



UNIVERSIDADE FEDERAL DE PERNAMBUCO  
SELEÇÃO DISCENTE PPGH - DOUTORADO  
PROVA DE IDIOMAS

# LÍNGUA INGLESA

TEMPO: 1 HORA 30 MINUTOS

## INSTRUÇÕES AOS CANDIDATOS

- 1 - Não avance a página do arquivo até que seja orientado a fazê-lo.
- 2 - Você receberá um arquivo folha de respostas. Escreva seu CPF no campo reservado, caso esteja em branco. Ao salvar o arquivo para encaminhar ao examinador, utilize a seguinte norma: NÚMERO DO CPF\_MESTRADO\_INGLÊS
- 3 - Leia atentamente as instruções antes de cada parte.
- 4 - Em caso de dúvidas sobre o procedimento de prova, encaminhe mensagem pelo chat da sala virtual ao examinador.
- 5 - Utilize os campos preenchíveis da folha de respostas para escrever as suas respostas.
- 6 - Após o término da sessão, você terá 05 (cinco) minutos para enviar o arquivo para o examinador.
- 7 - Mantenha sua câmera ligada e microfone desativado durante toda a sessão

## INFORMAÇÕES AOS CANDIDATOS

Este teste contém 15 (quinze) questões, divididas em 3 partes, totalizando 50 (cinquenta) pontos.

- **Parte 1:** Questões 1 a 11 (questão 01: 10 pontos; questões 02 a 11: 1 ponto cada)
- **Parte 2:** Questões 12 a 14 (01 ponto por item, totalizando 15 pontos)
- **Parte 3:** Questão 15 (15 pontos)



## PARTE I

**Para as questões I a III leia o texto a seguir:**

### Introduction: Race, Culture and History



- 01** — Why is the way we are accustomed to thinking about race and racism inadequate to the evolving world? In popular and academic discourse, racism is conventionally understood to refer to the hostility one group feels toward another on the basis of the alleged biological and/or cultural inferiority
- 05** — of that other. Among its manifestations are exploitation of the labor and/or property of that other (as in slavery and colonialism), exclusion of that other from participation in public life and institutions (as in segregation and **disfranchisement**), and massive physical violence against that other (as in lynching). There is no doubt that all these phenomena continue to
- 10** — characterize relations among racialized groups in America and elsewhere. I would argue, however, that such phenomena **do not capture all aspects of** the contemporary situation and, more importantly, may miss significant changes under way. There are new anomalies, new ambiguities, and a new ambivalence in contemporary life that our standard definitions of race and
- 15** — racism simply cannot account for, and which even render them somewhat anachronistic.

To begin with one of the more familiar and recent of these anomalies, we had in America just recently a situation wherein a black man, Colin Powell, could be seriously and credibly considered as a viable Republican challenger

- 20** — for the presidency. The point here is not whether he might have won or not — **there is plenty of room for skepticism about that** — but rather that the very idea of his successfully contesting the presidential election was not received with **overwhelming scorn or patronizing sounds** as had been the case just a decade before, when Jesse Jackson first ran for the
- 25** — Democratic nomination. Instead, mere speculation about a Powell candidacy was met with plans by monied men to raise the considerable funds needed to wage a successful presidential campaign. Indeed, even while speculation about whether a black former military officer of the highest rank would run for president was most intense, other members of that same military
- 30** — brutally murdered a black couple in North Carolina. We learned later that these murders were part of a ritual initiation into one of the neo-Nazi cells organized on many military bases.

(...)

35 — What we need to explain are why and how Powell’s credibility as a presidential candidate and the North Carolina murders can coexist. The simultaneous idealization of Colin Powell and demonization of blacks as a whole (especially the politically motivated demonization of large numbers of black women as “welfare queens” by members of Powell’s own party) is replicated in much of our everyday world.

**Fonte:** HOLT, Thomas. *Introduction: Race, Culture and History*. In: HOLT, Thomas. *The problem with race in the twenty-first century*. 2nd ed. Cambridge: Harvard University Press, 2002.



