



PRUEBA DE SUFICIENCIA DE IDIOMA PARA LAS CARRERAS DE POSGRADO

EJEMPLO

(Doctorado en Ciencias del Lenguaje)

Idioma: Inglés

NOMBRE: _____

PUNTAJE TOTAL: ____ /100

Lea el siguiente texto para, luego, completar los ejercicios a continuación.

(Todas las respuestas deben ser dadas en ESPAÑOL, con excepción de aquellas que indiquen lo contrario.)

1 LANGUAGE AND IDENTITY

2 Introduction

3 Consistent with its view of language as universal, abstract systems, the more
4 traditional 'linguistics applied' approach to the study of language use views
5 individual language users as stable, coherent, internally uniform beings
6 in whose heads the systems reside. Because of their universal nature, the
7 systems themselves are considered self-contained, independent entities,
8 extractable from individual minds. That is, while language systems reside
9 in individual minds, they have a separate existence and thus remain detached
10 from their users.

11 Although individuals play no role in shaping their systems, they can
12 use them as they wish in their expression of personal meaning since the
13 more traditional view considers individuals to be agents of free will, and
14 thus, autonomous decision-makers. Moreover, since this view considers
15 all individual action to be driven by internally motivated states, individual
16 language use is seen as involving a high degree of unpredictability and
17 creativity in both form and message as individuals strive to make personal
18 connections to their surrounding contexts. As for the notion of identity, a
19 'linguistics applied' perspective views it as a set of essential characteristics
20 unique to individuals, independent of language, and unchanging across
21 contexts. Language users can display their identities, but they cannot affect
22 them in any way.

23 Language use and identity are conceptualised rather differently in a
24 sociocultural perspective on human action. Here, identity is not seen as
25 singular, fixed, and intrinsic to the individual. Rather, it is viewed as socially
26 constituted, a reflexive, dynamic product of the social, historical and political
27 contexts of an individual's lived experiences. This view has helped to set
28 innovative directions for research in applied linguistics. The purpose of this
29 chapter is to lay out some of the more significant assumptions embodied in
30 contemporary understandings of identity and its connection to culture and

31 language use. Included is a discussion of some of the routes current research
32 on language, culture and identity is taking.

33 **Social identity**

34 When we use language, we do so as individuals with social histories. Our
35 histories are defined in part by our membership in a range of social groups
36 into which we are born such as gender, social class, religion and race. For
37 example, we are born as female or male and into a distinct income level that
38 defines us as poor, middle class or well-to-do. Likewise, we may be born
39 as Christians, Jews, Muslims or with some other religious affiliation, and
40 thus take on individual identities ascribed to us by our particular religious
41 association. Even the geographical region in which we are born provides
42 us with a particular group membership and upon our birth we assume
43 specific identities such as, for example, Italian, Chinese, Canadian, or
44 South African, and so on. Within national boundaries, we are defined by
45 membership in regional groups, and we take on identities such as, for
46 example, northerners or southerners.

47 In addition to the assorted group memberships we acquire by virtue of
48 our birth, we appropriate a second layer of group memberships developed
49 through our involvement in the various activities of the social institutions
50 that comprise our communities, such as school, church, family and the
51 workplace. These institutions give shape to the kinds of groups to which
52 we have access and to the role-relationships we can establish with others.
53 When we approach activities associated with the family, for example, we
54 take on roles as parents, children, siblings or cousins and through these roles
55 fashion particular relationships with others such as mother and daughter,
56 brother and sister, and husband and wife. Likewise, in our workplace, we
57 assume roles as supervisors, managers, subordinates or colleagues. These
58 roles afford us access to particular activities and to particular role-defined
59 relationships. As company executives, for example, we have access to and
60 can participate in board meetings, business deals and job interviews that
61 are closed to other company employees, and thus are able to establish role-
62 relationships that are unique to these positions.

63 Our various group memberships, along with the values, beliefs and
64 attitudes associated with them, are significant to the development of our
65 social identities in that they define in part the kinds of communicative
66 activities and the particular linguistic resources for realising them to which
67 we have access. That is to say, as with the linguistic resources we use in
68 our activities, our various social identities are not simply labels that we
69 fill with our own intentions. Rather, they embody particular histories that
70 have been developed over time by other group members enacting similar
71 roles. In their histories of enactments, these identities become associated
72 with particular sets of linguistic actions for realising the activities, and with
73 attitudes and beliefs about them.

74 The sociocultural activities constituting the public world of a white
75 male born into a working-class family in a rural area in northeastern
76 United States, for example, will present different opportunities for group

77 identification and language use from those constituting the community
 78 of a white male born into an affluent family residing in the same geographical
 79 region. Likewise, the kinds of identity enactments afforded to
 80 middle-class women in one region of the world, for example, China, will
 81 be quite different from those available to women of a similar socioeconomic
 82 class in other geographical regions of the world such as Italy or Russia
 83 (Cameron, 2005).

