



INGLÊS

A prova de Inglês, com o valor máximo de 100 (cem) pontos, constará de três partes: versão de um ou mais textos (valor: 30 pontos); resumo e exercícios textuais (valor: 25 pontos); e redação a respeito de tema de ordem geral, com extensão de 350 a 450 palavras (valor: 45 pontos).

A legibilidade é condição essencial para a correção da prova.

Será apenada a redação que desobedecer à extensão mínima de palavras, deduzindo-se 0,20 ponto para cada palavra que faltar para atingir o total exigido de 350. Será atribuída nota 0 (zero) à redação, caso o candidato não se atenha ao tema proposto ou obtenha pontuação 0 (zero) na avaliação da correção gramatical.

Programa:

1. Redação em língua inglesa: expressão em nível avançado; domínio da gramática; qualidade e propriedade no emprego da linguagem; organização e desenvolvimento de idéias.
2. Versão do Português para o Inglês: fidelidade ao texto-fonte; respeito à qualidade e ao registro do texto-fonte; correção morfosintática e lexical.
3. Tradução do Inglês para o Português: fidelidade ao texto-fonte; respeito à qualidade e ao registro do texto-fonte; correção morfosintática e lexical.
4. Resumo e exercícios textuais: elaboração de resumo que demonstre adequada capacidade de síntese e de reelaboração em Inglês correto; exercícios que demonstrem adequada compreensão e interpretação de texto, bem como domínio de registro, de gramática e de emprego do vocabulário.

Orientação para estudo

1. Versão (15 pontos)

A versão do Português para o Inglês deve ser feita de forma fidedigna, respeitando a qualidade e o registro do texto original. Subtrai-se 1 (um) ponto para cada um dos seguintes erros: falta de correspondência ao(s) texto(s)-fonte, erros gramaticais, escolhas errôneas de palavras e estilo inadequado. Erros de pontuação ou de ortografia serão apenados em 0,5 (meio) ponto.

2. Tradução (15 pontos)

A tradução do Inglês para o Português deve ser feita de forma fidedigna, respeitando a qualidade e o registro do texto original. Subtrai-se 1 (um) ponto para cada um dos seguintes erros: falta de correspondência ao(s) texto(s)-fonte, erros gramaticais, escolhas errôneas de



palavras e estilo inadequado. Erros de pontuação ou de ortografia serão apenados em 0,5 (meio) ponto

3. Resumo e exercícios textuais (25 pontos)

Avalia-se a capacidade de compreender e de reelaborar texto em língua inglesa. Exercícios textuais, de cunho gramatical e semântico, são parte integral do texto proposto e da avaliação correspondente. Requerem-se, no resumo, correção morfosintática, vocabulário adequado e capacidade de síntese.

4. Redação (45 pontos)

Os candidatos devem demonstrar conhecimento avançado de Inglês e capacidade de usá-lo em redação bem estruturada. A distribuição dos 45 pontos faz-se da seguinte maneira:

- Correção gramatical (20 pontos)

Avaliam-se a correção e a propriedade no emprego da linguagem. Deduz-se 1 (um) ponto para cada erro, com exceção das falhas de pontuação ou de ortografia, às quais corresponde dedução de 0,5 (meio) ponto por ocorrência. A atribuição de nota zero no quesito “correção gramatical” implica, automaticamente, nota zero para a redação como um todo. Do mesmo modo, será atribuída nota zero às redações que demonstrarem baixo padrão de conhecimento da língua inglesa.

- Organização e desenvolvimento de idéias (15 pontos)

Serão considerados, principalmente, os itens a seguir:

- a) capacidade de raciocínio e de expressão clara em Inglês;
- b) pertinência das idéias e da eventual exemplificação em relação ao tema;
- c) adequada organização formal da redação, com adequada paragrafação.

Os candidatos devem esforçar-se para apresentar redação interessante. A originalidade não será exigida, mas será avaliada positivamente, da mesma forma que o uso adequado de exemplos. Serão severamente punidas as redações decoradas e simplesmente adaptadas ao tema proposto. A redação que fugir a esse tema será punida com nota zero.

- Qualidade de linguagem (10 pontos)

Atribuem-se pontos ao candidato pelo correto uso de Inglês idiomático, por construções variadas e pelo emprego de vocabulário amplo e preciso.