**Questão 01.** Decida qual das paráfrases abaixo melhor resume a ideia central do texto de Thomas C. Holt. A seguir, escreva, EM PORTUGUÊS, uma justificativa para sua escolha. Em seu comentário cite ao menos uma passagem do texto. (1,0 ponto)

**Instruções adicionais:**

1. Na folha de respostas, marque a alternativa (A ou B) que considerar correta.
2. Escreva seu comentário no campo interativo. As citações ao texto podem ser feitas apontando as linhas, conforme numeração nas laterais da página do caderno de prova.

Exemplo:

A

B

(...) de acordo com autor nas linhas 18 a 20 (...)

**A.** The author states that the idea of race and culture is not as narrow as usually seen in academic and common sense discourse. It has since acquired a much more complex and ambivalent aspect, since it is possible to see both the praise and the violence towards people of colour.

**B.** Holt proposes that although much has changed since the previous century regarding race and culture, little has changed in every-day life. Even though people of colour now appear in media and political spheres, the violence is still as recurring as in past times.

**Para as questões 02 a 06, decida se as inferências são verdadeiras ou falsas em relação ao texto. Justifique suas respostas com um comentário fazendo menção a alguma passagem do texto.**

**Instruções adicionais:**

Na folha de respostas, marque ( ) VERDADEIRO ou ( ) FALSO.

A seguir, escreva um comentário no campo interativo. As citações podem ser feitas com menção ao número das linhas.



**Questão 02. O discurso popular e acadêmico costuma referir-se ao racismo pela ótica da hostilidade que um grupo direciona a outro baseado em suposta inferioridade biológica e cultural. (0,25 pontos)**

( ) VERDADEIRO ( ) FALSO



**Questão 03. Ainda que as manifestações do racismo sejam a exploração do trabalho e propriedade e violência física massiva, a exclusão da vida política e institucional não faz parte desse sistema. (0,25 pontos)**

( ) VERDADEIRO ( ) FALSO



**Questão 04. A situação do racismo contemporâneo em muito pouco difere da tradição histórica e das facetas assumidas nos séculos anteriores. (0,25 pontos)**

( ) VERDADEIRO ( ) FALSO



**Questão 05. O autor busca apresentar a ambiguidade que o racismo contemporâneo enfrenta através de dois exemplos extremos de atitude positiva e negativa em relação a pessoas de cor nos Estados Unidos. (0,25 pontos)**

( ) VERDADEIRO ( ) FALSO



**Questão 06. O autor não acredita que o candidato Colin Powell seria de fato capaz de vencer as eleições. (0,25 pontos)**

( ) VERDADEIRO ( ) FALSO

**Para as questões 07 a 11, explique o sentido EM PORTUGUÊS das expressões dadas no texto. Formule sua resposta explicando com as suas palavras o sentido do termo dado. Traduções literais não serão aceitas. (0,25 pontos cada)**

**Exemplo:**

No trecho em questão, o termo X se refere a ... - CORRETO  
Fall: "queda" – ERRADO



**Questão 07. "disfranchisement" (line 8)**



**Questão 08. "do not capture all aspects of" (lines 11/12)**



**Questão 09. "there is plenty of room for skepticism about that" (line 21)**



**Questão 10. "overwhelming scorn or patronizing sounds" (line 23)**



**Questão 11. "welfare queens" (line 38)**

## PARTE 2

**Para as questões 12 a 14, leia o texto a seguir:**



**A**

- 01** — Contending for the rights of woman, my main argument is built on this simple principle, that if she be not prepared by education to become the companion of man, she will stop the progress of knowledge and virtue; for truth must be common to all, or it will be inefficacious with respect to its influence on
- 05** — general practice. And how can woman be expected to co-operate unless she

know why she ought to be virtuous? unless freedom strengthen her reason till she comprehend her duty, and see in what manner it is connected with her real good? If children are to be educated to understand the true principle of patriotism, their mother must be a patriot; and the love of mankind, from

**10** — which an orderly train of virtues spring, can only be produced by considering the moral and civil interest of mankind; but the education and situation of woman, at present, shuts her out from such investigations.

