

# INGLÊS

## Translation A

Translate into Portuguese the following excerpt.

[value: 20 marks]

*As you are reading these words, you are taking part in one of the wonders of the natural world. For you and I belong to a species with a remarkable ability: we can shape events in each other's brains with exquisite precision. I am not referring to telepathy or mind control or the other obsessions of fringe science; even in the depictions of believers these are blunt instruments compared to an ability that is uncontroversially present in every one of us. That ability is language. Simply by making noises with our mouths, we can reliably cause precise new combinations of ideas to arise in each other's minds. The ability comes so naturally that we are apt to forget what a miracle it is.*

*In any natural history of the human species, language would stand out as the preeminent trait. To be sure, a solitary human is an impressive problem-solver and engineer. But what is truly arresting about our kind is better captured in the story of the Tower of Babel, in which humanity, speaking a single language, came so close to reaching heaven that God himself felt threatened.*

Adapted from Steven Pinker. The language instinct. Penguin Books, 1995.

**Média: 15,9 amp. / 12,0 cotas negros.**

**Desvio padrão: 1,9 amp. / 2,8 cotas negros.**

### Matheus Pires Uller – 19/20

Enquanto você lê essas palavras, você toma parte em uma das maravilhas do mundo natural. Pois você e eu pertencemos a uma espécie com uma **habilidade** notável: nós podemos moldar eventos com exímia precisão no cérebro um do outro. Não me refiro à telepatia ou ao controle da mente ou a outras obsessões da pseudociência; mesmo na descrições dos crentes, esses são instrumentos grosseiros comparados a uma habilidade que está presente em cada um de nós. Essa habilidade é a linguagem. Fazendo,

simplesmente, ruídos com nossas bocas, podemos, com segurança, causar novas combinações precisas de ideias a serem concebidas na mente de cada um. A habilidade é tão natural que tendemos a esquecer o milagre que ela é.

Em qualquer história natural da espécie humana, a linguagem se destacaria como traço proeminente. Seguramente, o humano solitário é um solucionador de problemas e um engenheiro impressionante. Mas o que é verdadeiramente admirável sobre nosso gênero é melhor ilustrado na história da Torre de Babel, em que a humanidade, falando uma única língua, chegou tão próxima de alcançar o paraíso que até Deus se sentiu ameaçado.

## André Nassim de Saboya – 19/20

Ao ler estas palavras, você está participando de uma das maravilhas naturais do mundo. Pois você e eu participamos de uma espécie com uma **habilidade**<sup>1</sup> impressionante: nós podemos dar forma a eventos no cérebro de cada um de nós com **ótima** precisão. Não estou me referindo à telepatia ou a controle mental ou a outras obsessões **marginais** à ciência; mesmo quando descritas por pessoas que acreditam neles, eles instrumentos são rústicos comparados à habilidade que se encontra incontroversamente presente em cada um de nós. Essa habilidade é a linguagem. Simplesmente ao emitir sons com nossas bocas, nós podemos, com segurança, fazer emergir novas e precisas combinações de ideias na mente de cada um de nós. A habilidade é tão natural que nós nos esquecemos com facilidade de que se trata de um milagre.

Em qualquer história natural da espécie humana, a linguagem se sobressairia como sua característica mais preeminente. Em verdade, um solitário ser humano é impressionante em resolver problemas e como engenheiro. Porém, o que é realmente marcante sobre nossa espécie é melhor ilustrado na história da Torre de Babel, na qual a humanidade, ao falar uma única língua, chegou tão perto de alcançar o céu que mesmo Deus se sentiu ameaçado.

**Argumento do candidato: O candidato roga pela majoração da nota aplicada e crê haver lastro para isso. A palavra "ability" significa "habilidade" ou "capacidade", segundo o**

---

<sup>1</sup> Erro: o candidato deveria ter usado “capacidade” ao invés de “habilidade”. A repetição do termo não gerou novas penalizações.

dicionário Michaelise os dois termos são considerados sinônimos pelo dicionário Aurélio. A leitura do texto não se encontra prejudicada pelo uso da palavra habilidade, uma vez que o texto fala da habilidade diferente da espécie em se comunicar.

Resposta da banca: Os seres humanos, a menos que sofram de graves disfunções físicas ou mentais, têm a "capacidade" (ability) de se comunicarem usando a linguagem. Alguns podem ter grande "habilidade" (skill) no emprego desse instrumento, tornando-se, por exemplo, grandes oradores. A diferença entre os dois termos é óbvia e relevante no contexto. A repetição do erro não implicou penalização adicional.

2 - Recurso concedido: A palavra "exquisite" significa ótimo segundo o dicionário Michaelis e o uso da palavra "ótima" na locução "ótima precisão" (l.5) está de acordo com o texto, "exquisiteprecision" (l. 3). Outros candidatos usaram a palavra "extraordinária" enquanto outros usaram a palavra "primorosa" e "excelente", sem serem penalizados, sendo que essas palavras são sinônimos de "ótima", segundo o dicionário Aurélio. A acepção de ótima também se enquadra com o objetivo original do texto, uma vez que "ótimo" significa "muito bom" e "excelente", e o autor homenageia o instinto da linguagem humana. O candidato não deve ser penalizado, portanto, pelo uso da palavra "ótima", visto que o uso está de acordo com o texto.

