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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

Rodolfo "Corky" Gonzales. *I am Joaquin – Yo soy Joaquin* [1967], New York: Bantam, 1972, pp. 6-54.

I am Joaquín,
 lost in a world of confusion,
 caught up in the whirl of a
 gringo society,
 5 confused by the rules,
 scorned by attitudes,
 suppressed by manipulation,
 and destroyed by modern society.
 My fathers
 10 have lost the economic battle
 and won
 the struggle of cultural survival.
 And now!
 I must choose
 15 between
 the paradox of
 victory of the spirit,
 despite physical hunger,
 or
 20 to exist in the grasp
 of American social neurosis,
 sterilization of the soul
 and a full stomach.
 Yes,
 25 I have come a long way to nowhere,
 unwillingly dragged by that
 monstrous, technical,
 industrial giant called
 Progress
 30 and Anglo success. . . .
 I look at myself.
 I watch my brothers.
 I shed tears of sorrow.
 I sow seeds of hate.
 35 I withdraw to the safety within the
 circle of life—
 MY OWN PEOPLE

 I am Cuauhtémoc,
 proud and noble,
 40 leader of men,
 king of an empire
 civilized beyond the dreams

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of the gachupín Cortés,
who also is the blood,
45 the image of myself.
I am the Maya prince.
I am Nezahualcóyotl,
great leader of the Chichimecas.
I am the sword and flame of Cortés
50 the despot.
And
I am the eagle and serpent of
the Aztec civilization.
I owned the land as far as the eye
55 could see under the Crown of Spain,
and I toiled on my earth
and gave my Indian sweat and blood
for the Spanish master
who ruled with tyranny over man and
60 beast and all that he could trample.
But . . .
THE GROUND WAS MINE.
I was both tyrant and slave.
As Christian church took its place
65 in God's good name,
to take and use my virgin strength and
trusting faith,
the priests,
both good and bad,
70 took—
but
gave a lasting truth that
Spaniard
Indian
75 Mestizo
were all God's children.
And
from these words grew men
who prayed and fought
80 for
their own worth as human beings,
for
that
GOLDEN MOMENT
85 of
FREEDOM.
I was part in blood and spirit
of that
courageous village priest
90 Hidalgo
who in the year eighteen hundred and ten

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rang the bell of independence
and gave out that lasting cry—
 el grito de Dolores:
95 "Que mueran los gachupines y que viva
 la Virgen de Guadalupe. . . ."1
I sentenced him
 who was me
I excommunicated him, my blood.
100 I drove him from the pulpit to lead
 a bloody revolution for him and me. . . .
 I killed him.
His head,
 which is mine and of all those
105 who have come this way,
I placed on that fortress wall
 to wait for independence.
Morelos!
 Matamoros!
110 Guerrero!
all compañeros in the act,
STOOD AGAINST THAT WALL OF
 INFAMY
 to feel the hot gouge of lead
115 which my hands made.
I died with them . . .
 I lived with them . . .
 I lived to see our country free.
Free
120 from Spanish rule in
 eighteen-hundred-twenty-one.
 Mexico was free??
The crown was gone
 but
125 all its parasites remained
 and ruled
 and taught
 with gun and flame and mystic power.
I worked
130 I sweated
I bled
I prayed
 and waited silently for life
 to begin again.
135 I fought and died
 for
 Don Benito Juárez,

¹ The Spanish in lines 94-96 reads: "the cry of pain: 'Let the Spaniards die and the Virgin of Guadalupe live'".

guardian of the Constitution.
 I was he
 140 on dusty roads
 on barren land
 as he protected his archives
 as Moses did his sacraments.
 He held his Mexico
 145 in his hand
 on
 the most desolate
 and remote ground
 which was his country.
 150 And this giant
 little Zapotec
 gave
 not one palm's breadth
 of his country's land to
 155 kings or monarchs or presidents
 of foreign powers.
 I am Joaquin.
 I rode with Pancho Villa,
 crude and warm,
 160 a tornado at full strength,
 nourished and inspired
 by the passion and the fire
 of all his earthy people.
 I am Emiliano Zapata.
 165 "This land,
 this earth
 is
 OURS."
 The villages
 170 the mountains
 the streams
 belong to Zapatistas.
 Our life
 or yours
 175 is the only trade for soft brown earth
 and maize.
 All of which is our reward,
 a creed that formed a constitution
 for all who dare live free!
 180 "This land is ours . . .
 Father, I give it back to you.
 Mexico must be free. . . ."
 I ride with revolutionists
 against myself.
 185 I am the Rurales,
 coarse and brutal,

