

LV1 – ANGLAIS

DURÉE : 4 HEURES.

Les candidats ne doivent faire usage d'aucun document, dictionnaire ou lexique ; l'utilisation de toute calculatrice et de tout matériel électronique est interdite. Si au cours de l'épreuve, un candidat repère ce qui lui semble être une erreur d'énoncé, il la signalera sur sa copie et poursuivra sa composition en expliquant les raisons des initiatives qu'il sera amené à prendre.

1. TRADUCTIONS

DURÉE DE L'ÉPREUVE : 2 HEURES.

I. TRADUCTION DE FRANÇAIS EN ANGLAIS

Aucun objet ne lui parut original. Mais la vendeuse, qui la connaissait bien, lui indiqua une nouveauté, une lampe simple, résolument ethnique mais encombrante.

– Vous me la livreriez ?

– J'ai bien peur que non, madame, répondit la vendeuse, en tout cas pas aujourd'hui. Elle ne pèse rien, vous savez, et une fois pliée... Vous êtes à deux pas, n'est-ce pas ?

Avant qu'elle ait pu répondre, un jeune homme, le seul autre client dans la boutique, se proposa pour lui porter la lampe jusqu'à chez elle. Ce geste de courtoisie inhabituel l'intrigua et elle enleva ses lunettes de soleil pour le regarder.

– Et pourquoi feriez-vous cela, monsieur ?

– Parce que cela ne se fait plus et que je suis à ma manière une sorte de nostalgique.

L'explication lui plut. Elle paya et le laissa l'accompagner jusqu'à l'entrée de son immeuble. En chemin, il risqua :

– Vous êtes Mme Launay, n'est-ce pas ?

– Qu'importe.

– Je ne disais pas cela par rapport à votre mari, mais par rapport à votre fille. Nous étions très liés.

– Ma fille ? Laquelle ?

– Bénédicte.

Faustine Launay s'arrêta au niveau d'une entrée latérale de l'église et détailla le jeune homme avec plus d'attention.

Marc Dugain, *L'Emprise*, Gallimard, 2014.

II. TRADUCTION DE L'ANGLAIS EN FRANÇAIS

At the age of five, Gustav Perle was certain of only one thing: he loved his mother.

[...] Gustav called Emilie Perle 'Mutti'. She would be 'Mutti' all his life, even when the name began to sound babyish to him: his Mutti, his alone, a thin woman with a reedy voice and straggly hair and a hesitant way of moving from room to room in the small apartment, as if afraid of discovering, between one space and the next, objects – or even people – she had not prepared herself to encounter. [...]

On an oak sideboard in the living room, stood a photograph of Erich Perle, Gustav's father, who had died before Gustav was old enough to remember him.

Every year, on August 1st, Swiss National Day, Emilie set posies of gentian flowers round the photograph and made Gustav kneel down in front of it and pray for his father's soul. Gustav didn't understand what a soul was. He could see only that Erich was a good-looking man with a confident smile, wearing a police uniform with shiny buttons. So Gustav decided to pray for the buttons – that they would keep their shine, and that his father's proud smile wouldn't fade as the years passed.

"He was a hero," Emilie would remind her son every year. "I didn't understand it at first [...]. He was a goodman in a rotten world. If anybody tells you otherwise, they're wrong." Sometimes, with her eyes closed and her hands pressed together, she would mumble other things she remembered about Erich. One day, she said, "It was so unfair. Justice was never done. And it never will be done."

Rose Tremain, *The Gustav Sonata*, Penguin 2016.

2. EXPRESSION ÉCRITE

DURÉE DE L'ÉPREUVE : 2 HEURES.

Last week, the editors of GQ* named the [National Football League] quarterback Colin Kaepernick its Citizen of the Year for his work protesting racial injustice. Mr. Kaepernick has been heavily criticized by people like President Trump, who claims that an N.F.L. player who kneels during the playing of the national anthem "disrespects our flag" and should be fired; others argue that he is out of bounds as an activist who mixes sports with politics.

The problem is that Mr. Kaepernick's critics, and most of America, don't really understand how protests work. Our textbooks and national mythology celebrate moments when single acts of civil disobedience, untainted by political organizations, seemed to change the course of history. But the ideal of the "good" protest – one that materialized from an individual's epiphany – is

a fantasy. More often, effective protest is like Mr. Kaepernick's: it's collective and contingent and all about long and difficult struggles.

