

## Epreuve de Langue Vivante A

Durée 3 h

Si, au cours de l'épreuve, un candidat repère ce qui lui semble être une erreur d'énoncé, d'une part il le signale au chef de salle, d'autre part il le signale sur sa copie et poursuit sa composition en indiquant les raisons des initiatives qu'il est amené à prendre.

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Pour cette épreuve, l'usage des machines (calculatrices, traductrices,...) et de dictionnaires est interdit.

*Les candidats doivent obligatoirement traiter le sujet correspondant à la langue qu'ils ont choisie au moment de l'inscription.*

Les différents sujets sous forme d'un fascicule sont présentés de la manière suivante :

Pages 2 à 7	Allemand
Pages 8 à 12	Anglais
Pages 13 à 17	Arabe
Pages 18 à 22	Espagnol
Pages 23 à 28	Italien

**Tournez la page S.V.P.**

**Il est interdit aux candidats de signer leur composition ou d'y mettre un signe quelconque pouvant indiquer sa provenance.**



## ANGLAIS

En vous appuyant *uniquement* sur les documents du dossier thématique qui vous est proposé, vous rédigerez une synthèse répondant à la question suivante :

*Assessing Nelson Mandela's legacy: does race still matter in South Africa?*

Votre synthèse comportera entre 450 et 500 mots et sera précédée d'un titre. Le nombre de mots rédigés devra être indiqué à la fin de votre copie.

### Liste des documents :

1. South Africa's hero is big business, *The Telegraph*
2. Anxious and conflicted: Afrikaners await a post-Mandela world, *The Observer*
3. Born free but unequal, *BBC News*
4. Photograph of a wall mural, *The Guardian*
5. Income by racial group, 1917-2008, *BBC News*

## DOCUMENT 1

### **South Africa's hero is big business**

Neil Tweedie, *The Telegraph*, 07 Dec 2013

The T-shirts are flying off the shelves in up-market Sandton, and the mugs and bracelets and ostrich eggs bearing His likeness. There is no need to say who He is, of course.

In death, Nelson Mandela has become something that in life he would abhor, a kind of deity, whose motives and achievements are now beyond question.

They worship him in this rich, air-conditioned offshoot of Johannesburg, built to provide a haven from endemic crime. And in Kliptown, a shanty district of Soweto that can plausibly claim to be the worst human settlement on earth.

They worship him around the world, too. No American president bothered to turn up to the funeral of Margaret Thatcher earlier this year but Mandela, once spurned by the Iron Lady as a communist subversive, gets three (...). George W Bush, Bill Clinton and Barack Obama will be there, (...) basking in the reflected glow of 'Tata', the nation's 'grandfather'. Mandela was – is – a star, one of effortless pulling power.

"It's a way of honouring him," says Salo Mathen, as he scoops up two Mandela shirts from the counter. You can buy shirts decorated with Mandela's handprint or one sporting his prisoner number during years of internal exile on Robben Island, 46664. A nearby gallery is doing a fine trade in Mandelarana. (...)

Over in Soweto, that vast, sprawling city created to place blacks at a safe distance from the whites who exploited them, candles burn in an impromptu shrine. (...) Thabang Mosar plays his nation's anthem on a battered recorder and reflects on the achievement of his dead leader. "If it wasn't for Mandela, I wouldn't be here," he says. (...)

The dissenting voices will find it hard to be heard this week. People like Vusimuzi Ngcobo, a tourist guide in Soweto, are not prepared to compromise on their view of Mandela. "He was a man of vision, one of the greatest men of his century," he says.

Official events begin on Tuesday with a mass memorial service planned at the FNB Stadium on the edge of Soweto. A huge crowd is expected, well in excess of the stadium capacity of 95,000. But the people have beaten the government to it. At Mandela's home (...), hundreds of people join together in singing liberation anthems and songs of praise to their departed hero. (...)

Nelson Mandela was raised a Methodist and presumably not given to supporting canonisation. With death, though, his ascent to sainthood is assured. One suspects that a man like him, aware of his own faults, would have preferred people to be a little less rapturous and a little more critical. But South Africa needs its hero, and the world's leaders need their photo-opportunity. Nelson Mandela is big business.

## DOCUMENT 2

### **Anxious and conflicted: Afrikaners await a post-Mandela world**

David Smith, *The Observer*, 07 December 2013

(...) To criticise Mandela in these days is a subversive act (...). The country's first black president, already immortalised with statues, on bridges and on banknotes, is the subject of rolling eulogies on television and radio channels and he will be prayed for at church services up and down the country on Sunday.

