ceasefire fell apart in the mid 1990s when the British government told the IRA they must completely disarm before joining the peace process. In response, the IRA detonated a massive truck bomb at a London dockyard, wounding a hundred people.

\(^{14}\) To dither : hésiter (UK)

\(^{15}\) To collapse : s’effondrer

\(^{16}\) In the wake of : à la suite de
The Good Friday Agreement

After the shock of the bombing, the British government dropped its demand and allowed the IRA to participate in the peace process. The IRA reinstated its ceasefire in 1997—which would mark the official end to the violence as all parties negotiated in earnest.

Finally, on April 10, 1998, Britain, the Republic of Ireland, and most Northern Irish political parties signed the Good Friday Agreement, which established a power-sharing system of government and made Northern Ireland a devolved state that, while part of the U.K., would have its own legislature and executive. Something else came from the agreement: an all-Irish referendum which voters from both Northern Ireland and the Republic of Ireland ultimately approved.

Though the Troubles officially ended with the Good Friday Agreement, Northern Ireland’s political woes were far from over. In 2002, Britain suspended Northern Ireland’s power-sharing Assembly in response to renewed violence and political upheaval\(^\text{17}\). Only in 2007 did the devolved government come back.

The legacy of the Troubles

Today, the IRA has disarmed, and power-sharing continues in Northern Ireland. But the brutal conflict still reverberates there. Nearly 4,000 people were killed and more than 47,000 injured throughout the 30-year struggle, most of them young adults.

The history of the conflict is also still being written. For example, one 2019 project revealed the confessions of paramilitaries on both sides, leading to a protracted legal battle. Many perpetrators were never brought to justice, and 16 people are thought to have been kidnapped, murdered, and buried in undisclosed locations by nationalists during the conflict.

The Good Friday Agreement was historic. But many of those whose lives were disrupted by the violence and grief of the Troubles are still alive and contending with the conflict’s gruesome legacy. “You can’t turn it around overnight,” recalled O’Hagan in the oral history. “Every now and again, whenever it raises its head, you sort of say to yourself ‘You know what? We’re really not all that far on.’”

\(^\text{17}\) Upheaval (/ʌpˈhɪval/) : révolte, bouleversement, agitation
**Distanciel asynchrone**

“Zombie” by the Cranberries (1994)

Another ___________ hangs lowly

_____________ is slowly taken

And the _____________, caused such _____________

Who are we mistaken?

But ______________, it’s not me

It’s not my ______________

In your head, in your head, they are fighting

With their _____________, and their ______________

And their ________________, and their ______________

In your head, in your head they are _________________

In your head, in your head

Zombie, zombie, zombie-ie-ie

What’s in your head, in your head

Zombie, zombie, zombie-ie-ie, oh

Do, do, do, do

Do, do, do, do

Do, do, do, do
Do, do, do, do

Another mother’s ______________

Heart is taking over

When the __________ causes __________

We must be mistaken

It's the same old __________

Since ______________________

In your head, in your head, they're still fighting

With their ______________, and their ______________

And their ______________, and their ______________

In your head, in your head, they are ______________

In your head, in your head

Zombie, zombie, zombie-ie-ie

What's in your head, in your head

Zombie, zombie, zombie-ie-ie

Oh oh oh oh oh oh oh, ay, oh, ya ya
The tragedy that inspired Zombie - The Cranberries' biggest hit

Mark Savage | BBC Music reporter | 16 January 2018

"This song's our cry against man's inhumanity to man; and man's inhumanity to child." - Dolores O'Riordan.

After The Cranberries' debut album, people thought they had the band sussed out. The Limerick band were part of the Celtic rock tradition, their shimmering, sorrowful ballads brought to life by Dolores O'Riordan's bell-clear vocals. Zombie shattered that illusion.

A seething condemnation of the IRA, it was backed by pummelling, distorted guitars while O'Riordan's liit was contorted into a primal howl: "What's in your head Zombie? Zomb-ie-ey, ay-ey, ay-ey, aooowwww." Her pain was real: Zombie was a visceral response to the death of two children in an IRA bombing in the Cheshire town of Warrington. Three-year-old Johnathan Ball was killed when two bombs hidden in litter bins detonated on a busy shopping street in March 1993. Tim Parry, aged 12, died five days later.

O'Riordan, who was on tour at the time, found herself deeply affected by the tragedy. "I remember seeing one of the mothers on television, just devastated," she told Vox magazine in 1994. "I felt so sad for her, that she'd carried him for nine months, been through all the morning sickness, the whole thing and some... prick, some airhead who thought he was making a point, did that."

