UNIVERSIDADE DE BRASÍLIA (UnB)

PROGRAMA DE PÓS-GRADUAÇÃO EM PROCESSOS DE DESENVOLVIMENTO HUMANO E SAÚDE PARA OS CURSOS DE MESTRADO ACADÊMICO E DOUTORADO

Prova de Compreensão e/ou Interpretação de Texto em Língua Inglesa

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7 A duração da prova é de **três horas**, já incluído o tempo destinado à identificação — que será feita no decorrer da prova —, ao preenchimento da folha de respostas e à transcrição dos textos definitivos da tradução de textos para o caderno de textos definitivos.

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10 A desobediência a qualquer uma das determinações constantes no presente caderno, na folha de respostas ou no caderno de textos definitivos poderá implicar a anulação da sua prova.

AGENDA (Datas prováveis)

I **28/10/2008, 17 horas** – Resultado da prova de compreensão e/ou interpretação de texto em língua inglesa: Internet — www.cespe.unb.br.

II **29** e **30/10/2008** – Requerimento de reconsideração e de recursos do resultado da prova de compreensão e/ou interpretação de texto em língua inglesa: exclusivamente mediante a forma e as instruções contidas no item 8 do Edital n.º 1/2008, de 28/7/2008.

III **4/11/2008, 17 horas** – Resultado da prova de compreensão e/ou interpretação de texto em língua inglesa após recursos e convocação para a prova oral: Internet — www.cespe.unb.br/vestibular/pgpds2008.

COMPREENSÃO E(OU) INTERPRETAÇÃO DE TEXTOS EM LÍNGUA INGLESA

— PARTE OBJETIVA —

Text 1

A theory of the dialogic higher mental functions

1 <<Dif/>> To claim that the higher mental functions are fundamentally dialogic in nature is to make more than a metaphorical turn. Ideas about the dialogic nature of mental functioning stretch back at least as far as Plato (undated/1953), resurface in Hegel (Bibler, 1975/1984), and continue with the work of Bakhtin and colleagues
4 in the early 20th century (Fernyhough, 1994). Among psychologists, Mead (1934), Vigotsky (1934/1986) and Piaget (1997/1995) all made reference to the dialogic nature of certain mental processes, a theme that has been picked up more recently by a variety of authors (e.g. Bråten, 1988, 1993; Hobson, 1993a; Tomasello, Kruger and
7 Ratner, 1993; Wertsch, 1991).

Despite all this interest, there has to date been no thorough consideration either of what a dialogic theory of the higher mental functions might look like, nor of its possible implications for research in developmental
10 psychology. In this section, I will begin by saying what the dialogic higher mental functions are *noted,* [sic] before setting out some more positive criteria.

Firstly, they are not *monologic*. As a number of authors have noted (Hamlyn, 1990; Saranson, 1981;
13 Wertsch, 1991; Wertsch & Tulviste, 1992), the overwhelming tendency within modern psychology is to view mind as an information processing system, co-extensive with the biological organism, enjoying no contact with other such system except through linguistically and gesturally mediated information flow. In contrast, the dialogic view
16 takes account of how mind "extends beyond the skin" (Geerts, 1973) in characterizing higher mental functioning as an ongoing dialogue between differing "perspectives" on the world. As with the Bakhtinian notion of "ideology" (see Holquist, 1981), these perspectives are derived from those held by actual people with actual positions in the
19 world, along with all their ontological, axiological, conative and motivational elements.

One characteristic of the dialogic higher mental functions is, therefore, their capacity to accommodate multiple orientations to reality. In contrast, monological mental functions (a class of functions I will assume to
22 correspond to Vigostsky's "elementary" mental functions) show no such capacity to accommodate alternative perspectives. To give some examples, parsing a sentence, in being entirely driven by environmental stimulation, would count as a monologic function, while adopting a strategic approach to a problem (by considering, for
25 example, alternative possible first steps) would require the recruitment of dialogic resources.

