



PUC - RIO VESTIBULAR 2008

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INGLÊS - RELAÇÕES INTERNACIONAIS

LEIA ATENTAMENTE AS INSTRUÇÕES ABAIXO.

- 01 - Você recebeu do fiscal o seguinte material:
a) este caderno, com o enunciado das 15 questões objetivas de **INGLÊS - RELAÇÕES INTERNACIONAIS**;
b) um **CARTÃO-RESPOSTA**, com seu nome e número de inscrição, destinado às respostas das questões objetivas formuladas na prova de **INGLÊS - RELAÇÕES INTERNACIONAIS**.
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- 03 - Após a conferência, o candidato deverá assinar no espaço próprio do **CARTÃO**, preferivelmente a caneta esferográfica de tinta na cor preta.
- 04 - No **CARTÃO-RESPOSTA**, a marcação das letras correspondentes às respostas certas deve ser feita preenchendo todo o espaço do círculo, a **lápiz preto nº 2 ou caneta esferográfica de tinta na cor preta**, com um traço contínuo e denso. A LEITORA ÓTICA utilizada na leitura do **CARTÃO-RESPOSTA** é sensível a marcas escuras, portanto, preencha os campos de marcação completamente, sem deixar claros.
- Exemplo: (A) ● (C) (D) (E)
- 05 - Tenha muito cuidado com o **CARTÃO**, para não o **DOBRAR, AMASSAR ou MANCHAR**. O mesmo **SOMENTE** poderá ser substituído caso esteja danificado em suas margens superiores e/ou inferiores – **BARRA DE RECONHECIMENTO PARA LEITURA ÓTICA**.
- 06 - Para cada uma das questões objetivas são apresentadas 5 alternativas classificadas com as letras (A), (B), (C), (D) e (E); só uma responde adequadamente ao quesito proposto. Você só deve assinalar **UMA RESPOSTA**: a marcação em mais de uma alternativa anula a questão, **MESMO QUE UMA DAS RESPOSTAS ESTEJA CORRETA**.
- 07 - As questões são identificadas pelo número que se situa acima de seu enunciado.
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a) se utilizar, durante a realização das provas, de máquinas e/ou relógios de calcular, bem como de rádios gravadores, *headphones*, telefones celulares ou fontes de consulta de qualquer espécie;
b) se ausentar da sala em que se realizam as provas levando consigo o **CADERNO DE QUESTÕES** e/ou o **CARTÃO-RESPOSTA**;
c) não assinar a Lista de Presença e/ou o **CARTÃO**.
- 09 - Reserve os 30 (trinta) minutos finais para marcar seu **CARTÃO-RESPOSTA**. Os **rascunhos** nos Cadernos de Questões **NÃO SERÃO LEVADOS EM CONTA**.
- 10 - Quando terminar, entregue ao fiscal o **CADERNO DE QUESTÕES** e o **CARTÃO-RESPOSTA** E **ASSINE A LISTA DE PRESENÇA**.
- 11 - **O TEMPO DISPONÍVEL PARA ESTA PROVA DE QUESTÕES OBJETIVAS É DE 2 (DUAS) HORAS**.

BOA PROVA!

INGLÊS - RELAÇÕES INTERNACIONAIS

TEXT I

The Clash of Civilizations?

Samuel P. Huntington

World politics is entering a new phase, and intellectuals have not hesitated to proliferate visions of what it will be — the end of history, the return of traditional rivalries between nation states, and the decline of the nation state
 5 from the conflicting pulls of tribalism and globalism, among others. Each of these visions catches aspects of the emerging reality. Yet they all miss a crucial, indeed a central, aspect of what global politics is likely to be in the coming years.

10 It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs,
 15 but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future.

