



MINISTÈRE  
DE L'ÉDUCATION  
NATIONALE

EAD ANG 1

SESSION 2018

## AGREGATION CONCOURS EXTERNE SPÉCIAL

Section : LANGUES VIVANTES ÉTRANGÈRES  
ANGLAIS

COMPOSITION

Durée : 7 heures

*L'usage de tout ouvrage de référence, de tout dictionnaire et de tout matériel électronique (y compris la calculatrice) est rigoureusement interdit.*

**Vous rendrez deux copies distinctes pour chacune des deux parties du sujet que vous aurez choisi.**

*Dans le cas où un(e) candidat(e) repère ce qui lui semble être une erreur d'énoncé, il (elle) le signale très lisiblement sur sa copie, propose la correction et poursuit l'épreuve en conséquence.*

*De même, si cela vous conduit à formuler une ou plusieurs hypothèses, il vous est demandé de la (ou les) mentionner explicitement.*

**NB : Les copies que vous rendrez ne devront, conformément au principe d'anonymat, comporter aucun signe distinctif, tel que nom, signature, origine, etc. Si le travail qui vous est demandé comporte notamment la rédaction d'un projet ou d'une note, vous devrez impérativement vous abstenir de signer ou de l'identifier.**

## INFORMATION AUX CANDIDATS

Vous trouverez ci-après les codes nécessaires vous permettant de compléter les rubriques figurant en en-tête de votre copie

Ces codes doivent être reportés sur chacune des copies que vous remettrez quel que soit le sujet choisi (civilisation ou littérature)

► **Composition en anglais (1<sup>ère</sup> partie) :**

Concours	Section/option	Epreuve	Matière
EAD	0422A	101A	7411

► **2<sup>ème</sup> composition (2<sup>ème</sup> partie) :**

Concours	Section/option	Epreuve	Matière
EAD	0422A	101B	0313





Sujet de littérature**Première partie :**

*Comment on the following text.*

The White Whale swam before him as the monomaniac incarnation of all those malicious agencies which some deep men feel eating in them, till they are left living on with half a heart and half a lung. That intangible malignity which has been from the beginning; to whose dominion even the modern Christians ascribe one-half of the worlds; which the ancient Ophites  
 5 of the east revered in their statue devil;—Ahab did not fall down and worship it like them; but deliriously transferring its idea to the abhorred white whale, he pitted himself, all mutilated, against it. All that most maddens and torments; all that stirs up the lees of things; all truth with malice in it; all that cracks the sinews and cakes the brain; all the subtle demonisms of life and thought; all evil, to crazy Ahab, were visibly personified, and made practically assailable in  
 10 Moby Dick. He piled upon the whale's white hump the sum of all the general rage and hate felt by his whole race from Adam down; and then, as if his chest had been a mortar, he burst his hot heart's shell upon it.

It is not probable that this monomania in him took its instant rise at the precise time of his bodily dismemberment. Then, in darting at the monster, knife in hand, he had but given loose to  
 15 a sudden, passionate, corporal animosity; and when he received the stroke that tore him, he probably but felt the agonizing bodily laceration, but nothing more. Yet, when by this collision forced to turn towards home, and for long months of days and weeks, Ahab and anguish lay stretched together in one hammock, rounding in mid winter that dreary, howling Patagonian Cape; then it was, that his torn body and gashed soul bled into one another; and so interfusing,  
 20 made him mad. That it was only then, on the homeward voyage, after the encounter, that the final monomania seized him, seems all but certain from the fact that, at intervals during the passage, he was a raving lunatic; and, though unlimbed of a leg, yet such vital strength yet lurked in his Egyptian chest, and was moreover intensified by his delirium, that his mates were forced to lace him fast, even there, as he sailed, raving in his hammock. In a strait-jacket, he swung to  
 25 the mad rockings of the gales. And, when running into more sufferable latitudes, the ship, with mild stunsails spread, floated across the tranquil tropics, and, to all appearances, the old man's delirium seemed left behind him with the Cape Horn swells, and he came forth from his dark den into the blessed light and air; even then, when he bore that firm, collected front, however pale, and issued his calm orders once again; and his mates thanked God the direful madness was now  
 30 gone; even then, Ahab, in his hidden self, raved on. Human madness is oftentimes a cunning and most feline thing. When you think it fled, it may have but become transfigured into some still subtler form. Ahab's full lunacy subsided not, but deepeningly contracted; like the unabated Hudson, when that noble Northman flows narrowly, but unfathomably through the Highland gorge. But, as in his narrow-flowing monomania, not one jot of Ahab's broad madness had been  
 35 left behind; so in that broad madness, not one jot of his great natural intellect had perished. That before living agent, now became the living instrument. If such a furious trope may stand, his special lunacy stormed his general sanity, and carried it, and turned all its concentrated cannon upon its own mad mark; so that far from having lost his strength, Ahab, to that one end, did now possess a thousand fold more potency than ever he had sanely brought to bear upon any one  
 40 reasonable object.

