Bac Général HLP + LLCER (Humanités, littérature et philosophie et Langues, littératures et cultures étrangères et régionales)

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Langues, littératures et cultures étrangères et régionales – Anglais monde contemporain

Session 2022

Code sujet **22-LLCERANMCLR1** 3 heures 30

Proposition de corrigé pédagogique • FormaV

Se repérer dans le corrigé

Sujet 1 — Faire société : persistance du rêve américain et difficultés rencontrées par ceux qui le poursuivent
2 réponses • sujet p. 2–5

Sujet 2 — Relation au monde : les difficultés de la société canadienne face à son héritage historique
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Les numéros, parties et pages renvoient au sujet original. Chaque réponse rappelle la consigne, explique la démarche et donne le résultat.

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Sujet 1

20 points

Faire société : persistance du rêve américain et difficultés rencontrées par ceux qui le poursuivent

Synthèse en anglais

Question Partie 1

Sujet p. 2, 3, 4, 5

> Prenez connaissance du dossier proposé, composé des documents A, B et C non hiérarchisés, et traitez en anglais, en 500 mots environ, le sujet suivant : « Taking into account their specificities, show how these documents illustrate the persistence of the American Dream and how it challenges those who have chosen to pursue it. »

Method: Bring the three documents together around two connected ideas: America's enduring attraction and the gap between the American Dream and migrants' actual experiences. Distinguish their specific forms and viewpoints: Luke Healy's autobiographical family narrative, Andy Warhol's reflection on popular culture, and Tara Zahra's historical journalism. Use precise examples from each document and show that the Dream is neither universal nor equally attainable.

RÉPONSE À RETENIR

Although they differ in form and perspective, the three documents show that the American Dream persists because it promises opportunity and a better life. They also reveal the distance between an idealized America and the difficulties experienced by people who choose to pursue that promise.

In his autobiographical account, Irish-born cartoonist Luke Healy traces the American Dream through his family history. In the 1950s, his grandfather's sister, who had been working as a nurse in London, married an American GI and followed him to New York. She later brought other relatives from Ireland, in what Healy calls a "full-scale Irish Exodus". The mass emigration of young people from rural Ireland in search of employment helps explain the United States' appeal. Some of Healy's relatives established themselves there: they found service jobs in restaurants and hotels, married, raised children, joined unions and bought houses. Their success also benefited relatives who remained in Ireland. Money sent home by two sisters helped Healy's grandparents pay their mortgage, and his father says it was the reason the children could celebrate Christmas.

Yet Healy's family story also challenges the assumption that economic survival necessarily leads to a fulfilling life. His grandfather was the first of his family to return to Ireland. As Healy's father explains, he did not want to work merely to survive: "He wanted a life." The contrast between relatives who put down roots in America and the grandfather who left shows that migration could bring opportunities without satisfying everyone's hopes. The book's introduction extends this tension to Healy himself: he strongly wants to settle in the United States, but has made repeated attempts to obtain a long-term visa.

Andy Warhol's brief quotation helps explain why the attraction endures. He suggests that everyone assembles a personal "dream America" from films, music, books, art and emotion. This imagined country is "custom-made" and exists alongside the real one. The American Dream is therefore not just an economic promise; it is also a cultural ideal repeatedly shaped by popular art. However, the distance between that individual fantasy and lived reality can expose those who pursue it to disappointment.

Tara Zahra's article directly questions the myth that everyone wants to immigrate to the United States. It recalls both the agonizing debates families had about whether to stay or leave and the people who came to America and regretted it. The attraction nevertheless remains powerful: the article reports that, at the time, the United States had 45 million immigrants, representing 14 percent of its population, and was still seen as a land of freedom and social mobility. An earlier account by Polish economist Leopold Caro, who said entire villages in Eastern Europe were becoming ghost towns amid "American fever", illustrates the strength of that promise. But before the First World War, 30 to 40 percent of European immigrants eventually returned home. While some had always planned to go back, others were disillusioned by the poor rewards for hard work, insufficient support during illness or old age, and the values of what they considered an ego-driven society. A 1912 letter from a man contemplating a return to Warsaw after 22 miserable years in America gives this disappointment a personal voice: despite knowing English and trying everything, he says he never managed to make a living.

Together, the documents present the American Dream as enduring but uneven: it can bring work, homes and support across generations, yet cultural idealization and material hardship reveal its limits.

Traduction en français

Question Partie 2

Sujet p. 2, 5

Traduisez en français le passage suivant du document C (lignes 1 à 6) : « One of the great myths Americans have about their country is that everyone wants to come here. Advocates and enemies of immigration share this assumption, which dates at least as far back as the turn of the 20th century. As reports of "American fever"

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> circulated in Eastern Europe, one Polish economist, Leopold Caro, claimed that entire villages were becoming ghost towns. “Everyone,” he concluded, “believed that America was the Promised Land, a true paradise.” »

Démarche : Je traduis « the turn of the 20th century » par « le tournant du XXe siècle » et rends « advocates and enemies of immigration » par « les défenseurs comme les opposants à l’immigration ». Pour « entire villages were becoming ghost towns », la formulation française « des villages entiers se vidaient, au point de devenir des villages fantômes » conserve l’image tout en restant naturelle.