20 Conflict between civilizations will be the latest phase in the evolution of conflict in the modern world. For a century and a half after the emergence of the modern international system with the Peace of Westphalia, the conflicts of the Western world were largely among princes-emperors,
 25 absolute monarchs and constitutional monarchs attempting to expand their bureaucracies, their armies, their mercantilist economic strength and, most important, the territory they ruled. In the process they created nation states, and beginning with the French Revolution the
 30 principal lines of conflict were between nations rather than princes. In 1793, as R. R. Palmer put it, "The wars of kings were over; the wars of peoples had begun." This nineteenth-century pattern lasted until the end of World War I. Then, as a result of the Russian Revolution and the
 35 reaction against it, the conflict of nations yielded to the conflict of ideologies, first among communism, fascism-nazism and liberal democracy, and then between communism and liberal democracy. During the Cold War, this latter conflict became embodied in the struggle
 40 between the two superpowers, neither of which was a nation-state in the classical European sense and each of which defined its identity in terms of its ideology.

These conflicts between princes, nation states and ideologies were primarily conflicts within Western
 45 civilization, "Western civil wars," as William Lind has labeled them. This was as true of the Cold War as it was of the world wars and the earlier wars of the seventeenth, eighteenth and nineteenth centuries. With the end of the Cold War, international politics moves out of its Western
 50 phase, and its centerpiece becomes the interaction between the West and non-Western civilizations and among non-Western civilizations. In the politics of civilizations, the peoples and governments of non-Western civilizations no longer remain the objects of history as
 55 targets of Western colonialism but join the West as movers and shapers of history.

from Foreign Affairs, Summer 1993.

1

- Mark the option that contains Huntington's main idea.
- (A) The nation-states define their identities in terms of ideology.
 - (B) The conflicts of humankind have always been basically a struggle for territory.
 - (C) Western civilization has experienced conflicts between princes, nations and ideologies but has learnt to tolerate differences.
 - (D) The major source of conflict in the current phase of world politics is not political disputes for land, but the clash of civilizations.
 - (E) After the end of the Cold War, international politics has seen a radical change as world conflicts have become, primarily, ideological and economic.

2

The author affirms that "*World politics is entering a new phase, and intellectuals have not hesitated to proliferate views of what it will be...*" (lines 1-2). Which of the following statements contains a view of the new phase of world politics that has **NOT** been expressed in the text?

- (A) Wars against nations, the conflict of globalism versus tribalism, and the end of history are only partial views of the future of global politics.
- (B) The emerging era of global conflict will condemn the Western countries to strengthen their alliances with similar cultures.
- (C) There is currently a strong tension between the tendency for globalization and a preservation of local identities.
- (D) Some people feel that the world will see the comeback of wars between nation-states.
- (E) According to some intellectuals, world politics will see the end of times – the death of history.

3

According to Huntington, what has changed in international politics?

- (A) The nations of the Western world previously fought to expand their territory but are currently fighting ideological battles, such as the one of communism against liberal democracy.
- (B) Conflicts in the contemporary world tend to be brought about by differences among civilizations of the West and the East and no longer among nations in the West.
- (C) The Russian Revolution exemplifies the concept of clash of ideologies, which is still the major source of international conflicts.
- (D) The emergence of the modern international system with the Peace of Westphalia has changed the profile of the wars among the super-powers.
- (E) Current international politics has seen the rise of mercantilist expansions which might lead to conflicts among the nations of the Western world.

4

Which of the statements below best explains R.R. Palmer's quote "The wars of kings were over; the wars of peoples had begun." (lines 31-32)?

- (A) Kings lost the wars because they were incapable of controlling rivalries among peoples.
- (B) Popular armies were formed to fight against the kings' driving ambition and old-fashioned ideologies.
- (C) Absolute monarchs avoided waging war against nations because they could not afford the high expenses involved.
- (D) New conflicts would no longer take place between monarchs but between nations and groups of different civilizations.
- (E) Whole populations revolted against sovereigns who were only concerned with expanding their territories and improving their economic strength.

5

The fragment "...this latter conflict..." (line 39) refers to:

- (A) the Cold War.
- (B) the Russian Revolution.
- (C) communism and liberal democracy.
- (D) the French Revolution.
- (E) World War I.

6

What characterizes Huntington's concept of the 'clash of civilisations'?

- (A) The cultural confrontations between the non-Western World versus nations and peoples of the other parts of the world.
- (B) An emerging reality brought about by the return of traditional struggles between nation states.
- (C) The antagonism between the two superpowers in defense of communism versus liberal democracy.
- (D) The world wars and the earlier wars of seventeenth, eighteenth and nineteenth centuries.
- (E) Western civil wars which represent the conflict of ideologies and governments.

