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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

**Christopher Marlowe. *The Tragical History of Doctor Faustus* (1604), in *Complete Plays*, Oxford: Oxford University Press, 1939, pp. 151-154.**

**CHORUS:** Not marching now in fields of Thrasymene,  
 Where Mars did mate the Carthaginians;  
 Nor sporting in the dalliance of love,  
 In courts of kings where state is overturn'd;  
 5 Nor in the pomp of proud audacious deeds,  
 Intends our Muse to vaunt her heavenly verse:  
 Only this, gentlemen,—we must perform  
 The form of Faustus' fortunes, good or bad:  
 To patient judgments we appeal our plaud,  
 10 And speak for Faustus in his infancy.  
 Now is he born, his parents base of stock,  
 In Germany, within a town call'd Rhodes:  
 Of riper years, to Wertenberg he went,  
 Whereas his kinsmen chiefly brought him up.  
 15 So soon he profits in divinity,  
 The fruitful plot of scholarism grac'd,  
 That shortly he was grac'd with doctor's name,  
 Excelling all whose sweet delight disputes  
 In heavenly matters of theology;  
 20 Till swoln with cunning, of a self-conceit,  
 His waxen wings did mount above his reach,  
 And, melting, heavens conspir'd his overthrow;  
 For, falling to a devilish exercise,  
 And glutted now with learning's golden gifts,  
 25 He surfeits upon cursed necromancy;  
 Nothing so sweet as magic is to him,  
 Which he prefers before his chiefest bliss:  
 And this the man that in his study sits. [Exit.]

*Faustus, discovered in his study.*

30 **FAUSTUS:** Settle thy studies, Faustus, and begin  
 To sound the depth of that thou wilt profess:  
 Having commenc'd, be a divine in show,  
 Yet level at the end of every art,  
 And live and die in Aristotle's works.  
 35 Sweet Analytics, 'tis thou hast ravish'd me!  
*Bene disserere est finis logices.*<sup>1</sup>  
 Is, to dispute well, logic's chiefest end?  
 Affords this art no greater miracle?  
 Then read no more, thou hast attain'd the end:  
 40 A greater subject fitteth Faustus' wit:

<sup>1</sup> To argue well is the aim of logic.

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Bid *on cai me on*<sup>2</sup> farewell, Galen come,  
 Seeing, *Ubi desinit philosophus, ibi incipit medicus*<sup>3</sup>:  
 Be a physician, Faustus; heap up gold,  
 And be eternis'd for some wondrous cure:  
 45 *Summum bonum medicinæ sanitas*<sup>4</sup>,  
 The end of physic is our body's health.  
 Why, Faustus, hast thou not attain'd that end?  
 Is not thy common talk sound aphorisms?  
 Are not thy bills hung up as monuments,  
 50 Whereby whole cities have escap'd the plague,  
 And thousand desperate maladies been eas'd?  
 Yet art thou still but Faustus, and a man.  
 Wouldst thou make man to live eternally?  
 Or, being dead, raise them to life again?  
 55 Then this profession were to be esteem'd.  
 Physic, farewell! Where is Justinian? [Reads.]  
*Si una eademque res legatur duobus,*  
*Alter rem, alter valorem rei*<sup>5</sup>, etc.  
 A pretty case of paltry legacies! [Reads.]  
 60 *Exhæreditare filium non potest pater nisi*<sup>6</sup>:  
 Such is the subject of the institute  
 And universal body of the law:  
 His study fits a mercenary drudge,  
 Who aims at nothing but external trash;  
 65 Too servile and illiberal for me.  
 When all is done, divinity is best:  
 Jerome's Bible, Faustus; view it well. [Reads.]  
*Stipendium peccati mors est*<sup>7</sup>. Ha! *Stipendium*, etc.  
 The reward of sin is death: that's hard. [Reads.]  
 70 *Si peccasse negamus, fallimur, et nulla est in nobis veritas*<sup>8</sup>;  
 If we say that we have no sin,  
 We deceive ourselves, and there's no truth in us.  
 Why, then, belike  
 We must sin, and so consequently die:  
 75 Ay, we must die an everlasting death.  
 What doctrine call you this, *Che sarà, sarà*<sup>9</sup>,  
 What will be, shall be? Divinity, adieu!  
 These metaphysics of magicians,  
 And necromantic books are heavenly;  
 80 Lines, circles, scenes, letters, and characters;

<sup>2</sup> Being and not being.

<sup>3</sup> Where the philosopher stops, the doctor begins.

<sup>4</sup> Health is the highest good of medicine.

<sup>5</sup> If one and the same thing is left to two people, the thing goes to one, and its value to the other.

<sup>6</sup> A father may not disinherit his son except...

<sup>7</sup> The reward of sin is death.

<sup>8</sup> If we say that we have no sin, we deceive ourselves, and there is no truth in us.

<sup>9</sup> What will be, shall be.

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Ay, these are those that Faustus most desires.  
Oh, what a world of profit and delight,  
Of power, of honour, of omnipotence  
Is promis'd to the studious artisan!  
85 All things that move between the quiet poles  
Shall be at my command: emperors and kings  
Are but obey'd in their several provinces,  
Nor can they raise the wind, or rend the clouds;  
90 But his dominion that exceeds in this,  
Stretcheth as far as doth the mind of man;  
A sound magician is a mighty god:  
Here, Faustus, try thy brains to gain a deity.

