

## corrigé complet AMC 2026 Amérique du Nord

Avec les deux sujets : **Hawaï** et la **langue māorie**. Le sujet demande une synthèse en anglais d'environ 500 mots et une partie traduction/transposition selon le sujet choisi.

### Sujet 1 — Hawaii and Hawaiians

#### Synthèse en anglais — environ 500 mots

**Topic:** *Taking into account the specificities of the four documents, show what they reveal about the present situation of Hawaii and Hawaiians. Pay particular attention to identity and economic perspectives.*

The four documents present Hawaii as a place caught between two powerful realities: on the one hand, the islands are promoted as a dream tourist destination; on the other hand, Native Hawaiians face deep economic, cultural and political challenges.

**Document A** is a travel advertisement. It presents Hawaii as an exotic paradise, using attractive images of the sea, flowers, traditional dance and warm colours. The aim is clearly commercial: Hawaii is turned into a product for tourists. The words “legendary”, “diverse islands” and “enchantment” create a romantic and idealized image of the islands. Yet this representation is superficial. Hawaiian culture is used as part of the tourist appeal, but the real difficulties of local people are absent.

**Document B** gives a more realistic view of tourism. It explains that Hawaii’s economy heavily depends on visitors. After the Maui wildfires, tourism declined and many locals lost jobs or worked fewer hours. Small businesses also suffered. Tourism is therefore financially necessary for many Hawaiians. However, the document also shows that the presence of tourists can be difficult for residents. The summer season is “dreaded” by many locals. This reveals a paradox: Hawaii needs tourism economically, but tourism also creates pressure on local life.

**Document C** focuses on identity and political history. It reminds us that the United States helped overthrow the Hawaiian Kingdom more than a century ago. As a result, some Native Hawaiians do not consider themselves American. Dennis Pu‘uhonua Kanahale, for example, carries a “Nation of Hawaii” passport and believes the Hawaiian Kingdom never legally disappeared. This document shows that Hawaiian identity remains contested. Some people accept the current American status, while others demand recognition, sovereignty or independence.

**Document D** highlights another major issue: many Native Hawaiians are leaving the islands because life has become too expensive. More Native Hawaiians now live on the mainland than in Hawaii. The document gives striking figures: around 310,000 Native Hawaiians live on the islands, compared with 370,000 in the continental United States. Housing costs are 214% higher than the national average, and the overall cost of living is 84% higher. This means that many Hawaiians are forced to leave their homeland in order to find better economic opportunities.

Taken together, the documents reveal a complex and fragile situation. Hawaii is sold to outsiders as a paradise, but many Native Hawaiians experience economic hardship, displacement and cultural loss. Tourism brings jobs and money, yet it also contributes to an image of Hawaii that can reduce local culture to entertainment. At the same time, Native Hawaiians continue to struggle with questions of identity, sovereignty and belonging.

To conclude, the present situation of Hawaii is marked by contradiction. The islands are economically dependent on tourism, but this dependence does not necessarily benefit all locals. Hawaiian identity remains strong, but it is threatened by historical injustice, American domination and the forced migration of Native Hawaiians to the mainland.

#### Partie 2 — Compte rendu en français du document D

Le document D explique que de plus en plus de Native Hawaiians quittent Hawaï pour vivre sur le continent américain. Depuis 2021, il y a même davantage de Native Hawaiians dans le reste des États-Unis que sur les îles. Cette migration s’explique surtout par des raisons économiques : le coût de la vie est très élevé à Hawaï, en particulier le logement, qui est 214 % plus cher que la moyenne nationale. Le document donne l’exemple

de Cece Cullen, partie à Las Vegas avec sa famille. Elle aurait préféré élever ses enfants à Hawaï, dans leur culture d'origine, mais acheter une maison y était impossible. Le texte montre donc que les Native Hawaiians sont parfois contraints de quitter leur terre natale pour accéder à une meilleure stabilité économique.

## Sujet 2 — The Māori language in today's New Zealand

### Synthèse en anglais — environ 500 mots

**Topic:** *Taking into account the specificities of the four documents, show what they reveal about the Māori language in today's New Zealand. Pay particular attention to heritage, identity and the role of the government.*

The four documents show that the Māori language, or *te reo Māori*, is both a precious cultural heritage and a political issue in contemporary New Zealand. It is a marker of identity, a symbol of revival, but also a source of tension between Māori communities and the government.

**Document A** is an infographic showing the number of te reo Māori speakers between 1996 and 2023. The figures reveal a general increase: from 153,666 speakers in 1996 to 213,849 in 2023. Although there was a decline between 2001 and 2013, the most recent data show clear progress. This suggests that efforts to revive the Māori language have had positive effects. The document presents te reo Māori as a living language, not only as a memory of the past.

**Document B** emphasizes the link between language and identity. The new Māori queen declares that “Being Māori is speaking our language.” For her, Māori identity is not only defined by protest or opposition. It is also expressed through language, names, history and care for the environment. The document also shows that a younger Māori generation is politically engaged and culturally proud. The language is therefore central to heritage and self-definition. It allows Māori people to control their own destiny.

**Document C** presents the intergenerational consequences of language loss. Ihapera's parents were not allowed to speak Māori, so she grew up disconnected from her native language. Her name was mispronounced for years, which deeply affected her. She even gave her own children English names. However, the next generation seems to reverse this process: her granddaughter Pounamu attended a full-immersion Māori language school and sees te reo as “a big part” of who she is. The document therefore highlights both trauma and revival.

**Document D** focuses on government policy. According to Professor Rawinia Higgins, te reo Māori is now at risk because of recent decisions by the right-wing coalition government. Some departments have been asked to stop using Māori names or to communicate primarily in English. At the same time, Prime Minister Christopher Luxon claims that he supports te reo and is learning it himself. This contradiction shows that the government presents its policy as a matter of clarity, while critics see it as a threat to Māori language visibility.

Together, the documents reveal a paradox. Te reo Māori is gaining speakers and becoming increasingly important for Māori identity, especially among younger generations. Yet it remains politically vulnerable. The language is not only a means of communication: it carries history, memory, identity and resistance.

To conclude, te reo Māori in today's New Zealand is both revived and threatened. It is a symbol of cultural pride and heritage, but its future depends on education, public recognition and political choices. The role of the government is therefore crucial: it can either support the language's revival or weaken its place in public life.

### Partie 2 — Traduction en français du passage du document B

« Être Māori ne se définit pas par le fait d'avoir un ennemi ou un défi à surmonter. Être Māori, c'est parler notre langue. C'est prendre soin de l'environnement. C'est lire et apprendre notre histoire. C'est choisir d'être appelé par notre nom māori. Il y a de nombreuses façons de manifester le fait d'être Māori, pas seulement dans les moments de protestation », a-t-elle déclaré. « Être Māori, c'est pour toujours, mais nous devons sans cesse nourrir cette expression de notre identité māorie afin de maîtriser notre propre destin. »

### Méthode à retenir pour l'élève

Pour la synthèse AMC, il faut toujours comparer les documents au lieu de les résumer l'un après l'autre. Ici, le programme AMC insiste justement sur l'analyse de documents variés, le développement de l'esprit critique et la capacité à comprendre les enjeux contemporains du monde anglophone.

Le **sujet 1** relève surtout de la thématique **Relation au monde**, avec les questions d'héritage, d'identité, de domination historique, de tourisme et de dépendance économique. Le **sujet 2** relève de **Faire société**, avec la langue comme marqueur d'unité, de pluralité, d'identité et de reconnaissance politique.