Bac Général HLP + LLCER (Humanités, littérature et philosophie 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 anglais 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 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

**Ce sujet porte sur la thématique 3 « Relation au monde »
et sur l'axe d'étude 3 « Héritage commun et diversité »**

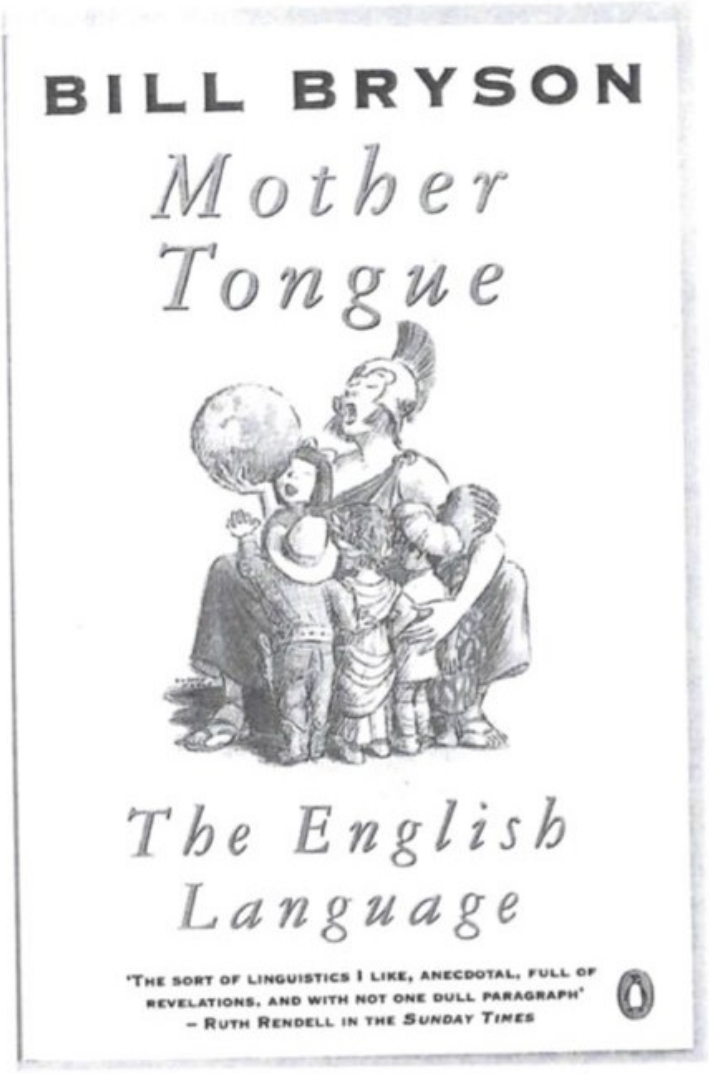
<u>Partie 1</u> (16pts) : prenez connaissance des documents A, B, C et D et traitez le sujet suivant <u>en anglais</u> en environ 500 mots :

Taking into account the specificities of the four documents, analyse the evolving place of the English language in the world.

<u>Partie 2</u> (4pts) : rendez compte <u>en français</u> des idées principales du document C (environ 150 mots).

DOCUMENT A

"Bill Bryson's classic *Mother Tongue* is a highly readable and hilarious tale of how English became to be the world's language." (Editor's note).



Bill Bryson, Cover of Mother Tongue, 1991

DOCUMENT B

What is the Morally Appropriate Language in Which to Think and Write?

Arundhati Roy on the Complex, Shifting Politics of Language and Translation in India

At a book reading in Kolkata, about a week after my first novel, *The God of Small Things,* was published, a member of the audience stood up and asked, in a tone that was distinctly hostile: "Has any writer ever written a masterpiece in an alien language? In a language other than his mother tongue?" I hadn't claimed to have written a masterpiece (nor to be a "he"), but nevertheless I understood his anger toward a *me*, a writer who lived in India, wrote in English, and who had attracted an absurd amount of attention. My answer to his question made him even angrier.

"Nabokov[1]," I said. And he stormed out of the hall.[...]

Only a few weeks after the mother tongue/masterpiece incident, I was on a live radio show in London. The other guest was an English historian who, in reply to a question from the interviewer, composed a paean to British imperialism. "Even you," he said, turning to me imperiously, "the very fact that you write in English is a tribute to the British Empire." Not being used to radio shows at the time, I stayed quiet for a while, as a well-behaved, recently civilized savage should. But then I sort of lost it, and said some extremely hurtful things. The historian was upset, and after the show told me that he had meant what he said as a compliment, because he loved my book. I asked him if he also felt that jazz, the blues, and all African-American writing and poetry were actually a tribute to slavery. And if all of Latin American literature was a tribute to Spanish and Portuguese colonialism. [...]

Arundhati Roy, www.lithub.com, July 25, 2018

[1] Nabokov was a Russian-born novelist who also wrote in English.