3 - Recurso concedido: A palavra "fringe" (l.3), quando usado substantivo, significa "franja" ou "margem", segundo dicionário Michaelis. Não existe uma versão adjetivada de "franja", mas existe de "margem": marginal. O uso de "marginais à ciência" não prejudica o entendimento do texto (não se pode confundir com criminoso, por exemplo). Outros candidatos usaram a palavra "periférico" enquanto outro usou a palavra "sobrenatural" (sobrenatural não significa "fringe") e não foram penalizados; "periférico" é sinônimo demarginal, segundo o dicionário Aurélio. Seria injusto o candidato ser penalizado por usar a palavra marginal, quando esta está mais de acordo com a acepção da palavra original (franja ou margem).

## Lucas de Brito Lima – 18/20

Enquanto você lê essas palavras, está participando de uma das maravilhas do mundo natural. Isso porque eu e você pertencemos a uma espécie com uma **habilidade**<sup>1</sup> notável: podemos moldar os eventos no cérebro um do outro com precisão sofisticada. Não me refiro a telepatia, controle de mentes ou outra obsessão da ciência marginal; mesmo os crentes descrevem esses instrumentos como grosseiros, se comparados a uma **habilidade** que está presente, indiscutivelmente, em cada um de nós. Essa habilidade é a linguagem. Ao simplesmente fazer sons com nossas bocas, podemos causar, **com certeza**<sup>2</sup>, o surgimento de novas e precisas combinações de ideias na mente um do outro. A habilidade vem tão naturalmente que podemos esquecer o milagre que ela é.

Em qualquer história natural da espécie humana, a linguagem destacar-se-ia como o traço principal. É verdade que um homem solitário tem impressionantes habilidades de engenharia e capacidade de resolver problemas. No entanto, o que é realmente admirável nos seres humanos é melhor descrito na história da Torre de Babel, em que a humanidade, falando a mesma linguagem, chegou tão perto de alcançar o céu que o próprio Deus se sentiu ameaçado.

## Rodrigo Bertoglio Cardoso – 18/20

Ao ler essas palavras, você está participando de uma das maravilhas do mundo natural. Porque eu e você pertencemos a uma espécie dotada de uma **habilidade** notável: nós podemos moldar os acontecimentos nos cérebros um do outro com uma precisão maravilhosa. Não estou me referindo à telepatia ou ao controle da mente ou às outras obsessões da paraciência; mesmo nas discussões daqueles que acreditam, esses são instrumentos imperfeitos se comparados a uma capacidade incontestavelmente presente em cada um de nós. Essa habilidade é a linguagem. Ao simplesmente fazer sons com nossas bocas, podemos, de forma segura, fazer com que novas combinações precisas de ideias surjam nas mentes um do outro. A **habilidade** manifesta-se tão naturalmente que tendemos a esquecer quão miraculosa ela é.

---

<sup>1</sup>Os seres humanos, a menos que sofram de graves disfunções físicas ou mentais, têm a "capacidade" (ability) de se comunicarem usando a linguagem. Alguns podem ter grande "habilidade" (skill) no emprego desse instrumento, tornando-se, por exemplo, grandes oradores. A diferença entre os dois termos é óbvia e relevante no contexto. A repetição do erro não implicou penalização adicional.

Em qualquer história natural da espécie humana, a linguagem se destacaria como o traço proeminente. **Para ser justo**, um ser humano, sozinho, soluciona problemas e constrói coisas de forma impressionante. Mas o que é realmente formidável em nossa espécie foi melhor apreendido na história da Torre de Babel, na qual a humanidade, falando um único idioma, chegou tão perto de alcançar o céu que até Deus se sentiu ameaçado .

## Pior Resposta – 8/20

À medida que você lê essas palavras, entra em contato com uma das maravilhas do mundo natural. Como você e eu pertencemos a uma espécie com notória capacidade, nós podemos condicionar<sup>1</sup> eventos no cérebro de cada um com uma precisão notória. Não estou me referindo à telepatia ou ao controle da mente ou a outras obsessões da ciência louca; mesmo nas descrições dos que creem, esses são instrumentos loucos, comparados com uma habilidade que é, de modo incontroverso, presente em cada um de nós. Tal capacidade é a linguagem. Simplesmente, ao fazer barulho com nossas bocas, podemos, de modo confiável, causar novas combinações precisas de ideias para que elas apareçam na cabeça de cada um. Essa capacidade aparece tão naturalmente que nós estamos aptos a esquecer o que é um milagre.

Em qualquer história natural da espécie humana, a linguagem se destacaria como traço preeminente. Para ter certeza, um ser humano solitário é um sensível solucionador de problemas e engenheiro. Mas o que é realmente notório sobre nossa espécie é melhor verificado na história da Torre de Babel, na qual a humanidade, falando um única língua, chegou tão perto de atingir o céu que Deus se sentiu ameaçado.

---

<sup>1</sup> - shape – marcada no resultado provisório, mas deferido recurso para a tradução “condicionar.”

## Translation B

Translate into English the following text.