The singer was particularly offended that terrorists claimed to have carried out these acts in the name of Ireland. "The IRA are not me. I'm not the IRA," she said. "The Cranberries are not the IRA. My family are not. "When it says in the song, 'It's not me, it's not my family,' that's what I'm saying. It's not Ireland, it's some idiots living in the past." Her anger and frustration poured into the song - which she wrote alone in her flat in Limerick on an acoustic guitar, before toughening it up in rehearsals.

"I picked up the electric guitar. Then I kicked in distortion on the chorus, and I said to Ferg [Fergal Lawler, drummer]: 'Maybe you could beat the drums pretty hard?'" she told Team Rock last year. "Even though it was written on an acoustic, it became a bit of a rocker." The heavier sound was the "right thing" for the song, said guitarist Noel Hogan. "If it was soft, it wouldn't have that impact," he told Holland's FaceCulture in 2012. "This was a new direction for us. And it would stand out in the set because of that."

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1 To suss out : comprendre, piger (familier)
2 Sorrowful : triste
3 To pummel : descendre en flammes OU rouer de coups
4 To pour into : (dé)verser
5 Rehearsal : répétition (spectacle)
Released in September 1994, “Zombie” went on to become the band's biggest-selling single, reaching number one in Germany, Australia and France; and topping the US alternative rock charts.

O’Riordan’s lyrics received some criticism at the time. People called her naive and accused her of taking sides in a conflict she didn't understand. "I don’t care whether it’s Protestant or Catholic, I care about the fact that innocent people are being harmed," she told Vox. "That's what provoked me to write the song. "It was nothing to do with writing a song about it because I’m Irish. You know, I never thought I’d write something like this in a million years. I used to think I’d get into trouble." Instead, the song became an anthem for innocents trapped by other people's violence.

In the 1990s, O’Riordan would regularly dedicate it to the citizens of Bosnia and Rwanda; and her message applies equally to recent attacks in Manchester, Paris and Egypt, to name just three. "It doesn't name terrorist groups or organisations," she told the NME in 1994. "It doesn't take sides. It's a very human song. "To me, the whole thing [terrorism] is very confused. If these adults have a problem with these other adults well then, go and fight them. Have a bit of balls about it at least, you know?"

BBC ban

In the UK, the song reached number 14 in the charts - its success perhaps hampered⁶ by the BBC’s decision to ban the video. The original was shot by Samuel Bayer, who had previously directed the videos for Nirvana’s Smells Like Teen Spirit and Blind Melon’s No Rain. He travelled to Northern Ireland and shot footage⁷ of the troubles, including images of children holding guns, which the BBC (and Ireland’s national broadcaster RTE) objected to. Instead, they broadcast an edited version focusing on performance footage, which the band disowned.

"We said it was crap but knew we were fighting a losing battle," Hogan told New Zealand magazine Rip It Up in 1995. "It's just really stupid."

The official version of the video endured, though. It has been watched more than 660 million times on YouTube - making it the site’s 210th most-popular video of all time. The song also remained a highlight of The Cranberries’ concerts, regularly acting as the closing number of the set. The band recorded an acoustic, stripped-down version for last year’s Something Else album. There’s also a 1995 Eurodance cover version (awful, naturally), while Eminem sampled the song on his latest album. US metal band Bad Wolves had also been due to re-record the song with O’Riordan this week but the singer was found dead in her hotel room hours before the session was due to take place.

"We are devastated," said The Cranberries in a brief statement. "She was an extraordinary talent and we feel very privileged to have been part of her life. The world has lost a true artist today." The father Tim Parry also paid

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⁶ Hampered : ralenti
⁷ Footage : séquence
tribute, after learning for the first time that Zombie had been inspired by his son. "The words are both majestic and also very real," he told BBC Radio Ulster. "To read the words written by an Irish band in such compelling way was very, very powerful."

And perhaps that message of defiance and solidarity will be O'Riordan's legacy.

"If you feel really strongly about something and it really annoys you, then other young people will think the same as you and something can be done about it," she once told the NME. "But first, you have to be aware."
Class 6

THE U.S.A
‘Gone With the Wind’ and Controversy: What You Need to Know

By Jason Bailey | Published June 10, 2020 | Updated May 25, 2021 | The New York Times

HBO Max has temporarily pulled the film from its streaming service after the filmmaker John Ridley called out its “painful stereotypes of people of color.”

