



# PUC - Rio

## VESTIBULAR 2013

Outubro / 2012

### INGLÊS - RELAÇÕES INTERNACIONAIS

#### LEIA ATENTAMENTE AS INSTRUÇÕES ABAIXO.

- 01 - Você recebeu do fiscal o seguinte material:
- este Caderno, com o enunciado das 20 questões objetivas de **INGLÊS - RELAÇÕES INTERNACIONAIS**, sem repetição ou falha;
  - um **CARTÃO-RESPOSTA**, com seu nome e número de inscrição, destinado às respostas das questões objetivas formuladas na prova de **INGLÊS - RELAÇÕES INTERNACIONAIS**.
- 02 - Verifique se este material está em ordem e se o seu nome e número de inscrição conferem com os que aparecem no **CARTÃO-RESPOSTA**. Caso contrário, notifique **IMEDIATAMENTE** ao fiscal.
- 03 - Após a conferência, o candidato deverá assinar, no espaço próprio do **CARTÃO-RESPOSTA**, a caneta esferográfica transparente de tinta na cor preta.
- 04 - No **CARTÃO-RESPOSTA**, a marcação das letras correspondentes às respostas certas deve ser feita cobrindo a letra e preenchendo todo o espaço compreendido pelos círculos, a **lápiz preto nº 2** ou **caneta esferográfica transparente de tinta na cor preta**, de forma contínua e densa. A LEITORA ÓTICA utilizada na leitura do **CARTÃO-RESPOSTA** é sensível a marcas escuras, portanto, preencha os campos de marcação completamente, sem deixar claros.
- Exemplo: (A) ● (C) (D) (E)
- 05 - Tenha muito cuidado com o **CARTÃO-RESPOSTA**, para não o **DOBRAR, AMASSAR** ou **MANCHAR**. O **CARTÃO-RESPOSTA** somente poderá ser substituído se, no ato da entrega ao candidato, já estiver danificado em suas margens superior e/ou inferior - **BARRA DE RECONHECIMENTO PARA LEITURA ÓTICA**.
- 06 - Para cada uma das questões objetivas são apresentadas 5 alternativas classificadas com as letras (A), (B), (C), (D) e (E); só uma responde adequadamente ao quesito proposto. Você só deve assinalar **UMA RESPOSTA**: a marcação em mais de uma alternativa anula a questão, **MESMO QUE UMA DAS RESPOSTAS ESTEJA CORRETA**.
- 07 - As questões são identificadas pelo número que se situa acima de seu enunciado.
- 08 - **SERÁ ELIMINADO** do Concurso Vestibular o candidato que:
- se utilizar, durante a realização das provas, de máquinas e/ou relógios de calcular, bem como de rádios gravadores, *headphones*, telefones celulares ou fontes de consulta de qualquer espécie;
  - se ausentar da sala em que se realizam as provas levando consigo este Caderno de Questões e/ou o **CARTÃO-RESPOSTA**;
  - não assinar a Lista de Presença e/ou o **CARTÃO-RESPOSTA**.
- Obs.** O candidato só poderá se ausentar do recinto das provas após **30 (trinta) minutos** contados a partir do efetivo início das mesmas.
- 09 - Reserve os 30 (trinta) minutos finais para marcar seu **CARTÃO-RESPOSTA**.
- 10 - Quando terminar, entregue ao fiscal o **CARTÃO-RESPOSTA** e este **CADERNO DE QUESTÕES** e **ASSINE** a **LISTA DE PRESENÇA**.
- 11 - **O TEMPO DISPONÍVEL PARA ESTA PROVA DE QUESTÕES OBJETIVAS É DE 2 (DUAS) HORAS.**

**BOA PROVA!**



## INGLÊS - RELAÇÕES INTERNACIONAIS

### Interculturalism, Multiculturalism or Both?

Tariq Modood and Nasar Meer

Last February, David Cameron, addressing the Munich Security Conference, declared that multiculturalism has not worked in the UK. The Prime Minister's comments, echoing the sentiment of a number of politicians in 'old' immigration countries (especially France and the Netherlands), came not long after the German Chancellor Angela Merkel declared that 'multiculturalism has failed, completely failed', despite Germany having never adopted a multiculturalist policy agenda.

In the UK those multiculturalist policies have broadly remained intact, even though an anti-multicultural rhetoric has now achieved traction and the concept of multiculturalism is politically embattled. The reasons for this anti-multicultural turn are various, but include the view that multiculturalism has facilitated social fragmentation and entrenched divisions; for others it has displaced attention from socio-economic disparities; or encouraged a moral hesitancy amongst 'native' populations. Some even blame it for international terrorism.

