

1. CCP**3hrs**

- Rédiger en anglais et en 400 mots une synthèse des documents proposés, qui devra obligatoirement comporter un titre.
- Indiquer avec précision, à la fin du travail, le nombre de mots utilisés (titre inclus), un écart de 10% en plus ou en moins sera accepté.
- Vous aurez soin d'en faciliter la vérification, soit en précisant le nombre de mots par ligne, soit en mettant un trait vertical tous les vingt mots.
- Veillez à bien indiquer, en introduction, la source et la date de chaque document. Vous pourrez ensuite, dans le corps de la synthèse, faire référence à ces documents par « document 1 », « document 2 », etc.
- Ce sujet comporte les 4 documents suivants :
 - document 1 - un extrait du discours de Kevin Rudd en 2008 alors qu'il était premier ministre australien
 - document 2 - un article paru dans *The Economist*, 26 juillet 2021
 - document 3 - un article paru dans *The Guardian*, 29 juin 2021^[1]_[SEP]
 - document 4 - un dessin de Bruce Petty, publié en ligne sur le site « The Stolen Generation », 2015
- Les documents ont une égale importance.

2. Centrale**4hrs**

Rédiger en anglais et en 500 mots une synthèse des documents proposés, qui devra obligatoirement comporter un titre. Indiquer avec précision, à la fin du travail, le nombre de mots utilisés (titre inclus), un écart de 10% en plus ou en moins sera accepté.

Ce sujet propose les 5 documents suivants :

- document 1 - un extrait du discours de Kevin Rudd en 2008 alors qu'il était premier ministre australien
 - document 2 - un article paru dans *The Economist*, 26 juillet 2021
 - document 3 - un article paru dans *The Guardian*, 29 juin 2021^[1]_[SEP]
 - document 4 - un dessin de Bruce Petty, publié en ligne sur le site « The Stolen Generation », 2015
 - document 5 - les paroles de l'hymne national australien « Advance Australia Fair »
- L'ordre dans lequel se présentent les documents est aléatoire.*

3. Polytechnique / ENS**4hrs****PREMIERE PARTIE (A)****SYNTHESE DE DOCUMENTS**

Contenu du dossier : trois articles et un documents iconographique, qui sont numérotés 1, 2, 3 et 4. Sans paraphraser les documents proposés dans le dossier, le candidat réalisera une synthèse de celui-ci, en mettant clairement en valeur ses principaux enseignements et enjeux dans le contexte de l'aire géographique de la langue choisie, et en prenant soin de n'ajouter aucun commentaire personnel à sa composition.

La synthèse proposée devra comprendre entre 600 et 675 mots et sera rédigée intégralement dans la langue choisie. Elle sera en outre obligatoirement précédée d'un titre proposé par le candidat.

SECONDE PARTIE (B)**TEXTE D'OPINION**

En réagissant aux arguments exprimés dans cet éditorial (document numéroté 6), le candidat rédigera lui-même dans la langue choisie un texte d'opinion d'une longueur de 500 à 600 mots.

Document 1: 2008 speech of Australian Prime Minister Kevin Rudd.

"Mr Speaker, I move:

That today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history.

We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations - this blemished chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again. A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity. A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed. A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.

There comes a time in the history of nations when their peoples must become fully reconciled to their past if they are to go forward with confidence to embrace their future.

Our nation, Australia, has reached such a time.

That is why the parliament is today here assembled: to deal with this unfinished business of the nation, to remove a great stain from the nation's soul and, in a true spirit of reconciliation, to open a new chapter in the history of this great land, Australia.

Last year I made a commitment to the Australian people that if we formed the next government of the Commonwealth we would in parliament say sorry to the stolen generations.

Today I honour that commitment.

Document 2

What happened at residential schools for indigenous children in North America? Abuse was rife in government-funded programmes in America and Canada

The Economist, July 26, 2021

Ground-penetrating radar has unearthed over 1,300 unmarked graves in Canada in recent months, on sites of five former residential schools for indigenous children. In response, protesters tore down statues of colonial-era figures and some cities cancelled Canada Day celebrations, usually held on July 1st. On June 22nd Deb Haaland, the United States' first indigenous secretary of the interior, announced an investigation into her own country's boarding schools for Native Americans. So what exactly happened at these institutions for indigenous children?

