



P6-00065
278598
LVE

Filière : B/L

Session : 2023

Épreuve de : LVE ANGLAIS

Consignes

- Remplir soigneusement l'en-tête de chaque feuille avant de commencer à composer
- Rédiger avec un stylo non effaçable bleu ou noir
- Ne rien écrire dans les marges (gauche et droite)
- Numéroté chaque page (cadre en bas à droite)
- Placer les feuilles A3 ouvertes, dans le même sens et dans l'ordre

David Goodhart lays the emphasis on the nominal distinction between "Anywhere" and "Somewhere" in the United Kingdom. With this noticeable contrast, he demonstrates that citizenship and identity are largely influenced by social conditions ^{and are} therefore a subjective notion.

From an academic standpoint, Rieko Karatani in Defining British Citizenship pores over the notion of British citizenship and its evolutions over the course of history. He dwells on the fact that a finer-grained analysis of "citizenship" is predicated on the time and place of its use. Citizenship is a place and time sensitive notion. His reflection may be used as a guideline as he defines three substantial components of citizenship: "citizenship - as - status", "as - desirable - activity", "as - social - enclosure". They are designed historically "to divide populations between citizens and non-citizens". His analysis played out in 2003, two years before London's attacks and in a time of ~~a~~ large reflection on the notion of national identity ^{immigration} and British citizenship.

~~In the USA~~, the second document is an excerpt from Susan B. Anthony trial statement. She was arrested for voting in the 1872 elections when women did not have the right to vote - they ^{have} obtained it in 1920 with the 19th Amendment. In her dialogue with Judge Hunt during her trial, she advocates the right for women to be considered as a full citizen. Indeed by an enumeration, she asserts that the denial of her citizen's right to vote is the denial "of her right of consent", "of representation", "to a trial", "my sacred rights...". She challenged the social order and questions the notion of identity. She exposes thus a society where laws are entirely ruled by men and for men. Thus, citizenship is ~~also~~ intertwined with social mobilization to redefine it. It is what is at stake in the excerpt of the People's Charter from the Working Men's Association to the Radical Reformers of Great Britain and Ireland. Released in 1838, this charter took place in the wake of social unrest and turmoil. The working ~~place~~ class was begging for a true representation in politics and society and for more rights. This movement was then nicknamed "Chartism". Moreover, in the People's Charter, the authors demonstrate that citizenship is inherently linked with a fair representation of the people in

all political institutions. they ~~be~~ make a hint several times at the notion of "enlightenment" to show that the exercise of political power has to stem from "all the people" and not "the selfish government of the few". their claim for a large enfranchisement - the first was in 1832 - in order to fully exercise their citizenship. the notion of mobilization is at the core of Martin Luther King Jr's Address delivered at a meeting launching the SCLC Crusade for Citizenship in 1958. this speech played out in a large context of racial inequalities and discriminations, 4 years after Brown v. Board of Education, ending the "separate but equal" philosophy and before Johnson's policies with the Civil and Voting Rights Act (1964/1965). In his address, he calls for the right to vote for "Negro American" and exposes the hypocrisy of American officials. they advocated free elections in Europe in a context of Cold War while they didn't give it to Negro Americans who fulfill all criteria of ~~a~~ formal citizen~~s~~^s. He thus calls for the mobilization of Negro Americans to obtain by hook or by crook their "birthrights". Eventually, the Prime Minister in office Gordon Brown gave a speech at a seminar on Britishness in 2007. In the wake of London's attacks, British identity and citizenship was largely ~~a~~ challenged, especially after Tony Blair's speech "Our Nation's Future". Gordon Brown puts forward the defining features of "Britishness". this concept is according to him

predicated on "a unique history" following a "golden thread" marked "British tolerance", "belief in liberty". A kind of British exceptionalism seems to fuel his speech. This speech shows that citizenship is directly linked with the definition of ^{national} identity and be used as a political tool to gather and unite people. The last sentence reveals his definition of British citizenship: "a contract between the citizen and the country".

thus, ~~the~~ all the documents muse on the key notion of ~~Brit~~ citizenship in both British and American societies, evolving through specific policies and the various historical ~~conex~~ contexts. thus, my contention is to shed a light on the fact that citizenship is a protean and multifaceted concept which is inherently intertwined with ^{national} identity and ~~some~~ some social and political conceptions.

Firstly, I will show that citizenship is a time and place sensitive notion laying on a social construct. Secondly, citizenship is deeply intertwined with political and social conceptions and struggles. Eventually, this multifaceted concept may ~~act as~~ fuel national narratives and be used to gather or separate people.

