

UNIVERSITE de BOURGOGNE
U.F.R. des Sciences Humaines
Département d'Histoire

Année universitaire 2014/2015

Licence 3 AMC - HISTOIRE

Examens JANVIER 2015

Examens JANVIER 2015

L3AMC – UE1 Fondamentale 1 : Temps présent

L3AMC – UE2 Fondamentale 2 : Sociologie politique

L3AMC – UE3 Fondamentale 3 : Philosophie politique

LICENCE 3^{ème} année – parcours AMC
SESSION 1 – JANVIER 2015

Intitulé de l'épreuve écrite :

UE1 – Fondamentale 1
Temps présent

Date, horaire et lieu de l'épreuve :

Lundi 05 janvier 2015
8h à 12h
Amphithéâtre DESSERTAUX

Responsable du sujet :

M. VIGNA Xavier

Durée de l'épreuve :

4 heures

Indications :

Le sujet comporte 2 pages recto verso et numérotées de 1/2 à 2/2.

Assurez-vous que cet exemplaire est complet.

Consigne :

Le candidat traitera, au choix, l'un des deux sujets suivants sur la copie d'examen.

RAPPEL : L'usage de tout document et tout matériel électronique est strictement interdit.

SUJET 1 (dissertation)

Dans quelle mesure la société française s'est-elle moyennisée entre la fin de la Seconde Guerre mondiale et le début des années 1980 ?

OU

SUJET 2 (dissertation)

Les transformations et les contestations à l'intérieur de la société française dans les décennies 1960 et 1970.

LICENCE 3^{ème} année – parcours AMC

SESSION 1 – JANVIER 2015

Intitulé de l'épreuve écrite :

UE2 – Fondamentale 2
Sociologie politique

Date, horaire et lieu de l'épreuve :

mardi 06 janvier 2015
8h à 12h
Salle 101

Responsable du sujet :

M. UBBIALI Georges

Durée de l'épreuve :

4 heures

Indications :

Le sujet comporte 2 pages recto verso et numérotées de 1/2 à 2/2.

Assurez-vous que cet exemplaire est complet.

Consigne :

Le candidat traitera le sujet suivant sur la copie d'examen.

RAPPEL : L'usage de tout document et tout matériel électronique est strictement interdit.

SUJET (dissertation)

Un ancien Président de la République déclarait (en 2008) : "Désormais, quand il y a une *grève* en France, personne *ne s'en aperçoit*".

A partir de cette déclaration, que peut-on dire de l'état des mouvements sociaux en France. Vous vous appuyerez sur les éléments de cours, de TD et vos propres lectures pour analyser ce phénomène.

LICENCE 3^{ème} année – parcours AMC

SESSION 1 – JANVIER 2015

Intitulé de l'épreuve écrite :	UE3 – Fondamentale 3 Philosophie politique
Date, horaire et lieu de l'épreuve :	Vendredi 09 janvier 2015 8h à 12h Amphithéâtre MATHIEZ
Responsable du sujet :	Mme LABOPIN Delphine
Durée de l'épreuve :	4 heures
Indications :	Le sujet comporte 2 pages recto verso et numérotées de 1/2 à 2/2. Assurez-vous que cet exemplaire est complet.

Consigne :

Le candidat traitera, au choix, l'un des deux sujets suivants sur la copie d'examen.

RAPPEL : L'usage de tout document et tout matériel électronique est strictement interdit.

SUJET 1 (dissertation)

La notion de liberté négative et ses critiques

OU

SUJET 2 (dissertation)

Le libéralisme et les conceptions du rôle de l'Etat

Examens JANVIER 2015

L3AMC – UE4 Méthodologie : Langue vivante - Anglais

L3AMC – UE4 Méthodologie : Civilisation anglo-saxonne



U.F.R. des Sciences Humaines
Département d'Histoire

1^{ère} SESSION – JANVIER 2015



LICENCE 3

UE Majeure Méthodologie
Langue vivante 1 : Anglais (S5)

Responsable du sujet : Monsieur Philippe BLANC

Durée : 2 heures

Ce document comporte 2 pages.

