

# Corrigés des épreuves d'anglais CCIP 2008

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## LV 2

### Version : traduction d'anglais en français

#### Remarques liminaires

Ce dialogue qui fait fuguer les fantasmes d'une dame concernant l'ascendance et l'ego de son chien et les remarques empathiques de son interlocuteur est une délicieuse scène de genre. Comme toujours lorsqu'il s'agit de reconstruire à l'écrit de l'expression orale, il faudra veiller à trouver une certaine fluidité, un rythme juste. L'humour exige également de choisir les mots et la syntaxe avec le plus grand soin pour essayer de ne pas le dérégler.

Les problèmes lexicaux éventuels ne sont pas très nombreux : il faudra veiller à ne pas calquer "local",

#### Traduction d'anglais en français

«Well, Mr Herriot,» she frowned and gazed at me solemn-faced, «I told you many years ago ... that Tricky is descended from a long line of Chinese emperors.»

«Yes, yes, of course.»

«Well, I think I can explain the whole problem if I start at the beginning.» (...)

«When the restaurant first opened», she went on, «there was a surprising amount of resentment among some of the local people. They criticized the food and the very nice little Chinese man and his wife, and put it about that there was no place for such a restaurant in Darrowby and that it should not be patronized. Now it so happened that when Tricky and I were out on our little walks, he overheard these remarks in the street, and he was furious.»

«Really?»

«Yes, quite affronted. I can tell when he feels like this. He stalks about with an insulted expression and it is so difficult to placate him.»

«Dear me, I'm sorry.»

«And, after all, one can fully understand how he felt when he heard his own people being denigrated.» «Quite, quite, absolutely - only natural.»

«However ... the clever darling suggested the cure himself.»

«He did?»

«Yes, he told me that we ourselves should start to frequent the restaurant and sample their food.»

Note: Tricky is the name of a dog.

James Herriot,

*Favorite Dog Stories*, St Martin's Press, New York, 1995.

se débrouiller avec ses souvenirs de latinistes pour élucider le sens de "placate", faire rendre gorge au contexte et avoir un peu d'imagination pour proposer une traduction de "stalk about". "Patronize" évoquera peut-être des souvenirs : "a patronizing tone" (un ton condescendant), ou "a patron of the arts" (un mécène), ce qui n'est d'aucun secours ; le faux-sens est presque inévitable si l'on ne connaît pas "patrons" (la clientèle).

## Suggestion de corrigé

“Eh bien, M. Herriot, fit elle en fronçant les sourcils et en me fixant d’un air solennel, je vous ai dit il y a bien des années... que Trikki est issu d’une longue lignée d’empereurs chinois.

– Mais oui, naturellement.

–Eh bien, il me semble pouvoir expliquer tout le problème si je commence par le commencement. [...]

A l’ouverture du restaurant / Lorsque le restaurant à ouvert ses portes, tout au début, continua-t-elle, certains, dans le quartier, ont été saisis d’une animosité surprenante. Ils ont critiqué / critiquaient les plats et ont dit / disaient du mal du petit monsieur chinois très gentil ainsi que de son épouse, et ont fait courir le bruit qu’à Darrowby, ce genre de restaurant n’avait pas sa place, et que l’on ne devrait pas le fréquenter. Or donc, voilà que Trikki, alors que nous étions tous deux de sortie pour faire notre petit tour / petite balade /, a surpris ces remarques échangées dans la rue et s’est mis dans une colère noire.

– Vraiment ?

– Oui, il était absolument furax / absolument scandalisé. Je vois bien / Cela ne m’échappe pas, quand il est en proie à ce genre d’émotion. Il marche d’un pas raide en arborant un air outragé / indigné et pour le calmer, c’est toute une histoire / ce n’est pas simple du tout.

– Doux Jésus ! Vous m’en voyez navré.

– Et, après tout, l’on peut tout à fait comprendre ce qu’il a ressenti lorsqu’il a entendu dénigrer les siens.

