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## Document A

# Exiles

and I heard an unending scream piercing nature.

—*from the diary of Edvard Munch, 1892*

At the greyhound bus stations, at airports, at silent wharfs  
the bodies exit the crafts. Women, men, children; cast out  
5 from the new paradise.

They are not there in the homeland, in Argentina, not there  
in Santiago, Chile; never there in Montevideo, Uruguay,  
and they are not here

*in America*

10 They are in exile: a slow scream across a yellow bridge  
the jaws stretched, widening, the eyes multiplied into blood  
orbits, torn, whirling, spilling between two slopes; the sea, black,  
swallowing all prayers, shadeless. Only tall faceless figures  
of pain flutter across the bridge. They pace in charred suits,  
15 the hands lift, point and ache and fly at sunset as cold dark  
birds. They will hover over the dead ones: a family shattered  
by military, buried by hunger, asleep now with the eyes burning  
echoes calling *Joaquín, María, Andrea, Joaquín, Joaquín, Andrea*

*en exilio*

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20 From here we see them, we the ones from here, not there or across,  
only here, without the bridge, without the arms as blue liquid  
quenching the secret thirst of unmarked graves, without  
our flesh journeying refuge or pilgrimage; not passengers  
on imaginary ships sailing between reef and sky, we that die  
25 here awake on Harrison Street, on Excelsior Avenue clutching  
the tenderness of chrome radios, whispering to the saints  
in supermarkets, motionless in the chasm of playgrounds,  
searching at 9 a.m. from our third floor cells, bowing mute,  
shoving the curtains with trembling speckled brown hands. Alone,  
30 we look out to the wires, the summer, to the newspaper wound

in knots as matches for tenements. We that look out from  
our miniature vestibules, peering out from our old clothes,  
the father's well-sewn plaid shirt pocket, an old woman's  
35 oversized wool sweater peering out from the makeshift kitchen.  
We peer out to the streets, to the parades, we the ones from here  
not there or across, from here, only here. Where is our exile?  
Who has taken it?

Juan Felipe Herrera, "Exiles" from *Half the World in Light: New and Selected Poems*.  
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Press.

<http://www.poetryfoundation.org/poem/250748>

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## Document B

What is the American identity? - Julian Castro's Speech at the Democratic National Convention on September 4, 2012 in Charlotte, North Carolina.

Source :

<https://app.activateinstruction.org/playlist/resource-sview/rid/51c1e0c907121c4e11162b9e/id/51c0d70b07121cdd60e671ad/bc0/explore/bc1/playlist>

The unlikely journey that brought me here tonight began many miles from this podium. My brother Joaquin and I grew up with my mother Rosie and my grandmother Victoria. My grandmother was an orphan. As a young girl, she had to leave her home in Mexico and move to San Antonio, where some relatives had agreed to take her in. She never made it past the fourth grade. She had to drop out and start working to help her family. My grandmother spent her whole life working as a maid, a cook and a babysitter, barely scraping by, but still working hard to give my mother, her only child, a chance in life, so that my mother could give my brother and me an even better one.

As my grandmother got older, she begged my mother to give her grandchildren. She prayed to God for just one grandbaby before she died. You can imagine her excitement when she found out her prayers would be answered—twice over. She was so excited that the day before Joaquin and I were born she entered a menudo cook-off, and she won \$300! That's how she paid our hospital bill.

By the time my brother and I came along, this incredible woman had taught herself to read and write in both Spanish and English. I can still see her in the room that Joaquin and I shared with her, reading her Agatha Christie novels late into the night. And I can still remember her, every morning as Joaquin and I walked out the door to school, making the sign of the cross behind us, saying, "Que dios los bendiga." "May God bless you."

My grandmother didn't live to see us begin our lives in public service. But she probably would have thought it extraordinary that just two generations after she arrived in San Antonio, one grandson would be the mayor and the other would be on his way—the good people of San Antonio willing—to the United States Congress.

My family's story isn't special. What's special is the America that makes our story possible. Ours is a nation like no other, a place where great journeys can be made in a single generation. No matter who you are or where you come from, the path is always forward. America didn't become the land of opportunity by accident. My grandmother's generation and generations before always saw beyond the horizons of their own lives and their own circumstances. They believed that opportunity created today would lead to prosperity tomorrow. That's the country they envisioned, and that's the country they helped build. The roads and bridges they built, the schools and universities they created, the rights they fought

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for and won—these opened the doors to a decent job, a secure retirement, the chance for your children to do better than you did.

35 And that's the middle class—the engine of our economic growth. With hard work, everybody ought to be able to get there. And with hard work, everybody ought to be able to stay there—and go beyond. The dream of raising a family in a place where hard work is rewarded is not unique to Americans. It's a human dream, one that calls across oceans and borders. The dream is universal, but America makes it possible. And our investment in opportunity makes it a reality.

40 In the end, the American dream is not a sprint, or even a marathon, but a relay. Our families don't always cross the finish line in the span of one generation. But each generation passes on to the next the fruits of their labor. My grandmother never owned a house. She cleaned other people's houses so she could afford to rent her own. But she saw her daughter become the first in her family to graduate from college. And my mother fought hard for civil rights so that instead of a mop, I could hold this microphone.

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## Document C

Jacob LAWRENCE

*The Migration of the Negro, Panel no.1, 1940-1941*

Medium : Casein tempera on hardboard

Dimensions : 12 x 18 in.

The Phillips Collection, Washington, DC