- aucun dictionnaire, document et matériel autorisé -

Choisir un des deux sujets suivants portant sur le thème abordé dans « Born to Kill » :

SUJET 1

Synthèse (entre 250 et 320 mots environ):

What, in medieval writings and imagery, differentiates legitimate and/or illegitimate war, violence and cruelty ?

SUJET 2

Traduction en français du texte ci-dessous :

German political theorist, Conrad of Megenberg, (...) lamented the attitude common among his countrymen, who **dismissed** learned knights as mere "book-eaters" and trained up their own young in physical arms alone, sending them off to war without the protection of prudence (...). Conrad, though, sadly came to the conclusion that this was inevitable (...).

The distinction between valiant knight and well-armed **thug** was not always clear-cut, particularly in the turbulent closing centuries of the Middle Ages, and might lead those who explored warrior ethnography into difficult territory. His conviction that English arms were superior to French led Sir John Fortescue [15th century] onto troublesome ground. A chapter of his *Governance of England* is headed "Only Lack of Heart and Cowardice Keep the Frenchmen from Rising". Fortescue went on to reflect that the relative rarity of violent crime and disorder in France was due not to poverty but to French cowardice. "But the English man", he reassured his readers, "is of another courage". To demonstrate this he argued that more men were hanged in England for robbery and **manslaughter** in a single year than in France for the same crimes in seven. (...)

By the later Middle Ages more perceptive observers had **grasped** the idea that a reputation for **unadorned** ferocity was (...) more of a **liability** than an **asset**. But in an age of violence and controversy, the temptation to deploy ideas of warrior-nationhood in favour of one's own people remained too strong to resist. The skill lay in combining warlike aptitudes with other, carefully-chosen qualities, more obviously supportive of order, moral and cultural seriousness, and good government. (...)

An age of universal ideals demanded that a nation aspiring to the highest goals take an appropriately universal view of its merits: Venus and Mars, we might say, reconciled.

VOCABULAIRE:

to dismiss = *mépriser*

thug = *voyou*

manslaughter = murder

to grasp = understand

unadorned = *sans fard*

liability = *désavantage, défaut*

asset = *atout*

LICENCE 3^{ème} année – parcours AMC
SESSION 1 – JANVIER 2015

Intitulé de l'épreuve écrite : UE4 – Méthodologie
Civilisation anglo-saxonne

Date, horaire et lieu de l'épreuve : Lundi 12 janvier 2015
9h à 11h
Amphithéâtre LADEY

Responsable du sujet : Mme MORISSON Valérie

Durée de l'épreuve : 2 heures

Indications : Le sujet comporte 9 pages recto uniquement agrafées et numérotées de 1/9 à 9/9.
Assurez-vous que cet exemplaire est complet.

Consignes :

Tous les exercices devront être rédigés sur le sujet d'examen.
Le candidat indiquera au bas de chaque page du sujet son numéro d'étudiant.
Le sujet d'examen sera inséré dans une copie dûment renseignée et anonymée.

RAPPEL : L'usage du dictionnaire, autre document et tout matériel électronique est strictement interdit.

N° étudiant :

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50 years ago a new elite came to power in Britain. We're still paying the price for their contempt for ordinary people, writes DOMINIC SANDBROOK

By DOMINIC SANDBROOK FOR THE DAILY MAIL

Just imagine that when you woke up this morning, you found yourself catapulted back in time exactly 50 years, to Britain in the first days of 1964. At first, you might well be surprised how different things were half a century ago. This was a world in which shops closed on Sundays, pubs shut at 10.30 pm and homosexuality was a criminal offence.



Different world: The 1960s was an era in which shops closed on Sundays and homosexuality was a criminal offence. Above, two women gossip wearing smart clothes and high heels typical of the early Sixties

Britain in January 1964 had just two television channels, with BBC 2 arriving only in April that year. In the industrial North, thousands of families still made do with an outside toilet. Computers were virtually unknown, and even the currency was very different, with heavy two-shilling and half-crown coins instead of today's homogenised (and soon-to-be plastic) bank notes. Yet there are also striking similarities. This was a country falling in love with consumerism, liberalism and the cult of youth. It is often claimed that the Sixties really began in 1963. Indeed, the poet Philip Larkin famously claimed that the sexual revolution began in 1963 'between the end of the Chatterley¹ ban/ and the Beatles' first LP'. But I think the real dividing line fell during the following year, and that 1964 was the watershed that marked the birth of a new Britain.

