Ce document a été mis en ligne par l'organisme FormaV®.

Toute reproduction, représentation ou diffusion, même partielle, sans autorisation préalable, est strictement interdite.

Pour consulter tous nos sujets d'annales et corrigés du Bac Général LLCER + SES, veuillez visiter :
bac-llcer-ses.fr/annales-sujets-et-corriges

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 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 ».

<u>Partie 1</u> (16 pts)

Prenez connaissance du dossier proposé, composé des documents A, B et C non hiérarchisés, et traitez <u>en anglais</u> le sujet suivant (environ 500 mots) :

Taking into account their specificities and viewpoints, say what the documents show about the impact of secondary private education on university admissions and future career options in the UK.

<u>Partie 2</u> (4 pts)

Traduisez <u>en français</u> le passage suivant du document B (l. 7-12) :

It comes as pressure mounts on leading universities, especially Oxford and Cambridge, which are still dominated by white, wealthy students, many of whom are privately educated, to widen access to those from traditionally underrepresented backgrounds. […] Giving the traditional start-of-year speech to university staff on Monday, Cambridge's vice-chancellor, Prof Stephen Toope, said: "Can we call ourselves a place of excellence if we are not fully inclusive of the most diverse talent?"

Document A

Britain's private school problem: it's time to talk

What particularly defines British private education is its extreme social exclusivity. Only about 6% of the UK's school population attend such schools, and the families accessing private education are highly concentrated among the affluent[1]. […]

The statistics also tell a story. The proportion of prominent people in every area who have been educated privately is striking, in some cases grotesque. From judges (74% privately educated) through to MPs[2] (32%), the numbers tell us of a society where bought educational privilege also buys lifetime privilege and influence. […]

Above all, private schools succeed when it comes to preparing their pupils for public exams – the gateways to universities. In 2018 the proportion of private-school students achieving A*s and As[3] at A-level was 48%, compared with a national average of 26%. […]

[To] achieve the best possible exam results and the highest rate of admission to the top universities, "working the system" comes into play. Far greater resources are available for diagnosing special needs, challenging exam results and guiding university applications. Underpinning all these areas of advantage are the high revenues from fees: Britain's private schools can deploy resources whose order of magnitude for each child is approximately three times what is available at the average state school.

The relevant figures for university admissions are thus almost entirely predictable. Perhaps inevitably, by far the highest-profile stats concern Oxbridge, where between 2010 and 2015 an average of 43% of offers from Oxford and 37% from Cambridge were made to privately educated students, and there has been no sign since of any significant opening up. Top schools, top universities: the pattern of privilege is systemic, and not just confined to the dreaming spires. Going to a top university, it hardly needs adding, signals a material difference, especially in Britain where universities are quite severely ranked in a hierarchy. [...]

The underlying reality of our private-school problem is stark. Through a highly resourced combination of social exclusiveness and academic excellence, the private-school system has in our lifetimes powered an enduring cycle of privilege.

Extracts from David Kynaston and Francis Green, *Engines of Privilege: Britain's Private School Problem* (2019), published in *The Guardian*,13 January 2019

[David Kynaston is a historian and Francis Green is an economist. Both were privately educated and attended Oxford University.]

[1] affluent: wealthy
[2] MP: Member of Parliament
[3] A*s and As: top marks at final school exams

Document B

Cambridge University plans scheme to open door to poorer students

Cambridge University has launched a £500m fundraising campaign to pay for a new "transition programme" to encourage and support applications from talented students from disadvantaged backgrounds who might otherwise not get a place.

The scheme will include an intensive three-week bridging programme plus an additional transition year before a degree, to raise the attainment of disadvantaged students who have academic potential but may fall short of high entry requirements.

It comes as pressure mounts on leading universities, especially Oxford and Cambridge, which are still dominated by white, wealthy students, many of whom are privately educated, to widen access to those from traditionally underrepresented backgrounds. […]

Giving the traditional start-of-year speech to university staff on Monday, Cambridge's vice-chancellor[1], Prof Stephen Toope, said: "Can we call ourselves a place of excellence if we are not fully inclusive of the most diverse talent?" […]

"We can only expect to have full public support for our university if we are prepared to encourage top talent to pour in – regardless of where it flows from."

He insisted the university would not lower admission standards, but encouraged applications from undergraduates and postgraduates in the UK and overseas who may have been disadvantaged as a result of their educational journey.

