

|                   |       |
|-------------------|-------|
| <b>EAE 0422 A</b> |       |
| Code Sujet        | EHP   |
| Sujet Jury        |       |
| Sujet Candidat    |       |
| Page              | 1 / 5 |

## **AGRÉGATION EXTERNE D'ANGLAIS**

### **ÉPREUVE HORS PROGRAMME**

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

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 mn*)

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.

|            |       |
|------------|-------|
| Code Sujet | EHP   |
| Page       | 2 / 5 |

## DOCUMENT A

**William Wordsworth. "The Solitary Reaper" [Originally published in *Memorials of a Tour in Scotland, 1803, 1807*]. *The Poetical Works of Wordsworth*, Oxford UP, 1959, p. 230**

Behold her, single in the field,  
Yon solitary Highland Lass!  
Reaping and singing by herself;  
Stop here, or gently pass!

5 Alone she cuts and binds the grain,  
And sings a melancholy strain;  
O listen! for the Vale profound  
Is overflowing with the sound.

10 No Nightingale did ever chaunt  
More welcome notes to weary bands  
Of travellers in some shady haunt,  
Among Arabian sands:  
A voice so thrilling ne'er was heard  
15 In spring-time from the Cuckoo-bird,  
Breaking the silence of the seas  
Among the farthest Hebrides.

Will no one tell me what she sings?—  
Perhaps the plaintive numbers flow  
For old, unhappy, far-off things,  
20 And battles long ago:  
Or is it some more humble lay,  
Familiar matter of to-day?  
Some natural sorrow, loss, or pain,  
That has been, and may be again?

25 Whate'er the theme, the Maiden sang  
As if her song could have no ending;  
I saw her singing at her work,  
And o'er the sickle bending;—  
I listened, motionless and still;  
30 And, as I mounted up the hill,  
The music in my heart I bore,  
Long after it was heard no more.

|            |       |
|------------|-------|
| Code Sujet | EHP   |
| Page       | 3 / 5 |

## DOCUMENT B

**Document B : Carolyn Merchant, "Ecofeminism and Feminist Theory" in *Reweaving the World: The Emergence of Ecofeminism*. San Francisco, Ed. I. Diamond & G. Orenstein, Berkley (1990) pp100-103**

Retrieved from <http://nature.berkeley.edu/departments/espm/env-hist/articles/31.pdf> (July 20<sup>th</sup> 2017)

5 [...] Liberal feminism characterized the history of feminism from its beginnings in the seventeenth century until the 1960s. Its roots are liberalism, the political theory that incorporates the scientific analysis that nature is composed of atoms moved by external forces with a theory of human nature that views humans as individual rational agents who maximize their own self-interest and capitalism as the optimal economic structure for human progress. Historically, liberal feminists have argued that women do not differ from men as rational agents and that exclusion from educational and economic opportunities have prevented them from realizing their own potential for creativity in all spheres of human life.

10 For liberal feminists (as for liberalism generally), environmental problems result from the overly rapid development of natural resources and the failure to regulate environmental pollutants. Better science, conservation, and laws are the proper approaches to resolving resource problems. Given equal educational opportunities to become scientists, natural resource managers, regulators, lawyers, and legislators, women like men can contribute to the improvement of the environment, the conservation of natural resources, and the higher quality of human life. Women, therefore, can transcend the social stigma of their biology and join men in the cultural project of environmental conservation.

20 Radical feminism developed in the late 1960s and 1970s with the second wave of feminism. The radical form of ecofeminism is a response to the perception that women and nature have been mutually associated and devalued in Western culture and that both can be elevated and liberated through direct political action. In prehistory an emerging patriarchal culture dethroned the mother Goddesses and replaced them with male gods to whom the female deities became subservient. The scientific revolution of the seventeenth century further degraded nature by replacing Renaissance organicism and a nurturing earth with the metaphor of a machine to be controlled and repaired from the outside. The Earth is to be dominated by male-developed and -controlled technology, science, and industry.

25 Radical feminism instead celebrates the relationship between women and nature through the revival of ancient rituals centered on Goddess worship, the moon, animals, and the female reproductive system. A vision in which nature is held in esteem as mother and Goddess is a source of inspiration and empowerment for many ecofeminists. Spirituality is seen as a source of both personal and social change. Goddess worship and rituals centered around the lunar and female menstrual cycles, lectures,

35

|            |       |
|------------|-------|
| Code Sujet | EHP   |
| Page       | 4 / 5 |

40 concerts, art exhibitions, street and theater productions, and direct political action (web weaving in antinuclear protests) are all examples of the re-visioning of nature and women as powerful forces. Radical ecofeminist philosophy embraces intuition, an ethic of caring, and weblike human/nature relationships.

45 For radical feminists, human nature is grounded in human biology. Humans are biologically sexed and socially gendered. Sex/gender relations give men and women different power bases. Hence the personal is political. Radical feminists object to the dominant society's perception that women are limited by being closer to nature because of their ability to bear children. The dominant view is that menstruation, pregnancy, nursing, and  
50 nurturing of infants and young children should tie women to the home, decreasing their mobility and inhibiting their ability to remain in the work force. Radical feminists argue that the perception that women are totally oriented toward biological reproduction degrades them by association with a nature that is itself devalued in Western culture. Women's biology and  
55 nature should instead be celebrated as sources of female power.

Turning the perceived connection between women and biological reproduction upside down becomes the source of women's empowerment and ecological activism. Women argue that male-designed and -produced technologies neglect the effects of nuclear radiation, pesticides, hazardous  
60 wastes, and household chemicals on women's reproductive organs and on the ecosystem. They argue that radioactivity from nuclear wastes, power plants, and bombs is a potential cause of birth defects, cancers, and the elimination of life on Earth. They expose hazardous waste sites near schools and homes as permeating soil and drinking water and contributing to  
65 miscarriage, birth defects, and leukemia. They object to pesticides and herbicides being sprayed on crops and forests as potentially affecting children and the childbearing women living near them. Women frequently spearhead local actions against spraying and power plant siting and organize others to demand toxic cleanups. When coupled with an  
70 environmental ethic that values rather than degrades nature, such actions have the potential both for raising women's consciousness of their own oppression and for the liberation of nature from the polluting effects of industrialization. For example, many lower-middle-class women who became politicized through protests over toxic chemical wastes at Love  
75 Canal in New York simultaneously became feminists when their activism spilled over into their home lives.

Yet in emphasizing the female body, and nature components of the dualities male/female, mind/body, and culture/nature, radical ecofeminism runs the risk of perpetuating the very hierarchies it seeks to overthrow.  
80 Critics point to the problem of women's own reinforcement of their identification with a nature that Western culture degrades. If "female is to male as nature is to culture," as anthropologist Sherry Ortner argues, then women's hopes for liberation are set back by association with nature. Any analysis that makes women's essence and qualities special ties them to a  
85 biological destiny that thwarts the possibility of liberation. A politics grounded in women's culture, experience, and values can be seen as reactionary.

|            |       |
|------------|-------|
| Code Sujet | EHP   |
| Page       | 5 / 5 |

## DOCUMENT C

Sir Nathaniel Bacon. *Cookmaid with Still Life of Vegetables and Fruit*, c.1620-25. Oil paint on canvas. 1510 x 2475 mm (unconfirmed). Tate Britain.

