

Indiquer en début de devoir le sujet retenu et sauter des lignes.

1. CCINP (3h)

Rédiger en anglais et en 400 mots une synthèse des documents proposés, qui devra obligatoirement comporter un titre. Vous indiquerez impérativement le nombre total de mots utilisés (titre inclus) et vous aurez soin d'en faciliter la vérification en mettant un trait vertical tous les vingt mots. Des points de pénalité seront soustraits en cas de non-respect du nombre total de mots utilisés avec une tolérance de $\pm 10\%$. Concernant la présentation du corpus dans l'introduction, vous n'indiquerez que la source et la date de chaque document. Vous pourrez ensuite, dans le corps de la synthèse, faire référence à ces documents par « doc.1 », « doc. 2 », etc.

Ce sujet comporte les 4 documents suivants :

- DOCUMENT 1 : un article paru dans The Economist le 10 novembre 2025
- DOCUMENT 2 : un article paru dans The Wall Street Journal le 29 juin 2025
- DOCUMENT 3 : un extrait de la 'Déclaration d'Indépendance', 1776
- DOCUMENT 5 : deux graphiques publiés par "More in Common", décembre 2022

2. Centrale (4h)

Rédiger en anglais et en 500 mots une synthèse des documents proposés, qui devra obligatoirement comporter un titre. Indiquer avec précision, à la fin du travail, le nombre de mots utilisés (titre inclus), un écart de 10 % en plus ou en moins sera accepté.

- DOCUMENT 1 : un article paru dans The Economist le 10 novembre 2025
- DOCUMENT 2 : un article paru dans The Wall Street Journal le 29 juin 2025
- DOCUMENT 3 : un extrait de la 'Déclaration d'Indépendance', 1776
- DOCUMENT 4 : un extrait du hymne national américain, écrit en 1814
- DOCUMENT 5 : deux graphiques publiés par "More in Common", décembre 2022

L'ordre dans lequel se présentent les documents est arbitraire et ne revêt aucune signification particulière.

3. X-ENS (4h)

PREMIERE PARTIE (A)

SYNTHESE DE DOCUMENTS

Contenu du dossier : deux articles, un extrait d'un document historique et deux graphiques, qui sont numérotés 1, 2, 3 et 5.

Sans paraphraser les documents proposés dans le dossier, le candidat réalisera une synthèse de celui-ci, en mettant clairement en valeur ses principaux enseignements et enjeux dans le contexte de l'aire géographique de la langue choisie, et en prenant soin de n'ajouter aucun commentaire personnel à sa composition.

La synthèse proposée devra comprendre entre 600 et 675 mots et sera rédigée intégralement dans la langue choisie. Elle sera en outre obligatoirement précédée d'un titre proposé par le candidat.

SECONDE PARTIE (B)

TEXTE D'OPINION

En réagissant aux arguments exprimés dans cet article (document numéroté **6**), le candidat rédigera lui-même dans la langue choisie un texte d'opinion d'une longueur de 500 à 600 mots.

Document 1

A divided America celebrates its 250th birthday

The past, like everything else, has become a partisan battleground
The Economist, The World Ahead, 10 November 2025

Donald Trump may not be the most literary of men, but he hit upon the perfect metaphor when he proclaimed that he would mark America's 250th birthday by hosting a brawl on the White House lawn. The coming year will feature plenty of parades, fireworks and commemorative coins. Yet the octagon cage to be erected on the south lawn ahead of July 4th, and the Ultimate Fighting Championship (UFC) bruisers who will grapple within it, will best represent the state of American society, at least as channelled through its politics, in the second year of Mr Trump's second term. Only up to a point, though: the UFC, unlike American politics, still honours some rules of sportsmanship, forbidding abusive language and "groin attacks of any kind".

The year-long commemoration of the semiquincentennial (for those who collect such terms) is shaping up not as mere metaphor but as a straightforward display of America's fractured state. Two rival national commissions are planning events. In 2016 Congress created the America250 Commission, its leadership formed of worthies drawn equally from the Democratic and Republican parties. Its honorary co-chairs are the Obamas and Bushes, and it aspires to a nonpartisan representation of the American story. Representatives of the Trump administration also have roles in that commission.

However, on returning to office, Mr Trump issued an executive order establishing his own "Task Force 250" to "honour the history of our great nation". He is the chair and the leadership is composed entirely of appointees in his administration. How the two commissions will co-ordinate remains unclear. Will Mr Trump's task-force promote the exhibition about George Washington's history of slavery, planned at his Mount Vernon estate? Will it embrace the "decolonisation" and "LGBTQ+ inclusive" guides proposed by the other task-force?

The past has become a partisan battleground in America. To Mr Trump it is the left that struck first, toppling statues of Confederate generals and even Teddy Roosevelt. Part of "making America great again" involves overcoming what Mr Trump and his followers see as a long-standing distortion of America's story by leftists in academia and the media.

