

Mecklenburg-Vorpommern



MUSTERABITUR ENGLISCH

Leistungskurs

Prüfungsaufgaben Schreiben und Sprachmittlung

Hinweise für die Prüflinge

Aufgabenauswahl: Wählen Sie von den vorliegenden Aufgabenblöcken I und II (Teil B) einen aus. Bearbeiten Sie diesen Aufgabenblock und die Aufgabe zur Sprachmittlung (Teil C).

Bearbeitungszeit: Ihre Bearbeitungszeit für die Textaufgabe (Teil B) und die Aufgabe zur Sprachmittlung (Teil C) beträgt inklusive Einlesezeit 300 Minuten.

Hilfsmittel:

- einsprachiges Wörterbuch (Englisch – Englisch)
- zweisprachiges Wörterbuch (Englisch – Deutsch/Deutsch – Englisch)
- Wörterbuch zur deutschen Rechtschreibung

Prüflinge, deren Erstsprache nicht Deutsch ist, dürfen außerdem ein zweisprachiges Wörterbuch in nichtelektronischer Form nutzen (Erstsprache- Englisch / Englisch-Erstsprache, z. B. Arabisch-Englisch / Englisch-Arabisch und Erstsprache-Deutsch / Deutsch-Erstsprache, z. B. Arabisch-Deutsch/Deutsch-Arabisch). Das vom Prüfling mitzubringende Wörterbuch wurde rechtzeitig vor der Prüfung der Lehrkraft übergeben, von dieser geprüft und freigegeben.

Sonstiges: Lösen Sie jede Aufgabe gesondert.

Die Prozentzahl, die hinter den Aufgaben steht, gibt Auskunft über die inhaltliche Gewichtung der einzelnen Aufgaben.

Gekennzeichnete Zitate sind in form- und funktionsgerechter Verwendung zulässig.

Unangemessene sowie nicht explizit ausgewiesene wörtliche Übernahmen aus der Textvorlage beeinträchtigen die Leistung im Teilbereich Ausdrucksvermögen/Sprachliche Angemessenheit.

Falls die Reinschrift nicht beendet wurde, können Entwürfe ergänzend zur Bewertung nur herangezogen werden, wenn sie zusammenhängend konzipiert sind und die Reinschrift etwa $\frac{3}{4}$ des angestrebten Gesamtumfangs umfasst.

Nach Beendigung Ihrer Arbeit geben Sie die Prüfungsunterlagen bitte vollständig ab.

Teil B: Schreiben

Aufgabenblock I

Aufgabenstellung

- 1 Outline the biographical information given on the author and his parents. 30 %
- 2 Analyze how Choudhury's attitude towards the traditional view of American immigration is conveyed. 30 %
- 3 Choose **one** of the following tasks: 40 %
 - 3.1 Assess to what extent the cartoon reflects what Choudhury and his family have experienced in the US.



CartoonStock.com

or

- 3.2 You are participating in an international school project on identity. Write an article for the project website in which you discuss the importance of place in shaping one's identity.

Kushanava Choudhury: The New World (2017)

This is an excerpt from the introductory chapter of The Epic City, Choudhury's literary portrait of Calcutta, the city of his birth, from where his family moved to the United States of America.

Of all the people who came to Ellis Island in the first decades of the twentieth century, more than half went back. They never told us that on our seventh-grade class trip.

The American immigrant myth says that migration is a reset button. The New World offers deliverance from the past, liberation from the Old World's limited horizons. The myth states:
5 'The past is gone. The future awaits. Start over.'

It never really works like that. That was the story no one ever told about America. The past is never left behind. It haunts every world you live in. Sometimes it drags you back.

By the time I visited Ellis Island on that class trip, I had already migrated halfway around the world four times, flipping back and forth between continents like a dual-voltage appliance. My
10 parents were Indian scientists, torn between nation and vocation. Twice they had moved to America, twice they moved back. They were unwilling to leave their country and they were unable to stay. When he was around forty, my father quit his cushy job at a government research institute in Calcutta. He wanted one more chance, he said [...].

So, when I was almost twelve, my parents and I moved to Highland Park, New Jersey.

