

SESSION 2024

**AGRÉGATION
CONCOURS EXTERNE SPÉCIAL**

**Section : LANGUES VIVANTES ÉTRANGÈRES
ANGLAIS**

COMPOSITION

Durée : 7 heures

L'usage de tout ouvrage de référence, de tout dictionnaire et de tout matériel électronique (y compris la calculatrice) est rigoureusement interdit.

Vous rendrez deux copies distinctes pour chacune des deux parties du sujet que vous aurez choisi.

Il appartient au candidat de vérifier qu'il a reçu un sujet complet et correspondant à l'épreuve à laquelle il se présente.

Si vous repérez ce qui vous semble être une erreur d'énoncé, vous devez le signaler très lisiblement sur votre copie, en proposer la correction et poursuivre l'épreuve en conséquence. De même, si cela vous conduit à formuler une ou plusieurs hypothèses, vous devez la (ou les) mentionner explicitement.

**NB : Conformément au principe d'anonymat, votre copie ne doit comporter aucun signe distinctif, tel que nom, signature, origine, etc. Si le travail qui vous est demandé consiste notamment en la rédaction d'un projet ou d'une note, vous devrez impérativement vous abstenir de la signer ou de l'identifier.
Le fait de rendre une copie blanche est éliminatoire.**

Tournez la page S.V.P.

INFORMATION AUX CANDIDATS

Vous trouverez ci-après les codes nécessaires vous permettant de compléter les rubriques figurant en en-tête de votre copie.

Ces codes doivent être reportés sur chacune des copies que vous remettrez quel que soit le sujet choisi (civilisation ou littérature).

► Composition en anglais (1^{ère} partie) :

Concours	Section/option	Epreuve	Matière
EAD	0422A	101A	7411

► 2^{ème} composition (2^{ème} partie) :

Concours	Section/option	Epreuve	Matière
EAD	0422A	101B	0313

Sujet de littérature

Première partie

Rédigez *en anglais* un commentaire du texte suivant :

Hester Prynne's term of confinement was now at an end. Her prison-door was thrown open, and she came forth into the sunshine, which, falling on all alike, seemed, to her sick and morbid heart, as if meant for no other purpose than to reveal the scarlet letter on her breast. Perhaps there was a more real torture in her first unattended footsteps from the threshold of the prison, than even in the procession and spectacle that have been described, where she was made the common infamy, at which all mankind was summoned to point its finger. Then, she was supported by an unnatural tension of the nerves, and by all the combative energy of her character, which enabled her to convert the scene into a kind of lurid triumph. It was, moreover, a separate and insulated event, to occur but once in her lifetime, and to meet which, therefore, reckless of economy, she might call up the vital strength that would have sufficed for many quiet years. The very law that condemned her—a giant of stern features, but with vigor to support, as well as to annihilate, in his iron arm—had held her up, through the terrible ordeal of her ignominy. But now, with this unattended walk from her prison-door, began the daily custom, and she must either sustain and carry it forward by the ordinary resources of her nature, or sink beneath it. She could no longer borrow from the future, to help her through the present grief. Tomorrow would bring its own trial with it; so would the next day, and so would the next; each its own trial, and yet the very same that was now so unutterably grievous to be borne. The days of the far-off future would toil onward, still with the same burden for her to take up, and bear along with her, but never to fling down; for the accumulating days, and added years, would pile up their misery upon the heap of shame. Throughout them all, giving up her individuality, she would become the general symbol at which the preacher and moralist might point, and in which they might vivify and embody their images of women's frailty and sinful passion. Thus the young and pure would be taught to look at her, with the scarlet letter flaming on her breast,—at her, the child of honorable parents,—at her, the mother of a babe, that would hereafter be a woman,—at her, who had once been innocent,—as the figure, the body, the reality of sin. And over her grave, the infamy that she must carry thither would be her only monument.

It may seem marvellous, that, with the world before her,—kept by no restrictive clause of her condemnation within the limits of the Puritan settlement, so remote and so obscure,—free to return to her birthplace, or to any other European land, and there hide her character and identity under a new exterior, as completely as if emerging into another state of being,—and having also the passes of the dark, inscrutable forest open to her, where the wildness of her nature might assimilate itself with a people whose customs and life were alien from the law that had condemned her,—it may seem marvellous, that this woman should still call that place her home, where, and where only, she must needs be the type of shame. But there is a fatality, a feeling so irresistible and inevitable that it has the force of doom, which almost invariably compels human beings to linger around and haunt, ghost-like, the spot where some great and marked event has

given the color to their lifetime; and still the more irresistibly, the darker the tinge that saddens it. Her sin, her ignominy, were the roots which she had struck into the soil. It was as if a new birth, with stronger assimilations than the first, had converted the forest-land, still so uncongenial to every other pilgrim and wanderer, into Hester Prynne's wild and dreary, but life-long home. All other scenes of earth—even that village of rural England, where happy infancy and stainless maidenhood seemed yet to be in her mother's keeping, like garments put off long ago—were foreign to her, in comparison. The chain that bound her here was of iron links, and galling to her inmost soul, but never could be broken.