But scratch the surface and among white South Africans – about 9% of the population – there is a mosaic of views. (...) The great majority of Afrikaners (white peoples of predominantly Dutch, German and French Huguenot ancestry) interviewed by the *Observer* (...), expressed sorrow at his loss and admiration for his ability to bridge the nation's racial divide.

Alan de Klerk, 47, wearing a green Springbok rugby jersey, was shopping at the Lakeside mall (...); "He brought unity, something we never had here. There was a lot of hatred, but the attitude when he came out of jail was reconciliation. He could have started a civil war like the rest of Africa. Black and white would have stood up to each other. I don't think any other leader could have pulled off what he pulled off. There will never be a war of black and white again."

But several also spoke of a deep-rooted fear that Mandela's death could dismantle the social pact of 1994 and lead to persecution, or worse, of the white minority. And a small fraction echoed the views of the marginal rightwingers who wish to revive racial apartheid.

"I didn't agree with any of his opinions or statements on things," said Dirk Smit (...). "In general, I would say the country is not better than it was in 1994. It's much worse. Crime is just ridiculous, healthcare is terrible (...) and the roads are bad. The poor are still poor and life for the middle class has gone backwards."

And the rainbow nation? "There's still a division between the races in this country. You go to any function and see the people are split. I have some black friends, but 99% of my friends are white because we share the same culture."

There has long been an urban myth, fanned by the internet in recent years, that Mandela's death would be the trigger for a so-called "night of the long knives" in which whites would be wiped out. Some, it is said, have undergone military training to defend themselves and have even stockpiled cans of food in bunkers. (...) The prospect of a post-Mandela white purge is ludicrous in mainstream opinion. Yet it retains a foothold in the minds of a significant minority. (...)

Like any country, South Africa has a small number of extremists. (...) Visagie, 59, a farm owner and leader of (...) a group which is seeking independent republics for each "nation" of people in South Africa, warned: "We foresee there will now be an accumulation of violence against white people. (...) Our advice to people is don't get involved in conflict; take your firearms and shoot your way to safety as a last resort."

Few South Africans of any race believe this will happen. Mandela's death has visibly unified people far more than it has divided them. (...)

## DOCUMENT 3

### **Born free but unequal**

*BBC News*, 29 August 2012, By Justice Malala, South African political analyst

In mid-August the national airline, South African Airways (SAA), put up online advertisements for the training of cadet pilots. The trade union Solidarity put in two applications with exactly the same qualifications and backgrounds except for one crucial fact: One was white and the other black.

The white applicant immediately received a rejection letter while the black applicant progressed up the vetting system.

A massive storm broke out over the issue, with South Africa's largest opposition party, the Democratic Alliance, saying the practice takes "our reconciliation project backwards". Spokeswoman Natasha Michael was quoted as saying racial discrimination had been "the animating idea of apartheid" and had no place in a democratic South Africa.

This is a familiar narrative in a South Africa that is trying to redress the inequities of apartheid's past and build an egalitarian country.

Yet the SAA story becomes somewhat more complex when one considers the facts at the national airline. "Currently, 85% of SAA pilots are white (...)" the airline said in a statement. "This means that only 15% of SAA pilots are black, i.e. Africans, Coloureds [mixed race people] and Indians. This emphasises the need for SAA to align this intervention to its transformation strategy." According to the 2011 census, whites make up 9.2% of South Africa's population.

Something is clearly wrong at SAA, and something clearly needs to be done. Does it include a blanket ban of white candidates, though? What should managers at SAA do to correct the clearly skewed employment patterns among its pilots?

Eighteen years after democracy, South Africa is still struggling with issues of race, representation, redress and equity.

A raft of laws ranging from affirmative action to Black Economic Empowerment (BEE) have been adopted, but the debate is still as raw today as it was back in the early days of a new South Africa in the late 1990s.

Last week the secretary general of the governing African National Congress (ANC), Gwede Mantashe, received both plaudits and brickbats when he said black-owned companies, which receive preferential treatment in the dishing out of government contracts in line with BEE legislation, used the state as their cash cow by supplying sub-standard goods at abnormally large fees. Mr Mantashe said most black-owned firms built public schools or supplied services at three times the normal price.