15 Our move carried no Emma Lazarus¹ cadences. We certainly had not arrived tempest-tossed, beating at the golden door. Our coming was equivocal, always tied to return. Living in New Jersey, we hardly saw ourselves as immigrants. My parents expected to go back to India, like many of their Bengali friends, someday, eventually. On Saturday nights, they gathered at each other's homes, ate fourteen-course meals brimming with various types of fish and meat, and
20 derailed each other's sentences in locomotive Bengali, their conversations full of memories of Calcutta. Return, the duty of return and the dream of return, were spoken of endlessly while eating platefuls of goat curry and hilsa² fish. Few, of course, actually went back. There were too many good reasons not to. Nationalism and nostalgia did not pay the bills, raise children or advance careers. And yet that dream of return to the great metropolis cocooned them like
25 a protective blanket from the alien world all around.

As for me – my friends, my neighborhood, my Calcutta life was gone. In New Jersey, I was in seventh grade in a public school that had almost no Indian students. Cocooning was not an option. I had to fit in fast. I wasn't assimilating as much as passing. So much of what went on
30 inside my head was from another place. I had happy childhood memories of mid-morning cricket matches during summer vacations, of games played in gullies, rooftops, courtyards and streets. When I moved, it was the streets of the city as much as my childhood that I left behind. We had not had an easy few years in America. The man who had offered the job to my father had made promises he did not keep, and so my father was forced to find other work, work he grew to despise. From time to time, there would be talk of another move, to Georgia, to
35 Colorado, and I would pull down the posters in my room and prepare. We stayed put, the three of us adrift in the treacherous shoals of the lower middle class, a world of chronic car trouble

¹ Emma Lazarus – 1849-1887, author of "The New Colossus", a poem engraved on the base of the Statue of Liberty, which ends with the following verses:

*Send these, the homeless, tempest-tossed to me:
I lift my lamp beside the golden door.*

² hilsa – popular and costly fish eaten in the Indian Subcontinent

and clothes from K-Mart³. In the fall of my senior year, a piece of good news finally came to our two-bedroom apartment. I had been accepted early to Princeton University⁴.

40 Every immigrant who has lugged worthless foreign degrees through customs knows that where you go to college [...] determines your lot in life. When the acceptance letter from Princeton arrived, my parents acted as if someone had come to our door with balloons and a giant cardboard cheque. It was their happiest day in America. But it wasn't mine.

45 It is probably universally true that education drives a wedge between us and our hometowns, our families, our earlier selves. But for the immigrant the gap is greater, that divergence in mentality more extreme. My trajectory⁵ was taking me farther afield, to Princeton, while part of me was elsewhere, in another country, in another city. Through all my sojourns I had carried memories on my back like Huien Tsang's⁶ chair, until at seventeen, I felt hunched over nostalgia like a middle-aged man. When the Princeton letter arrived, I had what my friend Ben called a 'premature midlife crisis'.

50 At night, I couldn't sleep. By day I sleepwalked through classes. Each evening, while my friends assembled at Dunkin' Donuts, complained about how there was nothing to do in our little town and roared together into the night on long aimless drives, while they enjoyed the languor of spring and that sweet American affliction called senioritis⁷, I stayed home and stewed. In my mind, I hatched a plan. I would go back.

55 India lives in its villages, Mahatma Gandhi had said. So, even though I was a city boy who had never spent a night in an Indian village, I wrote letters back home to arrange to teach in a village school. Instead of Princeton, I would take a year off and head to rural Bengal, I told my parents. But in our two-bedroom apartment full of shared immigrant striving, such a detour was out of the question.

60 Instead I just drove. The black night, the shimmering yellow lines on inviting ribbons of asphalt, the radio jammed loud. Enveloped by night and noise, the mind gave way to a deeper calling. Just drive. It was the mantra of our Jersey youth, an exhortation, a command, an ideology, something hardwired in us as teenage boys. Night after night I took my parents' Toyota and just drove, without destination, without purpose, to escape. [...]

65 After graduating from college, while friends set up their apartments in New York, Boston, and Los Angeles, I headed to Calcutta, to join the *Statesman*⁸.

997 words

Quelle: IQB - Pools für das Jahr 2021 — Englisch eA Kompetenzbereich Schreiben Aufgabe 1

³ K-Mart – inexpensive department store chain in the USA

⁴ Princeton University – prestigious university in New Jersey, USA

⁵ trajectory – *here*: career path

⁶ Huien Tsang – Chinese Buddhist monk and scholar, travelled throughout India in ancient times

⁷ senioritis – *colloquial*: decreased motivation to study displayed by senior students

⁸ *The Statesman* – an influential Indian English-language daily newspaper founded in 1875

Aufgabenblock II

Aufgabenstellung

- 1 Outline the main ideas Senator Warren focuses on in the extract from her speech. 30 %
- 2 Analyze how Senator Warren tries to persuade the audience of her position. 30 %
- 3 Choose **one** of the following tasks: 40 %
 - 3.1 Comment on whether the policy of affirmative action could help right some of the wrongs mentioned in Warren's speech.
OR
 - 3.2 You are an exchange student at an American high school and have just listened to Warren's speech in class. In her speech she quotes Congressman John Lewis: "Sometimes it is important to cause necessary trouble." (ll. 64)
Discuss this quotation in an article for the school magazine.

