Bac Général SVT + LLCER (Sciences de la vie et de la Terre et Langues, littératures et cultures étrangères et régionales)

SUJET D'EXAMEN (SESSION OFFICIELLE)

LLCER - Anglais monde contemporain - Session 2022

Sujet de l'examen national tel que publié pour la session indiquée. Source : sujets nationaux publiés par le ministère chargé de l'examen et les services académiques. Document mis à disposition par FormaV pour la révision.

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BACCALAURÉAT GÉNÉRAL

ÉPREUVE D'ENSEIGNEMENT DE SPÉCIALITÉ

SESSION 2022

LANGUES, LITTÉRATURES ET CULTURES ÉTRANGÈRES ET RÉGIONALES

ANGLAIS MONDE CONTEMPORAIN

Durée de l'épreuve : **3 heures 30**

L'usage du dictionnaire unilingue non encyclopédique est autorisé.
La calculatrice n'est pas autorisée.

Dès que ce sujet vous est remis, assurez-vous qu'il est complet.
Ce sujet comporte 9 pages numérotées de 1/9 à 9/9.

Le candidat traite au choix le sujet 1 ou le sujet 2.
Il précisera sur la copie le numéro du sujet choisi.

Répartition des points

Synthèse	16 points
Traduction ou transposition	4 points

SUJET 1

Le sujet porte sur la thématique « Faire société »

Partie 1 – synthèse en anglais (16 pts)

Prenez connaissance du dossier proposé composé des documents A, B, C et D non hiérarchisés et traitez en anglais le sujet suivant (500 mots environ) :

Taking into account the specificities of the four documents, show the challenges the United Kingdom still has to face regarding the representation of diversity.

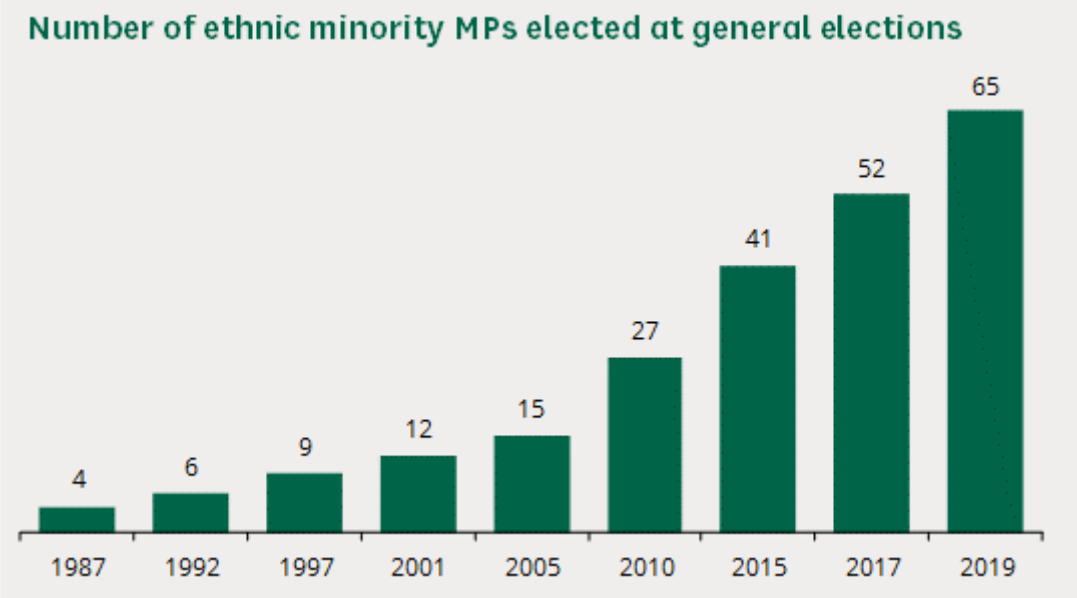
Partie 2 – traduction en français (4 pts)

Traduisez en français l'extrait suivant du document C :

But even in cities with a relatively rich ethnic mix, the pattern is far from uniform. We have been able to use detailed demographic data to build a picture of diversity at a granular, neighbourhood-by-neighbourhood level. It shows that it isn't just rural Britain that lacks diversity—a lot of neighbourhoods in our towns and cities do, too. [...]