In 1976, America's institutions were much healthier

Complaining of a "concerted" effort over the past decade to "rewrite our nation's history" in order to foster "a sense of national shame", Mr Trump issued an executive order in March 2025 to audit how the American story is told at federal historical sites and within the museums of the Smithsonian Institution. His goal is to extol American greatness and extirpate "divisive narratives". In September the *Washington Post* reported that the administration had ordered the removal of signs and exhibits related to slavery at several national parks.

When America celebrated its bicentennial in 1976, the country was struggling though a divisive era, marked by assassinations, the revelations of the Watergate scandal and defeat in Vietnam. Trust in government had collapsed from 77% in 1964 to less than half that level.

With a bipartisan commission, the government succeeded in presenting a patriotic pageant. A "Freedom Train" carried foundational documents of the country and evidence of national achievements, such as moon rocks, from town to town, and a flotilla of tall ships sailed into New York's harbour. President Gerald Ford, locked in a difficult presidential campaign, relished the celebration.

Ford exaggerated when he later wrote that, thanks to the bicentennial, "the nation's wounds had healed." But at least it came under criticism from both the left (for covering up America's sins), and from the right (for dwelling upon them). Distrust in government was then a bipartisan affair. It has since become deeply polarised, with supporters of the party in power having a far higher opinion of government competence. Back in 1976 America's institutions were much healthier, too, from Congress to the courts to the news media.

And the Ford administration had less imagination than Mr Trump's. Even such an ambitious official as Henry Kissinger, then secretary of state, told Ford "there is nothing we can do about the past." Mr Trump would never settle for such defeatism. He may not be the reader Kissinger was, but he seems to have a firmer

grasp of George Orwell's dictum that whoever controls the present can control the past—and that whoever controls the past, controls the future. ■

Document 2

Let America's 250-Year Bash Begin This Independence Day, the U.S. begins its countdown to the quarter millennium.

By Andy Kessler, The Wall Street Journal, June 29 2025.

This week kicks off a yearlong celebration and hootenanny for the 250th anniversary of the signing of the Declaration of Independence—the semiquincentennial. That's an awful name, a seven-syllable mouthful. Let's change it now and instead call it the quarter-millennium. Even quarter-mill. Much better.

Expect a battle royale over what it means to be American. The "I'm more patriotic than you" contest has already begun. In May, the Chicago Tribune's Laura Washington suggested that "waving the flag could turn the tables on Donald Trump and the GOP." Yes, beware of both progressives and populists in Uncle Sam clothing. While Donald Trump held a military parade, those attending the June 14 "No Kings" counterrallies were told to wave American flags. A few days later, two giant 80-foot flagpoles were erected on the White House lawn.

Just after his inauguration, Donald Trump signed an executive order declaring a "grand celebration" for our 250th anniversary. Woohoo! But beyond parades and fireworks and funnel cakes, defining the American identity is lost in the woods. It's more than football or Beyoncé or Marvel movies or Caitlin Clark—let alone B-2 bombers and bunker busters.

For me, it starts with freedom. Individualism. A nation of builders (American for entrepreneur). A certain ruggedness and resilience with an extra-large dollop of dignity, caring and giving. Martin Luther King Jr. thought the American dream required "a tough mind and a tender heart." I like that.[...]

Meanwhile the Trump administration has resurrected first-term plans for a National Garden of American Heroes. It will contain, according to the National Endowment for the Humanities, "life-size statues of 250 great individuals from America's past who have contributed to our cultural, scientific, economic, and political heritage." This will be a convenient spot for progressives the next time they go on a rampage tearing down symbols of oppression.

While critics accuse the Trump administration of rewriting history, the New York Times has beaten them to it, suggesting in 2019 that it isn't the 250th, but next year will be the 407th anniversary, since 1619 when slavery was introduced. The "1619 Project" conceit, that the U.S. was founded to protect slavery, is anticapitalist and tries to delegitimize the American founding. At one point a 1619 Curriculum was taught in 4,500 schools, despite historians claiming "significant factual errors."

Similarly, while their name sounds innocuous, the American Association for State and Local History has clearly outlined their anniversary plans: "using the 250th to help American society progress towards justice through an inclusive approach to history." Sounds like the diversity, equity and inclusion gobbledygook of the Biden administration.

America has "unfinished revolutions," said AASLH CEO John Dichtl in 2023, with "a complex history through formal politics, grassroots organizing, labor unrest, boycotts, protests, litigation." There's even "an action plan for civic and governmental renewal"—the progressive playbook. Who pays for this? The National Endowment for the Humanities has provided grants to this association and many of its members.

