

Université du Sud-Toulon-Var  
UFR Lettres  
Master « Civilisations » 2e année  
Session de janvier 2011

Séminaire « Monde anglophone : “Grounds for scientific knowledge in the Enlightenment »,  
UE 531A (M. Menneteau)

Durée de l'épreuve : 4 heures

Sujet : « Study archetypal manifestations in contemporary astronomy, with reference to David  
Hume's Dialogues concerning Natural Religion »

**INUTILE DE PHOTOCOPIER LE TEXTE FOURNI**  
(voir ci-dessous)

***Précis Writing* – Déroulement de l'épreuve**

Consignes adressées à mon remplaçant éventuel.

Il s'agit d'une épreuve de *précis writing*, qui doit se dérouler comme suit :

Le texte est lu trois fois par l'examineur, à une vitesse normale de lecture.

Lors de la première lecture, les candidats écoutent le texte et ne doivent prendre aucune note (stylos posés sur les tables).

Lors des deux lectures suivantes, les candidats prennent des notes.

Leur travail consiste ensuite à résumer le texte entendu.

N.B. : Tout candidat arrivé en retard ne peut plus être autorisé à composer, afin de ne pas déranger les autres par trois nouvelles lectures.

Le responsable de l'épreuve



M. DARRIBEAUDE

## Sujet Session 1 semestres 2 et 4

What (...) has been the thread common to the diverse targets of American intervention which has brought down upon them the wrath, and often the firepower, of the world's most powerful nation? In virtually every case involving the Third World (...), it has been, in one form or another, a policy of "self-determination": the desire, born of perceived need and principle, to pursue a path of development independent of US foreign policy objectives. Most commonly, this has been manifested in (a) the ambition to free themselves from economic and political subservience to the United States; (b) the refusal to minimize relations with the socialist bloc, or suppress the left at home, or welcome an American military installation on their soil; in short, a refusal to be a pawn in the Cold War; or (c) the attempt to alter or replace a government which held to neither of these aspirations; i.e., a government supported by the United States.

It cannot be emphasized too strongly that such a policy of independence has been (...) expressed by numerous Third World leaders and revolutionaries as one not to be equated by definition to anti-Americanism or pro-communism, but as simply a determination to maintain a position of neutrality and non-alignment vis-a-vis the two superpowers. Time and time again, however, (...) the United States was not prepared to live with this proposition. Arbenz of Guatemala, Mossadegh of Iran, Sukarno of Indonesia, Nkrumah of Ghana, [and many others] ... all, **insisted Uncle Sam**, must declare themselves unequivocally on the side of "The Free World" or suffer the consequences. (...)

Perhaps the most deeply ingrained reflex of knee-jerk anti-communism is the belief that [there] is [always] a clandestine force lurking behind the facade of self-determination, stirring up the hydra of revolution, or just plain trouble, here, there, and everywhere; yet another incarnation (...) of the proverbial "outside agitator", (...) who has made his appearance regularly throughout history (...).

(...) In the 1960s (...) J. Edgar Hoover "helped spread the view (...) that any kind of mass protest is due to a conspiracy promulgated by agitators, often Communists, 'who misdirect otherwise contented people'."

The last is the key phrase, one which encapsulates the conspiracy mentality of those in power—the idea that no people, except those living under the enemy, could be so miserable (...) as to need recourse to revolution or even mass protest; that it is only the agitation of the outsider which misdirects them along this path.

[407 words]