

ANALYSE ET COMMENTAIRE DE TEXTES OU DOCUMENTS EN ANGLAIS

Durée : 6 heures

Analysez et commentez, **en anglais**, les documents suivants :

Document n° 1

J. Hector St. John Crevecoeur, *Letters from an American farmer*, 1782, Letter 3

What attachment can a poor European emigrant have for a country where he had nothing? The knowledge of the language, the love of a few kindred as poor as himself, were the only cords that tied him: his country is now that which gives him land, bread, protection, and consequence: *Ubi panis ibi patria*, is the motto of all emigrants. What then is the American, this new man? He is either an European, or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. *He* is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds.

He becomes an American by being received in the broad lap of our great *Alma Mater*. Here individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world. Americans are the western pilgrims, who are carrying along with them that great mass of arts, sciences, vigour, and industry which began long since in the east; they will finish the great circle. The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared, and which will hereafter become distinct by the power of the different climates they inhabit. The American ought therefore to love this country much better than that wherein either he or his forefathers were born. Here the rewards of his industry follow with equal steps the progress of his labour; his labour is founded on the basis of nature, *self-interest*; can it want a stronger allurements? Wives and children, who before in vain demanded of him a morsel of bread, now, fat and frolicsome, gladly help their father to clear those fields whence exuberant crops are to arise to feed and to clothe them all; without any part being claimed, either by a despotic prince, a rich abbot, or a mighty lord. (...) religion demands but little of *him*; a small voluntary salary to the minister, and gratitude to God; can he refuse these? The American is a new man, who acts upon new principles; he must therefore entertain new ideas,

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and form new opinions. From involuntary idleness, servile dependence, penury, and useless labour, he has passed to toils of a very different nature, rewarded by ample subsistence. --This is an American.

Document n° 2

The White Man's burden
Rudyard Kipling, 1899

(...)

- | | | | |
|----|---|----|---|
| 5 | Take up the White Man's burden--
Send forth the best ye breed--
Go, bind your sons to exile
To serve your captives' need;
To wait, in heavy harness,
On fluttered folk and wild--
Your new-caught sullen peoples,
Half devil and half child. | 35 | And reap his old reward--
The blame of those ye better
The hate of those ye guard--
The cry of hosts ye humour
(Ah, slowly!) toward the light--
"Why brought ye us from bondage,
Our loved Egyptian night?" |
| 10 | Take up the White Man's burden--
In patience to abide,
To veil the threat of terror
And check the show of pride;
By open speech and simple,
An hundred times made plain,
15 To seek another's profit
And work another's gain. | 45 | Take up the White Man's burden--
Ye dare not stoop to less--
Nor call too loud on Freedom
To cloak your weariness.
By all ye will or whisper,
By all ye leave or do,
The silent sullen peoples
Shall weigh your God and you. |
| 20 | Take up the White Man's burden--
The savage wars of peace--
Fill full the mouth of Famine,
And bid the sickness cease;
And when your goal is nearest
(The end for others sought)
25 Watch sloth and heathen folly
Bring all your hope to nought. | 50 | Take up the White Man's burden!
Have done with childish days--
The lightly-proffered laurel,
The easy ungrudged praise:
Comes now, to search your manhood
Through all the thankless years,
Cold, edged with dear-bought wisdom,
55 The judgment of your peers. |
| 30 | Take up the White Man's burden--
No iron rule of kings,
But toil of serf and sweeper--
The tale of common things.
The ports ye shall not enter,
The roads ye shall not tread,
Go, make them with your living
And mark them with your dead. | | |
| | Take up the White Man's burden, | | |

Document n° 3

One Nation, Indivisible: Is it History?

William Booth, *Washington Post*, Sunday, February 22, 1998, Page A1.

A Rung at a Time

Traditionally, immigration scholars have seen the phenomenon of assimilation as a relentless economic progression. The hard-working new arrivals struggle along with a new language and at low-paying jobs in order for their sons and daughters to climb the economic ladder, each generation advancing a rung. There are many cases where this is true. More recently, there is evidence to suggest that economic movement is erratic and that some groups – particularly in high immigration cities – can get "stuck."

Among African Americans, for instance, there emerges two distinct patterns. The black middle class is doing demonstrably better – in income, home ownership rates, education – than it was when the demographic transformation (and the civil rights movement) began three decades ago. But for African Americans at the bottom, research indicates that immigration, particularly of Latinos with limited education, has increased joblessness, and frustration.

In Miami, where Cuban immigrants dominate the political landscape, tensions are high between Hispanics and Blacks, said Nathaniel J. Wilcox, a community activist there. "The perception in the black community, the reality, is that Hispanics don't want some of the power, they want all the power," Wilcox said. "At least when we were going through this with the Whites during the Jim Crow era, at least they'd hire us. But Hispanics won't allow African Americans to even compete. They have this feeling that their community is the only community that counts."

Yet many Hispanics too find themselves in an economic "mobility trap." While the new immigrants are willing to work in low-end jobs, their sons and daughters, growing up in the barrios but exposed to the relentless consumerism of popular culture, have greater expectations, but are disadvantaged because of their impoverished settings, particularly the overwhelmed inner-city schools most immigrant children attend. "One doubts that a truck-driving future will satisfy today's servants and assemblers. And this scenario gets a good deal more pessimistic if the region's economy fails to deliver or simply throws up more bad jobs,"

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writes Waldinger, a professor of sociology and director of center for regional policy studies at the University of California-Los Angeles.