Alongside these anxieties over multiculturalism, a number of other political orientations promoting unity have come to the fore, including the discovery or rediscovery of national identity, notions of civicness and a resurgent – 'muscular' – liberalism. Several governments also speak of social or community cohesion, while hovering above all these debates is the notion of 'integration'.

### Interculturalism

Yet one competitor term has been little explored, despite both its frequency in public discourse and its apparent capacity to retain something of what multiculturalism is concerned with. This is 'interculturalism' and the related idea of 'intercultural dialogue'. For example, both the Council of Europe and UNESCO have been promoting the concept as a preferred mode of integration to multiculturalism, and it is now frequently found in places as diverse as German and Greek education programs, Belgian commissions on cultural diversity, and Russian teaching on world cultures. Indeed, 2008 was designated as the European Year of Intercultural Dialogue (EYID), with the European Commission's stated objective being to encourage 'all those living in Europe to explore the benefits of our rich cultural heritage and opportunities to learn from different cultural traditions'.

It is worth stepping back from these fine sentiments to consider what distinguishes these

efforts from others concerned with recognising cultural diversity. Is interculturalism, as some have suggested, an updated version of multiculturalism? If so: what is being updated? If not, in what ways – if at all – is interculturalism different, substantively or otherwise, from multiculturalism? We suggest there are four.

### Beyond Multicultural Co-existence?

Firstly, communication is said to be a defining characteristic of interculturalism. But to what extent can this be claimed as either a unique or distinguishing quality of interculturalism when dialogue and reciprocity are foundational to most, if not all, accounts of multiculturalism?

Take Charles Taylor's essay *The Politics of Recognition* (1992), widely seen as a founding statement of multiculturalism in political theory, in which the Canadian philosopher characterises the emergence of a modern politics of identity based on an idea of 'recognition'. In it he emphasises 'dialogical' relationships and argues that it is a mistake to think people form their identities 'monologically' (without dependence on others). As such he maintains that we are 'always in dialogue with, sometimes in struggle against, the things our significant others want to see in us'.

Whether it is at a philosophical or a political level, the leading theorists of multiculturalism give dialogue a centrality missing in liberal nationalist, human rights or class-based approaches – and missed by interculturalist critics of multiculturalism. The multiculturalists assume, however, that there is a sense in which the participants to a dialogue are 'groups' or 'cultures', and this leads us to a second point of alleged contrast with interculturalists.

### Less Groupist and Culture-bound

It is said that the diversity of the locations that migrants and ethnic minorities herald from gives rise not to the creation of communities or groups but to a churning mass of languages, ethnicities and religions all cutting across each other and creating a 'superdiversity'. An intercultural perspective is better served to these sociological realities, it is argued, in a way that can be contrasted against a multiculturalism that emphasises strong ethnic or cultural identities at the expense of wider cultural exchanges.

### Two Interculturalist Approaches

To find an explicit political interculturalism we need to turn to Quebec, and authors such as Alain-G. Gagnon and Gerard Bouchard. Gagnon and Iacovino, for example, contrast interculturalism positively

with multiculturalism. The interesting aspect for our discussion here is that they do so in a way that relies upon a formulation of groups, and by arguing that Quebec has developed a distinctive intercultural political approach to diversity that is explicitly in opposition to federal Canadian multiculturalism.

These interculturalists make a moral and policy case for the recognition of relatively distinct sub-state nationalisms. As such, they are less concerned with the diversity of the location that migrants and ethnic minorities are from, or the 'superdiversity' that this is alleged to cultivate therein.

On the other hand, the less macro-level European interculturalism that focuses on neighbourhoods, classroom pedagogy, the funding of the arts and so on is not a critique of multiculturalism but a different exercise. Unfortunately, it is sometimes offered as, or used to play, an anti-multiculturalist role.

### **A Stronger Sense of Whole**

A third related charge is that, far from being a system that speaks to the whole of society, multiculturalism speaks only to and for the minorities within it. Thus it encourages resentment, fragmentation and disunity. This can be prevented or overcome through an interculturalism that promotes community cohesion on a local level and the subscription to national citizenship identities.

What such sentiment ignores is how all forms of prescribed unity retain a majoritarian bias that places the burden of adaptation upon the minority, and so is inconsistent with interculturalism's alleged commitment to 'mutual integration'. Much of the literature on national identity in particular has tended to be retrospective, to the extent that such contemporary concerns do not enjoy a widespread appeal.

