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AGREGATION EXTERNE D'ANGLAIS

ÉPREUVE HORS PROGRAMME

Première partie (*en anglais, durée maximale : 40 minutes*)

Vous procéderez à l'étude et à la mise en relation argumentée des trois documents du dossier proposé (A, B, C non hiérarchisés). Votre présentation ne dépassera pas 20 minutes et sera suivie d'un entretien de 20 minutes maximum.

Deuxième partie (*en français, durée maximale : 5 minutes*)

À l'issue de l'entretien de première partie, et à l'invitation du jury, vous vous appuierez sur l'un des trois documents du dossier pour proposer un projet d'exploitation pédagogique dans une situation d'enseignement que vous aurez préalablement définie. Cette partie ne donnera lieu à aucun échange avec le jury.

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DOCUMENT A

Oodgeroo Noonuccal (Kath Walker). "The Dispossessed", in *The Dawn Is At Hand* [1966].

Retrieved from <https://www.poetrylibrary.edu.au/poets/noonuccal-oodgeroo/poems/the-dispossessed-0719048>

Peace was yours, Australian man,
with tribal laws you made,
Till white Colonials stole your peace
with rape and murder raid;
5 They shot and poisoned and enslaved
until, a scattered few,
Only a remnant now remain,
and the heart dies in you.
The white man claimed your hunting grounds
10 and you could not remain,
They made you work as menials
for greedy private gain;
Your tribes are broken vagrants now
wherever whites abide,
15 And justice of the white man
means justice to you denied.
They brought you Bibles and disease,
the liquor and the gun:
With Christian culture such as these
20 the white command was won.
A dying race you linger on,
degraded and oppressed,
Outcasts in your own native land,
you are the dispossessed.
25 When Churches mean a way of life,
as Christians proudly claim,
And when hypocrisy is scorned
and hate is counted shame,
Then only shall intolerance die
30 and old injustice cease,
And white and dark as brothers find
equality and peace.
But oh, so long the wait has been,
so slow the justice due,
35 Courage decays for want of hope,
and the heart dies in you.

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Document B

Paul Keating. "The Redfern Address" (10 December 1992), speech delivered at the official opening of the United Nations International Year of the World's Indigenous People in Redfern Park, New South Wales.

(Source : https://antar.org.au/sites/default/files/paul_keating_speech_transcript.pdf)

Ladies and gentlemen,

I am very pleased to be here today at the launch of Australia's celebration of the 1993 International Year of the World's Indigenous People.

It will be a year of great significance for Australia.

5 It comes at a time when we have committed ourselves to succeeding in the test which so far we have always failed.

Because, in truth, we cannot confidently say that we have succeeded as we would like to have succeeded if we have not managed to extend opportunity and care, dignity and hope to the indigenous people of Australia—the Aboriginal and
10 Torres Strait Island people.

This is a fundamental test of our social goals and our national will: our ability to say to ourselves and the rest of the world that Australia is a first rate social democracy, that we are what we should be—truly the land of the fair go and the better chance.

15 There is no more basic test of how seriously we mean these things.

It is a test of our self-knowledge.

Of how well we know the land we live in. How well we know our history.

How well we recognise the fact that, complex as our contemporary identity
20 is, it cannot be separated from Aboriginal Australia.

How well we know what Aboriginal Australians know about Australia.

Redfern is a good place to contemplate these things.

Just a mile or two from the place where the first European settlers landed, in too many ways it tells us that their failure to bring much more than devastation and demoralisation to Aboriginal Australia continues to be our failure.

25 More I think than most Australians recognise, the plight of Aboriginal Australians affects us all.

In Redfern it might be tempting to think that the reality Aboriginal Australians face is somehow contained here, and that the rest of us are insulated from it.

30 But of course, while all the dilemmas may exist here, they are far from contained.

We know the same dilemmas and more are faced all over Australia.

That is perhaps the point of this Year of the World's Indigenous People: to bring the dispossessed out of the shadows, to recognise that they are part of us,
35 and that we cannot give indigenous Australians up without giving up many of our own most deeply held values, much of our own identity—and our own humanity.

