Bac Général HGGSP + LLCER (Histoire-géographie, géopolitique et sciences politiques 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.
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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 pts)

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

Say what the documents show about access to food in American cities. You may focus on the nature and the causes of nutrition problems that some American citizens face, and on the solutions that are set up to address these problems.

Partie 2 – transposition en français (4 pts)

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

Document A

First Lady: Let's move fruits and veggies to 'food deserts'

Today, first lady Michelle Obama announced that several major retailers, foundations and small businesses have committed to bringing healthier food to neighborhoods where supermarkets are scarce[1].

But she knows it's not going to be easy. If you have kids, you know that given the choice of Kit-Kats or kiwis, kids will usually pick the candy. But today's target is the parents living in so-called "food deserts."

"If a parent wants to pack a piece of fruit in a child's lunch… they shouldn't have to take three city buses," Mrs. Obama said during a press conference today.

As part of her Let's Move campaign, the First Lady wants to help families make better choices—especially the 23.5 million Americans living in largely urban, low-income areas where access to healthy food can be spotty.

The White House Task Force on Childhood Obesity has identified this challenge of bringing more nutritious, affordable foods to so-called food deserts as one of the key pillars to solving the epidemic.

"We can give people all of the information in the world about healthy eating… but if parents can't buy the food they need to prepare those meals… if their only options for groceries are in the corner gas station or in the local mini mart, then all of that is just talk… and that's not what Let's Move is about," she said.

The new initiative builds on a pledge[2] announced in January with Walmart. The nation's largest food retailer says it knows firsthand how important access to good food is. "We will use our position to reduce the cost of an increased access to healthy foods," wrote Chad Mitchell on the Walmart community blog.

Walmart pledged today to open up to 300 stores in food deserts by 2016, but other giant retailers are involved, too. Walgreen says it will start offering whole fruits and vegetables, SUPERVALU is building 250 new stores, and various smaller groups are joining forces and money in the effort.

The White House admits that no single initiative is a magic bullet. And the goal of melting some inches off our collective waistline is complicated. […]

But making the healthy stuff easier to get may be a good start.

Allisson AUBREY, www.npr.org, July 20th, 2011.

[1] Scarce: rare

[2] A pledge: an engagement

Document B



Daniel Chang Christensen, *"Food Justice"*, 2018.

Document C

Food apartheid: the root of the problem with America's groceries

Food justice activist Karen Washington wants people to move away from the term 'food desert', which doesn't take into account the systemic racism permeating America's food system.

America's sustainable food movement has been steadily growing, challenging customers to truly consider where our food comes from, and inspiring people to farm, eat local, and rethink our approaches to food policy. But at the same time, the movement is predominantly white, and often neglects the needs and root problems of diverse communities.

Issues of economic inequality and systemic racism permeate our national food system. The movement's primary focus has been on finding solutions to "food deserts"—defined as areas empty of good-quality, affordable fresh food—by working to ensure that affected neighborhoods have better access. But some advocates, and studies, have argued that the proximity of a well-stocked grocery store is not enough of a solution given this country's elaborate food problems.

Farm subsidies in the United States go predominantly to white farmers, which has led a group of black farmers to sue the US government for discrimination. Food pantries, which distribute food directly to those in need, are stigmatized. Our subsidized food system, as the activist and community organizer Karen Washington points out […], "skews[1] the cost and value of food."

Washington has been battling for food justice for three decades. […] What she found is that there weren't very many people who looked like her with active roles in the food system. To bring additional voices to the table, she cofounded Black Urban Growers, an organization dedicated to supporting and advocating for black farmers and black leadership in the food movement, in 2009. And as she creates a more inclusive food community, she is working to redefine the challenges that the food system faces, too. Washington is opposed to using the expression "food desert," which she calls "an outsider term" that calls desolate places, rather than places with enormous potential, to mind. She prefers "food apartheid," which "brings us to the more important question: what are some of the social inequalities that you see, and what are you doing to erase some of the injustices?"

Anna BRONES, www.theguardian.com, May 15th, 2018.

[1] To skew: to distort, to misrepresent

SUJET 2

Le sujet porte sur la thématique « Relation au monde ».