– Tout à fait. Absolument. C’est tout naturel.

– Quoi qu’il en soit... cette petite créature adorable et futée a trouvé elle-même le remède / Ce cher petit futé a trouvé lui-même le remède.

– Ah bon ?

– Oui, il m’a confié que nous-mêmes devrions nous mettre à fréquenter ce restaurant et à goûter à leurs plats.”

## Thème : traduction de français en anglais

### Traduction de français en anglais

Pendant des dizaines de siècles, il y a eu une forte pression sur les couples afin qu’ils restent ensemble pour élever les enfants qu’ils avaient faits. Il convenait que chacun des membres du couple tourne le dos à ses aspirations afin de rester unis pour élever les enfants. Mais aujourd’hui, comme le théâtral « Je me suis sacrifié(e) pour vous » semble démodé, beaucoup de parents se sont reportés sur une version plus tendance, « J’ai renoncé à mes plus chers désirs pour toi. Pour que tu sois heureuse. Épanoui. Pour que tu aies une bonne éducation. Pour que tu puisses faire des études plus tard ». Le refrain change, l’hypocrisie est la même. Ceux qui n’ont pas d’enfants s’étonnent parfois de tant de sacrifices consentis pour des rejetons qui n’ont rien demandé, et se voient répondre : « Tu ne peux pas comprendre, tu n’as pas d’enfants. »

Corinne Maier,  
No Kid, éditions Michalon, 2007

### Analyse liminaire

L’opposition “Pendant des années...” / “Mais aujourd’hui...” marque nettement la **rupture** entre la situation actuelle et celle qui prévalait jusque là, qui est d’ailleurs décrite à l’imparfait dès la deuxième phrase.

L’expression du but (“afin de rester...”) pose problème dans de nombreuses copies : il faut garder à l’esprit que l’on sort du réel, et que l’anglais a souvent recours à un modal pour le signifier : “so (that) they may/might... in order that they may, might...”.

Attention aux constructions verbales prépositionnelles (tourner le dos à, renoncer à, résister à, douter de...) qui deviennent transitives directes en anglais (*to renounce sth, resist sth, doubt sth...*).

Attention aussi, sur le plan lexical, aux collocations qui émaillent le texte : faire des études, consentir des sacrifices, changer de refrain...

### Suggestion de corrigé

For thousands of years, there was / had been Ø huge / enormous pressure / great pressure // pressure was placed on couples (for them) to stay / stick together to raise / rear / bring up the children they had had. // ... so (that) they would stay... // in order that they (should) stay... Each spouse / mate / partner was ... his or her... // Both partners were (supposed / expected) to... // It was understood that both would set their ambitions aside / give up their ambitions in order / so as to remain united and bring up the children / their offspring. But today, the histrionic / theatrical / dramatic (declaration / accusation), “I (have) made sacrifices / sacrificed everything // given up everything for you / for your sake” (now) sounds out-of-date / outmoded / dated, and (*l’effet cumul remplace le lien logique ‘comme’*) many parents have fallen back on / taken up / turned to a more fashionable / trendier one / way to put it: “I gave up my heart’s desire / my dearest dreams / my most cherished hopes for you, so that you would / could be happy and fulfilled. So that you would be well brought-up / well raised / well-bred. So that you could go on to university / continue your studies / pursue higher education / get an education / go to college / university later on. The refrain / chorus has changed / is changing / the words have changed, but / only the hypocrisy / hypocritical tune remains the same / it is the same (old) hypocrisy. Those who have no children / have not got / have not had

(any) children / Those without children / The childless sometimes express their astonishment that / give voice to their surprise that / wonder out loud why so many sacrifices

were / have been willingly / deliberately made for kids / brats / rugrats who had / have asked for nothing / had not asked for anything,

and hear (in response) / get by way of / as an answer, "You wouldn't understand—you haven't got (any) kids."