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I am the mountain Indian,
 superior over all.
 The thundering hoof beats are my horses.
 190 The chattering machine guns
 are death to all of me:
 Yaqui
 Tarahumara
 Chamula
 195 Zapotec
 Mestizo
 Español.
 I have been the bloody revolution,
 the victor,
 200 the vanquished.
 I have killed
 and been killed.
 I am the despots Díaz
 and Huerta
 205 and the apostle of democracy,
 Francisco Madero.
 I am
 the black-shawled
 faithful women
 210 who die with me
 or live
 depending on the time and place.
 I am
 faithful,
 215 humble
 Juan Diego,
 The Virgin of Guadalupe,
 Tonantzín, Aztec goddess, too.
 I rode the mountains of San Joaquín.
 220 I rode east and north
 as far as the Rocky Mountains,
 and
 all men feared the guns of
 Joaquín Murrieta.
 225 I killed those men who dared
 to steal my mine,
 who raped and killed
 my love
 my wife.
 230 Then
 I killed to stay alive.
 I was Elfego Baca,
 living my nine lives fully.
 I was the Espinoza brothers
 235 of the Valle de San Luis.

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All
 were added to the number of heads
 that
 in the name of civilization
 240 were placed on the wall of independence,
 heads of brave men
 who died for cause or principle,
 good or bad.
 Hidalgo! Zapata!
 245 Murrieta! Espinozas!
 are but a few.
 They
 dared to face
 The force of tyranny
 250 of men
 who rule
 by deception and hypocrisy.

I stand here looking back,
 and now I see
 255 the present,
 and still
 I am a campesino,
 I am the fat political coyote— I,
 260 of the same name,
 Joaquín,
 in a country that has wiped out
 all my history,
 stifled all my pride,
 265 in a country that has placed a
 different weight of indignity upon
 my
 age-
 old
 270 burdened back.
 Inferiority
 is the new load. . . .
 The Indian has endured and still
 emerged the winner,
 275 the Mestizo must yet overcome,
 And the gachupín² will just ignore.
 I look at myself
 and see part of me
 who rejects my father and my mother
 280 and dissolves into the melting pot
 to disappear in shame.

² gachupín: a derogatory term applied to Spaniards in Mexico and Central America.

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285 I sometimes
sell my brother out
and reclaim him
for my own when society gives me
token leadership
in society's own name.
I am Joaquín,
who bleeds in many ways.

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DOCUMENT B

Noam Chomsky. "The Unipolar Moment and the Obama Era", text of the lecture given at Nezahualcóyotl Hall, National Autonomous University of Mexico (UNAM), University City, Federal District, Mexico, September 21, 2009, retrieved from *The Noam Chomsky Website*, <https://chomsky.info/200909211-2/>

With regard to Latin America, post-World War II planners concluded that the primary threat to US interests is posed by "radical and nationalistic regimes [that] appeal to the masses of the population" and seek to satisfy the "popular demand for immediate improvement in the low living standards of the masses" and development for domestic needs. These tendencies conflict with the demand for
5 "a political and economic climate conducive to private investment," with adequate repatriation of profits and "protection of our raw materials." A large part of subsequent history flows from these unchallenged conceptions.

In the special case of Mexico, a Latin America Strategy Development
10 Workshop at the Pentagon in 1990 found that US-Mexico relations were "extraordinarily positive," untroubled by stolen elections, state violence, torture, scandalous treatment of workers and peasants, and other minor details. Participants in the Workshop did, however, see one cloud on the horizon: the threat of "a 'democracy opening' in Mexico," which, they feared, might bring "into
15 office a government more interested in challenging the U.S. on economic and nationalist grounds." The cure that was recommended was a US-Mexican treaty that would "lock Mexico in" to the neoliberal reforms of the 1980s, and would "tie the hands of the current and future governments" of Mexico with regard to economic policy. In brief, NAFTA, duly imposed by executive power, in opposition
20 to the public will.