[value: 15 marks]

*Com o fim da escravidão e a conseqüente desorganização momentânea do sistema de mão de obra, uma série de esforços foi feita no sentido de atrair imigrantes, sobretudo europeus, para o Brasil. A experiência vinha da época do Império, mas seria incrementada na Primeira República. Em razão da concorrência de países como Argentina, Cuba, México e Estados Unidos da América, o governo brasileiro teve de se esmerar para vender a ideia do "paraíso terreal". Grandemente destinado ao campo — à formação de núcleos coloniais oficiais nos estados do Sul e em especial às fazendas de café na Região Sudeste —, esse contingente de imigrantes acabaria absorvido pela dinâmica das cidades que cresciam e ofereciam empregos e serviços.*

*Como existiam grandes áreas não ocupadas no Sul do país, instalou-se aí um modelo de imigração baseado em pequenas propriedades policultoras. A terra era vendida a prazo, em lotes de vinte a vinte e cinco hectares, geralmente distribuídos ao longo dos cursos de água. As propriedades eram, porém, muito isoladas, e seus novos habitantes sujeitos a todo tipo de adversidade: ataques de indígenas, maus-tratos por parte da população local, dificuldades de comércio.*

Adapted from Lilia M. Schwarcz and Heloisa M. Starling. *Brasil: uma biografia*. São Paulo: Companhia das Letras, 2015.

**Média: 9,2 amp. / 6,8 cotas negros.**

**Desvio padrão: 2,8 amp. / 1,9 cotas negros.**

### Lucas de Brito Lima – 13,5/15

With the end of slavery and the ensuing **momentary**<sup>1</sup> disarray of the labor system, a series of initiatives was undertaken to attract immigrants to Brazil, not least from Europe. The **experience** had started during the Empire, but it would be enhance in

---

<sup>1</sup> A acepção mais correta do vocábulo português "momentâneo", no sentido em que foi usado pelas autoras, é: "que dura no intervalo de um estado de coisas a outro" (Dicionário Houaiss). Uma opção aceitável é "temporary". "Momentary" significa, em inglês, "a very short time", o que não se aplica ao contexto histórico descrito.

the First Republic. Owing to competition from countries such as Argentina, Cuba, Mexico and the US, the Brazilian government had to strive to peddle the country as a “heaven on Earth”. Largely destined to the countryside – to the formation of official colonial settlements in southern states and especially to the coffee farms in the Southeast-, this mass of immigrants would end up being absorbed by the dynamic of the cities that flourished and offered employment opportunities and services.

Since there were large unoccupied swaths of land in the country’s South, an immigration model based on small properties that diversified their crops established in the region. Land was sold on credit, in tracts of twenty to twenty-five hectares, normally distributed along the course of rivers. These properties were, however, too isolated, and their new inhabitants were subject to all kinds of adversities: attacks by indigenous peoples, ill treatment from the local population and trade difficulties.

## **Marina Carrilho Soares – 12,5/15**

With the end of slavery and the consequent temporary disruption of the labour force system, a series of efforts was implemented to attract immigrants to Brazil, mostly those from Europe. This experience dated from the period of the Empire, but it would be enhanced during the First Republic. The Brazilian government had to endeavour to convince immigrants of the idea of a “heaven on Earth”, due to the competition of countries such as Argentina, Cuba, Mexico and the United States. Largely destined to the countryside, in order to form official colonial centres in the states of the South and especially to the coffee plantations in the South-Eastern region, this mass of immigrants would end up being absorbed by the dynamics of the cities that were being expanded and that offered employment and services.

Since there were large areas that were not populated in the South, a model of immigration based on small properties that produced many types of crops was implemented there. Land was sold on long term contracts and was divided into portions that ranged from twenty to twenty-five acres, usually distributed throughout water streams. However, these properties were very isolated and inhabitants were subject to every sort of adversity: attacks from natives, ill-treatment from the local population, trade difficulties.

## Sarah de Andrade Ribeiro Venites – 12/15

With the end of slavery and the **following**\* temporary disorganisation of the labour system, a series of efforts was made in order to attract immigrants, mainly European ones, to Brazil. The **experience**\* came from the time of the Empire, but it would be **improved**\* during the First Republic. Because of the competition of countries such as Argentina, Cuba, México, and the United States of America, the Brazilian government had to do its best to sell the idea of an “earthly paradise”. **Greatly**\* destined to the rural areas – to the formation of official colonial **centers**\* in the Southern states and particularly to the coffee farms in the Southeast Region – this mass of immigrants would end up being absorbed by the dynamic of the cities that were growing and offering jobs and services.

As there were large unoccupied areas in the South of the country, an immigration model based on small properties with a diversified agriculture was established. The land was sold **by**\* installments, in lots of twenty to twenty-five **hectars**\*, usually distributed along the waterflows. The properties were, however, very isolated, and their new inhabitants were subjected to all kinds of trouble: indigenous people’s attacks, mistreatment by the locals, trade problems.

