

ÉPREUVE DE LEÇON

Première partie :

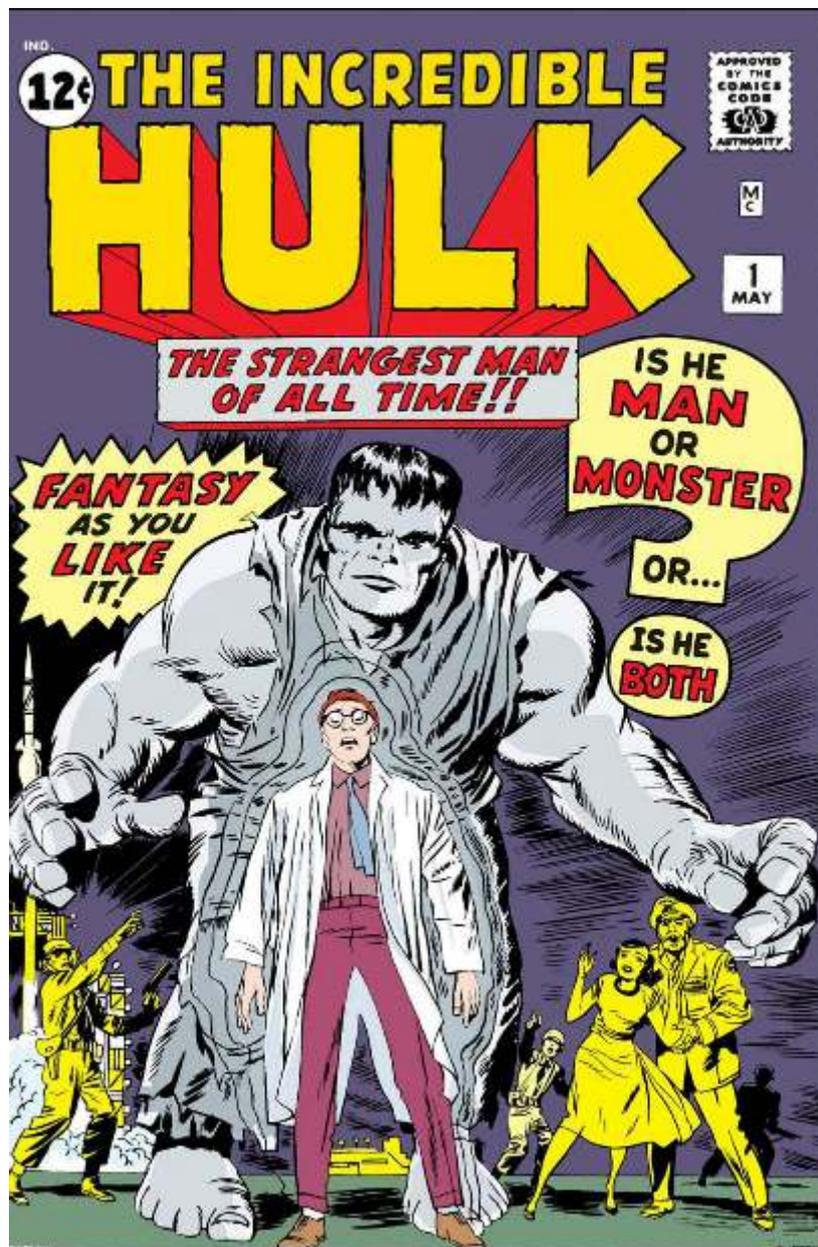
Vous procéderez à la présentation, à l'étude et à la mise en relation des trois documents proposés (A, B et C non hiérarchisés).

Seconde partie :

Cette partie de l'épreuve porte sur les documents A et C.

A partir de ces supports, vous définirez des objectifs communicationnels, culturels et linguistiques pouvant être retenus dans une séquence pédagogique au palier 2 du collège, en vous référant aux programmes. En vous appuyant sur la spécificité de ces supports, vous dégagerez des stratégies pour développer les compétences de communication des élèves.

Document A



George Roussos and Paul Reinman (inkers), *The Incredible Hulk*, Comic cover, Issue No. 1, May 1st, 1962. Source: www.marvel.com

NB: The Hulk is a Marvel Comics character created in 1962. Doctor Banner, while experimenting with one of his discoveries, is exposed to radiation and turns into a mutated humanoid monster of incredible strength. Subsequently, his transformation occurs every time he gets angry or his life is threatened.