30 Though there are calls to revive efforts to encourage "Americanization" of the newcomers, many researchers now express doubt that the old assimilation model works. For one thing, there is less of a dominant mainstream to enter. Instead, there are a dozen streams, despite the best efforts by the dominant white society to lump groups together by ethnicity.

35 It is a particularly American phenomenon, many say, to label citizens by their ethnicity. When a person lived in El Salvador, for example, he or she saw themselves as a nationality. When they arrive in the United States, they become Hispanic or Latino. So too with Asians. Koreans and Cambodians find little in common, but when they arrive here they become "Asian," and are counted and courted, encouraged or discriminated against as such.

40 "My family has had trouble understanding that we are now Asians, and not Koreans, or people from Korea or Korean Americans, or just plain Americans," said Arthur Lee, who owns a dry cleaning store in Los Angeles. "Sometimes, we laugh about it. Oh, the Asian students are so smart! The Asians have no interest in politics! Whatever. But we don't know what people are talking about. Who are the Asians?"

45 Many immigrant parents say that while they want their children to advance economically in their new country, they do not want them to become "too American." A common concern among Haitians in South Florida is that their children will adopt the attitudes of the inner city's underclass. Vietnamese parents in New Orleans often try to keep their children immersed in their ethnic enclave and try not to let them assimilate too fast.

Hyphenated Americans

50 One study of the children of immigrants, conducted six years ago among young Haitians, Cubans, West Indians, Mexican and Vietnamese in South Florida and Southern California, suggests the parents are not alone in their concerns. Asked by researchers (...) how they identified themselves, most chose categories of hyphenated Americans. Few choose "American" as their identity. Then there was this – asked if they believe the United States in the best country in the world, most of the youngsters answered: no.

Document n° 4

"Citizenship tests? Yes, but let's first agree on our own values."

By Patricia Hewitt¹, *New Statesman*. 17 December 2001- 7 January 2002

5 Growing up in Australia in the 1950s, I was very familiar with the assisted migration scheme that attracted thousands of families from post-war Europe. But on a recent family visit to the Hebridean island of Islay, I discovered that my father's great-grandparents had been assisted migrants more than a century earlier, when Scottish landlords, determined to rid their lands of "surplus" population, helped thousands to travel to new settlements in the Antipodean colonies.

10 This discovery changed my perception of my nationality. I felt both more Scottish and more Australian - and, paradoxically, more British, too. I grew up British in Australia. Mine was a generation brought up on British history (I learnt more at primary school about the Viking and Norman invaders than I ever did about Australian Aborigines or the early white explorers). Our political and legal traditions were British, and so were our cultural reference points. We read British children's books, sang English Christmas carols and ate plum pudding midsummer, with the temperature in the 90s. The national anthem was still "God Save the Queen", and this was long before Australia acknowledged the appalling wrongs done to its
15 original people, let alone developed the self-confident national identity we saw at last year's Sydney Olympics.

20 So I am not surprised when a Sikh friend in my Leicester constituency tells me about his British origins in East Africa: "My father worked for the British civil service. My uncle served in the British army. We are British." [...]. He, and many of my British Asian friends, grew up British - as well as Indian, Pakistani and Hindu, Sikh or Muslim - in the Indian subcontinent, East Africa or South Africa. Their experience of Britishness was very different from mine. They were targets of racism; I, a white, middle-class Australian, was not. But if we do not understand the sense of Britishness felt by all those British citizens who grew up in the Commonwealth, then we miss a crucial aspect of the debate about multiculturalism. The
25 history of Britain's different ethnic and religious communities, complex and contested as it is, is part of modern British history; and their identity is part of the contemporary British identity.

¹ Patricia Hewitt is MP for Leicester West, the Secretary of State for Trade and Industry, and Minister for Women.

[...] We should also remember that our diversity brings not only cultural richness, but also economic and competitive advantage. In this global economy, the globe is at home in Britain. The new generation of British Asian, Caribbean and African professionals and entrepreneurs not only grow businesses here, they also create trade and investment links abroad. Both Germany and Britain want to recruit people from India who have IT skills that Europe urgently needs; but as one Indian business leader asked a senior German politician: "Why would Indians want to go and live in Germany when they feel at home in Britain?"

Not everyone who settles in the UK wants to become a British citizen. But most do. As David Blunkett, the Home Secretary, has said, acquiring British citizenship should be more than a bureaucratic process. Australia has long expected "new Australians" to learn English and something of the laws and values of their new country; in return, their new status is publicly celebrated in citizenship ceremonies. Requiring applicants for British citizenship to learn English should hardly be contentious; that it is so is a sign of how muddled we have become about multiculturalism.

Multiculturalism matters. It mattered particularly in the 1960s and 1970s, when new generations of migrants arrived, when racism was overt and often violent, and when we needed as a country to learn to respect and celebrate our growing diversity. But multiculturalism is no longer enough. Too often, multiculturalism has meant putting people into minority boxes - assuming, for instance, religious beliefs when none exist, or expecting a writer who happens to be black or Asian to speak for a whole community. Particularly after 11 September, we need firmer foundations. Those foundations - essentially, the liberal values of the Enlightenment - include freedom of religious belief and worship. But that does not mean tolerating - and failing to prosecute as criminal offences - the hatred preached by some religious leaders, any more than we should tolerate the racism of right-wing extremists. Nor can it mean compromising on respect for the equal dignity and freedom of women and men.