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Document A

Adrienne Rich, "Trying to Talk with a Man" (1971). *Diving into the Wreck: Poems 1971-1972*. New York: W. W. Norton, 1973.

Out in this desert we are testing bombs,
that's why we came here.

5 Sometimes I feel an underground river
forcing its way between deformed cliffs
an acute angle of understanding
moving itself like a locus of the sun
into this condemned scenery.

10 What we've had to give up to get here –
whole LP collections, films we starred in
playing in the neighborhoods, bakery windows
full of dry, chocolate-filled Jewish cookies,
the language of love-letters, of suicide notes,
afternoons on the riverbank
pretending to be children

15 Coming out to this desert
we meant to change the face of
driving among dull green succulents
walking at noon in the ghost town
surrounded by a silence

20 that sounds like the silence of the place
except that it came with us
and is familiar
and everything we were saying until now
was an effort to blot it out –

25 coming out here we are up against it

Out here I feel more helpless
with you than without you
You mention the danger

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and list the equipment
30 we talk of people caring for each other
in emergencies - laceration, thirst -
but you look at me like an emergency

Your dry heat feels like power
your eyes are stars of a different magnitude
35 they reflect lights that spell out: EXIT
when you get up and pace the floor

talking of the danger
as if it were not ourselves
as if we were testing anything else.

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Document B

Catharine E. Beecher, *Treatise on Domestic Economy*. Boston: T. H. Webb, 1842.

5 THERE are some reasons, why American women should feel an interest in the support of the democratic institutions of their Country, which it is important that they should consider. The great maxim, which is the basis of all our civil and political institutions, is, that "all men are created equal," and that they are
10 equally entitled to "life, liberty, and the pursuit of happiness." But it can readily be seen, that this is only another mode of expressing the fundamental principle which the Great Ruler of the Universe has established, as the law of His eternal government. "Thou shalt love thy neighbor as thyself;" and "Whatsoever ye would that men should do to you, do ye even so to them," are the Scripture
15 forms, by which the Supreme Lawgiver requires that each individual of our race shall regard the happiness of others, as of the same value as his own; and which forbid any institution, in private or civil life, which secures advantages to one class, by sacrificing the interests of another. The principles of democracy, then, are identical with the principles of Christianity. But, in order that each individual
20 may pursue and secure the highest degree of happiness within his reach, unimpeded by the selfish interests of others, a system of laws must be established, which sustain certain relations and dependencies in social and civil life. What these relations and their attending obligations shall be, are to be determined, not with reference to the wishes and interests of a few, but solely
25 with reference to the general good of all; so that each individual shall have his own interest, as well as the public benefit, secured by them.

For this purpose, it is needful that certain relations be sustained, which involve the duties of subordination. There must be the magistrate and the subject, one of whom is the superior, and the other the inferior. There must be
30 the relations of husband and wife, parent and child, teacher and pupil, employer and employed, each involving the relative duties of subordination. The superior, in certain particulars, is to direct, and the inferior is to yield obedience. Society could never go forward, harmoniously, nor could any craft or profession be successfully pursued, unless these superior and subordinate relations be
35 instituted and sustained.

But who shall take the higher, and who the subordinate, stations in social and civil life? This matter, in the case of parents and children, is decided by the Creator. He has given children to the control of parents, as their superiors, and to them they remain subordinate, to a certain age, or so long as they are
40 members of their household. And parents can delegate such a portion of their authority to teachers and employers, as the interests of their children require.

In most other cases, in a truly democratic state, each individual is allowed to choose for himself, who shall take the position of his superior. No woman is forced to obey any husband but the one she chooses for herself; nor is she
45 obliged to take a husband, if she prefers to remain single. So every domestic, and every artisan or laborer, after passing from parental control, can choose the employer to whom he is to accord obedience, or, if he prefers to relinquish certain advantages, he can remain without taking a subordinate place to any employer.

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45 Each subject, also, has equal power with every other, to decide who shall be his superior as a ruler. The weakest, the poorest, the most illiterate, has the same opportunity to determine this question, as the richest, the most learned, and the most exalted.

50 And the various privileges that wealth secures, are equally open, to all classes. Every man may aim at riches, unimpeded by any law or institution which secures peculiar privileges to a favored class, at the expense of another. Every law, and every institution, is tested by examining whether it secures equal advantages to all; and, if the people become convinced that any regulation sacrifices the good of the majority to the interests of the smaller number, they
55 have power to abolish it.

The institutions of monarchical and aristocratic nations are based on precisely opposite principles. They secure, to certain small and favored classes, advantages, which can be maintained, only by sacrificing the interests of the great mass of the people. Thus, the throne and aristocracy of England are
60 supported by laws and customs, which burden the lower classes with taxes, so enormous, as to deprive them of all the luxuries, and of most of the comforts, of life. Poor dwellings, scanty food, unhealthy employments, excessive labor, and entire destitution of the means and time for education, are appointed for the lower classes, that a few may live in palaces, and riot in every indulgence.

65 The tendencies of democratic institutions, in reference to the rights and interests of the female sex, have been fully developed in the United States; and it is in this aspect, that the subject is one of peculiar interest to American women. In this Country, it is established, both by opinion and by practice, that woman has an equal interest in all social and civil concerns; and that no
70 domestic, civil, or political, institution, is right, which sacrifices her interest to promote that of the other sex. But in order to secure her the more firmly in all these privileges, it is decided, that, in the domestic relation, she take a subordinate station, and that, in civil and political concerns, her interests be intrusted to the other sex, without her taking any part in voting, or in making
75 and administering laws [....]

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Document C

"Anyway, you didn't burn the Schlitz!". Affiche publicitaire américaine parue dans le magazine LIFE en 1952.



"Anyway, you didn't burn the Schlitz!"

There's hope for any young bride who knows her man well enough to serve him Schlitz Beer. For what man (or woman) can resist the taste of Schlitz Beer --- a taste millions prefer to the taste of any other beer. No, we're not just saying that. Here's the simple proof:

Schlitz tastes so good to so many people,
It's first in sales in the U.S.A.

BREW HEADLINE: "The Man of the Year", with the Ronald Colman, Washington, MD.
TELEVISION AD: "Schlitz Prefers to Burn", PITTSBURGH, CO-78



1952. AD: SCHLITZ BREWING CO., MILWAUKEE, WIS.

The Beer that made Milwaukee Famous