

CENTRO DE LÍNGUAS – EXAME DE PROFICIÊNCIA EM LÍNGUA INGLESA

NOME:.....

HUMANAS

- ✓ Nas páginas que seguem, é possível encontrar textos e amostras de questões das provas de proficiência em inglês de forma aleatória.
- ✓ Os modelos não trazem provas inteiras.
- ✓ O gabarito encontra-se no final de cada texto.
- ✓ As provas consistem, predominantemente, de 2 a 3 textos, com um total de 20 questões. Algumas unidades ainda adotam o sistema de 14 questões.
- ✓ Os textos são de teor acadêmico e relacionados a disciplinas e programas da pós-graduação das unidades em convênio com o Centro de Línguas.
- ✓ Para cada questão há apenas uma resposta correta.

O exame é composto por três textos:

I - *The Media as a Forum for Community Building*

II - *Globalization and People at the Margins: Experiences from the Global South*

III - *Internationalizing the Literature of the Portuguese-Speaking World*

➤ As questões abaixo referem-se ao texto *The Media as a Forum for Community Building*

1. Escolha a alternativa que completa a frase: No primeiro parágrafo do texto Hamid Mowlana sugere que _____ precisa ser mais bem elaborado.
 - a) o fórum
 - b) o que a comunidade está construindo
 - c) o termo construção de comunidade
 - d) o papel da mídia

2. De que dicotomia o autor fala?
 - a) O uso da mídia na comunidade e na construção da comunidade
 - b) Redefinir e reconstruir a definição de mídia
 - c) A mídia na comunidade e fora dela
 - d) O uso da mídia e de sua construção

3. Na opinião do autor, qual é a relação entre “mass media” e “mass communication”?
- a) Os termos são antônimos
 - b) Um termo não necessariamente expressa o mesmo que o outro
 - c) A definição de apenas uma delas é do período clássico
 - d) Um termo é clássico e o outro, moderno
4. O que o autor recomenda para o estudo de “mass media”?
- a) Cultura e uma disciplina que cruze fronteiras
 - b) Uma visão holística da ciência social
 - c) Uma abordagem holística, porém especializada
 - d) Uma abordagem especializada e compartimentada
5. Por que o autor compara as mesquitas à assinatura de dez mil jornais?
- a) Porque a função ritualística da mesquita é tão antiga quanto a da assinatura de jornais.
 - b) Porque a associação com funções ritualísticas dá legitimidade.
 - c) Porque devem ser levadas em conta na hora de se estudar a função da comunicação.
 - d) Porque o mundo muçulmano é tradicional.

TEXTO

The Media as a Forum for Community Building

Several important concepts, problems, and processes of communication and culture have been receiving overwhelming attention from mass media theorists, specially during the 1990s. As with development, the role of the media as a forum for community building is central to such discussions and necessitates further elaboration of what community building is. It is possible, for example, to use media within a community without using it for community building. It is necessary to redefine and reconstruct the definition of the media to understand this dichotomy. Mass media no longer constitute the classic definition of mass communication. When we refer to mass communication, we do not necessarily refer to modern technology and mass audiences, or even group audiences. Indeed, radio, television, computers, and fax are all part of mass communication, but mass communication is possible without mass media. Consequently, the study of mass media and culture must involve cross-disciplinary frontiers, making imperative a holistic, as opposed to a specialized and compartmentalized, approach to social science.

In older societies, for example, the traditional means of communication have ritualistic functions. In the Muslim world, each mosque is like the subscription of 10,000 newspapers based on the ritualistic function of participation. Association with those ritual functions provides legitimacy, and for this reason, the ritualistic function of a medium ought to be taken into account above and beyond the communication function.

Based on this, when asked which comes first—the media or the community—the response must be the community. The media will never be able to create a community, although they play an important role. A community is created when people get together and communicate, when they act together. The media contribute to this as organizers, mobilizers, crystalizers, and legitimizers. The media also perform as an educator, a source of information, an advocate for policy or ideology, and a forum in which to

transmit culture. This however, is not community building but rather helping the community come to some action, providing integration and identity, or transmitting values and facilitating communication among members. The community itself, however, preexists the media and their influence.

Gabarito: 1.C 2.A 3.B 4.B 5.B

➤ As questões abaixo referem-se ao texto *Globalization and People at the Margins: Experiences from the Global South*

1. O texto aborda o conceito de marginalização,
 - a) segundo artigo de Park.
 - b) através da teoria de Bilson.
 - c) de uma maneira mais sutil que a dos teóricos citados.
 - d) por um viés político.