Senator Elizabeth Warren: Speech on racial inequality (2015)

This is an extract from a speech on civil rights in support of Black Lives Matter¹ given by Democratic Senator Elizabeth Warren at the Edward M. Kennedy Institute in Boston, Massachusetts on September 27, 2015.

A half-century ago, when Senator Kennedy spoke of the Civil Rights Act, entrenched, racist power did everything it could to sustain oppression of African Americans, and violence was its first tool. Lynchings, terrorism, intimidation. The 16th Street Baptist Church.² Medgar Evers. Emmett Till.³ When Alabama Governor George Wallace stood before the nation and declared during his 1963 inaugural address that he would defend "segregation now, segregation tomorrow, segregation forever," he made clear that the state would stand with those who used violence.

But violence was not the only tool. African Americans were effectively stripped of citizenship when they were denied the right to vote. The tools varied – literacy tests, poll taxes, moral character tests, grandfather clauses⁴ – but the results were the same. They were denied basic rights of citizenship and the chance to participate in self-government.

The third tool of oppression was to deliberately deny millions of African Americans economic opportunities solely because of the color of their skin. [...]

In the same way that the tools of oppression were woven together, a package of civil rights laws came together to protect black people from violence, to ensure access to the ballot box,

¹ Black Lives Matter – international activist movement, originating in the African-American community in the US, that campaigns against violence towards black people

² 16th Street Baptist Church – here: reference to church bombing, carried out by white terrorists

³ Medgar Evers, Emmett Till – African Americans who became victims of racist violence

⁴ grandfather clause – a racist law restricting voting rights

and to build economic opportunity. Or to say it another way, these laws made three powerful declarations: Black lives matter. Black citizens matter. Black families matter.

Fifty years later, we have made real progress toward creating the conditions of freedom – but we have not made ENOUGH progress.

20 Fifty years later, violence against African Americans has not disappeared. Consider law enforcement. The vast majority of police officers sign up so they can protect their communities. They are part of an honorable profession that takes risks every day to keep us safe. We know that. But we also know – and say – the names of those whose lives have been treated with callous indifference. Sandra Bland. Freddie Gray. Michael Brown.⁵ We've seen sickening
25 videos of unarmed, black Americans cut down by bullets, choked to death while gasping for air – their lives ended by those who are sworn to protect them. Peaceful, unarmed protestors have been beaten. Journalists have been jailed. And, in some cities, white vigilantes with weapons freely walk the streets. And it's not just about law enforcement either. Just look to the terrorism this summer at Emanuel AME⁶ Church. We must be honest: Fifty years after John
30 Kennedy and Martin Luther King, Jr. spoke out, violence against African Americans has not disappeared.

And what about voting rights? Two years ago, five conservative justices on the Supreme Court gutted⁷ the Voting Rights Act, opening the floodgates ever wider for measures designed to suppress minority voting. Today, the specific tools of oppression have changed – voter ID laws,
35 racial gerrymandering⁸, and mass disfranchisement⁹ through a criminal justice system that disproportionately incarcerates black citizens. The tools have changed, but black voters are still deliberately cut out of the political process.

Violence. Voting. And what about economic injustice? Research shows that the legal changes in the civil rights era created new employment and housing opportunities. In the 1960s and the
40 1970s, African-American men and women began to close the wage gap with white workers, giving millions of black families hope that they might build real wealth.

But then, Republicans' trickle-down economic theory¹⁰ arrived. Just as this country was taking the first steps toward economic justice, the Republicans pushed a theory that meant helping the richest people and the most powerful corporations get richer and more powerful. I'll just do
45 one statistic on this: From 1980 to 2012, GDP continued to rise, but how much of the income growth went to the 90% of America – everyone outside the top 10% – black, white, Latino? None. Zero. Nothing. 100% of all the new income produced in this country over the past 30 years has gone to the top ten percent. [...]