As NAFTA went into effect in 1994, President Clinton also instituted Operation Gatekeeper, which militarized the Mexican border. As he explained, "we will not surrender our borders to those who wish to exploit our history of
25 compassion and justice." He had nothing to say about the compassion and justice that inspired the establishment of those borders, and did not explain how the High Priest of neoliberal globalization dealt with the observation of Adam Smith that "free circulation of labor" is a foundation stone of free trade.

The timing of Operation Gatekeeper was surely not accidental. It was anticipated by rational analysts that opening Mexico to a flood of highly-subsidized
30 US agribusiness exports would sooner or later undermine Mexican farming, and that Mexican businesses would not be able to withstand competition from huge state-supported corporations that must be allowed to operate freely in Mexico under the treaty. One likely consequence would be flight to the United States, joined by those fleeing the countries of Central America, ravaged by Reaganite
35 terror. Militarization of the border was a natural remedy.

Popular attitudes towards those fleeing their countries — called "illegal
40 aliens" — are complex. They perform valuable services as super-cheap and easily exploitable labor. In the US, agribusiness, construction, and other industries rely substantially on them, and they contribute to the wealth of the communities where they reside. On the other hand, they awaken traditional anti-immigrant sentiment,

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a striking and persistent feature of this immigrant society, with a history of shameful treatment of immigrants. In the past few weeks, the Kennedy brothers have been lauded as American heroes. In the late 19th century they would have had to walk past restaurants in Boston with signs saying "No dogs or Irish." Now
45 Asian entrepreneurs are sparking innovation in the high tech sector. A century ago, racist Asian exclusion acts would have barred them from the country as threats to the purity of American society.

But whatever the history and the economic realities may be, immigrants have been perceived by the poor and working people as a threat to their jobs,
50 livelihood, and life-styles. It is important to bear in mind that the people protesting angrily today have real grievances. They are victims of the financialization of the economy and the neoliberal globalization programs that are designed to transfer production abroad and to set working people in competition with each other worldwide, thus lowering wages and benefits, while protecting educated
55 professionals from market forces, and enriching owners and managers; the Smith maxim again. The effects have been severe since the Reagan years, and often manifest themselves in extremely ugly ways that are featured right now on the front pages. The two political parties are competing to see which can proclaim more fervently its dedication to the sadistic doctrine that "illegal aliens" must be
60 denied health care. Their stand is consistent with the legal principle, established by the Supreme Court, that these creatures are not "persons" under the law, hence are not entitled to the rights granted to persons. And at the very same moment, the Court is considering the question of whether corporations should be permitted to purchase elections openly instead of doing so only in more indirect ways — a
65 complex constitutional matter, because the courts have determined that unlike undocumented immigrants, corporations are real persons under the law, and in fact have rights far beyond those of persons of flesh and blood, including rights granted by the mislabelled "free trade agreements." These revealing coincidences elicit no comment. The law is indeed a solemn and majestic affair.

70 The spectrum of planning is narrow, but it does allow some variation. The Bush II administration went far to the extreme of aggressive militarism and arrogant contempt even for allies. It was harshly condemned for these practices, even within the mainstream. Bush's second term was more moderate. Some of the most extreme figures were expelled — Rumsfeld, Wolfowitz, Douglas Feith,
75 and others; Cheney could not be removed because he was the administration. Policy began to return more towards the norm. As Obama came into office, Condoleezza Rice predicted that he would follow the policies of Bush's second term, and that is pretty much what happened, apart from a different rhetorical style, which seems to have charmed much of the world, perhaps out of relief that Bush
80 is gone.

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DOCUMENT C

Joseph Rodrigues. Untitled photograph, from *Joseph Rodrigues, Spanish Harlem: El Barrio in the '80s*, New York: Powerhouse, 2017.

