



Samedi 04 Avril 2020

EPREUVE : ANGLAIS

MP / PC / PSI / PT / TSI

Durée : 2 Heures 30 Minutes

Condition(s) particulière(s)

Calculatrice interdite

Indiquer votre code candidat sur le QCM et l'insérer dans votre copie d'examen

Instructions

This exam is composed of **20 multiple choice questions** and **2 writing tasks** dealing with three documents. The latter show information and points of view related to work, passion, and duty.

Part 1.

- Multiple Choice questions based on Document 1 only ("Should work be passion, or duty?"). Put answers on the ANSWER SHEET provided. (20 pts)

Part 2.

Writing Task 1: **objective synthesis** Word limit: 270 (20 pts)

- Write an explanatory synthesis of documents 2 and 3.

Writing Task 2: **subjective viewpoint** Word limit: 300 (20 pts)

Your writing will be judged on the structure, clarity, and rigor with which you express your viewpoint, as well as your ability to support it with information from the documents.

- Refer to the ideas outlined in the three articles to explain how your results in high school influenced your choices about your current studies and future career.
- Quote a key sentence from Document One ("Should Work Be Passion, or Duty?") that impressed you and explain the choice.
- Conclude by explaining how you distinguish between a passion, a hobby, and work.

Total word limit: 570 words with a margin of 5 %. All words count, including any references to the articles.

Indiquer le nombre de mots que vous avez utilisés.

Origin of documents, all published in *The New York Times*

1. "Should Work Be Passion, or Duty?", article by Firmin DeBrabander, 4 September 2019.
2. "In Praise of Mediocrity", 29 September, 2018.
3. "What Straight-A Students Get Wrong", 5 August, 2018

Warning. In order to ensure that your handwriting is as legible as possible, paper is provided for a rough draft. Use the *livret* for your final version.

Attention, afin d'assurer que votre écriture soit la plus lisible possible, vous êtes prié de commencer par un brouillon puis rédiger la version finale sur les feuillets fournis.

Définition :

Stoicism

*It is important to note that 'passion' here (It isn't the modern usage we're familiar with as in enthusiasm or caring about something. As Don Robertson explains in his book, when the Stoics discuss overcoming 'passions', which they called *patheiai*, they refer to the irrational, unhealthy and excessive desires and emotions. Anger would be a good example. What is important to remember, and this is the crucial bit, they seek to replace them with *eupatheiai*, such as joy instead of excessive pleasure.*

From Daily Stoic

Should Work Be Passion, or Duty?

By Firmin DeBrabander Mr. DeBrabander is professor of philosophy and an author.

1. Americans are uniquely obsessed with work. Could any other nation come up with a product like Soylent, a meal substitute, not for the elderly, the poor or the malnourished, but for software engineers, Wall Street brokers, tech entrepreneurs and others who don't want to be diverted from their work by the time consuming intricacies of a meal? Could you imagine the French conceiving such a thing?
2. While other wealthy nations have shortened the workweek, given their citizens more free time and schemed to make their lives more pleasant, stress-free and enjoyable, the United States offers a curious **paradox**: Though the standard of living has risen, and creature comforts are more readily and easily available — and though technological innovations have made it easier to work efficiently — people work *more*, not less.
3. Why is this?
4. One theory is that Americans have come to expect work to be a source of meaning in their lives. Our “conception of work has shifted from *jobs* to *careers*, to **callings**,” explains Derek Thompson, in a recent article in The Atlantic. There is a growing expectation, if not insistence, that work is to be your passion, your obsession — a veritable religion that Thompson dubs “Workism.” This is especially pronounced among the upper classes — precisely those people who do not need to obsess over work, at least for material concerns.
5. A recent study of priorities among young people found that achieving one's career passion ranks highest of all — more than making money or getting married. Finding a fulfilling job is almost *three times* more important than having a family, teenagers in the study reported.
6. It is daunting to contemplate. Most people are certainly guaranteed to fail in this pursuit. Even people who love their jobs will report they must do thankless tasks from time to time. Few, if any, experience nonstop bliss, where sheer passion sustains them through long hours on the job.
7. Whether or not you accept the work as worship analogy — perhaps “meaning” and “**fulfillment**” in this context are really just the usual raw ambition disguised as virtue — there is plenty of evidence that our high-octane work culture has serious consequences. It is at least partly responsible for high levels of **burnout** among **millennials**. Many young people report having lost the ability to enjoy free time; they have fewer hobbies. Americans overall today engage in fewer extracurricular social activities than they did in previous generations. More time spent on the job or at the office means less time with family — and with children who crave our attention. There are also links between long work hours and increased consumption, and a larger carbon footprint.
8. It seems clear that we need a new approach to work, a different motivation for selecting and performing one's job, and making space for it in life. We might begin by rejecting the notion that work should consume our lives, define and give meaning to them, and seeing it rather as an opportunity to fulfill something larger, namely our duty.
9. In a well-known essay called “On the Tranquility of the Mind,” the first-century Stoic philosopher Seneca offers advice to his friend Serenus, a Roman official who complains that his high post is not fulfilling because it does not allow for glory. Serenus does not see the impact of his grand position, and finds it hard to do his job. He constantly casts about looking for something more