By not easily fitting into a majoritarian account of national identity, or either being unable or unwilling to be reduced to or assimilated into a prescribed public culture, minority 'differences' may therefore become negatively conceived. The multicultural objective here was to place a greater emphasis upon the unifying potential of a renegotiated and inclusive national identity.

### **Illiberalism and Culture**

The fourth charge is that multiculturalism lends itself to illiberality and relativism, whereas interculturalism has the capacity to criticise and censure culture (as part of a process of intercultural dialogue), and so is more likely to emphasise the protection of individual rights. In Europe, this charge assumes a role in the backlash against multiculturalism and is particularly evident in debates concerning the accommodation of religious minorities, especially

when religion is perceived to take a conservative line on issues of gender equality, sexual orientation and progressive politics generally.

For these reasons, Muslim claims have been particularly characterised as ambitious and difficult to accommodate. This is the case when Muslims are perceived to be in contravention of discourses of individual rights and secularism, and is exemplified by the way in which visible Muslim practices, such as veiling, have in public discourses been reduced to and conflated with alleged Muslim practices such as forced marriages, female genital mutilation, a rejection of positive law in favour of criminal sharia law and so on. This suggests a radical 'otherness' about Muslims and an illiberality about multiculturalism, since the latter is alleged to license such practices.

It is difficult, however, not to view this as a knee-jerk reaction that condemns religious identities rather than examines them on a case-by-case basis while, on the other hand, assuming that ethnic identities are free of illiberalism. This is problematic given that some of these practices are not religious but cultural. It is much better to acknowledge that the 'multi' in 'multiculturalism' will encompass different kinds of groups and does not itself privilege any one kind, but that 'recognition' should be given to the identities that marginalised groups themselves value and find strength in, whether these be racial, religious or ethnic.

Taken as a whole, the interculturalism versus multiculturalism debate is one strand of wider discussion on the proper ways of reconciling cultural diversity with enduring forms of social unity. Interculturalism, and other concepts such as cohesion and indeed integration, need to be allied to multiculturalism rather than presented as an alternative.

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Adapted from <<http://www.politicalinsightmagazine.com/?p=933>>, Retrieved on August 1<sup>st</sup>, 2012.

### **1**

The communicative intention of this article is to

- (A) defend that the promotion of social unity and the critique of illiberal cultural practices are irreconcilable in modern society.
- (B) claim that the unique political perspective of interculturalism will soon eclipse that of multiculturalism, rather than complement it.
- (C) critically examine some ways in which the conceptions of interculturalism can be contrasted with multiculturalism.
- (D) support the view that the encouragement of communication and the recognition of dynamic identities are features of multiculturalism exclusively.
- (E) explore the political conceptions of interculturalism and justify why they are considered unsatisfactory when compared with those of multiculturalism.

2

Considering David Cameron's and Angela Merkel's views stated in the first paragraph, it can be said that

- (A) the British Prime Minister's views conflict with those of the German Chancellor.
- (B) both politicians still believe multiculturalism is the solution for a peaceful world.
- (C) both political leaders express negative feelings about the outcome of multiculturalism.
- (D) their standpoints clash with the views of politicians in countries with a long immigration history like France and the Netherlands.
- (E) Cameron's and Merkel's opinions differ substantially about how multiculturalism can help countries with immigrant populations achieve development.

3

According to Paragraph 2 (lines 11-21), multiculturalism has been 'attacked' because it

- (A) incites hatred against native populations.
- (B) is responsible for social ruptures and disputes.
- (C) stimulates moral, cultural and political conflicts.
- (D) certainly encourages international terrorist actions.
- (E) provokes socio-economic turmoil among multicultural populations.

4

The word in **bold** is substituted by the word in parentheses, without change in meaning, in

- (A) "**despite** Germany having never adopted a multiculturalist policy agenda." - lines 9-10 (furthermore)
- (B) "**even though** an anti-multicultural rhetoric has now achieved traction" - lines 12-13 (since)
- (C) "**Alongside** these anxieties over multiculturalism," - line 22 (in spite of)
- (D) "**Indeed**, 2008 was designated as the European Year of Intercultural Dialogue (EYID)," - lines 42-44 (However)
- (E) "**Thus** it encourages resentment, fragmentation and disunity." - lines 124-125 (Hence)

5

UNESCO and the Council of Europe are referred to in paragraph 4 (lines 31-48) because

- (A) these two organisms first coined the term interculturalism.
- (B) they defend the use of the term multiculturalism in place of interculturalism.
- (C) these agencies exemplify the claim for the integration of social groups through intercultural dialogues.
- (D) the Council of Europe has promoted German and Greek education programs that UNESCO has funded.
- (E) both UNESCO and the Council of Europe have established 2008 as the European Year of Intercultural Dialogue.