### **\*marcações da banca**

**Recurso deferido parcialmente. Nota majorada para 12,00.**

**Linha 1 - “Following”, no caso em tela, não tem função de “preposition”, não podendo portanto assumir o significado de “consequente” (opções aceitáveis: “resulting”, “consequent”).**

**Linha 4 - A tradução correta não é “experience” mas “experiment”, na acepção de “a tentative procedure or policy” (Merriam-Webster online dictionary). Outras possibilidades admissíveis seriam “initiative” ou “effort”).**

**Linha 5 - O texto assinala melhora (“incrementada”) da política de imigração da Primeira República em comparação com a do Império, o que requer o phrasal verb “improve on” como opção correta para versão ao inglês.**

**Linha 8 - “Greatly” (“by a considerable amount”) não se aplica ao caso, para o qual vocábulos como “largely” ou “mostly” seriam aceitáveis.**

**Linha 12 - Argumentação aceita. “Dynamic” “pode ser considerado “noun”, embora de uso bem menos usual do que “dynamics”. Atribuído 0,5 ponto.**

**Linha 17 - A forma “by instalments”(ou “installments”) não é usual, mas pode ser aceita. Atribuído 0,5 ponto.**

## André Nassim de Saboya – 12/15

With the end of slavery and the resulting and **momentary** unravelling of the labour system, a series of efforts **were** carried out so as to attract immigrants, especially Europeans, to Brazil. The endeavour began during the Imperial period, but it would be boosted during the First Republic. Due to the competition from Argentina, Cuba, Mexico and the United States, the Brazilian government had **to go through great lengths**<sup>1</sup> to sell the idea of an “earthly paradise”. **Majorly** directed to the **fields** – to compose **official colonies** in the Southern states and especially to the coffee farms in the Southeast region – these immigrants would end up absorbed by the dynamics of the cities that grew and offered jobs and services.

As there were large swaths of unoccupied land in the South of the country, a model of immigration based on small diversified-crops-yielding properties was set up there. The land was sold **on term**<sup>2</sup> in pieces of 20 to 25 hectares, usually distributed along the **river** courses. The properties were, however, too isolated, and their inhabitants subject to all kinds of adversities: attacks from indigenous people, mistreatment by a part of the local population, difficulties in trade.

## Pior Resposta – 4/20

With the end of slavery and the following **momentaneous disintegration** of the labor system, a series of efforts **were** made in order to attract immigrants, mostly Europeans, **towards** Brazil. The **experience** came from Imperial times, but would be enhanced during the First Republic. In face of the competition stemming from countries such as Argentina, Cuba, Mexico, and the United States of America, the Brazilian government had to **spend energy** to sell the idea of the “heaven on Earth”. Directed mainly

---

<sup>1</sup> Recurso aceito. Argumentação do candidato: O termo "esmerar-se" significa "polir" ou "aperfeiçoar" originariamente, mas aqui, no texto, não está sendo usado nesse sentido, e, sim, o de "se esforçar". A expressão "go through great lengths" tampouco significa "ir a grandes distâncias", mas, sim, nesse contexto, "se esforçar". A tradução, portanto, repete o intuito original da autora de usar uma expressão que não significa exatamente o sentido literal e está de acordo com a acepção original do texto. O candidato não deve ser punido por pensarmos pormenores do estilo empregado pela autora.

<sup>2</sup> O termo "vender a prazo" é traduzido como "sell on term", é uma tradução comum em contratos de compra e venda de imóveis entre residentes americanos e brasileiros. O uso da expressão pelo candidato não pode ser punido, portanto.

to the countryside – to the creation of official **colonial** hubs in the states of the South and, especially, to the coffee farms **on** the South-Eastern region –, these **hordes** of immigrants would end up **absorbed** by the dynamics of the growing cities, which provide jobs and services.

As there were vast **areas unoccupied** in the South of the country, a model of immigration based on small properties with adverse crops was **settled** there. The land was sold **with payment tolerance, with areas** of twenty to twenty five **hectars**, usually spread along the **river** courses. Properties were, however, very isolated, and their new inhabitants were subject to all kinds of adversities: indigenous assaults, mistreat by the local **populace**, troubles in commerce.

**Observação: um candidato tirou nota 0/20, mas por deixar a questão em branco.**

# Summary

Write a summary, in your own words, of the following excerpt. Your text should not exceed 200 words.

[value: 15 marks]

*Economists are sometimes criticized for concentrating too much on efficiency and too little on equity. There may be some ground for complaint here, but it must also be noted that inequality has received attention from economists throughout the history of this discipline. Adam Smith, who is often thought of as “the Father of Modern Economics”, was deeply concerned with the gulf between the rich and the poor. Some of the social scientists and philosophers who are responsible for making inequality such a central subject of public attention were, in terms of substantive involvement, devoted economists, no matter what else they might also have been. In recent years, economics of inequality as a subject has flourished. This is not to deny that the focus on efficiency to the exclusion of other considerations is very evident in some works in economics, but economists as a group cannot be accused of neglecting inequality as a subject.*

*If there is a reason to grumble, it rests more on the relative importance that is attached, in much of economics, to inequality in a very narrow domain, viz.*

*income inequality. This narrowness has the effect of contributing to the neglect of other ways of seeing inequality and equity, which has far-reaching bearing on the making of economic policy. Policy debates have indeed been distorted by overemphasis on income poverty and income inequality, to the neglect of deprivations that relate to other variables, such as unemployment, ill health, lack of education, and social exclusion. Unfortunately, the identification of economic inequality with income inequality is fairly common in economics, and the two are often seen as effectively synonymous. If you tell someone that you are working on economic inequality, it is quite standardly assumed that you are studying income distribution.*

*The distinction, however, between income inequality and economic inequality is important. Many of the criticisms of economic egalitarianism as a value or a goal apply much more readily to the narrow concept of income inequality than they do to the broader notions of economic inequality. For example, giving a larger share of income to a person with more needs can be seen as militating against the*

principle of equalizing incomes, but it does not go against the broader precepts of economic equality.