### B

Consider, I address you as a legislator, whether, when men contend for their freedom, and to be allowed to judge for themselves respecting their

**15** — own happiness, it be not inconsistent and unjust to subjugate women, even though you firmly believe that you are acting in the manner best calculated to promote their happiness? Who made man the exclusive judge, if woman partake with him the gift of reason? In this style, argue tyrants of every denomination, from the weak king to the weak father of a family; they are all

**20** — eager to crush reason; yet always assert that they usurp its throne only to be useful. Do you not act a similar part, when you force all women, by denying them civil and political rights, to remain immured in their families groping in the dark? for surely, Sir, you will not assert, that a duty can be binding which is not founded on reason? If indeed this be their destination, arguments may

**25** — be drawn from reason: and thus augustly supported, the more understanding women acquire, the more they will be attached to their duty - comprehending it - for unless they comprehend it, unless their morals be fixed on the same immutable principle as those of man, no authority can make them discharge it in a virtuous manner. They may be convenient slaves, but slavery will have

**30** — its constant effect, degrading the master and the abject dependent

### C

I have turned over various books written on the subject of education, and patiently observed the conduct of parents and the management of schools; but what has been the result? - a profound conviction that the neglected education of my fellow -creatures is the grand source of the misery I deplore;

**35** — and that women, in particular, are rendered weak and wretched by a variety of concurring causes, originating from one hasty conclusion. The conduct and manners of women, in fact, evidently prove that their minds are not in a healthy state; for, like the flowers which are planted in too rich a soil, strength and usefulness are sacrificed to beauty; and the flaunting leaves, after

**40** — having pleased a fastidious eye, fade, disregarded on the stalk, long before the season when they ought to have arrived at maturity. - One cause of this barren blooming I attribute to a false system of education, gathered from

the books written on this subject by men who, considering females rather as women than human creatures, have been more anxious to make them

**45**—alluring mistresses than affectionate wives and rational mothers; and the understanding of the sex has been so bubbled by this specious homage, that the civilized women of the present century, with a few exceptions, are only anxious to inspire love, when they ought to cherish a nobler ambition, and by their abilities and virtues exact respect.

#### D

**50**—Yet, because I am a woman, I would not lead my readers to suppose that I mean violently to agitate the contested question respecting the equality or inferiority of the sex; but as the subject lies in my way, and I cannot pass it over without subjecting the main tendency of my reasoning to misconstruction, I shall stop a moment to deliver, in a few words, my opinion.-

**55**—In the government of the physical world it is observable that the female in point of strength is, in general, inferior to the male. This is the law of nature; and it does not appear to be suspended or abrogated in favour of woman. A degree of physical superiority cannot, therefore, be denied- and it is a noble prerogative! But not content with this natural preeminence, men endeavour

**60**—to sink us still lower, merely to render us alluring objects for a moment; and women, intoxicated by the adoration which men, under the influence of their senses, pay them, do not seek to obtain a durable interest in their hearts, or to become the friends of the fellow creatures who find amusement in their society.

#### E

**65**—My own sex, I hope, will excuse me, if I treat them like rational creatures, instead of flattering their fascinating graces, and viewing them as if they were in a state of perpetual childhood, unable to stand alone. I earnestly wish to point out in what true dignity and human happiness consists - I wish to persuade women to endeavour to acquire strength, both of mind and body,

**70**—and to convince them that the soft phrases, susceptibility of heart, delicacy of sentiment, and refinement of taste, are almost synonymous with epithets of weakness, and that those beings who are only the objects of pity and that kind of love, which has been termed its sister, will soon become objects of contempt.