2. Nos estudos sobre a mobilização na Índia, pode-se afirmar que
 - a) o sistema de castas impede uma análise sociológica.
 - b) é preciso ir além de posicionamentos políticos vigentes.
 - c) a marginalidade e o poder são inócuos à política.
 - d) todas as políticas adotadas falharam.

3. Na Índia, os valores da cultura dominante
 - a) são adotados por grupos marginalizados da sociedade.
 - b) acolhem as tradições dos grupos culturais dos indianos.
 - c) agregam importância às minorias étnicas em Bangladesh.
 - d) foram implementados para banir as políticas coloniais.

4. Leia os enunciados abaixo.
 - I) Em 7 estados da Índia, as políticas pós-coloniais não extinguiram as diferenças.
 - II) Como objeto de estudo, a mobilização dos Advasis apresenta apenas um tipo de abordagem.
 - III) Segundo *Uddin*, as práticas pós-coloniais fizeram cessar as políticas coloniais.

Está (ão) correta (s)

- a) Apenas a I.
- b) Apenas a II.
- c) Apenas a III.
- d) I, II e III.

5. Segundo o estudo de Sharma, a migração

- a) é inexpressiva no Nepal.
- b) está desassociada de novas experiências.
- c) garante a mobilidade para as castas desejadas.
- d) é considerada natural pelos próprios indivíduos que migram.

6. A citação de Mills aponta vários aspectos da sociedade do mundo de hoje **EXCETO** que

- a) os ideais de progresso representam profundos padrões desejados.
- b) o conteúdo do que se almeja é algo construído sob um prisma local.
- c) a realização dos ideais é conseguida através de uma poderosa persistência.
- d) os desejos evocados detém uma grande atração pelas pessoas e comunidades.

7. Laitin, ao se referir aos modelos baseados no' *individualismo metodológico*' denota uma

- a) ampla acolhida.
- b) crítica.
- c) mera observação.
- d) atitude neutra.

8. Com relação à vulnerabilidade das minorias o texto aponta que vários estudiosos concordam que

- a) os indivíduos possuem o controle sobre fatores externos.
- b) as falhas dos indivíduos remetem à pobreza e dependência.
- c) as pessoas reformulam as identidades sem objetivos claros.
- d) é o Estado que deve adotar políticas em face destes problemas.

9. O trecho *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*, a palavra **which** (linha 22) se refere a

- a) landscape.
- b) policies.
- c) implementation.
- d) interactions.

10. As palavras *further* (linha 77) e *therefore* (linha 86) introduzem, respectivamente, a noção de

- a) contraste - adição.
- b) adição - consequência
- c) causa - consequência
- d) adição - contraste

TEXTO

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
5 “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
10 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
15 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
20 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

25 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.

30 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
35 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
40 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.

45 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
50 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
55 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

60 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:

65 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.

70 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

75 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, 80 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 85 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.

Gabarito: 1.C 2.B 3.A 4.A 5.D 6.C 7.B 8.D 9.A 10.B

➤ As questões abaixo referem-se ao texto *Internationalizing the Literature of the Portuguese-Speaking World*

1. Um dos efeitos da globalização sobre a literatura de língua inglesa é
 - a) o conflito entre escritores.
 - b) a diminuição da qualidade das obras.
 - c) a assimilação de perspectivas diferentes.
 - d) a criação de novos cânones.

2. No século XXI, a literatura de língua portuguesa
 - a) tem a oportunidade, através da globalização, de expandir para o mundo.
 - b) sofre pelos mesmos processos de globalização que a inglesa.
 - c) é alvo de grande interesse por parte da comunidade internacional.
 - d) passa a ser a maior exportadora de obras devido à globalização.

3. Leia as afirmações a seguir.

I – A literatura inglesa passa atualmente por um movimento de globalização semelhante ao das literaturas lusófonas nos anos de 1960.

II – Tanto os escritores de língua inglesa das “margens” como os de velhas colônias das línguas lusófonas trouxeram visões próprias para a literatura.

III – A hegemonia da literatura lusófona no século XXI fez com que diversos autores fossem consagrados internacionalmente.

Está(ão) correto(s)

- a) Somente I.
- b) Somente II.
- c) I e II.
- d) II e III.