Os candidatos que usarem construções de cunho meramente elementar na redação receberão nota zero no quesito, em especial quando esse recurso for utilizado para evitar erros.

Bibliografia sugerida:

Jornais e revistas

A Internet permite o acesso a vasto número de publicações em língua inglesa. Para preparar-se para o concurso, é útil a leitura de publicações do padrão do *The Times* de Londres, *The New York Times*, *The Washington Post e Guardian*, *The International Herald Tribune*, *The Financial Times*, *The Economist e Newsweek*. Pode-se encontrar a versão impressa de muitas dessas publicações em livrarias e bancas de revistas das principais cidades do País.



Dicionários de inglês

Collins Cobuild English Language Dictionary. Londres: Collins.

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The Longman Dictionary of Contemporary English. Londres: Longman.

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Dicionários inglês-português e português-inglês

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Dicionário Português-Inglês, Inglês-Português. Porto: Porto Editora.

Novo Michaelis: Português-Inglês, Inglês-Português. São Paulo: Melhoramentos.

Taylor, J. L. Portuguese-English Dictionary. Rio de Janeiro: Record.

Gramáticas

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HILL, J.; LEWIS, M. (Orgs.) LTP Dictionary of Selected Collocations. Hove: Language Teaching Publications.

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SWAN, M. A Practical English Usage. Oxford: Oxford University Press.

THOMPSON, A. J.; MARTINET, A.V. A Practical English Grammar. Oxford: Oxford University Press.

Outras fontes

WALKER, S. B. Candidate's Handbook: English. Brasília: FUNAG, 2000.



Internet: Há numerosos dicionários e glossários disponíveis em linha, bem como variadas fontes de informações e de consulta. Duas referências iniciais, a título meramente indicativo:
<http://www.yourdictionary.com;>
<http://www.bbc.co.uk>

Prova de 2006

1 – TRANSLATION (Total: 30 marks)

A) (15 marks)

Translate the following text adapted from Don Cupitt's *The Sea of Faith* (London: BBC, 1984) into Portuguese:

Prometheus Unbound

The mind's power to innovate and fashion pure fictions was traditionally seen as a source of sin. Saints sallied forth into the desert to do battle against the evil thoughts that rose unbidden in their imaginations. As we now view it, they were actually tussling with their own creativity, not Satan.

Since ancient times, the common theme in mythology is that there are appointed limits to human power and knowledge. Overstepping the bounds the gods had set was tantamount to courting disaster.

So powerfully alluring has been the theme of man's technological pride being brought low that new myths have continued to be hatched well into the modern age. As late as the 1960s techno-sceptics posited that the space programme might bring down divine wrath upon mankind. This ethic of tradition was patently designed to discourage unbridled innovation and social change.

Ricardo Martins Rizzo (14,5/15)

Prometeu Libertado

O poder da mente para a inovação e a criação de puras ficções foi tradicionalmente visto como uma fonte de pecado. Santos refugiavam-se no deserto para travar batalha contra os maus pensamentos que emergiam desembaraçadamente na imaginação. Da forma como os vemos hoje, eles estavam em conflito com a sua própria criatividade, não com Satã.

Desde tempos antigos, o tema comum da mitologia é a existência de limites definidos para o poder e o conhecimento humanos. Ultrapassar a linha traçada pelos deuses era equivalente a cortejar o desastre.

O tema do orgulho tecnológico do homem tem sido rebaixado de forma tão poderosamente persuasiva que novos mitos continuaram a surgir mesmo na época moderna. Em plena década de 1960, “techo-céticos” defendiam que o programa espacial poderia atrair a ira divina contra a humanidade. Esta ética da tradição estava patentemente projetada para desencorajar inovações e mudanças sociais desabridas.

B) (15 marks)

Translate the following text adapted from an article by Mino Carta in *Carta Capital* (5th November 2005) into English:



O Velho Mundo fica muito longe

Karl Marx e Alexis de Tocqueville concordavam em um ponto: a extrema pobreza não gera revolta mas apatia.

Ralf Dahrendorf retoma o assunto em artigo recente. “A faixa da população de longe mais crítica — diz ele — é aquela que começou a progredir para novas e melhores condições, mas, lá pelas tantas, encontrou o caminho bloqueado. São estes os grupos que se mobilizam em contestações violentas e acabam por determinar grandes mudanças”.

