

SESSION 2025

**CAPLP
CONCOURS EXTERNE
ET CAFEP**

SECTION : LANGUES VIVANTES – LETTRES

ANGLAIS – LETTRES

SECTION : ANGLAIS - LANGUES VIVANTES

ANGLAIS - ESPAGNOL

**EPREUVE ECRITE DISCIPLINAIRE ET DE
DISCIPLINE APPLIQUEE D'ANGLAIS**

Durée : 6 heures

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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.

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A

Section : LANGUES VIVANTES - LETTRES

Section : ANGLAIS - LANGUES VIVANTES

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.

► Concours externe du CAPLP de l'enseignement public :

• Anglais - Lettres:

Concours	Section/option	Epreuve	Matière
EFE	0222J	101	9370

► Concours externe du CAFEP/CAPLP de l'enseignement privé :

• Anglais - Lettres:

Concours	Section/option	Epreuve	Matière
EFF	0222J	101	9370

► Concours externe du CAPLP de l'enseignement public :

• Anglais - Espagnol:

Concours	Section/option	Epreuve	Matière
EFE	0470J	101	9370

► Concours externe du CAFEP/CAPLP de l'enseignement privé :

• Anglais - Espagnol:

Concours	Section/option	Epreuve	Matière
EFF	0470J	101	9370

Le sujet comporte trois documents et trois questions.

Document 1

Living alone in the city, not being trusted and not being able to trust, my mother started spending more and more time in the company of someone with whom she felt safe: the tall Swiss man down the corridor in 206. He was forty-six. She was twenty-four. He was quiet and reserved; she was wild and free. She would stop by his flat to chat; they'd go to underground
5 get-togethers, go dancing at the nightclub with the rotating dance floor. Something clicked.

I know that there was a genuine bond and a love between my parents. I saw it. But how romantic their relationship was, to what extent they were just friends, I can't say. These are things a child doesn't ask. All I do know is that one day she made her proposal.

"I want to have a kid," she told him.

10 "I don't want kids," he said.

"I didn't ask you to have a kid. I asked you to help me to have my kid. I just want the sperm from you."

"I'm Catholic," he said. "We don't do such things."

"You do know," she replied, "that I could sleep with you and go away and you would never
15 know if you had a child or not. But I don't want that. Honor me with your yes so that I can live peacefully. I want a child of my own, and I want it from you. You will be able to see it as much as you like, but you will have no obligations. You don't have to talk to it. You don't have to pay for it. Just make this child for me."

For my mother's part, the fact that this man didn't particularly want a family with her, was
20 prevented by law from having a family with her, was part of the attraction. She wanted a child, not a man stepping in to run her life. For my father's part, I know that for a long time he kept saying no. Eventually he said yes. Why he said yes is a question I will never have the answer to.

Nine months after that yes, on February 20, 1984, my mother checked into Hillbrow Hospital
25 for a scheduled C-section delivery. Estranged from her family, pregnant by a man she could not be seen with in public, she was alone. The doctors took her up to the delivery room, cut open her belly, and reached in and pulled out a half-white, half-black child who violated any number of laws, statutes, and regulations — I was born a crime.

When the doctors pulled me out there was an awkward moment where they said, "Huh. That's
30 a very light-skinned baby." A quick scan of the delivery room revealed no man standing around to take credit.

"Who is the father?" they asked.

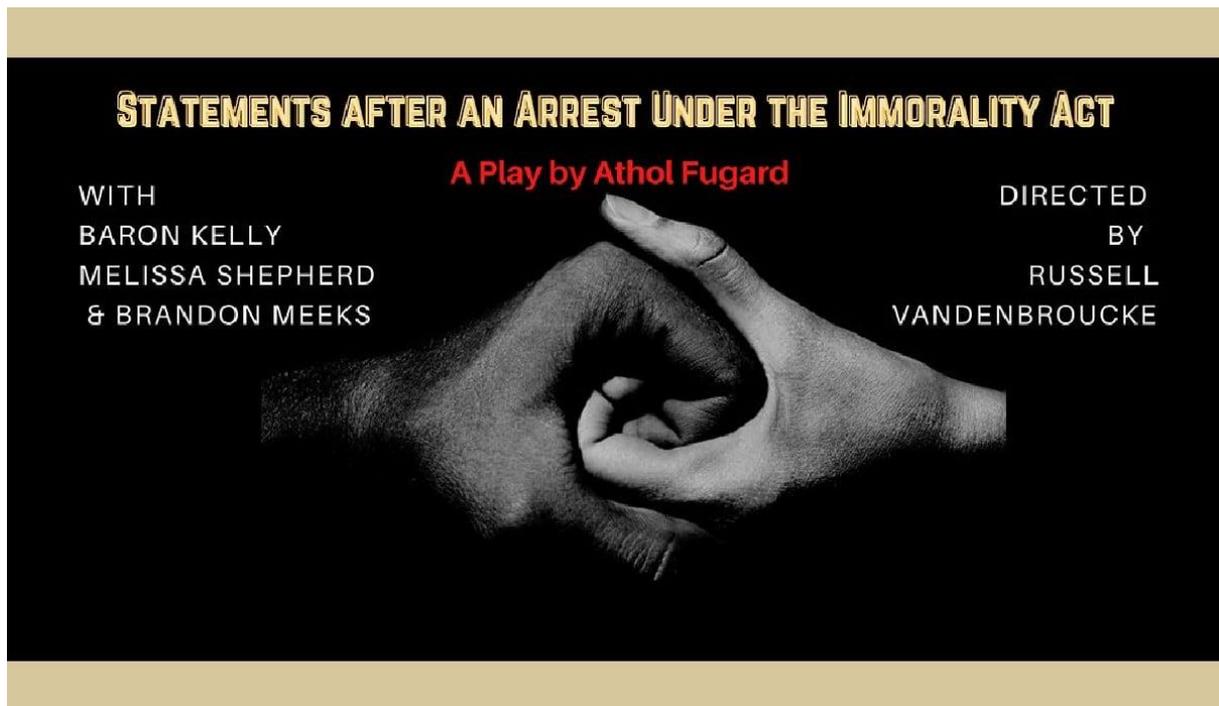
"His father is from Swaziland," my mother said, referring to the tiny, landlocked kingdom in the east of South Africa.

