UNIVERSITA' DEGLI STUDI DI TRENTO

Prova di ammissione al corso di laurea in

LINGUE MODERNE

20 Agosto 2020

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Il procedimento metaforico opera accostando elementi appartenenti a insiemi diversi sulla base di proprietà comuni, raggruppando nuovi oggetti intorno a categorie già acquisite.

Nell'uso metaforico del linguaggio si cerca di illuminare un campo tramite la somiglianza con un altro, trasferendo fatti e termini appartenenti alla prima categoria nell'idioma proprio dell'altra.

La metafora è stata oggetto di studio prevalentemente della retorica e poi della semantica, prima di trovare un nuovo terreno di sfruttamento da parte della psicoanalisi. Ma nessuno di questi tre sensi coinvolge direttamente il mio discorso: né il senso psicoanalitico freudiano che offre la teoria di un sapere metaforico inconscio, tale per cui la struttura implicita della lingua condizionerebbe anche l'agire del parlante; né i due sensi consolidati dalla tradizione: quello semantico, che cerca di far luce sul meccanismo di pensiero che regge lo spostamento di significato dal veicolo al tenore, e quello retorico, che studia gli effetti persuasivi e di stupore che le metafore inducono nel lettore. Proprio per questo quindi non darò peso alla obiezione di Richards e Perelman, secondo la quale la metafora non è un'immagine: secondo l'uso linguistico della più moderna ricerca sulla metafora userò invece il termine nel suo significato più ampio, per tutte le forme di immagine linguistica, quale termine tecnico inclusivo e riassuntivo di più procedimenti di traslazione, purché sia garantita la condizione che i due campi collegati da trasferimento di proprietà siano rigorosamente diversi.

Il senso secondo il quale vorrei esaminare il linguaggio metaforico è più precisamente un senso conoscitivo; anche in questo caso esistono a mio parere delle interpretazioni che vanno invalidate: quelle che ritengono che la metafora offra una forma di conoscenza imprecisa, primitiva, e quelle che definiscono l'operazione metaforica come arbitraria, giustificandola solo in base agli effetti che riesce a produrre e non per la forma che usa. Nel primo caso occorre sostenere l'importanza del rispettare la specificità e l'autonomia della metafora, e non di interpretarla come mezza verità, come un'assunzione transitoria prodotta dal modo di pensare di una ragione non evoluta, quasi percorso dal mythos al logos, sulla strada verso una formulazione esatta e scientifica: questo comporta che, se è giusto non usare metafore dove sono possibili formule, occorre anche essere disposti a non usare formule là dove hanno da esserci metafore. Nel secondo caso basterà ricorrere all'esemplificazione storica per mostrare come la particolare metafora usata in un dato contesto offra una e una sola immagine corrispondente. Non c'è, per avanzare una critica a entrambe le concezioni precedenti, una parola più giusta o un'immagine più vera di quella prescelta in quel caso dall'autore: anche perché in alcuni casi il parlare per metafore sembra essere l'unica possibilità di parlare affatto di qualcosa, come nel caso del tempo, del quale è possibile parlare soltanto filtrando le espressioni che ad esso si riferiscono attraverso metafore spaziali.

1. Il procedimento metaforico opera (righe 1 e 2)
   A. raggruppando proprietà comuni
   B. accorpando insiemi diversi in un unico insieme
   C. accostando proprietà comuni a insiemi diversi
2. Un "nuovo terreno di sfruttamento" indica (riga 7)
   A. una nuova definizione
   B. un nuovo ambito di studio
   C. una commercializzazione

3. Per la psicoanalisi la metafora è (riga 8)
   A. un sapere inconscio
   B. un agire di chi parla
   C. un condizionamento linguistico

4. "Struttura implicita della lingua" significa (riga 9)
   A. costruzione linguistica poco chiara
   B. insieme di relazioni linguistiche di cui chi parla non è consapevole
   C. connessione linguistica interiorizzata da chi parla

5. I due significati della metafora consolidati dalla tradizione sono (riga 10)
   A. obsoleti
   B. secolari
   C. stabili

6. "Spostare il significato dal veicolo al tenore" vuol dire spostare il significato (riga 12)
   A. dall'espressione impiegata all'idea veicolata
   B. dalla lingua al contesto
   C. da parlante a ricevente