When HBO Max went live last month, one of the streaming service’s selling points was its TCM-branded channel of Hollywood classics, including “Citizen Kane,” “Singin’ in the Rain,” “Casablanca” — and “Gone With the Wind,” the Oscar-winning 1939 adaptation of Margaret Mitchell’s novel, and, according to the American Film Institute, the sixth-greatest American movie of all time. But on Monday — amid intense reflections on depictions of race and policing in popular culture after protests about police brutality — the filmmaker John Ridley wrote an op-ed in The Los Angeles Times pleading with HBO Max to remove “Gone With the Wind” from its streaming library. “It is a film that glorifies the antebellum1 south,” wrote Ridley, who won an Oscar for the “12 Years a Slave” screenplay. “It is a film that, when it is not ignoring the horrors of slavery, pauses only to perpetuate some of the most painful stereotypes of people of color.” On Tuesday night, the service temporarily pulled the film from its catalog, citing the need for “an explanation and a denouncement” of the movie’s depictions of race relations — presumably something similar to the “outdated cultural depictions” disclaimer offered on some titles on Disney Plus. In fact, “Gone With the Wind” is no stranger to controversy. Here’s a quick explainer.

I’ve never seen the movie. What’s the story?

As with Mitchell’s best-selling novel, “Gone With the Wind” is set on a Georgia plantation during and after the Civil War2. The protagonist is Scarlett O’Hara (Viven Leigh), headstrong3 daughter of the plantation owner, and the primary focus of the narrative is her romantic exploits. But a fair amount of the film’s leisurely 221-minute running time is spent on the struggle to keep the plantation afloat, and on Scarlett’s relationships with the family’s slaves, including Prissy (Butterfly McQueen), Pork (Oscar Polk) and Mammy (Hattie McDaniel, who won an Oscar for her performance — the first African-American so honored).

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1 Antebellum : littéralement « avant la guerre », ici avant la Guerre de Sécession
2 Civil War : Guerre de Sécession (1861-1865). Elle opposait le Nord (les Yankees) au Sud (les Confédérés) et fut gagnée par le Nord. L’esclavage fut aboli à la suite de la guerre, en 1865.
3 Headstrong :
What do critics object to?

As Ridley notes, the primary point of contention is the film’s romanticizing of the antebellum South, and its whitewashing of the horrors of slavery. The film presents the region’s pre-Civil War era as a utopia of tranquil living, and the Northern forces as interlopers, trying to disrupt that way of life. The servant characters are written and played as docile and content, more dedicated to their white masters than to the struggle of their fellow enslaved people (and uninterested in leaving the plantation after the war). And, much like D.W. Griffith’s horrifying hit “The Birth of a Nation,” the film casts the freed slaves of the Reconstruction era as morally dangerous and politically naïve.

How was it received when it was released?

Most critics joined in a chorus of praise, and moviegoers flocked to theaters. It remains the top-grossing film of all time, when adjusted for ticket price inflation. The academy was also impressed, giving it 10 Oscars, including best picture, best actress, best director (Victor Fleming) and, of course, McDaniel’s statuette.

So nobody objected in 1939?

Right-leaning pundits have already branded HBO Max’s removal as yet another example of contemporary “woke”-ism run amok, but “Gone With the Wind” has been the object of controversy since its inception. As detailed by Leonard J. Leff in The Atlantic, several groups sent letters to the producer, David O. Selznick, while the film was in preproduction, flagging their concerns with Mitchell’s novel, including its frequent use of racist slurs and characterization of the Ku Klux Klan as a “tragic necessity.” The Los Angeles Sentinel called for a boycott of “every other Selznick picture, present and future.” Under that pressure, Selznick and his screenwriter, Sidney Howard, ultimately softened some of those elements, and agreed to the N.A.A.C.P.’s suggestion of hiring a technical adviser “to watch the entire treatment of the Negroes.” In fact, he hired two — both of them white. When the film was released, the dramatist Carlton Moss wrote in The Daily Worker that the film “offered up a motley collection of flat black characters that insulted the black audience,” singling out McDaniel’s Mammy as “especially loathsome.” The Chicago Defender put an even finer point on it, calling the film “a weapon of terror against black America.”