Secondly, mental dialogue is not necessarily a *dialectic.* That is, to say that higher mental functioning involves the simultaneous accommodation of multiple perspectives is not to claim that thinking necessarily
28 involves a Hegelian progression from thesis to antithesis to synthesis. Rather, the perspectives in dialogue are derived from actual orientations to the world that come into unresolved, open-ended conflict. Mental dialogue is, therefore, nonhierarchical in that it involves interplay between equally "correct" orientations to reality.
31 Furthermore, these perspectives are manifested in sign systems and are therefore semiotic in a way that is not characteristic of dialectic. For example, Riegel (1973) suggests a dialectical interpretation of concrete operational children's ability to consider simultaneous change in two dimensions. The dialogic approach attributes this ability,
34 and children's consequent success on tasks such as conservation, to their developing ability to coordinate alternative, semiotically manifested perspectives on the task in a dialogic manner.

We can now begin to specify some of the positive characteristics of dialogic higher mental functioning.
37 (1) *Mental dialogue involves the simultaneous accommodation of multiple perspectives on reality.* According to the present account, mental dialogue is involved whenever it is necessary to "view" the same element of reality in different ways at the same time. I will be presenting a number of examples of situations requiring
40 dialogic thinking throughout this paper.

(2) *These perspectives are manifested in culturally derived sign systems.* These "ways of taking the world" are manifested just as they are in interpersonal activity — that is, in words (spoken and written), gestures and
43 other signs.

(3) These perspectives are derived from experience of interaction with other people. In an earlier examination of mental dialogue, Bråten (1988, 1993) proposed an "innate dialogic circle", which ensures that social
46 interaction is dialogic from the earliest days of life. In contrast, my assumption is that alternative perspectives on reality can only be experienced, and, therefore, internalized by experience with the people who hold them. It is beyond the scope of this paper to consider how infants are first drawn into social relationships through
49 their involvement in gestural and linguistic exchanges (Hobson, 1993a; Vigotsky, 1934/1986; Wertsch, 1991), although later I consider how a paucity of such experience might in some cases hinder the development of dialogic modes of thoughts.
52 (4) *These perspectives are internalized, such that higher mental functioning involves a constant interplay between differing, often conflicting, perspectives.* Mental dialogue is, therefore, an internal version of the interplay of perspectives that takes place between individuals on the external plane.

55 (5) These perspectives are not necessarily beliefs. To say that the individual is able to take on the perspectives of others is not to say that he or she automatically makes a commitment to their truth. Beliefs about the state of the world are fixed by the information delivered by input systems (Fodor, 1983) and are thus determined
58 by the individual's position in the world. The claim here is that the beliefs that are held by the individual exist in a dialogic relationship with a range of other, often contradictory beliefs made available to the individual through experience of other perspectives.

61 (6) *These perspectives are not exclusively perceptual.* As well as taking on perspectives on physical reality, dialogic interaction with others involves taking on various other aspects of the other's perspective. As with the Bakhtinian notion of "ideology" (Holquist, 1981), this includes ontological, axiological, conative and
64 motivational elements (see Hobbs [1990] for a similar notion of a cognitive agent's "belief system"). Later I consider Wertsch's (1984) notion of "situation definition" as a particular example of an ideology, consisting of a set of beliefs about how a particular problem should be construed.

67 (7) *The temporal patterning of external dialogue is not always preserved.* Earlier I suggested that Bakhtin's achievement was to demonstrate the "dialogicality" of an utterance, such as the quotation from *Little Dorrit*, even in the absence of any clear structural markers. The two voices that are heard in this utterance do not
70 form the alternating lines of a dialogue, but are present simultaneously in the utterance. Dialogue, as conceived by Bakhtin, involves the simultaneous coming-into-conflict of differing perspectives on reality, and thus does not always manifest the temporal patterning of conversation. The dialogic nature of the higher
73 mental functions stems from their ability to accommodate a "*simultaneous* unity of difference" (Holquist, 1990, emphasis added), rather than from any necessary structural resemblance to the "give and take" of conversation. Another way in which the dialogic higher mental functions extend beyond conventional notions
76 of verbal thought as a "conversation in the head" lies in the extent to which the dialogue is abbreviated. Vigotsky (1934/1986) characterized the development of inner speech as involving a continuous process of syntactic abbreviation, particularly the development of "predicativity" (whereby the "psychological subject"
79 of an utterance is gradually eliminated, while the "predicate" is preserved). One can see how, in the dialogic higher mental functions, the process of abbreviation might have progressed to such an extent that the alternative perspectives that have been brought into conflict are present more or less simultaneously, such
82 that the individual, having initially been able to consider alternative perspectives in turn, becomes able to adopt them *at the same time.*

(8) *Mental dialogue is open-ended.* My argument for the dialogic nature of mental functioning hangs upon the
85 assumption that human intelligence has specific properties that set it apart from other forms. For Bakhtin, an essential feature of dialogue is that it is "open-ended", and I wish to suggest that higher mental functioning is similarly open-ended and unconstrained.