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Firstly, citizenship is a protean notion, which is time and place sensitive, laying on a social construct. It evolves in accordance with the

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	Épreuve de : <u>ANGLAIS UE</u>	
Consignes • Remplir soigneusement l'en-tête de chaque feuille avant de commencer à composer • Rédiger avec un stylo non effaçable bleu ou noir • Ne rien écrire dans les marges (gauche et droite) • Numéroté chaque page (cadre en bas à droite) • Placer les feuilles A3 ouvertes, dans le même sens et dans l'ordre		
goals of each actor and its mean. First, citizenship is predicated on social construct. this analysis is the one considered by the British historian Eric Hobsbawm when he asserts that national identity and citizenship are "social engineered constructs". thus, the definitions of citizenship given in the various documents seem to lay on subjective principles. What prevails in all the definitions is based more on theory and ^{on} practice. Indeed, Rieko Karatani offers a guideline to analyse the evolving concept of citizenship. He puts forward three defining features : a "nominal" citizenship, which acts as a "status" and is deeply entrenched in historical evolutions, a "substantive" citizenship giving an equal set of rights to all citizens and a "functional" citizenship form composing the role of integration and, "inclusion" and "exclusion". this terminology dwells on the fact that citizenship and especially national citizenship are always relying on formal and subjective features, which are not always all fulfilled. 5 / 6		

Gordown Brown ~~at~~ makes a straightforward link between national identity and ~~national~~ citizenship. thus, he compares ^{British} ~~national~~ citizenship to "a kind of contract between the citizen and the country" (l. 34). this definition is redolent of the one given by Ernest Renan in his address ^{at} ~~in~~ La Sorbonne in 1882. He advocates that what prevails in citizenship was not to speak the same language or to have the same blood, but to ~~make~~ realize and accomplish things together. thus, these definitions of citizenship link the citizen and the nation~~s~~ by rights and duties, but they are largely based on ideals which stem from a social construct.

Indeed,

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Indeed, citizenship seems to be a time and place sensitive notion. Rieko Karatani reminds several time that the concept is "an evolving concept" (l. 41), "their meanings differ from each ~~to~~ other, depending on the time and place of their use". As a prime example of this conception, he considers the term "sujet" which was for a long time preferred to "citizen" and became obsolete with the British Nationality Act. Indeed, the boundaries of citizenship are always self-redefining by the influence of legislation. ~~the~~ A contrast is for instance relevant between the British National Act from 1948 which allowed

an open-door policy, easily granting the citizenship and ~~the one~~ the British Citizenship of 1971 defining the concept of "patrial" and entailing dramatically the access to citizenship. then, ~~citizenship~~ the boundaries of citizenship are blurred because the members considered as citizens evolve in time. Many people felt as "second-class citizens". In her trial, Mrs

Anthony asserts that she was "robbed of the fundamental privilege of citizenship", (l. 4), representing thus all her gender, as women didn't have the right to vote. Less than a century later, the concept of citizenship had evolved including women with the 19th Amendment to the constitution giving them the right to vote.

Moreover, ^{Negro} ~~Afro~~-Americans² ~~had~~ were also ~~submitted~~ to a changing inclusion in the citizenship as the 13th, 14th and 15th amendments tended to give them the same rights as a white citizens. However, the Jim Crow Laws from 1877 rejected and outlaw them.

Hence the staunch advocacy of Martin Luther King: "a long and tireless effort to broaden and to increase the franchise of American citizens" (l. 1). thus, citizenship is a place and time sensitive concept, constantly self-redefining by legislation.

Eventually, [~]citizenship[~] is a protean notion as it depends of whose voice is heard and the focus of each actor. Citizenship was largely studied from an historical perspective. However, Karatani asserts that its definition depends on "the focus of

each piece of research" (l. 42). In an French perspective, Vincent Viet in Histoire des Français venus d'ailleurs asserts that a correlation between the definition given to citizenship and the political and ~~econ~~ economic context. If trade is dwindling, the conception of citizenship will be more predicated on the notion of exclusion. Hence, citizenship also depends on whose voice and story are heard. Indeed, from the standpoints of the Chartists, Susan B. Anthony or Martin Luther King, the citizenship largely induces the notion of civil representation through the right of vote, ~~the extension of~~ ~~the extending~~ "legislation" to the people at large" (l. 16 + document 3), the same rights ~~not~~ regardless of gender, wealth, colour. quite at the opposite, the definition given by the "selfish government of the few" (l. 13) doesn't pay attention to matters such as gender, wealth... thus, citizenship is largely performative and depends on whether the regard is bottom-up or not.

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thus, citizenship is ^a social construct, utterly time and place sensitive, with blurring boundaries due to changing policies and ~~at~~ standpoints. Secondly, citizenship is deeply intertwined with political and social conceptions and struggles

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~~The~~ ~~ques~~ Citizenship seems to foster power
struggled, largely entangled with ^{some} political conceptions
and inducing the questions of gender and race.

