

## 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 I — nível 8 (3/4h semanais)

Duração da prova: 120 minutos

1999

1.ª FASE

1.ª CHAMADA

### PROVA ESCRITA DE INGLÊS

**Material admitido: dicionários unilingues.**

Deve responder a todos os itens da **Parte A**.

A **Parte B** é constituída por três secções, correspondentes aos diferentes blocos temáticos. Destas, seleccionará apenas **uma**, que será obrigatoriamente a referente à obra de leitura extensiva que trabalhou durante o ano lectivo, cujo conhecimento deverá relacionar com a área de conteúdo sociocultural respectiva. A sua resposta a esta secção deverá situar-se entre **150 e 250** palavras.

### PART A

Read the following texts:

1.



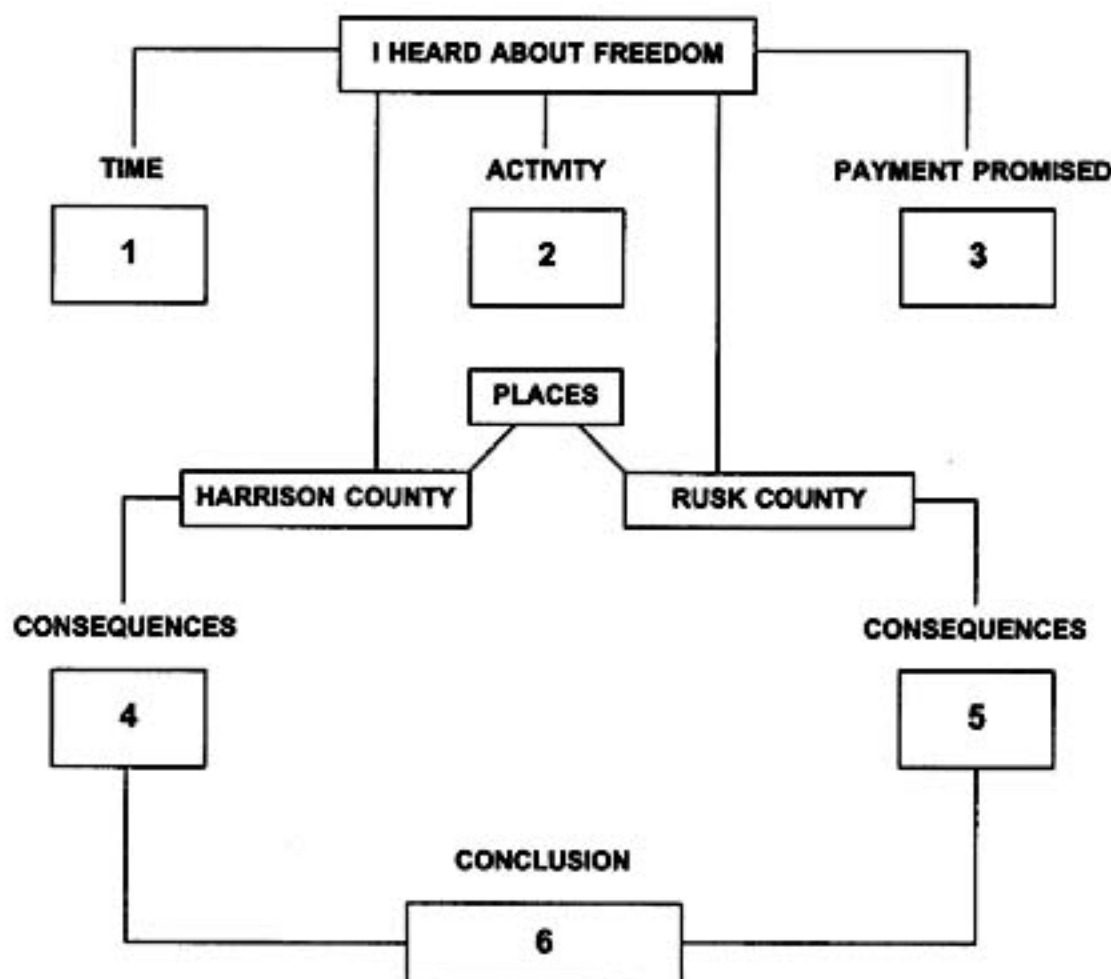
Emancipation removed the very foundation of the South's rural economy. Scenes like these were common as more than a third of the Confederate states' population – the newly-freed Blacks – left the plantations. Tens of thousands died of disease or hunger.