According to the text 1, judge the following items.

1 <<08unbpgpds000I1:001**361_C\C1_1>>Scholars have up to now not been able to produce a comprehensive or detailed analysis of what a dialogic theory of the higher mental functions would be like.

2 <<08unbpgpds000I2:001**361_E\C1_2>>It is correct to infer from the text that: trying to figure out how to get hold of a book that is on the top shelf of a very high bookcase requires a monologic mental process.

3 <<08unbpgpds000I3:001**361_E\C1_3>>The author firmly endorses Bråten's notion of the 'innate dialogic circle' (ℓ.45).

4 <<08unbpgpds000I4:001**361_E\C1_4>>The more actively engaged children are in social exchanges involving gestures and language, the more developed their monologic modes of thought will be.

5 <<08unbpgpds000I5:001**361_E\C1_5>>In "aspects of the other's perspective" (ℓ.62), the word "other" means *different, dissimilar, distinct*.

6 <<08unbpgpds000I6:001**361_E\C1_6>>An individual's system of values and beliefs prevents him or her from establishing a dialogic relationship with people who support opposite viewpoints.

7 <<08unbpgpds000I7:001**361_E\C1_7>>The use Bakhtin made of *Little Dorrit* undermined the structural markers of his theory of dialogue.

8 <<08unbpgpds000I8:001**361_E\C1_8>>Bakhtin made use of *Little Dorrit* in order to illustrate the fact that dialogic higher mental functioning is not exclusively perceptual.

9 <<08unbpgpds000I9:001**361_C\C1_9>>In his work published in 1990, Hobbs writes about a 'belief system' that is analogous to Bakhtin's view of 'ideology'.

10 <<08unbpgpds000I10:001**361_E\C1_10>>The 'give and take' (ℓ.74) nature of real, everyday conversation is closely mirrored in the dialogic higher mental mode.

11 <<08unbpgpds000I11:001**361_C\C1_11>>The dialogic higher mental function differs sharply from the ordinary verbal exchange between two people in two basic senses: it is not necessarily temporal (or chronological), and it can be syntactically truncated or shortened.

12 <<08unbpgpds000I11:001**361_E\C1_12>>The following features can be attributed to the dialogic higher mental functions: they deal with alternative perspectives; they have multiple orientations; they are essentially dialectical; and they display a semiotic nature.

Text 2

Quantitative research as an interpretive enterprise: The mostly unacknowledged role of interpretation in research efforts and suggestions for explicitly interpretive quantitative investigations