7. "Inducono" è sinonimo di (riga 13)
   A. inculcano
   B. provocano
   C. impongono

8. "Inclusivo" significa (riga 17)
   A. che contiene
   B. che chiude
   C. che non racchiude

9. I procedimenti di traslazione sono procedimenti (riga 17)
   A. di traduzione
   B. di transizione
   C. di trasferimento

10. La metafora collega (righe 17 e 18)
    A. proprietà rigorosamente diverse presenti in due campi affini
    B. due procedimenti di traslazione tra campi diversi
    C. due campi diversi con proprietà comuni

11. Secondo l'autrice la metafora è arbitraria? (righe 20-24)
    A. no
    B. sì
    C. forse

12. "Nel primo caso" si riferisce all'interpretazione della metafora (riga 25)
    A. come conoscenza primitiva
    B. come immagine arbitraria
    C. in senso conoscitivo

13. L'autrice ritiene che la metafora sia una mezza verità? (riga 26)
    A. no
    B. sì
    C. solo nel caso di un'assunzione transitoria

14. Con "autonomia della metafora" l'autrice intende dire che la metafora (righe 26-27)
    A. dipende dalla ragione
    B. non dipende dalla ragione
    C. è una manifestazione della ragione, ma non evoluta

15. "dal mythos al logos" indica il percorso (riga 28)
    A. da ciò che è desiderato a ciò che è conosciuto
    B. dalla rappresentazione fantastica al discorso razionale
    C. dal non detto al detto
16. "Occorre esser disposti a non usare formule là dove hanno da esserci metafore" suggerisce che (righe 30-31)
A. tutto dovrebbe essere espresso attraverso immagini metaforiche
B. non tutto possa essere espresso attraverso metafore
C. sia necessario in alcuni contesti esprimersi con metafore

17. L’esemplificazione storica contraddice l'interpretazione della metafora (righe 32-34)
A. come immagine unica
B. come molteplicità di immagini
C. come operazione arbitraria

18. "Parlare affatto di qualcosa" vuol dire (riga 37)
A. non parlarne
B. parlare di qualco sa
C. parlare di qualcosa in maniera poco circostanziata

19. "Filtrare le espressioni" significa (riga 38)
A. renderle più trasparenti
B. usarne un numero molto ridotto
C. sottoporle a valutazione

20. Quale delle seguenti espressioni è una metafora spaziale riferita al tempo? (riga 39)
A. rammentare il passato
B. ricordare gli anni che furono
C. tornare indietro con i ricordi

PARTE SPECIFICA LINGUE MODERNE – RIASSUNTO E DOMANDE [1-35]

Leggete con attenzione il seguente brano quindi rispondete ai quesiti da 01 a 10.

The gift economy
The banking crisis of 2008 again raised concerns that our economy is based too much on individual greed. Such an economic model, critics say, comes from a false understanding of human nature. Human society is not made up of individuals pursuing private gain through competition with each other. The real essence of human nature lies in the social bonds that we make through family, friendships, professional associations and local communities. These bonds produce a sense of common purpose and shared values, in which groups of people strive for the things that are for the common good: a sound education, a pleasant environment to live in, a healthy population. It is this idea of shared social interests that is at the heart of the gift economy.

Gift economies thrived in earlier times when people lived in a world of greater abundance and when their wants were fewer. Stone Age hunter-gatherers had shelter and enough food and did not need many possessions – a few weapons for hunting and clothing to keep warm. They helped each other by sharing food and tools without any expectation of payment or immediate reward. But this is not only an idea that applies to a more primitive way of life. There are also many recent examples of the gift economy at work.

In the past, American companies operating in Japan found it difficult to attract Japanese recruits, even though, compared with Japanese employers, they offered more generous wages, shorter work hours and better promotion prospects. But these factors were traditionally not so important to Japanese employees, who did not think of their services as being 'bought'. Rather, they felt they were entering into a long-term – ‘gift exchange’ – relationship with their employer, which was of mutual benefit.

This relationship had many aspects. At its most basic it involved the simple exchange of physical gifts. For example, if the employee got married, the company sent a gift and even a departmental manager to represent it at the wedding. Another company gift which is still popular among Japanese employees is the yearly company vacation. On these organised weekends co-workers share dormitories, eat together and visit the same attractions, largely at the company’s expense. For their part, the main gift given by the employees to their company is their hard work and this is why each Japanese employee gives such great attention to accuracy, quality in their work and promptness in its delivery. Even the simplest tasks are carried out with extraordinary care.