### **A Vindication of the Rights of Women (1792)**

**Mary Wollstonecraft**



**Questão 12. Associe cada tópico abaixo a cada uma das partes do documento marcado com as letras A,B,C,D,E. Na folha de respostas, marque uma letra para cada item.**



**12.1 The problem of education in the matter of gender and sex. (0,25 pontos)**

A  B  C  D  E



**12.2 That women to educate must themselves receive proper education on knowledge and virtue. (0,25 pontos)**

A  B  C  D  E



**12.3 The intention the author has in writing this vindication, and forms in which it may affect other women. (0,25 pontos)**

A  B  C  D  E



**12.4 Presents natural differences between sexes and how it has been interpreted in society. (0,25 pontos)**

A  B  C  D  E



**12.5 Addresses to a man of politics questionings on the implication of the differentiation of the sexes in terms of civility and politics. (0,25 pontos)**

A  B  C  D  E





**Questão 13. Utilizando a mesma marcação para as partes do texto (A,B,C,D,E) aponte onde se pode encontrar as informações abaixo. Na folha de respostas, marque a letra correspondente à parte do texto onde se encontra a informação contida em cada item.**



**13.1 Embora haja diferenças físicas entre homens e mulheres, especialmente no que concerne a força física, a masculinidade aprofunda a inferiorização ao designar as mulheres como objetos de sedução. (0,25 pontos)**

A  B  C  D  E



**13.2 Muito do potencial intelectual das mulheres é dissipado quando os esforços são direcionados para o cultivo da beleza, visto que o “falso sistema de educação” escrito por homens visa prepara-las mais para amantes sedutoras em busca de amor do que indivíduos racionais e com ambição. (0,25 pontos)**

A  B  C  D  E



**Questão 14. Responda VERDADEIRO ou FALSO à seguinte proposição: “Mary Wollstonecraft escreve um manifesto que contesta a constante inferiorização das características das mulheres na sociedade de seu tempo, ao passo que convida demais mulheres a compreenderem tais mecanismos”. Justifique sua resposta e em seu comentário cite ao menos uma passagem do texto. (1,5 pontos)**

VERDADEIRO  FALSO

---

## PARTE 3

**Para responder à questão 15, considere o texto abaixo.**



**Questão 15. Após fazer a leitura do texto, redija um resumo EM PORTUGUÊS entre 50 e 100 palavras e atribua três palavras chaves. (3,30 pontos)**



- 01** — Today, it is difficult for Diné peoples to imagine what it means to live under one's own sovereign powers, for after a brutal subjugation by the Americans and following generations of ethnic cleansing under American occupation, our capacity to imagine and envision the future as free people has been diminished.
- 05** — The term “settler colonialism” is useful for describing the ongoing occupation of Indigenous lands and territories by the settler United States that seeks to eliminate its Native peoples either through genocide or disavowal, which includes the disappearing of Indigenous people into the dominant American landscape. Furthermore, multiple layers of structures and institutions—
- 10** — including legal, cultural, and religious disseminate, promote, and reinforce settler claims to Indigenous lands so that settler occupation is a “structure and not an event.” That is, the colonization of Indigenous peoples is not something that happened in the past or in isolated incidents; rather, settler occupation is ongoing and is just as violent today as it was in the past. History is but one part
- 15** — of epistemological frameworks that uphold and support settler occupation, which oral histories work to unsettle and disrupt. Oral histories also have the capacity to remind us of the value of Indigenous philosophies and to affirm their usefulness for the issues and problems that we face today. As Native American historians have maintained, Indigenous historiography privileges
- 20** — oral history as vehicles for addressing settler colonialism and, simultaneously, Native American cultural persistence and survival.

Because I value traditional teachings and practices, I was interested in questions of how traditional Diné philosophy might be used to create a Navajocentered history. Oral history, of which oral tradition is not separate,

- 25** — can show how history is a production that legitimizes power and knowledge over Indigenous peoples. Some of the studies that helped me think about the significance of oral history include Julie Cruikshank's work on how oral traditions are frameworks for understanding the past from Indigenous perspectives. As Cruikshank argues, history and oral history are windows
- 30** — into the past and can illuminate how the past is viewed through a cultural lens. History and oral history are constructions of the past and illuminate cultural values.

**Adaptado de: DENETDALE, Jessica. The Value of Oral History on the Path to Diné/Navajo Sovereignty. In: LEE, Lloyd (Ed.). Diné Perspectives: Revitalizing and Reclaiming Navajo Thought. Tucson: University of Arizona Press, 2014.**