

SESSION 2017

**CAPES
CONCOURS EXTERNE
ET CAFEP**

SECTION : LANGUES VIVANTES ÉTRANGÈRES ANGLAIS

SECTION : LANGUES RÉGIONALES

COMPOSITION EN ANGLAIS

Durée : 5 heures

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

Dans le cas où un(e) candidat(e) repère ce qui lui semble être une erreur d'énoncé, il (elle) le signale très lisiblement sur sa copie, propose la correction et poursuit l'épreuve en conséquence.

De même, si cela vous conduit à formuler une ou plusieurs hypothèses, il vous est demandé de la (ou les) mentionner explicitement.

NB : La copie que vous rendrez ne devra, conformément au principe d'anonymat, comporter aucun signe distinctif, tel que nom, signature, origine, etc. Si le travail qui vous est demandé comporte notamment la rédaction d'un projet ou d'une note, vous devrez impérativement vous abstenir de signer ou de l'identifier.

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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 CAPES de l'enseignement public :

• **Langue vivante étrangère Anglais:**

Concours	Section/option	Epreuve	Matière
E B E	0 4 2 2 E	1 0 1	7 4 1 1

• **Langue régionale Basque :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 0 E	1 0 2	7 4 1 1

• **Langue régionale Breton :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 1 E	1 0 2	7 4 1 1

• **Langue régionale Catalan :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 2 E	1 0 2	7 4 1 1

• **Langue régionale Créole :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 9 E	1 0 2	7 4 1 1

• **Langue régionale Occitan-Langue d'Oc :**

Concours	Section/option	Epreuve	Matière
E B E	0 4 4 4 E	1 0 2	7 4 1 1

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

• **Langue vivante étrangère Anglais:**

Concours	Section/option	Epreuve	Matière
E B F	0 4 2 2 E	1 0 1	7 4 1 1

• **Langue régionale Basque :**

Concours	Section/option	Epreuve	Matière
E B F	0 4 4 0 E	1 0 2	7 4 1 1

• **Langue régionale Breton :**

Concours	Section/option	Epreuve	Matière
E B F	0 4 4 1 E	1 0 2	7 4 1 1

• **Langue régionale Catalan :**

Concours	Section/option	Epreuve	Matière
E B F	0 4 4 2 E	1 0 2	7 4 1 1

• **Langue régionale Occitan-Langue d'Oc :**

Concours	Section/option	Epreuve	Matière
E B F	0 4 4 4 E	1 0 2	7 4 1 1

Compare and contrast the following texts:

Document A

A country not only divided between Mahomedan and Hindoo, but between tribe and tribe, between caste and caste; a society whose framework was based on a sort of equilibrium, resulting from a general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, were they not the predestined prey of conquest? If we
5 knew nothing of the past history of Hindostan (India), would there not be the one great and incontestable fact, that even at this moment India is held in English thralldom by an Indian army maintained at the cost of India? India, then, could not escape the fate of being conquered, and the whole of her past history, if it be anything, is the history of the successive conquests she has undergone. Indian society has no history at all, at least no known history.
10 What we call its history, is but the history of the successive intruders who founded their empires on the passive basis of that unresisting and unchanging society. The question, therefore, is not whether the English had a right to conquer India, but whether we are to prefer India conquered by the Turk, by the Persian, by the Russian, to India conquered by the Briton. England has to fulfill a double mission in India: one destructive, the other regenerating the annihilation of old Asiatic society, and the laying the material foundations of Western society
15 in Asia.

Arabs, Turks, Tartars, Moguls, who had successively overrun India, soon became Hindooized, the barbarian conquerors being, by an eternal law of history, conquered themselves by the superior civilization of their subjects. The British were the first conquerors
20 superior, and therefore, inaccessible to Hindoo civilization. They destroyed it by breaking up the native communities, by uprooting the native industry, and by levelling all that was great and elevated in the native society. The historic pages of their rule in India report hardly anything beyond that destruction. The work of regeneration hardly transpires through a heap of ruins. Nevertheless it has begun.

The political unity of India, more consolidated, and extending farther than it ever did
25 under the Great Moguls, was the first condition of its regeneration. That unity, imposed by the British sword, will now be strengthened and perpetuated by the electric telegraph. [...] From the Indian natives, reluctantly and sparingly educated at Calcutta, under English superintendence, a fresh class is springing up, endowed with the requirements for government and imbued with European science. [...]
30

The ruling classes of Great Britain have had, till now, but an accidental, transitory and exceptional interest in the progress of India. The aristocracy wanted to conquer it, the moneyocracy to plunder it, and the millocracy to undersell it. But now the tables are turned. The millocracy have discovered that the transformation of India into a productive country has
35 become of vital importance to them.