This is much; yet Ahab's larger, darker, deeper part remains unhinted. But vain to popularize profundities, and all truth is profound. Winding far down from within the very heart of this spiked Hotel de Cluny where we here stand—however grand and wonderful, now quit it;—and take your way, ye nobler, sadder souls, to those vast Roman halls of Thermes; where far beneath  
 45 the fantastic towers of man's upper earth, his root of grandeur, his whole awful essence sits in

bearded state; an antique buried beneath antiquities, and throned on torsoes! So with a broken throne, the great gods mock that captive king; so like a Caryatid, he patient sits, upholding on his frozen brow the piled entablatures of ages. Wind ye down there, ye prouder, sadder souls! question that proud, sad king! A family likeness! aye, he did beget ye, ye young exiled royalties; and from your grim sire only will the old State-secret come.

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Now, in his heart, Ahab had some glimpse of this, namely: all my means are sane, my motive and my object mad. Yet without power to kill, or change, or shun the fact; he likewise knew that to mankind he did long dissemble; in some sort, did still. But that thing of his dissembling was only subject to his perceptibility, not to his will determinate. Nevertheless, so well did he succeed in that dissembling, that when with ivory leg he stepped ashore at last, no Nantucketer thought him otherwise than but naturally grieved, and that to the quick, with the terrible casualty which had overtaken him.

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The report of his undeniable delirium at sea was likewise popularly ascribed to a kindred cause. And so too, all the added moodiness which always afterwards, to the very day of sailing in the pequod on the present voyage, sat brooding on his brow. Nor is it so very unlikely, that far from distrusting his fitness for another whaling voyage, on account of such dark symptoms, the calculating people of that prudent isle were inclined to harbor the conceit, that for those very reasons he was all the better qualified and set on edge, for a pursuit so full of rage and wildness as the bloody hunt of whales. Gnawed within and scorched without, with the infixed, unrelenting fangs of some incurable idea; such an one, could he be found, would seem the very man to dart his iron and lift his lance against the most appalling of all brutes. Or, if for any reason thought to be corporeally incapacitated for that, yet such an one would seem superlatively competent to cheer and howl on his underlings to the attack. But be all this as it may, certain it is, that with the mad secret of his unabated rage bolted up and keyed in him, Ahab had purposely sailed upon the present voyage with the one only and all-engrossing object of hunting the White Whale. Had any one of his old acquaintances on shore but half dreamed of what was lurking in him then, how soon would their aghast and righteous souls have wrenched the ship from such a fiendish man! They were bent on profitable cruises, the profit to be counted down in dollars from the mint. He was intent on an audacious, immitigable, and supernatural revenge.