This was the year that saw The Beatles, the Kinks and the Rolling Stones break through to become international icons. It saw the birth of Terence Conran's household store Habitat, the boutique Biba and Radio Caroline, as well as the advent of a reforming new Labour government.

Perhaps, above all, it saw the rise of a new kind of permissive liberalism, which was meant to set us free from the disciplines of the past but had consequences that its architects had never imagined — and that we are still grappling with today. Looking back, the extraordinary thing about life in Britain in 1964 was the sharpness of the juxtaposition between old and new. It is bizarre to think that when the Rolling Stones were celebrating their first Number One hit single, the man in Number 10 was Sir Alec Douglas-Home, a tweedy Conservative aristocrat who had been born in 1903 and had given up his peerage to become prime minister. Although Sir Alec was tirelessly ridiculed by the newly-fashionable Oxbridge satirists — launching a trend for irreverent mockery that continues to this day — he was a decent, serious and dutiful man. Even so, he was a ridiculous choice to lead Britain into the mid-1960s. Not only was Home a member of the House of Lords, but the Tory MPs had not even been allowed to choose their own leader. Instead, Home had been parachuted into the premiership by a 'magic circle' of Old Etonians.

That made him an easy target for Labour's Harold Wilson, who in October 1964 ended 13 years of Conservative rule and entered Downing Street as the youngest prime minister of the century. The first modern prime minister to make a virtue of his modest, grammar-school background, Wilson ostentatiously presented himself as the champion of the common man, even boasting: 'If I had the choice between smoked salmon and tinned salmon, I'd have it tinned. With vinegar.' In reality, Harold Wilson was a master of spin. Like Tony Blair, who borrowed heavily from his predecessor's repertoire, he wanted to be seen as youthful, classless and, above all, modern.

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He promised to forge a new Britain in the 'white heat' of the scientific revolution, sweeping away tradition and turning us into a technological superpower. Alas, Wilson's ambitions turned to dust. By the time he finally left office 12 years later, Britain's economic star had fallen lower than ever. But, at the time, his infatuation with modernity struck a chord.

But in 1964, by which time the British Empire had almost totally disintegrated, 20 years of affluence had given ordinary families their first cars, TV sets and washing machines, while free healthcare and state education had created a generation of youngsters who were literally bigger, more adventurous and more assertive than ever. To the leading lights of this new generation — a metropolitan elite who would go on to dominate the arts, universities and the BBC in the decades to come — the past was an unwelcome legacy. Across the country, planners were misguidedly tearing down Victorian town centres to make way for dual carriageways, tower blocks and multi-storey car parks. Not even the Luftwaffe had wreaked such havoc on Britain's architectural heritage. Perhaps the worst crime was the transformation of Birmingham, which in 1964 resembled a gigantic building site. Already work was underway to destroy the Victorian core of England's second city, turning it into something more like a particularly unsightly East German power station. Yet when the travel writer Geoffrey Moorhouse visited Birmingham in 1964, he bubbled with enthusiasm for its 'forward movement'. One day, he predicted, developments like the concrete Bull Ring would 'show up' more conservative towns. Birmingham, he said, needed only to demolish the Victorian streets at the fringes of the city centre: then it could 'start talking about itself with justification as the most go-ahead city in Europe'. In its way, that last sentence absolutely captures the spirit of the Sixties — a combination of high-minded optimism and utterly disastrous naivety. Even the painful term 'go-ahead', which people at the time used completely without irony, now smacks of the most dreadful hubris, shortly to be punished by total catastrophe. But to the new liberals of 1964, the idea of redevelopment — whether architectural, social or moral — seemed to be automatically a good thing.