There is a huge amount of work to do in unpicking the relationship between ethnicity, deprivation, social mobility and life expectancy. (l.12-17)

Document A



Note: total number of MPs in Parliament: 650

www.commonslibrary.parliament.uk

Document B

The 2019 elections in the United Kingdom have recorded a growth in the numbers of Members of Parliament from the ethnic minority background in the House of Commons, a great reflection of British diversity.

Prime Minister, Boris Johnson, while welcoming MPs on return to the parliament said, 'I would say it is one of the best Parliaments that this country has ever produced, with more female members than ever before, more black and minority ethnic members than ever before.'

Milton Tella, www.africanvoiceonline.co.uk, December 24th, 2019.

Document C

Britain's diversity is much more complex than it seems

Analysis at a neighbourhood level shows the country is far more diverse in some areas—and far less in others—than the top-line figures suggest.

The last census recorded that 63 million people lived in the UK, of whom more than eight million come from of a minority ethnic background.

But that doesn't say much; Britain's diversity is not equally spread out. In Scotland just over 4 per cent of the populace was non-white, compared to 14 per cent in England and Wales. Britain's ethnic minorities are concentrated in England, almost entirely in a select few towns and cities, such as London, Birmingham, Luton and the urban conurbations straddling West Yorkshire and Greater Manchester. A white person could grow up on the coast of Yorkshire, just two hours away from one of the most diverse cities in the region, and have next to no interaction with someone of a different ethnicity. [...]

But even in cities with a relatively rich ethnic mix, the pattern is far from uniform. We have been able to use detailed demographic data to build a picture of diversity at a granular, neighbourhood-by-neighbourhood level. It shows that it isn't just rural Britain that lacks diversity—a lot of neighbourhoods in our towns and cities do, too. [...]

There is a huge amount of work to do in unpicking the relationship between ethnicity, deprivation, social mobility and life expectancy. What is clear is that there is a relationship; adding in geographical division might make those fault lines sharper and harder to dissolve.

At the very least it should give those of us who like to think we live in diverse towns and cities pause for thought. We might be misunderstanding the nature of that diversity; we might be overstating it; and as a result we might be failing to recognise the challenges that others face.

Ben Walker, www.newstatesman.com, June 25th, 2020.

Document D

Carole arrived at the ancient university via bus, tube, train and a long walk from the station through crowds, dragging her suitcase on wheels, and moved herself in, climbed the winding, creaking wooden staircase to her room in the eaves that overlooked the quadrangle with sheets of ivy clinging to ancient masonry

on her own

her mother couldn't get the day off work anyway, it was just as well because she'd wear her most outlandish Nigerian outfit consisting of thousands of yards of bright material, and a headscarf ten storeys high, and she'd start bawling when she had to leave her only child for the first time

Carole would forever be known as the student with the mad African mother

that first week she counted on one hand the number of brown-skinned people in her college, and none as dark as her

in the baronial dining hall she could barely look up from her plate of revolting Stone Age food, let alone converse with anyone

she overheard loud reminiscences about the dorms and drugs of boarding school, Christmas holidays in Goa, the Bahamas, gap years spent climbing Machu Pichu, or building a school for the poor in Kenya, about haring down the M4 for weekends in London, house parties in the countryside, long weekenders in Paris, Copenhagen, Prague, Dublin or Vilnius (where *was* that, even?)

most students weren't like that but the really posh ones were the loudest and the most confident and they were the only voices she heard

they made her feel crushed, worthless and a nobody

without saying a word to her

without even noticing her

nobody talked loudly about growing up in a council flat on a skyscraper estate with a single mother who worked as cleaner

nobody talked loudly about never having gone on a single holiday,

like *ever*

nobody talked loudly about never having been on a plane, seen a play or the sea, or eaten in a restaurant, with waiters

nobody talked loudly about feeling too uglystupidfatpoor or just plain out of place, out of sorts, out of their depth [...]

Bernardine EVARISTO, *Girl, Woman, Other*, 2019.

SUJET 2

Le sujet porte sur la thématique « Environnements en mutation »

Partie 1 – synthèse en anglais (16 pts)

Prenez connaissance du dossier proposé, composé des documents A, B, C et D non hiérarchisés, et traitez en anglais le sujet suivant (500 mots environ) :

Taking into account their specificities, say what the documents reveal about the different reasons that led to the creation of national parks in the USA, and explain how these reasons illustrate changing and conflicting perceptions of the concept of preservation.