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Herman Melville, *Moby-Dick; or, The Whale* (1851),  
New York: Penguin Classics, 1992, p. 200-202

### Annexe 1

For by philosophers Shakespeare is not adored as the great man of tragedy and comedy.—"Off with his head! so much for Buckingham!" this sort of rant, interlined by another hand, brings down the house,—those mistaken souls, who dream of Shakespeare as a mere man of Richard-the-Third humps, and Macbeth daggers. But it is those deep far-away things in him; those occasional flashings-forth of the intuitive Truth in him; those short, quick probings at the very axis of reality:—these are the things that make Shakespeare, Shakespeare. Through the mouths of the dark characters of Hamlet, Timon, Lear, and Iago, he craftily says, or sometimes insinuates the things, which we feel to be so terrifically true, that it were all but madness for any good man, in his own proper character, to utter, or even hint of them. Tormented into desperation, Lear the frantic King tears off the mask, and speaks the sane madness of vital truth.

Herman Melville, "Hawthorne and his Mosses", *The Literary World*, August 17 and 24, 1850

### Annexe 2

Our civilization represses not only the "instincts", not only sexuality, but any form of transcendence. Among one-dimensional men, it is not surprising that someone with an insistent

experience of other dimensions, that he cannot entirely deny or forget, will run the risk of being destroyed by the others, or of betraying what he knows.

R. D. Laing, *The Divided Self* (1960), preface to the Pelican edition (1964), p. 11

**Deuxième partie :**

Traduire depuis "*In a strait-jacket*" (l. 24) jusqu'à "*any one reasonable object*" (l. 40).

**Sujet de civilisation****Première partie :**

*Comment on the following document.*

In the preceding argument for universal, but graduated suffrage, I have taken no account of difference of sex. I consider it to be as entirely irrelevant to political rights, as difference in height, or in the colour of the hair. All human beings have the same interest in good government; the welfare of all is alike affected by it, and they have equal need of a voice in it to secure their share of its benefits. If there be any difference, women require it more than men, since, being physically weaker, they are more dependent on law and society for protection. Mankind have long since abandoned the only premisses which will support the conclusion that women ought not to have votes. No one now holds that women should be in personal servitude; that they should have no thought, wish, or occupation, but to be the domestic drudges of husbands, fathers or brothers. It is allowed to unmarried, and wants but little of being conceded to married women, to hold property, and have pecuniary and business interests, in the same manner as men. It is considered suitable and proper that women should think, and write, and be teachers. As soon as these things are admitted, the political disqualification has no principle to rest on. The whole mode of thought of the modern world is, with increasing emphasis, pronouncing against the claim of society to decide for individuals what they are and are not fit for, and what they shall and shall not be allowed to attempt. If the principles of modern politics and political economy are good for anything, it is for proving that these points can only be rightly judged of by the individuals themselves: and that, under complete freedom of choice, wherever there are real diversities of aptitude, the great number will apply themselves to the things for which they are on the average fittest, and the exceptional course will only be taken by the exceptions. Either the whole tendency of modern social improvements has been wrong, or it ought to be carried out to the total abolition of all exclusions and disabilities which close any honest employment to a human being.

But it is not even necessary to maintain so much in order to prove that women should have the suffrage. Were it as right, as it is wrong, that they should be a subordinate class, confined to domestic occupations and subject to domestic authority, they would not the less require the protection of the suffrage to secure them from the abuse of that authority. Men, as well as women, do not need political rights in order that they may govern, but in order that they may not be misgoverned. The majority of the male sex are, and will be all their lives, nothing else than labourers in corn-fields or manufactories; but this does not render the suffrage less desirable for them, nor their claim to it less irresistible, when not likely to make a bad use of it. Nobody pretends to think that women would make a bad use of the suffrage. The worst that is said is, that they would vote as mere dependents, at the bidding of their male relations. If it be so, so let it be. If they think for themselves, great good will be done, and if they do not, no harm. It is a benefit to human beings to take off their fetters, even if they do not desire to walk. It would already be a great improvement in the moral position of women to be no longer declared by law incapable of an opinion, and not entitled to a preference, respecting the most important concerns of humanity. There would be some benefit to them individually in having something to bestow which their male relatives cannot exact, and are yet desirous to have. It would also be no small benefit that the husband would necessarily discuss the matter with his wife, and that the vote would not be his exclusive affair, but a joint concern. People do not sufficiently consider how markedly the fact, that she is able to have some action on the outward world independently of him, raises her dignity and value in a vulgar man's eyes, and makes her the object of a respect which no personal qualities would ever obtain for one whose social existence he can entirely appropriate. The vote