Partie 1 – synthèse en anglais (16 pts)

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 specificity of each document, show how Britons deal with the memory of their former empire.

Partie 2 – transposition en français (4 pts)

Rendez compte en français des principales idées exprimées dans les deux premiers paragraphes du document A (l.1-12). Vous restituerez le propos de Saul Dubow de manière structurée (80-100 mots).

Document A

Britain's imperial history deserves better than petty culture wars

Newcastle[1] city council's decision to add two plaques to its memorial to the Boer war[2] of 1899-1902 has triggered a feverish reaction. One plaque will contextualise the colonial history of the war; the other will reflect the views of local residents. No sooner was the change announced than the right's […] culture warriors descended upon the city. But the council's engagement with the legacy of the Boer war—and Britain's blood-soaked role in it—should be welcomed by anyone who values serious and honest engagement with history.

The monument in question lists the names of 370 fallen soldiers from the north-east, participants in a war in which more than 20,000 imperial combatants died and many more suffered. It is only one of many similar monuments that shape Britain's urban landscape. Some celebrate military heroes; others, such as the one in Newcastle, focus more on ordinary soldiers and volunteers [...]

Almost all historians are agreed that this conflict was not a "good war". It was nevertheless a consequential one for all sides. For the British, it capped the era of Victorian high-imperialism and prompted profound political introspection. For South Africans it amounted to an undeclared civil war that defined the contours of a newly emergent nation state. [...]

The Boer war has been all but forgotten by many in Britain. But its legacy – the arrogance of Britain's imperial past, the suffering inflicted upon South Africans, and the social reforms it engendered on British soil – merit remembrance. The preparedness of Newcastle council to reconsider public monuments while honouring its dead can only be applauded.

Saul Dubow[3], www.theguardian.com, August 2021.

[1] the largest city in north-east England

[2] conflict fought between the British Empire and the Boer Republics over the Empire's influence in Southern Africa

[3] South African historian, Professor at the University of Cambridge.

Document B

A great deal of recent criticism has concentrated on narrative fiction, yet very little attention has been paid to its position in the history and world of empire. Readers of this book will quickly discover that narrative is crucial to my argument here, my basic point being that stories are at the heart of what explorers and novelists say about strange regions of the world; they also become the method colonized people use to assert their own identity and the existence of their own history. The main battle in imperialism is over land, of course; but when it came to who owned the land, who had the right to settle and work on it, who kept it going, who won it back, and who now plans its future — these issues were reflected, contested, and even for a time decided in narrative. As one critic has suggested, nations themselves are narrations. The power to narrate, or to block other narratives from forming and emerging, is very important to culture and imperialism, and constitutes one of the main connections between them. Most important, the grand narratives of emancipation and enlightenment mobilized people in the colonial world to rise up and throw off imperial subjection; in the process, many Europeans and Americans were also stirred by these stories and their protagonists, and they too fought for new narratives of equality and human community.

Edward Saïd[1], *Culture and Empire,* 1993.

[1] Saïd explores how literature has both reflected and nourished imperialisms.

Document C : The history of the British Empire is not being taught

This sounds like a joke, but I promise that it's not: it is genuinely possible I learned more about imperialism from *Doctor Who* than I ever did at school. There's a period of the show in the early 1970s, when the production team, like the country they were living in, started fretting about Britain's place in the world. So suddenly there are stories about the rise and fall of the Earth Empire[1]. It is largely an economic venture which gives terrifying amounts of power to exploitative corporations, which oppresses its subject populations and in which a lot of other made-up things are extremely subtle allegories for depressingly real ones. Remarkably few of those things actually came up at school. [...]

And because we don't want to talk about empire, we talk surprisingly little about much else that was happening in the 18th or 19th centuries. Sure, those years were critical in terms of shaping both the country we live in and the world today. But on the other hand they're a bit embarrassing, aren't they? Best stick to the Tudors instead. [...]

But the result has been a vast and widespread ignorance about our own past. It means a vast asymmetry of historical understanding, in which people in Ireland or other countries can spend years learning about centuries of violent oppression, only to come here and discover nobody remembers any of it.

Jonn Elledge, www.newstatesman.com, June 2020.

[1] Fictitious Empire in the *Doctor Who* TV series