It might be, too,—doubtless it was so, although she hid the secret from herself, and grew pale whenever it struggled out of her heart, like a serpent from its hole,—it might be that another feeling kept her within the scene and pathway that had been so fatal. There dwelt, there trode the feet of one with whom she deemed herself connected in a union, that, unrecognized on earth, would bring them together before the bar of final judgment, and make that their marriage-altar, for a joint futurity of endless retribution. Over and over again, the tempter of souls had thrust this idea upon Hester's contemplation, and laughed at the passionate and desperate joy with which she seized, and then strove to cast it from her. She barely looked the idea in the face, and hastened to bar it in its dungeon. What she compelled herself to believe,—what, finally, she reasoned upon, as her motive for continuing a resident of New England,—was half a truth, and half a self-delusion. Here, she said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul, and work out another purity than that which she had lost; more saint-like, because the result of martyrdom.

Hester Prynne, therefore, did not flee. On the outskirts of the town, within the verge of the peninsula, but not in close vicinity to any other habitation, there was a small thatched cottage. It had been built by an earlier settler, and abandoned, because the soil about it was too sterile for cultivation, while its comparative remoteness put it out of the sphere of that social activity which already marked the habits of the emigrants. It stood on the shore, looking across a basin of the sea at the forest-covered hills, towards the west. A clump of scrubby trees, such as alone grew on the peninsula, did not so much conceal the cottage from view, as seem to denote that here was some object which would fain have been, or at least ought to be, concealed. In this little, lonesome dwelling, with some slender means that she possessed, and by the license of the magistrates, who still kept an inquisitorial watch over her, Hester established herself, with her infant child. A mystic shadow of suspicion immediately attached itself to the spot. Children, too young to comprehend wherefore this woman should be shut out from the sphere of human charities, would creep nigh enough to behold her plying her needle at the cottage-window, or standing in the door-way, or laboring in her little garden, or coming forth along the pathway that led townward; and, discerning the scarlet letter on her breast, would scamper off, with a strange, contagious fear.

Nathaniel Hawthorne, *The Scarlet Letter*, London, Penguin Books, 1850, pp.71-73.

Annexe :

Something of that force of necessity attends Hester's return, together with that earlier self-denying, self-aggrandizing quest for martyrdom. But it now conveys a far less "wild and dreary" prospect. Hester chooses to make herself not only an object of the law, "saint-like" by her resignation to "daily punishment," but more largely an agent of the law, the sainted guide toward "another purity," "some brighter period" of "sacred love" foreshadowed by her agon (344-45). What had been half-truth, half-delusion is rendered whole as a vision of progress through due process. And the bond she thus forges anew with the community lends another moral interpretation to her "new birth" as American. It recasts her adopted "forest-land" into the site of prophecy, home-to-be of the "angel or apostle of the coming revelation"; it reconstitutes Hester herself, *as a marginal dissenter*, into an exemplum of historical continuity (344-45).

We accept all this as inevitable, as readers did from the start, because Hawthorne has prepared us for it. His strategies of ambiguity and irony *require* Hester's conversion to the letter. And since the magistrates themselves do not impose the A; since the community has long since come to regard Hester as an "angel or apostle" in her own right; since, moreover, we never learn the process of her conversion to the A (while her development through the novel tends in exactly the opposite direction); since, in short, neither author nor characters help us – we must meet the requirement ourselves.

Sacvan Bercovitch, *The Office of The Scarlet Letter*,
Baltimore, John Hopkins University Press, 1991, p.3.

Deuxième partie

Les propositions subordonnées relatives

À partir d'exemples choisis dans le passage compris entre la ligne 1 (« Hester Prynne's term of confinement ») et la ligne 44 (« but never could be broken. »), vous traiterez en français le sujet ci-dessus de manière structurée.