35 They probably knew she was lying, but they accepted it because they needed an explanation. Under apartheid, the government labeled everything on your birth certificate: race, tribe, nationality. Everything had to be categorized. My mother lied and said I was born in KaNgwane, the semi-sovereign homeland for Swazi people living in South Africa. So my birth certificate doesn't say that I'm Xhosa, which technically I am. And it doesn't say that I'm Swiss,
40 which the government wouldn't allow. It just says that I'm from another country.

My father isn't on my birth certificate. Officially, he's never been my father. And my mother, true to her word, was prepared for him not to be involved.

Trevor Noah, *Born a Crime*, Spiegel & Grau, 2016, pp. 25-27

Document 2



Source : <https://www.leoweekly.com>

Element of context

The play is about a White librarian and a Black school principal in South Africa, whose love affair is reported to the police during apartheid.

Document 3

Opposites attract... trouble: Seventy years after interracial marriages were prohibited in South Africa, the author writes about what happened when he married a white woman

*It is 70 years since the Prohibition of Mixed Marriages Act, but in post-apartheid South Africa, author **Bhekisisa Mncube** says relationships across the race divide are still difficult*

WHEN IT COMES to marriage, I jumped off the cliff: I married a white woman. In marrying a white woman, I consciously crossed the colour line and, in the process, mixed bodies and cultures. As we know, interracial intimate relationships continue to be fraught with peril around the globe. In the case of South Africa, this is despite the post-apartheid constitution that
5 guarantees equal rights and forbids racism.

My relationship with my English wife began years after the removal from our statutes of this law (repealed in 1985) and the two other laws that made interracial intimate relationships a criminal act: the Immorality Amendment Act, 1957 (repealed in 1985) and the Group Areas Act, 1950 (repealed in 1990). However, in spite of a favourable legal framework, an intimate
10 interracial relationship in a socially stratified society such as South Africa isn't always champagne and roses. I have come face to face with racial prejudice and racial discrimination. In our 17 years of courtship and marriage, our relationship continues to cause a stir – and this isn't likely to change for years to come.

At first, one of my wife's long-time friends called our union "the biggest mistake". Being referred
15 to in this way still hurts today, as it did then. Unsurprisingly, she wasn't a lone wolf – my own people (read: blacks) had a mouthful to say. I am a traitor; I will increase, through birth, another race, different from mine – coloureds, so the line went.

The hurtful word "coloured" pierces my heart every day. Strangely, it comes from friends, foes and strangers alike. Most of these comments about breeding another race came from black
20 people. In their racial thinking, I have committed the ultimate crime – a crime of passion across the colour line. I am effectively sleeping with the enemy. It is a pedantic detail that our relationship occurred deep into post-apartheid South Africa.

It is argued that opposition to interracial intimate relationships may indicate what Professor Kapano Ratele, of the Institute for Social and Health Sciences at the University of South Africa,
25 has named "subtle racism". At its core, this new form of racism is no less racist or offensive than "old-fashioned" racism; it is just disguised in a more sophisticated and socially accepted argument – that of opposition to intimate relationships between people classified as belonging to different racial groups. Justifications for this opposition are based on supposedly non-racist reasons, such as concern for the welfare of the children produced by such relationships.

30 I even lost a close friend who, unbeknown to me, was entangled in a fantasy love affair with me. She didn't hold back, saying: "I can't be friends with you now that you're dating a white woman. I simply can't go on and be with you while you're dating whites." [...]

However, intimate interracial relationships are inherently intricate. In my case, the issue of cultural differences runs too deep. I am Zulu by birth; she is English. I am a carnivore; she is
35 a vegetarian. I believe in sorceresses and ancestors; she doesn't. She is a non-practising Catholic; I am a non-practising believer in uMvelinqangi, the African god of creation. [...]

Fourteen years ago, we were blessed with a beautiful daughter named Miss N. Three years ago, she told me she had resolved the issue of her racial identity, saying: "Dad, I am a suburban Zulu girl."

40 She will have nothing to do with the apartheid-inspired political identity of mixed-race South Africans being coloureds. It is therefore my contention that we need to reimagine the tired

concepts of apartheid-fuelled race identity and racial profiling. While intimate interracial relationships aren't a piece of cake in a racially polarised society, it is a journey that we have found liberating and life-affirming. After all, we are human beings before the socially constructed notion of race. Let us love and let us live.

Source : <https://journals.sagepub.com>

Questions

La question 1 est à rédiger en anglais. Les questions 2 et 3 sont à rédiger en français.

- 1) Analyse the three documents and comment on the ways they express and illustrate the theme they have in common.
- 2) Vous présenterez une séquence pédagogique en prenant appui sur tout ou partie de ces documents et en lien avec la thématique identifiée. Vous prendrez en compte les besoins linguistiques et culturels des élèves de la classe à laquelle s'adresse votre séquence.
- 3) A partir du segment souligné, vous analyserez le fait de langue identifié et présenterez son application didactique dans le cadre de la séquence pédagogique présentée.

“Everything **had to be categorized**” (doc.1, l. 37)