He also said Cambridge could not class itself as a "truly great" university if it was not open to social and cultural diversity. "It falls on us to dispel the facile stereotypes of Cambridge as a bastion of privilege and self-serving elitism," he said.

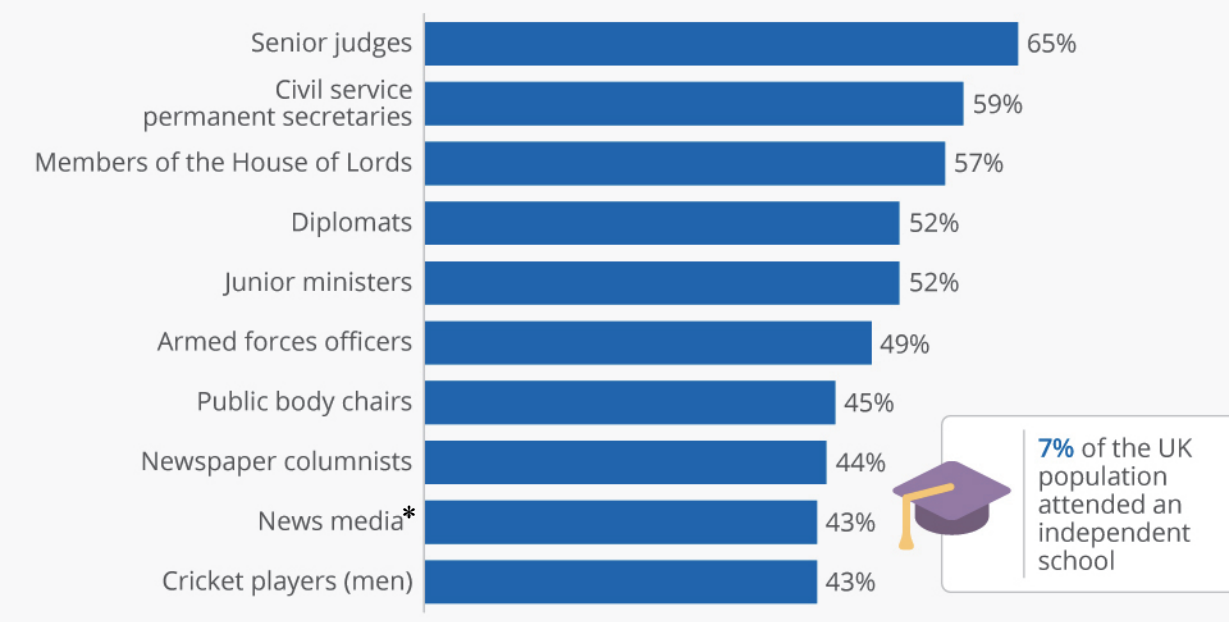
The Guardian, 1 October 2018

[1] vice-chancellor: head of university

Document C

The UK's top jobs are dominated by the privately educated

Share of people in the UK in profession/job that attended an independent[1] school (2019)



* Editors and presenters in the 100 outlets with the biggest UK reach (newspapers, magazines, digital, TV and radio)

The Sutton Trust/Social Mobility Commission, *www.statista.com*, 2019

[1] independent: (here) private

SUJET 2

Le sujet porte sur la thématique « Relation au monde ».

<u>Partie 1</u> (16 pts)

Prenez connaissance du dossier proposé, composé des documents A, B et C non hiérarchisés et traitez <u>en anglais</u> le sujet suivant (500 mots environ) :

Say what the documents reveal about the way Native Americans are represented in the United States. Pay particular attention to inherited stereotypes and their commercial use, the limited visibility of their communities in the public sphere, and the importance of political action.

<u>Partie 2</u> (4 pts)

Traduisez <u>en français</u> le passage suivant du document A (l.24-29) :

While many discussions about Native American stereotypes have revolved around sports teams (including the former Cleveland Indians and the current Washington Football Team), the 2 Guns project focused on a vacation retreat that could have accommodated well over 1,000 guests, and it serves as a reminder that Indigenous people have been alternately esteemed, exploited and ignored by the recreation industry for more than a century.

Document A

Is travel next in the fight over who profits from Native American culture?

From motels to spa treatments, the industry has often used Indigenous imagery to gain a sense of authenticity. […]

John Gunderman believed his vision for a campground with 70 tepees, 12 hogans[1] and 43 Conestoga wagons[2] in the Arizona desert off Route 66 would "invoke nostalgia that transcends to every generation."