Saner efforts include the Stand Together philanthropy and its partners' initiative to renew public faith in our nation's founding principles. Stand Together CEO Brian Hooks says, "Frederick Douglass called the principles in the Declaration of Independence 'Saving Principles' and implored Americans to do more to live up to them, promising that as we do, we'll make progress as a country. The next year will be a time to look forward and recommit to the American experiment."

As consumers of this quarter-mill barrage, what to do? First, stick to fundamentals: Think about what opportunities you've had that others around the world haven't. Sure, we have differences, and America has made horrifying mistakes. But recognize the American experiment for the success that it is. Reach out to others to share the experience. Mentor someone young. Inspire. Donate and volunteer so you positively affect a stranger's personal life. Younger folks could ask elders for advice probably not seen on TikTok. America isn't all baseball, hot dogs, apple pie and Chevrolet. It's freedom to do, freedom to grow, freedom to believe, freedom to live and let live. That's something to be proud of.

It's going to be a wild year. On July 4, 2026, Philadelphia is set to host a round-of-16 FIFA World Cup soccer match—that other football. Can it please be England vs. U.S.A.? Is that too much to ask for a grand celebration?

Document 3

The United States Declaration of Independence, 1776

[...] We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. [...]

Document 4

The first and last verse of 'The Star-Spangled Banner', written in 1814, recognised as the official US national anthem in 1931

O say can you see, by the dawn's early light,
What so proudly we hail'd¹ at the twilight's last gleaming²,
Whose broad stripes and bright stars through the perilous fight
O'er³ the ramparts we watch'd were so gallantly streaming?
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there,
O say does that star-spangled banner yet wave
O'er the land of the free and the home of the brave? [...]

O thus be it ever when freemen shall stand
Between their lov'd home and the war's desolation!
Blest⁴ with victory and peace may the heaven-rescued land
Praise the power that hath made and preserv'd us a nation!
Then conquer we must, when our cause it is just,
And this be our motto - "In God is our trust,"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

(Written by Francis Scott Key to commemorate the siege of Fort McHenry by the British in 1814)

¹ Hailed / 'd= ed in this text

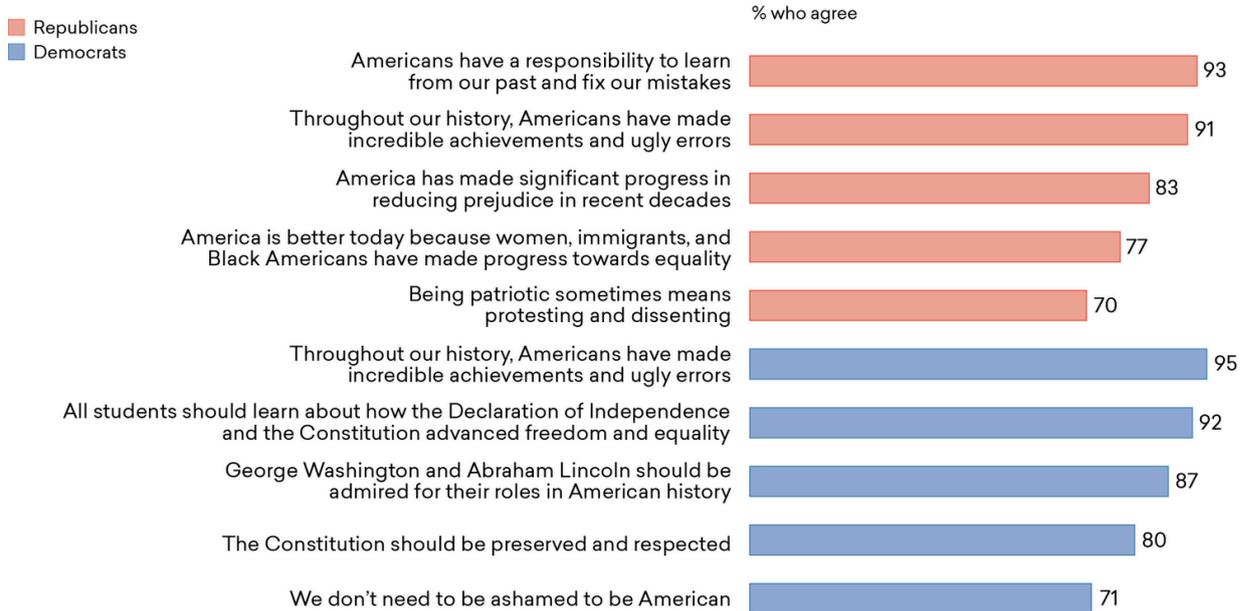
² Ray of light

³ Over

⁴ Blessed

Document 5. More in Common, December 2022, Defusing the History Wars.

