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BACCALAURÉAT GÉNÉRAL

ÉPREUVE D'ENSEIGNEMENT DE SPÉCIALITÉ

SESSION 2021

LANGUES, LITTÉRATURES ET CULTURES ÉTRANGÈRES ET RÉGIONALES

ANGLAIS MONDE CONTEMPORAIN

Durée de l'épreuve : **3 heures 30**

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Dès que ce sujet vous est remis, assurez-vous qu'il est complet.
Ce sujet comporte 11 pages numérotées de 1/11 à 11/11.

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 n°1

Le sujet porte sur la thématique « Faire société »
et l'axe d'étude « Égalités et inégalités ».

<u>Partie 1</u> (16pts) : prenez connaissance des documents A, B, C et D et traitez le sujet suivant <u>en anglais</u> :

Write a commentary (about 500 words) explaining how the four documents deal with the subject of Aboriginal empowerment in Australia.

<u>Partie 2</u> (4pts) : traduisez <u>en français</u> le passage suivant du document B (l.1-6) :

For Aboriginal and Torres Strait Islander peoples, Australia's colonial history is characterised by devastating land dispossession, violence, and racism. Over the last half-century, however, many significant steps towards reconciliation have been taken.

Reconciliation is an ongoing journey that reminds us that while generations of Australians have fought hard for meaningful change, future gains are likely to take just as much, if not more, effort.

DOCUMENT A



Julie Dowling, *Mount Magnet*, 2001.

On the back of the canvas is the following statement from the artist: "Mt. Magnet. This painting shows my great-grandmother Mary Latham (née Oliver) as the spirit of Mother Earth and the town of Mt. Magnet where we, as a family, put our claim in for Native Title (over Lake Moore) with other Badimaya families. Half the town is being mined for gold."

DOCUMENT B

WHAT IS RECONCILIATION?

At its heart, reconciliation is about strengthening relationships between Aboriginal and Torres Strait Islander[1] *peoples and non-indigenous peoples, for the benefit of all Australians.*

> *"… A reconciled Australia is one where our rights as First Australians are not just respected but championed in all the places that matter…"* Kirstie Parker, Board Member, Reconciliation Australia, 2018.

For Aboriginal and Torres Strait Islander peoples, Australia's colonial history is characterised by devastating land dispossession, violence, and racism. Over the last half-century, however, many significant steps towards reconciliation have been taken.

Reconciliation is an ongoing journey that reminds us that while generations of Australians have fought hard for meaningful change, future gains are likely to take just as much, if not more, effort.

In a just, equitable and reconciled Australia, Aboriginal and Torres Strait Islander children will have the same life chances and choices as non-Indigenous children, and the length and quality of a person's life will not be determined by their racial background.

Our vision of reconciliation is based and measured on five dimensions: historical acceptance; race relations; equality and equity; institutional integrity and unity.

These five dimensions do not exist in isolation, but are interrelated. Reconciliation cannot be seen as a single issue or agenda; the contemporary definition of reconciliation must weave all of these threads together. For example, greater historical acceptance of the wrongs done to Aboriginal and Torres Strait Islander peoples can lead to improved race relations, which in turn leads to greater equality and equity.

> "*Reconciliation must transcend Australian political theatre and promote a sense of national unity* …" Patrick Dodson, *The State of Reconciliation in Australia*, 2016.
>
> "*Reconciliation isn't a single moment or place in time. It's lots of small, consistent steps, some big strides, and sometimes unfortunate backwards steps* …" Karen Mundine, Chief Executive Officer, *Reconciliation Australia*, 2018.

reconciliation.org.au.

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[1] Torres Strait Islands: les îles du détroit de Torres.

DOCUMENT C

2020: the year of reckoning, not reconciliation.

It's time to show up



Teela Reid, 2020.

In Wiradjuri language, my native tongue, Gari Yala means "speak truth". Speaking truth is a hard task when you live in a country that denies the truth of its past. If you listen to Aboriginal and Torres Strait Islander peoples 'from all points of the southern sky', Gari Yala talk is omnipresent.

So as 2020 strikes, marking 250 years since the invasion of Indigenous lands, is Australia ready to Gari Yala and reckon with its past?

Let's be clear: Captain Cook did not 'discover' the continent known as Australia. This must be the starting point for any dialogue about the relationship between the Australian state and the many First Nations that have never ceded sovereignty. Being honest about our past means having this difficult conversation, and it raises the question: is Australia ready for reckoning, not reconciliation?

Teela Reid, *Griffith Review*, 2020.

DOCUMENT D

WA[1] mine sites to be stocked with Indigenous-owned water brand

Through a powerful partnership, Sodexo, a world leader in quality of life services, and Ashburton Aboriginal Corporation (AAC), have launched *Yurrama Water*, Indigenous bottled water.

AAC, developer of *Yurrama Water*, are dedicated to identifying and creating culturally safe and appropriate employment, education and training for Aboriginal people in the Pilbara.

Drawn from and bottled in WA, *Yurrama Water* launched on February 18 and produces 600mL and 1.5L bottles.

Yurrama is an Aboriginal term for a small soak[2] dug near dry, stagnant or contaminated water source. The sand in the soil is a filter that creates drinking water.

Aboriginal people have passed down the knowledge of *Yurrama* digging to access water sources in harsh landscapes.