Document B

Mr. Wallace, in an admirable paper [...], argues that man after he had partially acquired those intellectual and moral faculties which distinguish him from the lower animals, would have been but little liable to have had his bodily structure modified through natural selection or any other means. For man is enabled through his mental faculties "to keep with an unchanged
5 body in harmony with the changing universe." He has great power of adapting his habits to new conditions of life. He invents weapons, tools and various stratagems, by which he procures food and defends himself. When he migrates into a colder climate he uses clothes, builds sheds, and makes fires; and, by the aid of fire, cooks food otherwise indigestible. He aids his fellow-men in many ways, and anticipates future events. Even at a remote period he
10 practised some subdivision of labour.

The lower animals, on the other hand, must have their bodily structure modified in order to survive under greatly changed conditions. They must be rendered stronger, or acquire more effective teeth or claws, in order to defend themselves from new enemies; or they must be reduced in size so as to escape detection and danger. When they migrate into a colder
15 climate they must become clothed with thicker fur, or have their constitutions altered. If they fail to be thus modified, they will cease to exist.

The case, however, is widely different, as Mr. Wallace has with justice insisted, in relation to the intellectual and moral faculties of man. These faculties are variable; and we have every reason to believe that the variations tend to be inherited. Therefore, if they were
20 formerly of high importance to primeval man and to his ape-like progenitors, they would have been perfected or advanced through natural selection. Of the high importance of the intellectual faculties there can be no doubt, for man mainly owes to them his preeminent position in the world. We can see that, in the rudest state of society, the individuals who were the most sagacious, who invented and used the best weapons or traps, and who were best able
25 to defend themselves, would rear the greatest number of offspring.

Charles Darwin, *The Descent of Man, and Selection in Relation to Sex*, vol. I, chap. V, "On the development of the intellectual and moral faculties during primeval and civilized times", New York: D. Appleton and Co., 1871, p. 152-3.

Document C

I had long since prepared my tincture; I purchased at once, from a firm of wholesale chemists, a large quantity of a particular salt which I knew, from my experiments, to be the last ingredient required; and, late one accursed night, I compounded the elements, watched them boil and smoke together in the glass, and when the ebullition had subsided, with a strong glow
5 of courage, drank off the potion.

The most racking pangs succeeded: a grinding in the bones, deadly nausea, and a horror of the spirit that cannot be exceeded at the hour of birth or death. Then these agonies began swiftly to subside, and I came to myself as if out of a great sickness. There was something strange in my sensations, something indescribably new and, from its very novelty,
10 incredibly sweet. I felt younger, lighter, happier in body; within I was conscious of a heady recklessness, a current of disordered sensual images running like a mill race in my fancy, a solution of the bonds of obligation, an unknown but not an innocent freedom of the soul. I knew myself, at the first breath of this new life, to be more wicked, tenfold more wicked, sold a slave to my original evil; and the thought, in that moment, braced and delighted me like
15 wine. I stretched out my hands, exulting in the freshness of these sensations; and in the act, I was suddenly aware that I had lost in stature. [...] I saw for the first time the appearance of Edward Hyde.

[...] The evil side of my nature, to which I had now transferred the stamping efficacy, was less robust and less developed than the good which I had just deposed. Again, in the
20 course of my life, which had been, after all, nine tenths a life of effort, virtue and control, it had been much less exercised and much less exhausted. And hence, as I think, it came about that Edward Hyde was so much smaller, slighter and younger than Henry Jekyll. Even as good shone upon the countenance of the one, evil was written broadly and plainly on the face
25 of the other. Evil besides (which I must still believe to be the lethal side of man) had left on that body an imprint of deformity and decay. And yet when I looked upon that ugly idol in the glass, I was conscious of no repugnance, rather of a leap of welcome. This, too, was myself. It seemed natural and human. In my eyes it bore a livelier image of the spirit, it seemed more
30 express and single, than the imperfect and divided countenance I had been hitherto accustomed to call mine. And in so far I was doubtless right. I have observed that when I wore the semblance of Edward Hyde, none could come near to me at first without a visible misgiving of the flesh. This, as I take it, was because all human beings, as we meet them, are commingled out of good and evil: and Edward Hyde, alone in the ranks of mankind, was pure evil.

Robert Louis Stevenson, *The Strange Case of Dr Jekyll and Mr Hyde*, 1886,
London: Penguin Popular Classics, 1994, p. 72-3.