RÉPONSE À RETENIR

L’un des grands mythes que les Américains se font au sujet de leur pays est que tout le monde veut venir ici. Les défenseurs comme les opposants à l’immigration partagent cette idée, qui remonte au moins au tournant du XXe siècle. Alors que des récits de « fièvre américaine » circulaient en Europe de l’Est, un économiste polonais, Leopold Caro, affirmait que des villages entiers se vidaient, au point de devenir des villages fantômes. « Tout le monde, concluait-il, croyait que l’Amérique était la Terre promise, un véritable paradis. »

Sujet 2

20 points

Relation au monde : les difficultés de la société canadienne face à son héritage historique

Synthèse en anglais

Question Partie 1

Sujet p. 6, 7, 8, 9

> Prenez connaissance du dossier proposé, composé des documents A, B et C non hiérarchisés, et traitez en anglais, en 500 mots environ, le sujet suivant : « Taking into account their specificities and the different viewpoints they express, show how the documents illustrate the difficulties faced by today's Canadian society as it copes with its historical heritage. »

Démarche. La synthèse doit répondre à la question en croisant les trois documents et en tenant compte de leur nature et de leurs points de vue : une photographie et sa légende (A), un article de presse relatant une controverse (B), puis un article sur une nomination politique et les débats qu'elle suscite (C). Il faut montrer les difficultés à reconnaître les violences du passé et à choisir des formes de réparation qui ne restent pas uniquement symboliques. Le modèle ci-dessous est rédigé en anglais et compte environ 500 mots.

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RÉPONSE À RETENIR

Canada’s historical heritage is not merely a matter of the past: it remains visible in public spaces, educational choices and political institutions. The three documents show how difficult it is for contemporary Canadian society to acknowledge the harm inflicted on Indigenous peoples and to decide what reconciliation should mean. They offer different perspectives: a photograph records the removal of a controversial monument, a newspaper article exposes a dispute over books, and another reports on a landmark appointment while questioning its symbolic limits.

Document A, a photograph published by The Canadian Press in 2020, shows the headless statue of John A. Macdonald being removed from Place du Canada in Montreal. The caption recalls that Macdonald, Canada’s first prime minister, was linked to policies that killed many Indigenous people. Removing his statue challenges the honour traditionally given to a national founder and raises the question of how public spaces should represent the country’s past. Yet the caption says that the statue’s future is uncertain. Its removal is a visible response, but it does not by itself settle how Canada should remember its history or address its consequences.

Document B focuses on a 2021 controversy in Ontario francophone schools. More than 4,700 books were removed from the shelves of 30 schools; they had been destroyed or were being recycled. The school board presented the project as a gesture of openness and reconciliation, intended to replace books containing outdated material and negative stereotypes about First Nations, Métis and Inuit people. It said Indigenous knowledge keepers and elders had been consulted, and explained that some books were symbolically used as fertilizer. However, the initiative was sharply condemned, and the board regretted that the commemorative ceremony had offended some members of the community. Trudeau said he would not agree to burning books, while Bloc Québécois leader Yves-François Blanchet insisted that society should expose itself to history and explain how it has evolved. Journalist André Noël thought removing his own book excessive, but feared the controversy would distract from what he called the deeper scandal: the destruction of Indigenous lands and the oppression of Indigenous peoples. The article thus shows how difficult it is to correct harmful representations without causing further offence or obscuring ongoing injustices.

Document C presents Mary Simon’s appointment as Canada’s first Indigenous governor general as a historic and inspirational step. An Inuk leader, she spoke in Inuktitut, her first language, and called for the country to recognize and come to terms with its collective past, particularly the legacy of residential schools. The appointment came amid strained relations with Indigenous nations and after the discovery of more than one thousand unmarked graves. Nevertheless, the article also stresses the limits and complications of this symbolic breakthrough. The governor general’s position is largely symbolic, although its holder ranks above the prime minister in federal office and has duties such as dissolving Parliament at the prime minister’s request. The appointment also comes as the monarchy faces growing skepticism: 55% of respondents said the royal family was no longer relevant, 43% would abolish the governor general’s position, and only 22% would keep it unchanged.

Together, the documents suggest that confronting Canada’s heritage requires more than symbolic gestures, whether removing a statue, revising library collections or appointing an Indigenous representative. Such actions can provoke disagreement; their significance depends on whether they lead to an honest account of the past and help address the continuing consequences of colonialism.

Traduction en français

Question Partie 2

Sujet p. 6, 9

> Traduisez en français le passage suivant du document C (lignes 16 à 22) : « The position is largely symbolic but once formally installed, Simon will outrank Trudeau as holder of highest federal office in Canada, second only to the Queen. Ahead of a looming election, Trudeau had faced pressure to appoint a governor general. One of Simon's tasks will be to dissolve parliament upon the prime minister's request. Simon's landmark appointment also comes amid growing skepticism over the role the monarchy plays in Canada. »

Méthode. Il faut restituer les articulations du passage et les précisions institutionnelles. « Outrank » indique ici un rang supérieur dans l'ordre des fonctions, et non une autorité exercée sur Trudeau. « Looming election » désigne une élection imminente ; « dissolve Parliament » se traduit par « dissoudre le Parlement ».

RÉPONSE À RETENIR

Le poste est largement symbolique, mais, une fois officiellement entrée en fonction, Simon occupera un rang supérieur à celui de Trudeau, puisqu'elle sera titulaire de la plus haute fonction fédérale au Canada, juste après la reine. À l'approche d'une élection imminente, Trudeau avait subi des pressions pour nommer un gouverneur général. L'une des fonctions de Simon sera de dissoudre le Parlement à la demande du Premier ministre. Cette nomination historique intervient également dans un contexte de scepticisme croissant à l'égard du rôle joué par la monarchie au Canada.

Sujet : https://www.sujetdebac.fr/annales-pdf/2022/spe-llcer-amc-2022-mayotte-liban-sujet-officiel.pdf
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