Partie 2 – transposition en français (4 pts)

Rendez compte en français des idées principales du premier paragraphe du document B (80-100 mots).

Document A



Albert BIERSTADT, *The Rocky Mountains, Lander's Peak*, oil on canvas, 1.87 x 3.07 m., 1863, Metropolitan Museum of Art, New York.

Document B

This strip of country, which extends from the province of Mexico to lake Winnepeg on the North, is almost one entire plain of grass, which is, and ever must be, useless to cultivating man. It is here, and here chiefly, that the buffaloes dwell; and with, and hovering about them, live and flourish the tribes of Indians, whom God made for the enjoyment of that fair land and its luxuries.

It is a melancholy contemplation for one who has travelled as I have, through these realms, and seen this noble animal in all its pride and glory, to contemplate it so rapidly wasting from the world, drawing the irresistible conclusion too, which one must do, that its species is soon to be extinguished, and with it the peace and happiness (if not the actual existence) of the tribes of Indians who are joint tenants with them, in the occupancy of these vast and idle plains.

And what a splendid contemplation too, when one (who has travelled these realms, and can duly appreciate them) imagines them as they *might* in future be seen, (by some great protecting policy of government) preserved in their pristine beauty and wildness, in a *magnificent park*, where the world could see for ages to come, the native Indian in his classic attire, galloping his wild horse, with sinewy bow, and shield and lance, amid the

fleeting herds of elks and buffaloes. What a beautiful and thrilling specimen for America to preserve and hold up to the view of her refined citizens and the world, in future ages! A *nation's Park*, containing man and beast, in all the wild and freshness of their nature's beauty!

George CATLIN, *Letters and Notes on the Manners, Customs, and Conditions of North American Indians,* 1842.

Document C

The Story We Have Been Told About America's National Parks Is Incomplete

The national park system has long been lauded as "America's greatest idea," but only relatively recently has it begun to be more deeply questioned. In his 1999 book *Dispossessing the Wilderness: Indian Removal and the Making of the National Parks*, Mark David Spence delivered a long-overdue critique that linked the creation of the first national parks with the federal policy of Indian removal. Spence points out that the first so-called wilderness areas that had been deemed in need of preserving were not only and in actuality Indigenous-occupied landscapes when the first national parks were established, but also that an uninhabited wilderness *had to first be created*. He examines the creation of Yellowstone, Glacier and Yosemite National Parks in particular to illustrate the way the myth of uninhabited virgin wilderness has for more than a century obscured a history of Native land dispossession in the name of preservation and conservation and serves as the foundation of the environmental movement.

The creation of Yellowstone as the first national park is instructive for understanding how the language of preservation evolved over time. What is today Yellowstone National Park […] was originally the territory of numerous tribal nations, including Shoshone, Bannock, Crow, Nez Perce and other smaller tribes and bands. The treaties of Fort Bridger and Fort Laramie in 1868 ceded large tracts of land to the U.S. and created separate reservations for the tribes but retained the right of the continued use of the ceded lands for hunting and other subsistence activities.

According to Spence, Yellowstone, with its mesmerizing geysers and otherworldly geologic formations, was set aside initially not in the interest of preserving wilderness but as a "wonderland" for its unique natural feature —an ideal tourist attraction. But the threat of private development such as mining interests, timber exploitation and railroads combined with fears about the depletion of game, fish and timber, changed the government's rationale for the park. By 1886 the Department of Interior's stated purpose for the park's existence was the preservation of the wilderness (animals, fish, and trees), to be enforced by the military, which was already aggressively pursuing resistant Indians throughout the Plains.

Anxiety about hunting in the park over the next few years led to the passage of the Lacey Act in 1894, a law prohibiting all hunting within park boundaries, including Indian hunting—in direct violation of treaty protections. […]

The lingering result of the Yellowstone story is that coded within the language of preservation, "wilderness" landscapes—always already in need of protection—are, or should be, free from human presence. But this logic completely evades the fact of ancient Indigenous habitation and cultural use of such places.

Dina Gilio-Whitaker[1], www.time.com, April 2nd, 2019.

Document D



Large crowd gathers at Tunnel View-Yosemite.
Brian van der Brug, *Los Angeles Times*, August 11th, 2017.

[1] American journalist and author who studies Native Americans in the US, decolonization and environmental justice.