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 2025

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 2025

LANGUES, LITTÉRATURES ET CULTURES ÉTRANGÈRES ET RÉGIONALES

ANGLAIS MONDE CONTEMPORAIN

Durée de l'épreuve : **3 heures 30**

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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 « 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 specificities of the documents, say what they show about the driving forces within the shifting relationship between the USA and China.

Partie 2 : traduction en français (4 pts)

Traduisez en français l'extrait suivant du document B (l. 9 – l. 16) :

There is a photograph, taken in 1971, of one of the most unlikely groups ever assembled in the Great Hall of the People in Beijing. In the back row, Glenn Cowan, a long-haired American college student; at centre front stands the late Chinese premier, Zhou Enlai, at his side an elderly bespectacled Englishman. All appear to be looking in different directions, as, indeed, they were.
The occasion was the historic visit of the US ping-pong team to Beijing […]

Document A

The United States used to have cachet in China. Not anymore.

"Soft power" is even more important during times of sharp words and military bluster, but the cultural appeal of American culture and ideas has waned in China.

There was a time not so long ago in China when anything American was automatically seen as better. In the 1990s, weddings were held at a McDonald's near Beijing's Tiananmen Square. By the 2000s, Nike sneakers, iPhones and dates at Pizza Hut were the badges of middle-class achievement.

America, which is called "Meiguo" or "beautiful country" in Chinese, was the bastion of wealth and ease. Even the moon hung larger in the United States than in China, people used to joke.

Now, Chinese media and commentators mockingly refer to the United States not as "Meiguo" but as "Meidi" — "the beautiful imperialist." And Chinese shoppers are more likely to be sipping a drink from Luckin, a Chinese coffee chain, than Starbucks or lining up all night to buy Huawei's Mate 60 Pro than the latest Apple device. Today, no one says the moon is any different when seen from the United States.

"Back in the days you looked at American brands you just felt they were cooler," said Tracy Liu, a 30-year-old translator in Shanghai. "Now people chase after domestic brands."

For decades, this soft power was one of the United States' most potent weapons in China. But over the last few years, the U.S. has lost hearts and minds in China as its cultural luster has faded.

The shift comes as Beijing is expanding its military and technological prowess — and as China's reputation in the United States has plummeted dramatically amid concerns that it will use underhanded tactics to achieve leader Xi Jinping's vision of a world where the United States and China are equal.

Together, these two trends push the countries further away from each other, and closer to conflict.

"If you want to avoid war and you want to manage a competition or you want to manage a common problem like climate, a degree of soft power helps both countries," said Joseph Nye, former dean at Harvard's Kennedy School of Government, who first popularized the term soft power in the 1990s and served as U.S. assistant secretary of defense, often dealing with China.

"If there's mutual desire to accomplish those objectives, then the extent to which China is attractive in the U.S., and the extent to which the U.S. is attractive in China can be beneficial to both countries because both countries want an atmosphere that encourages cooperation," he said.

Lily KUO, www.washingtonpost.com, 25 May 2024

Document B

Ping-Pong Diplomacy by Nicholas Griffin — review



Nicholas Griffin's history deftly captures the bizarre moment when table tennis lay at the heart of US-China relations.

There is a photograph, taken in 1971, of one of the most unlikely groups ever assembled in the Great Hall of the People in Beijing. In the back row, Glenn Cowan, a long-haired American college student; at centre front stands the late Chinese premier, Zhou Enlai, at his side an elderly bespectacled Englishman. All appear to be looking in different directions, as, indeed, they were.