## Expression écrite

### Lire soigneusement le texte ci-dessous

During Mitt Romney's four years as governor of Massachusetts, his religious beliefs never once became an issue. For anyone who had been concerned that a Mormon elected to high office would somehow misuse his position for theological reasons, Romney's gubernatorial record offered strong evidence that there was nothing to worry about.

But prejudice about other people's religions doesn't yield easily to empirical proof, and Romney's campaign for president has had to contend from the outset with a handicap faced by no other candidate: More than 25 percent of Americans say they would not vote for a Mormon.

«I'm amazed by how many people I know who won't vote for Mitt Romney because of his Mormonism,» e-mails a friend of mine, a conservative Southern Christian. «My wife, for instance. She says, 'Anybody willing to believe things as crazy as the things Mormons believe, I can't trust his judgment.' I pointed out to her that we believe that a man was raised from the dead, that he comes to us every week under the guise of bread and wine, and that we eat him up. 'That's different,' she said.»

It remains to be seen whether Romney's much-anticipated speech in Texas on Thursday on religion and politics can allay the qualms of voters like my friend's wife. Clearly Romney will not follow the example of John F. Kennedy, who dealt with the «Catholic issue» in 1960 by saying in essence that if elected president, he would leave his religious views outside the Oval Office. Romney is too devoted to his faith to minimize it in that way.

But the former governor might want to quote JFK's warning about the risk of imposing an unofficial religious test on office-seekers. «While this year it may be a Catholic against whom the finger of suspicion is pointed,» Kennedy said, «in other years it has been, and may someday be again, a Jew - or a Quaker - or a Unitarian - or a Baptist... Today I may be the victim - but tomorrow it may be you.» It was on Sunday that the Romney campaign announced the forthcoming speech, saying the candidate would discuss how his «own faith would inform his presidency if he were elected.»

On the same day in Britain, as it happened, the BBC broadcast an interview with former Prime Minister Tony Blair, who said that his Christian faith had been «hugely important» to him during his 10 years in power - but that he had felt constrained to keep it a secret for fear of being thought a crackpot.

«It's difficult to talk about religious faith in our political system,» Blair said. «If you are in the American political system... you can talk about religious faith and people say, 'Yes, that's fair enough,' and it is something they respond to quite naturally. You talk about it in our system and, frankly, people do think you're a nutter.»

Apparently that was more than Blair was willing to risk. The fear of being thought ridiculous was why his press secretary had snapped, «We don't do God,» when an American reporter asked the prime minister about his religious views in 2003. It was why Blair's advisers vehemently protested, when he wanted to end a televised speech on the eve of the Iraq war with the words «God bless you.» American presidents routinely invoke God's blessing on the nation, but Blair's spinmasters warned him against annoying «people who don't want chaplains pushing stuff down their throats.» [...]

By American standards, it is inconceivable that a British prime minister should feel unable to acknowledge taking Christianity seriously without causing himself political damage. More than an ocean separates the United States from its mother country. Here, where any establishment of religion is barred by the Constitution, religious faiths flourish, and every presidential candidate is a self-identified believer. Across the pond, where a form of Christianity has been the established religion for centuries, the church has become a hollow shell, and a politician cannot «do God» without being scorned for his irrationality.

Mitt Romney knows that his speech isn't going to win over every voter who is uneasy at the prospect of a Mormon in the White House. Some anti-Mormon prejudice is too entrenched to be dislodged by reason. But the very fact that Romney can give such a speech and have it draw such close and respectful attention is an indication of America's exceptional nature.

By Jeff Jacoby, *The Boston Globe* December 5, 2007

### Répondre en ANGLAIS aux questions suivantes (environ 200 mots pour chaque réponse)

- 1- What paradoxes does the author point out concerning the link between religion and politics in the US and the UK? Answer the question in your own words.
- 2- According to you, why is there such a special connection between religion and politics in the US?

## Question 1

### Analysis

The question is straightforward enough: although the word paradox is not used in the text, it fits neatly in with the line of thinking developed by the journalist. What will have to be done, then, is locate the various paradoxes, organise them, and write a crystal-clear presentation.