Citizenship fosters mobilization and struggles due
to the discriminations and inequalities that it
entails. Indeed, Keiko Karatani shows that the
conception of citizenship was after American
independence, a tricky and conflicting issue. ~~He~~ He
asserts that the very concept of "subjecthood" known a
backlash with the American revolution, the 13 American
colonies considered the status of British subject "was im-
posed on them at their birth" (p. 27). He then asserts that
"American concept of citizenship [...] was based on an act
of individual choice". This quote may consider the difference
between British and American conception of citizenship.
Citizenship seems thus to be an issue at the core of
American revolution in order to practice their own definition
leading to the Treaty of Paris in 1783. Thus, conception of
citizenship is a source of mobilization. This analysis
is ~~also~~ present in the words of Martin Luther

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king of the chartists. Indeed, he uses the far-reaching example of the ~~most~~ women's demonstrations to obtain the right to vote. He thus asserts: "From ~~to~~ these women we have learned a great lesson of how social change takes place through struggle" (l. 15). Citizenship implies thus the consideration of ~~the~~ value of each individual and is never granted. It has to be conquered by ~~power~~ struggle or mobilization. This ~~appro~~ analysis is at the core of ~~the~~ chartism through ~~their~~ ^{its} demonstrations.

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Citizenship implies the question of the value of each individual and reflects how society perceives itself. This question of the value and consideration of each individual is intertwined with gender and race. Susan B. Anthony uses a vocabulary that demonstrates that her individual value has been trampled: "robbed" (l. 4), "degraded" (l. 4), "subjection" (l. 6), "denial of my right" (l. 10). She refers to the Declaration of Independence: "the denial of my sacred rights to life, liberty" (l. 13). Indeed, it asserts that "all men are created equal" and endowed by the creator with specific rights "among them: life, liberty and the pursuit and the pursuit of happiness." Thus, she exposes the paradoxical ~~feature~~ attitude

from the law and the court. She also exposes the social order, interpreted by men and for men which denies the value of women as individuals. Thus, citizenship raises the question of the consideration of the each individual and stirs up conflicting mobilization. For ~~the~~ women, the issue of citizenship fuelled the fierce debate between Betty Friedan and Phyllis Schaffly. Martin Luther King also ~~den~~ exposes the denial of this individuality and the inequalities sparked by the definition of citizenship's boundaries. ~~He challenges the~~

As Min Anthony, he used the term "robbed" (p. 35).
~~and~~ ^{He} exposes the hypocrisy of American officials as they advocated free elections in Europe in a context of Cold War for their own interests whereas they realized all the duties expected from a ^{American} citizen but will not have the right to vote. It may echo the book of Lempi Collin Margaret Garner: Defying the Fugitive Act in a historical perspective who preferred kill her children to prevent them from the ignorance of liberty. the individual liberty is still at ^{stake} ~~core~~ in Mr. King's address

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thus, citizenship fosters mobilization due to the inequalities that it marks. Moreover, citizenship relies on a ^{special} ~~specific~~ conceptions with politics. The debate over citizenship and the rights and duties that the notion induces seems to remind the debate between Thomas Paine (Our Common Rule) and Edmund Burke (Reflections on the Revolution in France)
Thomas Paine advocates that citizenship implies

the right for people to be endowed with specific rights among them more political representation. thus, the authors of the People's charter present themselves as advocates of "self government". they underline that "political power has to be the faithful and accurate representation of the people's wishes, feelings, and interests" (l. 27). By claiming the right to have an equal representation of people in Commons above, to have the right to vote, they define citizenship as associated with a ~~specific~~ special political conception: that everyone ~~is~~ was ~~not~~ equally represented regardless of ~~the~~ wealth. the right to vote seems at the core of the notion of citizenship according to documents 2, 3, 4. More generally, the political system by large is at stake in the notion of citizenship as Gordon Brown often refers to the "golden thread" (l. 18) that forms parliamentary monarchy referring to magna Carta (1215) and the bill of rights (1689). thus, citizenship is embedded in a special conception of ~~the~~ the political system which frames its definition

thus, citizenship is intertwined with political and social conceptions, that ~~can~~ may foster social struggles in order to reshuffle the individual identity. Eventually, citizenship may fuel national narratives and be used as a tool to gather or separate people.

