

Agrégation interne d'anglais

Session 2022

Épreuve EPC

**Exposé de la préparation
d'un cours**

EPC

530

Ce sujet comprend 3 documents :

- Document 1 : Neill Blomkamp, trailer of *District 9*, QED International, TriStar Pictures, 2009.
- Document 2 : Trevor Noah, *Born a Crime: Stories from a South African childhood*, New York: One World, 2016, pp. 57 – 58.
- Document 3 : Nelson Mandela, "Whither the Black Consciousness Movement?", 1978, *Reflections in Prison: Voices from the South African Liberation Struggle*, edited by Mac Maharaj, University of Massachusetts Press, 2002.

Compte tenu des caractéristiques de ce dossier et des différentes possibilités d'exploitation qu'il offre, vous indiquerez à quel niveau d'apprentissage vous pourriez le destiner et quels objectifs vous vous fixeriez. Vous présenterez et justifierez votre démarche pour atteindre ces objectifs.

Document 1: Neill Blomkamp, trailer of *District 9*, QED International, TriStar Pictures, 2009.

Document vidéo (1'48") à consulter sur la tablette multimédia fournie.

Document 2 : Trevor Noah, *Born a Crime: Stories from a South African childhood*, New York: One World, 2016, pp. 57 – 58.

The events narrated in the following excerpt date back to 1995.

At the end of grade six I left Maryvale to go to H.A. Jack Primary, a government school. I had to take an aptitude test before I started, and, based on the results of the test, the school counselor told me, "You're going to be in the smart classes, the A classes." I showed up for the first day of school and went to my classroom. Of the thirty of so kids in my class, almost
5 all of them were white. There was one Indian kid, maybe one or two black kids, and me.

Then recess came. We went out on the playground, and black kids were
10 *everywhere*. It was an ocean of black, like someone had opened a tap and all the black had come pouring out. I was like, *Where were they all hiding?* The white kids I'd met that morning, they went in one direction, the black kids went in another direction, and I was left standing in the middle, totally confused. Were we going to meet up later on? I did not understand what was happening.

15 I was eleven years old, and it was like I was seeing my country for the first time. In the townships you don't see segregation, because everyone is black. In the white world, any time my mother took me to a white church, we were the only black people there, and my mom didn't separate herself from anyone. She didn't care. She'd go right up and sit with the white
20 people. And at Maryvale, the kids were mixed up and hanging out together. Before that day, I had never seen people being together and yet not together, occupying the same space yet choosing not to associate with each other in any way. In an instant I could see, I could feel, how the boundaries were drawn. Groups moved in color patterns across the yard, up the stairs,
25 down the hall. It was insane. I looked over at the white kids I'd met that morning. Ten minutes earlier I'd thought I was at a school where they were a majority. Now I realized how few of them there actually were compared to everyone else.

I stood there awkwardly by myself in this no-man's-land in the middle
30 of the playground. Luckily, I was rescued by the Indian kid from my class, a guy named Theesan Pillay. Theesan was one of the few Indian kids in school, so he'd noticed me, another obvious outsider, right away. "Hello, fellow anomaly! You're in my class. Who are you? What's your story?" We started talking and hit it off. He took me under his wing, the Artful Dodger
35 to my bewildered Oliver.

Through our conversation it came up that I spoke several African languages, and Theesan thought a colored kid speaking black languages

was the most amazing trick. He brought me over to a group of black kids. "Say something," he told them, "and he'll show you he understands you." 40 One kid said something in Xhosa, and I replied to him in Xhosa. Everyone cheered. For the rest of recess Theesan took me around to different black kids on the playground. "Show them your trick. Do your language thing."

The black kids were fascinated. In South Africa back then, it wasn't common to find a white person or a colored person who spoke African 45 languages: during apartheid white people were always taught that those languages were beneath them. So the fact that I did speak African languages immediately endeared me to the black kids.

"How come you speak our languages?" they asked.

"Because I'm black," I said, "like you."

50 "You're not black."

"Yes, I am."

"No, you're not. Have you not seen yourself?"

They were confused at first. Because of my color, they thought I was a colored person, but speaking the same languages meant that I belonged 55 to their tribe. It just took them a moment to figure it out. It took me a moment too.

Document 3 : Nelson Mandela, "Whither the Black Consciousness Movement?", 1978, published in *Reflections in Prison: Voices from the South African Liberation Struggle*, edited by Mac Maharaj, University of Massachusetts Press, 2002.

There are several questions on which the BCM ought to examine its approach to fulfilling its mission as part of the country's liberation movement. One of these is its policy on Afrikaans. Like many people inside and outside the liberation movement, BCM movements have strong
5 objections to the use of Afrikaans. The objection is quite understandable since Afrikaans is not only the language of the oppressor, but has also produced a literature that portrays the black man in a bad light. However, Afrikaans is the language of a substantial section of the country's blacks and any attempts to deprive them of their language would be dangerous. It
10 is the home language of 92 per cent of the Coloured population and is used by Indians as well, especially in the country *dorps*¹ of the Transvaal. It is also widely spoken by the African youth in the urban areas. Even if only Afrikaners spoke the language, it would still be unwise to abolish it. Language is the highest manifestation of social unity in the history of
15 mankind and it is the inherent right of each group of people to use its language without restriction. Not only would its abolition be out of step with progressive developments in the enlightened world, but also it would be inviting endless strife. The question of minority rights has been of major concern to progressive forces throughout history and has often led to
20 sudden and violent strife from the aggrieved community. Today South Africa has almost three million Afrikaners who will no longer be oppressors after liberation but a powerful minority of ordinary citizens whose co-operation and good will are needed in the reconstruction of the country. One can think of no better way of turning South Africa into turmoil than to
25 implement this proposal.

Precisely because Afrikaans is the language of the oppressor we should encourage our people to learn it, its literature and history and to watch new trends among Afrikaner writers. To know the strength and weakness of your
30 opponent is one of the elementary rules in a fight. Past mistakes in the liberation movement – the contempt for the Afrikaner, over-confidence on our part and expectations of easy victory – have all been a result of our ignorance of this group and have led to disillusionment on our part.

1 *dorps* : small towns