6

Based on the meanings of the words in the text, it can be said that

- (A) entrenched (line 17) and 'rooted' express contradictory ideas.
- (B) alleged (line 85) and 'declared' are synonyms.
- (C) herald (line 88) and 'hide' express similar ideas.
- (D) churning (line 90) and 'turbulent' are antonyms.
- (E) backlash (line 152) and 'reaction' have opposite meanings.

7

In Paragraph 5 (lines 49-57), it is suggested that the terms multiculturalism and interculturalism

- (A) reflect totally different social perspectives.
- (B) are synonymous and can always be used interchangeably.
- (C) convey partially different conceptions in an attempt to respond to cultural diversity.
- (D) offer distinct political and religious perspectives to condemn multicultural societies.
- (E) are identical concepts since interculturalism is merely a new name for multiculturalism.

8

According to paragraph 7 (lines 65-76), it can be inferred that Charles Taylor

- (A) is not recognized by many as the real father of the term multiculturalism.
- (B) is a renowned politician who argues in favor of cultural interdependence.
- (C) wrote a sound defense of multiculturalism in the history of Canadian society.
- (D) believes that people should always fight against the expectations of others.
- (E) defends the view that identities are shaped through dialogue and mutual exchange.

9

In the fragment "An intercultural perspective is better served to these sociological realities, it is argued, in a way that can be contrasted against a multiculturalism that emphasises strong ethnic or cultural identities at the expense of wider cultural exchanges." (lines 92-96), the expression 'at the expense of...' can be substituted, without change in meaning, by

- (A) owing to
- (B) in addition to
- (C) in opposition to
- (D) regardless of
- (E) to the detriment of

10

The fragment "it is argued" (line 93) can be substituted without misinterpreting the meaning given in the context by

- (A) people say
- (B) one could challenge
- (C) everyone believes
- (D) it can be contested
- (E) we, authors of this text, support



## 11

The **boldfaced** expression conveys the idea of advice in

- (A) "To find an explicit political interculturalism we **need** to turn to Quebec,"(lines 98-99)
- (B) "This **can** be prevented or overcome through an interculturalism that promotes community cohesion on a local level and the subscription to national citizenship identities." (lines 125-128)
- (C) "and so is **more likely** to emphasise the protection of individual rights." (lines 150-151)
- (D) "It is much better to acknowledge that the 'multi' in 'multiculturalism' **will** encompass different kinds of groups and does not itself privilege any one kind," (lines 177-179)
- (E) "but that 'recognition' **should** be given to the identities that marginalised groups themselves value and find strength in," (lines 180-182)

## 12

In the fragments "The interesting aspect of our discussion here is that they do so in a way that **relies upon** a formulation of groups," (lines 102-104)" and "As such, they are less **concerned with** the diversity of the location that migrants and ethnic minorities are from," (lines 110-112), 'relies upon' and 'concerned with' mean, respectively,

- (A) depends on - interested in
- (B) puts trust in - confident in
- (C) counts on - indifferent to
- (D) contrasts with - affected by
- (E) disposes of - connected with

## 13

The argumentation presented in the fragment "On the other hand, the less macro-level European interculturalism that focuses on neighborhoods, classroom pedagogy, the funding of the arts and so on is not a critique of multiculturalism but a different exercise." (lines 114-118) is structured by

- (A) problem-solution
- (B) comparison-contrast
- (C) chronological sequence
- (D) cause-effect
- (E) enumeration

## 14

The alternative in which all the words contain prefixes that express the idea in brackets is

- (A) embattled (line 15) – displaced (line 18) - resurgent (line 26) [repetition]
- (B) dependence (line 73) - anti-multiculturalist (line 119) - contravention (line 161) [opposition]
- (C) macro-level (line 114) - overcome (line 125) - subscription (line 127) [size]
- (D) disunity (line 125) - unwilling (line 138) - illiberality (line 147) [negation]
- (E) prevented (line 125) - retrospective (line 135) – unable (line 138) [time]

## 15

The expression "this charge" (line 151) in the context of the paragraph it is inserted in refers to the

- (A) claim that multiculturalism lends itself to illiberality and relativism.
- (B) capacity of multiculturalism to criticize and censure culture.
- (C) fact that religion takes a conservative line on several issues.
- (D) protection of individual rights.
- (E) process of intercultural dialogue.

