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 2026

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BACCALAURÉAT GÉNÉRAL

ÉPREUVE D'ENSEIGNEMENT DE SPÉCIALITÉ

SESSION 2026

LANGUES, LITTÉRATURES ET CULTURES ÉTRANGÈRES ET RÉGIONALES

ANGLAIS MONDE CONTEMPORAIN

ÉPREUVE DU MERCREDI 17 JUIN 2026

Durée de l'épreuve : **3 heures 30**

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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 points)

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

Taking into account the specificities of all the documents, show the connection between football and ‘‘Englishness’’.

Partie 2 : traduction en français (4 points)

Traduisez en français l’extrait suivant du document A (l. 10 – l. 15)

To see the whole team sing our dirge of a national anthem with a rousing passion is to witness a group of individuals from different ethnic—but largely similar class—backgrounds embracing a collective national identity. This is no small achievement, especially as football has often been the focus of racism and division. For Sunder Katwala, director of the thinktank British Future, the feelgood factor of Euro 1996, which took place in England, was a breakthrough moment for ethnic minorities.

Document A

‘A galvanising sense of unity’: a football team that is multiracial and distinctively English

[…] Football has not only given a boost to England but it has also played a major part in redefining Englishness. As David Olusoga, professor of public history at Manchester University, noted last week, the England manager Gareth Southgate has been trying “to build a new, workable version of English identity”.

Olusoga spoke of a “hyper-diverse” England team. Strictly speaking, it’s Anglo-Irish-African-Caribbean, with no Asian representation. It’s also homogeneously heterosexual, as far as we know, unlike the English women’s team, which while much more white, has a diversity of sexuality. But the point about the England men’s team is that it is multiracial *and* distinctively English.

To see the whole team sing our dirge[1] of a national anthem with a rousing passion is to witness a group of individuals from different ethnic—but largely similar class—backgrounds embracing a collective national identity. This is no small achievement, especially as football has often been the focus of racism and division. For Sunder Katwala, director of the thinktank British Future, the feelgood factor of Euro 1996, which took place in England, was a breakthrough moment for ethnic minorities. […]

That scenario is extremely hard to imagine taking place today. This is an England team that jointly took the knee and has been explicit in its condemnation of racism. Rather than sublimating their racial identity, players have felt able to speak out without it bringing into question their national allegiance.

As Katwala puts it: “It’s clear that the black players and white players are on the same side.”

And that side is not just the side of history that is about “a more tolerant and understanding society”, as Southgate put it in his “Dear England” letter to the nation three years ago, it’s also the side of Englishness, a long troubled and disputed concept.

Andrew ANTHONY, *The Guardian*, July 14th, 2024.

[1] a song or piece of music that is slow and boring

Document B

England's identity: fans sing football's coming home, but what is home?

Sport matters to national identity. […]

However, national identity is fluid, not fixed. Sport offers an arena in which national identity can adapt and change.

In England, where many civic institutions represent Britain as a whole, the men's national football team is particularly important to English identity. In 1996, the country hosted the European Championships tournament. This coincided with the so-called awakening of English national identity, symbolised by the supplanting of the union flag with the waving of the Saint George's cross at Wembley football stadium and the singing of a new fans' anthem, Three Lions (Football's Coming Home).

In recent years, celebrating Englishness has often been linked to a narrow and exclusive imagery, which is said to marginalise ethnic minorities and those with a more socially liberal perspective, and has been tied to a football culture often associated with hooliganism. Yet now, as England have reached the finals of the Euros for the first time, the team and its manager, Gareth Southgate, have put football at the centre of a debate about English identity for the opposite reason. Is a more proud, inclusive version of Englishness emerging? […]

To paraphrase historian Eric Hobsbawm, the imagined community of multicultural England seems more real as a team of eleven named people. As Southgate said before the 2018 World Cup: "In England we have spent a bit of time being a bit lost as to what our modern identity is. I think as a team we represent that modern identity and hopefully people can connect with us." […]

Fans, quite rightly, are celebrating the achievements of the whole English team, as well as the activism of individual heroes like [Raheem] Sterling and Marcus Rashford[1]. Yet while many fans embrace the diversity of the team, the booing of their own players taking the knee against racism—a gesture that originated in the US—shows that identity politics can still divide, on and off the pitch.

Johan REWILAK and Daniel FITZPATRICK, *theconversation.com,* July 7th, 2021.

[1] Raheem Sterling and Marcus Rashford are well-known English professional footballers.

Document C



Rashford mural tributes: 'Something beautiful out of something negative'

People are continuing to leave messages of support and solidarity at the vandalised mural of Marcus Rashford

The artwork in Withington, Manchester, was defaced following England's defeat by Italy in the euro 2020 final.