▲ Everything will have to come from the text (anything in the shape of personal comments is strictly out of order here), but it **must be re-phrased**, which means mustering synonyms and using your English, not cutting and pasting from the article.

A fairly simple and effective way of organising the answer here is probably to point out that there are embedded paradoxes: global ones in the contrasted approaches to religion and politics in the UK and in the US, and local ones in the attitudes developed on each side of the Atlantic.

### Language tips

Structures concessives: No matter how important religion may be, it must be kept personal

De peur de... : Mr Blair did not voice his religious beliefs, for fear of being ridiculed / vilified (calomnié) / of making a fool of himself / of being made the laughing stock of British politicians (être la risée de...) / lest people should laugh at him.

Loin de...: The British approach to religion is a far cry from what is commonly accepted in the US.

Prejudices are rampant (sont endémiques, sévissent) / entrenched (enracinés).

Religion is a bone of contention (une pomme de discorde).

### Suggested answer

In both Britain and America, the relations between religion and politics can be analysed as something of a paradox.

In America, for instance, references to God are routinely made in politics and a politician's faith usually goes unquestioned even if it influences his decisions. For all that, the presidential race turns out to be fraught with prejudices as soon as the candidate is not a mainstream protestant. Although Kennedy, a Catholic, eventually made it to the White House, no amount of reasoning will, apparently, convince a large number of people to vote for Mr Romney, who is a Mormon.

In Britain, on the other hand, God has all but vanished from the scene, and a professed indifference to religion has become a secular dogma, so much so that the Prime Minister – in this case, Tony Blair – could not have voiced his religious commitment, however much it actually influenced his policies, without incurring withering attacks on his intellectual sanity.

This cultural gap is the greatest paradox of all, considering that it is in the country with an established Church that religion has been rooted out of politics, while it is still highly thought of in the USA, where no such thing as an established Church is allowed.

[206 words]

## Question 2

### Analysis

This question certainly invites the candidate to trot out all the old chestnuts about the founding myths of Puritan and Pilgrim forebears who fled religious oppression in the old world to found a 'City upon the Hill', and rousing slogans such as 'In God we trust' and 'one Nation, under God' (though the latter two date from the McCarthy era). The

danger here is that a candidate may be sorely tempted to continue in this vein, writing an essay on the importance of religion to national identity and losing sight of the second key term of the question—politics. Though the importance of religious faith to national identity is an element to be taken into account, the question requires an analysis of the role that such an identity has played and continues to play in the political arena.

### Language tips

enshrined in/by law: *garanti par la loi*

to tap into sth: *exploiter*

to cast a vote: *voter*

to scorn: *mépriser*

to yoke sth to sth: *unir* (yoke = *joug*)

to pave the way for: *ouvrir la voie à*

to be eager to do sth: *désirer vivement*

little wonder: *il n'est pas surprenant*

the downtrodden: *les opprimés*

Useful expressions and cultural references:

the evangelical vote / values voters:

*l'électorat évangéliste*

a born-again Christian : *un évangéliste*

bible-thumping preachers / fire and brimstone sermons (brimstone = *soufre*)

pro-choice and pro-life activists

### Cultural references

**City upon a hill** is a phrase that is associated with John Winthrop's sermon "A Model of Christian Charity," given in 1630. The phrase is derived from the metaphor of Salt and Light in the Sermon on the Mount of Jesus given in the Gospel of Matthew. Verse fourteen of Matthew chapter five states that "you are the light of the world. A city that is set on a hill cannot be hidden." Winthrop warned the Puritan colonists of New England who were to found the Massachusetts Bay Colony that their new community would be a "city upon a hill," watched by the world. Winthrop believed that all nations had a covenant with God, and that because

England had violated its religious covenant, the Puritans must leave the country. This was an expression of the Puritan belief that the Church of England had fallen from grace by accepting Catholic rituals. John Winthrop claimed that the Puritans forged a new, special agreement with God, like that between God and the people of Israel. Winthrop believed that by purifying Christianity in the New World, his followers would serve as an example to the Old World for building a model Protestant community.