Others disagreed.

"We find the use of Indigenous/Native American culture for commercial profit to be extremely disturbing and dehumanizing toward us and our sovereign tribal relatives," Sharon Doctor, the chairwoman of Coconino County's Indigenous Peoples Advisory Council, wrote to the county board of supervisors about the proposed "Historic 2 Guns Luxury Glamping Resort."

Mr. Gunderman was asking for a zoning change to develop about 250 acres outside Flagstaff, and for months refused to budge[3] on the Native American themes used in his design. Just before the vote in May, he said that given the "cultural affront" they caused, he would remove "all elements that either celebrate or borrow from the cultures of Native America." […]

Mr. Gunderman estimated the project would bring more than 175 jobs and $350 million in annual revenue to the county, which has a poverty rate of nearly 20 percent.

The opponents feared the development would cut off access to Indigenous medicinal plants and desecrate the grounds where some believe Apaches were murdered by Navajo in 1878.

The [county] board unanimously voted against the project, citing concerns about cultural sensitivities, as well as planning for fire, police and traffic. […]

While many discussions about Native American stereotypes have revolved around sports teams (including the former Cleveland Indians and the current Washington Football Team), the 2 Guns project focused on a vacation retreat that could have accommodated well over 1,000 guests, and it serves as a reminder that Indigenous people have been alternately esteemed, exploited and ignored by the recreation industry for more than a century.

The New York Times, August 3rd, 2021

[1] typical Navajo housing
[2] typical 19th century carriage drawn by horses
[3] change his mind

Document B

Native Americans are recasting views of Indigenous life

By countering the racist fixations that have plagued stories of Native American culture, they hope to reverse the "invisibility" that many feel.

Reclaiming our stories

Native American photographers are pushing back against portrayals of their culture by non-natives, capturing scenes that reflect alternative views of indigenous life. […]

It's a common theme among the 5.6 million Native Americans in the United States. American Indians represent 573 federally recognized tribes. More than 70 percent live not on reservations but in urban areas. Many are active in civic life; this fall, more than a hundred Native Americans, a record number, ran for public office at the state and federal level. Two candidates from New Mexico, Deb Haaland, a Laguna Pueblo, and Yvette Herrell, a Cherokee, along with Kansas' Sharice Davids, of the Ho-Chunk Nation, sought to become the first indigenous women elected to the U.S. Congress—and both Haaland and Davids won.

Even so, most of today's narratives about indigenous Americans are cast through a negative lens, focusing on health disparities, economic disadvantages, poverty, or addiction, according to the First Nations Development Institute, a nonprofit that seeks to improve the economies of native communities.