Dahrendorf pressentia, é claro, os desdobramentos da revolta da periferia parisiense, inspiradora de outras turbulências em vários cantos da Europa Ocidental.

Pensei no Brasil, vice-campeão mundial em má distribuição de renda, onde 70% das famílias vivem, no máximo, com dois salários mínimos e 30% dos habitantes vegetam abaixo da linha de pobreza. Sem contar a herança da escravidão que deixou nos lombos nativos a marca funda do chicote.

Gustavo Henrique Sachs (14,5/15)

The Old World lies very far away

Karl Marx and Alexis de Tocqueville both agreed on one point: extreme poverty does not lead to uprising but rather to apathy.

Ralf Dahrendorf has resumed the issue in a recent article. “The most critical segment of the population by far – says he – is the one which had begun to make progress towards new and better conditions, but, at a certain point, found the path blocked. These are the groups which rally to violent protests and end up bringing about great changes”.

Dahrendorf anticipated, of course, the unfolding of the rising of the Parisian outskirts, which has inspired additional turmoil in several corners of Western Europe.

I thought about Brazil, vice-champion of the world in poor distribution of income, where 70% of the families live, at most, on two minimum wages and where 30% of the population vegetate below the poverty line. Not to mention the heritage of slavery which has left on the native backs the deep scar of the whip.

2 - SUMMARY & TEXTUAL EXERCISES

(Total: 25 marks)

A. Read the following text, adapted from “Radical Islam, Liberal Islam” by M. A. Muqtedar Khan (*CURRENT HISTORY*, Vol. 102, n. 688, December 2003), and complete the exercises at the end. (10 marks)

B. Summarise the text, **in your own words**, in up to 200 words. (15 marks)

American foreign policy currently faces a critical menace from the Muslim World in the guise of burgeoning, embedded anti-Americanism in the Muslim World. That has already bred a catastrophic attack on America, two wars, and a significant compromise of American democracy. It is therefore of utmost importance that anti-Americanism in the Muslim world be addressed, extenuated and even reversed.

The root of Muslim anti-Americanism is twofold: the manifestly unjust consequences



of American foreign policies; and the casting of America as the “designated other” in Islamist discourse. Islamist discourse has concocted the idea of an Islamic civilization diametrically opposed to a caricaturized West. Islamists define the West as imperial, morally decadent, ungodly (secular). Western power and values are vilified as the source of all Muslim grievances. They proceed to envisage a reinvigorated Islamic civilization depicted as just, moral and god-centered. Thus, the routing of the West and the rebuffing of Western values are *sine qua non* conditions for the revival of Islam.

Independence from the West has ever been the overriding goal of political Islam. Failure to achieve that goal, compounded by real and perceived injustices committed by America and its allies, has grafted vitriolic hatred of America in the hearts of radical Islamists. They and their hate mongering are perverting the moral fabric of the Muslim World and subverting Islam’s message of justice, mercy, submission, compassion and enlightenment.

It is my contention that the best anti-dote to radical Islam is liberal Islam, which is sympathetic to liberal values. Islam is essentially a set of revealed values designed to help prod humanity along the path to enlightenment and virtue. Many such values were nurtured in the heyday of liberal Islam in Islamic Spain, under Emperor Akber in Mughal India and under the Abbasid caliphate in the heartlands of Islam. The atmosphere of religious tolerance under their rule was comparable to the best of times in America. Educational and scientific fervor was at its peak and pluralism was widely practiced. Indeed, Islam was a byword for learning and culture.

“Moderate” is commonly taken to mean lukewarm. This is misleading and demeaning. Moderate Muslims can be best understood as having achieved a negotiated peace with modernity. They treat it as the existential condition of our time while submitting to the message of Islam. By grasping the distinction between historical Islam and Islamic principles, they are able to bridge the gap between text and context through rational interpretation.

Moderate Muslims, who favor peace without being pacifists, are critical of American foreign policy for the Muslim World. They too denounce the prejudiced view of Islam in the West. Muslim moderates refuse, though, to blame the West or modernity for all the afflictions besetting the Muslim World.

Islamists, both moderate and radical, use an imaginary, caricaturized version of the West as a foil for Islamic identity. Islam is the reverse of the West: it is moral, it is just, it is righteous and it is not secular. This image of the West in the minds of many Islamists is partly the consequence of a radical reading of Syed Qutb’s diatribes against secularism and modernity in Nasserite Egypt.

