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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

Mary Shelley, *Frankenstein; or the Modern Prometheus* (1818).

<https://www.gutenberg.org/files/84/84-h/84-h.htm>.

### Chapter 11

1 "It is with considerable difficulty that I remember the original era of my being;  
all the events of that period appear confused and indistinct. A strange multiplicity of  
sensations seized me, and I saw, felt, heard, and smelt at the same time; and it was,  
indeed, a long time before I learned to distinguish between the operations of my  
5 various senses. By degrees, I remember, a stronger light pressed upon my nerves, so  
that I was obliged to shut my eyes. Darkness then came over me and troubled me, but  
hardly had I felt this when, by opening my eyes, as I now suppose, the light poured in  
upon me again. I walked and, I believe, descended, but I presently found a great  
alteration in my sensations. Before, dark and opaque bodies had surrounded me,  
10 impervious to my touch or sight; but I now found that I could wander on at liberty,  
with no obstacles which I could not either surmount or avoid. The light became more  
and more oppressive to me, and the heat wearying me as I walked, I sought a place  
where I could receive shade. This was the forest near Ingolstadt; and here I lay by the  
side of a brook resting from my fatigue, until I felt tormented by hunger and thirst.  
15 This roused me from my nearly dormant state, and I ate some berries which I found  
hanging on the trees or lying on the ground. I slaked my thirst at the brook, and then  
lying down, was overcome by sleep.

"It was dark when I awoke; I felt cold also, and half frightened, as it were,  
instinctively, finding myself so desolate. Before I had quitted your apartment, on a  
20 sensation of cold, I had covered myself with some clothes, but these were insufficient  
to secure me from the dews of night. I was a poor, helpless, miserable wretch; I knew,  
and could distinguish, nothing; but feeling pain invade me on all sides, I sat down and  
wept.

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25 "Soon a gentle light stole over the heavens and gave me a sensation of  
pleasure. I started up and beheld a radiant form rise from among the trees. The moon I  
gazed with a kind of wonder. It moved slowly, but it enlightened my path, and I again  
went out in search of berries. I was still cold when under one of the trees I found a  
huge cloak, with which I covered myself, and sat down upon the ground. No distinct  
ideas occupied my mind; all was confused. I felt light, and hunger, and thirst, and  
30 darkness; innumerable sounds rang in my ears, and on all sides various scents saluted  
me; the only object that I could distinguish was the bright moon, and I fixed my eyes  
on that with pleasure.

"Several changes of day and night passed, and the orb of night had greatly  
lessened, when I began to distinguish my sensations from each other. I gradually saw  
35 plainly the clear stream that supplied me with drink and the trees that shaded me with  
their foliage. I was delighted when I first discovered that a pleasant sound, which  
often saluted my ears, proceeded from the throats of the little winged animals who had  
often intercepted the light from my eyes. I began also to observe, with greater  
accuracy, the forms that surrounded me and to perceive the boundaries of the radiant  
40 roof of light which canopied me. Sometimes I tried to imitate the pleasant songs of the  
birds but was unable. Sometimes I wished to express my sensations in my own mode,  
but the uncouth and inarticulate sounds which broke from me frightened me into  
silence again.

"The moon had disappeared from the night, and again, with a lessened form,  
45 showed itself, while I still remained in the forest. My sensations had by this time  
become distinct, and my mind received every day additional ideas. My eyes became  
accustomed to the light and to perceive objects in their right forms; I distinguished the  
insect from the herb, and by degrees, one herb from another. I found that the sparrow  
uttered none but harsh notes, whilst those of the blackbird and thrush were sweet and  
50 enticing.

"One day, when I was oppressed by cold, I found a fire which had been left by  
some wandering beggars, and was overcome with delight at the warmth I experienced  
from it. In my joy I thrust my hand into the live embers, but quickly drew it out again  
with a cry of pain. How strange, I thought, that the same cause should produce such  
55 opposite effects! I examined the materials of the fire, and to my joy found it to be

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composed of wood. I quickly collected some branches, but they were wet and would not burn. I was pained at this and sat still watching the operation of the fire. The wet wood which I had placed near the heat dried and itself became inflamed. I reflected on this, and by touching the various branches, I discovered the cause and busied myself  
60 in collecting a great quantity of wood, that I might dry it and have a plentiful supply of fire. When night came on and brought sleep with it, I was in the greatest fear lest my fire should be extinguished. I covered it carefully with dry wood and leaves and placed wet branches upon it; and then, spreading my cloak, I lay on the ground and sank into sleep.

65 "It was morning when I awoke, and my first care was to visit the fire. I uncovered it, and a gentle breeze quickly fanned it into a flame. I observed this also and contrived a fan of branches, which roused the embers when they were nearly extinguished. When night came again I found, with pleasure, that the fire gave light as well as heat and that the discovery of this element was useful to me in my food, for I  
70 found some of the offals that the travellers had left had been roasted, and tasted much more savoury than the berries I gathered from the trees. I tried, therefore, to dress my food in the same manner, placing it on the live embers. I found that the berries were spoiled by this operation, and the nuts and roots much improved [...]."

