

Épreuve de Langue Vivante A

Durée 3 heures

Tableau de synthèse

Document 1 Press article, by Neil Tweedie	Document 2 Press article, by David Smith	Document 3 Press article, by Justice Malala (South African political analyst)	Document 4 A photograph of a wall mural.	Document 5 A graph showing the income by racial group
<i>The Telegraph</i> , 7 Dec 2013	<i>The Observer</i> , 7 Dec 2013	<i>BBC News</i> , 29 Aug 2012	<i>The Guardian</i> , 7 Dec. 2013	<i>BBC News</i> 29 Aug.2012
<p>Main idea: An ironic presentation of an iconic Mandela.</p> <p>The journalist describes the various aspects of the canonisation of the South African leader. Although equally worshipped in rich and poor neighbourhoods, Mandela's name is a way to make money by selling gadgets and artefacts. The god-like status of Mandela attracts former and current heads of state, who would not pay their respects to, say, Margaret Thatcher. Mandela's funeral is definitely the place to be. The man has now become a saint and is not to be criticized any more – an attitude that Methodist 'Tata' himself would have laughed at.</p>	<p>Main ideas: ambivalence and anxiety prevail</p> <p>a) Although unanimously hailed as a world icon for peace and as the man who helped keep South African multiracial society's together, Mandela is Sometimes criticised for not sufficiently improving the living conditions of the country's poor.</p> <p>b) It is unsure whether his recent demise will prolong the feeling of unity among the parts of the "rainbow nation" or, as a significant minority fears, spark an anti-white purge.</p>	<p>Main idea: how to implement black empowerment.</p> <p>Through an anecdote – a white applicant to a position with S A Airways is turned down while the black applicant is accepted – the question of racial equality is raised. Bringing the representation of communities within a national company in line with their respective proportion of the population is no easy task: Whites are only 10% of the population but account for 85% of SAA pilots. Despite laws supporting BEE (Black Economic Empowerment), corruption has prevailed in the relationships between public institutions and black-owned firms while income inequalities have increased since</p>	<p>The photo shows two girls standing out against a portrait of Mandela's face next to his famous 1996 address : "When a man has done what he considers to be his duty to his people and his country, he can rest in peace. I believe I have made that effort and that is, therefore, why I will sleep for the eternity."</p> <p>The girls have just laid flowers to pay tribute to the former president in Cape Town 2 days after his death.</p>	<p>The gap between the soaring income of white people and that of the other groups widened with the introduction of Apartheid in 1948, but the whites' income levelled off between 1970 and 1993. Since 1993 (maybe as a result of the positive climate that led to Mandela's election to the presidency in 1994) the blacks' income improved markedly, a positive trend that also benefited all other communities with the Whites' and especially the Asians' income skyrocketing between 2000 and 2008 up to respectively 75,000 and 50,000 rands.. Still worrying is the fact that the blacks' income has apparently reached a ceiling at 10,000 rands.</p>

		1994, affecting mostly black South Africans.		
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Main points :

1. Respect, or even veneration for Nelson Mandela.
2. Blatant racial inequalities are still visible in South Africa.

Suggestion de synthèse

Tackling racial inequality : Mandela's unfinished business ?

Even before he died in December 2013 Nelson Mandela, the first black president of the Republic of South Africa (elected in 1994), had left a durable imprint, through his life-long fight and the sufferings he endured, on both the population of his beloved country and the world at large. Three contemporary articles, respectively from *The Telegraph* (Dec 7, 2013), *The Observer* (Dec 7, 2013), and *BBC News* (2012), together with the photograph of a mural (*The Guardian*, Dec 7, 2013) and a graph, will help us assess Mandela's legacy and examine whether race still matters in South Africa today.

As the two girls suggest (doc 4) by laying flowers in front of a giant portrait of Mandela painted on a wall, respect for the man is unanimous; it comes from all communities, be they white or black (doc 2), rich or poor (doc 1). As N. Tweedie writes, Mandela is worshipped "as a kind of deity", who saved the country's cohesion and thousands of lives by avoiding a civil war when he was released from his 27-year stay in Robben Island prison. The man who became an icon for peace promoted reconciliation (doc 1) and placated those who wanted to take revenge on the Afrikaners (about 9% of the population) for the ugly practices of Apartheid. Given this unity of feeling can we say that race in the world-famous "rainbow nation" is now a thing of the past?

In calling criticising Mandela a "subversive act" the *Observer* journalist points out that you cannot debunk an icon, especially a man whose godlike status is supported by his rather self-congratulatory attitude: ". I believe I have made that effort and that is, therefore, why I will sleep for the eternity." (doc 4). And yet many signs point to a deep-rooted racial divide pervading all three aspects of South African society: cultural, political, economic. Whites and blacks don't mix, and a significant minority of Afrikaners live in fear of violence and get braced for assault. In the opposition the Democratic Alliance condemns the use of affirmative action to redress the racial balance in some sectors or major companies (at *South African Airways* 85% of pilots are white), since it smacks of infamous discrimination (doc 3). Moreover, although the Blacks' income improved markedly from 1993 to 2000, it has apparently reached a ceiling at 10,000 rands, whereas the Whites' and the Asians' income has skyrocketed up to respectively 75,000 and 50,000 rands (doc 5). So what should be done?

Two paths seem to emerge in order to fight racial inequality further. One would be to capitalise on the South African leader's image, which attracts all politicians, whatever their opinions. For many world leaders, as the *Telegraph* journalist points out, tongue-in-cheek, the communist activist's funeral was the place to be (doc 1). Although some opportunists make money out of the myth of grandfather 'Tata' by selling "mandelarana", improving the blacks' living conditions requires drastic measures. Mandela did less for the Black Africans and Coloureds than they expected, and as the laws promoting affirmative action or the Black

Economic Empowerment are either ineffective or circumvented by black-owned companies, solidarity should prevail over dubious practices (doc 3).

The African National Congress seems set to tackle the current racial and economic inequalities: maybe the words on the Mandela mural will not turn out to be the writing on the wall.

(562 words)