Empirically, the relationship between income inequality and inequality in other relevant spaces can be rather distant and contingent because of various economic influences other than income that affect inequalities in individual advantages and substantive freedoms. For example, in the higher mortality rates of African Americans vis-à-vis the much poorer Chinese, or Indians in Kerala, we see the influence of factors that run in the opposite direction to income inequality, and that involve public policy issues with strong economic components: the financing of health care and insurance, provision of public education, arrangements for local security and so on.

Mortality differences can, in fact, serve as an indicator of very deep inequities that divide races, classes and genders. Statistics on mortality rates as well as other deprivations (such as undernourishment or illiteracy) can directly present a picture of inequality and poverty in some crucial dimensions. This information can also be used to relate the extent of relative deprivation of women to the existing inequalities in opportunities (in earning outside income, in being enrolled in schools and so on). Thus both descriptive and policy issues can be addressed through this

broader perspective on inequality and poverty in terms of capability deprivation.

Despite the crucial role of incomes in the advantages enjoyed by different persons, the relationship between income (and other resources), on the one hand, and individual achievements and freedoms, on the other, is neither constant nor in any sense automatic and irresistible. Different types of contingencies lead to systematic variations in the “conversion” of incomes into the distinct “functionings” we can achieve, and that affects the lifestyles we can enjoy. I have tried to illustrate the different ways in which there can be systematic variations in the relationship between incomes earned and substantive freedoms (in the form of capability to lead lives that people have reason to value). The respective roles of personal heterogeneities, environmental diversities, variations in social climate, differences in relational perspectives and distributions within the family have to receive the serious attention they deserve for the making of public policy.

The argument is sometimes made that income is a homogeneous magnitude, whereas capabilities are diverse. This sharp contrast is not entirely correct, in the sense that any income evaluation hides internal diversities with some special – and often heroic – assumptions. Also, interpersonal comparisons of real income give us no basis

for interpersonal comparisons even of utility. To get from the comparison of the means in the form of income differences to something that can be claimed to be valuable in itself (such as well-being or freedom), we have to take note of circumstantial variations that affect the conversion rates. The presumption that the approach of income comparison is a more “practical” way of getting at interpersonal differences in advantages is hard to sustain.

Furthermore, the need to discuss the valuation of diverse capabilities in terms of public priorities is an asset, forcing us to make clear what the value judgments are in a field where value judgments cannot be – and should not be – avoided. Indeed, public participation in these valuational debates is a crucial part of the exercise of democracy and responsible social choice. In matters of public judgment, there is no real escape

from the evaluative need for public discussion. That evasion becomes transparent when we supplement income and commodity data with information of other types (including matters of life and death).

The issue of public discussion and social participation is thus central to the making of policy in a democratic framework. The use of democratic prerogatives – both political liberties and civil rights – is a crucial part of the exercise of economic policy making itself, in addition to other roles it may have. In a freedom-oriented approach, participatory freedoms cannot but be central to public policy analysis.

Adapted from Amartya Sen. *Development as Freedom*. New York: Anchor Books, 1999. p. 107-10.

**Média: 10,6 amp. / 10,0 cotas negros.**

**Desvio padrão: 1,7 amp. / 2,5 cotas negros.**

## **Felipe Pinheiro Mello – 15/15**

If it is true that some economic studies focus more on efficiency rather than inequality, this does not apply to all economists. Several economists, as did Adam Smith himself, are deeply concerned with equity.

However, economists give more importance to income inequality than to other kinds of inequality, such as unemployment and the lack of access to health and education.

The relationship between the two is not always close, since several other economic influences impact on equity. This explain (sic) why African Americans have higher mortality rates than the Chinese.

Statistics on deprivations, such as mortality rates, undernourishment and illiteracy, can depict other dimensions of inequality, which can be utile for policy-making. Several other factor (sic) also affect the individual's capacity of converting income into capabilities, such as environmental, social and family diversities.

The claim that comparing income is a more "practical" way of addressing the problem is difficult to sustain. Interpersonal comparison of income does not take into consideration the other aspects of economic inequality. It is necessary, thus, to discuss the issue with public participation to valuate (sic) the diverse capabilities and set public priorities. The participation of the public is central to a democratic policy-making.

## **Rafael Spirandeli Galera – 14/15**

Even though economists are sometimes accused of neglecting inequality, the study of economics of inequality as a subject is actually flourishing. Even in the past, famous economists such as Adam Smits were deeply concerned wit`s this subject: the mainstream view on inequality, however, is simplistic, focusing to much on income inequality and neglecting other forms of deprivations that also characterize economic inequality.

A broader perspective on inequality and poverty can improve public policies. An effective analysis of capability deprivation can presents a picture of inequality in some crucial dimensions. This broader perspective is important because there is no clear correlation between income and individual achievements. Thus, there is a need to take into account other variables.

The argument that income is a more practical measure of Well-being is hard to sustain. In order to analyse income inequality there is a need to take into consideration the circumstantial variations that change how a person can translate their income into Well-being and freedom.

Moreover, since these valuations are subjective in nature, it follows that public participation in these debates is needed to ensure that public policy meets people's demands in a freedom-oriented approach.