₁ <<Dif/>>   Critics of mainstream psychology have taken issue with its attraction to positivism. Many of these critics have also maintained that their opposition to positivism leads to employing qualitative rather than quantitative methods (e.g., Fishman, 1999; Gantt, 2005; Sugarman & Martin, 2005). Other voices critical of
₄ positivism have taken a somewhat different position. They have called for a methodological pluralism that includes both qualitative and quantitative research procedures (e.g., Gergen, 2001; Slife & Hopkins, 2005). Although these contributors suggest there is something of value in quantitative research, like the first group of critics, they view
₇ qualitative and quantitative methods as if these types of procedures contrast with one another in a simple, direct way, and they link quantitative methods with a modernist perspective, whereas they view qualitative methods as compatible with such alternative viewpoints as hermeneutics (Sugerman & Martin, 2005) and social
₁₀ constructionism (Gergen, 2001).
        What are the implications of holding a critical stance toward positivism for how we conduct research? In particular, does taking a position against positivism in psychology and advocating, instead, an approach that treats
₁₃ meaning as central point away from using quantitative research methods? In this article, I offer a position about the implications of rejecting positivism for quantitative research methods based on a hermeneutic perspective that takes the person engaged in practical activities as its starting point (Heidegger, 1962; Merleau-Ponty, 1962;
₁₆ Wittgenstein, 1958). I will maintain that although this philosophical perspective leads to recognizing that our understanding of psychological phenomena is irreducibly interpretive, it does not point to rejecting systematic quantitative research methods. In fact, it leads to almost the diametrically opposed position.
₁₉ *What quantitative methods have to offer*
        Quantitative research methods are remarkably well-suited for inquiry in psychology. I have already argued that the procedures of quantitative research as it is actually conducted do not exhaustively operationalize
₂₂ constructs and hypotheses. Rather, those procedures implicitly draw on investigators' appreciation of the meanings related to the psychological phenomena they study. This is a very desirable feature of quantitative research — albeit unrecognized and unacknowledged for the most part. In order to learn about phenomena that
₂₅ are irreducibly meaningful it is necessary to employ an interpretive approach. I can now add another point in favor of quantitative research based on my comment about how meaning is concrete. Although quantitative methods do not exhaustively operationalize variables and theoretical notions, they do provide ways to pursue inquiry in
₂₈ a manner that centrally involves *concretely specifying* our ideas. This results in an interesting parallel between quantitative research and ostensive definitions. For example, in behavior observation research, manuals explain coding categories in concrete terms and they provide examples. The paradigms employed in experimental
₃₁ research play a similar role. The specific materials, procedures, and so forth that make up an experimental paradigm constitute a concrete example of the variables of interest and of a process in which the independent variable affects the dependent variable.
₃₄   These ways of specifying ideas about phenomena concretely are employed in quantitative research in a manner that points beyond themselves to meanings that are more than the examples. At the same time, however, the concrete examples are a crucial part of this approach to inquiry. *This central feature of quantitative research*
₃₇ *makes it an approach with something special to contribute given that psychological phenomena are concretely meaningful.*
        For example, imagine an observational study comparing two groups of parent-toddler dyads on parental
₄₀ "responsiveness". Let us say that the investigators conducting this hypothetical study assess responsiveness using a coding manual that describes the construct in concrete terms about how a given turn in an exchange relates to the preceding turn. Now imagine that the hypothesis under investigation was supported. As predicted, parents

43 in group A (say, dyads with children who comply with parental requests) were found to be more responsive than parents in group B (dyads with noncompliant children). The investigators might well conclude that we have obtained some support for the claim that there is an association between parental responsiveness and child

46 compliance. But we have actually learned more than this. Mapping between observed events and our construct of interest is by no means a straightforward, transparent process. In a very important sense, we can say that the quantitative procedures employed in this hypothetical study and, in particular, the manner in which the coding

49 manual described responsiveness in concrete terms helped us learn about *what responsiveness means* when examined in the particular concrete manner employed in the study. In general, quantitative research can be extremely useful for clarifying, revising, and expanding our understanding of what our ideas about psychological

52 phenomena mean.

I can illustrate this point more clearly if we imagine that the hypothetical study included behavior codes that focused on transitions from one interaction episode or "bout" to the next in addition to the codes about how

55 each individual turn relates to the preceding turn. These coding categories concern whether parents link what they are doing with what their child is doing at those times when the child moved from one activity to the next. The investigators might find that the two groups did *not* differ on these measures of parental responsiveness. Taken

58 together, the full set of findings would suggest that being responsive in this situation refers to whether a parent links his or her behaviors to the child's at the turn-by-turn level of analysis but not at the more molar level, even though our *abstract* notions about responsiveness are relevant at both levels of analysis. This hypothetical study

61 illustrates the general idea that inquiry in psychology should not be aimed at learning about abstract meanings that lie behind what people do but, rather, about lived meanings. It is crucial to use methods that enable us to study phenomena concretely.

64 Two caveats are in order here. The first caveat is that researchers employing *qualitative* methods might also arrive at conclusions like the one suggested by our hypothetical quantitative investigation, because qualitative research can include ways of working with concrete examples. Indeed, I do not wish to argue that there is any

67 discovery about psychological phenomena that could only possibly be made if researcher used quantitative procedures. My claim is that procedures of systematic measurement and quantification are extremely well suited for helping us learn many important things about phenomena that are both meaningful and concrete in nature,

70 and that, therefore, employing quantitative methods greatly enhances our ability to advance our understanding in certain ways.

