

IDENTIFICATION DU SUJET

Code UE : **D4B31**

Intitulé UE : **Civilisation US**

EXAMEN

Code épreuve : D4B31

Intitulé épreuve : Civilisation US

Durée épreuve : 1h30

Documents autorisés : aucun

Enseignant responsable : Annick CIZEL

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Oraux : L'épreuve écrite est suivie d'un oral



NON

D4B31 ENEAD 1^e session

Commentaire de texte en anglais (60%)

You will comment in English on the document inserted on page 2 →

NB: Quotations from the text may refer to line numbers.

Modalités de l'examen oral (40%)

Présentation à l'oral de notions en anglais
à partir de la liste de notions incluse à la page 6 de la brochure de documents

Temps de préparation : dix minutes ; temps de passage : dix minutes

A l'attention du candidat :

- N'oubliez pas de reporter le code de l'épreuve et le code de l'élément pédagogique dans l'en-tête de la copie.
- Si le sujet comporte plusieurs parties, utilisez une copie par partie et portez le titre de la partie sur chaque copie
- Les résultats seront publiés par le Département.
- Si l'épreuve est suivie d'un oral, la convocation à cet oral est faite par le Département. Renseignez-vous dès maintenant auprès de votre secrétariat.

Frederick Douglass, Speech at the Annual Meeting of the Massachusetts Anti-Slavery Society in Boston, April 1865.

I am for the “immediate, unconditional, and universal” enfranchisement of the black man, in every State in the Union. [Loud applause.] Without this, his liberty is a mockery; without this, you might as well almost retain the old name of slavery for his condition; for in fact, if he is not the slave of the individual master, he is the slave of society, and holds his liberty as a privilege, not as a right. He is at the mercy of the mob, and has no means of protecting himself.

It may be objected, however, that this pressing of the Negro’s right to suffrage is premature. Let us have slavery abolished, it may be said, let us have labor organized, and then, in the natural course of events, the right of suffrage will be extended to the Negro. I do not agree with this. [...] This is the hour. Our streets are in mourning, tears are falling at every fireside, and under the chastisement of this Rebellion we have almost come up to the point of conceding this great, this all-important right of suffrage. I fear that if we fail to do it now, if abolitionists fail to press it now, we may not see, for centuries to come, the same disposition that exists at this moment. [Applause.] Hence, I say, now is the time to press this right.

It may be asked, “Why do you want it? Some men have got along very well without it. Women have not this right.” Shall we justify one wrong by another? This is the sufficient answer. Shall we at this moment justify the deprivation of the Negro of the right to vote, because someone else is deprived of that privilege? I hold that women, as well as men, have the right to vote [applause], and my heart and voice go with the movement to extend suffrage to woman; but that question rests upon another basis than which our right rests. We may be asked, I say, why we want it. I will tell you why we want it. We want it because it is our right, first of all. No class of men can, without insulting their own nature, be content with any deprivation of their rights. We want it again, as a means for educating our race. Men are so constituted that they derive their conviction of their own possibilities largely by the estimate formed of them by others. If nothing is expected of a people, that people will find it difficult to contradict that expectation. By depriving us of suffrage, you affirm our incapacity to form an intelligent judgment respecting public men and public measures; you declare before the world that we are unfit to exercise the elective franchise, and by this means lead us to undervalue ourselves, to put a low estimate upon ourselves, and to feel that we have no possibilities like other men. Again, I want the elective franchise, for one, as a colored man, because ours is a peculiar government, based upon a peculiar idea, and that idea is universal suffrage.

Source: <http://utc.iath.virginia.edu/africam/afspfdat.html>

Frederick Douglass (1818-1895) was born a slave, and escaped from his master in Baltimore, MD in 1838. A runaway slave, he embraced the abolitionist cause, and became a famous orator at anti-slavery conventions. An ardent defender of women’s voting rights, he attended the Seneca Falls Convention in 1848.

GLOSSARY: **enfranchisement** = emancipation through suffrage; **franchise** (l. 26) = suffrage, vote; **peculiar** (l. 29) = particular.