**191 palavras**

## **Julia Salles Amaral – 14/15**

The lack of emphasis on the challenges related to equity is a common source of criticism towards economists. While pondering that, all in all, this is an unfair accusation, Amartya Sen acknowledges that the economic approach to equity has been undermined by the evils of oversimplification. By and large, the issues raised by the concept of equity have been analysed through the lens of income inequality, which encompasses only one aspect of equity, among many.

The importance of the distinction between economic inequality and income inequality lies in two main factors, that is, the need of an accurate description of reality, as well as of efficient policy making, which are largely interdependent. In this sense, it is undeniable that a myriad of other economic aspects, such as undernourishment and illiteracy, affect equity. Furthermore, the relationship between income and individual achievements is by no means automatic, thus requiring a broader perspective.

The case against the proposal to widen the scope of the debate on equity is built upon the argument that income is a homogeneous concept, whereas capabilities are inherently heterogeneous. This idea is not only hard to sustain, but also detrimental to the imperative of public participation in economic debates, which is a condition to democratic policy making.

**208 palavras**

## **Santiago Pinto – 12/15**

Inequality has become a mainstream subject when it comes to economic science, given the generalized criticism against the focus on efficiency, rather than equity. Yet these concerns are not new to economists. At least since Adam Smith's works, the rich-poor divide has been studied by scientists and philosophers. The pressing issue,

however, is to surmount the overemphasis on income and address other contingencies that curb economic equality in a broader domain.

The separation between income and economic inequality is paramount to design better public policies. Based on data about unemployment, health, and education, civil society can assess the “capability deprivation” question. This is how the higher mortality of African-Americans or the gender prejudice regarding women can be dealt with.

The idea that income is more homogeneous and objective is, therefore, mistaken, since it hides the systematic variations that define individual freedoms. A democratic society is heterogeneous at economic, environmental, and social levels, which is why public discussion and social engagement are central to the creation of rules. In that sense, value judgments should be a part of policy and economic debates to promote equity in a freedom-oriented perspective.

**188 palavras**

## **Pior resposta – 6/15**

Economists are often accused of ignoring inequality by focusing mainly on efficiency and thus neglecting equity. That accusation, however, is not fair because, as a matter of fact, inequality is approached in a very narrow realm, and this is what contributes to the neglect of this subject on the economic policy agenda.

Moreover, economic inequality and income inequality are often seen as synonymous, and the distinction between these topics are important and necessary in order to forge better economic public policies.

The making of public policies demands the ability to see a broader perspective on inequality and poverty. There are several systematic variations such as social and environmental ones, that must be considered in order to produce effective policies.

Plus, public participation in the debates about economic policies is mandatory, according to the democratic principles that modern political liberties and civil rights impose.

**143 palavras**

# Composition

*You'll never have a quiet world till you knock the patriotism out of the human race.*

George Bernard Shaw, Irish playwright (1856-1950).

*Our country! In her intercourse with foreign nations, may she always be in the right and always successful, right or wrong.*

Stephen Decatur Jr., U.S. Commodore (1779-1820).

From the point of view of a diplomat, compare and discuss the views of patriotism expressed in the two quotes above.

(Length: 400 to 450 words) [value: 50 marks]

**Média: 40,9 amp. / 34,8 cotas negros.**

**Desvio padrão: 3,4 amp. / 7,4 cotas negros.**

## Sarah de Andrade Ribeiro Venites – 47,5/50

George Bernard Shaw argues **that**,\* in order to achieve peace in the world, patriotism must be extinct. Stephen Decatur Jr., in turn, wishes that his own nation prevails as the best and most successful one, no matter under what circumstances. Both of them adopt extreme views on the matter of patriotism. From the point of view of a diplomat, neither one **or**\* the other should be considered entirely right.

When Stephen Decatur Jr. wrote that he wished his country to be “always in the right and always successful, right or wrong”, he was not aware of the dangers that extreme patriotism poses to peace. Only in the second half of the 19th century did Imperialism rise, following the consequences of the Industrial Revolution. And only in the 20th century did the world witness the horrors of two heavily **industrialised**\* wars. Even nowadays, when most of the world is relatively in peace, extreme patriotism is responsible for increasing tension between countries and among people. When a diplomat looks at a crisis such as the Crimean one in 2013, he or she cannot pay scant heed to the role of

patriotism as an igniting factor. The same is true regarding the refugee crisis in Europe – a continent where growing xenophobia only makes it more difficult for leaders to come up with a solution. Diplomacy can help, as it did when Germany and Turkey reached an agreement regarding the refugee crisis earlier in 2016, but it cannot work miracles.

Unlike Decatur Jr., George Bernard Shaw did live through the rise and fall of the Empires. Arguably, his stance on peace based on the extinction of patriotism might have been motivated precisely by his **testimony**\* of the two world wars. Idealist views were strengthened particularly after World War II, largely based on Kant's philosophy of a cosmopolitan world. It is true that, as humans, we all share the same existential conundrums. However, it is also true that we value our local cultures and identities. The closest we have ever been to putting Kant's perspectives into use was the creation of the United Nations – and still, power is not equally distributed and there is a very Realist approach to how its Security Council was formed, with the winners of the war holding permanent seats. A diplomat should always try to reach peaceful solutions, but must also take the reality of the world into account, in order not to be naïve.

Neither Decatur Jr.'s nor Shaw's views are enough to understand the world in which we live today. When faced with extremisms, a diplomat should always try to find **balance**\* and build consensus, embracing patriotism without bigotry, and always engaging in dialog.

