

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
2003

1.ª FASE
1.ª CHAMADA

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.

I

Read the following text:

During long winter nights throughout the woods around Lake Superior, the Ojibwa elders retold rich cycles of stories. These were the principal vehicle for schooling the young in the Ojibwa worldview.

5 In the Nanabushu cycle, Ojibwa social ethics are taught by negative example. Nanabushu, the Great Hare, is the Ojibwa culture hero, and a trickster figure. Nanabushu is continually up to some mischief, and because of it continually coming to grief. He attempts to lie, cheat, steal, and imitate the ways of other creatures without having been blessed with their natures and talents. And he always suffers the consequences of his errant ways, usually getting a second
10 chance to do things the right way and to succeed in the end. Thus the social values and the natural penalty for the transgression are conveyed among the Ojibwa.

15 Other stories set out an explicit environmental ethic. In the Ojibwa stories, the flora and fauna are not simply impersonal natural resources to be exploited. Rather, animals and plants are portrayed as non-human persons living in their own families and societies. The representation of the relations between human persons and animal and plant persons is modelled on intertribal exchange. Just as one tribe may commerce with another, so animals
20 are portrayed as enthusiastic trading partners with human beings. The animals willingly exchange their flesh and fur for the artifacts that only human beings can produce.

In general, the stories stress the need to respect and honour the spirits of animals and plants. They censure wanton slaughter, cruelty and waste. The animals were bound by
25 corresponding obligations. If a hunter extended an animal all the appropriate courtesies and offered the appropriate tokens of exchange, then the animal was obliged to surrender to his weapons.

Callicott, J. Baird, *Earth's Insights*
(abridged & adapted)

1. In your own words, explain the cultural importance of storytelling among the Ojibwa Indians.
2. In your own words, identify the values which the Nanabushu (Great Hare) stories are supposed to convey.
3. Explain the way the Ojibwa Indians viewed their relationship with non-humans, as expressed in paragraph 3.
4. Say what these words refer to in the text:
 - 4.1. it (l. 6)
 - 4.2. their (l. 7)
 - 4.3. They (l. 19)

5. In paragraphs 1 and 2 find connectors (one example of each) expressing:

5.1. addition

5.2. cause

5.3. conclusion

6. Rewrite this sentence keeping the meaning unchanged and beginning it as indicated.

Nanabushu is continually up to some mischief, and because of it continually coming to grief.

As Nanabushu...

7. In 70 to 100 words, comment on the symbolic importance of Mother Earth, plants and animals for Indian nations.

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>
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***Fools Crow* depicts the need for Native Americans to stand up for their cultural identity. Analyse occurrences in more recent years that show the continued need to assert this identity, bearing the book in mind.**

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:

In fact, the 'other nation' was itself broken up into sub-nations. Indeed, the economic, educational and temperamental gulf between skilled and unskilled workers was wide enough for John Stuart Mill to consider it the equivalent of a class divide. Even without full recognition of their political rights, the skilled working classes could hope for material gains under the new economic system and for a minimum freedom to organise and agitate.

Briggs, Asa, *The Age of Improvement 1783-1867*

The Victorian period has been characterised as an age of deep social divide. Analyse Stevenson's attempt to criticise that situation in *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 text:

In a single generation we would have renounced an imperial past and rejected a European future. Our friends everywhere would be dismayed. They would rightly be as uncertain as ourselves about our future role and place in the world. Meanwhile the present Communities would continue to grow in strength and unity without us. Our powers to influence the Communities would steadily diminish, while the Communities' power to affect our future would as steadily increase.

Spittles, Brian, *Britain Since 1960. An Introduction*

The loss of Britain's empire may rightly have caused uncertainty about 'our future role and place in the world.'

Analyse the way John Osborne deals with this problem in *Look Back in Anger*.

FIM

COTAÇÕES

• Parte I

1.	15 pontos
2.	15 pontos
3.	15 pontos
4. (3 × 5).....	15 pontos
5. (3 × 3).....	9 pontos
6.	11 pontos
7.	40 pontos
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	120 pontos

• Parte II	80 pontos
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	80 pontos

TOTAL **200 pontos**