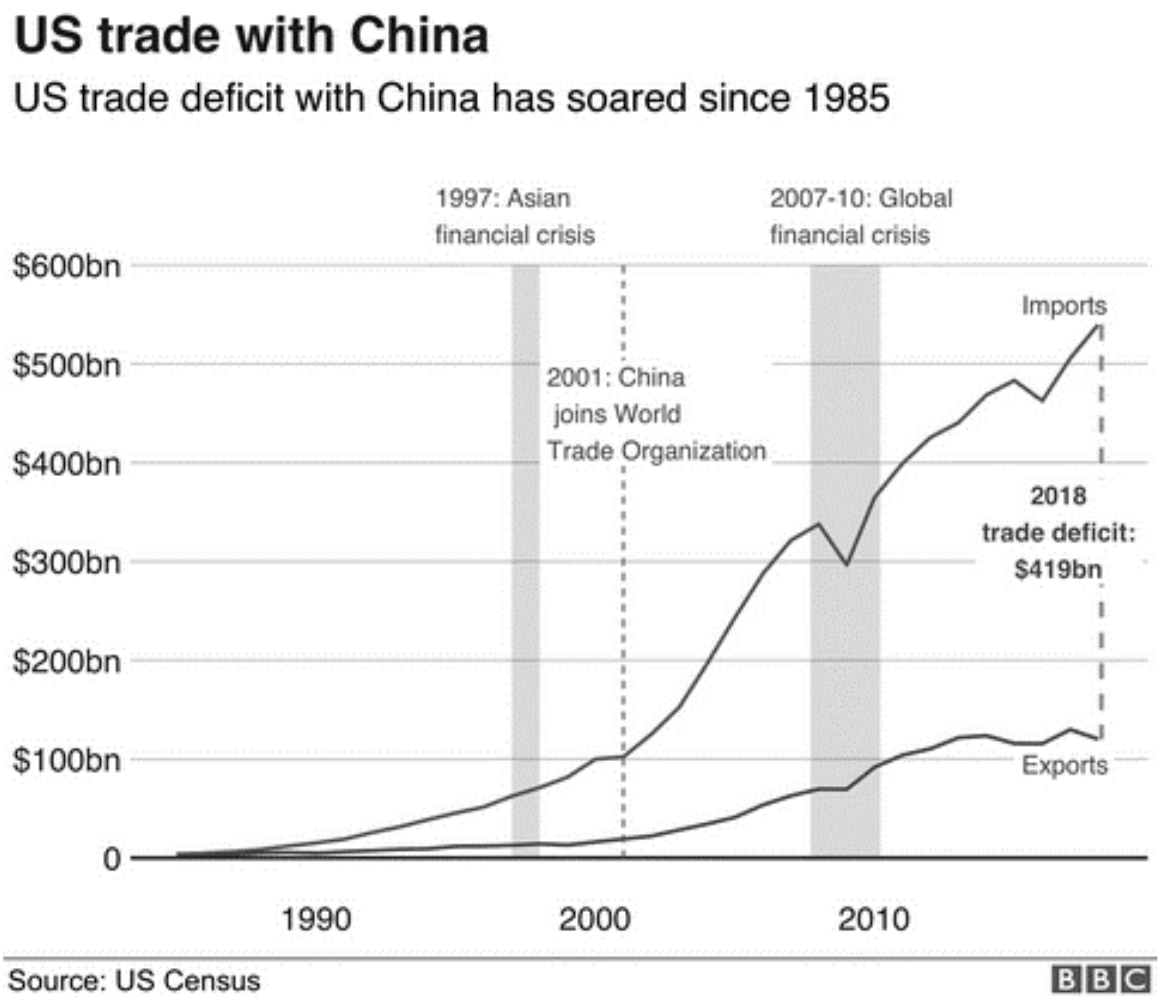
The occasion was the historic visit of the US ping-pong team to Beijing in response to an ostensibly impromptu invitation from their Chinese counterparts, issued at the World Table Tennis Championship in Japan after Cowan, an American player, boarded the Chinese team bus. It is credited with breaking the ice between China and the US after a 22-year freeze and paving the way for Henry Kissinger's secret trip and President Nixon's 1972 visit. China rejoined the world after decades of isolation.

The men who brought this about, as Nicholas Griffin's deft account *Ping-Pong Diplomacy: Ivor Montagu and the Astonishing Story Behind the Game That Changed the World* makes clear, were a strikingly motley crew. Montagu was the un-sporty son of a British peer who compensated with ping-pong, a game invented by a British toy manufacturer. At Cambridge in the 1920s, he joined the Communist party, codified the rules of the game and founded the English Table Tennis Association, followed by the International Table Tennis Federation. He had a political motive: he saw ping-pong as a vehicle for promoting communism; China was his greatest triumph.

Zhou Enlai's motives were equally mixed. He seized on ping-pong as a non-threatening means of establishing contact with the US and a way out of China's isolation. The “impromptu” invitation was as carefully choreographed as the subsequent visits.

Isabel HILTON, www.theguardian.co.uk, 26 January 2014

Document C



Daniele PALUMBO & Ana NICOLACI DA COSTA, www.bbc.co.uk, 10 May 2019

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 the specificities of the four documents, explain the challenges and opportunities linked to open access to rural land. You may consider environmental implications, notions of private property or the freedom to move about, etc.