What’s more, according to Leff, demonstrations and protests were held at theaters in several major markets, including Washington, D.C., Chicago and Brooklyn. To some extent, the protests have never stopped; despite the film’s canonization as an American classic, prominent voices from Malcolm X to Spike Lee to Ridley have spoken out through the decades about its troubling themes, characterizations and imagery. And with this most recent flap, it’s become clear that concerns over the film’s representation and context aren’t going away anytime soon.

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4 Interloper : intrus
5 A slur : une injure
6 Loathsome : détestable, répugnant
1. Sum up each participant’s point of view.
2. Who do you agree with?
3. How do you feel about banning movies?

https://www.youtube.com/watch?v=IZRc1YbjaHc
COMPRÉHENSION ORALE 1

“Song of the South” – Alabama (1989)

Song, song, song of the south

_________________________________________ and shut my mouth

Gone, gone with the wind

There __________________ nobody looking back again

Well...

Song, song of the south

(________________________ and shut my mouth)

Gone, gone with the wind

There __________________ nobody looking back again

____________________ on the roadside, _____________ in the ditch

We all picked the _______________ but we never got _______________

Daddy was a veteran, a southern ______________________

They ______________ get a rich man to vote like that

(Sing it)

Song, song of the south

(________________________ and I shut my mouth)

Gone, gone with the wind

There __________________ nobody looking back again, yee-hoo

Well, somebody told us ___________________________ fell
But we were so __________________ that we couldn't tell

_________________________ was short and the ___________________________ were tall

But Mr. _______________________'s gonna save us all

Well, momma got ______________ and daddy got down

The county got the ___________________ and they moved to __________________________

Papa got a job with the TVA

He bought a ___________________________ and then a Chevrolet

Yes he did, yes he did, yes he did, yes he did, yes he did

And it makes you feel good

You get together, and you get out in the ___________________________ field and you get to hum, and you get to sing and then you feel so good

Call moonshine
1. Where does the show take place?

2. What is the show about?

3. What is John Dutton’s legacy?

4. What does the show teach about the representation of the American West?

5. Why does Kevin Costner mention Native Americans?
Billy the Kid

While not much is known of Billy the Kid's early years, he was born William Henry McCarty Jr. in the slums of New York City and was orphaned at 14. He eventually moved out West, where his days as a Wild West outlaw and gunfighter was ripe before him. On the lam from New Mexican authorities for stealing, Billy the Kid fled to Arizona, where he murdered a man during a fight. He returned to New Mexico and joined a group of cattle thieves and fought in the Lincoln County War. Although he boasted of having gunned down close to two dozen men, he probably killed less than 10 before he was fatally shot at the age of 21 by Sheriff Pat Garrett.

Buffalo Bill

William F. “Buffalo Bill” Cody lived many lives before he became known to the world for his eponymous Wild West tour. Barely a teen, he took part in California's Gold Rush and two years later, became a Pony Express Rider. He served as an army scout in the Indian Wars, fought for the Union in the Civil War, and found a way of practicing his acting chops in between. By the time he launched his colorful cowboy-themed Wild West show in 1883, he was already a legend.

Davy Crockett

Easily identifiable by his coonskin cap, Davy Crockett — known for being a hunter, frontiersman, soldier and politician — is one of the most mythologized folk heroes and "forefathers" of the Wild West. Called the "King of the Wild Frontier," Crockett got involved in Tennessee's local and state politics before representing it as a U.S. Congressman starting in 1827 through 1833. After barely losing his election to serve out a fourth term, a disillusioned Crockett moved to Texas, which was under Mexico's jurisdiction at the time, in 1835. The following year, he fought for Texas' independence and was killed in the Battle of Alamo.
Calamity Jane

Born Martha Jane Canary in Missouri, Calamity Jane grew up to be an adventurous frontiersman and performer. Famous for dressing and shooting like a man — and drinking like one, too — Jane moved to booming gold rush towns out West and became an expedition scout in South Dakota. She became famous for her wild antics and quickly learned that telling tall tales of her exploits (real and mostly imagined) could make her a buck. Jane toured with Buffalo Bill's Wild West Show and also appeared at the 1901 Pan-American Exposition in upstate New York. Her rumored romantic relations with Wild Bill Hickok were probably started by her, but soon, she even tired of her fanciful stories and persona. Suffering from alcoholism, Jane died at 51. Per her request, she was buried next to Hickok.