Islamists, however, are not alone in their misrepresentation of Syed Qutb. In a recent article in the *New York Times* Paul Berman argued that it was Qutb’s philosophy and understanding of Islam that provided the ideological underpinning for Al Qaeda and its affiliates. The revulsion of liberalism and the desire to preserve Islam from the cultural impact of modern secularism combined with a desire to become martyrs in the cause of Islam, Berman argues, are the cornerstones of Qutb’s ideology. He also insists that while Qutb is indeed critical of the US, its perfidious foreign policy and its support for Israel, he does not really focus on it. Qutb, according to Berman, and in my opinion correctly, is more concerned with ideas, values and norms that shape society than with geopolitical conflicts.

Berman also holds that it is not American foreign policy but the challenge of liberalism, particularly its morality that vexes Qutb. By implication, the US _____ change its foreign policy but those motivated by aversion for liberalism will continue to seek the downfall of the West as long as its culture continues to influence the world, the Muslim World in particular. Berman’s reading not _____ absolves US foreign policy from being a major cause of incitement _____ rebellion and resistance among Islamic



militants, but also suggests that this is indeed a clash of civilizations — Islam versus liberalism.

While advancing the notion that there can be alternative readings of Muslim ideologues, I am also arguing that discourse is what we make of it. Ideas have an impact on reality, but reality in turn affects the formation of ideas and how ideas are apprehended. Some Muslims read Qutb and are motivated to use violence against their regimes and the West, whom they perceive as tyrannical. Others read him as an advocate of freedom, social justice and responsible governance.

The different readings of Syed Qutb underscore the diversity within Islam and among Muslims. Profiles of Islam and Muslims cannot be painted with broad brushes. Quick, single-variable explanations as to why Muslims are angry at the US will not suffice. Muslim realities, like Muslim thinking, are complex, diverse and challenging. As policy makers in Washington rethink the Muslim World, they would do well to remember that ethnocentric interpretations and sweeping judgments will only heighten misunderstanding and lead to bad policy. Bad things ensue from bad policy.

A liberal reading of Qutb reveals him as a philosopher of freedom and justice, not a philosopher of terror. Similarly, a sympathetic view of the Muslim World will reveal a thirst for freedom and justice, not a penchant for violence or hate. American policy makers do recognize the significance and potential of liberal Islam and the strategic value of supporting moderate Muslims. However, they have so far shown interest only in using moderates to lend legitimacy to certain US policies in the Muslim World. They have not taken on board moderate Muslim input in shaping post-September 11 policies nor have they sought their assistance in moderating the government’s rhetoric and messages to the Muslim World. But then the current US administration has proven to be secretive, closed, and insular, excluding even moderate conservatives from policy making. It would be pie in the sky to expect this administration to include diverse opinion. The potential of moderate Muslims thus remains untapped.

A . TEXTUAL EXERCISES

(TOTAL: 10 marks, 2 marks per correct answer)

a) Fill in the **three** gaps in the text above with an appropriate word or phrase.

“Berman also holds that it is not American foreign policy but the challenge of liberalism, particularly its morality that vexes Qutb. By implication, the US may change its foreign policy but those motivated by aversion for liberalism will continue to seek the downfall of the West as long as its culture continues to influence the world, the Muslim World in particular. Berman’s reading not only absolves US foreign policy from being a major cause of incitement to rebellion and resistance among Islamic militants, but also suggests that this is indeed a clash of civilizations — Islam versus liberalism.”

b) Choose the **most appropriate** substitute in context for the words underlined:

I. grafted: “Failure to achieve that goal, compounded by real and perceived injustices committed by America and its allies, has grafted vitriolic hatred of America in the hearts of radical Islamists.”

- 1) etched
- 2) transplanted



- 3) inserted
- 4) corrupted
- 5) **instilled**

II. lukewarm: “Moderate is commonly taken to mean lukewarm.”

- 1) aloof
- 2) **half-hearted**
- 3) frail
- 4) neutral
- 5) gutless

B- SUMMARY:

João Augusto Costa Vargas (15/15)

Anti-Americanism in the Islamic world poses a significant challenge to American foreign policy, which must be faced. This anti-Americanism has two sources: the foreign policy of the United States and the use of America as a discursive “Other” by Muslims, who see the West as the negation of all that Islam holds sacred. Islam’s continued dependence on the Western world it despises has led to hatred of America, epitomized by Muslim terrorists.