50 Back in March, I met an elderly man at the First Baptist Church in Montgomery, Alabama. We were having coffee and donuts in the church basement before the service started. He told me that more than 50 years earlier – in May of 1961 – he had spent 11 hours in that same

⁵ Sandra Bland, Freddie Gray, Michael Brown – African Americans who died by police actions or while in prison

⁶ AME - African Methodist Episcopal, a church in the southern United States with one of the oldest black congregations; Ms. Warren alludes to a racist shooting in 2015 during a prayer service, which killed nine black churchgoers.

⁷ to gut – to remove the organs of an animal; here: to abolish

⁸ gerrymandering – to establish a political advantage for a particular party or group by manipulating electoral district boundaries

⁹ disfranchisement – to take away the right to vote

¹⁰ trickle-down economic theory – term to describe the belief that if high-income earners gain an increase in salary, then everyone in the economy will benefit

basement, along with hundreds of people, while a mob outside threatened to burn down the church because it was a sanctuary for civil rights workers. Dr. King called Attorney General Bobby Kennedy, desperately asking for help. The Attorney General promised to send the Army, but the closest military base was several hours away. So the members of the church and the civil rights workers waited in the sweltering basement, crowded together, listening to the mob outside and hoping the U.S. Army would arrive in time.

After the church service, I asked Congressman John Lewis about that night. He had been right there in that church back in 1961 while the mob gathered outside. He had been in the room during the calls to the Attorney General. I asked if he had been afraid that the Army wouldn't make it in time. He said that he was "never, ever afraid. You come to that point where you lose all sense of fear." And then he said something I'll never forget. He said that his parents didn't want him to get involved in civil rights. They didn't want him to "cause trouble." But he had done it anyway. He told me: "Sometimes it is important to cause necessary trouble."

The first civil rights battles were hard fought. But they established that Black Lives Matter. That Black Citizens Matter. That Black Families Matter. Half a century later, we have made real progress, but we have not made ENOUGH progress. As Senator Kennedy said in his first floor speech, "This is not a political issue. It is a moral issue, to be resolved through political means." So it comes to us to continue the fight, to make, as John Lewis said, the "necessary trouble" until we can truly say that in America, every citizen enjoys the conditions of freedom.

Thank you.

992 words

Teil C: Sprachmittlung

Aufgabenstellung

Your US exchange partner has to give a presentation in class about a German tradition and decides to talk about travelling journeymen, as he/she saw one in your hometown last summer. He/She asks you for some help.

Using the information in the text, write an email in which you present the tradition of travelling journeymen and the situation now.

Mit Stock und Hut auf Wanderschaft gehen

von Andrea Döring

Hut, Stock und ein Bündel – der freundliche junge Mann mit den langen Rasta-Locken ist unschwer als Wandergeselle zu erkennen. An einer Raststätte an der A61 in Rheinland-Pfalz fragt er nach einer Mitfahrgelegenheit.

5

Bis Worms passen die Pläne zusammen, und das kleine Bündel, auch Charlottenburger genannt, hat locker Platz im Kofferraum. Konstantin Schäfer stammt aus Saarlouis und ist Zimmermann. Gerade kommt der 24-Jährige von einer Feier in der Eifel. Jetzt ist er auf dem Weg zu seinem bislang letzten Arbeitgeber im südhessischen Heppenheim. Der soll ihm in seinem Wanderbuch noch ein Zeugnis ausstellen.

10

Das Wanderbuch, der knotige Stock, auch Stenz genannt, und das Bündel gehören zur Grundausrüstung jedes Wandergesellen dazu. Stolz trägt Schäfer den traditionellen schwarzen Hut, einen Ohrring, ein weißes Hemd, darüber eine Weste mit acht Perlmutterknöpfen, ein Jackett und weite Schlaghosen. Seine Kluft ist schwarz. Das weist ihn als Zimmermann aus, denn jedes Gewerk¹ hat seine eigene Farbe.

15

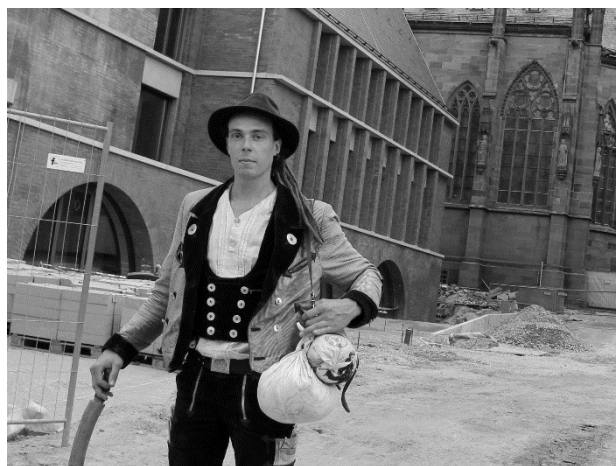
Wer Meister werden wollte, musste vom Spätmittelalter bis zur beginnenden Industrialisierung auf Wanderschaft gehen. Arbeits- und Lebenserfahrung sollten die jungen Männer sammeln. In ungefähr 35 Handwerken ist das bis heute möglich: Bäcker, Betonbauer, Bootsbauer, Goldschmiede, Köche, Landwirte, Maurer und Schneider gehören etwa dazu.