Annie Oakley

Called "Little Miss Sure Shot" among many other names, Ohio native Annie Oakley lived an extraordinary life, thanks to her champion sharpshooting skills, which started in her teens. At 15, her talents came out in full view when she dared to compete with expert marksman Frank E. Butler, whom she'd narrowly beat in a shooting contest and eventually marry. Later, she'd meet Buffalo Bill and become one of his star attractions in his Wild West show, where she'd have the opportunity to meet royalty, world leaders, and even befriend Chief Sitting Bull. Even up to her death, Oakley was setting records in shooting contests and preparing for a comeback. When she died in 1926, her husband of five decades was so devastated that he followed her to the grave just a few weeks later.

Butch Cassidy

Robert LeRoy Parker, better known as Butch Cassidy, closed out the last decade of the 1800s being a wanted man. With his accomplice Harry Alonzo Longbaugh (aka the Sundance Kid), the two robbed trains, banks and led a posse of criminals called the Wild Bunch. Cassidy and the Wild Bunch wreaked havoc in places like Idaho, Utah, Wyoming and New Mexico before fleeing the country to evade law enforcement. To make a clean escape, Cassidy and the Sundance Kid took a flight from New York City to South America. In 1908 they got involved in a shootout with local authorities in Bolivia, and it's believed that the two men lost their lives there.

Jesse James

Like Butch Cassidy and the Sundance Kid, Jesse James was another celebrated bank and train robber who, along with his brother Frank, led the James-Younger Gang. The James Brothers fought for the Confederate Army during the Civil War and were accused of atrocious crimes against Union soldiers and abolitionists. Robbing banks, trains and stagecoaches throughout the Midwest, James gained celebrity status and notoriety, starting in 1866. After close to two decades on the run, James' life of crime came to an end when he was shot by new gang recruit Robert Ford, who was promised by authorities to be forgiven of past crimes if he killed James.
Class 7

INDIA

Distanciel asynchrone

02/12/2022
COMPRÉHENSION ORALE 1

*Never Have I Ever* | Mindy Kaling & Maitreyi Ramakrishnan Celebrate Ganesh Puja Episode | Netflix

https://www.youtube.com/watch?v=jzVYRST0h3Q

1. Who are the participants?

2. What is “Ganesh Puja”?

3. What is the scene about?

4. Who is Ganesh Puja?
5. What did Mindy Kaling want to represent through this scene?

6. What about Devi? How does this scene fit into her arch as a character?

7. As a child, how did Mindy Kaling feel about being Indian in a white community?

Summary: The story of the tragic decline of an Indian family whose members suffer the terrible consequences of forbidden love. The God of Small Things is set in the state of Kerala, on the southernmost tip of India. Armed only with the invincible innocence of children, the twins Rahel and Esthappen fashion a childhood for themselves in the shade of the wreck that is their family -- their lonely, lovely mother, Ammu (who loves by night the man her children love by day), their blind grandmother, Mammachi (who plays Handel on her violin), their beloved uncle Chacko (Rhodes scholar, pickle baron, radical Marxist, bottom-pinch), their enemy, Baby Kochamma (ex-nun and incumbent grandaunt), and the ghost of an imperial entomologist’s moth (with unusually dense dorsal tufts). When their English cousin and her mother arrive on a Christmas visit, the twins learn that Things Can Change in a Day. That lives can twist into new, ugly shapes, even cease forever. The brilliantly plotted story uncoils with an agonizing sense of foreboding and inevitability. Yet nothing prepares you for what lies at the heart of it.

The house itself looked empty. The doors and windows were locked. The front verandah bare. Unfurnished. But the skyblue Plymouth with chrome tailfins was still parked outside, and inside, Baby Kochamma was still alive.

She was Rahel’s baby grandaunt, her grandfather’s younger sister. Her name was really Navomi, Navomi Ipe, but everybody called her Baby. She became Baby Kochamma when she was old enough to be an aunt. Rahel hadn’t come to see her, though. Neither niece nor baby grandaunt labored under any illusions on that account. Rahel had come to see her brother, Estha. They were two-egg twins. “Dizygotic” doctors called them. Born from separate but simultaneously fertilized eggs. Estha—Esthappen was the older by eighteen minutes.

They never did look much like each other, Estha and Rahel, and even when they were thin-armed children, flat-chested, wormridden and Elvis Presley-puffed, there was none of the usual “Who is who?” and “Which is which?” from oversmiling relatives or the Syrian Orthodox bishops who frequently visited the Ayemenem House for donations.

The confusion lay in a deeper, more secret place.