7

Mark the only correct statement.

- (A) 'They' (line 7) refers to 'intellectuals' (line 1).
- (B) 'It' (line 31) refers to 'conflict' (line 30).
- (C) 'It' (line 35) refers to 'the Russian Revolution' (line 34).
- (D) 'Which' (line 40) refers to 'communism and liberal democracy' (line 38).
- (E) 'Its' (line 49) refers to 'earlier wars' (line 47).

8

Huntington predicts that the "...movers and shapers of history" (lines 55-56) will also be:

- (A) the nations of the Western colonial period which are no longer nation-states in the classical European sense.
- (B) the peoples and governments of non-Western civilizations, who will have a role in drawing the future of history.
- (C) the same Western nations that have long been the main sources of conflict in history.
- (D) the peoples and governments that are segregating the non-Western world.
- (E) countries of the Western world that have suffered colonialism.

TEXT II

THE CLASH OF EMOTIONS

Fear, Humiliation, Hope and the New World Order

Dominique Moïsi

Thirteen years ago, Samuel Huntington argued that a "clash of civilizations" was about to dominate world politics, with culture, along with national interests and political ideology, becoming a geopolitical fault line. Events since
 5 then have proved Huntington's vision more right than wrong. Yet what has not been recognized sufficiently is that today the world faces what might be called a "clash of emotions" as well. The Western world displays a culture of fear, the Arab and Muslim worlds are trapped in a culture of
 10 humiliation, and much of Asia displays a culture of hope. Instead of being united by their fears, the twin pillars of the West, the United States and Europe, are more often divided by them – or rather, divided by how best to confront or transcend them. The culture of humiliation, in contrast,
 15 helps unite the Muslim world around its most radical forces and has led to a culture of hatred. The chief beneficiaries of the deadly encounter between the forces of fear and the forces of humiliation are the bystanders in the culture of hope, who have been able to concentrate on creating a
 20 better future for themselves.

These moods, of course, are not universal within each region, and there are some areas, such as Russia and parts of Latin America, that seem to display all of them simultaneously. But their dynamics and interactions will
 25 help shape the world for years to come.

[...]
 In confronting this clash of emotions, the first priority for the West should be to recognize the nature of the threat that the Muslim world's culture of humiliation poses to
 30 Europe and the United States. Denying the threat's existence or responding to it in the wrong way are equally dangerous choices. Neither appeasement nor military solutions alone will suffice. The war that is unfolding is one that the culture of humiliation cannot win, but it is a
 35 war nonetheless and one that the West can lose by continuing to be divided or by betraying its liberal values and its respect for law and the individual. The challenge is figuring out how to instill a sufficient sense of hope and progress in Muslim societies so that despair and anger
 40 do not send the masses into the radicals' arms.

In that regard, the Israeli-Palestinian conflict appears more than ever as a microcosm of and possibly a precedent for what the world is becoming. Israel is the West, surrounded by the culture of humiliation and dreaming of escape from
 45 a dangerous region and of reentry into a culture of hope. But it must find a solution to the Palestinian problem first, or else the escape will not be possible. So, too, Europe and the United States seek to permanently banish their fears but will be able to do so only by finding a way to help
 50 the Muslim world solve its problems.

from Foreign Affairs, January/February 2007.

9

In contrasting Dominique Moïsi's text with Samuel Huntington's, which of the following alternatives best expresses the relation between the authors' theses?

- (A) Dominique Moïsi entirely disagrees with Samuel Huntington as she believes the world today is divided by the two pillars of the West, the United States and Europe.
- (B) Samuel Huntington's view of the traditional rivalries between nation states is totally rejected by other scholars, including Dominique Moïsi.
- (C) Both Huntington and Moïsi believe that military solutions will not end the current wars between nations because the United States and Europe are divided.
- (D) According to Huntington and Moïsi, the crucial issue in global politics today is that all conflicts primarily arise from ideological or economical reasons and therefore fighting the Muslim world is a priority.
- (E) Huntington's argumentation that contemporary disputes among peoples are brought about by differences in deep-rooted cultural values is extended by Moïsi's view of the "clash of emotions" in the modern world.

