

EXAME NACIONAL DO ENSINO SECUNDÁRIO
12.º Ano de Escolaridade (Decreto-Lei n.º 286/89, de 29 de Agosto)

Cursos Gerais e Cursos Tecnológicos
Nível de Continuação – LE II – 6 anos de aprendizagem – 3/4 horas semanais

Duração da prova: 120 minutos
2005

1.ª FASE

PROVA ESCRITA DE INGLÊS

A prova é constituída por 2 grupos:

- O **Grupo I** testa a interpretação de textos (ler/escrever), o conhecimento da língua inglesa (em contexto) e o conteúdo sociocultural.
- O **Grupo II** testa a capacidade de relacionar a obra literária que estudou durante o ano lectivo com o conteúdo sociocultural em que aquela se insere, bem como as competências linguística, discursiva e estratégica (escrever/ler).

Os itens do **Grupo I** são todos de resposta obrigatória.

Em itens de resposta fechada (escolha múltipla, correspondência, ordenamento, verdadeiro/falso, completamento) será atribuída a cotação 0 (zero) se não forem respeitados os critérios de realização.

O **Grupo II** é constituído por 3 secções, correspondentes aos diferentes blocos temáticos.

Destas, responderá apenas a uma, que será a referente à obra de leitura extensiva que trabalhou durante o 12.º Ano, cujo conhecimento tem obrigatoriamente de relacionar com a área de conteúdo sociocultural respectiva.

A não observância desta prescrição determina a atribuição de cotação 0 (zero) à resposta apresentada.

Se responder a mais do que uma secção, apenas a primeira resposta será classificada.

A resposta deverá conter entre 180 e 280 palavras.

É permitida apenas a consulta de dicionários unilingues, incluindo os enciclopédicos, sem qualquer restrição ou especificação.

Consider the following text:

Indian children did not have soap, but they were scrubbed inside and outside with morals, ethics, worship, tradition, responsibility, bravery, self-respect and respect for parents, and the group spirit. They learned how to live gracefully, and how to die bravely in the full confidence that a continuation of life awaited them beyond the grave.

5 Indian children did not have books or a written language, but their parents unfolded the pages of nature for them in a truly marvellous way. In this context, they came to appreciate and to make as much as possible of their environment. It can be said that they developed an unusual reverence for life and living, and being so sensitive learned to move with nature, rather than to break in a wilful attempt to stand against her.

10 Yet in the span of a few years, all that the people of the Plains had achieved was gone, wiped out, and so completely that the very next generation of Plains Indians to be born could hardly learn what it really had been like.

15 Actually, it didn't happen that suddenly. It just seemed as though it did. The decline of the Plains life-way began when the first White man entered their territory. It continued at an accelerating pace thereafter, and finally, when it was all but over, a series of cataclysmic events conspired to slam the door so suddenly that it shook the Indians and their life-way to their very foundations. In fact, it shook their life-way loose from them, so loose that they could hardly catch it again.

Malls, Thomas E., *The Mystic Warriors Of The Plains*

1. Mention the differences in the way Indian children and White children were brought up.
2. In dealing with the changes in Native Americans' life-way, the writer uses expressions like 'in the span of a few years' and 'wiped out'. Indicate which of the options given below best transmits the response the writer expects from the reader. Just write *a, b, c* or *d*.
 - a. indifference
 - b. sorrow
 - c. hatred
 - d. admiration
3. Quote one expression from the final paragraph that conveys the writer's feelings towards the huge change to Native Americans' way of life.
4. Explain the use of 'yet' in line 10.
5. Rewrite the following sentence without changing the meaning, beginning it as indicated.

Indian children did not have soap, but they were scrubbed inside and outside.

In spite of...

6. Identify an expression in the final paragraph that means *nearly*.

7. In 70 to 100 words, comment on the reality behind the last sentence of the text.

II

SECTION 1

<p>Cultura Americana Bloco A: Culturas Nativas – O Passado no Presente Obra de leitura extensiva: Welch, J., <i>Fools Crow</i></p>
--

Read the following text:

Oh, for a heart as pure as pollen on corn blossoms
And for a life as sweet as honey gathered from the flowers,
And beautiful as butterflies in sunshine.
May I do good, as Corn has done good for my people
Through all the days that were.
Until my task is done and evening falls,
Oh, Mighty Spirit, hear my grinding song.

Polingaysi Qoyawayma, Hopi, 1964, in Bol, Marsha C., *American Indians and the Natural World*

Analyse Native Americans' perception of Nature as conveyed by this poem and find echoes of the same feelings in James Welch's *Fools Crow*.

SECTION 2

Cultura Britânica
Bloco A: Grã-Bretanha/Oficina do Mundo –
A Grande Exposição de 1851
Obra de leitura extensiva:
Stevenson, R. L., *Dr Jekyll and Mr Hyde*

Read the following text:

During a meeting at St Andrew's Hall in 1883, Arnold Toynbee pathetically cried out:

"We, the middle classes, have neglected you; instead of justice we have offered you charity, and instead of sympathy we have offered you hard and unreal advice; but I think we are changing... You have to forgive us, for we have wronged you; we have sinned against you grievously, not always knowingly, but if you will forgive us, we will serve you, we will devote our lives to your service."

Bédarida, François, *A Social History of England 1851-1990*

Toynbee's speech acknowledges the social differences common in Victorian times. Interpret this passage and relate it to the concerns symbolised in Stevenson's *Dr Jekyll and Mr Hyde*.

SECTION 3

Cultura Britânica
Bloco B: O Regresso à Dimensão Europeia
– Últimas Décadas
Obra de leitura extensiva:
Osborne, J., *Look Back in Anger*

Read the following passage:

While the rhetoric of the 1960s youth culture was often anti-materialistic, and although the period has been celebrated as a moment of popular revolt, it was in fact the time when the cultural industries became most firmly ensconced. The commercialisation of youth culture was now a fact of life. [...] The media which had been slow to embrace the emergent youth culture, save as a threat to moral propriety, were now much more willing to indulge it.

Johnson, Paul, *20th-Century Britain. Economic, Social and Cultural Change*

Youth culture and a moral revolution in the 1960s led to conflicting attitudes of support and feelings of a 'threat to moral propriety.'
Establish a parallel between these ideas and similar contradictions in John Osborne's *Look Back in Anger*.

FIM

COTAÇÕES

• Grupo I

1.	16 pontos
2.	14 pontos
3.	15 pontos
4.	15 pontos
5.	10 pontos
6.	10 pontos
7.	40 pontos

120 pontos

• Grupo II 80 pontos

80 pontos

TOTAL 200 pontos