Elsewhere, the Internet is facilitating the re-emergence of the gift economy. Neighbourhood groups use online networks to share tools and skills. Someone who needs a long ladder to repair their roof does not need to go out and buy one; they simply put a message up on the neighbourhood discussion board and soon a neighbour will offer theirs. They will probably even help them with the repair, because helping and giving is part of human nature. Via the Internet, knowledge and advice can be shared on almost everything, from how a nuclear reactor works to how to plan your holiday or build your own canoe.

All this is very well, but these are hard times: helping our neighbour with his roof isn’t going to pay the bills, I hear you say. But in an indirect way it is. The point is that by stressing the co-operative side of human nature, the gift economy helps us all. It keeps in check the excesses of big commercial organisations that seek to exploit situations for their own gain. So the big supermarket chains must understand that it is in the common interest not to force small shopkeepers out of business. Big industrial farms must realise that they cannot go on intensively farming the land until there is nothing left
in it. Other large companies should not always seek to drive the hardest bargain possible with their suppliers, but just pay them fairly. That is the real lesson of the gift economy.

01. The author of the article
A) depicts a rosy picture of human society.
B) demonstrates there is nothing left to farm.
C) suggests that large companies might teach us a lesson.
D) advocates a barter-type economy as a solution.

Risposta corretta: C

02. The excerpt points out
A) that, traditionally, Japanese workers do not seek the same type of rights taken for granted elsewhere.
B) that American companies should not have offered such high salaries to Japanese workers.
C) that bonds are broken because people are exploited at work and in the consumer economy.
D) that individual greed prevails in every period of history.

Risposta corretta: A

03. According to the article, which of the following statements is true?
A) In society values are not necessarily gain-oriented.
B) Supermarkets make shopping easier - even if we miss small retailers.
C) The Japanese do not want long-term working relationships, especially if the salary is low.
D) People seem to have forgotten the common good.

Risposta corretta: A

04. The article demonstrates that the advent of the Internet
A) does not necessarily mean that contact is always far-reaching.
B) has facilitated the selection of gifts.
C) allows the user to buy tools more easily.
D) spelt the end for personal contact as people knew it in preceding historical periods.

Risposta corretta: A

05. From a reading of the situation, which of the following statements is true?
A) Co-operation could reduce the impact of organized exploitation.
B) Stone Age hunters expected to be recompensed for the help they gave to others.
C) The days of the supermarket chain are numbered.
D) Modern Japanese society lacks the abundance typical of earlier times.

Risposta corretta: A

06. According to the article, which of the following is true?
A) Japanese workers actually see each other outside working hours.
B) your neighbour will always pay your bill.
C) social well-being is invariably the individual's own responsibility.
D) good health and sound education result automatically from not being concerned about the 2008 crisis.

Risposta corretta: A

07. What does the expression drive the hardest bargain mean in this context?
A) argue with determination to obtain the best benefit for yourself.
B) seek out quality goods at a very low price.
C) use a means of transport for swift delivery.
D) promote fair trade.

Risposta corretta: A

08. The main message of the article
initiatives like this compete with the rosewood mafia of Madagascar? Only time will tell.

The same tourists also pay to visit the wild orchid conservatory that Behra has set up. Can small companies like Chanel. The village lemur hunter has been retrained to act as a guide for tourists obsessed with lemurs.

instead to collect medicinal plants, which they never imagined had any monetary value, an alternatives. Almost single

Behra who first came to Madagascar from France in 1987 believes that

In this bleak landscape what can bring hope? One man’s work may offer a possible route out of the darkness. Olivier

The locals are caught in a trap. Poverty and the high value of rosewood

At risk.

devastating visitors wide-eyed with amazement and delight.

Considering that Madagascar’s population is growing by three per cent a year, this tension between rich land and poor residents is increasing day by day. Alarmed ecologists have named Madagascar a biodiversity hot spot, deploring the practice of slash-and-burn agriculture. In 2002 the global environmental community rejoiced when green-friendly Marc Ravalomanana was elected president. But only seven years later, in the spring of 2009, the military replaced Ravalomanana with a former radio disc jockey who seemed to have little interest in protecting the environment.