10

According to Dominique Moïsi, Latin America

- (A) along with Russia, will help divide the world.
- (B) represents the culture of fear, due to the lack of respect for law.
- (C) reveals the existence of a universal mood for all regions of the world.
- (D) is a microcosm for the culture of humiliation, because of poverty and violence.
- (E) contains all three emotions — the cultures of fear, of humiliation and of hope — at the same time.

11

Moïsi believes that the West should give the highest priority to:

- (A) figuring out how to give the Muslims a false sense of hope so that the West can control the masses.
- (B) waging war in response to the threat of the Muslims on the Western world's liberal values of democracy.
- (C) admitting that the feeling of humiliation of the Muslims can be troublesome.
- (D) destroying the Muslims, because they deny the threat of the culture of humiliation.
- (E) finding military solutions that can pacify the Muslim world.

12

The author feels that the Israeli-Palestinian conflict is "...a microcosm of and possibly a precedent for what the world is becoming." (lines 42-43) because for her:

- (A) Israel represents the West, fighting against the non-Western nations which have long lived humiliating phases of history.
- (B) the West is trying to help the Muslim world solve its problems so that the conflict will continue unfolding.
- (C) the United States is helping the Israelis betray their liberal values in search for a sense of hope.
- (D) this conflict has never happened before and it will be the solution for Europe and the United States.
- (E) Europe is the escape route for the Israelis to avoid the Palestinian problem.

13

Mark the only alternative that contains a correct correspondence between the underlined verb form and its meaning.

- (A) "...today the world faces what might be called a "clash of emotions" as well." (lines 6-8) – *obligation*
- (B) "there are some areas... that seem to display all of them simultaneously." (lines 22-24) – *necessity*
- (C) "the first priority for the West should be to recognize the nature of the threat..." (lines 27-28) – *advice*
- (D) "...it is a war nonetheless and one that the West can lose..." (lines 34-35) – *permission*
- (E) "But it must find a solution to the Palestinian problem first," (line 46) – *ability*

14

Check the item in which there is a correct correspondence between the idea expressed by the words in **bold type** and the idea in *italics*.

(A)	" Yet what has not been recognized sufficiently is that today the world faces..." (lines 6-7)	Yet → <i>comparison</i>
(B)	" Instead of being united by their fears, the twin pillars of the West... are more often divided by them" (lines 11-13)	Instead of → <i>purpose</i>
(C)	"The culture of humiliation, in contrast , helps unite..." (lines 14-15)	In contrast → <i>reason</i>
(D)	"but it is a war nonetheless ..." (lines 34-35)	Nonetheless → <i>effect</i>
(E)	" So , too, Europe and the United States seek to permanently banish..." (lines 47-48)	So → <i>result</i>

15

The following statements are fragments from other sections of Dominique Moïsi's article in which she justifies her theory of the 'clash of emotions' with concrete situations that illustrate the culture of fear, the culture of humiliation and the culture of hope. Which of the options expresses an **INCORRECT** match between the statement and the emotion?

- (A) "The creation of the state of Israel in the midst of Arab land could only be seen by Muslims as the ultimate proof of their decay." — *the culture of humiliation*
- (B) "Then there is the concern of being left behind economically. For many Europeans, globalization has come to be equated with destabilization and job cuts." — *the culture of hope*
- (C) "Every day, the Middle East is confronted with the contrast between globalization's winners, essentially the Western World and East Asia, and those who have been left behind." — *the culture of humiliation*
- (D) "After two centuries of relative decline, China is progressively recovering its legitimate international status. Its policy of concentration on economic development while avoiding conflict seems to be working, earning Beijing both material benefits and international respect." — *the culture of hope*
- (E) "[Europeans] are haunted by the possibility that Europe will become a museum – a larger and more modern version of Venice, a place for tourists and retirees, no longer a center of creativity and influence – or that it will be ruled by an outside power, even a friendly one (such as the United States) or a faceless one (such as the European Commission)." — *the culture of fear*

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