In those early amorphous years when memory had only just begun, when life was full of Beginnings and no Ends, and Everything was Forever, Esthappen and Rahel thought of themselves together as Me, and separately, individually, as We or Us. As though they were a rare breed of Siamese twins, physically separate, but with joint identities.

Now, these years later, Rahel has a memory of waking up one night giggling at Estha’s funny dream.

She has other memories too that she has no right to have.

She remembers, for instance (though she hadn’t been there), what the Orangedrink Lemondrink Man did to Estha in Abhilash Talkies. She remembers the taste of the tomato sandwiches—Estha’s sandwiches, that Estha ate—on the Madras Mail to Madras.

And these are only the small things.

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7 Tailfin : ailette
8 Wormridden : infestés de parasites
9 Bishop : évêque
10 Breed : espèce, race
11 To giggle : ricanner
Class 8

AUSTRALIA

Distanciel asynchrone
**COMPRÉHENSION ORALE 1**

« Down Under », Men at Work

[Verse 1]

_______________ in a fried-out Kombi

On a hippie trail, head full of ________________

I met a strange ________________, she made me nervous

She took me in and gave me ________________

And she said

[Chorus]

Do you come from a land down under?

Where women _______________ and men _________________

Can't you hear, can't you hear the ________________?  
_______________ run, _________________ take cover

[Verse 2]

Buying ________________ from a man in Brussels

He was six-foot-four and full of ________________

I said, "Do you speak-a my language?"

And he just ________________and gave me a Vegemite ________________

And he said
[Chorus]

I come from a land down under

Where ______________does flow and men chunder

Can't you hear, can't you hear the ________________?

You __________________run, you __________________take cover, yeah

[Verse 3]

Lyin' in a den in Bombay

With a slack jaw, and not ________________________________

I said to the man, "Are you trying to _______________________?

Because I come from the land of ________________"

And he said

[Chorus]

Oh! You come from a land down under? (Oh, yeah, yeah)

Where women ________________ and men plunder

Can't you hear, can't you hear the ________________? Ah

You __________________run, you __________________take cover
Australia’s first people—known as Aboriginal Australians—have lived on the continent for over 50,000 years. Today, there are 250 distinct language groups spread throughout Australia. Aboriginal Australians are split into two groups: Aboriginal peoples, who are related to those who already inhabited Australia when Britain began colonizing the island in 1788, and Torres Strait Islander peoples, who descend from residents of the Torres Strait Islands, a group of islands that is part of modern-day Queensland, Australia.

All Aboriginal Australians are related to groups indigenous to Australia. However, the use of the term indigenous is controversial, since it can be claimed by people who descend from people who weren’t the original inhabitants of the island. Legally, “Aboriginal Australian” is recognized as “a person of Aboriginal or Torres Strait Islander descent who identifies as an Aboriginal or Torres Strait Islander and is accepted as such by the community in which he [or she] lives.”

Aboriginal origins

In 2017, a genetic study of the genomes of 111 Aboriginal Australians found that today’s Aboriginal Australians are all related to a common ancestor who was a member of a distinct population that emerged on the mainland about 50,000 years ago. Humans are thought to have migrated to Northern Australia from Asia using primitive boats. A current theory holds that those early migrants themselves came out of Africa about 70,000 years ago, which would make Aboriginal Australians the oldest population of humans living outside Africa.

British settlement

When British settlers began colonizing Australia in 1788, between 750,000 and 1.25 Aboriginal Australians are estimated to have lived there. Soon, epidemics ravaged the island’s indigenous people, and British settlers seized Aboriginal lands. Though some Aboriginal Australians did resist—up to 20,000 indigenous people died in violent conflict on the colony’s frontiers—most were subjugated by massacres and the impoverishment of their communities as British settlers seized their lands.

The Stolen Generations

Between 1910 and 1970, government policies of assimilation led to between 10 and 33 percent of Aboriginal Australian children being forcibly removed from their homes. These “Stolen Generations” were put in adoptive families and institutions and forbidden from speaking their native languages. Their names were often changed.
In 2008, Australian Prime Minister Kevin Rudd issued a national apology for the country’s actions toward Aboriginal Australians of the Stolen Generations; since then, Australia has worked to reduce social disparities between Aboriginal Australians and non-indigenous Australians.

Only in 1967 did Australians vote that federal laws also would apply to Aboriginal Australians. Most Aboriginal Australians did not have full citizenship or voting rights until 1965.