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Consignes • Remplir soigneusement l'en-tête de chaque feuille avant de commencer à composer • Rédiger avec un stylo non effaçable bleu ou noir • Ne rien écrire dans les marges (gauche et droite) • Numéroté chaque page (cadre en bas à droite) • Placer les feuilles A3 ouvertes, dans le même sens et dans l'ordre		
First, citizenship may act as a tool to fuel national narratives, unite or exclude people and finally reflects the identity of a nation. Citizenship fosters the creation of national narratives and may act as a political tool. Indeed, Edward Said in <u>Culture and Imperialism</u> asserts that "nation themselves are always narrations". therefore, the hint to ^{at} citizenship in political speeches may often stem from a political use. As far-reaching examples, the "River of Blood's speech" from Enoch Powell (1968) or the campaign of Margaret Thatcher in 1979 - ("Britain, ^{being} is swamped by an alien culture") directly used citizenship as a tool to draw national narratives and to in a political aim. This rhetorical devices seem to be littered in Gordon Brown's speech. Indeed, he promotes a kind of exceptionalism in British identity and citizenship: "Britain has a unique story" (l. 4), "British men of fair play", "golden thread" (l. 8), "a strong sense of being British" (l. 22)		
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His speech just took place after the London's attacks
 a time when British identity and citizenship
 was largely challenged and some linked immigration
 to history. thus, he deals with the
 question of integration ^{to influence} ~~at~~ public opinion by
 framing a national narrative, ~~to~~ putting forward
 a teleological vision of British history. His
 speech as "Our Nation's Future" from Tony Blair
 meets a political aim and fuels a specific
 vision of history.

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then, citizenship is also a tool used in order
 to gather or separate people. R. Karatini asserts
 that: "citizenship has historically been used as an
 instrument to divide populations between citizens
 and non citizens". (p. 72) He echoes thus the third
 definition that he gives of "functional citizenship":
 thus, citizenship is used to ~~get~~ determinates who
^{belong} ~~believe~~ to a certain nation or not. thus, the
 fact that women and African Americans were not
 totally citizen was a mean to isolate them ~~of~~ from
 the rest of the society and to install a social hierarchy,
 forming a system in which people are ranked one
 above the other according to the ^{possession of} citizenship. thus, the
 boundaries of citizenship underscores how the

society perceived it self ~~as~~ as horizontal or vertical. However, even when immigrants for instance are granted citizenship, they may find rejection.

Indeed, the Macpherson and ~~R~~ Turner Reports in both American and British shed a light on an institutionalized racism, justified by the definition of citizenship. Thus, these people may feel as "second-class citizens". Indeed, the sociologist Alejandro Portes uses the term "shattered assimilation" to demonstrate that even if people ~~of~~ in a given society became citizen, it does not automatically lead ~~not~~ to the conclusion that they are fully integrated. They may know a downward mobility because they don't share the same culture ~~of~~ ^{that} of the one of the given society and thus know potential social exclusion. Thus, citizenship is what gathers ^{or} ~~divides~~ ^{divides} people.

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Eventually, citizenship, this multifaceted notion is what cement and strengthen personal and collective identity. Karatani in the first sentence of his text asserts that "in our everyday language, we use the words "citizen" and "national" almost interchangeably". (1.1). Thus, citizenship seems to be a substantial component of personal and national identity. Indeed, the struggles led by Min Anthony for the woman, Chartists, or Martin Luther King show that they granted a large importance ~~to~~ ^{to} citizenship as a defining feature of their individual value or the national one. Gordon Brown tackles the

notion of "Britishness", which stems from an "exceptional" identity of Great Britain. However, he proposes here to redraw this notion of British identity. Indeed, he embodies the will to consider ^{British} identity and its place over the world stage. Indeed, he asserts: "there is now so much mobility between nations and countries" (l. 33) and dwells on the fact that British citizenship is intertwined with identity and not just a formal right. He ~~thus~~ is redolent of the definition given by Ernest Renan by saying that British citizenship is "a contract between the citizen and the country" but aimed at "enhanc[ing] the British way of life" (l. 36). His speech thus follows the analysis of the historian William Rubinstein. He asserts that ^{British} identity is framed by common values among them: preservation of parliamentary monarchy, or a sense of complacency and superiority ^{and the presence of the British Empire.} Thus, the notion of citizenship frames and fuels national and personal identity tending to become synonymous.

thus, citizenship is a protean and multifaceted notion which is framed by policies, ~~politi~~ national narratives, social struggles. Its boundaries are in ~~perpetual~~ perpetual redefinition due to conjectural events. Citizenship sheds a light and defines national and individual identity and contributes to the place and value given to an individual ~~at~~ in a given society - as women and racial struggles. It reflects how a society perceived itself through a social, cultural perspective. Finally, citizenship was recently by the decision of P. Prater to outlaw ~~at~~ illegal immigrants on the African continent, curtailing thus British tolerance.