**The Bible Belt:** an informal term for an area of the United States of America in which socially conservative Evangelical Protestantism is a dominant part of the culture. Much of the Bible Belt consists of the Southern United States. The region is usually contrasted with mainstream Protestants and Catholics of the northeast, the religiously diverse Midwest and Great Lakes, the Mormon Corridor in Utah and southern Idaho, the Catholic-dominated “Rosary Belt” of south Texas-Louisiana-Florida and the relatively secular western United States. Although exact boundaries do not exist, it is generally considered to cover much of the area stretching from Texas in the southwest, north to most of Missouri, northeast to Virginia, and southeast to northern Florida. The earliest known usage of the term “Bible Belt” was by American journalist and social commentator H.L. Mencken, who in 1924 wrote in the *Chicago Daily Tribune*: “The old game, I suspect, is beginning to play out in the Bible Belt.”

**Roe v Wade**, 410 U.S. 113 (1973) is a controversial United States Supreme Court case that resulted in a landmark decision regarding abortion. According to the Roe decision, most laws against abortion in the United States violated a constitutional right to privacy under the Due Process Clause of the Fourteenth Amendment. The decision

overturned all state and federal laws outlawing or restricting abortion that were inconsistent with its holdings. Overturning this landmark Supreme Court ruling is the centerpiece of evangelicals’ political agenda.

**The silent majority:** an unspecified large majority of people in a country or group who do not express their opinions publicly. The term was popularized by the U.S. President Richard Nixon in a November 3, 1969 speech, where it referred to those Americans who did not join in the large demonstrations against the Vietnam War at the time, who did not join in the counterculture, and who did not enthusiastically participate in public discourse or the media. Nixon along with many others saw this group as being overshadowed by the more vocal minority.

**The Moral Majority:** Moral Majority was an organization made up of conservative Christian political action committees which campaigned on issues its personnel believed were important to maintaining its Christian conception of moral law, a conception they believed represented the opinions of the majority of Americans (hence the movement’s name). With a membership of millions, the Moral Majority was one of the largest conservative lobby groups in the United States. During the 1980 presidential election, the Moral Majority is credited with giving Ronald Reagan two-thirds of the white evangelical vote, over Jimmy Carter.

**The culture wars:** The culture war (or culture wars) in American usage is a metaphor used to claim that political conflict is based on sets of conflicting values. The term frequently implies a conflict between values considered traditional or conservative and those considered progressive or liberal.

[Adapted from Wikipedia]

## Suggested answer

The religious freedom enshrined in the US constitution has never meant that religion was not to inform public life. On the contrary, socio-political movements throughout American history, such as temperance, abolition and women’s suffrage, have drawn moral authority from religion and the founding myth of god-fearing Pilgrim forefathers. Citizens who pledge allegiance to ‘one nation, under God’ expect politicians to acknowledge the central role that faith continues to play for the vast majority.

This historical connection between religion, national identity and politics persists in the so-called culture wars. It was Nixon who called on a ‘silent majority’ to cast their votes against godless hedonists who scorned country and family. But it was Reagan who effectively forged a political alliance between socially conservative evangelicals and traditional Republicans, utterly reversing the previous century’s trend. God had abandoned social progressives to side with the wealthy: school prayer, deregulation, abortion bans and corporate tax cuts now figure on the same political agenda.

Yet the Democrats too are reaping the benefits of historically faith-informed political movements. As the birthplace of Civil Rights, the Black church paved the way for Obama’s candidacy—little wonder that his rhetoric and vision remind us of Reverend King’s. Moreover, Obama himself has eagerly reclaimed faith for the Democratic platform. God looks set to side with the downtrodden once again.

[220 words]

L. K.