20

„Es ist wunderbar, wenn junge Menschen Erfahrungen sammeln. In der Bäckerei habe ich Wandersleute allerdings noch nie gesehen“, erzählt Peter Görtz, Inhaber einer großen Bäckerei-Kette in Ludwigshafen und Umgebung. „Ich würde sofort 20 nehmen.“

25

Maternus Burauen von der IG Bau und erster Sekretär der Conföderation Europäischer Gesellenzünfte (CEEG) schätzt, dass derzeit etwa 450 bis 550 Gesellen auf der Walz² sind.



¹ Gewerk – Handwerk

² Walz – Wanderschaft eines Handwerksgelesen

30 Eine offizielle Statistik gibt es nicht. Aktuell seien schätzungsweise zehn bis zwanzig Prozent der Wandersleute Frauen. [...]

35 Seit 2014 gehört die Walz in Deutschland zum immateriellen Kulturerbe der UNESCO. Wer sich auf sie begeben will, muss einige Regeln beachten: Er muss in einem Handwerk einen Gesellenbrief erlangt haben, unverheiratet sowie schuldenfrei sein. Die Wanderschaft dauert zwei oder drei Jahre – und einen Tag. In dieser Zeit darf man sich seinem Heimatort bis auf 50 Kilometer nicht nähern. Ursprünglich war dies als Marktkontrolle für die Meister gedacht – ihre Gesellen sollten woanders ihr Glück finden und ihnen keine Konkurrenz machen.

40 „Ich hatte Fernweh“, sagt Schäfer. Seit fast zwei Jahren ist er schon unterwegs. Durch Holland, Belgien, Frankreich, Österreich, die Schweiz und Israel führte ihn bereits sein Weg. „Viele unterschiedliche Arbeitstechniken habe ich kennengelernt, aber wichtiger als die handwerkliche ist die Erfahrung mit Menschen und die Selbsterkenntnis“, sagt er.

„Beim Österreichischen Hospiz in Jerusalem habe ich am Eingangsportal Schusslöcher zugespachtelt“, berichtet er. Welche Arbeitgeber Schäfer nach seinem Besuch in Heppenheim findet, ist offen. Der Geselle will nach Norwegen. „Die zahlen gut“, hofft er. Der Lohn richtet sich nach den ortsüblichen Tarifen. Üblich ist oft auch Kost und Logis.

45 In Worms am Dom ist die gemeinsame Fahrt zu Ende, es bleibt noch der Weg bis Heppenheim. Dort hat sich Schäfers zwischenzeitlicher Arbeitgeber und früherer Altgeselle Jerome Schmitt bereits mit 25 Jahren selbstständig gemacht. „Ich habe ihn unter meine Fittiche genommen, habe ihm beigebracht, wie das Leben auf der Landstraße funktioniert, wie man Arbeit findet, als ich vor zwei Jahren selber noch unterwegs war“, berichtet Schmitt. „Wer auf Wanderschaft geht, hat schon ein gewisses handwerkliches Know-how. Man lernt mehr im Bereich des Menschlichen“, erzählt er. „Wichtig ist das vor allem bei problematischen Kunden. Man ist pragmatisch und zielorientiert, wirft nicht so schnell die Flinte ins Korn“, sagt er zum Wert der alten Traditionen. „Man gibt sein Wort, man lässt sich festnageln.“

55 Festnageln ist dabei im buchstäblichen Sinne gemeint. „Man wird auch heute noch mit dem Ohrläppchen an einen Balken genagelt. Dann bekommt man Ringe an die Ohren. Ursprünglich waren die dazu da, die Beerdigung zu bezahlen, wenn man unterwegs stirbt“, sagt Schmitt. Im Zeitalter von Piercings und Tattoos wirkt das aber gar nicht mehr so archaisch. Und ganz modern erscheint auch die Idee der Walz, an verschiedenen Orten zu leben und zu arbeiten.

638 Wörter