Karl Marx, "The Future Results of British Rule in India,"
New-York Daily Tribune, August 8, 1853

Document B

[...]There is so frequently a tendency in India to assume that the advantage is mainly or wholly on the side of England, and perhaps in England to think that India is the chief gainer, that a comparison of the advantages conferred upon both may not be without value in enabling both parties to arrive at an unbiased judgement.

5 First let me endeavour to state what India gives to Great Britain and the Empire. From her abounding population she supplies us with labour for the exploitation of Empire lands in all parts of the globe. Few persons at home have any clear idea of the extent or variety of this service. After the abolition of slavery in the West Indies, had it not been for the supply of Indian labour, many of the islands must have fallen out of cultivation, and would probably
10 long before now have been transferred by cession or secession to another flag. [...]We have even been able to spare surplus labour for other Powers, the French in Réunion, and the Dutch in Dutch Guiana. Indian coolies have penetrated to the remote Pacific; and the Fiji Islands contain 17 000. Africa, which from its proximity to India, supplies a natural field for Indian labour, can tell a similar tale. [...]

15 Once again, however, I am disposed to attach far more weight to the benefits conferred by England upon India in the moral and intellectual than in the purely material spheres. Trade and industries, justice and good government, peace and security, wages and employment, are an incalculable blessing to a people who before our arrival suffered from the triple scourge of robbery, indigence, and oppression. But they do not represent the whole or
20 the best of our service to the Indian community. Our highest claim to their gratitude is that we have educated their character and emancipated their intelligence. All that is best in their thought and writings, the rising standards of morality, the gradual reduction of venality and superstition, even the dawn of a national spirit – all of these have been fostered by the education which, with perhaps imperfect discrimination but with whole-hearted sincerity, we
25 have placed at their disposal.

The instruments of Western civilization have lent a powerful though sometimes unconscious aid to this process. Railways and steamboats have not only bridged distances and helped to relieve distress, but they have broken down the barriers that separated races and communities and castes, and have exerted a unifying influence not merely in the interest of
30 the rulers, but upon the ruled. [...]

Many foolish things are written and said in India. Many vain aspirations are kindled, much yeasty sentiment is evolved. We have not rendered the task of the rulers more easy by consolidating the ruled and feeding their minds on a Western diet. But at least we have raised entire sections of the community from torpor to life, and have lifted India on to a higher moral
35 plane. It is too early to say whether the eagle will one day be transfixed by the dart that is feathered with its own wing.

George Nathaniel, Lord Curzon of Kedleston, *The Place of India in the Empire*, Being an Address Delivered before the Philosophical Institute of Edinburgh, October 19, 1909

Document C

Speech delivered to the Indian Constituent Assembly in Parliament, in English, August 15, 1947

“Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance.

It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity with some pride.

At the dawn of history India started on her unending quest, and trackless centuries which are filled with her striving and the grandeur of her success and her failures. Through good and ill fortunes alike she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortunes and India discovers herself again.

The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?

Freedom and power bring responsibility. The responsibility rests upon this assembly, a sovereign body representing the sovereign people of India. Before the birth of freedom we have endured all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now.

That future is not one of ease or resting but of incessant striving so that we might fulfill the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity.

And so we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for anyone of them to imagine that it can live apart.

Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments.

To the people of India, whose representatives we are, we make an appeal to join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill will or blaming others. We have to build the noble mansion of free India where all her children may dwell.

The appointed day has come – the day appointed by destiny – and India stands forth again, after long slumber and struggle, awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is past, and history begins anew for us, the history which we shall live and act and others will write about.

It is a fateful moment for us in India, for all Asia and for the world. A new star rises, the star of freedom in the east, a new hope comes into being, a vision long cherished materialises. May the star never set and that hope never be betrayed!

The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.

We have hard work ahead. There is no resting for any one of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be.

50 We are citizens of a great country, on the verge of bold advance, and we have to live up to that high standard. All of us, to whatever religion we may belong, are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or in action.

To the nations and peoples of the world we send greetings and pledge ourselves to cooperate with them in furthering peace, freedom and democracy.

55 And to India, our much-loved motherland, the ancient, the eternal and the ever-new, we pay our reverent homage and we bind ourselves afresh to her service. Jai Hind.” (“Jai Hind”: Hindi for “Long live India”)

Jawaharlal Nehru, Speech to the Nation on the Independence Day, 15 August, 1947