

Examens JANVIER 2014

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 2014

Intitulé de l'épreuve écrite :

UE1 – Fondamentale 1
Temps présent

Date, horaire et lieu de l'épreuve :

lundi 06 janvier 2014
8h à 12h
Amphithéâtre MATHIEZ

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 le sujet suivant sur la copie d'examen.

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

SUJET (dissertation)

Travaux et travailleurs en France de 1945 à nos jours

LICENCE 3^{ème} année – parcours AMC

SESSION 1 – JANVIER 2014

Intitulé de l'épreuve écrite :

UE2 – Fondamentale 2
Sociologie politique

Date, horaire et lieu de l'épreuve :

mardi 07 janvier 2014
8h à 12h
Salle 201

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)

En quoi est-il intéressant d'aborder la question de la transformation sociale par le biais de la sociologie de l'action collective ?

LICENCE 3^{ème} année – parcours AMC

SESSION 1 – JANVIER 2014

Intitulé de l'épreuve écrite :

UE3 – Fondamentale 3
Philosophie politique

Date, horaire et lieu de
l'épreuve :

jeudi 09 janvier 2014
8h à 12h
Amphithéâtre DESSERTAUX

Responsable du sujet :

M. LADD Kevin

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)

Comment assurer l'unité du corps politique ?

SUJET 2 (dissertation)

Quel est le but de la philosophie politique ?

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

Année universitaire 2013/2014

Examens JANVIER 2014

L3AMC – UE4 Méthodologie : Civilisation anglo-saxonne

Langues vivantes 1 :

- anglais
- allemand
- espagnol

(cf. sujets de L3 Classique)

LICENCE 3^{ème} année – parcours AMC

SESSION 1 – JANVIER 2014

Intitulé de l'épreuve écrite :

UE4 – Méthodologie
Civilisation anglo-saxonne

Date, horaire et lieu de l'épreuve :

lundi 13 janvier 2014
9h à 11h
Amphithéâtre MATHIEZ

Responsable du sujet :

Mme MORISSON Valérie

Durée de l'épreuve :

2 heures

Indications :

Le sujet comporte 4 pages recto verso agrafées et numérotées de 1/4 à 4/4.

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

Jerry White: Social and Cultural Change in 1960s London

'The "swinging sixties" did not swing in Lambeth', wrote a rueful John Major in his memoirs, but it is impossible not to envision London in the sixties as going with anything other than a swing. It was in April 1966 that *Time* magazine proclaimed London as the world city of the decade - 'London: The Swinging City'. It blazoned the notion of 'Swinging London' (the neologism was used several times in the editorial and cover story) to the world. That was not the first time that London had received recognition for its sudden blooming in the '60s. But it was *Time* that fixed London and the 1960s in the world's imagination for years to come.

It was fashionable then and later to decry the myth of Swinging London and, of course, it was a grossly misleading tag. But despite her breathless prose, Piri Halasz in *Time* was on to something real enough. She was right to stress the attraction of a city where youth and the new combined so intriguingly with tradition, and where upperclass elements of the London Season seemed to blend effortlessly with working-class talent. 'Ancient elegance and new opulence are all tangled up in a dazzling blur of op and pop', and she juxtaposed the Rolling Stones with the Changing of the Guard, Princess Margaret with Michael Caine, and the West End theatre with Carnaby Street's Mod clothes shops. 'London has shed much of its smugness, much of the arrogance that often went with the stamp of privilege, much of its false pride.' Now it had a 'large measure of... civility... tolerance... simple humanity... gentleness... ease, a coziness and a mixture of its different social circles that totally eludes New York.' "In London, everyone parties with everyone else."

That this was not merely some gadfly moment was plain to the economists. Weekly earnings outstripped the cost of living by 170 per cent in the 1950s and by 183 per cent in the 1960s. These were utterly unprecedented national figures. They almost certainly understated the rise in prosperity of working-class London, where weekly earnings had always outstripped the nation. At the same time, the welfare state had removed healthcare from the household budget and guaranteed security from desperate poverty. The new self-confidence that showed itself in the nightclubs and the fashion pages was underpinned by this irreversible shift in spending power, demand and expectations that affected the great majority of Londoners.

Prosperity, and a limitless self-confidence that saw apparently countless individuals span the divide between Bethnal Green and Belgravia¹, put pressure as never before on London's Achilles heel. - housing. Housing had been the great disability of London life for countless generations. There had never been enough housing to go round. And what there was, disappointed through its age, disrepair, inconvenience, and lack of up-to-date amenities. This was a problem for all classes except the super-rich. But it fell heaviest on ordinary Londoners. And the gap between what Londoners could afford and what London could provide had never been wider than it was in the 1960s.

The chronic London housing problem was *the* metropolitan political issue of the 1960s, as it had been for generations before. Just how this working-class demand for better housing was to be satisfied would nearly tear the capital apart. The struggle between, on the one hand, wholesale redevelopment and the giant council estate, much of it high-rise throughout the 1960s, and

¹ Bethnal Green is famous for its post-war social housing development. Belgravia, in the West end, is known for its tremendously expensive houses.

salvaging London's dwindling Victorian street properties from the bulldozer's maw on the other, would bring Londoners onto the streets and into direct action as no other issue could, even in a superficially revolutionary age. There may have been other mismatches in the rise of prosperity and London's incapacity to satisfy expectations: the spread of the motor car, and the rise of consumerism, for instance. But they too were exacerbated by the housing question. It overwhelmed every issue in its wake.