DOCUMENT C

The Linguistic Colonialism of English

[...] A language is not only an instrument of communication, however. It is also the tool of a society, made up of its culture, traditions, and sets of religious and ideological beliefs. Each language has nuances which represent its origin. [...] Okoth Okombo, a professor of linguistics at the University of Nairobi, summarises this: "The death of a language is like the burning of a library." According to UNESCO, about 231 languages have gone extinct in the world, 37 of which originated in Sub-Saharan Africa. These indigenous languages were replaced by Western ones imposed by colonizers. [...]

Globalization is simply a more "socially acceptable" means of imperialism, without violence. While the Western language, and therefore culture, penetrates Third World communities especially, the West has increasingly more economic and political influence over these countries.

Should this development only be seen as negative? Globalization and the expansion of the English language have resulted in oppression and inequality. But the creation of this widespread, unintentional, tool can also be put to positive use. If accessible to everyone, it can be used to avoid cultural misunderstandings, conflict, and promote coexisting diversity. If the preservation of other cultures is given the same importance and value as spreading English is currently receiving, the language can be an addition, not a replacement, to a naturally evolving culture's array of nuances.

Anna Corradi, www.brownpoliticalreview.org, April 25, 2017

DOCUMENT D

K-beauty, hallyu and mukbang: dozens of Korean words added to Oxford English Dictionary

The Korean culture wave has swept through the editorial offices of the Oxford English Dictionary (OED), which has added more than 20 new words of Korean origin to its latest edition.

The "definitive record of the English language" included words alluding to the global popularity of the country's music and cuisine, plus one or two whose roots in the Korean language may be less obvious.

The K- prefix is prominently featured, as you might expect given that so many people outside of South Korea now listen to K-pop – which was added to the OED in 2016 – watch K-dramas or use K-beauty products.

The new words include *hallyu* – the Korean original for the wave of pop culture that has made BTS one of the world's most popular bands and Squid Game the Netflix sensation of 2021. [...]

The OED said the inclusion of so many Korean words was recognition of a shift in language usage beyond the English-speaking world.

"The adoption and development of these Korean words in English also demonstrate how lexical innovation is no longer confined to the traditional centres of English in the United Kingdom and the United States," it said.

"They show how Asians in different parts of the continent invent and exchange words within their own local contexts, then introduce these words to the rest of the English-speaking world, thus allowing the Korean wave to continue to ripple on the sea of English words."

Justin McCurry, www.theguardian.com, October 5, 2021

SUJET 2

Ce sujet porte sur la thématique 1 « Faire société »
et sur l'axe d'étude 2 « Libertés publiques et libertés individuelles »

<u>Partie 1</u> (16pts) : prenez connaissance des documents A, B et C et traitez le sujet suivant <u>en anglais</u> en environ 500 mots :

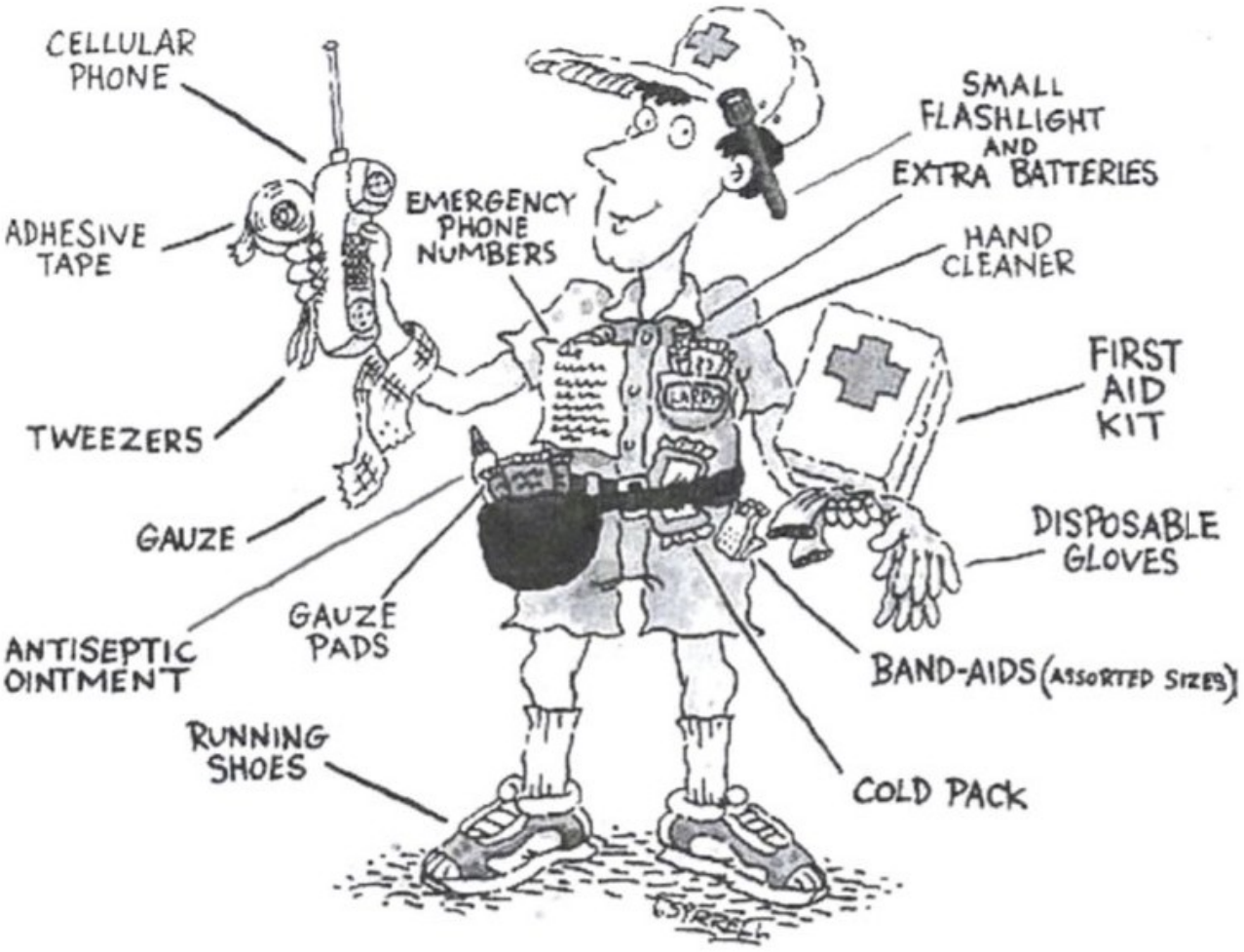
Taking into account the three documents, show how and why some Americans are preparing for the collapse of society, and what this reveals about American culture.