4. O florescimento do Brasil e da América espanhola como centros de estudos literários deve-se principalmente

- a) ao início da especialização acadêmica no início dos anos 60.
- b) à maior comunicação entre os continentes Europeu e Sul-Americano.
- c) à utilização do português e do espanhol como línguas oficiais nos países.
- d) ao período ditatorial que ocorria tanto na Espanha quanto em Portugal.

5. Monegal diz que

- a) os estudos de literaturas espanhola e portuguesa tiveram um grande avanço devido à mudança no pensamento ocidental após a II Guerra Mundial.
- b) as raízes dos estudos de literatura de línguas lusófonas advieram de países emergentes a partir da II Guerra Mundial.
- c) após uma mudança de cunho político por parte dos países do mundo ocidental, foi possível a criação dos estudos das literaturas espanhola e portuguesa.
- d) apenas países que possuem tecnologia avançada e racionalismo são capazes de estudar as literaturas de línguas lusófonas.

6. Assinale a alternativa que traz uma informação INCORRETA sobre o texto.

- a) Atualmente, a comunidade europeia se considera superior às culturas e línguas espanhola e portuguesa.
- b) Nos anos que precedem os 60, os autores Borges e Machado de Assis eram considerados inferiores se comparados com autores europeus.
- c) A denominação das literaturas como pós-colonialistas é passível de ser aplicada tanto para a latino-americana quanto para a inglesa.
- d) Os estudos comparados de literatura nas línguas espanhola e portuguesa difundiram-se principalmente após 1960.

7. Segundo o autor, os estudos de Literatura Brasileira
- a) não possuem a devida importância na área acadêmica internacional.
 - b) carecem de escritores mais talentosos para se consolidar.
 - c) ofuscam totalmente os outros tipos de estudos literários da América Latina.
 - d) continuam a evoluir de maneira semelhante ao da literatura espanhola.
8. No que diz respeito ao futuro da literatura de língua portuguesa, que tipo de postura podemos apreender ao final do texto?
- a) Questionadora.
 - b) Otimista.
 - c) Conservadora.
 - d) Moralista.
9. O termo *themselves* (linhas 48 e 73) se refere, respectivamente, a
- a) *United States e Luso-Brazilianists*
 - b) *languages e Americas*
 - c) *neighbors e students*
 - d) *Spanish and Portuguese e scholars*
10. Na frase: “*Yet in spite of all these problems and obstacles, the literatures of the Spanish and Portuguese languages have not only endured but flourished, though it must be noted that Spanish has been much more successful than Portuguese in this regard.*” (linhas 59-61) os termos destacados indicam uma
- a) negação.
 - b) concessão.
 - c) explicação.
 - d) afirmação.

TEXTO

INTERNATIONALIZING THE LITERATURE OF THE PORTUGUESE-SPEAKING WORLD

FITZ, Earl - Vanderbilt University

Disponível em: www.jstor.org

- 5 As we "slip slide" into the early years of the twenty-first century, it is becoming increasingly clear that the literature of the Portuguese speaking world finds itself presented with an unparalleled opportunity. While perhaps not apparent to the casual observer of world literature, however, Lusophone literature, too, faces an issue of "globalization", one that has some interesting if unexpected parallels with the ways this same issue relates to the literature of the English-speaking world. Although for English departments, this phenomenon that we like to term "globalization" has been both traumatic and exhilarating (traumatic because, for the first time ever, much of the most interesting and engaging English-language literature currently being written is not

10 coming from either England or the United States but from the "margins" of the old
English-speaking empire – Canada [Michael Ondaatje, Alice Munro]; South Africa
[Nadine Gordimer]; Australia [Patrick White]; India [Salman Rushdie]; or Trinidad [V.
S. Naipaul], to cite a few well-known cases – and exhilarating because these "new"
15 writers are using fresh, alternative perspectives to challenge the primacy of the old,
established canons and modes of thought), for Portuguese programs it offers a
tremendous opportunity, an opportunity to show the rest of the world the excellence,
originality, and vitality of literature written in the supple, melodious, and (like English)
synthesizing Portuguese language.