In the mid-1800s, the American government forced indigenous people westward, often to barren places, so as to take their land. Many Native Americans died en route. (About one-fifth of the Cherokee tribe, one of several groups removed, perished on the so-called "Trail of Tears".) The US armed forces battled or massacred tribes that resisted. But that policy was expensive. In 1870 the United States was spending \$20m a year (\$415m today) on its Indian Wars. And as white settlers moved west, some worried that the country

was running out of space to relocate Native Americans. Instead, the government turned to forced assimilation and in the mid-to-late 1800s began funding boarding schools for indigenous children on a large scale. Canada followed suit. The purpose of the schools was to “kill the Indian” and “save the man”.

Some schools were run by churches and funded by the government (in Canada, the Roman Catholic Church ran about 60% of residential schools). Others were directly government-run. Children were forbidden from speaking their native languages. Many were physically and sexually abused, and some were made to work for white families. The Canadian and American governments punished parents who refused to send their sons and daughters. In 1895, 19 men from the Hopi tribe were sent to prison on Alcatraz for refusing to do so. Conditions were poor and quarters cramped, and many children died. Others lost their lives in accidents or attempts to escape. Until the 1950s, indigenous children at residential schools in Canada died at between two and five times the rate of their peers elsewhere in the country.

The last of Canada’s residential schools closed in the 1990s, but some of America’s are still open today. (In the 1970s these schools started promoting indigenous culture and language and became voluntary.) Around 150,000 indigenous children in Canada passed through them between the 1870s and 1990s. Similar data for America do not exist. That is, in part, because the country has not held a truth and reconciliation commission, as Canada did. The Canadian government has apologised for the institutions and compensated survivors, a response to a lawsuit which was brought by survivors of the schools and settled in 2007.

More discoveries of unmarked graves in Canada are likely. And of those that have been found, it is still unclear who was buried or how they died. According to the ?aq’am, an indigenous group that located graves at one of the sites, some burials may have originally been marked by wooden crosses that decayed over time. Investigations may locate unmarked graves at schools in America too. There is still much to unearth.

Document 3

The children’s graves at residential schools in Canada evoke the massacres of Indigenous Australians

Until there is truth-telling in Australia about the colonisation process, reconciliation remains superficial

by William Pengarte Tilmouth – Tue 29 Jun 2021 – *The Guardian*^[SEP]

First Nations people across Australia are mourning with Canadian First Nations families as evidence mounts of hundreds of deaths of children at residential schools.

We are standing with our Canadian First Nations brothers and sisters on these recent horrific discoveries.

The massacres, forced assimilation and cultural genocide in Australia is something this country has yet to face up to. My own experience of being removed from my family and taken thousands of kilometres away to a mission home is part of that history.

The massacres, removal of children, poisonings and atrocities inflicted on Australia’s First Nations peoples were designed to exterminate us, to erase the entire race of my people on this planet.

I think about the day I was taken every day. The process was a continuing act of colonisation and assimilation and the aims of it was akin to being buried alive. That is how I feel every day.

Last week it was announced that more than 700 unmarked graves had been discovered by the Cowessess First Nation at the Marieval Indian residential school in Saskatchewan province.

Added to the recent 215 graves discovered by the Tk’emlups te Secwépemc First Nation at the former Kamloops Indian residential school in British Columbia last month, and further graves on other sites, the number of graves is more than 1,000.

From colonisation, many First Nations in Canada lost their lands, and from the late 1800s, First Nations children in many parts of Canada were forced to attend residential schools distant from their families as part of an assimilation policy.

Frequently the schools were run by religious orders connected with Christian churches. They forbade children speaking in their First Nations languages and other cultural practices, often through violence. Many children suffered abuse, including deprivation of food, physical violence and sexual abuse.

The experiences in Canada are echoed here in Australia. Until there is truth-telling in Australia about the colonisation process across the whole of the continent, the process of reconciliation remains superficial. The country and its political leadership needs to address these issues as a matter of urgency.

It is also a responsibility to call out the Australian government and say: you are guilty of the same reticence to do anything to support generations with the suffering of their past.

Open your eyes, your heart, and your chance to change how we treat each other, and how we treat our First Nations people, and honour our history, our truth.