The struggle continues

Today, about three percent of Australia’s population has Aboriginal heritage. Aboriginal Australians still struggle to retain their ancient culture and fight for recognition—and restitution—from the Australian government. The state of Victoria is currently working toward a first-of-its-kind treaty with its Aboriginal population that would recognize Aboriginal Australians’ sovereignty and include compensation. However, Australia itself has never made such a treaty, making it the only country in the British Commonwealth not to have ratified a treaty with its First Nations peoples.
Class 9

SOUTH AFRICA

Distanciel asynchrone
Chapter 1

I have never known why we—my brother, sister and I—were taken to the country when I was five. We went to live with our grandmother—paternal grandmother. My father and mother remained in Pretoria where they both worked, my father a shop messenger in an outfitters’ firm; Mother as a domestic servant. That was in the autumn of 1924.

I remember feeling quite lost during the first weeks in that little village of Maupaneng, seventy-five miles out of Pietersburg town; a village of about 5,000 people. My grandmother sat there under a small lemon tree next to the hut, as big as fate, as forbidding as a mountain, stern as a mimosa tree.

She was not the smiling type. When she tried, she succeeded in leering muddily. But then she was not the crying type either: she gave her orders sharp and clear. Like the sound she made when she pounded on the millstone with a lump of iron to make it rough enough for grinding on. I do not remember ever being called gently by her. One of her two daughters was the spit of her; the other anaemic and fawning. But they seldom came home. They worked in Pretoria. When they were not working they had children without being able to secure a man they could really call a husband. I haven’t seen them or my grandmother now for the last twenty years, although I know they are still alive.

Things stand out clearly in my mind from those years: my granny, the mountain on the foot of which the village clung like a leech, and the mountain darkness, so solid and dense. And my granny seemed to conspire with the mountain and the dark to frighten us.
1. What is special about Orania?

2. Who are the Afrikaaners?

3. What is the town proud of?
4. How did the population evolve?

5. What was the town founded for? What are the reasons invoked?
Class 10

CANADA

Distanciel asynchrone

COMPRÉHENSION ECRITE 1
Anne of Green Gables

Author: Lucy Maud Montgomery
Year: 1908

Anne of Green Gables, children’s novel by Canadian author Lucy Maud Montgomery, was published in 1908. The work, a sentimental but charming coming-of-age story about a spirited and unconventional orphan girl who finds a home with elderly siblings, became a classic of children’s literature and led to several sequels.

Matthew Cuthbert and his sister, Marilla, live in Avonlea on Canada’s Prince Edward Island. Needing help on their farm, Green Gables, they apply to adopt a boy from an orphanage. By mistake, however, a red-haired, freckle-faced 11-year-old girl named Anne Shirley is sent to the siblings. While Matthew instantly takes to Anne, Marilla is unsure about keeping her. However, the cheerful and highly imaginative Anne gradually transforms the joyless lives of shy Matthew and prim Marilla, and they come to vie her as a daughter.

However, not everything about Avonlea is idyllic, and the quick-tempered Anne has two nemeses: the hypercritical Mrs. Rachel Lynde, who she eventually wins over, and Gilbert Blythe, a classmate who insults Anne by calling her “carrots”—she is sensitive about her looks, especially her red hair—and sets off a long-simmering feud; the two become friends by the end of the book and marry in a later sequel. Impulsive and sometimes mischievous, Anne has many misadventures, such as accidentally dyeing her hair green. However, she matures in the course of the book, and, when Matthew dies, Anne foregoes college to care for Marilla, who is going blind. Showing no bitterness, Anne instead cheerfully welcomes her new situation, believing that it will hold great happiness.

Anne of Green Gables was inspired by a newspaper story, and Montgomery infused the work with her own girlhood experiences and the rural life and traditions of Prince Edward Island. Although initially rejected by several publishers, the novel was a huge success upon publication. Mark Twain called Anne “the most lovable child in fiction” since Lewis Carroll’s Alice. Anne of Green Gables was adapted for film, stage, and television. Although Montgomery was not interested in continuing the story, she wrote several sequels that traced Anne’s life from girlhood to motherhood. However, they were less popular than the original novel. (Source: Britannica)
Anne of Green Gables

CHAPTER XVI.

Diana Is Invited to Tea with Tragic Results

October was a beautiful month at Green Gables, when the birches\textsuperscript{22} in the hollow turned as golden as sunshine and the maples behind the orchard\textsuperscript{23} were royal crimson\textsuperscript{24} and the wild cherry trees along the lane\textsuperscript{25} put on the loveliest shades\textsuperscript{26} of dark red and bronzy green, while the fields sunned themselves in aftermaths.\textsuperscript{27}

Anne revelled in\textsuperscript{28} the world of color about her.