<u>Partie 2</u> (4pts) : rendez compte <u>en français</u> des idées principales du document B (environ 150 mots)

DOCUMENT A

FREEDOM PREPPERS.com

Because you never know when the day before... is the day before. Prepare for tomorrow.



http://www.freedompreppers.com/infographics.htm

DOCUMENT B

A Boom Time for the Bunker Business and Doomsday Capitalists

[...] Americans have, for generations, prepared themselves for society's collapse. They built fallout shelters during the Cold War and basement supply caches ahead of Y2K[1]. But in recent years, personalized disaster prep has grown into a multimillion-dollar business, fueled by a seemingly endless stream of new and revamped threats, from climate change to terrorism, cyberattacks and civil unrest.

Bunker builders and brokers have emerged as key players in this field. And they see the interior of the country, with its wide-open spaces, as a prime place to build. Aiding them is history. During the Cold War, the military spent billions of dollars constructing nuclear warheads and hiding them in underground lairs around the nation, often in Kansas, Nebraska, Oklahoma and New Mexico. Those hideaways, emptied of their bombs, are now on the market and enterprising civilians are buying them (relatively) cheap and flipping the properties. Eager customers abound. [...]

These projects have plenty of skeptics, among them John W. Hoopes, a professor of anthropology at the University of Kansas who spent years studying the myth that the world would end in 2012. He accused doomsday investors of hawking "survival porn," which he described as a "hypermasculine fantasy" that danger is near and a select few will be able to save themselves and their families — if they are prepared.

"Fear sells even better than sex," Professor Hoopes said. "If you can make people afraid, you can sell them all kinds of stuff," he added, "and that includes bunkers." [...]

Bunker clients say they are united not by ideology — liberals, conservatives and political agnostics exist side by side in this world — but by a belief that global forces have left societies increasingly vulnerable to large-scale disaster. [...]

Julie Turkewitz, www.nytimes.com, Aug. 13, 2019

[1] Y2K refers to the fear of international computer crash because of the transition to the year 2000.

DOCUMENT C

We Should All Be Preppers

Chances are you have a neighbor who was ready for this pandemic.

[...] We're meant to trust business, trade networks, and markets to provide what we need, to not question the resiliency of globalization. But as these systems shudder under the weight of a worldwide catastrophe, the curtain has been pulled back on the dangers of free-market faith. Prepping is, at its heart, a kind of activism, a bulwark against the false promises of capitalism, of the idea of endless growth and the perpetual availability of resources.

As Barker[1] suggests, stockpiling exposes the magical thinking behind the assurances of universal state security. This is why this kind of preparation folds so well into conservative narratives distrustful of big government, experts, and elites. The right-wing commentators Sean Hannity and Alex Jones advocate doomsday prepping to their audiences, and market products to meet those needs. For people eager to dismantle state infrastructure, the failure of that infrastructure in an emergency is vindication of foresight. President Trump has consistently relegated responsibility for management of the pandemic to state governments and the private sector, all while claiming unprecedented executive authority and proffering erroneous information to the public on a daily basis. It's the perfect cocktail for compounding the crisis, proving the conservative thesis that big government is bad government.

The political left also has its doom prophets, of course. The cultural theorist Paul Virilio once said that, due to our economic reliance on connection and speed, it was realistic to think that "there is an accident brewing that would occur everywhere at the same time," words that reverberate dramatically under present circumstances. [...]

Bradley Garrett[2], The Atlantic, www.theatlantic.com, May 3rd, 2020

[1] Dr Kezia Barker is a University professor.
[2] Bradley Garrett is author of the forthcoming book *Bunker: Building for the End Times.*