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DOCUMENT A

William Shakespeare, *As You Like It*, (1623), Act 2, scene 7.

All the world's a stage,
 And all the men and women merely players:
 They have their exits and their entrances;
 And one man in his time plays many parts,
 His acts being seven ages. At first the infant, 5
 Mewling and puking in the nurse's arms.
 And then the whining school-boy, with his satchel
 And shining morning face, creeping like snail
 Unwillingly to school. And then the lover,
 Sighing like furnace, with a woeful ballad 10
 Made to his mistress' eyebrow. Then a soldier,
 Full of strange oaths and bearded like the pard,
 Jealous in honour, sudden and quick in quarrel,
 Seeking the bubble reputation
 Even in the cannon's mouth. And then the justice, 15
 In fair round belly with good capon lined,
 With eyes severe and beard of formal cut,
 Full of wise saws and modern instances;
 And so he plays his part. The sixth age shifts 20
 Into the lean and slipper'd pantaloon,
 With spectacles on nose and pouch on side,
 His youthful hose, well saved, a world too wide
 For his shrunk shank; and his big manly voice,
 Turning again toward childish treble, pipes 25
 And whistles in his sound. Last scene of all,
 That ends this strange eventful history,
 Is second childishness and mere oblivion,
 Sans teeth, sans eyes, sans taste, sans everything.

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Samuel Smiles, *Self Help; with Illustrations of Character and Conduct* [1859], chap.1.

National progress is the sum of individual industry, energy, and uprightness, as national decay is of individual idleness, selfishness, and vice. What we are accustomed to decry as great social evils, will, for the most part, be found to be only the outgrowth of our own perverted life; and though we may endeavor to cut them down and extirpate them by means of law, they will only spring up again with fresh luxuriance in some other form, unless the conditions of human life and character are radically improved. If this view be correct, then it follows that the highest patriotism and philanthropy consist, not so much in altering laws and modifying institutions, as in helping and stimulating men to elevate and improve themselves by their own free and independent action.

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The government of a nation itself is usually found to be but the reflex of the individuals composing it. The government that is ahead of the people will be inevitably dragged down to their level, as the government that is behind them will in the long run be dragged up. In the order of nature, the collective character of a nation will as surely find its befitting results in its law and government, as water finds its own level. The noble people will be nobly ruled, and the ignorant and corrupt ignobly. Indeed, liberty is quite as much a moral as a political growth,—the result of free individual action, energy, and independence. It may be of comparatively little consequence how a man is governed from without, whilst everything depends upon how he governs himself from within. The greatest slave is not he who is ruled by a despot, great though that evil be, but he who is the thrall of his own moral ignorance, selfishness, and vice. There have been, and perhaps there still are, so-called patriots abroad, who hold it to be the greatest stroke for liberty to kill a tyrant, forgetting that the tyrant usually represents only too faithfully the millions of people over whom he reigns. But nations who are enslaved at heart cannot be freed by any mere changes of masters or of institutions; and so long as the fatal delusion prevails, that liberty solely depends upon, and consists in government, so long will such changes, no matter at what cost they be effected, have as little practical and lasting result as the shifting of the figures in a phantasmagoria. The solid foundations of liberty must rest upon individual character; which is also the only sure guarantee for social security and national progress. In this consists the real strength of English liberty. Englishmen feel that they are free, not merely because they live under those free institutions which they have so laboriously built up, but because each member of society has to a greater or less extent got the root of the matter within himself; and they continue to hold fast and enjoy their liberty, not by freedom of speech merely, but by their steadfast life and energetic action as free individual men.

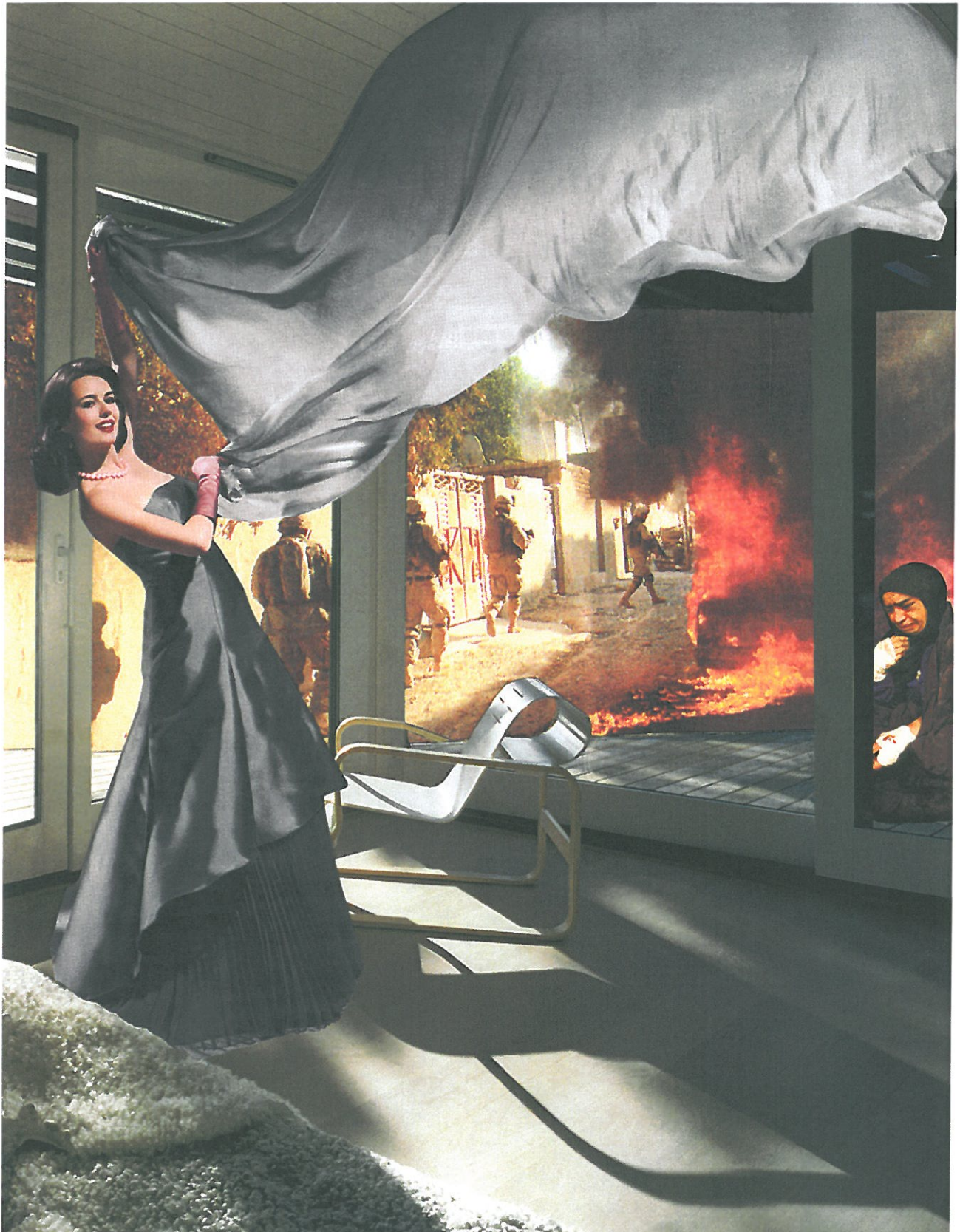
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Martha Rosler, *The Gray Drape*, 2008, Inkjet print on paper sheet, 100.2 x 74.8 cm