**\*marcações da banca**

**Recurso parcialmente deferido. Nota majorada para 17,50.**

**Linha 1 - não se trata de oração adjetiva não restritiva, mas de oração adverbial; o uso da vírgula, nesse caso, segundo a gramática prescritiva, é proibido, para não separar "that" de seu complemento.**

**Linha 14 - recurso deferido.**

**Linha 43 - nesse contexto, o substantivo é contável e deveria estar na forma plural.**

## **Avaliação**

- 1. Organização e desenvolvimento de ideias: 20/20**
- 2. Qualidade de linguagem: 10/10**
- 3. Correção gramatical: 17,5/20**

**446 palavras**

## Déborá Antônia Lobato Cândido – 46/50

Patriotism can have different meanings, but it usually involves love for a person's homeland. This feeling of affection tends to be heightened on special situations, such as the Olympic Games, or when the country faces danger, after a terrorist attack, for instance. Even though all these forms of patriotism are understandable, diplomats, as people who represent their countries, should deem patriotism as the ability to determine and defend the true interests of their homelands, without turning the rest of the world against them.

To George Bernard Shaw, patriotism is intrinsically a source of instability. If one considers that most of the wars of the 20th century, such as World War I, were driven by people's willingness to die so that their countries would not be destroyed or even humiliated, it is possible to defend Shaw's ideas. Stephen Decatur Jr.'s view of patriotism, be it as different as it is from Shaw's view, actually sustains the latter. If a patriot always considers that his homeland is in the right, he supports it even when it is clearly setting a path of destruction, as pointed out by Shaw.

Nevertheless, patriotism is not necessarily harmful nor should it be the simple praise of one's homeland. Joaquim Nabuco once affirmed that the true patriot was the one able to see what harmed his country, even if the country itself did not see it. This is why he went to Rome to ask the Pope to decry Brazil's slavery, in spite of Brazil's unwillingness to abolish this labor system. Nabuco was not betraying his homeland, but, rather, trying to save it from itself.

Although diplomats should not openly contest their countries' policies, they should always be critical regarding their countries' problems and challenges. This way, they can prevent bad policies from being adopted and anticipate issues which may tarnish their countries' images in the long-run. More importantly, to diplomats, patriotism should always come hand in hand with cosmopolitanism, for a diplomat must strive to understand and respect, whenever possible, other countries' needs and ideas, or he may encourage these States to rally against his homeland.

As shown by Policarpo Quaresma, a character of a novel by Lima Barreto, a patriot who is oblivious to the reality of his homeland is likely to become a victim of his own patriotism. In this sense, Shaw's view, as well as Decatur's, are both possible approaches to patriotism, but neither offers a definite answer to this issue. A person can be a patriot and, at the same time, not be xenophobic and not agree entirely with

everything his country does. Diplomats, who bear the responsibility for their countries' international images, should act this way.

## Avaliação

**Organização e Desenvolvimento de Ideias: 20/20**

**Qualidade de linguagem: 8/10**

**Correção Gramatical: 18/20**

**445 palavras**

## Tiago Noronha Ribeiro Siscar – 45,30/50

The emergence of the nation-state has profoundly altered the dynamics of world politics. Before such a phenomena, the loyalty of most peoples was expressed with reference to the persona of the ruler as both a representative of his dynasty and the embodiment of God himself. The French Revolution and the subsequent rise of a multitude of national entities throughout the 19th century have repositioned that same ancestral loyalty as the foundation of the collective bodies known today as nations. This is the central contention of Eric Hobsbawm in Nations and Nationalism since 1780. Nationalism or patriotism can frequently be pushed to extremes. The ensuing chauvinism is illustrated by the perspective of the U.S. Commodore Stephen Decatur Jr. The Irish playwright George Bernard Shaw represents the opposing view, inasmuch as he proposes to "knock the patriotism out of the human race". Naturally adverse to manifestations of fanaticism, the diplomat must strive to find common ground between both positions, with the purpose of achieving moderation without neglecting the national interests he has sworn to protect.

Extreme patriotism constitutes the root cause of the travesties of the 20th century. Both World War I and World War II can indeed be rationalized through the lenses of French-German rivalry. In this perspective, the logic propounded by Mr Decatur Jr. amounts to the very same principle that fueled the search for revenge and sparked the conduct of hostilities in an unprecedented scale. It is therefore understandable that patriotism be so often regarded as an evil in itself, thus justifying the case for its obliteration.

As appealing as it may sound in theory, attaining a "quiet world", as Mr Shaw advocates, through the extinction of nationalism is neither easy nor desirable. The flaws

of the nation-state system notwithstanding, nations are still a stabilizing force through which inter-individual cohesion is fostered. The withering of national entities can in fact result in sheer chaos. The case of Iraq provides a striking example. The unlawful U.S. intervention in 2003 not only demolished national institutions but also created a **vacuum** of authority in which the so-called Islamic State was able to emerge and spread terror.

The diplomatic perspective must **therefore** endeavour to promote consensus over a judicious compromise between the poles of this nationalistic-non-nationalistic spectrum. The principles and objectives inscribed in articles 1 and 2 of the Charter of the United Nations conform an adequate means of progressing in this direction. With the directives of non-intervention and prohibition of the use of force in mind, the diplomat must, in sum, pursue the defense of his nation within the limits of International Law, all the while avoiding to employ the extreme stances advocated by both Mr Shaw and Mr Decatur Jr.