Sodexo Australia's General Manager of Indigenous and Community Engagement, Sean Armistead, said *Yurrama Water* will now be supplied to all of Sodexo's Western Australian mine sites. […]

"We have a lot of Aboriginal employees as well. It is good to… support Indigenous business."

"That is one of the ways we can change mindsets too, the more you see an Indigenous product, the more you have someone who is not Indigenous seeing a different view of Indigenous people, what they do and what they engage in."

Aligning with AAC's principle aim, profits from the bottled water will fund Aboriginal youth employment in the Pilbara and encourage increases in employment opportunities for Aboriginal peoples.

"Through the various enterprises that have been established by AAC, like *Yurrama Water*, we've seen many Indigenous people begin to find their place in corporate Australia."

Rachael Knowles, *National Indigenous Times*, March 19, 2020.

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[1] WA: Western Australia.

[2] Soak: a small water hole.

SUJET n°2

Le sujet porte sur la thématique « Relation au monde »
et l'axe d'étude « Héritage commun et diversité ».

<u>Partie 1</u> (16pts) : prenez connaissance des documents A, B, et C et traitez le sujet suivant <u>en anglais</u> :

Write a commentary on the three documents (about 500 words). Show how these documents explore the complexity of Irish-American heritage and identity.

<u>Partie 2</u> (4pts) : rendez compte <u>en français</u> des idées principales du document A (80 à 100 mots)

DOCUMENT A

Joe Biden's love letter to his Irish roots revealed



Joe Biden with Irish President Michael D. Higgins during the former vice president's 2016 visit to Ireland.

Shortly before going to Ireland as U.S. vice president in 2016, Joe Biden penned a letter for Ancestry.com revealing how much the trip meant to him.

The Democratic nominee's Irish ancestors emigrated from Ireland in the 1800s, and Biden has never shied away from his Irish roots.

Biden, who is thought to be five-eighths Irish, said ahead of the official six-day visit that being Irish has "shaped his entire life." […]

"I'm going back to Ireland – the country from which my ancestors hailed, and a country whose independence the Easter Rising[1] set in motion, 100 years ago this year. It is my first dedicated trip to this nation as Vice President – during which I'll meet with the country's leaders, discuss issues of trade, economic recovery, migration and refugee policy, and other national security challenges, and celebrate our shared heritage. Our shared values of tolerance. Diversity. Inclusiveness.

"And it's a trip I'm so deeply grateful to be taking alongside my children and grandchildren…

"Over the course of my life, I've been to a lot of places. I've traveled all around the world – more than a million miles on Air Force Two alone. I've been honored to have held a lot of titles. But I have always been and will always be the son of Kitty Finnegan. The grandson of Geraldine Finnegan from St. Paul's Parish in Scranton; a proud descendant of the Finnegans of Ireland's County Louth. The great-grandson of a man named Edward Francis Blewitt, whose roots stem from Ballina, a small town in Ireland's County Mayo – sister city to my hometown in Scranton, Pennsylvania. An engineer with a poet's heart. Months after my mother passed away, I found an old box of his poems in my attic.

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[1] The 1916 Easter Rising was an insurrection which led to Irish independence from Britain.

"In his poetry, my great-grandfather spoke of both continents, and how his heart and his soul drew from the old and the new. And most of all, he was proud. He was proud of his ancestors. He was proud of his blood. He was proud of his city. He was proud of his state, his country. But most of all – he was proud of his family.

"And that is America: This notion that home is where your character is etched. As Americans, we all hail from many homes. Somewhere along the line, someone in our lineage arrived on our shores, filled with hope. We are blessed to experience that simultaneous pride in where we've found ourselves, while never forgetting our roots."

irishcentral.com, Sep 12, 2020.

DOCUMENT B

Varadkar to challenge outdated stereotype of Irish identity in US

Taoiseach first gay prime minister to march in New York St Patrick's Day parade



While much of the focus this week will be on the Taoiseach's visit to the White House[1], equally significant will be his participation in the New York St Patrick's Day parade on Saturday.

Leo Varadkar will be the first gay prime minister to march in the parade. It's an important moment for the 250-year-old institution.

It is just two years since the parade permitted gay groups to march under their own banners. For centuries the organisers of the New York Patrick's Day Parade banned gay groups from marching, prompting boycotts by many, including mayor Bill de Blasio. […]

Ideological conservatism

Nowhere is this more important than America where Irish-American identity has long been rooted in an ideological conservatism and nativist idea of Irishness. Millions of Irish-Americans continue to view Irish national identity through a conservative, often Catholic, lens. It is reflected not just in the conservative politics of the annual parades. […] It is also reflected in many of the Irish-American organisations around the country.

The nation's oldest Irish-American group, the Friendly Sons of St Patrick, which has undertaken important philanthropic work over the years, was a male-only institution until 2016. Founded in 1771 in Philadelphia, it admitted its first woman – Irish Ambassador Anne Anderson – in 2016. Ireland's Deputy Consular General Anna McGillicuddy was also honoured last weekend.

Varadkar presents a challenge to the outdated stereotype of Irish identity promulgated by many Irish-American groups. It's an idealisation held by vice-president Mike Pence, a proud Irish-American but intensely conservative man. Varadkar's meeting with Pence on Friday will be an opportunity to offer him a new version of Irishness. The Taoiseach has already said he will raise the issue of gay rights when he meets him.

Suzanne Lynch, *Irish Times*, Mar 14 2018.

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[1] Taoiseach is the Irish Gaelic term for "Prime Minister".

DOCUMENT C



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