Vous établirez une classification cohérente des formes choisies pour illustrer votre propos et étudierez le fonctionnement de ces formes. Une analyse des différents types d'emplois et des éventuelles caractéristiques communes à tous ces emplois devra structurer votre démonstration. Par le biais de manipulations et de comparaisons, vous proposerez également des micro-analyses en contexte.

Sujet de civilisation

Première partie

Rédigez en anglais un commentaire du texte suivant :

We meet in a week that could change the United Kingdom forever.
Indeed, it could end the United Kingdom as we know it.
On Thursday, Scotland votes, and the future of our country is at stake.
On Friday, people could be living in a different country, with a different place in the world and a
5 different future ahead of it.
This is a decision that could break up our family of nations, and rip Scotland from the rest of the
United Kingdom.
And we must be very clear.
There's no going back from this. No re-run. This is a once-and-for-all decision.
10 If Scotland votes yes, the UK will split, and we will go our separate ways forever.
When people vote on Thursday they are not just voting for themselves, but for their children and
grandchildren and the generations beyond.
So I want to speak very directly to the people of this country today about what is at stake.
I believe I speak for millions of people across England, Wales and Northern Ireland – and many
15 in Scotland too, who would be utterly heart-broken by the break-up of our United Kingdom.
Utterly heart-broken to wake up on Friday morning to the end of the country we love, to know
that Scots would no longer join with the English, Welsh and Northern Irish in our Army, Navy
and Air Force, or in our UK-wide celebrations and commemorations, or in our UK sporting
teams from the Olympics to the British Lions.
20 The United Kingdom would be no more. No UK pensions, no UK passports, no UK pound.
The greatest example of democracy the world has ever known, of openness, of people of
different nationalities and faiths coming together as one, would be no more.
It would be the end of a country that launched the Enlightenment, that abolished slavery, that
drove the industrial revolution, that defeated fascism, the end of a country that people around the
25 world respect and admire, the end of a country that all of us call home.
And you know what – we built this home together.
It's only become Great Britain because of the greatness of Scotland.
Because of the thinkers, the writers, the artists, the leaders, the soldiers and inventors who have
made this country what it is.
30 It's Alexander Fleming and David Hume, J.K. Rowling and Andy Murray and all the millions of
people who have played their part in this extraordinary success story, the Scots who led the
charge on pensions and the NHS and social justice.
We did all this together.
For the people of Scotland to walk away now would be like painstakingly building a home – and
35 then walking out the door and throwing away the keys.
So I would say to everyone voting on Thursday, please remember.
This isn't just any old country. This is the United Kingdom. This is our country.

And you know what makes us truly great?
It's not our economic might or our military prowess – it's our values.
40 British values. Fairness. Freedom. Justice.
The values that say wherever you are, whoever you are, your life has dignity and worth.
The values that say we don't walk on by when people are sick, we don't ask for your credit card
in the hospital, that we don't turn our backs when you get old and frail, we don't turn a blind eye
or a cold heart to people around the world who are desperate and crying out for help.
45 This is what Britain means. This is what makes our country the greatest on earth.
And it's why millions of us could not bear to see that country ending – for good, for ever – on
Friday.
Now I know there are many people across Scotland who are planning to vote Yes.
I understand why this might sound appealing. It's the promise of something different.
50 I also know that the people who are running the Yes campaign are painting a picture of Scotland
that's better in every way, and they can be good at painting that picture.
But when something looks too good to be true – that's usually because it is.
And it is my duty to be clear about the likely consequences of a Yes Vote.
Independence would not be a trial separation, it would be a painful divorce.
55 And as Prime Minister I have to tell you what that would mean.
It would mean we no longer share the same currency.
It would mean the armed forces we have built up together over centuries being split up forever.
It would mean our pension funds being sliced up – at some cost.
It would mean the borders we have would become international and may no longer be so easily
60 crossed.
It would mean the automatic support that you currently get from British embassies when you're
travelling around the world would come to an end.
It would mean over half of Scottish mortgages suddenly, from one day to the next, being
provided by banks in a foreign country.
65 It would mean that interest rates in Scotland are no longer set by the Bank of England – with all
the stability and security that promises.
It would mean - for any banks that remain in Scotland – if they ever got into trouble it would be
Scottish taxpayers and Scottish taxpayers alone that would bear the costs.
It would mean that we no longer pool resources across the whole of our United Kingdom to pay
70 for institutions like our National Health Service or our welfare system.
This is not guesswork. There are no question marks, no maybe this or maybe that.
The Nationalists want to break up UK funding on pensions, the UK funding on healthcare, the
UK funding and comprehensive protection on national security.
These are the facts. [...]