Turning to the second caveat: None of the comments I have just offered are meant to contradict the idea

73 that psychological phenomena are meaningful in ways that always go beyond our concrete specifications. For example, even if the study I have sketched out were a real investigation that actually led to the hypothetical results I have described, I do *not* believe that we would have learned that responsiveness is *equivalent* to the

76 turn-by-turn codes. The findings notwithstanding, there would be counterexamples. Some specific concrete situations (other than the ones examined) that meet the criteria for the turn-by-turn codes would not actually be examples of responsiveness. Also, there would be other situations in which how a parent behaves when his or her

79 child shifts to a new activity is very relevant to whether the parent is being responsive. At this juncture, however, I want to underscore that, even though quantitative research never fully captures the phenomena under investigation, it is crucial that we proceed with our investigations in ways that will help us learn, for example, that

82 responsiveness is constituted by particular conditions of observation. We should aim for this kind of understanding because the phenomena we wish to learn about are meaningful in a way that can never be fully separated from concrete characterizations of what people do.

M. A. Westerman. **New Ideas in Psychology**, 2006, p-190-201 (adapted).

Based on the text 2, judge the following items.

13 <<08unbpgpds000I13:001**361_E\C2_13>>According to Westerman, a hermeneutic approach to the study of psychological phenomena is incompatible with systematic quantitative research methods.

14 <<08unbpgpds000I14:001**361_E\C2_14>>The author rejects the positions of both the critics and supporters of positivism for he believes that it requires the use of systematic qualitative methods only.

15 <<08unbpgpds000I15:001**361_C\C2_15>>Professionals who claim to be using quantitative research methods do not usually realize that interpretation is an integral and decisive component of their approach.

16 <<08unbpgpds000I16:001**361_C\C2_16>>In his defence of the use of quantitative research methods, the author includes two disclaimers.

17 <<08unbpgpds000I17:001**361_C\C2_17>>The author suggests that researchers, on the whole, have been underutilizing the full potential of the quantitative research methods.

18 <<08unbpgpds000I18:001**361_C\C2_18>>One of the strong points of quantitative methods is their ability to supply researcher's constructs and hypotheses with concreteness.

19 <<08unbpgpds000I19:001**361_E\C2_19>>Westerman suggests that researchers should adapt some of the methods of the exact sciences in order to provide their psychological studies with a more concrete, realistic basis.

Text 3

<<Dif/>>Generation differences at work

1   A psychologist studies ways to help traditionalists, baby boomers, gen Xers and millennials work better together, despite their generational differences.

    In the past few years, psychologist Constance Patterson, PhD, has fielded calls from K-12 school
4 administrators concerned about the work ethic of a few of her thirtysomething school psychology interns. To some of the administrators, the interns appear uncommitted to their jobs, working only the required hours and little more. They tend to seek more balance between their work and professional lives than the more senior
7 administrators are accustomed to seeing.

    The interns, on the other hand, are often baffled by these older administrators' tendency to quickly dismiss their new ideas and resist change.

10   Patterson, a training director for the Louisiana School Psychology Internship Consortium, believes some of the differences may stem from generational diversity in the workplace. Every generation is influenced by its period's economic, political and social events — from the Great Depression to the civil rights and women's
13 movements to the advent of television and advanced computer technologies —, so it follows that generational context also may affect the way they work, Patterson says.

    Along with a number of other researchers, she is taking note of these generational differences — from the
16 technological savvy of many younger workers to the play-by-the-rules approach of some older workers — in the hopes of better understanding how generational diversity may affect work dynamics.

    While obviously not every traditionalist, baby boomer, gen Xer or millennial may fit within their
19 generational stereotype (see chart), Patterson believes that taking note of generational diversity is still important, especially since intergenerational conflict in the workplace may keep plans, products and ideas from moving forward.

22   "A lack of understanding across generations can have detrimental effects on communication and working relationships and undermine effective services," says Patterson.

    She is seeking to explore the existence of such effects — and what can be done to ease conflict. As a
25 beginning, she conducted a literature review on generational diversity, which revealed some findings in the business-management research, but little in the psychological literatures. She hopes to one day conduct applied empirical studies on generational differences — and that other psychologists will join her, especially since many
28 psychologists may be noticing generational diversity among their students, patients, colleagues and study participants.

