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 2023

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 2023

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 10 pages numérotées de 1/10 à 10/10.

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 their specificities, say what these documents reveal about racial prejudice in the USA and its impact on black people.

Partie 2 – traduction en français (4 pts)

Traduisez en français le passage suivant du document B (l. 10-15) :

One year, one of the few black students at my high school found a noose[1] hanging in his locker one day. The culprit — a white student — was quickly discovered, and all he had to do to get out of trouble was issue a lame apology. […] I convinced my best friend to wear black armbands in school to protest. This act earned me no greater respect, and actually greater ridicule. Several of our teachers thought it was funny and even prompted our classmates to laugh at our expense.

[1] *un nœud coulant*

Document A

The narrator is a Nigerian woman living in the USA who writes a blog about her experience as a "Non-American Black".

In describing black women you admire, always use the word strong because that is what black women are supposed to be in America. If you are a woman, please do not speak your mind as you're used to doing in your country, because in America strong minded black women are SCARY. And if you're a man, be hyper-mellow, never get too excited, or somebody will worry that you're about to pull a gun. […] If you're in an Ivy League[1] college and a young Republican tells you that you got in only because of Affirmative Action,[2] do not whip out your perfect grades from high school. Instead, gently point out that the biggest beneficiaries of Affirmative Action are white women. If you're telling a non black person about something racist that happened to you, make sure you're not bitter. Don't complain, be forgiving, if possible, make it funny. Most of all, do not be angry. Black people are not supposed to be angry about racism, otherwise you get no sympathy. This applies only for white liberals, by the way, don't even bother telling a white conservative about anything racist that happened to you, because the conservative will tell you that YOU are the real racist and your mouth will hang open in confusion.

Chimamanda NGOZI ADICHIE, *Americanah*, 2013

[1] Ivy League colleges: the eight most prestigious universities in the US
[2] Affirmative Action: positive discrimination

Document B

Brian Jones is an educator and activist in New York. He is the associate director of education at the Schomburg Center for Research in Black Culture.

I am a black man who has grown up in the United States. I know what it is like to feel the sting of discrimination. […] As many others have learned, there is no amount of assimilation that can shield you from racism in this country. Throughout my life, something — the kink of my hair or my "attitude" — would mark me as inferior, worthy of ridicule, humiliation or ostracism. In elementary school I got the distinct impression that teachers didn't like me. […] In third grade, I had my first black teacher and the whole dynamic changed. Mrs Brooks decided it was OK if I squirmed in my chair. She taught us about discrimination and injustice and taught us to recite and interpret poetry from the black arts movement.

One year, one of the few black students at my high school found a noose hanging in his locker one day. The culprit — a white student — was quickly discovered, and all he had to do to get out of trouble was issue a lame apology. […] I convinced my best friend to wear black armbands in school to protest. This act earned me no greater respect, and actually greater ridicule. Several of our teachers thought it was funny and even prompted our classmates to laugh at our expense: "Look at Jones," one teacher said, "starting a revolution."

Looking back, I realize that, apart from my black armband episode, my survival strategy was to make myself as non-threatening as possible. […] I knew how to enter a store, to make eye contact with someone who worked there, to smile and say hello as if to say: "Don't worry, I'm not trying to steal anything."

Brian JONES, *The Guardian*, June 2018

Document C



Lawrence Bryant/Reuters, June 3, 2020

Document D

What Kamala Harris' ascension means for girls of color.

Ashton Mayo-Beavers is an 18-year-old freshman at Mercer University in Macon, Georgia.

"As we were trying to prepare for our first final exams — and on top of the pandemic — there was this election. One of my professors called it the most important election of our time. For me, it was the first election I ever voted in.

On Election Day, which was more of an election month, we were told by older African American students that we shouldn't go out. Even though Kamala Harris, a Black woman, was on the path to one of the most powerful positions in our nation, I, as a Black student, didn't feel comfortable going to all-campus debate watch parties. I worried that the color of my skin would make me a target if tensions escalated.

Even now, I'm not sure I have processed how big it is that Kamala Harris is going to be so many firsts. […] There already are so many great local leaders that are women of color, and that's amazing. But the fact is, we will have a woman vice president who is a person of color that's going to open the doors for so many people to envision themselves as our nation's future."

Caroline Bauman and Gabrielle Birkner, www.chalkbeat.org, January 19, 2021

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 their specificities, say how the documents explore the relationships of Aboriginal and Torres Strait Islander people with non-Indigenous Australians in post-colonial Australia.