Liberal Islam is the best possible response to radical Islam. This moderate tradition of thought, which reconciles the Koran with modernity, is not uncritical of the United States and its policies, but neither does it demonize the West.

Both Muslim radicals and Western commentators have identified the writings of Syed Qutub as the genesis of Islamic anti-Americanism, especially in light of his critique of the effects of liberalism on Muslim society. Qutub’s works can, however, be read in a more tolerant light, emphasizing justice and tolerance.

Like Qutub’s legacy, Islam as a whole is multifaceted and diverse, and must be seen as such by Western policymakers, if these wish to craft adequate policies towards the Muslim world.

3 – COMPOSITION (45 marks)

Awareness that change is a constant feature of human life is as old as civilisation. However, more recently, technological development has greatly enhanced both the prospects for rapid change and the range of its social, political, and cultural impact.

Bearing this in mind, **comment on Berman’s contention** (in Muqtedar Khan’s text “Radical Islam, Liberal Islam” in section 2 above) **that “those motivated by aversion for liberalism will continue to seek the downfall of the West as long as its culture continues to influence the world, the Muslim World in particular”**.

(Set length 350-450 words)

João Augusto Costa Vargas (43/45)

Berman’s statement that Muslim radicals will not curb their destructive efforts as long as the West continues to influence the world seems inescapable, at first glance. One could almost be led to believe in a “duel to the death” between two cultures: liberalism, with its core belief in tolerance of individual choices, and Islam, with its own values.



Reality, however, is never as clear-cut as the statement above would imply. Neither the liberal West nor the Muslim World are the absolute, monolithic entities they are often depicted as being.

Islam is less like a centuries-old, undisturbed lake of values and beliefs than it is like a raging river, winding its way through the hills and valleys of history and spawning countless tributaries, each with its own personality and identity. Around the world, from the bazaars of Morocco to the streets of New York, Islam has demonstrated that many of its forms are wholly compatible with tolerance and individual liberties.

Liberalism has revealed itself to be an entity just as complex as Islam. In spite of its guise of Enlightenment rationality, it has in many cases demonstrated that its secularity and “cultural neutrality” are only skin deep, and that the values and precepts of Christianity still lurk below the surface. The tolerance of liberalism can also be called into question, as evidenced by the deep-seated prejudices in many supposedly liberal polities.

These two cultures cannot, therefore, be considered in any way homogenous. Indeed, the disputes within each regarding the ideal way to organize social life make this blindingly obvious: the “European model” and the “American model” which vie for prominence in the liberal world are as dissimilar as the Jordanian and Indonesian experiences in the Muslim one.

It is at the very least misleading, therefore, to speak of a “clash of civilizations”. It is much more accurate to refer to two large, heterogeneous cultures, with no clear leader on either side. These cultures have murky, undefined borders, which frequently overlap, leading to both clashes and creation.

This is not to say, of course, that those who speak of a clash of civilizations do so out of ignorance or naïveté. Leading the charge against the (supposed) enemy is an effective way to gain ascendancy within one’s own group. This tendency has been aggravated by the acceleration of technology. Revolutions in science not only brought us closer together, but allowed the purveyors of fear to convince us that the enemy is forever close by. We have developed tools that can be of great value in reconciling estranged cultures – we have just not learned how to use them properly yet.

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Exemplos de temas para redação em anos anteriores:

2005

Read the following editorial from the *Washington Post*, 20th March, 2005, and in the light of it and of the text by Richard Gott in section 2, **comment on the geopolitical, social, and economic issues raised as they affect South American integration.**

A Threat to Latin Democracy

Another Latin American democracy is on the verge of crumbling under pressure from leftist populism. The trouble comes this time in Bolivia, where a democratic president and Congress face a paralyzing mix of strikes and roadblocks by a radical movement opposed to foreign investment and free-market capitalism. The insurgents, who claim to represent the country's indigenous population, drove one democratically elected president from office 18 months ago; now they are working on his successor, Carlos Mesa, who has searched valiantly but unsuccessfully for compromise. The populists ride a leftist wave of momentum in Latin



America and have the rhetorical, and possibly material, support of the region's self-styled "Bolivarian" revolutionary, Venezuelan President Hugo Chavez. The democrats could use some outside help, from their neighbors and the United States.

