

ÉPREUVE DE LEÇON

Première partie :

Vous procéderez à la présentation, à l'étude et à la mise en relation des trois documents proposés (A, B et C, non hiérarchisés).

Seconde partie :

Cette partie de l'épreuve porte sur les documents A et C.

À partir de ces supports, vous définirez des objectifs communicationnels, culturels et linguistiques pouvant être retenus dans une séquence pédagogique au cycle terminal du lycée, en vous référant aux programmes. En vous appuyant sur la spécificité de ces supports, vous dégagerez des stratégies pour développer les compétences de communication des élèves.

DOCUMENT A

"Them that's got money to spend that ar way, it's all well enough. I shall bid off on that ar boy for a plantation-hand; - wouldn't be bothered with her, no way, not if they'd give her to me," said Haley.

"She'll take on desp't," said the man.

"Nat'lly, she will," said the trader, coolly.

The conversation was here interrupted by a busy hum in the audience; and the auctioneer, a short, bustling, important fellow, elbowed his way into the crowd. The old woman drew in her breath, and caught instinctively at her son.

"Keep close to yer mammy, Albert, - close, - dey'll put us up togedder," she said.

"O, mammy, I'm feard they won't," said the boy.

"Dey must, child; I can't live, no ways, if they don't" said the old creature, vehemently.

The stentorian tones of the auctioneer, calling out to clear the way, now announced that the sale was about to commence. A place was cleared, and the bidding began. The different men on the list were soon knocked off at prices which showed a pretty brisk demand in the market; two of them fell to Haley.

"Come, now, young un," said the auctioneer, giving the boy a touch with his hammer, "be up and show your springs, now."

"Put us two up togedder, togedder, - do please, Mas'r," said the old woman, holding fast to her boy.

"Be off," said the man, gruffly, pushing her hands away; "you come last. Now, darkey, spring;" and, with the word, he pushed the boy toward the block, while a deep, heavy groan rose behind him. The boy paused, and looked back; but there was no time to stay, and, dashing the tears from his large, bright eyes, he was up in a moment.

His fine figure, alert limbs, and bright face, raised an instant competition, and half a dozen bids simultaneously met the ear of the auctioneer. Anxious, half-frightened, he looked from side to side, as he heard the clatter of contending bids, - now here, now there, - till the hammer fell. Haley had got him. He was pushed from the block toward his new master, but stopped one moment, and looked back, when his poor old mother, trembling in every limb, held out her shaking hands toward him.

"Buy me too, Mas'r, for de dear Lord's sake! - buy me, - I shall die if you don't!"

"You'll die if I do, that's the kink of it," said Haley, - "no!" And he turned on his heel.

The bidding for the poor old creature was summary. The man who had addressed Haley, and who seemed not destitute of compassion, bought her for a trifle, and the spectators began to disperse.

The poor victims of the sale, who had been brought up in one place together for years, gathered round the despairing old mother, whose agony was pitiful to see.

"Couldn't dey leave me one? Mas'r Allers said I should have one, - he did," she repeated over and over, in heart-broken tones.

"Trust in the Lord, Aunt Hagar," said the oldest of the men, sorrowfully.

"What good will it do?" said she, sobbing passionately.

"Mother, mother, - don't! don't!" said the boy. "They say you 's got a good master."

"I don't care, I don't care. O, Albert! oh, my boy! you 's my last baby. Lord, how ken I?"

Uncle Tom's Cabin (1852) by Harriet Beecher Stowe, Chapter XII

DOCUMENT B

THE CHURCH AND PREJUDICE

(Speech delivered at the Plymouth County Anti-Slavery Society, November 4, 1841)

At the South I was a member of the Methodist Church. When I came north, I thought one Sunday I would attend communion, at one of the churches of my denomination, in the town I was staying. The white people gathered round the altar, the blacks clustered by the door. After the good minister had served out the bread and wine to one portion of those near him, he said, "These may withdraw, and others come forward;" thus he proceeded till all the white members had been served. Then he took a long breath, and looking out towards the door, exclaimed, "Come up, colored friends, come up! for you know God is no respecter of persons!" I haven't been there to see the sacraments taken since.

At New Bedford, where I live, there was a great revival of religion not long ago – many were converted and "received" as they said, "into the kingdom of heaven." But it seems, the kingdom of heaven is like a net; at least so it was according to the practice of these pious Christians; and when the net was drawn ashore, they had to set down and cull out the fish. Well, it happened now that some of the fish had rather black scales; so these were sorted out and packed by themselves. But among those who experienced religion at this time was a colored girl; she was baptized in the same water as the rest; so she thought she might sit at the Lord's table and partake of the same sacramental elements with the others. The deacon handed round the cup, and when he came to the black girl, he could not pass her, for there was the minister looking right at him, and as he was a kind of abolitionist, the deacon was rather afraid of giving him offense; so he handed the girl the cup, and she tasted. Now it so happened that next to her sat a young lady who had been converted at the same time, baptized in the same water, and put her trust in the same blessed Saviour; yet when the cup containing the precious blood which had been shed for all, came to her, she rose in disdain, and walked out of the church. Such was the religion she had experienced!

Another young lady fell into a trance. When she awoke, she declared she had been to heaven. Her friends were all anxious to know what and whom she had seen there; so she told the whole story. But there was one good old lady whose curiosity went beyond that of all the others – and she inquired of the girl that had the vision, if she saw any black folks in heaven? After some hesitation, the reply was, "Oh! I didn't go into the kitchen!"

Thus you see, my hearers, this prejudice goes even into the church of God. And there are those who carry it so far that it is disagreeable to them even to think of going to heaven, if colored people are going there too. And whence comes it? The grand cause is slavery; but there are others less prominent; one of them is the way in which children in this part of the country are instructed to regard the blacks [...].

*From The Life and Writings of Frederick Douglass,
Philip S. Foner, International Publishers, Volume I, pages 102-105.*

DOCUMENT C



The 1935 lynching of Rubin Stacy
(<http://americanaejournal.hu/images/41.jpg>)