**UNIVERSITE JEAN MOULIN LYON 3**

**Licence LEA 2e année, 2021-22, Semestre 4**

**TD anglais compréhension - version**

**Texte 1**

**New Zealand Māori party launches petition to change country’s name to Aotearoa**

The Māori party has launched a petition to change New Zealand’s official name to Aotearoa, the te reo Māori, indigenous language name for the country. “It’s well past time that Te Reo Māori was restored to its rightful place as the first and official language of this country,” Te Pāti Māori leaders, Rawiri Waititi and Debbie Ngarewa-Packer said in a statement launching the petition. “We are a Polynesian country – we are Aotearoa.”

“Aotearoa is a name that will unify our country rather than divide it,” Waititi said. “Others are trying to use it is a divisive tool, but this is an inclusive tool, where our ancestors consented to us all living on this whenua [land] together.” [...]

Te Pāti Māori said successive governments and “the imposition of a colonial agenda in the education system” had resulted in widespread language loss among Māori, with fluency dropping from 90% to 20% over the past 90 years.

“It is the duty of the Crown to do all that it can to restore the status of our language. That means it needs to be accessible in the most obvious of places; on our televisions, on our radio stations, on road signs, maps and official advertising, and in our education system.” they said. Over time, New Zealanders, including state officials, political leaders and companies have increasingly come to use Aotearoa interchangeably with or alongside New Zealand – but the shift hasn’t been made official.

[...] Libertarian ACT party leader David Seymour said via Twitter: “People are already free to use Māori place names. What the Māori Party is saying is it would like to ban people calling our country New Zealand.”

The launch of the petition comes 49 years to the day after the Māori language petition was delivered to parliament – a drive which eventually led to Māori becoming an official language.

*The Guardian*, September 15, 2021

**Le Parti maori de Nouvelle-Zélande lance une pétition pour changer le nom du pays en Aotearoa**

Le parti Māori a lancé une pétition pour changer le nom officiel de la Nouvelle-Zélande en Aotearoa, le nom te reo māori, langue indigène du pays. "Il est plus que temps que Te Reo Māori retrouve la place qui lui revient en tant que première langue officielle de ce pays", ont déclaré les leaders Te Pāti Māori, Rawiri Waititi et Debbie Ngarewa-Packer, dans un communiqué lançant la pétition. "Nous sommes un pays polynésien - nous sommes Aotearoa".

"Aotearoa est un nom qui unifiera notre pays plutôt que de le diviser", a déclaré Waititi. "D'autres essaient de l'utiliser comme un outil de division, mais c'est un outil d'inclusion, où nos ancêtres ont consenti à ce que nous vivions tous ensemble sur cette whenua [terre]." [...]

Te Pāti Māori a déclaré que les gouvernements successifs et "l'imposition d'un programme colonial dans le système éducatif" avaient entraîné une perte généralisée de la langue chez les Māori, la maîtrise de la langue étant passée de 90% à 20% au cours des 90 dernières années.

"Il est du devoir de la Couronne de faire tout ce qui est en son pouvoir pour restaurer le statut de notre langue. Cela signifie qu'elle doit être accessible dans les endroits les plus évidents : sur nos télévisions, sur nos stations de radio, sur les panneaux routiers, les cartes et la publicité officielle, et dans notre système éducatif", ont-ils déclaré. Au fil du temps, les Néo-Zélandais, y compris les fonctionnaires, les dirigeants politiques et les entreprises, en sont venus à utiliser Aotearoa de manière interchangeable avec ou à côté de Nouvelle-Zélande - mais ce changement n'a pas été officialisé.

[...] Le chef du parti Libertarian ACT, David Seymour, a déclaré via Twitter : "Les gens sont déjà libres d'utiliser les noms de lieux Māori. Ce que dit le parti Māori, c'est qu'il voudrait interdire aux gens d'appeler notre pays la Nouvelle-Zélande."

Le lancement de la pétition intervient 49 ans jour pour jour après que la pétition sur la langue Māori ait été remise au parlement - un élan qui a finalement permis au Māori de devenir une langue officielle.

**Texte 2**

# Why supply-chain snarls still entangle the world

## Shipping delays show little sign of easing

Father Christmas and the global container-shipping industry have similar objectives, though the timescales differ. Santa’s world-spanning logistics operation aims to deliver presents all in one night. Shipping firms step theirs up around September to ensure that gifts and other seasonal goods join a vast global supply chain.

But a system that usually operates unnoticed (and unremarked upon) is [still in chaos](https://www.economist.com/finance-and-economics/a-perfect-storm-for-container-shipping/21804500). For months a covid-induced maelstrom of delays and s[ky-high shipping rates](https://www.economist.com/graphic-detail/2021/02/11/container-shipping-costs-have-surged-in-recent-months) has left goods lingering at sea and shop shelves bare around the world.