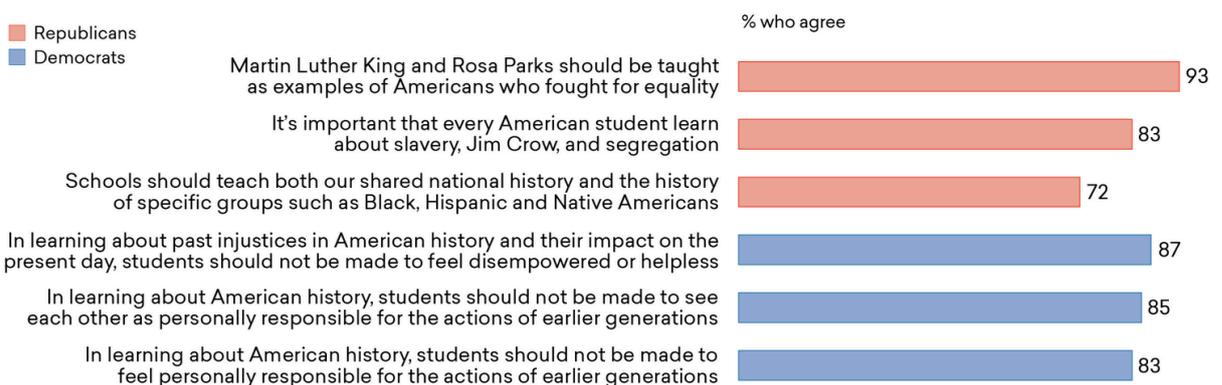
Strong Support among both Parties for Balanced Approaches to Teaching American History



Question: Do you agree or disagree with the following statements? Note: Not every statement was asked of both political parties.

Source: More in Common

Substantive Support Across Parties on How to Teach about the Intersection of Race and American History



Question: Do you agree or disagree with the following statements? Note: Not every statement was asked of both political parties.

Source: More in Common

Document 6

A Breakdown of the American Idea

The country's founding principles will survive only if the public remains willing to fight for them.

By Elizabeth Bruenig, The Atlantic, January 28 2026

Masked federal officers have now killed two U.S. citizens in the streets of Minneapolis. In both cases, the Trump administration stood by the officers, claiming that the Americans they shot to death were interfering with law enforcement, which has never been a capital offense. These events have set a dark precedent. Americans can no longer assume that they can exercise their established rights to protest and observe public law enforcement without punishment, which raises questions about the exercise of other historically attested rights. If we are not as safe from state violence as we thought we were, then the very foundations of the country seem shaky, and we may be witnessing a breakdown of the American idea.

The United States was founded as an experiment in propositional citizenship, the idea that a nation could be bound not by race, ethnicity, or language but by fidelity to a set of principles—liberty, equality, self-governance, and inalienable rights. In an address in 1858, Abraham Lincoln reminded his audience that although many Americans had been in the country for only a short time, having arrived from Germany, Ireland, France, Scandinavian countries, and elsewhere in Europe, they still found “themselves our equals in all things.” These new citizens might not have been able to trace their roots to the country's early history, Lincoln said, but they were fully American thanks to their belief in the moral sentiments embedded in “that old Declaration of Independence.” That, Lincoln said, is the “electric cord” that binds “the hearts of patriotic and liberty-loving men together”—a bind that should last “as long as the love of freedom exists in the minds of men throughout the world.”

The very fact that Americanness is transmissible via principles and ideas is a problem for those who prefer the simple profundity of the bonds that Lincoln called “blood of the blood” and “flesh of the flesh.” Such tangible essentialism can give groups a concentrated sense of purpose and meaning—and may be coupled with a powerful urge to persecute members of out-groups. Some on the right prefer to see the country in thinly veiled racial terms, as if white people—or “heritage Americans,” as some on the right have lately classified Americans with familial links to the Revolutionary and Civil Wars—are somehow more American than members of other races. Recent immigrants are naturally inferior Americans, if they are considered American at all. This is a silly gesture at indigeneity. Its absurdity was recently underscored by ICE's confusing capture of five Native Americans in Minneapolis. But it also demonstrates an urgent desire for a mystical, blood-and-soil connection to the country that is both more concrete and more exclusive than some intellectual “cord.”

A fundamental weakness of the American idea is that, as with any idea, if people stop believing in it, its power evaporates. This has happened before, as in the secession of the Confederacy, and it may be happening now, with the rise of a political movement that sees cherished American rights and premises as nuisances. Demagogues gain power in democracies precisely because they can harness and exploit popular feelings of anger and discontent, and then flout checks on their power by dismissing any precedent born of principles they reject.

But an essential lesson of the backlash against Operation Metro Surge, the Department of Homeland Security's paramilitary campaign in Minnesota, is that the American idea is durable—precisely because it belongs to all Americans equally, and because it has inspired Americans to fight to defend it, even if this means resisting the government. [...]