Generational diversity

    For example, in the last decade, University of Maryland Psychology Professor Ruth F. Fassinger, PhD, has
31 observed several differences in the work habits of younger and older women in interviews she's conducted with more than 100 prominent women across an array of occupational fields. In particular, the younger women tend to more often question workplace expectations, such as long work hours or taking work home, and they often are
34 more open about their parenting obligations and commitments.

    Some studies suggest that such differences are, in part, accounted for by workers' values shifting as they age. For example, business-management researchers Karen Wey Smola and Charlotte D. Sutton, PhD, surveyed
37 350 baby boomers and gen Xers in 1974 and 1999 and found an overall change in work values as generations matured, such as giving work a lower priority in life and placing less value in feeling a sense of pride at work. The study appeared in the April 2002 issue of the **Journal of Organizational Behavior** (Vol. 23, N.º 4, p. 363-82).
40 Despite that finding, the study also found generational differences, such as that gen Xers report less loyalty to their companies, wanting to be promoted more quickly and being more "me-oriented" than baby boomers.

Working in teams

⁴³ Such generational differences sometimes may cause clashes in the workplace, especially among workers on teams, Patterson notes. For example, she says, boomers may believe gen Xers are too impatient and willing to throw out the tried-and-true strategies, while gen Xers may view boomers as always trying to say the right ⁴⁶ thing to the right person and being inflexible to change. Traditionalists may view baby boomers as self-absorbed and prone to sharing too much information, and baby boomers may view traditionalists as dictatorial and rigid. And, gen Xers may consider millennials too spoiled and self-absorbed, while millennials may view gen Xers as too ⁴⁹ cynical and negative.

To prepare her interns to better work with older and younger colleagues, Patterson holds a workshop every fall for her school psychology interns on generational diversity. During the workshop, she teaches them ways to ⁵² work more effectively in teams by evaluating generational influences between themselves and others. For school psychologists, she notes, this is especially vital since so much of their work is done in interdisciplinary teams — composed of teachers, administrators and parents.

⁵⁵ Patterson encourages members of these teams to seek a balance between building on traditional procedures and supporting flexibility and creativity to effectively blend generations' work ethics.

"A team that allows choices and openly explores ideas, and whose members value learning, will better ⁵⁸ accommodate the needs and values of members of different generations," Patterson says.

Furthermore, she says, effective teams should value different views, encourage active listening, decrease ambiguity among team members' roles, support the sharing of expertise, share recognition and appreciation, ⁶¹ value hard work and build in humor and fun to their meetings.

For example, effective messages from team members for traditionalists may be, "Your experience is respected," or "It is valuable to hear what has worked in the past," Patterson notes. Baby boomers may need to ⁶⁴ hear such message as, "You are valuable, worthy." Or "Your contribution is unique and important to our success." Meanwhile, gen Xers may need to hear messages like "Let's explore some options outside of the box" or "Your technical expertise is a big asset," whereas millennials may seek similar messages to, "You will be collaborating ⁶⁷ with other bright, creative people," or "You have really rescued this situation with your commitment."

Patterson encourages her interns and other psychologists to raise others' awareness of generational differences.

⁷⁰ After all, each generation brings a unique perspective to work-related tasks, she says.

"If we don't talk about why we're different and our different perspectives, we don't come to the best decisions," Patterson says. "The more people are willing to invest in honest communication about these issues, the better the outcome.

Generation stereotypes

A literature review on generational diversity by psychologist Constance Patterson, PhD, indicates differences in work ethics and values among traditionalists, baby boomers, gen Xers and millennials:

DEFINING WORK CHARACTERISTICS

Traditionalists (1925 to 1945)	Baby boomers (1946 to 1960)	Generation X (1961 to 1980)	Millennials (1981 to present)
♦ Practical	♦ Optimistic	♦ Skeptical	♦ Hopeful
♦ Patient, loyal and hardworking	♦ Teamwork and cooperation	♦ Self-reliant	♦ Meaningful work
♦ Respectful of authority	♦ Ambitious	♦ Risk-taking	♦ Diversity and change valued
♦ Rule followers	♦ Workaholic	♦ Balances work and personal life	♦ Technology savvy

Source: Patterson, C. (2005, January). Generational diversity: Implications for consultation and teamwork. Paper presented at the meeting of the Council of Directors of School Psychology Programs on generational differences, Deerfield Beach, Fla.

