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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.

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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.

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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 20th 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,

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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
50 children. The dominant view is that menstruation, pregnancy, nursing, and
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
60 technologies neglect the effects of nuclear radiation, pesticides, hazardous
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
80 runs the risk of perpetuating the very hierarchies it seeks to overthrow.
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.

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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.