Politicians insist that the snarls will disappear. But survey the horizon and there is little sign of smoother sailing.

The pandemic has hit shipping firms’ operations along the supply chain. Labour shortages have been worsened by workers forced to isolate. China’s [zero-tolerance measures](https://www.economist.com/china/2021/11/12/china-will-stick-to-a-zero-covid-policy-for-now) have closed port terminals after the discovery of one or two covid-19 cases.The spread there of the new [Omicron variant](https://www.economist.com/omicron) makes more closures likely.

But the most significant impact of the pandemic has been to ignite demand for goods from self-isolating shoppers, particularly Americans eager to buy Chinese products using stimulus money. The value of merchandise goods exported from China to America was 5% greater in the first six months of 2021 compared with 2019, before the pandemic. […]

The result is that shipping rates are not coming back to earth. […] The outsize appetite for goods in America has had a knock-on effect elsewhere. A shortage of vessels, drawn by high rates to the trans pacific routes, has pushed the cost of sending boxes between China and Europe to record levels. That raises costs for businesses that rely on shipping firms. […]

*The Economist,* 16 December 2021

**Texte 3**

**A lawsuit over Nirvana's 'Nevermind' baby album cover has been dismissed**

A judge in California has dismissed a lawsuit filed against former band members of Nirvana over their iconic *Nevermind* album cover. Spencer Elden sued former members of the band in August 2021 for child exploitation and pornography, saying the band knowingly distributed a naked photo of him as a baby on the 1991 album cover and profited from it. Elden was just 4 months old when he was photographed for the cover. Now 30, he was seeking $150,000 in damages.

The defendants in the case — which included former band members, as well as Kurt Cobain's estate, photographer Kirk Weddle, and various record labels — filed a motion to dismiss the case last month.

Elden had until Dec. 30 to respond to the motion, but his legal team missed the deadline and so the case was dismissed. Judge Fernando M. Olguin said Elden and his legal team have until Jan. 13 to re-up the case. If the defendants file another motion to dismiss, both sides will meet on Jan. 20. In their motion to dismiss the lawsuit, the defendants say Elden profited from being on the album cover as a baby and has benefited from it as an adult.

"Elden has spent three decades profiting from his celebrity as the self-anointed 'Nirvana Baby.' He has re-enacted the photograph in exchange for a fee, many times; he has had the album title *Nevermind* tattooed across his chest; he has appeared on a talk show wearing a self-parodying, nude-colored onesie; he has autographed copies of the album cover for sale on eBay; and he has used the connection to try to pick up women," the defendants say.

In November, Elden's legal team released a statement in response to the album's 30th anniversary, when the cover was rereleased. "It's past time to finally put an end to the child exploitation and violation of privacy our client has endured for his entire life," they wrote.

*NPR*, January 4, 2021

**Texte 4**

**Generation Z feels intimidated by full stops, experts find**

Full stops have become the latest casualty of youthful sensitivity as experts say they can be “intimidating”. As teenagers and those in their early twenties, Generation Z, have grown up with phones in their hands, using short messages to communicate with one another, and the punctuation mark has fallen out of fashion and become a symbol of curt passive-aggression.

Linguists have been debating the use of the full stop and why some young people interpret a correctly punctuated text as a sign of annoyance. Some argued that the full stop had become redundant, as a text was now ended simply by sending it, and the sentence did not need to be finished with a punctuation mark.

Linguist Dr Lauren Fonteyn tweeted “If you send a text message without a full stop, it’s already obvious that you’ve concluded the message. So if you add that additional marker for completion, they will read something into it and it tends to be a falling intonation or negative tone.”

This is also backed up by science. A 2015 study by Binghamton University in New York, involving 126 undergraduates, found that they perceived text messages ending in a full stop as being less sincere than the same message without a full stop. Researchers also found that exclamation points did the opposite of full stops, making people seem more sincere and engaged.

Research leader Celia Klin said at the time: “When speaking, people easily convey social and emotional information with eye gaze, facial expressions, tone of voice, pauses and so on. People obviously can’t use these mechanisms when they are texting. Thus, it makes sense that texters rely on what they have available to them – emoticons, deliberate misspellings that mimic speech sounds and, according to our data, punctuation.”

*The Telegraph*, August 23, 2021

**Texte 5**

**This photographer traveled up, down, back and forth across the U.S. looking for the American Dream**

Photographer Yu-Chen Chiu's project "America Seen" is a personal exploration of the United States in an attempt to understand that elusive thing, the American Dream. The black-and-white photos in the project come from an outsider's perspective, someone trying to come to grips with what the country and its culture are about.