Accounts of political crises in Andean countries such as Bolivia sometimes portray a poor and disenfranchised indigenous majority pitted against an ethnically European and mestizo elite. The facts tell a different story in Bolivia. Mr. Mesa, polls show, has the support of two-thirds of his compatriots, while the party leading the protests, the Movement Toward Socialism, has never received more than 21 percent of the vote in an election. Nor is it the case that Bolivia's experiment with free-market policies in the 1990s failed to help the poor. Per capita incomes rose by 20 percent in the second half of the decade. Thanks to private foreign investment, significantly more Bolivians gained access to water, sewage systems and electricity.

The populist minority, led by former coca farmer Evo Morales, is bent on using force to reverse that progress. Already it has effectively blocked natural gas exports to the United States. Its current strikes are aimed at stopping further foreign investment in that industry through confiscatory taxes and reversing the privatization of other industries. Mr. Mesa, swearing off the use of force to break up the roadblocks, has countered with democratic political tactics: first a national referendum on a compromise gas policy, then an accord with Congress on political and economic reforms. Last week, in desperation, he proposed that his own term as president be cut short and new elections be held in August; Congress rejected the proposal, and Mr. Mesa later announced he would stay on. But the opposition still threatens to renew a blockade that is devastating one of the hemisphere's poorest economies and prompting talk of secession in Bolivia's relatively prosperous and pro-capitalist eastern provinces.

All of this is good news for Mr. Chavez, who along with Cuba's Fidel Castro dreams of a new bloc of Latin "socialist" (i.e., undemocratic) regimes that will join with like-minded states such as Iran, Libya and China to oppose the United States. Bolivia's neighbors, including Brazil, Argentina and Chile, ought to be alarmed by this trend; but though their own leftist governments have expressed support for Mr. Mesa they have refrained from more concerted action -- such as demanding that Mr. Chavez cease his meddling. The State Department issued a statement last week expressing "support for the people of Bolivia and a peaceful democratic process." If there is a deeper U.S. policy to head off the breakdown of democracy in Latin America, there isn't much sign of it.

2004

Read the following text on Diplomacy and Democracy and, in the light of it and any of the ideas raised in the texts in Parts 1 & 2 above, **assess the benefits and drawbacks of public diplomacy (in which media exposure enhances the emotional dimension) as compared with diplomacy as a rational, technical activity entrusted to specialists.**

Alexis de Tocqueville wrote as follows in his classic 1835 book **Democracy in America**, defining a problem of democratic governance that is as old as the Greeks: "Foreign politics demand scarcely any of those qualities which are peculiar to a democracy; they require, on the contrary, the perfect use of almost all those in which it is deficient. A democracy can only with great difficulty regulate the details of an important undertaking,



persevere in a fixed design, and work out its execution in spite of serious obstacles. It cannot combine its measures with secrecy or await their consequences with patience."

The problem Tocqueville examined then has become far more acute now. Public awareness has increased and the media are far more intrusive. But neither has kept pace with the growing complexity of foreign policy issues. No country can or should, for instance, join the World Trade Organisation (WTO) without the people's support. How few of them, though, know or can know enough to form an opinion on the issue?

The dilemma persists because it is inherent in a democracy — the volatility and power of public opinion and the weaknesses of democratic leadership. Not seldom, the preference of the majority is at odds with the requirements of sound policy, domestic or foreign. Not seldom an issue of foreign policy arouses the people from the slumber that is the norm, to shake them with paroxysms of moral outrage. Few are the leaders who have the moral fibre, the political skill and the intellectual muscle required to explain such realities to them. Having ignored the rumblings, most opt for mere survival when the crisis bursts into the open.

