

ANGLAIS

TRADUCTION D'ANGLAIS EN FRANÇAIS

When Penelope was barely thirteen years old, she had gone away on a camping trip [...] with a friend from Torrance House, and the friend's family. Juliet was in favor of this. Penelope had been at Torrance House for only one year (accepted on favorable financial terms because of her mother's once having taught there), and it pleased Juliet that she had already made so firm a friend and been accepted readily by the friend's family. Also that she was going camping – something that regular children did and that Juliet, as a child, had never had the chance to do. Not that she would have wanted to, being already buried in books – but she welcomed signs that Penelope was turning out to be a more normal sort of girl than she herself had been.

Eric was apprehensive about the whole idea. He thought Penelope was too young. He didn't like her going on a holiday with people he knew so little about. And now that she went to boarding school they saw too little of her as it was – so why should that time be shortened?

Juliet had another reason – she simply wanted Penelope out of the way for the first couple of weeks of the summer holidays, because the air was not clear between herself and Eric.

Alice Munro, *Runaway: Stories*, Vintage 2004

ANGLAIS

TRADUCTION DE FRANÇAIS EN ANGLAIS

Je l'entendais sourire.

« - Exactement. Quand j'étais jeune et beau et que je n'avais pas encore de cheveux blancs...

- Tu as des cheveux blancs ?!

- J'en ai cinq je crois.

- Ah ! ça va, tu m'as fait peur ! Tu as raison. Je ne sais pas si c'est une bonne idée mais j'y pense depuis un bout de temps... et je me disais que c'était vraiment une chose qui me ferait plaisir... Alors comme il n'y a plus beaucoup de choses qui me font plaisir ces derniers temps... je... je t'ai appelé.

- Tu y penses depuis combien de temps ?

- Douze ans ! Non... Je plaisante. J'y pense depuis quelques mois. Depuis mon dernier séjour à l'hôpital pour être exacte.

- Tu veux me revoir, tu crois ?

- Oui.

- Quand ?

- Quand tu veux. Quand tu peux.

- Tu vis où ?

- Toujours pareil. A cent kilomètres de chez toi je crois. »

Anna Gavalda, *Je voudrais que quelqu'un m'attende quelque part*, Le Dilettante, 1999

ANGLAIS

Lire soigneusement le texte ci-dessous :

As they drag their passengers through thick traffic, the rickshaw pullers of Calcutta pose a philosophical dilemma: Are they the victims of oppression, or are they earning an honest living and providing a valued service to the city?

The mayor describes the job as "despicable"; the chief minister of the state of West Bengal, a Marxist, says it is "barbaric." City officials point out that hand-pulled rickshaws are a colonial anachronism that have been outlawed almost everywhere else in the world and argue that it is an "abuse of human rights" to allow these "human horses" to continue working.

If the government has its way, a ban on rickshaws will go into effect in a matter of weeks and Calcutta's approximately 18,000 rickshaw men will be out of work. The image of one man pulling another through the streets has no place in the new, shining India, officials say.

(...)

No one argues that rickshaw pulling is a desirable job, but many pullers are skeptical about what the Communist government here is trying to protect - the workers or the city's image - as officials court foreign investors.

"I don't feel any indignity," said Mohammed Nasim, a 45-year-old father of nine. "If I wasn't pulling a rickshaw, then I'd have to work in a hotel, or start collecting up rubbish. I think rickshaw pulling is a better job." The All Bengal Rickshaw Union agrees. It argues that "a man pulling a man is by no means more inhuman than a man laboring in the fields or the coal mine."

The ban was announced on Aug. 15 by Chief Minister Buddhadeb Bhattacharjee of West Bengal, who said that rickshaws would be outlawed within three to four months. Instead of being grateful for this promise of liberation, the rickshaw community responded by burning effigies of the minister.

This is not the first time Calcutta has tried to rid the streets of rickshaws. An effort in the mid-1990s was abandoned after a public outcry. But the city's mayor, Bikash Ranjan Bhattacharya, said this time the ban would be enforced.

"No civilized country in the world today permits the pulling of rickshaws by hand," he said. "It is very damaging to the image of Calcutta to see one human being pulling another human being. This is a question of human rights. I despise this system."

He acknowledged that the "nitty gritty" of a compensation package had not yet been finalized, but said the rickshaw pullers would be given alternative employment to help them survive. "The government is thinking about what these alternatives may be," he said. "Once these alternatives are decided, then these rickshaws will be taken off the streets."

The chief minister, known here as Buddha, is laboring to promote the city's commerce. He hopes to recast Calcutta as a hub of information technology, shaking off international perceptions of the city as a pit of poverty and suffering. The rickshaws, he says, are an embarrassing reminder of how much remains to be done.

Sabir Ahamed, a worker with the Calcutta Samaritans, a charity that runs a program to protect rickshaw pullers, said the government was more interested in giving the city a face-lift than in protecting the rights of the rickshaw men. "The chief minister is desperately trying to get foreign companies to invest here," he said, adding that he was going about the makeover the wrong way. "He's trying to improve the city's appearance by removing these uncomfortable images."

Ahamed added, "They are not upgrading the drainage system or improving the roads - they are simply targeting the poor, the slum dwellers and the rickshaw pullers."

(...)

Amelia Gentleman,
International Herald Tribune, Friday, November 25, 2005

Répondre en **ANGLAIS** aux questions ci-dessous :
(environ 200 mots pour chaque réponse)

1) According to the author, what are the arguments for and against the use of rickshaws in Calcutta?

Answer the question in your own words.

2) How far do you think tradition is incompatible with progress in developing countries such as India?