## 16

In "...the latter is alleged to license such practices." (lines 169-170) the expression "the latter" refers to

- (A) discourses of individual rights and secularism (lines 161-162)
- (B) criminal sharia law (line 167)
- (C) positive law (line 167)
- (D) the radical "otherness" (line 168)
- (E) multiculturalism (line 169)

17

All of the following statements reflect characteristics of the concept of interculturalism **EXCEPT**

- (A) communication amongst different social groups will favor recognition of each other's identities.
- (B) cultural exchanges allow for the understanding of the different sociological characteristics of the communities.
- (C) cohesion among groups of different social or national backgrounds can be reached by a blending in of their differences into a more unified overall identity.
- (D) minorities should be encouraged to incorporate the traditions of the dominant social group so that a national identity be preserved.
- (E) intercultural dialogue has room for critical perspectives on cultural differences and for the defense of individual and minority rights.

18

The authors, in the original publication of this text, added the following paragraph to support one of their arguments.

*"Another landmark text is Bhikhu Parekh's Rethinking Multiculturalism (2000). His argument is that cultural diversity has an intrinsic value precisely because it challenges people to evaluate the strengths and weaknesses of their own cultures and ways of life. He distinguishes his multiculturalism from various liberal and communitarian positions that may recognise that cultures can play an important role in making choices meaningful for their members, or host the development of the self for the members of that culture."*

This paragraph would fit in immediately after the paragraph that ends in

- (A) "... opportunities to learn from different cultural traditions'." (lines 47-48)
- (B) "... the things our significant others want to see in us'." (lines 75-76)
- (C) "...or cultural identities at the expense of wider cultural exchanges." (lines 95-96)
- (D) "...diversity that is explicitly in opposition to federal Canadian multiculturalism." (lines 106-107)
- (E) "...such contemporary concerns do not enjoy a widespread appeal." (lines 135-136)

19

In the full version of this article, when arguing their thesis, the authors included the excerpt below as an illustration of one of their statements.

*"Clitoridectomy, for example, is often cited as an illiberal practice in the discussions we are referring to. It is, however, a cultural practice among various ethnic groups, and has little support from any religion; indeed, religious condemnation may be the most effective way of eliminating it. So to favour ethnicity and problematise religion is a reflection of a secularist bias that has alienated many religionists, especially Muslims."*

Which statement from the text would this example support?

- (A) "...or encouraged a moral hesitancy amongst 'native' populations." (lines 19-20)
- (B) "It is said that the diversity of the locations that migrants and ethnic minorities herald from gives rise not to the creation of communities or groups but to a churning mass of languages, ethnicities and religions all cutting across each other and creating a 'superdiversity'." (lines 87-92)
- (C) "whereas interculturalism has the capacity to criticise and censure culture (as part of a process of intercultural dialogue), and so is more likely to emphasise the protection of individual rights." (lines 147-151)
- (D) "This is problematic given that some of these practices are not religious but cultural." (lines 175-176)
- (E) "but that 'recognition' should be given to the identities that marginalised groups themselves value and find strength in, whether these be racial, religious or ethnic." (lines 180-182)

20

"The European Parliament and Council adopted the Decision to implement the **European Year of Intercultural Dialogue 2008** (EYID) in December 2006, as a component of the EU's response to increasing cultural diversity in Europe. The EYID aimed to promote the benefits of this diversity, encouraging all those living in Europe to explore its cultural heritage and take advantage of opportunities to learn from different cultural traditions. The emphasis was on intercultural dialogue, as distinct from multiculturalism, the former implying interaction and developing common solutions, rather than simply living side-by-side."

From **Evaluation of the European Year of Intercultural Dialogue**, published in August 2009, <[http://ec.europa.eu/culture/documents/eyid\\_evaluation\\_exec\\_summ\\_en.pdf](http://ec.europa.eu/culture/documents/eyid_evaluation_exec_summ_en.pdf)>.

This excerpt can be said to

- (A) disclose the aims of the EYID differently from what has been informed by Modood & Meer.
- (B) express a distinct definition of multiculturalism from that conveyed by Modood & Meer's text.
- (C) support the coexistence of different cultural traditions in juxtaposed non-interactive environments.
- (D) reinforce the concept of interculturalism as integration and blending as Modood & Meer exposed.
- (E) contrast with Modood & Meer's argument in favor of cultural diversity and learning from distinct social traditions.