2. The following is a recollection by a former slave woman in Texas in 1865:

- I heard about freedom in September and they were picking cotton and a white man rode up to master's house on a big, white horse and the houseboy told master a man wanted to see him and he hollered, "Light, stranger". It was a government man and he had the big book and a bunch of papers and said why hadn't master turned the niggers loose. Master said he was trying to get the crop out and he told master to have the slaves in. Uncle Steven blew the cow horn that they used to call to eat and all the niggers came running, because that horn meant, "Come to the big house, quick". The man read the paper telling us we were free, but master made us work several months after that. He said we would get 20 acres of land and a mule but we didn't get it.
- 10 Lots of niggers were killed after freedom, because the slaves in Harrison County were turned loose right at freedom and those in Rusk County weren't. But they heard about it and ran away to freedom in Harrison County and their owners had them bushwhacked, then shot down. You could see lots of niggers hanging from trees in Sabine bottom right after freedom, because they caught them swimming across Sabine River and shot them. There sure are
- 15 going to be lots of souls crying against them in judgment.

Bailey, Thomas and Kennedy, David M., *The American Spirit*, Houghton Mifflin Company, New York, 1998  
(adapted)

1. Consider text 2 and say what the former slave woman meant by "There sure are going... in judgment." (ll. 14-15).
2. Go through text 2 and complete the following diagram in note form. Refer only to the numbers in the boxes.



3. In lines 1 to 3 (text 2) the author uses "and" four times. Account for this repetition.
4. Identify the function of the following sentence:  
"Light, stranger" (l. 3)
5. Identify the form of speech used in the following statement: "Master said he was trying to get the crop out and he told master to have the slaves in." (ll. 4-5)
6. Look at the picture and the text. Using between 70 and 100 words, relate the impact the freedom of African American slaves might have had in the evolution of the blues.

## PART B

### SECTION 1

Cultura Americana

Bloco A: Um Acontecimento – A Bomba Atômica

Obra de leitura extensiva:

Pynchon, T., *The Crying of Lot 49*

Read the following texts:

1.



Levittown, Pennsylvania. The builder William Levitt was responsible for such vast suburban developments, building one hundred and fifty houses a day, so that his name became a generic term for suburbia. These new communities developed their own conventions, satirised by contemporary commentators; in particular the suburbs were ideal environments for the "keeping up with the Joneses" school of consumerism.



2.

[...] The new suburbanites pay a subtle psychological price. The new suburb is a community only in the sense that it is an aggregate of dwellings – often identical houses. It may in time become a community, but not yet. No one has grown up in it; it has no traditions. We really don't know what effect it will ultimately have on children.

Bailey, Thomas and Kennedy, David M., *The American Spirit*, Houghton Mifflin Company, New York, 1998  
(abridged and adapted)

Comment on the "psychological price" individuals paid because of the changes in people's lifestyles during the 50s in America.

## SECTION 2

Cultura Americana  
Bloco B: Sons da América – Estórias da História  
Obra de leitura extensiva:  
Wilson, A., *Ma Rainey's Black Bottom*

Read the following text:

**Slow Drag:** Well, the colored man's gonna be all right. He got through slavery, and he'll get through whatever else the white man put on him. I ain't worried about that. Good times is what makes life worth living. Now, you take the white man... The white man don't know how to have a good time. That's why he's troubled all the time. He don't know how to have a good time. He don't know how to laugh at life.

Jones, LeRoi, *Blues People*, Payback Press, Edinburgh, 1995  
(abridged and adapted)

Analyse Slow Drag's attitude, making reference to the impact slavery had on African American music as a new form of entertainment.

## SECTION 3

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

Analyse Jimmy Porter's inability to adjust to contemporary society and his individual isolation, relating both to policies in Britain.

**FIM**

### COTAÇÕES

#### • Parte A

1. ....	15 pontos
2. .... (6 × 5) .....	30 pontos
3. ....	15 pontos
4. ....	10 pontos
5. ....	10 pontos
6. ....	40 pontos
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	120 pontos

#### • Parte B

1. ....	80 pontos
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	80 pontos
<b>TOTAL</b> .....	<b>200 pontos</b>