Mellissa Dittman. **Generational differences at work**. *In*: **Monitor on Psychology**, jun./2006, vol. 36, n.º 6, p.55.

Judge the following items according to the text 3.

20 <<08unbpgpds000I20:001**361_C\C3_20>>It can be inferred from the text that: gen Xers are technologically savvy because they were born more or less at the historic moment advanced computer technologies became widespread and available.

21 <<08unbpgpds000I21:001**361_C\C3_21>>Psychology experts in general have up to this moment not shown an enthusiastic interest in the field of generational diversity.

22 <<08unbpgpds000I22:001**361_C\C3_22>>Patterson expects generational conflict to eventually become an issue of considerable interest in psychology.

23 <<08unbpgpds000I23:001**361_E\C3_23>>Professor Fassinger has found that older working women, unlike their younger co-workers, deeply resent the intrusion of work practices in their family or domestic lives.

24 <<08unbpgpds000I24:001**361_E\C3_24>>In "Some studies suggest that such differences are, in part, accounted for by workers' values shifting as they age" (ℓ.35-36), the words or expressions "accounted for", "shifting" and "age" can be replaced, without change in the general meaning of the sentence, by, respectively: explained; work period; mature.

25 <<08unbpgpds000I25:001**361_C\C3_25>>It can be inferred from the text that: in a hypothetical complex intergenerational work place a millennial employee could have as his or her boss a person who could be as old as his or her grandmother or grandfather.

26 <<08unbpgpds000I26:001**361_C\C3_26>>In "Traditionalists may view baby boomers as self-absorbed and prone to sharing too much information" (ℓ.46-47) the words or expressions "baby boomers", "self-absorbed" and "prone" can be replaced, without change in the general meaning of the sentence, by, respectively: people born after the Second World War; egocentric; predisposed.

27 <<08unbpgpds000I27:001**361_C\C3_27>>One of most pressing problems that can be found in an intergenerational work place environment is likely to arise from the views individuals have of work, or their work ethics.

28 <<08unbpgpds000I28:001**361_C\C3_28>>It can be inferred from the text that: of all the stereotypical workers described in the text, the most likely to work overtime and to take work home are the baby boomers.

29 <<08unbpgpds000I29:001**361_C\C3_29>>The difference between baby boomers and gen Xers in terms of performing tasks is that the former value mutual support and partnership while the latter prefer to work by themselves, independently.

30 <<08unbpgpds000I30:001**361_C\C3_30>>As far as general predisposition and personality are concerned, Gen Xers differ sharply from millennials because they can be seen or regarded as cynical.

TRADUÇÃO DE TEXTOS DA LÍNGUA INGLESA PARA A LÍNGUA PORTUGUESA

- Nesta parte, você deverá traduzir, para a **LÍNGUA PORTUGUESA**, os trechos dos textos 1, 2 e 3 da PARTE OBJETIVA conforme indicados nas páginas para rascunho a seguir. Use os espaços para rascunho indicados no presente caderno. Em seguida, transcreva os textos para o **CADERNO DE TEXTOS DEFINITIVOS – TRADUÇÃO DE TEXTOS DA LÍNGUA INGLESA PARA A LÍNGUA PORTUGUESA**, nos locais apropriados, pois **não serão avaliados fragmentos de texto escritos em locais indevidos**.

- Respeite o limite máximo de **trinta** linhas para cada texto traduzido, pois quaisquer fragmentos de texto além desse limite serão desconsiderados.

- No **caderno de textos definitivos**, identifique-se apenas no cabeçalho da primeira página, pois **não será avaliado** texto que tenha qualquer assinatura ou marca identificadora fora do local apropriado.

Text 1: Translate the whole of paragraph 3 into Portuguese: from "Firstly, they are not *monologic*" (ℓ.12) to "motivational elements" (ℓ.19).

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Valor: 15 pontos

Text 2: Translate the whole of the first paragraph into Portuguese: from "Critics of mainstream psychology" (ℓ.1) to "constructionism" (ℓ.9).

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Valor: 15 pontos

Text 3: Translate the whole of the eighth paragraph into Portuguese: from "She is seeking" (ℓ.24) up to "study participants" (ℓ.28).

RASCUNHO – TEXTO 3

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Valor: 15 pontos