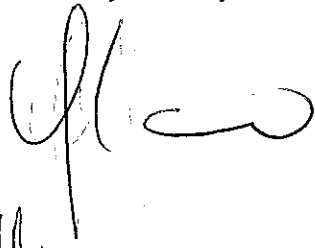
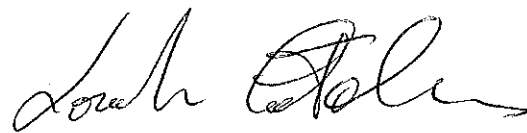


Edward Said, "The Clash of Ignorance", October 22, 2011, *The Nation*.

1. In a remarkable series of three articles published between January and March 1999 in *Dawn*, Pakistan's most respected weekly, the late Eqbal Ahmad, writing for a Muslim audience, analyzed what he called the roots of the religious right, coming down very harshly on the mutilations of Islam by absolutists and fanatical tyrants whose obsession with regulating personal behavior promotes "an Islamic order reduced to a penal code, stripped of its humanism, aesthetics, intellectual quests, and spiritual devotion." And this "entails an absolute assertion of one, generally de-contextualized, aspect of religion and a total disregard of another. The phenomenon distorts religion, debases tradition, and twists the political process wherever it unfolds." As a timely instance of this debasement, Ahmad proceeds first to present the rich, complex, pluralist meaning of the word *jihad* and then goes on to show that in the word's current confinement to indiscriminate war against presumed enemies, it is impossible "to recognize the Islamic--religion, society, culture, history or politics--as lived and experienced by Muslims through the ages." The modern Islamists, Ahmad concludes, are "concerned with power, not with the soul; with the mobilization of people for political purposes rather than with sharing and alleviating their sufferings and aspirations. Theirs is a very limited and time-bound political agenda." What has made matters worse is that similar distortions and zealotry occur in the "Jewish" and "Christian" universes of discourse.
2. It was Conrad, more powerfully than any of his readers at the end of the nineteenth century could have imagined, who understood that the distinctions between civilized London and "the heart of darkness" quickly collapsed in extreme situations, and that the heights of European civilization could instantaneously fall into the most barbarous practices without preparation or transition. And it was Conrad also, in *The Secret Agent* (1907), who described terrorism's affinity for abstractions like "pure science" (and by extension for "Islam" or "the West"), as well as the terrorist's ultimate moral degradation.

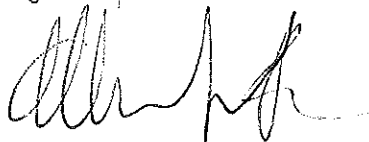
- 1) Translate paragraph 2, from "It was Conrad, more powerfully ..." to "... ultimate moral degradation."
- 2) Find two examples of *cleft sentence* in paragraph 2.
- 3) Identify one significant example of metaphor in paragraph 2 and analyse it. (please write no more than 150 words)
- 4) British identity today. Discuss. (please write no more than 250 words)
- 5) The rise of the novel reflects profound changes in British society. Discuss and make reference to the literary works you are familiar with. (please write no more than 250 words)





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Margherita Mee Mee



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