*Enter Wagner.*

95 Wagner, commend me to my dearest friends,  
The German Valdes and Cornelius;  
Request them earnestly to visit me.

**WAGNER:** I will, sir. *[Exit.]*

**FAUSTUS:** Their conference will be a greater help to me  
Than all my labours, plod I ne'er so fast.

100 *Enter Good Angel and Evil Angel.*

**GOOD ANGEL:** O, Faustus, lay that damned book aside,  
And gaze not on it, lest it tempt thy soul,  
And heap God's heavy wrath upon thy head.  
Read, read the Scriptures: that is blasphemy.

105 **EVIL ANGEL:** Go forward, Faustus, in that famous art  
Wherein all Nature's treasure is contain'd:  
Be thou on earth as Jove is in the sky,  
Lord and commander of these elements. *[Exeunt Angels.]*

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## DOCUMENT B

**J. B. S. Haldane. *Daedalus, or, Science and the Future. A paper read to the Heretics, Cambridge, on February 4<sup>th</sup>, 1923.***

**<http://bactra.org/Daedalus.html>**

Of the biological inventions of the past, four were made before the dawn of history. I refer to the domestication of animals, the domestication of plants, the domestication of fungi for the production of alcohol, and to a fourth invention, which I believe was of more ultimate and far-reaching importance than any of these, since it altered the path of sexual selection, focused the attention of man as a lover upon woman's face and breasts, and changed our idea of beauty from the steatopygous Hottentot to the modern European, from the Venus of Brassempouy to the Venus of Milo. There are certain races which have not yet made this last invention. And in our own day two more have been made, namely bactericide and the artificial control of conception.

The first point that we may notice about these inventions is that they have all had a profound emotional and ethical effect. Of the four earlier there is not one which has not formed the basis of a religion. I do not know what strange god will have the hardihood to adopt Charles Bradlaugh and Annie Besant in the place of Triptolemus and Noah, but one may remark that it is impossible to keep religion out of any discussion of the practices which they popularized.

The second point is perhaps harder to express. The chemical or physical inventor is always a Prometheus. There is no great invention, from fire to flying, which has not been hailed as an insult to some god. But if every physical and chemical invention is a blasphemy, every biological invention is a perversion. There is hardly one which, on first being brought to the notice of an observer from any nation which has not previously heard of their existence, would not appear to him as indecent and unnatural.

Consider so simple and time-honoured a process as the milking of a cow. The milk which should have been an intimate and almost sacramental bond between mother and child is elicited by the deft fingers of a milk-maid, and drunk, cooked, or even allowed to rot into cheese. We have only to imagine ourselves as drinking any of its other secretions, in order to realise the radical indecency of our relation to the cow<sup>10</sup>.

No less disgusting *a priori* is the process of corruption which yields our wine and beer. But in actual fact the process of milking and of the making and drinking of beer appear to us profoundly natural; they have even tended to develop a ritual of their own whose infraction nowadays has a certain air of impropriety. There is something slightly disgusting in the idea of milking a cow electrically or drinking

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10. The Hindus have recognized the special and physiological relation of man to the cow by making the latter animal holy. A good Hindu would no more kill a cow than his foster-mother. But the holiness of the cow has unfortunately extended to all its products, and the extensive use of cow dung in Indian religious ceremonies is disgusting to the average European. The latter, however, is insensitive to the equally loathsome injunctions of the Catholic Church with regard to human marriage. It would perhaps be better if both marriage and milking could be secularized.

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35 beer out of tea-cups. And all this of course applies much more strongly to the sexual act.

I fancy that the sentimental interest attaching to Prometheus has unduly distracted our attention from the far more interesting figure of Daedalus. It is with infinite relief that amidst a welter of heroes armed with gorgon's heads or protected by Stygian baptisms the student of Greek mythology comes across the first modern man. Beginning as a realistic sculptor (he was the first to produce statues whose feet were separated) it was natural that he should proceed to the construction of an image of Aphrodite whose limbs were activated by quicksilver. After this his interest inevitably turned to biological problems, and it is safe to say that posterity has never equalled his only recorded success in experimental genetics. Had the housing and feeding of the Minotaur been less expensive it is probable that Daedalus would have anticipated Mendel. But Minos held that a labyrinth and an annual provision of 50 youths and 50 virgins were excessive as an endowment for research, and in order to escape from his ruthless economies Daedalus was forced to invent the art of flying. Minos pursued him to Sicily and was slain there. Save for his valuable invention of glue, little else is known of Daedalus. But it is most significant that, although he was responsible for the death of Zeus' son Minos he was neither smitten by a thunderbolt, chained to a rock, nor pursued by furies. Still less did any of the rather numerous visitors to Hades discover him either in Elysium or Tartarus. We can hardly imagine him as a member of the throng of shades who besieged Charon's ferry like sheep at a gap. He was the first to demonstrate that the scientific worker is not concerned with gods.

The unconscious mind of the early Greeks, who focused in this amazing figure the dim traditions of Minoan science, was presumably aware of this fact. The most monstrous and unnatural action in all human legend was unpunished in this world or the next. Even the death of Icarus must have weighed lightly with a man who had already been banished from Athens for the murder of his nephew. But if he escaped the vengeance of the gods he has been exposed to the universal and age-long reprobation of a humanity to whom biological inventions are abhorrent, with one very significant exception. Socrates was proud to claim him as an ancestor.

The biological invention then tends to begin as a perversion and end as a ritual supported by unquestioned beliefs and prejudices. Even now surgical cleanliness is developing its rites and its dogmas, which, it may be remarked, are accepted most religiously by women. With the above facts in your minds I would ask you to excuse what at first sight might appear improbable or indecent in any speculations which appear below.

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## DOCUMENT C

**Joseph Wright of Derby. *An Experiment on a Bird in the Air Pump*, 1768. Oil on canvas, 183 cm × 244 cm. London, National Gallery.**