45 itself, too, would be improved in quality. The man would often be obliged to find honest reasons  
for his vote, such as might induce a more upright and impartial character to serve with him under  
the same banner. The wife's influence would often keep him true to his own sincere opinion.  
Often, indeed, it would be used, not on the side of public principle, but of the personal interest or  
50 worldly vanity of the family. But wherever this would be the tendency of the wife's influence, it  
is exerted to the full already, in that bad direction; and with the more certainty, since under the  
present law and custom she is generally too utter a stranger to politics in any sense in which they  
involve principle, to be able to realize to herself that there is a point of honour in them; and most  
people have as little sympathy in the point of honour of others, when their own is not placed in  
the same thing, as they have in the religious feelings of those whose religion differs from theirs.  
55 Give the woman a vote, and she comes under the operation of the political point of honour. She  
learns to look on politics as a thing on which she is allowed to have an opinion, and in which if  
one has an opinion it ought to be acted upon; she acquires a sense of personal accountability in  
the matter, and will no longer feel, as she does at present, that whatever amount of bad influence  
she may exercise, if the man can but be persuaded, all is right, and his responsibility covers all. It  
60 is only by being herself encouraged to form an opinion, and obtain an intelligent comprehension  
of the reasons which ought to prevail with the conscience against the temptations of personal or  
family interest, that she can ever cease to act as a disturbing force on the political conscience of  
the man. Her indirect agency can only be prevented from being politically mischievous, by being  
exchanged for direct.

65 I have supposed the right of suffrage to depend, as in a good state of things it would, on personal  
conditions. Where it depends, as in this and most other countries, on conditions of property, the  
contradiction is even more flagrant. There is something more than ordinarily irrational in the  
fact, that when a woman can give all the guarantees required from a male elector, independent  
circumstances, the position of a householder and head of a family, payment of taxes, or whatever  
70 may be the conditions imposed, the very principle and system of a representation based on  
property is set aside, and an exceptionally personal disqualification is created for the mere  
purpose of excluding her. When it is added that in the country where this is done, a woman now  
reigns, and that the most glorious ruler whom that country ever had was a woman, the picture of  
unreason, and scarcely disguised injustice, is complete. Let us hope that as the work proceeds of  
75 pulling down, one after another, the remains of the mouldering fabric of monopoly and tyranny,  
this one will not be the last to disappear; that the opinion of Bentham, of Mr. Samuel Bailey, of  
Mr. Hare, and many other of the most powerful political thinkers of this age and country (not to  
speak of others), will make its way to all minds not rendered obdurate by selfishness or  
inveterate prejudice; and that, before the lapse another generation, the accident of sex, no more  
80 than the accident of skin, will be deemed a sufficient justification for depriving its possessor of  
the equal protection and just privileges of a citizen.

John Stuart Mill, 'Considerations on Representative Government' (1861), in *On Liberty and Other Essays*, Oxford: Oxford University Press, Oxford World's Classics, 1998, p. 341-45

## Annexe 1

The debate over woman's proper place in society had become increasingly intense as the eighteenth century progressed, not just in Great Britain but throughout western Europe and North America. In all of these areas, women were formally excluded from exercising political rights, and in England and Wales the restrictions on them were harsher in some respects than elsewhere. The author of *The Laws Respecting Women* summed up the position conventionally enough in 1777: 'By marriage the very being or legal existence of a woman is suspended'. Every wife except a queen regnant was under the legal authority of her husband, and so was her movable property: 'She can't let, set, sell, give away, or alienate any thing without her husband's consent. Her very necessary apparel, by the law, is not her's in property.' The law of Scotland was kinder

to women in matters of divorce, but here, too, it was the rule that ‘on marriage, the husband acquired power over the person of his wife, who was considered to have no legal *persona*’. Throughout Great Britain, the end result of all this was the same. Stripped by marriage of a separate identity and autonomous property, a woman could not by definition be a citizen and could never look to possess political rights.