From a comparatist and Latin Americanist perspective, it is interesting to observe
20 the impact this "globalization" is having on English departments because, of course,
something very similar happened with respect to Spanish and Portuguese departments
back in the early 1960s when the hegemony of the old Spanish and Portuguese literary
canons gave way to the newly emergent masters of Spanish America (Borges, Cortázar,
Rulfo, Donoso, Fuentes, Paz, and Neruda, for example) and Brazil (Amado, Rosa,
25 Lispector, and Machado de Assis). Then, as now, the young writers from the old
colonies were finding not only their voices but also voices that reinvigorated and
reenergized the language and vision of their European forebears. With the subsequent
establishment of Latin American literature as a viable area of academic specialization in
the late 1960s, the "empire" had already begun to "write back". The result was that,
30 beginning in the 1960s and running at least to the end of the century, Brazil and Spanish
America – long regarded as occupying the fringes of the old empire – suddenly and
dramatically emerged as the centers of the Spanish and Portuguese literary world, a
process aided and abetted in no small way by the repressive dictatorships still in
operation at the time in both Spain and Portugal. The breakthrough of Spanish
35 American and Brazilian literature (and of the new Portuguese and Lusophone African
literatures) had its roots, as Emir Rodríguez Monegal sees it:

in the new international situation existing at the close of World War II.
The end of colonialism, and the emergence of new nations in Africa, Asia and
40 Oceania, compelled the Western world to adapt to new political and cultural
realities. It also helped to overturn the ingrained logocentrism of the Western
world-view, its basic disposition to equate culture with rationalism and
advanced technology. (Rodríguez Monegal, *The Borzoi Anthology of Latin
American Literature*, v. II, xiv)

45 A complicating factor is that, in sharp contrast to the hegemonic presences of
England and the United States and of English as a language, Spain and Portugal, along
with their languages, Spanish and Portuguese, have themselves always been regarded
by their European neighbors as "marginal" cultures and languages. Indeed, the
50 dominance of English, French, and German literature was so omnipresent that, until the
1960s, it was difficult to find a doctoral program in Comparative Literature that would
accept Spanish and Portuguese as one's primary languages. It is worth remembering that
until the literary and cultural breakthroughs achieved by writers like Borges and
Machado de Assis, Spanish American and Brazilian literatures were widely regarded (in
55 the United States, at least) as inherently inferior and not worthy of serious study. So
while the term "postcolonialism" may indeed resonate meaningfully in terms of how we
understand modern Latin American literature, it does so in ways that differ considerably
from the ways this same term applies to the literatures of the English-speaking world.

60 Yet in spite of all these problems and obstacles, the literatures of the Spanish and
Portuguese languages have not only endured but flourished, though it must be noted that

Spanish has been much more successful than Portuguese in this regard. More importantly, they have done so in ways that now, at the dawn of a new century, make it possible for us to think not merely in terms of the Portuguese-speaking world but in terms of the international audience, of the sundry ways the literatures of Portugal, Portuguese Africa, and Brazil can be brought to the attention of readers in the rest of the world. This, I believe, must be the goal of Luso-Brazilian and Luso-African scholars in the upcoming decades. Although Portuguese is the world's sixth most widely-spoken language, the wonderful literary texts it has long produced have never been accorded the kind of serious professional attention that they deserve, an injustice of which Luso-Brazilianists have long been painfully aware. Even as we have watched with admiration the ever greater respect garnered by Spanish American literature on the world stage, we have been disappointed to see Brazilian literature continue to be ignored or relegated to an afterthought, even by established scholars of what they **themselves** term "Latin American" literature. Partly this has to do with Brazil's historical "invisibility" in the Americas and in the world generally and partly it has to do with the way doctoral students in departments of Spanish and Portuguese, Romance Languages, or Comparative Literature, have traditionally been trained. But there are signs everywhere that this lamentable situation is changing, that in the early years of the new century the vast and varied literature of the Portuguese-speaking world is on the verge of finally gaining the international acclaim it has so long and so richly deserved.

Gabarito: 1.C 2.A 3.C 4.D 5.A 6.B 7.A 8.B 9.D 10.B

SOMENTE PARA OS CANDIDATOS AO DOUTORADO

Parte II - somente para candidatos ao doutorado das unidades que exigem produção escrita

Esta parte consiste de atividades sobre os textos lidos pelos candidatos na parte I

(compreensão de leitura).

Provas que exigem Parte I (compreensão da leitura) e parte II (questão dissertativa) para os candidatos ao doutorado.

Seguem alguns modelos adotados:

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):

$$\mathbf{NF = \underline{(Parte I \times 2) + (Parte II \times 1)}}$$

