



**BANQUE DE SUJETS**

# **ANGLAIS / PHILOSOPHIE**

**SECTION EUROPÉENNE**

**SESSION 2018**

**AVALLON**

BACCALAURÉATS GÉNÉRAL ET TECHNOLOGIQUE  
SESSION 2018

ÉPREUVE SPÉCIFIQUE MENTION « SECTION EUROPÉENNE OU DE LANGUE ORIENTALE »  
Académie de Dijon

Binôme : Anglais / Philosophie

Sujet n°1

**Notions : Liberté**

**Question :** Can human beings continuously gain more and more freedom?

*Pour répondre à cette question, vous proposerez une réflexion personnelle et construite sur une lecture précise du texte suivant et sur votre culture philosophique.*

Science fiction becomes reality

More than 50 years ago two scientists used the word "cyborg" for an imaginary organism-part human, part machine. It seemed science-fiction, but today around 20.000 people have implants that can unlock doors. Neil Harbisson, who can perceive colors only by transforming them into sounds he can hear through an antenna implanted in his head,  
5 sees a future vastly improved by widening our senses by technology.

By D.T. Max, April 2017, National Geographic

Whatever concept one may hold, from a metaphysical point of view, concerning the freedom of the will, certainly its appearances, which are human actions, like every other natural event are determined by universal laws. However obscure their causes, history,  
10 which is concerned with narrating these appearances, permits us to hope that if we attend to the play of freedom of the human will in the large, we may be able to discern a regular movement in it, and that what seems complex and chaotic in the single individual may be seen from the standpoint of the human race as a whole to be a steady and progressive though slow evolution of its original endowment [of our natural gifts].

Kant, Idea for a Universal History from a cosmopolitan point of view, 1784.

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Sujet n°2

**Notions : société , Etat , liberté**

**Question : Is a social contract a sufficient shield against violence?**

*Pour répondre à cette question, vous proposerez une réflexion personnelle et construite sur une lecture précise du texte suivant et sur votre culture philosophique.*

Parkland, Florida. - Grief and anger were palpable on Friday at the first funerals for students who died in one of the deadliest shootings in modern American history earlier this week.

By Julie Turkewitz, February 16, 2018, The New York Times

The mutual transferring of right, is that which men call Contract.

- 5 If a covenant<sup>1</sup> be made, in the condition of mere nature, which is a condition of war of every man against every man, it is void: but if there be a common power set over them both, with right and force sufficient to compel performance, it is not void. The bonds of words are too weak to bridle<sup>2</sup> men's ambition, avarice, anger, and other passions, without the fear of some coercive power<sup>3</sup>; which in the condition of mere nature, where
- 10 all men are equal, cannot possibly be supposed.

In a civil estate, where there is a power set up to constrain those that would otherwise violate their faith, that fear is no more reasonable.

Thomas Hobbes, Leviathan, 1651, chapter 14.

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<sup>1</sup> Covenant : contract

<sup>2</sup> To bridle: to limit

<sup>3</sup> Coercive power: power using force

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Binôme : Anglais / Philosophie

Sujet n°3

**Notions : société, Etat, liberté**

**Question : Is freedom necessarily limited by law?**

*Pour répondre à cette question, vous proposerez une réflexion personnelle et construite sur une lecture précise du texte suivant et sur votre culture philosophique.*

If we take liberty for an exemption from laws, it is absurd, for men to demand as they do, that liberty by which all other men may be masters of their lives. And yet as absurd as it is, this is it they demand; not knowing that the laws are of no power to protect them, without a sword in the hands of a man or men, to cause those laws to be put in execution. The liberty of a subject lies therefore only in those things, which the sovereign has permitted: such as is the liberty to buy and sell, and otherwise contract with one another; to choose their own diet, their own trade of life, and institute their children as they themselves think fit; and the like.

Thomas Hobbes, Leviathan, 1651, chapter 21.