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## **AGREGATION EXTERNE D'ANGLAIS**

### **ÉPREUVE HORS PROGRAMME**

#### **Première partie** (*en anglais, durée maximale : 40 minutes*)

Vous procéderez à l'étude et à la mise en relation argumentée des trois documents du dossier proposé (A, B, C non hiérarchisés). Votre présentation ne dépassera pas 20 minutes et sera suivie d'un entretien de 20 minutes maximum.

#### **Deuxième partie** (*en français, durée maximale : 5 minutes*)

À l'issue de l'entretien de première partie, et à l'invitation du jury, vous vous appuierez sur l'un des trois documents du dossier pour proposer un projet d'exploitation pédagogique dans une situation d'enseignement que vous aurez préalablement définie. Cette partie ne donnera lieu à aucun échange avec le jury.

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## DOCUMENT A

**James Baldwin. *Go Tell It on the Mountain* [1953], London: Penguin Fiction, 1991, pp. 81-83.**

And this became Florence's deep ambition: to walk out one morning through the cabin door, never to return. Her father, whom she scarcely remembered, had departed that way one morning not many months after the birth of Gabriel. And not only her father; every day she heard that another man or woman had said  
5 farewell to this iron earth and sky, and started on the journey north. But her mother had no wish to go North where, she said, wickedness dwelt and Death rode mighty through the streets. She was content to stay in this cabin and do washing for the white folks, though she was old and her back was sore. And she wanted Florence, also, to be content—helping with the washing, and fixing meals and  
10 keeping Gabriel quiet.

Gabriel was the apple of his mother's eye. If he had never been born, Florence might have looked forward to a day when she would be released from the unrewarding round of labor, when she might think of her own future and go out to make it. With the birth of Gabriel, which occurred when she was five, her future  
15 was swallowed up. There was only one future in that house, and it was Gabriel's—to which, since Gabriel was a man-child, all else must be sacrificed. Her mother did not, indeed, think of it as a sacrifice, but as a logic: Florence was a girl, and would by and by be married, and have children of her own, and all the duties of a woman; and this being so, her life in the cabin was the best possible preparation  
20 for her future life. But Gabriel was a man; he would go out one day into the world to do a man's work, and he needed, therefore, meat, when there was any in the house, and clothes, whenever clothes could be bought, and the strong indulgence of his womenfolk, so that he would know how to be with women when he had a wife. And he needed the education that Florence desired far more than he, and  
25 that she might have got if he had not been born. It was Gabriel, who was slapped and scrubbed each morning and sent off to the one-room schoolhouse—which he hated, and where he managed to learn, so far as Florence could discover, almost nothing at all. And often he was not at school, but getting into mischief with other boys. Almost all of their neighbors, and even some of the white folks, came at one  
30 time or another to complain of Gabriel's wrongdoing. Their mother would walk out into the yard and cut a switch from a tree and beat him—beat him, it seemed to Florence, until any other boy would have fallen down dead; and so often that any other boy would have ceased his wickedness. Nothing stopped Gabriel, though he made Heaven roar with his howling, though he screamed aloud, as his mother  
35 approached, that he would never be such a bad boy again. And, after the beating, his pants still down around his knees and his face wet with tears and mucus, Gabriel was made to kneel down while his mother prayed. She asked Florence to pray, too, but in her heart Florence never prayed. She hoped that Gabriel would break his neck. She wanted the evil against which their mother prayed to overtake  
40 him one day.

In those days, Florence and Deborah, who had become close friends after Deborah's 'accident', hated all men. When men looked at Deborah they saw no further than her unlovely and violated body. In their eyes lived perpetually a lewd,

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45 uneasy wonder concerning the night she had been taken in the fields. That night  
had robbed her of the right to be considered a woman. No man would approach  
her in honor because she was a living reproach, to herself and to all black women  
and to all black men. If she had been beautiful, and if God had not given her a  
spirit so demure, she might, with ironic gusto, have acted out that rape in the  
50 fields forever. Since she could not be considered a woman, she could only be  
looked on as a harlot, a source of delights more bestial and mysteries more shaking  
than any a proper woman could provide. Lust stirred in the eyes of men when they  
looked at Deborah, lust that could not be endured because it was so impersonal,  
limiting communion to the area of her shame. And Florence, who was beautiful but  
did not look with favor on any of the black men who lusted after her, not wishing  
55 to exchange her mother's cabin for one of theirs and to raise their children and so  
go down, toil-blasted, into, as it were, a common grave, reinforced in Deborah the  
terrible belief against which no evidence had ever presented itself: that all men  
were like this, their thoughts rose no higher, and they lived only to gratify on the  
bodies of women their brutal and humiliating needs.

