



Mestrado Profissional em Ensino de Línguas - UNIPAMPA
Prova de proficiência em Leitura em Língua Adicional – Inglês

Número do CPF:

O objetivo deste teste é comprovar a sua proficiência em leitura e compreensão de textos em língua inglesa. Para tanto:

- 1) Leia atentamente os textos e as questões referentes aos textos;
- 2) Baseie-se somente no texto para responder as perguntas;
- 3) Utilize somente dicionário **impresso**.

Orientações para realização da prova:

- 1) Desligará seus equipamentos eletrônicos;
- 2) Escreverá com caneta azul ou preta;
- 3) Escreverá as respostas em língua portuguesa;
- 4) Utilizará somente as folhas de rascunho fornecidas;
- 5) Ao final da prova, entregará ao examinador a prova e as folhas de rascunho;
- 6) Numerará as respostas no espaço destinado para produzi-las. Não há limite mínimo ou máximo de linhas para cada resposta.

A duração da prova é de 03 (três) horas.

A pontuação máxima obtida nesta avaliação será de 200 (duzentos) pontos.

Text 1—Read Linda Adler-Kassner’s call for proposals for the 2016 Conference on College Composition and Communication –Writing Strategies for Action (2016 CCCC Annual Convention) that will be held on April 6–9, 2016 in Houston, TX.

For over five decades, writing researchers and teachers have explored the many things that writing is, the many things that writing does, and the many roles that it plays for individuals and groups. From these efforts, some broad points of consensus have emerged from our research and practices. For example: writing is an activity that can be used for a range of purposes—to help writers develop their identities, facilitate thinking, express ideas, demonstrate knowledge and understanding. Writing is also a subject of study that fosters people’s abilities to identify expectations within and across boundaries and make conscious decisions based on those expectations, developing the kind of flexibility that leads to the production of “good” or “successful” communicative products.

From this research- and practice-based knowledge, the field has contributed to ways of understanding and acting upon ideas about writing that can be seen in curriculum, majors, minors, graduate programs, collaborations with colleagues in other disciplines and with communities. At the same time, though, debates about what writing is, does, and can do sometimes don’t reflect this knowledge. A few recent examples illustrate the point: Basic writing courses and programs are being marginalized or eliminated. State legislatures are establishing writing standards. Policy actors are contending that if secondary education reforms are successful, first year writing may become a “remedial” course. There are signs that the open access movement that brought diverse students and diverse voices into the academy, a movement that has contributed in important ways to our ethos and identity as a discipline, seems to be moving in reverse.

Each of these actions suggest potential consequences for different students and institutions. They point to the need for strategic action. This action requires that we continue to articulate—for ourselves and to and with others—what writing is and does. It also entails research and experience-based discussion with one another, with colleagues at our institutions, with members of the communities in which we live about why understandings of writing matter, about where and how writing development occurs in postsecondary education, and about the implications of research-based understandings about writing as an activity and a subject of study.

For the 2016 conference I hope that sessions will help us collectively write strategies for action from a variety of perspectives: as they concern the experiences of students, instructors, or others whose values, ideologies, abilities, and/or identities are underrepresented in mainstream education; within and across sites of learning from classes labeled “basic writing” to first year composition to advanced writing, writing majors, and graduate writing education; in different spaces for learning, from writing centers to online writing courses; inside and outside of traditional school-based learning to other sites in communities, workplaces, and beyond. I also invite proposals that build on our field’s rich tradition of asking and attempting to answer questions about how ideas about writing, writing development, and writing success are defined and move us toward particular actions based on these investigations.

Specifically, proposals might address: Questions about how we engage writing as a subject of study and an activity. Questions about how we take strategic action to discover, share, or act upon ideas about what “good writing” means. Questions about the roles that writing can play in specific contexts or about how those roles reflect orientations toward action. Questions about conditions in which writing should be taught and learned. While these categories outline possibilities, I also hope that proposals take up the theme of Writing Strategies for Action broadly and creatively.

By Linda Adler-Kassner University of California, Santa Barbara, 2016 Program Chair.

