

Agrégation interne d'anglais

Session 2017

Épreuve EPC

**Exposé de la préparation
d'un cours**

EPC

510

Ce sujet comprend 3 documents :

- Document 1 : Thomas Stewart, *John Rose (1619–1677), the Royal Gardener, Presenting a Pineapple to King Charles II (1630–1685)*, 1787 (oil on canvas, 92 x 109 cm)
- Document 2 : Fiona MacRae, "Forget flash cars and designer bags, being eco-friendly is the new status symbol", *The Daily Mail*, February 3, 2016
- Document 3 : 3 A – Summary "Ornamental hermits: an 18th century 'must-have'", Leicester University website, December 2013
3 B – Gordon Campbell, "The curious phenomenon of the ornamental hermit", *Oxford Academic (Oxford University Press YouTube channel)*, March 7, 2013

Compte tenu des caractéristiques de ce dossier et des différentes possibilités d'exploitation qu'il offre, vous indiquerez à quel niveau d'apprentissage vous pourriez le destiner et quels objectifs vous vous fixeriez. Vous présenterez et justifierez votre démarche pour atteindre ces objectifs.

Document 1 : Thomas Stewart, *John Rose (1619–1677), the Royal Gardener, Presenting a Pineapple to King Charles II (1630–1685), 1787* (oil on canvas, 92 x 109 cm)

After a painting attributed to Hendrik Danckerts c. 1675-80



Tableau consultable également sur la tablette multimédia fournie.

Document 2 : Fiona MacRae "Forget flash cars and designer bags, being eco-friendly is the new status symbol", *The Daily Mail*, February 3, 2016

Forget flash cars and designer bags, being ECO-FRIENDLY is the new status symbol: Buying Fairtrade and giving to charity are the latest ways to keep up with the Joneses

5 Forget a four-wheel drive, loft extension and long-haul holiday. To keep up with the Joneses, all you need do show off your green credentials.

Economists said that ostentatious displays of wealth have fallen out of fashion - and are even seen as crass.

10 Instead, conspicuous donations to charity, buying second-hand clothes, collecting 'useless' university degrees, using politically correct language and making a point of not watching television are all signs of status.

Eco friendliness, such as making a point of carrying a reusable cup for coffee shops drinks, also counts towards social status.

It is thought that the affordability of cars, foreign holidays and other buys once seen as luxuries means they have lost their cache.

15 A spokesman for London's Adam Smith Institute said: 'Rather than trying to one-up one another by buying Bentleys, Rolexes and fur coats, the modern social climber is more likely to try and show off their 'authenticity' by having the correct opinions on music and politics and making sure their coffee is sourced ethically.'

20 Ben Southwood, the institute's head of research, said: 'More or less everyone can afford goods that were a show of status in the 1960s and so the competition has gone and we've had to move onto something else. It is much harder to learn which products are Fairtrade or which kind of cashmere you should buy, which makes it a much more fertile race to run in.' [...]

The new trend doesn't just have implications for those keen to fit in. It also has important financial implications for governments.

30 For instance, luxury taxes might not be the money-spinner they once were, while university funding is being squandered on prestige degrees, rather than more practical qualifications.

And while subject matter studied may impress other trendy types, it is unlikely to help graduates get the sort of well-paid jobs needed to pay back university loans.

35 Sam Bowman, the Adam Smith Institute's executive director, said: 'We all know that people with money try to show it off but focusing on flashy cars and fancy clothes actually misses that, in an era of abundance, the new 'aristocrats' prefer to show off their privilege with hard-to-get retro clothes and objects, studying obscure subjects at university or even taking loud outrage-driven political positions or making conspicuous donations to sometimes wasteful charities.

40 'There's nothing wrong with that, but far from taxing the pleasures of the privileged, in many cases our current system actually subsidises them.'

Document 3 :

3 A – “Ornamental hermits: an 18th century ‘must-have’”, Leicester University website, December 2013

Ornamental hermits: an 18th century ‘must-have’ Leicester academic explores the history of an unusual craze

5 If you’re looking for a unique gift idea this Christmas, why not take a lesson from history? How about an ornamental hermit – an actual, living hermit who could reside in your garden and spend their time in contemplation and melancholy?

10 Perhaps not, but for wealthy landowners in the 18th century the ornamental hermit was something of a fashion statement. Professor Gordon Campbell from our School of English investigates the practice in his book “The Hermit in the Garden: From Imperial Rome to Garden Gnome”, where he finds links from it to today’s most debated garden accessory.

15 It was highly fashionable for owners of country estates to commission architectural follies for their landscape gardens, many of which included hermitages comprising of a small cottage, cave or contemplative gazebo. Often, landowners would inhabit their hermitages with imaginary or, in some cases, real hermits.

20 Hermits were often hired for seven years, required to refrain from cutting their hair or washing and had to live austere. They could receive up to £600 in return, enough to never work again.

The practice died out in the 18th century, but its influence can be seen in literature and art of the day.

25 Professor Campbell argues that the motivations behind hiring a hermit reflect a lost appreciation of emotional depth, or the ‘pleasing melancholy’. In the early modern period, melancholy, like romantic love, was an emotion restricted to the upper echelons of society, as only nobility of birth endowed one with the requisite depth of character. In the eighteenth century melancholy became highly desirable and in England gave rise to a school of graveyard poets, exemplified by Thomas Gray's ‘Elegy in a Country Churchyard’.

30 Forty years ago, while reading around the circumstances of John Milton’s death (Milton’s body was dug up and parts of it sold long after his death) Professor Campbell first came across the subject of keeping an ornamental hermit in Edith Sitwell’s *English Eccentrics: a gallery of weird and wonderful men and women*, first published in 1933. He was captivated and the publication of his book represents a release from that long captivity.

35 You can order a copy of Professor Campbell’s book via the University Bookshop – and it even includes a handy checklist of surviving hermitages in the UK and Ireland.

3 B – Gordon Campbell, “The curious phenomenon of the ornamental hermit”, *Oxford Academic* (Oxford University Press YouTube channel), March 7, 2013

<https://www.youtube.com/watch?v=5E0SWQs1kQY&t=63s>

Document vidéo (2'53") à consulter sur la tablette multimédia fournie.