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## DOCUMENT B

**Shirley Chisholm. "Equal Rights for Women" speech (May 21, 1969), in Dianne G. Bystrom and Barbara Burrell (eds.), *Women in the American Political System: An Encyclopedia of Women as Voters, Candidates, and Office Holders*, Santa Barbara: ABC-CLIO, 2018, pp. 642-643.**

Mr. Speaker, when a young woman graduates from college and starts looking for a job, she is likely to have a frustrating and even demeaning experience ahead of her. If she walks into an office for an interview, the first question she will be asked is, "Do you type?"

5        There is a calculated system of prejudice that lies unspoken behind that question. Why is it acceptable for women to be secretaries, librarians, and teachers, but totally unacceptable for them to be managers, administrators, doctors, lawyers, and Members of Congress?

10        The unspoken assumption is that women are different. They do not have executive ability, orderly minds, stability, leadership skills, and they are too emotional.

15        It has been observed before, that society for a long time, discriminated against another minority, the blacks, on the same basis—that they were different and inferior. The happy little homemaker and the contented "old darkey" on the plantation were both produced by prejudice.

As a black person, I am no stranger to race prejudice. But the truth is that in the political world I have been far oftener discriminated against because I am a woman than because I am black.

20        Prejudice against blacks is becoming unacceptable although it will take years to eliminate it. But it is doomed because, slowly, white America is beginning to admit that it exists. Prejudice against women is still acceptable. There is very little understanding yet of the immorality involved in double pay scales and the classification of most of the better jobs as "for men only."

25        More than half of the population of the United States is female. But women occupy only two percent of the managerial positions. They have not even reached the level of tokenism yet. No women sit on the AFL-CIO council or Supreme Court. There have been only two women who have held Cabinet rank, and at present there are none. Only two women now hold ambassadorial rank in the diplomatic corps. In Congress, we are down to one Senator and 10 Representatives.

30        Considering that there are about three and a half million more women in the United States than men, this situation is outrageous.

35        It is true that part of the problem has been that women have not been aggressive in demanding their rights. This was also true of the black population for many years. They submitted to oppression and even cooperated with it. Women have done the same thing. But now there is an awareness of this situation particularly among the younger segment of the population.

40        As in the field of equal rights for blacks, Spanish-Americans, the Indians, and other groups, laws will not change such deep-seated problems overnight. But they can be used to provide protection for those who are most abused, and to begin the process of evolutionary change by compelling the insensitive majority to re-examine its unconscious attitudes.

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It is for this reason that I wish to introduce today a proposal that has been before every Congress for the last 40 years and that sooner or later must become part of the basic law of the land—the equal rights amendment.

45 Let me note and try to refute two of the commonest arguments that are offered against this amendment. One is that women are already protected under the law and do not need legislation. Existing laws are not adequate to secure equal rights for women. Sufficient proof of this is the concentration of women in lower paying, menial, unrewarding jobs and their incredible scarcity in the upper level  
50 jobs. If women are already equal, why is it such an event whenever one happens to be elected to Congress?

It is obvious that discrimination exists. Women do not have the opportunities that men do. And women that do not conform to the system, who try to break with the accepted patterns, are stigmatized as “odd” and “unfeminine.” The fact is that  
55 a woman who aspires to be chairman of the board, or a Member of the House, does so for exactly the same reasons as any man. Basically, these are that she thinks she can do the job and she wants to try.

A second argument often heard against the equal rights amendment is that it would eliminate legislation that many States and the Federal Government have  
60 enacted giving special protection to women and that it would throw the marriage and divorce laws into chaos.

As for the marriage laws, they are due for a sweeping reform, and an excellent beginning would be to wipe the existing ones off the books. Regarding special protection for working women, I cannot understand why it should be  
65 needed. Women need no protection that men do not need. What we need are laws to protect working people, to guarantee them fair pay, safe working conditions, protection against sickness and layoffs, and provision for dignified, comfortable retirement. Men and women need these things equally. That one sex needs protection more than the other is a male supremacist myth as ridiculous and  
70 unworthy of respect as the white supremacist myths that society is trying to cure itself of at this time.

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**DOCUMENT C**

**Victor Fleming. *Gone with the Wind*, 1939. Film still.**