A classic example was Labour's rising star Anthony Crosland, who became Education Secretary in January 1965. For Crosland, as for so many of his friends, the immediate priority was to tear down the legacy of the past. He was determined to impose comprehensive schools in every corner of Britain, whether parents wanted them or not. 'If it's the last thing I do,' Crosland notoriously told his wife, 'I'm going to destroy every f***ing grammar school in England.' Then there was his friend Roy Jenkins, who entered the government in 1964, became Home Secretary in 1965 and gave a crucial impetus to the reform of the homosexuality, abortion and divorce laws a few years later. This was the birth of what we now call the permissive society. Indeed, 1964 was a key milestone in Britain's journey towards greater moral liberalism. For it was at 8am on August 13, 1964, that two unemployed petty criminals called Peter Allen and Gwynne Evans, who had murdered a van driver in Cumberland, became the last men to be executed in the United Kingdom. They were hanged simultaneously: Allen in Walton, Liverpool, and Evans in Strangeways, Manchester. A year later the death penalty was suspended for a trial period of five years, and in 1969 it was abolished completely.



Like Tony Blair, Harold Wilson wanted to be seen as youthful, classless and, above all, modern

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There was, I can see, an admirable dimension to the liberals' commitment to building a better world. We often forget that one of their principal motives was the determination to prove that Western capitalism could deliver a kinder, fairer way of life than the Communists' brutally repressive alternative. But all too often — as in the dreadful tower blocks that still disfigure so many of our cities — their idealism did great harm.

Even in 1964, there were premonitions of disaster. I always enjoy the story of the first (and now largely forgotten) incarnation of the original Sun newspaper, which was launched as a Leftish paper for the middle-classes by the Mirror Group in October 1964, to replace the working-class Daily Herald. The paper's owners thought the Herald had a lamentably cloth-capped image. They wanted a new paper — metropolitan, classless and liberal-minded — to match their dream of 'society tomorrow'. The Sun's first edition, which banged on at great length about young people and computers, sold more than three million copies. But then sales began to fall, and within a few months it was doing worse than the old Herald. Eventually, its chastened owners sold it to a young man called Rupert Murdoch. And whatever you think of him, he had a rather better idea of what people wanted.

Yet the Sun's infatuation with youth was absolutely typical of the age. For much of 1964, newspaper headlines were dominated by teenagers, from the screaming fans who drowned out Beatles concerts to the mods and rockers who fought pitched battles on the beaches of the South Coast.

A few brave souls dared to question the cult of youth. In February 1964, the columnist Paul Johnson produced an infamous piece attacking Sixties teenagers: 'huge faces bloated with cheap confectionery and smeared with chain store make-up, the open, sagging mouths and glazed eyes, the hands mindlessly drumming in time to the music, the broken stiletto heels, the shoddy, stereotyped, "with-it" clothes'. Perhaps he was being a bit unfair to the youngsters of 1964 — most of whom, after all, are now perfectly respectable pensioners. But in his dissection of the ruthlessly commercialised cult of the teenager, Johnson was onto something. Rampant commercialism was already changing the face of British life. It was in 1964, for example, that the Conservatives abolished Resale Price Maintenance — the law that had prevented supermarkets undercutting small, independent shops, by compelling them to charge the same price for the same goods. Its abolition was meant to benefit the consumer. In the long run, though, it dealt our High Streets a blow from which they have never recovered, eventually turning them into abandoned ghost towns. Behind so many of these changes was the politicians' obsession with appearing modern. During the October 1964 election campaign, party leaders felt compelled, for the first time, to worship at the altar of youth. Harold Wilson famously associated himself with The Beatles, even awarding them MBEs a year later.

What was really revealing, though, was that even stuffy Sir Alec Douglas-Home tried to jump on the bandwagon. His book of collected speeches even boasted a section entitled 'I Call on British Youth', which opened with the laughably untrue sentence: 'Few subjects fascinate the Prime Minister more than youth.' It was little wonder that older voters felt abandoned.

'Governments! What do they care about us? We don't belong to the great future. We're not teenagers,' mutters an elderly character in Angus Wilson's excellent novel *Late Call*, published in 1964. 'We ought to be bloody dead.'

Half a century on, things have hardly changed. Many cities never recovered from the disastrous experiments of the 1960s, while our politicians are keener than ever to present themselves as young, fashionable and forward-looking, typified by their embarrassing enthusiasm for Twitter and 'selfies'.

Yes, the Sixties made us a more open and tolerant country. Who would want to return to the years when gay men lived in fear of the law, or when landladies put up 'No Coloureds' signs?