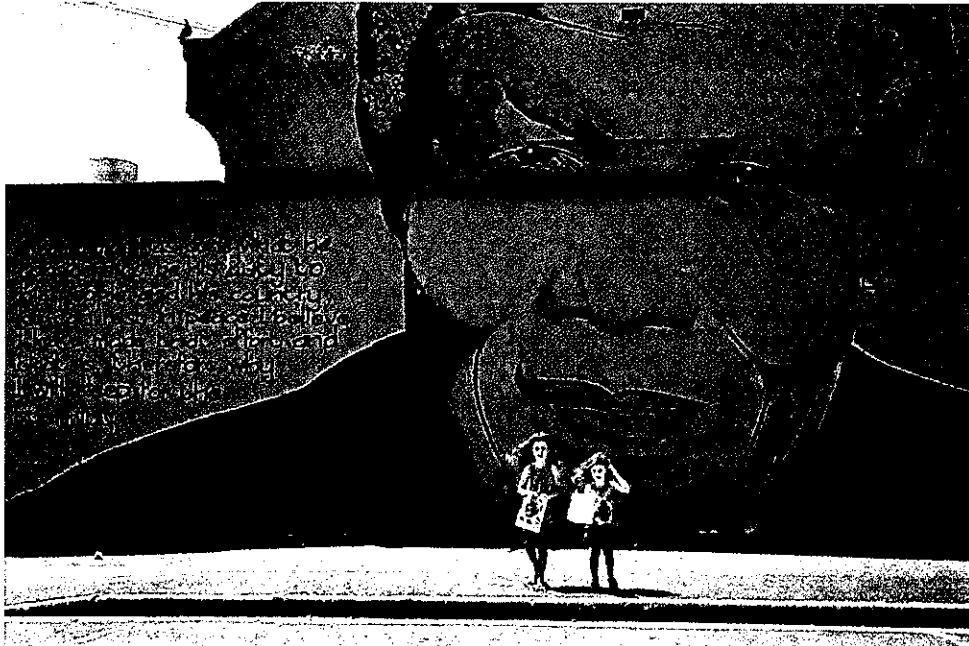
He and many others are of the view that for this and other reasons, BEE has not worked and has benefited only a small coterie of politically connected individuals.

(...) In its latest report on South Africa, the German think tank Bertelsmann Stiftung says: "Since democratisation in 1994, income inequalities within the different race groups, especially within the black population group have increased strongly. "According to the latest figures from the World Bank, 42.9% of South Africans can be considered to be poor, with less than \$2 [£1.25] a day to live on. The overwhelming majority of these are black South Africans." (...)

## DOCUMENT 4

### Photograph of a wall mural

*The Guardian*, 07 December 2013

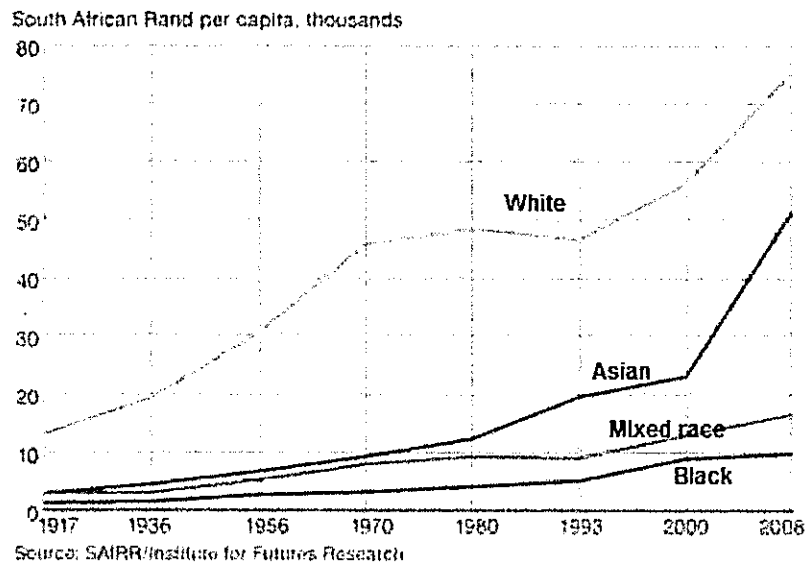


*India Harris, 8 years old, and her sister Kitty, 5, stand in front of a Nelson Mandela wall mural shortly after laying bouquets of flowers for the late former South African president in Cape Town.*

## DOCUMENT 5

### Income by racial group, 1917-2008

*BBC News*, 29 August 2012



*Rand= the standard unit of money used in South Africa*