Hans J. Morgenthau traces the dilemma to its roots — the statesman, as distinct from the common politician, has to reckon with considerations which the populace cannot grasp. "The statesman must think in terms of the national interest, conceived as power among other powers. The popular mind reasons in the simple moralistic and legalistic terms of absolute good and absolute evil. The statesman must take the long view, proceeding slowly and by detours, paying with small losses for great advantages; he must be able to temporise, to compromise, to bide his time. The popular mind wants quick results; it will sacrifice tomorrow's real benefit for today's apparent advantage. By a psychological paradox, the most vociferous and compromising representatives of what is least conducive to the successful conduct of foreign policy are generally politicians who in their own constituencies would not dream of acting the way they expect the framers of foreign policy to act... The daily routine of their political lives is devoid of those moral and intellectual qualities which they really admire, which to the public they pretend to possess, and which they wish they were able to practise... they make foreign policy over into a sort of fairy-land where virtue triumphs and vice is punished, where heroes fight for principle without thought of consequence, and where the knight in shining armour comes to the succour of the ravished nation, taking the villain's life even though he might in the process lose his own."

Leaders have four options. One is simply to sail with the wind of public opinion and treat public opinion polls as the supreme guide. The second is to educate public opinion in the realities of the times. A British diplomat, Lord Vansittart, sharply defined this age-old problem: "How to induce the unwilling to accept the unavoidable."

The third option is to mislead and corrupt public opinion — and cite the result in defence of the official stand. The leader whips up the people to a frenzy of chauvinism and defends his intransigence as obedience to the people's will.

The last option is to practise deception.

(Adapted from A.G. Noorani's "Of diplomacy and democracy." *Frontline*, v. 18 - Issue 23, Nov. 10 - 23, 2001.)

2003/2

Read the following text on Leonardo da Vinci and, in the light of it and any of the ideas broached in the texts in Sections 1 & 2 above, **discuss the uses of art and technology and their relation to ethics in the current diplomatic scenario.**



Ever the perfectionist, Leonardo turned to science in the quest to improve his artwork. His study of nature and anatomy emerged in his stunningly realistic paintings, and his dissections of the human body paved the way for remarkably accurate figures. He was the first artist to study the physical proportions of men, women and children and to use these studies to determine the “ideal” human figure. Unlike many of his contemporaries — Michelangelo for example — he didn't get carried away and paint ludicrously muscular bodies, which he referred to as “bags of nuts.”

All in all, Leonardo believed that the artist must know not just the rules of perspective, but all the laws of nature. The eye, he believed, was the perfect instrument for learning these laws, and the artist the perfect person to illustrate them.

Leonardo the scientist bridged the gap between the shockingly unscientific medieval methods and our own trusty modern approach. His experiments in anatomy and the study of fluids, for example, absolutely blew away the accomplishments of his predecessors. Beginning with his first stay in Milan and gathering pace around 1505, Leonardo became more and more wrapped up in his scientific investigations. The sheer range of topics that came under his inquiry is staggering: anatomy, zoology, botany, geology, optics, aerodynamics and hydrodynamics, among others.

As his curiosity took him in ever wilder directions, Leonardo always used this method of scientific inquiry: close observation, repeated testing of the observation, precise illustration of the subject, object or phenomenon with brief explanatory notes. The result was volumes of remarkable notes on an amazing variety of topics, from the nature of the sun, moon and stars to the formation of fossils and, perhaps most notably, the mysteries of flight.

Artists have always found it difficult to make a living off their art. And even a master like Leonardo was forced to sell out in order to support himself. So he adapted his drawing skills to the more lucrative fields of architecture, military engineering, canal building and weapons design. Although a peacenik at heart, Leonardo landed a job working for the Duke of Milan by calling himself a military engineer and outlining some of his sinister ideas for weapons and fortifications. Like many art school types in search of a salary, he only briefly mentioned to the Duke that he could paint as well.

Lucky for Leonardo, he was actually really talented as an engineer. Good illustrators were a dime a dozen in Renaissance Italy, but Leonardo had the brains and the diligence to break new ground, usually leaving his contemporaries in the dust. Like many crackpot geniuses, Leonardo wanted to create “new machines” for a “new world.”

(Adapted from texts at <<http://www.mos.org/leonardo>>)

2003/1

Taking into account the texts comprising this exam, read the following excerpt from Kenan Malik's “Genes, culture and human freedom” and then **discuss the tension between human culture and nature.**

When a beaver builds a dam, it doesn't ask itself why it does so, or whether there is a better way of doing it. When a swallow flies south, it doesn't wonder why it is hotter in Africa or what would happen if it flew still further south. Humans do ask themselves these and many other kinds of questions – questions that have no relevance, indeed make little sense, in the context of evolved needs and goals.

