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

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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.
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 their specificities, say what the documents reveal about the different representations of Thanksgiving and how they illustrate conflicting perceptions of the concepts of memory and national history.

Partie 2 – transposition en français (4 pts)

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

Document A



Norman ROCKWELL, *Freedom from Want*, oil on canvas, 116.2 cm × 90 cm, 1943, Norman Rockwell Museum, Stockbridge, Massachusetts.

Document B

In these days of anxiety and alienation, Thanksgiving offers the warm embrace of inclusiveness. Particularly for many people with families and faiths rooted in other lands, no other holiday, not even the Fourth of July, has so great a capacity to make them feel American.

A child of Orthodox Jewish immigrants could feel his apartness on other festivals celebrated by the larger society. Christmas, Easter, Halloween — all are distinctly Christian observances, no matter how temporal and commercialized they have become. They are inevitable reminders for some Americans that they are different [...].

Lincoln may well have anticipated all those convictions — Buddhist, Hindu, Muslim, Jewish and Christian — when in 1863 he proclaimed the last Thursday in November to be "a day of Thanksgiving and praise to our beneficent Father who dwelleth in the Heavens." It was formally changed in 1941 to the fourth Thursday in November.

Lincoln knew his Bible, and was surely familiar with a passage from Exodus all too often ignored in our present era of hard feelings: "Do not mistreat or oppress a foreigner, for you were foreigners in Egypt." Lincoln mentioned God but no particular faith in his proclamation. We may presume that all were thus declared welcome to sit at the American table.

The Editorial Board, *The New York Times*, November 22, 2017

Document C



Jean Leon Gerome FERRIS, *The First Thanksgiving* [1621], oil on canvas, 3 m x 1,9 m, 1912-1915, Pilgrim Hall Museum, Plymouth.

Document D

PLYMOUTH, Mass. — Overlooking the chilly waters of Plymouth Bay, about three dozen tourists swarmed a park ranger as he recounted the history of Plymouth Rock — the famous symbol of the arrival of the Pilgrims here four centuries ago.

Nearby, others waited to tour a replica of the Mayflower, the ship that carried the Pilgrims across the ocean.

On a hilltop above stood a quiet tribute to the American Indians who helped the starving Pilgrims survive. Few people bother to visit the statue of Ousamequin — the chief, or sachem, of the Wampanoag Nation whose people once numbered somewhere between 30,000 to 100,000 and whose land once stretched from Southeastern Massachusetts to parts of Rhode Island.

Long marginalized and misrepresented in the American story, the Wampanoags are braced for what's coming this month as the country marks the 400th anniversary of the first Thanksgiving between the Pilgrims and Indians.

But the actual history of what happened in 1621 bears little resemblance to what most Americans are taught in grade school, historians say. There was likely no turkey served. There were no feathered headdresses worn. And, initially, there was no effort by the Pilgrims to invite the Wampanoags to the feast they'd made possible.

Just as Native American activists have demanded the removal of Christopher Columbus statues and pushed to transform the Columbus holiday into an acknowledgment of his brutality toward Indigenous people, they have long objected to the popular portrayal of Thanksgiving.

For the Wampanoags and many other American Indians, the fourth Thursday in November is considered a day of mourning, not a day of celebration.

Because while the Wampanoags did help the Pilgrims survive, their support was followed by years of a slow, unfolding genocide of their people and the taking of their land.

To learn the history of the Wampanoags and what happened to them after the first Thanksgiving, a visitor has to drive 30 miles south of Plymouth to the town of Mashpee, where a modest, clapboard museum sits along a two-lane road. Outside, there's a wetu, a traditional Wampanoag house made from cedar poles and the bark of tulip poplar trees, and a mishoon, an Indian canoe.

Inside the three-room house sits Mother Bear, a 71-year-old Mashpee Wampanoag, hand-stitching a deer skin hat. She's lived her whole life in this town and is considered one of the keepers of the Wampanoag version of the first Thanksgiving and how the encounter turned into a centuries-long disaster for the Mashpee, who now number about 2,800.

That story continues to get ignored by the roughly 1.5 million annual visitors to Plymouth's museums and souvenir shops. The Mashpee Wampanoag Museum draws about 800 visitors a year.

Paula Peters, a Mashpee Wampanoag who is an author and educator on Native American history, said "we don't acknowledge the American holiday of Thanksgiving … it's a marginalization and mistelling of our story."