There is a real poignancy and lyricism to Chiu's work. As she told *In Sight*, she wanted the work to be "a visual poem about the social landscape of the United States […]." The nuanced, sometimes oblique, scenes that Chiu presents are definitely ruminative. They're little slices, not unlike stanzas you'd find in poems. […] “It's a subject that many photographers, artists, journalists and filmmakers have been chewing over for decades. […] I can scarcely believe that most Americans or newcomers wouldn't be interested in the question, too. After all, it's a concept that has been hammered into our heads through so much writing and other forms of art that seek to explicate the American experience. And let's not forget all the things we're taught and fed through school and even our media consumption.”

One of the most well-known examples in photography circles of the quest for the ever elusive American Dream is, of course, Robert Frank's "The Americans." Many have followed in his footsteps. […] The sheer number of people who have attempted this is really too numerous to list. But it's almost always a fruitful enterprise, even if it doesn't achieve the iconic status of Frank's work.

Right now is an especially interesting time to embark on such a project, as the United States seems to be in a more turbulent time than usual. […] Having gotten her green card only in 2015, Chiu is acutely aware of this. She has picked up on the myriad ways U.S. life has been upended in the few short years she's been living in New York. And you can feel the questioning in her photos.

*Washington Post*, January 14, 2022

**Texte 6**

**What Australia can learn from Sweden’s move to a cashless society**

As Australia flirts with the idea of a cashless society after coronavirus, Sweden has a warning: be careful what you wish for. Sweden is often cited as the most cashless country in the world. It was already well on the way to digital-only payments before the pandemic was declared, and the virus has only served to hasten the demise of cash.

“If you walk in the city in Stockholm nowadays, most of the stores will have signs saying they don't accept cash anymore,” says Niklas Arvidsson, an associate professor at Sweden's Royal Institute of Technology.

If you are one of the many Australians who now prefer to use a card over cash, this might not sound like such a bad thing. But as Mr Arvidsson explains, there are now concerns Sweden went too hard too early and the rapid switch can have unintended consequences.

Sweden has undergone a remarkable and comparatively rapid shift away from cash as its government and central bank left it to the market to decide what worked best. Banks had no interest in keeping physical currency alive as they make no profit on cash purchases, and ATMs are costly to operate. In fact, Mr Arvidsson said it was now difficult to even find an ATM outside a major city in Sweden. "It's become a big problem for rural areas," he said. "Also, somewhere around 60 per cent of the bank retail offices are not providing cash-handling services anymore."

While the majority of Swedes are happy to trash the cash, Mr Arvidsson said there had been a growing backlash to the move among hard-hit communities — particularly the elderly and disabled, who have struggled with the transition to a predominantly digital model. He said there was even evidence some people were having to forego buying things because they couldn't access cash.

Such was the problem, the Swedish government was forced to step in and pass a new regulation that came into effect on January 1 and required banks to provide a minimal level of cash services.

*ABC News*, June 8, 2020

**Texte 7**

**bell hooks, Pathbreaking Black Feminist, Dies at 69**

bell hooks, whose incisive writing on gender and race helped push feminism beyond its white, middle-class worldview to include the voices of Black and working-class women, died on Wednesday at her home in Berea, Ky.

She was 69. Starting in 1981 with her book Ain’t I a Woman? Black Women and Feminism, Ms. hooks argued that feminism’s claim to speak for all women had pushed the unique experiences of working-class and Black women to the margins. “I think of bell hooks as being pivotal to an entire generation of Black feminists who saw that for the first time they had license to call themselves Black feminists,” Kimberlé Crenshaw, a law professor at Columbia, said in an interview. “She was utterly courageous in terms of putting on paper thoughts that many of us might have had in private.”

In *Teaching to Transgress* (1994), Ms. hooks argued that the American education system had been constructed to quell dissent and shape young people into productive workers — and that it was therefore up to teachers to push against the grain by showing students how to use knowledge to resist. bell hooks was the pen name of Gloria Jean Watkins, who was born on Sept. 25, 1952, in Hopkinsville, Ky., a small city in the southwestern part of the state not far from the Tennessee border.

Her first book was a collection of poems, *And There We Wept*, which was published in 1978 while she was teaching at the University of Southern California. It was the first time she used the pen name bell hooks — in homage to her maternal great-grandmother, Bell Blair Hooks, to whom she was often compared as a child. She insisted on rendering it in lowercase letters to emphasize, she said, the “substance of books, not who I am.”

*New York Times*, Dec. 15, 2021