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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

Rudyard Kipling. 'The Female of the Species' (1911). *Rudyard Kipling's Verse: Inclusive Edition, 1885-1918*. London: Hodder & Stoughton, 1919.

When the Himalayan peasant meets the he-bear in his pride,
He shouts to scare the monster, who will often turn aside.
But the she-bear thus accosted rends the peasant tooth and nail.
For the female of the species is more deadly than the male.

5 When Nag the basking cobra hears the careless foot of man,
He will sometimes wriggle sideways and avoid it if he can.
But his mate makes no such motion where she camps beside the trail.
For the female of the species is more deadly than the male.

10 When the early Jesuit fathers preached to Hurons and Choctaws,
They prayed to be delivered from the vengeance of the squaws.
'Twas the women, not the warriors, turned those stark enthusiasts pale.
For the female of the species is more deadly than the male.

15 Man's timid heart is bursting with the things he must not say,
For the Woman that God gave him isn't his to give away;
But when hunter meets with husband, each confirms the other's tale—
The female of the species is more deadly than the male.

20 Man, a bear in most relations—worm and savage otherwise,—
Man propounds negotiations, Man accepts the compromise.
Very rarely will he squarely push the logic of a fact
To its ultimate conclusion in unmitigated act.

Fear, or foolishness, impels him, ere he lay the wicked low,
To concede some form of trial even to his fiercest foe.
Mirth obscene diverts his anger—Doubt and Pity oft perplex
Him in dealing with an issue—to the scandal of The Sex!

25 But the Woman that God gave him, every fibre of her frame
Proves her launched for one sole issue, armed and engined for the same;
And to serve that single issue, lest the generations fail,
The female of the species must be deadlier than the male.

30 She who faces Death by torture for each life beneath her breast
May not deal in doubt or pity—must not swerve for fact or jest.
These be purely male diversions—not in these her honour dwells—
She the Other Law we live by, is that Law and nothing else.

35 She can bring no more to living than the powers that make her great
As the Mother of the Infant and the Mistress of the Mate.
And when Babe and Man are lacking and she strides unclaimed to claim
Her right as femme (and baron), her equipment is the same.

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40 She is wedded to convictions—in default of grosser ties;
Her contentions are her children, Heaven help him who denies!—
He will meet no suave discussion, but the instant, white-hot, wild,
Wakened female of the species warring as for spouse and child.

Unprovoked and awful charges—even so the she-bear fights,
Speech that drips, corrodes, and poisons—even so the cobra bites,
Scientific vivisection of one nerve till it is raw
And the victim writhes in anguish—like the Jesuit with the squaw!

45 So it comes that Man, the coward, when he gathers to confer
With his fellow-braves in council, dare not leave a place for her
Where, at war with Life and Conscience, he uplifts his erring hands
To some God of Abstract Justice—which no woman understands.

50 And Man knows it! Knows, moreover, that the Woman that God gave him
Must command but may not govern—shall enthral but not enslave him.
And *She* knows, because *She* warns him, and Her instincts never fail,
That the Female of Her Species is more deadly than the Male.

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DOCUMENT B

Germaine Greer. *The Female Eunuch*, Extract from the introductory Summary, Boulder, Colorado: Paladin Press, 1970.

The Ultra-feminine must refuse any longer to countenance the self-deception of the Omnipotent Administrator, not so much by assailing him as freeing herself from the desire to fulfill his expectations. It might be expected that men would resist female liberation because it threatens the foundations of phallic narcissism, but there are indications that men themselves are seeking a more satisfying role. If women liberate themselves, they will perforce liberate their oppressors: men might well feel that as sole custodians of sexual energy and universal protectors of women and children they have undertaken the impossible, especially now that their misdirected energies have produced the ultimate weapon. In admitting women to male-dominated areas of life, men have already shown a willingness to share responsibility, even if the invitation has not been taken up. Now that it might be construed that women are to help carry the can full of the mess that men have made, it need not be surprising that women have not leapt at the chance. If women could think that civilization would come to maturity only when they were involved in it wholly, they might feel more optimism in the possibilities of change and new development. The spiritual crisis we are at present traversing might be just another growing pain.

*Revolution*¹ does little more than 'peep to what it would'. It hints that women ought not to enter into socially sanctioned relationships, like marriage, and that once unhappily in they ought not to scruple to run away. It might even be thought to suggest that women should be deliberately promiscuous. It certainly maintains that they should be self-sufficient and consciously refrain from establishing exclusive dependencies and other kinds of neurotic symbioses. Much of what it points to is sheer irresponsibility, but when the stake is life and freedom, and the necessary condition is the recovery of a will to live, irresponsibility might be thought a small risk. It is almost a hundred years since Nora asked Helmer 'What do you consider is my most sacred duty?' and when he answered 'Your duty to your husband and children', she demurred.

I have another duty, just as sacred... My duty to myself... I believe that before everything else I'm a human being—just as much as you are... or at any rate I shall try to become one. I know quite well that most people would agree with you, Torvald, and that you have a warrant for it in books; but I can't be satisfied any longer with what most people say, and with what's in books. I must think things out for myself and try to understand them.²

The relationships recognized by our society, and dignified with full privileges, are only those which are binding, symbiotic, economically determined. The most generous, tender, spontaneous relationship deliquesces into the approved mould when it avails itself of the approved buttresses, legality, security, permanence. Marriage cannot be a *job* as it has become. Status ought not to be measured for women in terms of attracting and snaring a man. The woman who realizes that

¹ Title of the last chapter of the work.

² Ibsen. *A Doll's House*, Act III.

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she is bound by a million Lilliputian threads in an attitude of impotence and hatred masquerading as tranquility and love has no option but to run away, if she is not to be corrupted and extinguished utterly. Liberty is terrifying but it is also exhilarating. Life is not easier or more pleasant for the Noras who have set off on their journey to awareness, but it is more interesting, nobler even. Such counsel will be called encouragement of irresponsibility, but the woman who accepts a way of life which she has not knowingly chosen, acting out a series of contingencies falsely presented as destiny, is truly irresponsible. To abdicate one's own moral understanding, to tolerate crimes against humanity, to leave everything to someone else, the father-ruler-king-computer, is the only irresponsibility. To deny that a mistake has been made when its results are chaos visible and tangible on all sides, *that* is irresponsibility. What oppression lays upon us is not responsibility but guilt.

The revolutionary woman must know her enemies, the doctors, psychiatrists, health visitors, priests, marriage counselors, policemen, magistrates and genteel reformers, all the authoritarians and dogmatists who flock about her with warnings and advice. She must know her friends, her sisters, and seek in their lineaments her own. With them she can discover cooperation, sympathy and love. The end cannot justify the means: if she finds that her revolutionary way leads only to further discipline and continuing incomprehension, with their corollaries of bitterness and diminution, no matter how glittering the objective which would justify it, she must understand that it is a wrong way and an illusory end. The struggle which is not joyous is the wrong struggle. The joy of the struggle is not hedonism and hilarity, but the sense of purpose, achievement and dignity which is the reflowering of etiolated energy. Only these can sustain her and keep the flow of energy coming. The problems are only equaled by the possibilities: every mistake made is redeemed when it is understood. The only ways in which she can feel such joy are radical ones: the more derided and maligned the action that she undertakes, the more radical.

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DOCUMENT C

Nan Goldin. *Self-Portrait In Kimono With Brian NYC 1983, 1983.* Photograph. 30 x 40 in. Matthew Marks Gallery, New York.