“Oh, Marilla,” she exclaimed one Saturday morning, coming dancing in with her arms full of gorgeous boughs\textsuperscript{29}, “I’m so glad I live in a world where there are Octobers. It would be terrible if we just skipped from September to November, wouldn’t it? Look at these maple\textsuperscript{30} branches. Don’t they give you a thrill—several thrills? I’m going to decorate my room with them.”

“Messy things,” said Marilla, whose aesthetic sense was not noticeably developed. “You clutter up\textsuperscript{31} your room entirely too much with out-of-doors stuff, Anne. Bedrooms were made to sleep in.”

“Oh, and dream in too, Marilla. And you know one can dream so much better in a room where there are pretty things. I’m going to put these boughs in the old blue jug\textsuperscript{32} and set them on my table.”

“Mind you don’t drop leaves all over the stairs then. I’m going on a meeting of the Aid Society at Carmody this afternoon, Anne, and I won’t likely be home before dark. You’ll have to get Matthew and Jerry their supper, so mind you don’t forget to put the tea to draw until you sit down at the table as you did last time.”

“It was dreadful\textsuperscript{33} of me to forget,” said Anne apologetically, “but that was the afternoon I was trying to think of a name for Violet Vale and it crowded other things out. Matthew was so good. He never scolded\textsuperscript{34} a bit. He put the tea down himself and said we could wait awhile as well as not. And I told him a lovely fairy story while

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\textsuperscript{22} Birch : bouleau
\textsuperscript{23} Orchard : verger
\textsuperscript{24} Crimson : carmin
\textsuperscript{25} Lane : sentier, chemin
\textsuperscript{26} Shades : tons
\textsuperscript{27} Aftermaths : conséquences, répercussions
\textsuperscript{28} To revel in : se délecter de
\textsuperscript{29} Boughs : branches
\textsuperscript{30} Maple : érable
\textsuperscript{31} To clutter up : encombrer
\textsuperscript{32} Jug : pichet, pot
\textsuperscript{33} Dreadful : horrible
\textsuperscript{34} To scold : gronder
we were waiting, so he didn’t find the time long at all. It was a beautiful fairy story, Marilla. I forgot the end of it, so I made up an end for it myself and Matthew said he couldn’t tell where the join came in.”

“Matthew would think it all right, Anne, if you took a notion to get up and have dinner in the middle of the night. But you keep your wits about you this time. And—I don’t really know if I’m doing right—it may make you more addlepated than ever—but you can ask Diana to come over and spend the afternoon with you and have tea here.”

“Oh, Marilla!” Anne clasped her hands. “How perfectly lovely! You are able to imagine things after all or else you’d never have understood how I’ve longed for that very thing. It will seem so nice and grown-upish. No fear of my forgetting to put the tea to draw when I have company. Oh, Marilla, can I use the rosebud spray tea set?”

“No, indeed! The rosebud tea set! Well, what next? You know I never use that except for the minister or the Aids. You’ll put down the old brown tea set. But you can open the little yellow crock of cherry preserves. It’s time it was being used anyhow—I believe it’s beginning to work. And you can cut some fruit cake and have some of the cookies and snaps.”

“I can just imagine myself sitting down at the head of the table and pouring out the tea,” said Anne, shutting her eyes ecstatically. “And asking Diana if she takes sugar! I know she doesn’t but of course I’ll ask her just as if I didn’t know. And then pressing her to take another piece of fruit cake and another helping of preserves. Oh, Marilla, it’s a wonderful sensation just to think of it. […]”

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**EXERCICE DE COMPREHENSION ECRITE**

Résumez le texte en français, en incluant les éléments suivants :

- Qui sont les personnages ? Comment qualifiez-vous leurs personnalités respectives ?
- Que se passe-t-il ?

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35 Rosebud : bouton de rose  
36 Crock : cruche  
37 Preserves : conserves
COMPRÉHENSION ORALE 1

Anne with an E | Clip: "Girls Can Do Anything" | Season 1, Netflix

https://www.youtube.com/watch?v=IYjRotc8cek

1. Describe the scene using your own words.

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2. Why does Marilla want to send Anne back?

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3. What does Anne suggest to Marilla?

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4. Sum up Anne’s arguments.

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