Linda Colley, *Britons, Forging the Nation 1707-1837* (1992),  
London: Vintage Books, 1996, p. 252-53

## Annexe 2

In the 1860s, the oldest but still common view was of the vote not as natural right but as historic privilege, with its roots in an ancient, possibly Anglo-Saxon constitution. Such a privilege was historically based on the property of the head of household, the independent man. In the important debates about electoral reform in the 1860s, liberals and radicals put the case for the property qualifications to be lowered, and for that privilege to be earned in other ways, by, for instance, a recognition of men’s property in their skills. Politicians sought in the 1860s to enfranchise the skilled respectable workman on this basis. Male working-class leaders made a case for the vote for the breadwinner of the household. Such constructions, based in property and in work, might seem to exclude the possibility of married women, who could own no property of their own, claiming the vote. (...)

[T]he impact of the ideas of the liberal John Stuart Mill on the women’s suffrage movement was resounding, if ambivalent. (...) In his *On Liberty* (1859), as in the *Subjection of Women* (1869), his goal was self-development, the highest cultivation of individual faculties, in all their variety and diversity, though such a goal was not for all and might exclude the uneducated, the pauper. Self-development rested on the freedom of the citizen—for only the citizen could experience the invigorating effect of freedom upon the character to the full. Public duties offered enlarged horizons, social responsibilities, practical disciplines. There is in this kind of formulation not simply an egoistic individualism. Mill sought to encourage the fostering of individual character—and moral character was a very important concept to the educated classes of late nineteenth-century Britain—through civic virtue, even altruism.

Jane Rendall, ‘Recovering Lost Political Cultures: British Feminisms, 1860-1900’,  
in Sylvia Paletschek and Bianka Pietrow-Ennker (eds.), *Women’s Emancipation  
Movements in the Nineteenth Century: a European Perspective*,  
Stanford, Cal.: Stanford University Press, 2004, ch. 3, p. 38-39

## Annexe 3

Women’s suffrage became a matter of public concern during the early nineteenth-century discussion of franchise reform. (...) In the debate on the 1832 Reform Bill, Henry Hunt introduced a petition to grant the vote to unmarried women who met the bill’s property requirements. Parliament responded by passing legislation which for the first time explicitly restricted the suffrage to men; the Reform Act specified that it enfranchised ‘male persons’.

During the following decades there were several attempts to revive the issue. The Chartist movement included women in the 1838 People’s Charter, although later versions changed the demand to adult male suffrage. In 1851 Anne Knight, a Quaker and anti-slavery campaigner, assisted Chartist women in establishing the Sheffield Female Political Association which drafted the women’s suffrage petition introduced in the House of Lords later that year.

The organized women’s movement originated with the group of women who met at Langham Place in London in the 1850s and 1860s. Led by Barbara Leigh Smith and Bessie Rayner Parkes, it became an important source of proposals for gender reform in education, employment, and

politics which they conveyed to a wider audience through their periodical, the *English Woman's Journal*. Members of this group established the Married Women's Property Committee in 1855 that successfully pressed for legal reform to grant married women property rights. The *English Woman's Journal* encouraged interest in women's suffrage by printing articles on it in the 1860s. Women from the Langham Place circle were prominent in the Kensington Society, a debating group formed in 1865, which advocated women's suffrage among other reforms; it later became the London Society for Women's Suffrage (LSWS).

Harold L. Smith, *The British Women's Suffrage Campaign 1866-1928* (1998), revised 2<sup>nd</sup> edn., Routledge, 2010, Part 2, Chapter 2, 'The Victorian Suffrage Campaign 1866-97'

### **Deuxième partie :**

Traduire depuis "*But it is not even necessary*" (l. 24) jusqu'à "*one whose social existence he can entirely appropriate*" (l. 44).