DOCUMENT 1

- captivating and consequential, where his renown may be secured — to no avail. Ultimately, he complains to Seneca, he feels seasick from it all; he is unsettled, unmoored, empty.
10. Seneca's advice to Serenus is to focus on doing his *duty*. He must perform the job he is best disposed and able to perform, as determined by his nature, and the needs of those around him. And he must forget about glory or thrill or personal fulfillment — at least in the near term. If he performs his duty, Seneca explains, fulfillment will come as a matter of course.
 11. When the Stoics invoke duty, they have something special in mind. Yes, it involves performing your obligations, but there is more to it. For one thing, the Stoics see duty everywhere — or rather, they see life as a collection of duties, including but not limited to your job.
 12. Duty is rooted in self-understanding. What are you able to do well, the Stoics ask? What service is required? Throw yourself into that. Each of us has undeniable talents and abilities, whether they are physical, emotional or intellectual. More controversially, your natural makeup and disposition suggest there are things you should *not* do — you will never do them well, and they will offer perennial frustration. Hopefully, or ideally, your natural abilities will be cultivated and deployed most effectively and fruitfully. This makes for joy.
 13. In essence, Seneca calls for a change of focus: Instead of straining to discover your one true passion, and devote your life and soul to it, study yourself and the needs of those around you. Frankly assess what you can do, how you are best equipped to serve, and work. Also: identify the several jobs you are called to do — inside and outside the home — and do them well.
 14. Seneca also urges Serenus to avoid pinning his hopes on perceived results; we may not see any. Too often, we throw up our hands in despair when we think our efforts have no impact. Too often, we misjudge the nature and standard of success. But human perception is prone to error, philosophers have long pointed out. We are often ill equipped to measure, much less detect the fruits of our labor. We must, Seneca says, “just act” — just do your duty, and think of little else.

[...]

15. Life is a game, or a play, the Stoics contend, where we have roles to act out. These are our duties. I, for example, am a professor, sometimes a writer; but also a father, a husband, and son; a colleague, citizen, neighbor and friend. There are certain things I must do in these roles. There are expectations of me and duties to perform beyond my career, as stipulated by my nature and place in society, and they require my attention. And my duties will change with time and age.
16. Play the role you are given, Seneca urges. Play it seriously, and diligently. But recognize that it is only a role, one among many — and not of your design or choice. When you see your duties as various roles you must play, and your life as a collection of these roles, this will alleviate the urgency and anxiety that burden any given task — including, or especially, your career.
17. Work can be therapeutic, Seneca contends, when we take our will and wants out of the equation, and devote ourselves instead to the job at hand — and recognize that we have many callings. There is not only one path to fulfillment, but many.
18. In America, we fancy ourselves eminently free. We tell our children they can be anything they want, that they can achieve their grandest dreams. We mean this as encouragement, but Seneca would say it is secretly oppressive. In truth, we can't be anything we want, nor should we try, because dreams are imprecise, and wants are insatiable. It is far better to focus on what we *can* do, where we *can* help. Our duties are a surer guide in life — and we are happier for embracing them.