## **Avaliação**

**1. Organização e desenvolvimento de ideias: 20,00/20,00**

**2. Qualidade da linguagem: 10,00/10,00**

**3. Correção gramatical: 16,00/20,00**

**4. Extensão do texto: 457 palavras (penalização: 0,70)**

## **Daniel Tavares Vidal – 45/50**

Patriotism constitutes a remarkable force. The attachment to one's cultural heritage and country represents the bedrock upon which great nations are founded and relevant endeavours accomplished. Nonetheless, historical events have continuously demonstrated that irrational and excessively nationalistic policies may drive the international community to brinkmanship and human tragedy. Patriotism may be the driving force behind a country's success, but, for that to happen, diplomats and politicians must prevent nationalism from becoming a withering influence capable of preventing sound judgement.

Eric Hobsbawm, in The age of revolution, argues that patriotism represents the second most important concept developed by humans, only overshadowed by the advent of farming and collective settlements. According to the historian, it was only after the Battle of Valmy, during the French Revolution, that ordinary citizens swore allegiance to the nation, and not to the king. From that moment on, a new and vigorous force became

the backbone of European and American societies: patriotism, states Hobsbawm, through imperialism and economic expansionism, shaped the world. Vast empires, upon which the sun – literally – never set, were built in the name of country and God. The United Kingdom, France, America and Russia, amongst other European rivals, driven by the faith in the superiority of their nations not only explored the rest of the world: they forced their rule upon it.

That process, which seemed at the time unstoppable, would, however, come to a halt due to the very same component that rendered Western civilisation exceptional. Henry Kissinger, in Diplomacy, states that unrestrained nationalism was the cause of not only both world wars, but also represents a perpetual influence contributing to separatism and to irredentism. According to the former American State Secretary, the dissolution of the British Empire, the demise of the Soviet Union and even the American civil war can be attributed to excessive patriotism. Once an idea as irrational as cultural exceptionalism is unleashed, argues Kissinger, it is extremely hard to prevent it from either establishing a regional foothold or becoming so strong and seductive that reasoning with other nations is no longer possible.

Patriotism is necessary for a population to be proud of its history. No country whose citizens show contempt towards their own culture will be able to assert itself amongst other nations. Nonetheless, diplomats and politicians, responsible for interactions between states, must always be aware that the difference between extreme patriotism and bigotry can be subtle. History tends not to be forgiving with those who dare to stoke the flames of excessive nationalism.

## **Avaliação**

**Organização e desenvolvimento de ideias: 20**

**Qualidade de linguagem: 10**

**Correção Gramatical: 15**

**Resultado:**

**Extensão do texto: 415 palavras**

**Penalização: 0,00**

**Nota da prova Escrita – Língua Inglesa – Composition: 45,00**

## Pior resposta – 21,50/50

George Bernard Shaw and Stephen Decatur Jr. point out two perspectives of patriotism in different ages of human history. Both views are still present in the current debates about nationalism and globalization and they imply variations of the role of patriotism within an unquiet world, besides suggesting that patriotism **could** be a source or either conflicts or development.

The quote **of** Mr. Shaw reveals a **pessimist** feeling about patriotism since the author believes that we could never reach sustainable peace while patriotism **remains between** our values. This radical belief can be seen in the behavior of soccer team supporters. We often hear about fights between different sides of supporters, especially in Brazil and in the United Kingdom, where this sport is more popular. The **passion dedicated** to soccer teams **could** clearly illustrate the feeling underneath patriotism; in both cases, fundamentalist views and **confronts** are likely to **happen** due to the lack of tolerance.

Yet patriotism is a value that **could** fit peacefully in a world of exchanges between nations. In that case, Decatur Jr. advocates that the intercourse with foreign nations could benefit a country, although sometimes things apparently **go** wrong. This perception implies that risks inherent **to** interactions between countries are worth taking since the profits of intercourses **would** always be **amusing**, even when they seem to be wrong. Take **the imigration** flows to Brazil: even after so **many** social unrest and economic hardship, many cultures, in the end, helped to enrich the nation's identity as we know it.

If patriotism ever **happen** to be knocked out of the human race, as Mr. Shaw stated, maybe we could indeed live in a more **peacefull** world. Many conflicts we see even these days could be settled **down**, for there would be no clash of national passions at stake. However, with no patriotism, the world would be plain and have no visible diversity since **the** different people would not feel proud to conserve its local cultures and values. Conversely, in a world of extreme patriotisms, we would probably see more repeated events such as the Fascism that emerged during the **XX** century.

Balance is, after all, the secret to reaching success and that may be applied to human race development. An extreme perspective of patriotism, such as in the quote of George Bernard Shaw, sounds **too much** radical and does not **safeguard the world in peace**. Stephen Decatur Jr., **by** his turn, **tends** to be more optimistic about the benefits of

patriotism under a globalization process, and that perception seems to be more balanced and in accordance with what the beauty of diversity has to serve to the human race.

## **Avaliação**

**1 Organização e desenvolvimento de ideias - 15/20**

**2 Qualidade de linguagem - 4/10**

**3 Correção grammatical - 2,50/20**

**Número de palavras: 439**