As an Arrernte Elder, I and my family and community have a strong obligation to stand together in times of discoveries like these. To stand in solidarity, in truth telling, in solemnity, and mark the time this situation occurred.

It was the aspiration of the assimilation policy and programs to allow us to die a thousand deaths every day. Telling my story every time is perpetual grief. There is no respite. There is no relief. There is no respect, and no recompense.

Document 4



Bruce Petty, 2015 from the website "The Stolen Generation"

Document 5: The Australian national anthem

1. Australians all let us rejoice,
For we are one and free;
We've golden soil and wealth for toil,
Our home is girt by sea;
Our land abounds in Nature's gifts
Of beauty rich and rare;
In history's page, let every stage
Advance Australia fair!
In joyful strains then let us sing,
"Advance Australia fair!"

2. Beneath our radiant southern Cross,
We'll toil with hearts and hands;
To make this Commonwealth of ours
Renowned of all the lands;
For those who've come across the seas
We've boundless plains to share;
With courage let us all combine
To advance Australia fair.
In joyful strains then let us sing
"Advance Australia fair!"

Document 6

Daily Times (Pakistan), Wednesday, January 26, 2022, Editorial

On Australia Day 2022

The historical signs and storytellers assert that human beings had been on this incredible island continent for the last 60,000 years. It is claimed that there was a time when this land was physically connected with Asia. Due to a natural evolution on earth, this great piece of about three million square miles (7.7 million square km) split and became a separate colossal island continent. [...] In 1770, during the King George III of Great Britain's regime, Lieutenant James Cook, the Commander of the first fleet, landed at Botany Bay (Sydney Cove).

Lieutenant James Cook raised the Union Jack on August 22, 1788, claiming the New South Wales land and almost half of the continent under Great Britain's ownership. Captain Cook returned to Great Britain with his favourable evaluation for transforming the continent as a Britain Colony; hence, Australia's Colonization commenced.

Under the command of British Royal Navy officer, admiral Arthur Phillip, eleven ships containing hundreds of dangerous convicts arrived at the wharf of Sydney Cove on January 18, 1788, and in the following several months. These convicts were brought to explore the land, develop infrastructure, deal with the local aborigines, establish the British king's rule, and create a new Penal Colony of Britain. The beginning of the independent continent as a British Colony was the start of the destruction of the thousand year-old civilization of the native owners called aborigines. [...]

In the process of colonialism, like in other parts of the world, the centuries-old native social setup, culture, and traditions were dumped by English rulers. According to the historical documents, 10 to 30 per cent of Aboriginal and Torres Strait Islander children were snatched forcibly from their parents and handed over to missionary and State institutions under the then government policy between 1910 to the early 1970s. The rulers claimed to assimilate these tens of thousands of native children into the Anglo-Saxon society and teach them European values and their way of life. Most of these stolen children were under the age of 5. Similarly, there are horrifying tales of mistreatment, suffering, and hurt of indigenous people and Torres Strait Islanders and their culture's extinctions. Hence, for the indigenous people who are the real owner of this land, the beginning of Australia's Colonization is, in fact, the launch of the elimination of indigenous people and their belongings. For Indigenous people, January 26 is not independence or national day rather an Invasion Day of this continent. The Indigenous people, every year, mark January 26 as Mourning Day or Invasion Day.

The government, political parties, and leaders must remember what happened on January 26 and must understand indigenous Australians sentiments while delivering messages to multicultural Australians to demonstrate dignity, unity, and diversity; they must see this day as a reminder to acknowledge the real owners of this land (indigenous people) and all the sufferings their forefathers faced during the process of Colonization. This is the exact reason why indigenous Australians do not celebrate Australia day while other Australians enjoy a public holiday, awards distributions, remembrance of our heroes, fireworks, and BBQ. In contrast, the Indigenous Australians call January 26 the Invasion Day. Indigenous leaders stage rallies protests raise their flags and remember the sufferings, killings of their elders, women, and stolen children.

Australia has a real democracy and freedom of speech. Therefore, everyone respects activities delivered by the indigenous people on January 26. However, the reports, images of the rallies, protests, and addresses of the indigenous leaders on Australia Day go worldwide and get coverage in headlines by the international media. It does not create a fair image of Australia. Therefore, it may be appropriate to respect their voice and protest that Australia Day must be moved to another date.