Consider what most Americans would agree were two "good" protests: Rosa Parks's refusal to move to the back of a bus in Montgomery, Alabama, and the student sit-ins at a Woolworth lunch counter in Greensboro, North Carolina. Parks, the story goes, was exhausted from a day's work and took a seat in the "whites only" section. To the astonishment of onlookers, she refused to give up her seat when asked. In Greensboro, black college students decided to eat at the local five-and-dime* and initiated the first sit-in at a segregated Southern restaurant. They were idealistic and perhaps naïve.

These stories follow a set narrative. They are "firsts": the first time a black woman refused to give up her seat or the first time students staged a sit-in. They seemed to arise spontaneously when someone fed up with unfair treatment couldn't take it anymore. Good protesters act as individual citizens, untainted by associations with suspect political organizations.

The trouble is that these stories are historically inaccurate and obscure just how protest in the 20th century forged a more democratic country. A narrative with greater accuracy would allow us to better evaluate protests against racial discrimination. Earlier protests, similar to the one that Mr. Kaepernick started, sprang from protesters' associations with activist organizations, were deeply political rather than individual, and played out in unfamiliar venues in new forms.

Protests that change history have their own long histories. They are almost never the first of their kind. Successful protesters plan campaigns, rather than respond to oppression in a single, spontaneous act. Protesters often belong to organizations that lend theoretical, moral and logistical support. Protests don't reveal previously hidden wrongs to an unaware public. Instead, they cast those wrongs in a new light. They fail, time and time again. When they succeed, they win only partial victories.

Rosa Parks, for example, was a trained civil rights activist. She built on efforts that started in the 19th century to desegregate transportation and gained speed in the 1930s. In 1940, for example, Pauli Murray, a black woman, refused to give up her seat on a bus in Petersburg, Virginia.

Though most Americans today look back on the desegregation of public transportation with pride, most white Southerners opposed it vehemently, and many did so violently. During World War II, white passengers and bus drivers beat uniformed black soldiers who tried to integrate buses. [...]

Throughout the war, the movement continued to train people who became civil rights protesters in the 1950s, including Pauli Murray. This pressure influenced the Supreme Court in 1946, which ordered desegregation on interstate buses in *Morgan v. Virginia*. That case set a precedent that Parks strategically worked to extend to local and state laws in Montgomery.

Just as Parks had done, the students sitting-in at the Woolworth counter drew from a long history of struggle. African-Americans had been “stool sitting” since the early 1940s. Howard University students in Washington staged some of the first sit-ins, which involved movement trained protesters led by Murray. Those sit-ins aimed at national chain stores that operated outside the South, just as the Greensboro sit-ins purposefully did later. The Greensboro students knew all of this, because they were advised by the legendary organizer Ella Baker.

White Americans’ deep investment in the myth that the civil rights movement quickly succeeded based on individual protests has left the impression that organizations such as Black Lives Matter are counterproductive, even sinister. The same things were said of the N.A.A.C.P. [National Association of Colored People].

Just as football players kneeling during the national anthem today must repeatedly insist that they are not protesting the flag, Parks and the Greensboro students had to fight against efforts to play down the stakes of their protests. Parks’s action was not about a seat in the front of the bus. It was about Jim Crow, a legal and social system of degradation. And as Baker argued in her speech “Bigger Than a Hamburger”, the Greensboro sit-ins marked the beginning of a fight for education, voting rights and economic opportunity.

Rosa Parks was a hero. So were the students who sat in at the Woolworth lunch counters. But they knew that their heroism was possible only because of decades of what Baker called “spade work”. They knew that organizations to which they belonged and that gave them strength were the most recent manifestations of decades of struggle.

Glenda Elizabeth Gilmore, *The New York Times*, November 20, 2017.

* GQ: a monthly men’s magazine focusing upon fashion, style, and culture for men.

* Five-and-dime: a type of store that was popular in the United States in the early to mid-20th century; they sold many different items, most of which were worth five or ten cents.

**Répondre en ANGLAIS aux questions suivantes:
(Environ 250 mots pour chaque réponse)**

1. According to the author of the text, how does understanding Kaepernick’s protest as an isolated incident misrepresent the history of protest movements in the United States? **Answer the question in your own words.**
2. In your **opinion**, in what **circumstances** should citizens take things into their own hands to bring about social change? **Illustrate your answer with relevant examples from the English-speaking world.**