What marks out humans is our capacity to go beyond our naturally defined goals – such as the need to find food, shelter or a mate – and to establish human-created goals. Our



evolutionary heritage certainly shapes the way that humans approach the world. But it does not limit it.

Similarly, our cultural heritage influences the ways in which we think about the world and the kinds of questions we ask of it, but it does not imprison them. If membership of a particular culture absolutely shaped our worldview, then historical change would never be possible.

If the people of medieval Europe had been totally determined by the worldview sustained by medieval European culture, it would not have been possible for that society to have become anything different. It would not have been possible, for instance, to have developed new ideas about individualism and materialism, or to have created new forms of technology and new political institutions.

Human beings are not automata who simply respond blindly to whatever culture in which they find themselves, any more than they are automata that blindly respond to their evolutionary heritage. There is a tension between the way a culture shapes individuals within its purview and the way that those individuals respond to that culture, just as there is a tension between the way natural selection shapes the way that humans think about the world and the way that humans respond to our natural heritage. This tension allows people to think critically and imaginatively, and to look beyond a particular culture's horizons.

In the six million years since the human and chimpanzee lines first diverged on either side of Africa's Great Rift Valley, the behaviour and lifestyles of chimpanzees have barely changed. Human behaviour and lifestyles clearly have. Humans have learned to learn from previous generations, to improve upon their work, and to establish a momentum to human life and culture that has taken us from cave art to quantum physics – and to the unravelling of the genome. It is this capacity for constant innovation that distinguishes humans from all other animals.

All animals have an evolutionary past. Only humans make history. The historical, transformative quality of being human is why the so-called nature-nurture debate, while creating considerable friction, has thrown little light on what it means to be human. To understand human freedom we need to understand not so much whether we are creatures of nature or nurture, but how, despite being shaped by both nature and nurture, we are also able to transcend both.

(Kenan Malik is author of *Man, Beast and Zombie: What Science Can and Cannot Tell Us About Human Nature*, Weidenfield and Nicolson, 2000.)

2002

Read the following excerpt adapted from Ana Viseu's "An assessment of McLuhan's prediction that electronic technologies would lead us back to an oral culture" and, in the light of it and the text by Aidan Mathews in Section 1, comment critically on the role of language and visual imagery in modern electronic culture.

"It is a fact that electronic digital technologies lack a sense of linearity. In fact, they are based on a non-linearity that tends to facilitate a more associative way of organizing information, e.g., hypertext. It is also true that new technologies tend to be global and not focused — that is, they influence more than one sense. A good example of this is the acoustic virtual environments which are much stronger than a visual experience. A visual experience tacitly distances you, places you in a transcendent, removed position, rather than embodying you at the center of a new context. This implies not only that digital technologies offer the possibility of creating new global spaces by using sound, but also that the perspective from



the user's point of view changes. She/he is no longer a mere observer in a detached position, but rather she/he actively constructs this space.

Marshall McLuhan was right in predicting that the change from mechanic technologies to electronic, digital technologies would create a new culture that more resembles ancient oral cultures than the recent visual, print culture.”

2001

In the light of the following quotations, comment on the relations between economics, warfare, and the forging of the modern state.

What a country calls its vital economic interests are not the things which enable its citizens to live, but the things which enable it to make war.

(*Simone Weil* in: *W.H. Auden, A Certain World. 1971*)

Think of political economy as an historical process rather than some kind of established model. It begins – and this is often forgotten – with war, the father of all things. It was war, time and again pushing up the expenses of governments, that fostered the development of modern systems of taxation. For most of history, men lived in warfare states, not welfare states.

Those who prefer their political history to be finance-free need to remember that it was in large measure the quest for taxation that led to the spread of representative government. ‘No taxation without representation’ was not just a slogan of the American Revolution; it accurately describes a historical process stretching back to medieval England, and indeed to ancient Athens. And as many states have sought to increase the taxation they exact, so they have found it hard to refuse a concomitant widening of political representation. A case in point was the great democratisation that occurred after the First World War, which can be understood as the political price for high wartime sacrifices.

Money does not make the world go round, but it establishes the framework – the cage, if you like – within which we live our lives. To understand this is not to be let out the cage. It does not even tell us who has the key. But at least it shows us where the bars are.

(Niall Ferguson, *The Cash Nexus*. Harmondsworth: Penguin, 2001)

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