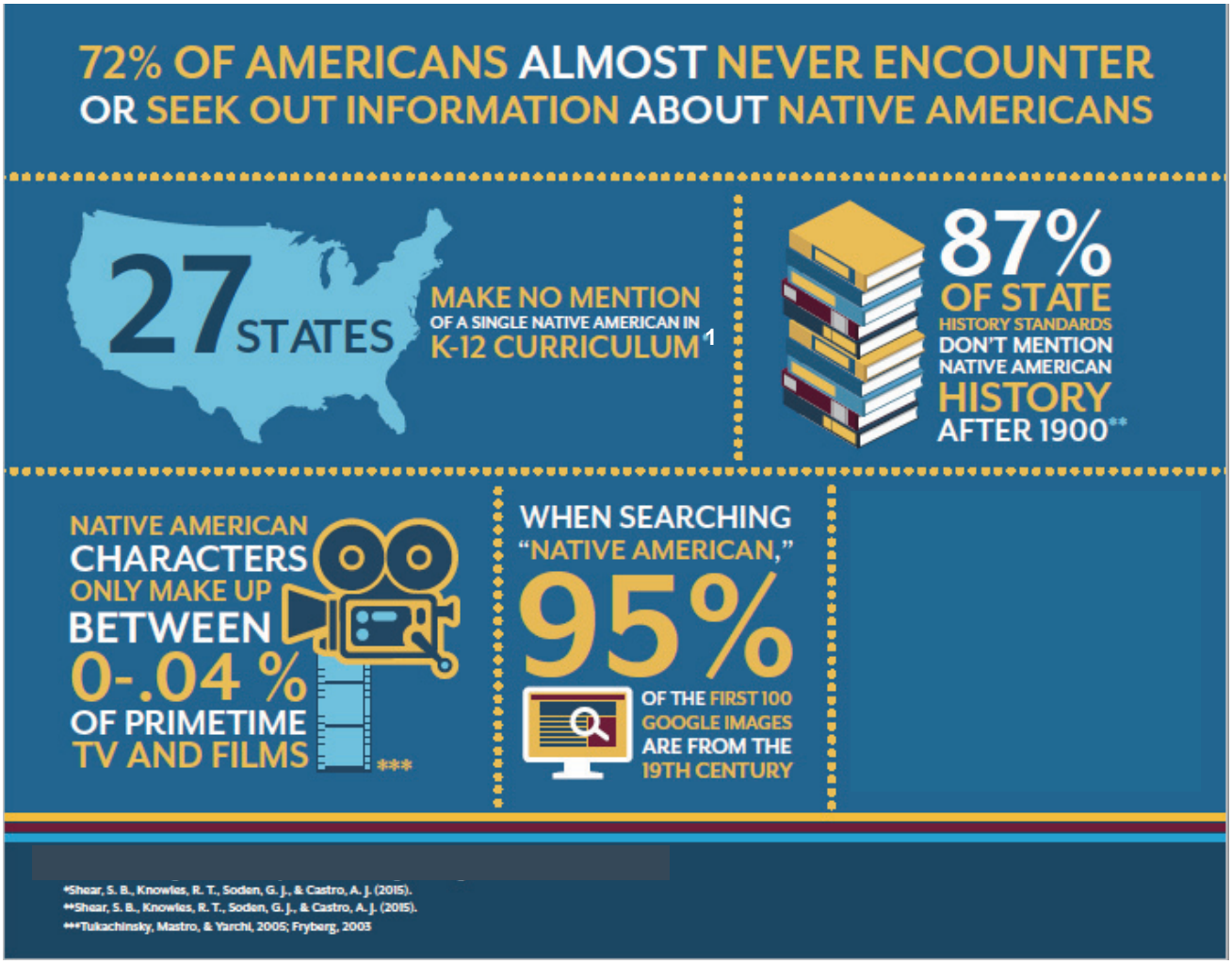
"There's a real invisibility when it comes to Indian people," says Michael Roberts, a Tlingit[1] who leads the Colorado-based institute. "We don't show up in the media, we don't show up in textbooks, we don't show up in everyday conversation. Folks don't know Indians or anything about Indians."

Yet signs of indigenous culture—and how Native Americans have helped shape the nation's history—are everywhere. Thousands of U.S. communities, schools, parks, streets, and waterways have names derived from Native American words. Images of American Indians—some flattering, many buffoonishly racist—have been used to sell cars, motorcycles, toys, hotel rooms, tobacco, and other goods. They still adorn the uniforms of some sports teams. The images are ubiquitous[2]; the people they represent often forgotten.

National Geographic, December 2018

[1] Native American tribe
[2] omnipresent

Document C



Reclaiming Native Truth, *IllumiNatives.org*

*[Illumi*Native *is a non-profit initiative designed to increase the visibility of Native peoples in American society, created and led by Native peoples.]*

[1] school programmes

Copyright © 2027 FormaV®. Tous droits réservés.

FormaV® est une marque déposée auprès de l'INPI sous le numéro 5227897.

Ce document a été élaboré par FormaV® avec le plus grand soin afin d'accompagner chaque apprenant vers la réussite de ses examens. Son contenu (textes, graphiques, méthodologies, tableaux, exercices, concepts, mises en forme) constitue une œuvre protégée par le droit d'auteur.

Toute copie, partage, reproduction, diffusion ou mise à disposition, même partielle, gratuite ou payante, est strictement interdite sans accord préalable et écrit de FormaV®, conformément aux articles L.111-1 et suivants du Code de la propriété intellectuelle. Dans une logique anti-plagiat, FormaV® se réserve le droit de vérifier toute utilisation illicite, y compris sur les plateformes en ligne ou sites tiers.

En utilisant ce document, vous vous engagez à respecter ces règles et à préserver l'intégrité du travail fourni. La consultation de ce document est strictement personnelle.

Merci de respecter le travail accompli afin de permettre la création continue de ressources pédagogiques fiables et accessibles.