Partie 2 – traduction en français (4 pts)

Traduisez en français le passage ci-dessous du document B (l. 19-24) :

Each year Rudd revisits the apology with a speech to mark its anniversary. I spoke to Rudd as he passed through Geneva in Switzerland on his way to Australia to deliver his annual address.

“I believe it was absolutely the right thing to do as the first act in my prime ministership in parliament. This had been unfinished business for the nation for a very long time and it was time to bring that chapter to a close,” Rudd said.

Document A



THREE GENERATIONS
(Reading from Right to Left)

1. Half-blood—(Irish-Australian father; full-blood Aboriginal mother).
2. Quadroon Daughter—(Father Australian born of Scottish parents; Mother No. 1).
3. Octaroon Grandson—(Father Australian of Irish descent; Mother No. 2).

Photograph extracted from Auber Octavius Neville's book published in 1947, *Australia's Coloured Minority*.

A.O. Neville was Chief Protector of Aborigines from 1915 to 1936 and Commissioner for Native Affairs. He instigated the racialist assimilation programme which became known as "Breeding out the colour".

Document B

Reflections on the apology: Kevin Rudd[1] in conversation with Stan Grant

Eight years after his landmark apology to Australia's Indigenous people, the former prime minister reflects on its impact, and how far there is yet to go.

Eight years ago this week Kevin Rudd spoke to and for the Australian people about what he termed "this blemished chapter in our national history".

It was an apology for "the laws and policies of successive parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians".

The words of the speech – searing, challenging, cathartic and healing – spoke to the pain deep inside all Indigenous people and especially those for whom this apology was intended: the members and survivors of the stolen generations.

As Rudd pointed out in his speech, between 1910 and 1970, between 10% and 30% of Indigenous children were forcibly taken from their families. Now was the time to offer amends.

"For the pain suffering and hurt of these stolen generations, their descendants and their families left behind, we say sorry. To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry," he said.

It was a moment in time when Australia was being asked to reconcile with its past. It was an apology that sought forgiveness in return […]

Each year Rudd revisits the apology with a speech to mark its anniversary. I spoke to Rudd as he passed through Geneva in Switzerland on his way to Australia to deliver his annual address.

"I believe it was absolutely the right thing to do as the first act in my prime ministership in parliament. This had been unfinished business for the nation for a very long time and it was time to bring that chapter to a close," Rudd said.

[…] In any case, he said this wasn't a speech for white Australians but for, as he put it, "our Indigenous brothers and sisters". But there was no point apologising he says, unless it was accepted by Indigenous people and the nation could begin to heal this relationship.

Apology itself was not enough. State and federal governments established Closing the Gap targets built around six core areas: life expectancy, infant mortality, access to early childhood education, reading writing and numeracy, high school completion, and employment outcomes.

[…] But I point out to him, the measurable improvement is still failing to hit the targets, especially in key areas of improving life expectancy.

[1] Kevin Rudd was Prime Minister of Australia from 2007 to 2010.

35 […] Rudd, like prime ministers before and since, left his office with great hopes dashed by harsh realities. Rudd says he is still stunned at the number of national leaders who tell him that they watched the apology live, all those years ago when he hoped that sorry would bring healing and change.

Eight years later, the country is still waiting.

Stan Grant, *The Guardian*, 10 February 2016

Document C

Aboriginal and Torres Strait Islander people

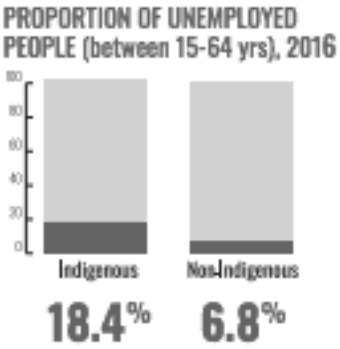


In 2015-2017, the average life expectancy of Aboriginal and Torres Strait Islander people was **EIGHT YEARS LESS** than that of non-Indigenous Australians.



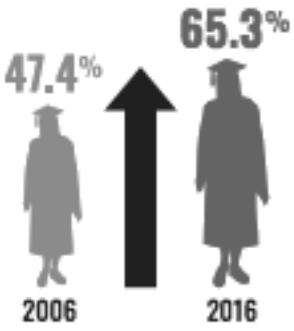
Aboriginal and Torres Strait Islander children and young people (aged 5-17 yrs) are **5 times** more likely to die as a result of suicide than non-Indigenous Australians.







In 2017, Aboriginal and Torres Strait Islander children accounted for over one third (37%) of children in out-of-home care.



Percentage of Aboriginal and Torres Strait Islander people aged 20-24 yrs that had attained a Year 12 or equivalent qualification.

From www.humanrights.gov.au, 2019