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## DOCUMENT B

John Locke, *An Essay Concerning Human Understanding* (1690), from part II — *Of Ideas*.

<http://www.gutenberg.org/files/10615/10615-h/10615-h.htm#link2HCH0004>

### CHAPTER I. — OF IDEAS IN GENERAL, AND THEIR ORIGINAL.

1           1. Idea is the Object of Thinking.

Every man being conscious to himself that he thinks; and that which his mind is applied about whilst thinking being the IDEAS that are there, it is past doubt that men have in their minds several ideas, — such as are those expressed by the words  
5   whiteness, hardness, sweetness, thinking, motion, man, elephant, army, drunkenness, and others: it is in the first place then to be inquired, HOW HE COMES BY THEM?

I know it is a received doctrine, that men have native ideas, and original characters, stamped upon their minds in their very first being. This opinion I have at large examined already; and, I suppose what I have said in the foregoing Book will be  
10   much more easily admitted, when I have shown whence the understanding may get all the ideas it has; and by what ways and degrees they may come into the mind; — for which I shall appeal to every one's own observation and experience.

2. All Ideas come from Sensation or Reflection.

Let us then suppose the mind to be, as we say, white paper, void of all  
15   characters, without any ideas: — How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the MATERIALS of reason and knowledge? To this I answer, in one word, from EXPERIENCE. In that all our knowledge is  
20   founded; and from that it ultimately derives itself. Our observation employed either, about external sensible objects, or about the internal operations of our minds perceived and reflected on by ourselves, is that which supplies our understandings

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with all the MATERIALS of thinking. These two are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do spring.

### 3. The Objects of Sensation one Source of Ideas

25 First, our Senses, conversant about particular sensible objects, do convey into the mind several distinct perceptions of things, according to those various ways wherein those objects do affect them. And thus we come by those IDEAS we have of yellow, white, heat, cold, soft, hard, bitter, sweet, and all those which we call sensible qualities; which when I say the senses convey into the mind, I mean, they from  
30 external objects convey into the mind what produces there those perceptions. This great source of most of the ideas we have, depending wholly upon our senses, and derived by them to the understanding, I call SENSATION.

### 4. The Operations of our Minds, the other Source of them.

35 Secondly, the other fountain from which experience furnisheth the understanding with ideas is, — the perception of the operations of our own mind within us, as it is employed about the ideas it has got; — which operations, when the soul comes to reflect on and consider, do furnish the understanding with another set of ideas, which could not be had from things without. And such are perception, thinking, doubting, believing, reasoning, knowing, willing, and all the different actings of our  
40 own minds; — which we being conscious of, and observing in ourselves, do from these receive into our understandings as distinct ideas as we do from bodies affecting our senses. This source of ideas every man has wholly in himself; and though it be not sense, as having nothing to do with external objects, yet it is very like it, and might properly enough be called INTERNAL SENSE. But as I call the other Sensation, so I  
45 call this REFLECTION, the ideas it affords being such only as the mind gets by reflecting on its own operations within itself. By reflection then, in the following part of this discourse, I would be understood to mean, that notice which the mind takes of its own operations, and the manner of them, by reason whereof there come to be ideas of these operations in the understanding. These two, I say, viz. external material

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50 things, as the objects of SENSATION, and the operations of our own minds within, as  
the objects of REFLECTION, are to me the only originals from whence all our ideas  
take their beginnings. The term OPERATIONS here I use in a large sense, as  
comprehending not barely the actions of the mind about its ideas, but some sort of  
passions arising sometimes from them, such as is the satisfaction or uneasiness arising  
55 from any thought.

5. All our Ideas are of the one or of the other of these.

The understanding seems to me not to have the least glimmering of any ideas  
which it doth not receive from one of these two. EXTERNAL OBJECTS furnish the  
mind with the ideas of sensible qualities, which are all those different perceptions they  
60 produce in us; and THE MIND furnishes the understanding with ideas of its own  
operations.

These, when we have taken a full survey of them, and their several modes, and  
the compositions made out of them we shall find to contain all our whole stock of  
ideas; and that we have nothing in our minds which did not come in one of these two  
65 ways. Let any one examine his own thoughts, and thoroughly search into his  
understanding; and then let him tell me, whether all the original ideas he has there, are  
any other than of the objects of his senses, or of the operations of his mind, considered  
as objects of his reflection. And how great a mass of knowledge soever he imagines to  
be lodged there, he will, upon taking a strict view, see that he has not any idea in his  
70 mind but what one of these two have imprinted; — though perhaps, with infinite  
variety compounded and enlarged by the understanding, as we shall see hereafter.

**DOCUMENT C**