84 The historically grounded, socially constituted knowledge, skills, beliefs
 85 and attitudes comprising our various social identities – predisposing us to
 86 act, think and feel in particular ways and to perceive the involvement of
 87 others in certain ways – constitute what social theorist Pierre Bourdieu calls
 88 our *habitus* (Bourdieu, 1977). We approach our activities with the perceptions
 89 and evaluations we have come to associate with both our ascribed and
 90 appropriated social identities and those of our interlocutors, and we use
 91 them to make sense of each other's involvement in our encounters. That
 92 is to say, when we come together in a communicative event we perceive
 93 ourselves and others in the manner in which we have been socialised. We
 94 carry expectations, built up over time through socialisation into our own
 95 social groups, about what we can and cannot do as members of our various
 96 groups. We hold similar expectations about what others are likely to do
 97 and not do as members of their particular groups. The linguistic resources
 98 we use to communicate, and our interpretations of those used by others,
 99 are shaped by these mutually held perceptions. In short, who we are, who
 100 we think others are, and who others think we are, mediate in important
 101 ways our individual uses and evaluations of our linguistic actions in any
 102 communicative encounter.

Hall, J. (2013). *Teaching and researching language and culture*. 2nd Ed. London and New York: Routledge.

Sección Comprensión

1. Complete las siguientes ideas según la información ofrecida por el texto (en español y en forma completa).

- i. Desde la lingüística aplicada tradicional, la noción de identidad es
- ii. Según Bordieu, el “habitus” comprende

Sección Estructuras de la Lengua

3. Complete las actividades a continuación:

a. En el renglón 6 se encuentra el conector *BECAUSE*. ¿Qué causa expresa y cuál es la consecuencia de ella?

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.....
.....

b.1. ¿Qué ideas conecta la palabra *ALTHOUGH* (renglón 11)?

.....
.....
.....
.....

b.2. ¿Qué función cumple este conector (“althogh”)? (Elija la opción correcta.)

ADICIÓN – CONTRASTE – EJEMPLIFICACIÓN – CONDICIÓN

c.1. En el renglón 21 se encuentra la palabra *BUT*. ¿Qué ideas conecta?

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.....
.....
.....

d.1. En el fragmento a continuación, ¿qué conector introduce una idea que indica “ejemplificación”? (Esta respuesta debe ser dada en inglés.)

.....

When we use language, we do so as individuals with social histories. Our histories are defined in part by our membership in a range of social groups into which we are born such as gender, social class, religion and race. For example, we are born as female or male and into a distinct income level that defines us as poor, middle class or well-to-do. (r. 34-38)

d.2. ¿Cuáles son las dos ideas relacionadas por ese conector?

IDEA 1:
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.....
.....
.....

IDEA 2:
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.....
.....
.....

e.1. ¿Qué conceptos se “añaden/unen” entre los renglones 47 y 51?

.....

.....

.....

e.2. ¿Qué palabra/frase introduce esa *adición de ideas*?

(Esta respuesta debe ser dada en inglés.)

.....

.....

4. ¿A qué hacen referencia las frases resaltadas?

Ejemplo de cómo resolver esta actividad:

	Pregunta para guiar la respuesta	REFERENTE (en español)
...in whose heads the systems reside (r. 6-7)	¿En la cabeza de quién residen los sistemas?	Usuarios del lenguaje

	Pregunta para guiar la respuesta	REFERENTE (en español)
a- they have a separate existence (r. 9)	¿Quién o qué tiene una existencia individual?	
b- this view considers all individual action to be driven by internally motivated states (r. 14-15)	¿Qué vision/postura?	
c- it is viewed as socially constituted, a reflexive, dynamic product of the social, historical and political contexts of an individual's lived experiences (r. 26-27)	¿Qué cosa es vista como constituida socialmente, como un producto dinámico y reflexivo de los contextos políticos, históricos y sociales de las experiencias individuales?	

5. Indique si los siguientes enunciados son verdaderos (V) o falsos (F), según la información ofrecida por el texto.

a) En caso de ser falsos (F), corríjalos en forma completa y en español.

Enunciados	V/F
a. La frase “these institutions” (renglón 51) hace referencia a la escuela, la iglesia, la familia y el trabajo. . Corrección:	
b. La frase “these roles” (renglón 54) remite a “madre e hija”. Corrección:	

<p>c. La palabra “them” (renglón 64) hace referencia a “identidades sociales”.</p> <p>Corrección:</p> <p>.....</p>	
<p>d. La palabra “us” (renglón 85) involucra tanto al autor del texto como al lector.</p> <p>Corrección:</p> <p>.....</p>	
<p>e. El pronombre “we” (renglón 89) hace referencia a “Bourdieu”.</p> <p>Corrección:</p> <p>.....</p>	