Nowhere in the world, I would venture, is the message more stark than it is in Australia.

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40 We simply cannot sweep injustice aside. Even if our own conscience allowed us to, I am sure that, in due course, the world and the people of our region would not.

There should be no mistake about this—our success in resolving these issues will have a significant bearing on our standing in the world.

45 However intractable the problems seem, we cannot resign ourselves to failure—any more than we can hide behind the contemporary version of Social Darwinism which says that to reach back for the poor and dispossessed is to risk being dragged down.

That seems to me not only morally indefensible, but bad history.

50 We non-Aboriginal Australians should perhaps remind ourselves that Australia once reached out for us.

Didn't Australia provide opportunity and care for the dispossessed Irish? The poor of Britain? The refugees from war and famine and persecution in the countries of Europe and Asia?

55 Isn't it reasonable to say that if we can build a prosperous and remarkably harmonious multicultural society in Australia, surely we can find just solutions to the problems which beset the first Australians—the people to whom the most injustice has been done.

And, as I say, the starting point might be to recognise that the problem starts with us non-Aboriginal Australians.

60 It begins, I think, with that act of recognition.

Recognition that it was we who did the dispossessing.

We took the traditional lands and smashed the traditional way of life.

We brought the diseases. The alcohol.

We committed the murders.

65 We took the children from their mothers.

We practised discrimination and exclusion.

It was our ignorance and our prejudice.

And our failure to imagine these things being done to us.

70 With some noble exceptions, we failed to make the most basic human response and enter into their hearts and minds.

We failed to ask—how would I feel if this were done to me?

As a consequence, we failed to see that what we were doing degraded all of us.

If we needed a reminder of this, we received it this year.

75 The Report of the Royal Commission into Aboriginal Deaths in Custody showed with devastating clarity that the past lives on in inequality, racism and injustice.

80 In the prejudice and ignorance of non-Aboriginal Australians, and in the demoralisation and desperation, the fractured identity, of so many Aborigines and Torres Strait Islanders.

For all this, I do not believe that the Report should fill us with guilt.

Down the years, there has been no shortage of guilt, but it has not produced the responses we need.

Guilt is not a very constructive emotion.

85 I think what we need to do is open our hearts a bit.

All of us.

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Perhaps when we recognise what we have in common we will see the things which must be done—the practical things.

90 There is something of this in the creation of the Council for Aboriginal Reconciliation.

The Council's mission is to forge a new partnership built on justice and equity and an appreciation of the heritage of Australia's indigenous people.

In the abstract those terms are meaningless.

95 We have to give meaning to "justice" and "equity"—and, as I have said several times this year, we will only give them meaning when we commit ourselves to achieving concrete results.

If we improve the living conditions in one town, they will improve in another. And another.

100 If we raise the standard of health by twenty per cent one year, it will be raised more the next.

If we open one door others will follow.

When we see improvement, when we see more dignity, more confidence, more happiness—we will know we are going to win.

We need these practical building blocks of change.

105 The Mabo Judgement should be seen as one of these.

By doing away with the bizarre conceit that this continent had no owners prior to the settlement of Europeans, Mabo establishes a fundamental truth and lays the basis for justice.

110 It will be much easier to work from that basis than has ever been the case in the past.

For that reason alone we should ignore the isolated outbreaks of hysteria and hostility of the past few months.

Mabo is an historic decision—we can make it an historic turning point, the basis of a new relationship between indigenous and non-Aboriginal Australians.

115 The message should be that there is nothing to fear or to lose in the recognition of historical truth, or the extension of social justice, or the deepening of Australian social democracy to include indigenous Australians.

There is everything to gain. [...]

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Document C

Gordon Bennett. *Possession Island* (1991). Oil and synthetic polymer paint on canvas, 162 x 260 cm, Museum of Sydney on the site of the First Government House, Historic Houses Trust of New South Wales.