But those colourful times have been absurdly over-romanticised. Looking back, there was often something fundamentally commercialised, superficial and selfish about them.

In the rush to embrace the new, Britain too often lost sight of the value of the old. Fifty years on, it is time we learned our lesson.

Dominic Sandbrook is author of *White Heat: A History Of Britain In The Swinging Sixties* (Little, Brown).

N° étudiant :

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1. Vocabulary: Find the English equivalents for the following French words in the text (the words appear chronologically) 25 marks

- mépris :
- devise :
- interdiction :
- bouleversement :
- arrivée, apparition de :
- être aux prises avec :
- titre de noblesse :
- mandat de premier ministre :
- cible :
- le défenseur de :
- publicité médiatique :
- balayer :
- enamouragement :
- à tort, en suivant de mauvais conseils :
- une autoroute à deux voies :
- démolir :
- créer un désastre :
- laid :
- évoquer :
- donner un incroyable élan :
- une date clé :
- déconfits :
- talons aiguilles :
- vénérer sur l'autel de :
- prendre le train en marche :

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2. Explain in about 8-10 lines the following passages from the text (the passages are underlined) 15 marks

a) This was a country falling in love with consumerism, liberalism and the cult of youth.

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b) the extraordinary thing about life in Britain in 1964 was the sharpness of the juxtaposition between old and new

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c) But those colourful times have been absurdly over-romanticised. Looking back, there was often something fundamentally commercialised, superficial and selfish about them.

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3. Translate the italicized passages into French: 15 marks

a) *But in 1964, by which time the British Empire had almost totally disintegrated, 20 years of affluence had given ordinary families their first cars, TV sets and washing machines, while free healthcare and state education had created a generation of youngsters who were literally bigger, more adventurous and more assertive than ever.*

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b) *Half a century on, things have hardly changed. Many cities never recovered from the disastrous experiments of the 1960s, while our politicians are keener than ever to present themselves as young, fashionable and forward-looking, typified by their embarrassing enthusiasm for Twitter and 'selfies'.*

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4. Translate the sentences below into English: 15 marks

a) Tout au long des années 60, les centres historiques des villes ont été démolis pour construire des tours.

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b) Une fois que les travaillistes furent élus, ils accordèrent d'énormes augmentations de salaire pour que les syndicats renvoient les grévistes au travail.

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c) Cela faisait des années que le manque de logement empêchait les jeunes des classes moyennes d'avoir un niveau de vie décent.

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5. Essay writing: Was 1960s' Britain a classless society? Answer in about 20 lines. 30 marks

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¹ D.H. Lawrence's novel, Lady Chatterley's lover had provoked a scandal due to its immoral description of love and its erotic innuendoes.

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Année universitaire 2014/2015

Examens JANVIER 2015

L3AMC – UE5 Ouverture : Croyances, culture et société

LICENCE 3^{ème} année
SESSION 1 – JANVIER 2015

Intitulé de l'épreuve écrite :

UE5 – Ouverture
Croyances, culture et société

Date, horaire et lieu de l'épreuve :

mercredi 07 janvier 2015
8h à 10h
Amphithéâtre SCELLE

Responsables du sujet :

Mme KOSSMANN Perrine &
M. LEMESLE Bruno

Durée de l'épreuve :

2 heures

Indications :

Le sujet comporte 2 pages recto verso et numérotées de 1/2 à 2/2.

Assurez-vous que cet exemplaire est complet.

Consigne :

Le candidat traitera, après tirage au sort, l'une des deux périodes historiques suivantes sur la copie d'examen.

RAPPEL : L'usage de tout document et tout matériel électronique est strictement interdit.

SUJET Histoire ancienne

Dans *Une histoire de la violence. De la fin du Moyen-Âge à nos jours*, l'historien Robert Muchembled retient cette définition de la violence « le mot « violence »... caractérise un être humain au caractère emporté et brutal. Il définit aussi un rapport de force visant à soumettre ou à contraindre autrui ». Selon vous, dans quelle mesure cette définition est-elle valable pour les sociétés grecques et romaines dans l'Antiquité ?

SUJET Histoire Médiévale

Vengeances et réconciliations aux XI^e et XII^e siècles en Occident.