

HISTOIRE DE L'IMMIGRATION EN BELGIQUE

I. Les migrations en Belgique au 19^{ème} siècle

L'immigration est un sujet sensible au sein de notre pays. En ce qui concerne l'arrivée de nouveaux habitants, les avis divergent. Certains sont « pour », d'autres « contre ». Impossible en effet de rester impassible devant ce sujet parfois tabou. Mais l'immigration chez nous est-elle réellement un phénomène nouveau ?

Document 1 – Historique de l'immigration en Belgique



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Historique de l'immigration en Belgique Synthèse¹



Fiche Info

Introduction

Un Belge sur quatre a un parent né étranger. L'histoire de l'immigration en Belgique est aussi vieille que celle du pays. Toutefois, sa forme va changer au fil des époques.

Alors que jusqu'à la fin du 19^e siècle, la migration internationale en Belgique se fait sur une distance relativement courte, les migrants venant principalement des pays limitrophes, elle se caractérise aujourd'hui par une très grande diversification des nationalités et des migrants originaires de pays de plus en plus lointains. Entre ces deux périodes, on a la seconde guerre mondiale et tous les bouleversements qu'elle va engendrer, mais aussi une constante : l'importance de « la loi de l'offre et la demande de main d'œuvre ».

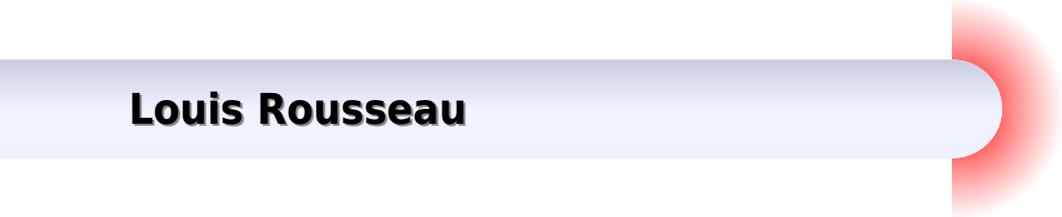
1830 - 1914²

- **Émigration** - Jusqu'à la fin du 19^e siècle, la Belgique est un pays d'émigration (France + Argentine et Canada). Par ailleurs de nombreux flamands sont venus travailler en Wallonie.
 - **Immigration** - Mineurs et métallurgistes allemands, manœuvres et employés de maisons néerlandaises, migrants hautement qualifiés des régions urbaines vivant une ascension sociale rapide (gouvernements anglais, banquiers allemands, étudiants étrangers, entrepreneurs juifs d'Ukraine et Biélorussie, domestiques italiens et français polyglottes pour le secteur hôtelier, diamantaires juifs de Pologne, sculpteurs italiens...).
 - Aucun document de voyage nécessaire, tout étranger qui peut pourvoir à ses besoins est bienvenu. Pas de distinction entre un Belge et un « étranger résident »³.
- Toutefois, à partir de la fin des années 1880, la situation va progressivement changer du fait de l'accroissement du rôle de l'État en termes de régulation sociale. Les Belges seront distingués des étrangers et seront les seuls à bénéficier de la protection (très limitée) de l'État. Les émigrants « non-résidents » deviennent les souffre-douleur d'une politique d'immigration répressive, il s'agit d'exclure les étrangers sans emploi.
- **Asile** - Victor Hugo, Karl Marx, réfugiés de la guerre franco-allemande (1870), réfugiés juifs des pogroms⁴ en Russie, Français ayant participé à la Commune de Paris (1871).

Source : <https://discr.be/wp-content/uploads/03-Histoire-de-limmigration.pdf>

Le Québec Apres Bouchard-Taylor Les Identités Religieuses De L'immigration

Louis Rousseau



Le Québec après Bouchard-Taylor Les Identités Religieuses De L'immigration:

Le Québec après Bouchard-Taylor Louis Rousseau, 2012-04-02T00:00:00-04:00 Alors que l'on croyait le religieux dorénavant confiné à l'espace privé dans nos sociétés occidentales du XXI^e siècle, voici qu'il ressurgit sur la place publique sous la forme d'une quête de reconnaissance de la différence identitaire portée par des individus à la faveur d'une mondialisation culturelle. La diversité ethnique et religieuse agit souvent comme un catalyseur qui bouleverse les représentations identitaires. Voici le thème central de cet ouvrage. Il propose pour la première fois une plongée au cœur de la vie religieuse de quatre communautés ethnoconfessionnelles d'immigrés au Québec : des bouddhistes cambodgiens, des hindous d'origine tamoule, sri lankaise, des musulmans maghrébins et des pentecôtistes originaires d'Afrique subsaharienne. Des spécialistes des religions et de l'ethnicité se sont réunis pour comprendre le processus de recomposition identitaire en cours chez ces nouveaux citoyens. L'observation porte autant sur le contenu des formes religieuses qui servent la construction d'une identité singulière que sur les fonctions plurielles attribuées par chacun à son appartenance religieuse et plus largement sur les rapports avec la société d'accueil. Ce travail sur soi utilisant la différence religieuse rejaillit en retour sur la société d'accueil elle-même sollicitant de nouveaux rapports souvent problématiques à la dimension religieuse de sa propre histoire. Cet ouvrage claire les débats publics mettant en scène le facteur religieux et l'ethnicité. Il fournit une connaissance assez rare sur un aspect central de la vie de beaucoup de Québécois d'immigrés. Plusieurs d'entre eux se reconnaîtront sans doute dans le portrait tracé pendant que d'autres y puiseront les éléments nécessaires à la réussite d'un accueil et d'interventions adéquates dans les milieux sociaux et éducatifs.

Reviewing **Le Queacutebec Apregraves Bouchardtaylor Les Identiteacutes Religieuses De Limmigration**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**Le Queacutebec Apregraves Bouchardtaylor Les Identiteacutes Religieuses De Limmigration**," an enthralling opus penned by a very acclaimed wordsmith, readers attempt an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

<https://blog.gospelcrusade.org/public/browse/HomePages/Mathlinks%208%20Key%20Ideas.pdf>

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