Rashford said he was "on the verge of tears" when he saw the mural had been covered in supportive messages. […] The mural was defaced with several swear words shortly after Rashford missed a penalty, along with Jadon Sancho and Bukayo Saka, in the 3-2 shootout loss.

All three players have since been targeted with racist abuse on social media. […]

bbc.co.uk, July 13th, 2021.

SUJET 2

Le sujet porte sur la thématique « Environnements en mutation »

Partie 1 : synthèse en anglais (16 points)

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

Taking into account the specificities of the documents, show the role played by tourism in South Africa's reconstruction and development.

Partie 2 : transposition en français (4 points)

Rendez compte des principales idées exprimées dans le document A en français et de manière structurée (100 mots environ).

Document A

Address by President Nelson Mandela at opening of Indaba International Tourism Workshop, Durban

Never before has tourism offered us such possibilities. We believe that, with international support, tourism can become one of the corner-stones in the generation of sustained economic growth so critical to the building of our nation.

The tourism product South Africa and the rest of the continent offer is recognised internationally as one of great potential.

In particular, our own country, as part of Africa, is justly renowned for its thousands of kilometres of largely untamed coast line; its varied and spectacular terrain; the wealth of its animal, plant and bird life; and the unparalleled variety of its climatic regions.

But our natural beauty only offers a fitting setting for our country's most valuable asset: its people. Ours is a nation of warm and generous people. Its great variety of culture and heritage, once exploited to divide our people, has been turned by them into a source of strength and richness in every sphere of life. Indeed our cultural diversity is increasingly, I am told, becoming one of our major tourist attractions.

It is in tourism that nature and humanity meet most equitably and profitably. Like with other countries, not only does the tourism industry bring the many cultures and nations of the world to our door-step and so expand our own world view. It also provides the resources for the conservation of our natural heritage.

mandela.gov.za, May 1995.

Document B

A study of sustainable community-based heritage tourism was conducted and 373 residents were surveyed from the Sekhukhune District Municipality to find out what tourism support they wanted from government and the private sector, and how communities should be involved.

The majority of residents believed that rural heritage tourism could lead to job creation, reduce poverty, and support local small businesses. It could also revitalise "dying" handicrafts, help with the protection of animals and plants, and create more respect for local cultures.

Residents said the government should market Sekhukhune as a tourist destination and build new amenities[1] for tourists. They also said private tourism companies should form joint ventures[2] with local communities, with shared ownership.

The majority of the Sekhukhune population are young people. Research found that vocational training in tourism could also help dent[3] the high youth unemployment rate. This should be carried out by the government and private sector in partnership with the communities.

In Sekhukhune, heritage tourism is struggling to get off the ground because the infrastructure and facilities are not adequate to support it. Successful tourism ventures need reliable transport systems, digital networks, stable energy sources, clean water supplies, and waste management facilities. […]

Research has found that to become sustainable, tourism development must be inclusive of the community and benefit the community economically and socially.

But in Sekhukhune, local communities have neither been drawn into tourism nor supported to start tourism ventures, even though they are the custodians of cultural heritage. They could provide experiences for tourists such as presenting oral histories and showcasing the production of traditional crafts, such as bead work and jewellery.

The community could also be drawn into setting up hikes and camps through places like the Leolo mountain range, which runs along the east of Sekhukhune District. […]

Community involvement helps balance tourism development with the preservation of cultural and environmental heritage, so that important sites are not damaged. This is partly what makes it sustainable.

Madisen PHORI*, The Conversation*, September 4th, 2024.

[1] services, facilities
[2] businesses
[3] reduce

Document C

On Wednesday morning, 20 November, residents of Bo-Kaap, one of South Africa's cultural hubs and known for its colourful houses, stood outside the Iziko Bo-Kaap Museum protesting against the unregulated access of tour buses to the suburb. [...]

Holding placards declaring "No buses in Bo-Kaap" and "Stop exploiting Bo-Kaap", protesters said tourism in Bo-Kaap is extractive rather than benefiting the suburb's residents.

"We have negotiated with the [City of Cape Town] for more than five years to get spaces for the buses to park and for our people to walk the tourists and have sustainable income for our youth," [Bo-Kaap resident Ayesha] Gierdien said. "But they haven't done anything about this".

Known for its rows of colourful houses, the suburb is a popular tourist destination for local and foreign tourists who want to experience the culture of one of the few non-white enclaves that survived apartheid's forced removals.

Nasser Essop, who has lived in the Bo-Kaap for more than 25 years, said: "We do not mind tourists because we feel that we contribute to the South African economy in a meaningful way.

"But we demand the appropriate respect because our contribution – the [City of Cape Town] does not paint these houses, we do. And to be honest with you, most tourists that come are not interested in the history of any place they go to" he said.

Morgan NKULULEKO NDLOVU, *The Daily Maverick*, November 25th, 2024.