Adapted from:

Adler-Kassner, Linda. *2016 CCCC Annual Convention Call for Program Proposal: Writing Strategies for Action*. Disponível em: <http://www.ncte.org/cccc/>. Acesso em: 1º de dezembro de 2015.

- 1) Com esta chamada de trabalhos para a convenção anual da Conferência de Escrita Universitária e Comunicação (Conference on College Composition and Communication), quais públicos são convidados a participarem? (10 pontos)**
- 2) Explique com suas palavras como Adler-Kassner descreve como pesquisadores e professores entendem a pesquisa e o ensino de escrita nos Estados Unidos nas últimas cinco décadas. (20 pontos)**
- 3) A autora faz menção a problemas que a área de pesquisa e ensino da escrita tem enfrentado no contexto estadunidense. Sintetize com a suas palavras esses problemas. (30 pontos)**
- 4) A autora propõe ações estratégicas para enfrentar os problemas no ensino da escrita. Que tipos de articulações ela propõe e com qual propósito? Explique com suas palavras. (20 pontos)**
- 5) Quais tipos de ações estratégicas pesquisadores e professores nas universidades estadunidenses são convidados a discutirem na convenção anual de 2016 e com qual propósito? Explique com suas palavras. (20 pontos)**

(nas páginas finais, espaço destinado para as respostas. Não esqueça de numerá-las)

Text 2 - Read *A Guide to Feminist Pedagogy* sponsored by the Vanderbilt Center for Teaching.

Introduction to This Guide

Feminist pedagogy is not a toolbox, a collection of strategies, a list of practices, or a specific classroom arrangement. It is an overarching philosophy—a theory of teaching and learning that integrates feminist values with related theories and research on teaching and learning.

It begins with our beliefs and motivations: *why do we teach? why do students learn? what are the goals of learning?* We know that the consequences of our motives for teaching and learning are significant: Keith Trigwell and Mike Prosser have shown that the instructor's intentions in teaching ("why the person adopts a particular strategy") have a greater impact on student learning than the instructor's actual strategies for teaching ("what the person does") (78). Their research has shown that approaches to teaching that are purposefully focused on the students and aimed at changing conceptual frameworks lead to deeper learning practices than teacher-centered, information-driven approaches (Trigwell 98). The implications are that **the instructor's fundamental beliefs and values about teaching, learning, and knowledge-making matter.**

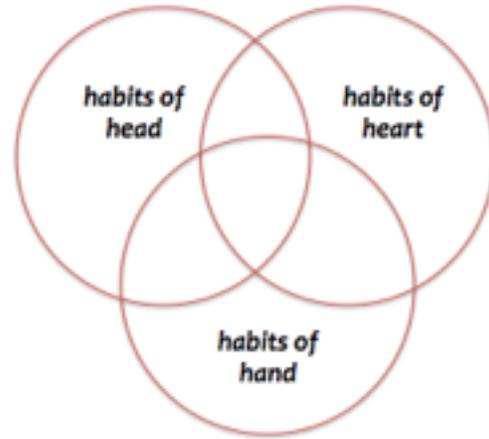
In this guide, we **explain some of the fundamental beliefs, values, and intentions behind feminist pedagogy to inform a deliberate application in specific classrooms—any and all classrooms, as feminist pedagogy can inform any disciplinary context.**

This guide is not a primer on feminism, though, so we begin having assumed the following:

- We live within a patriarchy, a term which we define—following the work of Allan Johnson—as a society that's structure is "male-dominated, male-centered, and male-identified" (5).
- Differences exist "between and among groups" of people based on lived experiences that are informed by the complex interactions between "history, culture, power, and ideology" (McLaren 43).
- The concept of "woman" does not exist in isolation from other identities. Rather, identity is "intersectional," a term that recognizes the interlocking and inextricable relationship between different aspects of identity and systems of oppression.

In addition to the feminist assumptions, we also bring an important assumption about teaching that serves as the framework for this guide. Namely, we should try to align our practices with our values and beliefs—what Lee Shulman calls "habits of hand" with "habits of heart and head" (56). This framework comes from Lee Shulman's notion of "signature pedagogies."

- Habits of *head* are our ways of thinking and knowing.
 - Habits of *heart* are the values that guide us.
 - Habits of *hand* are our practices, informed by our habits of head and heart
- The three aren't completely independent of the others. Instead, they are interlocked and overlapping.



