

ATENÇÃO: Este modelo **NÃO** representa uma prova integral, apenas parte dela.



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**CENTRO DE LÍNGUAS – EXAME DE PROFICIÊNCIA EM LÍNGUA INGLESA
IRI
SETEMBRO / 2015**

Nome: _____

RG: _____

Assinatura: _____

DOUTORADO

PARTE II: SOMENTE PARA CANDIDATOS AO DOUTORADO

- Responda em INGLÊS.
- NÃO copie trechos do texto ou a questão será ANULADA.
- O critério de correção avaliará:
 - Estruturas gramaticais;
 - Coerência;
 - Vocabulário;
 - Pertinência ao assunto proposto.
- Esta questão **vale de 0 a 10 pontos**.
- **Observação:**
 - A Parte I possui peso 2 e a Parte II possui peso 1.
 - A **Nota Final** será a média ponderada das duas provas (Parte I e Parte II):

$$NF = \frac{(Parte I \times 2) + (Parte II \times 1)}{3}$$

TEXTO I

Globalization and People at the Margins: Experiences from the Global South

Julia Guenther and Eswarappa Kasi

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Concepts of Marginalization

The concept of marginalization has its roots in the 1930s when Park (1928) first coined and systematically explained this concept in his seminal essay “Human Migration and the Marginal Man.” Later, Billson (1988, 1996) tried to theorize and explain its significance in the sociological realm. Thus, Billson distinguished between “cultural marginality, social role marginality, and structural marginality, according to whether the linchpin of marginal status rests in cultural differences, individual roles, or location in the social structure” (1996, pp. 1–2). In this special issue, we have tried to use the concept of marginalization in a more nuanced manner to increase the understanding of the sociological and anthropological aspects of the phenomena it encompasses.

Nilsen’s article (2013) entitled “Adivasi Mobilization in Contemporary India” focuses on the sociological engagement of the political aspects of the structural marginalization of the Adivasis in India. He puts forward the argument that it is necessary to move beyond both anti-statism and state-centrism in order to develop a politically enabling engagement with the contemporary Adivasi mobilization in India. This kind of mobilization is in fact more frequent in the tribal belts of India as a result of the identity mobilization of the Scheduled Castes and the so-called Other Backward Classes. Williams, Vira and Chopra (2011) pay special attention to the contemporary Indian state as a major part of the context of development. Their work reflects upon the ways in which the state experiences by focusing on questions of marginality, agency and power as they intersect the politics of development. The implementation of pro-poor and more inclusive policies has altered the discursive landscape within which state–society interactions have taken place over the last few years. It is important to note that these policies have functioned to reconfigure not only the material interactions between the state and India’s marginalized, but also the imagined spaces within which marginal groups renegotiate their relationships with the state in order to get their agenda implemented. It is pertinent to mention here that the Indian government is actively involved in the beneficiaries in order to fulfil its promise of inclusive forms of governance.

Earlier, Kasi (2011a) argued that the majority of the Indian tribal/ indigenous/Adivasi groups are marginal and have been bearing severe deprivation, lack of resources, persistent inequality, indebtedness, poverty, vulnerability, among others. Further, it is mentioned that they are cultural groups that have relinquished some of their traditions and separate identities while partially accepting the values and ways of life of the dominating culture. Uddin (2010) has analyzed critically in his seminal article on the “Politics of Cultural Difference: Identity and Marginality in the Chittagong Hill Tracts of Bangladesh” the formation of an ethnic category and its relations with the marginalization of ethnic minorities in the context of upland–lowland relations in Bangladesh. Uddin examines the political and historical trajectories of the South Asian countries. He further criticizes that colonial policy has continued in the post-colonial era, particularly in dealing with people of different cultures.

Thus, it is argued and followed by the government that all “forms of differences” do exist in the post-colonial state of India, especially in matters related to the seven north-eastern states of India.

Sharma’s (2008) article provides a critique of official development discourses on the migration of men from Nepal to India. Sharma showed that migration is not perceived as a problem by migrants themselves but as an integral practice in their livelihoods. Many see labor migration to India as an escape from a difficult socioeconomic, cultural, and familial situation

and as an opportunity for young men and women to experience a distant place, experience the pleasures and possibilities of consumption as well as earn and remit money home to fulfill their hope for the upward socioeconomic mobility of their families.

Kasi's (2007) study of the Sugali tribe of Andhra Pradesh discusses similar experiences and arguments. Mehta (2008, p. 239) contends that: "Researching marginality is tricky. Even when we make attempts to be fair, compassionate, and honest while conducting research with marginalized groups, overt and covert disparities and discrepancies can still persist." Research on the marginal sections of society is critical in India as it engages these sections in a pedagogical approach and focuses policy formulations on the people involved. The work by Yalamala, Oakley and

Kasi (2013) critically dwells upon the "critical ethnographic discourse of the socially excluded groups of India." In a more comparative perspective Mills (2005, p. 386) has rightly observed that:

Powerful ideals of progress, development, and modernity represent deeply desired standards of well-being for many people in today's world. Although the content of such ideals (as well as their diverse vocabularies) are always variously imagined and locally constructed, the desires they evoke can retain a powerful attraction for individuals and communities even when their achievement is continually frustrated or denied.

Laitin's (1995) essay "Marginality: A Microperspective" focuses on the rational choice models that are based on "methodological individualism," which he argues have inadequately addressed the degree to which individuals from minority ethnic groups can reformulate their identities in order to take advantage of the opportunities denied to them. Laitin further observes that "marginal groups or populations should disappear if identities were as plastic as rational theories have assumed" (p. 31).

Further, many scholars have concluded that poverty, dependency, and helplessness are not invariably due to the shortcomings of individuals, but often due to circumstances beyond their control (Booth Leach, & Tierney, 1999; Chapman & Cook, 1988; Kasi, 2011b). Thus, it is the responsibility of the state to address these problems and formulate its policies accordingly.

With this as the current state of the art, this special issue on "Globalisation and People at the Margins" examines the theoretical and epistemological engagement of globalization on the one hand, and provides ethnographic and empirical information on the other. It examines various facets of marginalization from political, economic, social, gendered, and caste perspectives. Therefore, this special issue provides an interdisciplinary examination of globalization and marginality.

➤ Responda EM INGLÊS. NÃO COPIE TRECHOS DO TEXTO. Escreva entre 80 e 100 palavras.

*Based on the text **Globalization and People at the Margins: Experiences from the Global South**, how do you view migration as synonyms of poverty and dependency?*