Dana Hedgpeth, *The Washington Post*, November 4, 2021

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 evolution of environmental consciousness in the USA.

Partie 2 – traduction en français (4 pts)

Traduisez en français le passage suivant du document D (l. 5-10) :

Martinez is from Boulder, Colorado and of indigenous heritage. He has been campaigning for environmental justice since he was six and regularly speaks on campuses across America. He's addressed world leaders at the United Nations (UN) and given TED talks on the topic. He's also a hip-hop artist, using music to promote his activism. [...] "I see this movement is more global, more connected, more diverse, younger, and more intergenerational than ever before," he says.

Document A

The most alarming of all man's assaults upon the environment is the contamination of air, earth, rivers, and sea with dangerous and even lethal materials. This pollution is for the most part irrecoverable; the chain of evil it initiates not only in the world that must support life but in living tissues is for the most part irreversible. […]

To adjust to these chemicals would require time on the scale that is nature's; it would require not merely the years of a man's life but the life of generations. And even this, were it by some miracle possible, would be futile, for the new chemicals come from our laboratories in an endless stream; almost five hundred annually find their way into actual use in the United States alone. The figure is staggering and its implications are not easily grasped — 500 new chemicals to which the bodies of men and animals are required somehow to adapt each year, chemicals totally outside the limits of biologic experience.

Rachel CARSON, *Silent Spring*, 1962

Document B

They were there as the modern environmental movement began.
As Earth Day turns 50, they say the planet's problems have gotten worse.

In the decade that led up to the first Earth Day, the American environmental movement had launched its way into mainstream consciousness. Rachel Carson's 1962 *Silent Spring* raised awareness of the dangers of pesticides. Images of pollution – the Cuyahoga River in flames, the Santa Barbara oil spill coating animals in goop and Los Angeles residents wearing gas masks because of the smog – had shocked the public. […]

In that February 1970 cover story, the magazine billed the upcoming first Earth Day as the "climax" of a series of environmental teach-ins at which roughly 35,000 speakers would bring even more attention to environmental issues and launch a new stage of the environmental movement.

"There was all kinds of environmental activism before Earth Day, but it was fractured," says Adam Rome, author of *The Genius of Earth Day: How a 1970 Teach-In Unexpectedly Made the First Green Generation* and professor at the University at Buffalo. "Earth Day put those people on the same stage, and people really start to have this sense that these seemingly separate problems were part of one bigger problem." […]

All agreed that the next generation gives them hope for progress – especially as younger politicians may at least be able to agree that climate change is happening.

"We're in an incredibly politically divided time, and yet, if you look at the polling data, Republican youth care about climate change," says Tia Nelson, climate director at the

environmental group the Outrider Foundation and daughter of Wisconsin U.S. Senator Gaylord Nelson who came up with the idea for Earth Day. Polls also show, among Millennial and Gen Z Americans, greater bipartisan belief that human activity contributes to climate change and less support of increased fossil fuel production.

The question now is whether the COVID-19 pandemic will be another missed opportunity, or an opportunity to leverage work between the public and private sectors and scientists and apply it to the fight to take bolder action on climate change.

Olivia B. WAXMAN, *Time,* April 22, 2020

Document C



PLANET LAST

Graeme MACKAY, *The Hamilton Spectator*, June 2, 2017

Document D

'I love calling out politicians': meet the student suing Trump over climate change

Xiuhtezcatl Martinez, 18, global youth director of Earth Guardians, and one of 21 young people suing the Trump administration for failing to combat climate change, says his peers are now at the “head of the table” when it comes to climate activism and that more of them should take part in walkouts.

Martinez is from Boulder, Colorado and of indigenous heritage. He has been campaigning for environmental justice since he was six and regularly speaks on campuses across America. He’s addressed world leaders at the United Nations (UN) and given TED talks on the topic. He’s also a hip-hop artist, using music to promote his activism. [...] “I see this movement is more global, more connected, more diverse, younger, and more intergenerational than ever before,” he says. [...]

He and the 21 other young activists aged between 11 and 22 are “turning to the courts” as a “powerful force” where politicians have failed, suing the US federal government over climate change. […] "Young people must stand together and continue to demand politicians pay attention, whether through strikes, legal action or “however it is you connect with the world”.

Abby Young-Powell, *The Guardian*, 14 February 2019