Partie 2 : traduction en français (4 pts)

Traduisez en français l'extrait suivant du document C (l. 1 – l. 5)

Labour has, without consultation, promised to give the public unrestricted access to virtually all rural land, ignoring the need for such land to be protected for the purposes of food production, natural habitats and the vast array of environmental projects being undertaken by landowners. Put simply, this act feels entirely incompatible with Sir Keir's claim that Labour is becoming the party of the countryside.

Document A



The North Edinburgh News, 31 March 2022

Document B

There's no right to roam[1] over a staggering 92% of England. I've decided to take a stand.

Right to Roam[2] believes people should respectfully explore the land on their doorstep: after all, we pay subsidies for a lot of it.

Today, barbed wire[3] is an accepted feature of the countryside; a misanthropic aberration faded into the background of daily life. It is the symbol of a sick culture that fetishises private property rights at the expense of all that is good, humane and beautiful. That's why I and others have taken to mass trespass. […]

Trespassing is portrayed as antisocial, but what could be more antisocial than the Keep Out sign and the lacerating wire strung up to reinforce it? The real crime is not the wanderer, it's the fence. [...]

I called an old schoolfriend for an unlikely caper. What if we pretended we lived in Scotland for a day, where the right to roam has been enshrined in law since 2003? What might we do? The answer seemed obvious — finally get to know the river.

We didn't get very far — barbed wire, it turns out, is some deterrent — perhaps 5 km upstream and 5 km back. And yet a new world was opened to me. I discovered a beautiful spot a 10-minute cycle from my house, an old estate where the river is lined with mature ash. I've laid in it for hours since, watching dippers and kingfishers scoot past at frog's eye view.

Connecting to the river also meant I started to look after it. I started to rummage around the local weir to collect the agricultural rubbish that gets trapped there. I've invested in a phosphate reader to start testing the river quality. Yes, sometimes the public drop litter too. But the flipside of disregard is guardianship.

Something else emerged, as well. […] The river began to shape me, and I came to see that we have lost more than just access: we have lost the chance to belong. [...]

No more. It's time to end the farcical privatisation that means there's no right to roam over a staggering 92% of England (and a whopping 97% of its rivers off limits to the public). Right to Roam calls for people to respectfully explore the land hidden on their doorstep. Critics like to say England is too crowded to enjoy the same benefits as Scotland and many other European countries. But then they would think that — they're all sharing the same 8% of it. England is not full, it just feels like it.

Jon MOSES, www.theguardian.com, 17 August 2022

[1] Roam: move about or travel, especially without a clear idea of what you are going to do
[2] Right to Roam: name of an association
[3] Barbed wire: wire with sharp points used to prevent people or animals from entering or leaving a place

Document C

Labour[1] has, without consultation, promised to give the public unrestricted access to virtually all rural land, ignoring the need for such land to be protected for the purposes of food production, natural habitats and the vast array of environmental projects being undertaken by landowners. Put simply, this act feels entirely incompatible with Sir Keir [Starmer]'s claim that Labour is becoming the party of the countryside.

We already have a fine network of public access. 140,000 miles of public footpaths exist in England and Wales, as well as 3.5 million acres of public access land and significantly more in permissive access.

Labour did not commission any ecological studies in the development of its policy, so the truth is that they have no idea what impact it will have on nature. To the best of our knowledge no studies have been done on the impact on public safety, despite people dying from cattle attacks every year. How many more wildfires will there be? How many more sheep will be attacked by dogs? What damage will be done to crops? As far as I can see, Labour adopted this policy because it's fashionable among some of their voter base, but without really looking into the consequences at all.

Country Land & Business Association President Tufnell's letter to Keir Starmer, 2023

[1] Labour: le parti travailliste

Document D

[…] I'm a rambler,[1] I'm a rambler from Manchester way
I get all me pleasure the hard moorland[2] way
I may be a wage slave on Monday
But I am a free man on Sunday

The day was just ending and I was descending
Down Grinesbrook just by Upper Tor
When a voice cried “Hey you” in the way keepers do
He'd the worst face that ever I saw
The things that he said were unpleasant
In the teeth of his fury I said
“Sooner than part from the mountains
I think I would rather be dead”

He called me a louse and said “Think of the grouse”[3]
Well I thought, but I still couldn't see
Why all Kinder Scout and the moors roundabout
Couldn't take both the poor grouse and me
He said “All this land is my master's”
At that I stood shaking my head
No man has the right to own mountains
Any more than the deep ocean bed […]

Song by Ewan MACCOLL, *The Manchester Rambler,* 1932

[1] A person who walks in the countryside for pleasure
[2] A wild open area of high land, covered with grass
[3] A small bird that is hunted and shot for food or sport