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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**

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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 et C non hiérarchisés et traitez en anglais le sujet suivant (500 mots environ) :

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.

Partie 2 – traduction en français (4 pts)

Traduisez en français le passage suivant du document C :

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” 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.” (l. 1-6)

DOCUMENT A

Luke Healy is an Irish-born cartoonist. Americana (And the Act of Getting Over It) tells the story of his strong desire to settle in the United States, from his studies in Vermont, to his repeated attempts to gain a long-term visa, to his trek through the Pacific Crest Trail

I'd always just considered my American family to be "distantly related". Not truly part of our lives. When I met them as a child, I couldn't really understand how we were connected. It was only then, looking through that box of photographs that I began to understand the threads of our relationship.

My grandfather's sister moved to the United States in the 1950s, the first of her family to emigrate. While working as a nurse in London, she met and married a GI, following him to New York, then bringing her family over after her. First, her sister then her mother, then my grandfather and his brother. A full-scale Irish Exodus.

1950s New York is a much-mythologized time and place for the Irish. It was a time of massive emigration when young people from all over rural Ireland were forced to travel abroad in search of employment. […]

My grandfather's family put down roots in the USA. His sisters and brother got married to Americans. They worked service jobs in restaurants and hotels. They had kids, joined unions, bought houses. Made lives.

My grandfather was the first of his family to return to Ireland. "He didn't understand it there," my father once told me, "he didn't want to work just so he could survive. He wanted a life."

He moved back to Ireland, the same year he'd left, and his mother followed. He worked for the National Irish railway as a train conductor, met my grandmother and they married. My father was their first child, to be followed by six more.

They bought a house and paid their mortgage with checks sent home every Christmas by his two sisters.

"That's the reason we got to have Christmas as kids," my dad told me, "Because of the money from America."

Luke Healy, *Americana (And the Act of Getting Over It)*, 2020.

DOCUMENT B

"Everybody has their own America…you've pieced them together from scenes in the movies and music and lines from books. And you live in your dream America that you've custom-made from art and schmaltz[1] and emotions just as much as you live your real one."

Andy Warhol, US artist (1928-1987).

[1] Excessive sentimentality

DOCUMENT C

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" 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."

In the meantime, we have forgotten the agonizing debates migrants had with their families, friends and neighbors about whether to stay or go. We've also forgotten the many individuals who came to America and lived to regret it.

These stories are worth recalling as the number of migrants in America reaches rates last seen a century ago. According to a recent Pew Research Center report, there are now 45 million immigrants in the United States, accounting for 14 percent of the total population.

On the surface, it might appear that we have returned to a world in which America represents a promised land of freedom and social mobility. This view has certainly been a powerful incitement to many migrants. But the reality—then and now—has typically been far bleaker. Contrary to popular imagination, 30 to 40 percent of immigrants from Europe before the First World War ultimately returned home. For many this was always the plan. But others returned disappointed and disillusioned. They found little reward for their hard work, lack of support in times of illness and old age and questionable moral values in an ego-driven society. […]

Some nursed fantasies of return for decades. In 1912, a letter signed "the unlucky one" reached the editors of Forverts, a Yiddish[1] daily newspaper in New York. The writer was contemplating a return to Warsaw after 22 miserable years in America: "All these years I've struggled because I never made a living. I know English, I am not lazy, I've tried everything and never succeeded. It seems strange to me that I must go away from the free America in order to better my condition. But the chances for me are still better there," he insisted.

Tara Zahra[2], *The New York Times*, 2015.

[1] language used by Jewish people
[2] US Professor at the University of Chicago

SUJET 2

Le sujet porte sur la thématique 3 : « 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 le sujet suivant en anglais (500 mots environ) :

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.

Partie 2 – traduction en français (4 pts)

Traduisez en français le passage suivant du document C :

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. (l.16 à 22)

Document A



The headless statue of John A. Macdonald[1] was removed from Place du Canada[2] on Sunday morning. Its future is uncertain.

Graham Hughes, *The Canadian Press*, August 29th, 2020.

1 Canada's first prime minister (1867-1873), who was linked to policies that killed many Indigenous people
2 A square in Montreal

Document B

Book burning at Ontario francophone schools as 'gesture of reconciliation' denounced.

More than 4,700 books were removed from library shelves at 30 schools, and they have since been destroyed or are in the process of being recycled.

A book burning held by an Ontario francophone school board[1] as an act of reconciliation with Indigenous people has received sharp condemnation from Canadian political leaders and the board itself now says it regrets its symbolic gesture. […]

Lyne Cossette, the board's spokesperson, told National Post that the board formed a committee and "many Aboriginal knowledge keepers and elders participated and were consulted at various stages, from the conceptualization to the evaluation of the books, to the tree planting initiative."

"Symbolically, some books were used as fertilizer," Cossette wrote in an email.

The project, entitled Redonnons à la terre - "give back to the earth," in English - was intended "to make a gesture of openness and reconciliation by replacing books in our libraries that had outdated content and carried negative stereotypes about First Nations, Métis and Inuit people."

The school library, she said, is constantly updated, and the library books on shelves have "positive and inclusive messages about the diverse communities within our schools."

"We regret that we did not intervene to ensure a more appropriate plan for the commemorative ceremony and that it was offensive to some members of the community. We sincerely regret the negative impact of this initiative intended as a gesture of reconciliation," Cossette wrote. [...]

"On a personal level, I would never agree to the burning of books," Trudeau[2] said.

Yves-François Blanchet, leader of the Bloc Québécois[3], said "we don't burn books," at a press conference.

"We expose ourselves to history, we explain it, we demonstrate how society has evolved or must evolve," he said. […]

André Noël, a Quebec journalist, noted on Twitter that his book, *Trafic chez les Hurons*, published in 2000, was among those removed from shelves. In a Twitter thread, Noël wrote in French that the removal of his book "surprises me and seems excessive."

"But I fear that this controversy will distract us from the real scandal, which we have not yet fully measured: the destruction of Indigenous lands and the oppression of Indigenous peoples by Europeans and their descendants, including in Canada and in Quebec," he wrote.

Tyler Dawson, The National Post, September 7th, 2021.

[1] A school board is a committee in charge of education in a particular city or area, or in a particular school
[2] Canadian Prime Minister
[3] A regional political party in Canada, supporting the independence of Quebec

Document C

‘Historic’ step as Trudeau appoints Canada’s first Indigenous Governor General

Mary Simon takes post at time of strained relations between Canada and First Nations after discoveries of unmarked graves.

Canada will have its first ever Indigenous governor general[1] after prime minister Justin Trudeau appointed Inuk leader Mary Simon as the Queen’s representative in Canada.

[...]

“I am honoured, humbled and ready to be Canada’s first indigenous Governor General,” she said, also giving remarks in Inuktitut, her first language. “I can confidently say that my appointment is a historic and inspirational moment for Canada and an important step forward on the long path towards reconciliation.”

Simon’s appointment comes at a time when Canada’s rocky relationship with Indigenous nations has worsened, following the discovery of more than one thousand unmarked graves across the country.

In her remarks, Simon spoke of the need for the country to “fully recognize, memorialize and come to terms with the atrocities of our collective past” as more is learned about the legacy of residential schools. […]

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.

According to recent polling 55% of respondents believe the royal family is no longer relevant. Given the chance, 43% of respondents said they would eliminate the position of governor general. Only 22% would opt to keep the role as is.

Leyland Cecco, *The Guardian,* July 6th, 2021.

[1] Representative of the British Crown in Canada

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