75

David Cameron, 'No going back Speech,' televised gathering,
Aberdeen, Scotland, 15 September 2014.

Annexe 1 :

The evolution of a dominant national culture within a heterogeneous polity has crucial significance for the establishment of centralized authority. Authority is ultimately legitimated through the manipulation of symbols. Historically, ecclesiastical and educational institutions have been established, or appropriated, by states to serve as disseminators of these symbols, among other things. As a result, these institutions have typically enhanced the legitimacy of states. Cultural institutions intrude upon political life in a simple enough fashion. To the extent that individuals and groups embrace cultural institutions identified with the state their political demands will not be couched in cultural terms. For instance, Anglican workers are not likely to attack a British government for its religious particularism; their political demands must generally be framed in class terms. However, Nonconformist workers may challenge the state in the name of a disadvantaged class, on the one hand, and in the name of a cultural minority on the other.

Michael Hechter, *Internal Colonialism: The Celtic Fringe in British National Development 1536-1966*, Berkeley, University of California Press, 1975, p. 164-5.

Annexe 2 :

The heat generated so far in this debate and, I suspect, during the remainder of it—not just in these two days but as we go on to discuss matters of legislation—has been between the two sets of nationalist parties in this House. By that I do not mean between the Scottish National Party and Plaid Cymru. At this stage, they appear to be at one. That is probably the reasons of expediency and of their nationalist associations, until such time as the Scots take over what they call “Scottish” oil and deny the Welsh people, just as they would deny the English and Northern Irish people, the right to share in the immense wealth lying under the North Sea. However, there is no friction between them at this stage. The friction is between them and the other nationalist party which has been represented here a great deal longer than either of the relatively newly-arrived self-confessed nationalist parties. It is between the Conservative and Unionist Party and the nationalist parties. The reason for the friction is that here we have a conflict between two kinds of nationalism. The first is the kind which says that we in Britain owe our strength, our greatness, our dignity and our status to the fact that we have been a Union. Those who hold to that view attribute to the existence of our national identity mainly the fortunes and only rarely the misfortunes encountered by the whole country—by all the countries of Britain. By the same token, the nationalists—the Scottish National Party and Plaid Cymru—attribute the misfortunes of their nations uniquely to the fact that they are Welsh and that they are Scottish.

Neil Kinnock, ‘Devolution’, *House of Commons debates*, Hansard, 03 February 1975, vol 885 cc. 1030-32.

Annexe 3 :

But why should the rest of us care? There are some 5.3 million Scots, barely a ripple among the total citizenry of the globe, and less than a tenth even of the population of the UK (which is itself part of the problem). Even so, the referendum possesses significance for more than just staunch supporters of Scottish independence or the Union. Like the passionate desire of some Tea Party activists to reassert a vision of a sacred America, the utopianism driving some Scottish nationalists is part of a broader trend. In the face of an inchoate and seemingly relentless globalisation, there is a growing hunger evident in many countries to recover – or invent – a more distinctive, discrete and reassuring identity. The referendum speaks to wider trends and anxieties in other respects too. Europe contains many more historic national groupings than it does states. Given the EU's current diminishing popularity, pressure for Scottish secessionism – whether successful or not – will undoubtedly further nurture autonomy movements in Spain, France, Italy and elsewhere, and this will have implications not just for the economy and governance, but also for Nato.

In the UK itself the referendum is also about much more than Scotland. On an extended visit to Edinburgh last month, I was struck by how many potential 'Yes' voters I spoke to who were not unadulterated nationalists. They were scornful of 'London elites' certainly, profoundly suspicious of Westminster (and of Washington), and eager for more local autonomy and initiatives and for a fresh start. But their reactions were not that different from those I have encountered in the North of England, Wales, and elsewhere in the UK. Much of what is driving 'nationalism' in Scotland is also sparking discontent and a desire for a new politics south of the border, and this raises two big questions at least. What would have happened had David Cameron not foolishly refused to include a third, 'devo-max' option on the ballot? And, whatever the result, will political self-interest and the need to survive finally begin to push the UK's two so-called main parties in the direction of localism and federalism?

Linda Colley, 'Reflections on the Independence Referendum',
London Review of Books, vol. 36, n° 17, 11 September 2014.

Deuxième partie

Les adverbes

À partir d'exemples choisis dans le passage compris entre la ligne 1 (« We meet in a week ») et les lignes 46-47 (« – for good, for ever – on Friday. »), vous traiterez en français le sujet ci-dessus de manière structurée.

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