



**MINISTÈRE
DE L'ÉDUCATION
NATIONALE,
DE LA JEUNESSE
ET DES SPORTS**

*Liberté
Égalité
Fraternité*

Troisième concours du Capes et troisième Cafep-Capes

Section langues vivantes étrangères : anglais

Exemple de sujet pour l'épreuve écrite disciplinaire

À compter de la session 2022, les épreuves du concours externe du Capes et du Cafep-Capes sont modifiées. [L'arrêté du 25 janvier 2021](#), publié au journal officiel du 29 janvier 2021, fixe les modalités d'organisation du concours et décrit le nouveau schéma des épreuves.

1^{ère} partie - Composition en langue étrangère

Write a commentary on the two texts. Taking into account their specificities, explain why it is important to integrate historical and cultural elements into the language curriculum.

Document 1

How the Term *Suffragette* Evolved from Its Sexist Roots

The word began as an insult, then British women suffragists reclaimed it into the movement.

The term *suffragette* was the early-20th-century version of *nasty woman*.

- 5 Now widely used to define a woman who fought for her right to vote, *suffragette* was originally hurled as a sexist insult. It was first coined in January 1906 by a British *Daily Mail* reporter while covering the Women's Social and Political Union and their militant demonstrations demanding the right to vote. (The fights for suffrage in Great Britain and the United States overlapped.) Belittling and mocking the demonstrators' efforts, the male reporter used the feminized and twee play on the word *suffragist*, which denotes a person advocating to expand voting rights.
- 10 The label implied that the movement for women's suffrage was "not genuine" or "to be ridiculed," historian Nancy Rohr wrote, per *TIME*. "The movement was something less than the real thing, as a small kitchen became a kitchenette." Across the pond, *The New York Times* reportedly mocked the protesters in 1906 by describing a "suffragette" as "a woman who ought to have more sense," as *TIME* pointed out.
- 15 But just as women co-opted the phrase *nasty woman* in 2016, British women reclaimed *suffragette* for the movement and for their brand. The WSPU named their magazine *The Suffragette* in 1912. They further embraced the term by pronouncing it with a hard g, like "suffra-get," reflecting their mission to get the right to vote.
- 20 In 1914, the publication included a note, writing, "We have all heard of the girl who asked what was the difference between a Suffragist and a Suffragette, as she pronounced it, and the answer made to her that the 'Suffragist just wants the vote, while the Suffragette means to get it'".

Erica Gonzales, August 18, 2020

<https://www.harpersbazaar.com/culture/politics/a33633227/suffragette-meaning-history/>

Document 2

Why we Must Teach the Women's Suffrage Movement

Teaching young people about the battles fought by previous generations for rights we take for granted today can help them develop as historians – and humans, insists Victoria Hewett.

As a 30-year-old woman, I feel ashamed to say I didn't truly begin to understand the enormity of the suffrage movement until my mid-20s.

5 I'm disappointed that I was never taught about women's fight for the vote during my secondary education and I'm embarrassed that I knew so little about such a poignant part of modern history until adulthood. Despite the lack of historical knowledge, since the age of 18 I've made the effort to vote at every opportunity. [...]

10 I first became aware of the scale of the women's suffrage movement when I had to teach 'the changing role of women' as part of the GCSE history course I found myself delivering in my third year in the profession.

15 Women's suffrage was just a small part of the syllabus, but what I realized was that this was a topic that needed more depth, more exploration and more understanding. After that, I decided that when I created the year 9 curriculum for the following September, women's suffrage was going to be a part of it.

The first set of students to go through year 9 found the topic intriguing and enlightening. They too had little understanding of the suffrage movement – and more so, there was a lack of understanding of the distinct disparities between the lives of men and women in the past and present. As soon as I started teaching the topic, I could see it had been the right choice.

20 **Why suffrage?**

The role of women in the home, workplace and society has vastly changed since the 19th century but young people (as well as adults) are not fully aware of the hardships women have had to endure to reach our current position.

So why should we teach students about this?

25 First, I believe it's vital for pupils to understand that life hasn't always been this way here in the UK. That previous generations have experienced hardships beyond our imaginations. That they have fought for choice, rights and freedoms that many of us take for granted today.

30 Therefore, teaching young people to be passionate about using their voice and their vote proactively is important. Helping them to understand that it's an opportunity and liberty that shouldn't be taken for granted or wasted as there are still those in the world without the right to vote or ability to speak up on issues that matter.

35 Teaching about the suffrage movement builds empathy; helping students to understand the passion and fury felt by women of the later 19th and early 20th centuries, as well as those involved in anti-suffrage campaigns. It requires learners to empathise with their emotions and their experiences to truly understand the positions of those in the past. Additionally, it

develops tolerance and an understanding of feminism; learning that it's about equality in the political, social and economic spheres.

Victoria Hewett, 3 January, 2019

Victoria Hewett is the subject leader¹ for geography at a secondary school in Kent.

<https://www.teachwire.net/news/why-we-must-teach-womens-suffrage>

2ème partie - Traduction

Les candidats traduiront les deux textes ci-dessous.

Thème

¹ A subject leader is a person who is tasked with leading improvement and offering guidance to other teachers on one subject within a school.

Ça s'est passé un dimanche à l'Hippopotamus. Ils déjeunaient tous les trois et un couple d'amis de l'atelier de jazz de Lydie. Rémi qui s'embêtait comme tous les enfants à table avait eu la permission d'aller faire des bulles sous la véranda ouverte. Jean-Lino le surveillait d'un œil quand tout à coup plus de Rémi. Jean-Lino va voir. Pas de Rémi. Il descend les marches, regarde de tous les côtés de l'avenue du Général-Leclerc. Rien. Il retourne à l'intérieur, monte à l'étage. Personne. Mamie Lydie s'affole. Jean-Lino et elle ressortent. Ils partent à droite, à gauche, tourbillonnent, retournent dans l'Hippopotamus, interrogent les serveurs, ressortent. Ils crient le nom de l'enfant, le paysage urbain est vide, ouvert à tous les vents. Les amis chanteurs sont restés à table, pétrifiés, ne touchant plus leur assiette. Non loin d'eux un couple, discrètement, leur désigne du menton une desserte à laquelle est accolé un genre de palmier en pot. La copine de Lydie finit par comprendre les signes, se lève et trouve Rémi accroupi, réjoui de sa blague, planqué derrière le bac à fleurs.

Yasmina Reza, *Babylone*, Paris, Flammarion, 2016

Version

Les candidats traduiront un passage du **document 2, de la ligne 28 à la ligne 37**
[Therefore ... spheres.]