



República de Moçambique Ministério da Educação e Desenvolvimento Humano Conselho Nacional de Exames, Certificação e Equivalências

ESG / 2015 12* Classe Exame Final de Inglês

1º Época 90 Minutos

Este exame contém quarenta (40) perguntas com 4 alternativas de resposta cada uma. Escolha a alternativa correcta e RISQUE a letra correspondente na sua folha de respostas.

Questions 1 to 5 are based on the following document.

Fighting for equal rights

Take women's right, for example, in many parts of the developed world, any mention of feminism online brings out a bunch of men complaining that they've been sidelined and prejudiced by women. Yet some of the women's basic rights have not yet been fully realized.

The right to vote is a case in point. The battle for "women suffrage" was waged over about as many years – centuries – as the battles against slavery and colonialism, and for civil rights. British women got the vote in 1918 but only if they were over 30 and had certain qualifications. South African (white) women got their first chance to vote in the 1933 election. Black women finally got the vote in 1994. Women in Switzerland only got the right to vote in federal elections in 1971. Some women are still waiting. Saudi-Arabian women will go to the polls for the first time in 2015.

However, the vote itself does not instantly level the playing field. In the 1960s, a new struggle was born (often called the Second Wave of feminism), focused on the lack of social and economic power and equality. Women fought for equal pay, for recognition of the important labour-intensive nature of mothering, for access to roles and jobs reserved for men, against gender stereotyping, against sexual violence and domestic abuse, against sexual harassment in the workplace...

Since the 1990s, we're supposed to be on to the Third Wave, but many of those goals have not really been attained.

There are several areas where it is blindingly obvious that we have not achieved on-the-ground, day-to-day gender equality yet. One of them is equal pay.

In the 1970s, legislation was enacted in many countries requiring equal pay for equal work. Yet in March 2012, a report from the International Trade Union confederation (ITUC) showed that across the world, women are paid on average 18% less than men for the same job, with the same qualifications.

Adapted from Skyways (March 2013:28)

1.	The ex	pression	equal	rights	means

A fighting for the same sex.

- C men are more important than women.
- B having equal opportunities.
- D women are more important than men

2. When were all South African women allowed to vote?

- A 1918
- B 1933
- C 1971
- D 1994

3. Why did women decide to fight in the 1960s?

- A Needed to be well paid
- C Wanted to feel important themselves
- B Wanted equal rights in society
- D Were discriminating men

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4. Which statement is NOT true?

- A A second wave of struggle for women's right started in the 1960's.
- B British women were probably the first to vote in the 20th Century.
- C In the 1960's women wanted to do the same jobs as men.
- D Women in Saudi Arabia will only be able to vote as from 2020.

5. What does the March 2012 report show?

- A Men earn 18% more than women
- C Women are paid the same as men
- B Men's situation became worse
- D Women earn 18% more than men

Questions 6 to 10 are about the following document.

Makonde's mapiko dance is one of the best-known ritual dances in northern Mozambique. Although it has lost much of its original signific. It, it originally portrays the male attempts to limit women's power in the Makonde society, and to define the traditional relationship between sexes. The mapiko dancer – always a man – wears a special wooden mask, which generally has exaggerated features and is usually painted and decorated with hair and drawings. These masks cannot be seen by women or uncircumcised boys unless they are being worn by the dancer. They are covered and kept in a special place in the forest, where only men are allowed to go. Before mapiko begins, the dancer's body is covered completely with five large pieces of cloth wrapped around the legs, arms and body in such a way that nothing can be seen other than the fingers and toes. All evidence that there is a person inside is supposed to remain hidden. The idea is that the dancer represents the spirit of a dead person who has come to harm women and children, and only the men of the village can protect them.

According to the tradition, young boys are told the secret of the dance during their initiation rites, while women are never supposed to learn it, and remain afraid of the mapiko.

Adapted from Inglês IIª classe

6. Where is mapiko dance mostly found?

- A Maputo, Gaza and Inhambane
- C Niassa, Sofala and Gaza
- B Nampula, Cabo Delgado and Niassa
- D Sofala, Manica and Tete

7. The mapiko dance serves to....

- A celebrate special moments.
- B create an equality between men and women.
- C entertain the local authorities.
- D reduce women's power amongst the Makonde's.

8. Who dances mapiko?

- A Boys and girls
- B Men and women C Only men
- D Only women

9. Why are the dancers covered with cloths and masks?

- A Dance better
- B It is more fun
- C to scare children who like to go out at night without adults' company
 - D to give the idea that the dancer represents a spirit of a dead person

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A	The Makonde s	society	in northern Moza	mbique			
В	Women's powe	er in th	e Makonde society	y			
C	The mapiko dar	nce ar	d its secrets				
D	Uncircumcised	boys	and women				
In que	estions 11 to 30 c	hoose	the best word/we	ords to	fill the gap.		
11. NI	at	me in	dependent from I	Portuga	1 1975.		
^	at	В	by	C	in	D o	n
12. Th	e children alway	vs sta	r their lessons	7-1	5 AM		
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14	to the beach						
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	Do you go	В		0	Were you going	U	will you go
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			130540350	370			
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	my	В	our	C	ours	D	their
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A	For two hours	В	Into two hours	C	Since two hours	D	Two hours ag
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