Well, every issue but one. And that had an immensely significant housing dimension too. This was postwar Commonwealth immigration. Besides prosperity and a new class settlement, besides the political drama of the housing problem in London, the rise of a multicultural metropolis gave one more great twist to the social turning point of the age.

Famously, the change at first came mainly from the Caribbean. By 1961 there were over 100,000 West Indians in the capital. In fact, the census of that year counted fewer than it should have done: widespread evasion of the enumerators was due to impending immigration controls which some feared might lead to repatriation.

Eventually, restrictions in the Commonwealth Immigration Act of 1962 limited new migration to voucher holders for work or study, and to the dependents of those already in Britain. Even so, the volume and diversity of London's newcomers was so great that in 1966, *The New London Spy* could claim, with some exaggeration, that 'London is now one of the most cosmopolitan cities in the world. It is possible for an Irishman, an African or a Pakistani to live, eat, sleep, work and die in London without ever catching sight of a native Englishman.'

By then it had been clear for some time that the newcomers were here to stay. The Notting Hill Riots of 1958 and the racist murder of Kelso Cochrane a year later had been a watershed. For although the riots had brought hundreds of angry whites onto the streets, most locals stayed away, many loathed the violence, and some came out to stand up for the blacks. Keep Britain Tolerant groups, inter-racial Harmonist Clubs, and International Friendship Committees, established in many parts of London, were one consequence of the riots.

This was the mixed pattern of responses that established itself through the 1960s, the main decade when migration was consolidated from Asia as well as the Caribbean and elsewhere. From the mid-'60s it became clear that, like it or not, the population of London had changed for ever. There was no going back, no possibility of sending 'home' the growing numbers of black children who knew no other home than London. West Indians and Asians were claiming a stake in the capital through those very children, through investment in houses, corner shops and other businesses, and through extensive daily contact with whites at work and home. It was also becoming clearer, especially after the Race Relations Acts of 1965 and 1968 outlawed the most blatant forms of discrimination and incitement to race hatred, that London would not follow the ghettoisation model of North American cities, or South African apartheid, despite frequently-voiced fears that it would. But it should be said that it needed discrimination to be made a criminal offence for many Londoners to start treating the newcomers like human beings: in 1966-7, 40 out of 60 personal applications for housing by a West Indian in London resulted in him being told the rooms were let when they had not been; and in one London lettings agency three-quarters of files were marked 'Whites Only'.

These forces would only work out their troubled way through the difficult 1970s and eighties. But the turning-point in multicultural London was the sixties. The real though relative prosperity of indigenous Londoners perhaps helped smooth out the tensions of immigration – in every area except housing, where all would suffer. In this meld of rising living standards, frustrated aspirations and the permanent foundation of a multicultural London, the 1960s marked a new beginning of historic importance.

Find the English equivalents for the following French words in the text. The list follows the order of the text: (/7.5)

Pessimiste, rabat-joie; épanouissement, succès ; fallacieux, trompeur; enchevêtré; snobisme, arrogance; une tendance éphémère ; sous-estimer; être sous-tendu par; pouvoir d'achat; infrastructures, installations modernes ; imminent; émeutes ; un changement radical, un bouleversement ; haine raciale ; atténuer.

Understanding the text: (/15)

Which elements in the text suggest that England was becoming a classless society ? Quote from the text and explain. (/3)

Which economic changes characterize the swinging 60s ? Use the text without copying from it. (/3)

Why does the author consider housing to be "London Achilles heel" and argues that housing "overwhelmed every issue in its wake" ? Use what you know about housing as well as the text to answer the question. (/3)

Does the author depict England as a racist country ? In the text, how is racism evidenced ? (/3)

Using what you studied in class explain why there was a boom in immigration at the time. (/3)

Translate the following sentences into French: (/2.5)

- a) "That this was not some gadfly moment was plain to the economists. Weekly earning outstripped the cost of living by 170 percent in the 1950s and by 183 percent in the 1960s".
- b) "In 1966-7, 40 out of 60 personal applications for housing by a West Indian in London resulted in him being told the rooms were let when they had not been".

GRAMMAR: translate the five sentences hereafter into English. (/5)

Au cours des années 1960 le niveau de vie et les salaires de la classe ouvrière ont augmenté.

Depuis la fin de la seconde guerre mondiale, beaucoup de bidonvilles avaient été détruits mais peu de logements sociaux les avaient remplacés, d'où la crise du logement.

La plupart des chômeurs vivaient dans de petits immeubles de très bas standing.

Pendant le mandat de premier ministre du travailliste Harold Wilson, il y eut beaucoup de grèves dans les usines et les mines anglaises avant que l'Equal Pay Act soit voté.

Pendant des semaines, les grévistes réclamèrent et exigèrent de meilleurs salaires, des journées de travail moins longues et de meilleures conditions de travail.

ESSAY WRITING (/20)

The author writes that "the swinging sixties" was a grossly misleading tag. Using your knowledge of the 1960s, answer the following question: Were the 1960s 'swinging' for everyone in London ? Quote and discuss precise examples or situations.

UE Ouverture

*(cf. les sujets de L3-Histoire ou
L3-Sociologie, parcours
Classique)*