

**CAPES/ CAFEP EXTERNE D'ANGLAIS****SESSION 2012****ÉPREUVE SUR DOSSIER****PREMIÈRE PARTIE**

Vous procéderez en anglais à la mise en relation des documents suivants, en vous appuyant sur la consigne ci-dessous :

**Analyse the representation of political power in the following set of documents.**

**Document A (audio):** An interview with actress Kath Burlinson who played Thatcher in *Thatcher: The Musical*. BBC (February 9<sup>th</sup>, 2011).

**Documents B1-B2:** 'The poll tax riots' (photograph) and *History Painting* (painting).

**Document C:** 'The state and society in the big society', *The Vibe* (February 28<sup>th</sup>, 2011).

**Document D:** (Transcript) 'No such thing as society', Margaret Thatcher, interview for *Woman's Own* (September 23<sup>rd</sup>, 1987)

**DOCUMENT A**

**AUDIO:** An interview, by Nicky Campbell, with actress Kath Burlinson. BBC (February 9, 2011).

Kath Burlinson played Thatcher in *Thatcher: The Musical*.

**Source:** <http://www.bbc.co.uk/news/uk-politics-12403845>

DOCUMENTS B1-B2



'The poll tax riots', Trafalgar Square, London, Saturday 31<sup>st</sup> March, 1990

Source: [http://img.metro.co.uk/i/pix/2011/11/09/article-1320829271972-0EA7D58C00000578-488189\\_466x310.jpg](http://img.metro.co.uk/i/pix/2011/11/09/article-1320829271972-0EA7D58C00000578-488189_466x310.jpg)



*History Painting*, John Bartlett, 1993-4, oil on canvas, 279 x 300 cm

## DOCUMENT C

**'The state and society in the big society', *The Vibe* (February 28<sup>th</sup>, 2011).**

Recently the Prime Minister launched a campaign to clarify the Big Society, describing this as his 'mission'. However, even with this renewed enthusiasm on the part of the Prime Minister, the role the Big Society will play in the economic recovery and what its place will be within society and the state remains confused. [...]

5 In its clearest formulation the Big Society makes no distinction between society and the state. The Big Society is the government's way of supporting various local initiatives and charities which would be better helped not through government intervention but through economic policies encouraging responsibility and accountability. [..]

10 Domestic initiatives are nothing new to politics. John Major's 'Enabling State' initiative, in particular for its emphasis on state funding without outright ownership of public services, seems to be a close relative of the Big Society. Tony Blair's 'Third Way' was another recent attempt to re-brand and re-structure our normal political discussion. And yet today we still have government-managed services, and still speak in terms of 'left' and 'right' politics.

15 Regardless of the confusion which the public feels about the Big Society, what is clear is that the role of the state in providing public services is in question, as is the extent to which local communities and voluntary bodies should engage in providing these services. [...]

20 This local involvement is the source of much of the confusion, and how far the involvement goes will depend largely on the government's political will. Local solutions to problems such as anti-social disorder, local policing and homelessness are generally supported. However the extent to which local solutions will be implemented to solve local problems affecting education, health and other, larger public services is unclear. [...]

While we should all applaud the government's endorsement of local initiatives and voluntary work we should be moving the debate towards what sort of services the government should more generally provide.

25 In a society like ours where transport, education, health and welfare are largely centralised and controlled by the state it is rarely suggested that local people should take charge of some of these areas – and that is a shame. However, it is understandable that the current government is hesitant to endorse true market-based solutions in these areas. [...]

30 If the Big Society concept is to be of any use at all it will be in the renewed discussions that will occur focussing on the proper role of the state in providing services. The Big Society has not thus far been a call for limited government and localism. Rather than government-supported initiatives, what this country would benefit from would be good economic principles to make it easier for local communities to act independently, rather than seek government approval for localised solutions to local problems.

35 As it stands there is no state-society distinction in the Big Society. The Big Society serves merely a useful metaphor for government sponsored localism and independence. True localist solutions to public service failures will only become truly independent of the state once there is an economic climate and political will in place to allow them. [...]

Source: <http://www.the-vibe.co.uk/2011/02/28/the-state-and-society-in-the-big-society/>

## DOCUMENT D

**Transcript: 'No such thing as society', Margaret Thatcher, interview for *Woman's Own* (September 23<sup>rd</sup>, 1987).**

"I think we have gone through a period when too many children and people have been given to understand I have a problem, it is the Government's job to cope with it!" [...] and so they are casting their problems on society and who is society? There is no such thing! There are individual men and women and there are families and no government can do anything except through people and people look to themselves first. It is our duty to look after ourselves and then also to help look after our neighbour and life is a reciprocal business and people have got the entitlements too much in mind without the obligations, because there is no such thing as an entitlement unless someone has first met an obligation [...] Somehow there are some people who have been manipulating the system and so some of those help and benefits that were meant to say to people: all right, if you cannot get a job, you shall have a basic standard of living!" but when people come and say: "But what is the point of working? I can get as much on the dole!" You say: Look" It is not from the dole. It is your neighbour who is supplying it and if you can earn your own living then really you have a duty to do it and you will feel very much better!" [...]

But it went too far. If children have a problem, it is society that is at fault. There is no such thing as society. There is living tapestry of men and women and people and the beauty of that tapestry and the quality of our lives will depend upon how much each of us is prepared to take responsibility for ourselves and each of us prepared to turn round and help by our own efforts those who are unfortunate."