Habits of Head: Construction of Knowledge

From social constructivism comes the recognition that **knowledge is socially produced**, challenging the historical view of knowledge as the product of individual mental faculties (Barkley, Cross, and Major). This individualism leads to what philosopher and educator Paulo Freire famously described as the “banking” model of education: knowledge is “a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing,” teaching is an act of depositing, and students are empty, passive vessels that receive static information (Freire 72).

Instructors informed by a feminist pedagogy reject this point-to-point view of teaching and learning, in favor of a more complex and social process of knowledge-making through interaction, collaboration, and negotiation (Barkley, Cross, and Major). They strive to join students in becoming members *within*, not *above* or *outside of*, a knowledge community. Here, every learner brings a specific perspective (or “standpoint” [Harding]) shaped by specific experiences in distinct social locations and groups. As such, **students and teachers ideally learn with and from one another, co-constructing knowledge—both communal and contingent—together.**

Habits of Heart: The Importance of Community

Community, understood in conjunction with solidarity and coalition, lies at the center of a feminist value system (hooks 43). As a concept, community refers to **the understanding that members of a group have of themselves as a collective and how they relate to each other based on that understanding.** Feminism holds that patriarchy has socialized women and other historically marginalized groups to fear one another, and to believe they are “valueless and obtain value only by relating to or bonding with men” (hooks 43). Community stands as a tool for the theoretical and political goals of feminism, and the value of solidarity likewise guides feminist pedagogy.

Feminist pedagogy, then, deliberately addresses notions of listening, speaking, risk-taking, respect, reconciliation, and mutuality as central to its success. The classroom offers opportunities to model the interactions that can embody the values of solidarity and

shared power, and facilitate the goals of unveiling and dismantling oppressive structures and organizing for action. Practices of community building include discussion-based learning, collaborative assignments and assessments, consciousness-raising exercises, and activities and resources that tie classroom learning to activism in the outside community.

Habits of Hand: Learning Environment

Feminist pedagogy's value of community is translated into classroom practices that nurture a sense of dialogue, belonging, collaboration, and coalition. These practices develop not only out of feminist values ([habits of heart](#)) but also the recognition that knowledge is constructed in community rather than in isolation ([habits of head](#)).

“Safe” Space?

The term “safe space” suggests a classroom free from threat or harm. Ideally, a safe space is one that facilitates discussion of social justice issues without endangering its participants by way of judgment, coercion, or pain. This ideal of “safety” has long been a concern for the feminist classroom and has been recently critiqued as paradoxically counterintuitive to the goals of feminist pedagogy. As Jeannie Ludlow notes, the very existence of feminist courses is itself perceived as threatening to some students (Ludlow 12). **“Safety” is a mutable concept that will mean disparate things to people positioned differently, so the question becomes: when we say we are committed to creating safe spaces, whose safety are we concerned with?** Pedagogies seeking to interrogate privilege may feel threatening to those who benefit from the privilege, and dialogue regarding sexual and racial differences risk discomfort (Porter and Leonardo 153).

Rather than seeking to construct a safe, conflict-free zone, we should be focused on generating a dialogue open to tension and disagreement—what Ludlow calls a “contested space,” a classroom supports rather than staves off conflict (Ludlow 40; McIntyre 88). This “an atmosphere of risk” challenges students to rethink structures of privilege and their own role within those structures, acknowledging the difficulty and inherent risk of such a process (Ludlow 45). Social inequalities are not risk-free to those who are subject to them, and to prevent discomfort is to sanitize issues that do harm. Attempts to make “comfortable” discussion of structures of inequality thus reifies those structures and can invoke the psychological violence feminist pedagogy aims to end. In turning instead towards spaces of contestation, we open our classrooms to a discourse that engages inequity in all its brutality. This does not translate into a “free for all” in the classroom, in which all experiences and opinions are equally valid. Instead, each classroom community must map out the limits of valid contributions and appropriate speech for itself. This can be done through explicit discussion on the first day of class, syllabus statements, instructor modeling, and meta-discussion, in which a class turns its attention to the quality and tenor of its own in-class discussions.

Silence & Reflection

Feminism, as an approach that critically interrogates systems of inequality, is well aware of the ways in which silence has been used to oppress others and suppress the spread of awareness, coalition across difference, and transformation in our society. Therefore, feminist

pedagogues must be careful not to reproduce the same marginalizing silences that maintain existing power structures and prioritize passive tolerance over active solidarity.

Silence and self-reflection often go hand-in-hand, ideally allowing students to individually review class discussions and practice critical introspection. However, as Megan Boler warns, during these moments of quiet thinking, self-reflection (like passive empathy) may enable us to circumvent dealing with our discomfort by allowing “simple identifications” that “reduc[e] historical complexities to an overly tidy package that ignores our mutual responsibility to one another” (Boler 177). Additionally, Shafali Lal notes that silence can threaten the critical nature of the classroom by making some topics off-limits. This in turn may jeopardize the intimacy and trust shared between students and instructors (Lal 12).

While silence and self-serving reflection may facilitate disinterest and subordination within the classroom environment, **feminist pedagogy seeks alternative approaches to silence as an opportunity to transform and even foment change.** Feminist pedagogy values meaningful change that comes from destabilizing “truths,” exploring ambiguity, harnessing difference, and learning from individual vulnerabilities. Within a classroom that views contested spaces as places for growth, certainty and quick responses may inhibit students from wrestling with the analyses, opinions, and testimonies of others and challenges to their own thinking. **Crucial parts to discussion, then, are the purposeful acts of listening, thinking, and internalizing.** Noting that the goal isn’t “complete agreement,” Berenice Malka Fisher points to Susan Bickford’s notion of “political listening”: the effort to focus attention on each speaker as a full participant in political discussion and on aspects of her speech that we may be inclined to misread or dismiss because of how relations of domination distort our expectations and interpretations. (142)

According to Eunice Karanja Kamaara, Elisabeth T. Vasko, and Jeanine E. Viau, intentional silence also allows us “to refrain from imposing our viewpoints on the words of another...[and] create[s a] space for that which has been spoken to sink into our minds and our hearts” (59). When political and traumatic issues are part of a course, we know that students—like ourselves—come into the classroom with emotionally charged experiences and perspectives. As such, the feminist classroom becomes a simultaneously private and public space where we assume both “the agency of speaking subjects” and, as Lori E. Amy states, “the responsibility of ethical witnessing”(Amy 58). To avoid passive listening, **moments of silence should become moments of active reflection for students and for ourselves, deliberately engaging with the unsettling ideas of others, interrogating our personal responses to the discussion, and analyzing how our individual subject positions influence our reactions to the conversation.** By utilizing the productive potential of collective silence and collective reflection, feminist pedagogy places value on thinking as a process and provides the time for beginning the effort toward meaningful change.

Adapted from:

Bostow, Raquelle et al. *A Guide to Feminist Pedagogy*. March, 2015. Disponível em: <http://https://my.vanderbilt.edu/femped/>. Acesso em: 01 de dezembro de 2015.

- 1) Explique com suas palavras o conceito de pedagogia feminista da Universidade de Vanderbilt considerando a fundamentação teórica exposta. (20 pontos)**
- 2) O texto não se propõe a ser um guia básico de feminismo, mas sim um guia de pedagogia feminista. Quais são as três pressuposições básicas que fundamentam o guia de pedagogia feminista, segundo o texto? Explique com suas palavras. (10 pontos)**
- 3) Explique com suas palavras como a construção de conhecimento e a criação de comunidade podem se relacionar na pedagogia feminista, segundo o texto. (30 pontos)**
- 4) Um dos pilares de um ambiente propício para a pedagogia feminista é um espaço seguro conforme o guia da Universidade de Vanderbilt. Quais as características deste princípio feminista? Como ele funciona na sala de aula, segundo o texto? Explique com suas palavras. (20 pontos)**
- 5) Outro pilar de um ambiente propício para a pedagogia feminista é o silêncio-reflexão conforme o guia da Universidade de Vanderbilt. Quais as características deste princípio feminista? Como ele funciona na sala de aula, segundo o texto? Explique com suas palavras. (20 pontos)**