Needing money, the new government reversed a ban on the export of precious hardwoods, making it legal to sell wood from trees which had already been cut down or had fallen during the cyclones that regularly hit the island. Yet in reality they did little to control the loggers who continued to rob the forests of new wood. The main targets of this environmental crime are the rosewood tree and the ebony tree. The wood from these majestic trees is in high demand: in China it is used to make exotic imperial-style furniture for the new middle class; in Europe and America it is a valued material in the manufacture of expensive musical instruments.

The rare hardwood trees are not the only casualties. In order to transport the heavy rosewood logs downriver, rafts must be built from other wood. For each raft the loggers cut down four or five lighter trees from near the riverside, causing the earth to erode and fill up the rivers. At the same time animals’ natural habitat has been disturbed, putting their survival at risk.

In this bleak landscape what can bring hope? One man’s work may offer a possible route out of the darkness. Olivier Behra who first came to Madagascar from France in 1987 believes that the only solution is to give local people economic alternatives. Almost single-handedly, he has stopped deforestation in the Vohimana forest by encouraging the locals instead to collect medicinal plants, which they never imagined had any monetary value, and sell them overseas to companies like Chanel. The village lemur hunter has been retrained to act as a guide for tourists obsessed with lemurs. The same tourists also pay to visit the wild orchid conservatory that Behra has set up. Can small-scale and sensitive initiatives like this compete with the rosewood mafia of Madagascar? Only time will tell.

The author of the article

A) gives a balanced profile of a very large island.
B) expresses great regret that a green-friendly politician was removed from power.
C) shows how better-off people from other continents help the environment in Madagascar.
D) illustrates how a dollar a day is evidently sufficient.

Risposta corretta: A

12. The excerpt points out

A) that the established economy of Madagascar ranges from timber to cultivation, to rearing.
B) that lemur-hunting is a nationwide practice.
C) Chanel is contributing negatively to the economy.
D) no new channels have been found to encourage the economy.

Risposta corretta: A

13. According to the article, which of the following statements is true?

A) Locals spend many hours in forest clearing – despite prevailing religious beliefs.
B) Behra got the locals to cease deforestation in the whole country.
C) Mafia-like organizations determine what happens in every sector in Madagascar.
D) The military government openly encouraged loggers to cut down trees.

Risposta corretta: A

14. In the economic context of Madagascar as described by the author

A) a turning-point consisted in a takeover – the repercussions for the country being negative.
B) during the green-friendly administration nothing was done to prevent export of precious hardwoods.
C) the former dj and the military simply continued with preceding government policies.
D) raft construction was not to the detriment of the natural habitat.

Risposta corretta: A

15. According to the article, which of the following statements is true?

A) A figure from abroad might just be able to turn the tide.
B) The most recent Behra-inspired initiatives are designed to favour multi-nationals.
C) No metamorphosis is envisaged for the hunter.
D) $3,000 per cubic metre is the sum a poor Madagascan pockets for rosewood.

Risposta corretta: A

16. According to the text

A) Nature has singled out the island, bestowing upon it great wealth in animal-life and vegetation.
B) fewer trees mean a better landscape.
C) Chanel intends to make Madagascar less bleak.
D) Madagascans send wood to contribute to enriching the respective cultural lives of three continents.

Risposta corretta: A

17. What does the expression **silt up** mean in this context?

A) Slow down the flow of water.
B) Momentarily divide.
C) Pollute.
D) Widen.

Risposta corretta: A

18. All the tourist activity in Madagascar, as reported in the text,

A) proves not to be detrimental to the well-being of the country.
B) is based on the new “freedom” afforded lemurs.
C) depends on the quality/price ratio re oak-rosewood.
D) is totally unaware of the luxury use of Madagascan wood abroad.

Risposta corretta: A
19. The text reports that one particular ethnic group

A) shows a mood which dispels a negative aspect you might expect to find among the poor in Madagascar.
B) approves of lemur hunting.
C) does not partake in medicinal plant gathering.
D) boasts superiority in the face of adversity.

Risposta corretta: A

20. The market value of rosewood

A) creates dilemmas for the impoverished population.
B) is one-tenth the value of ebony.
C) is not relevant to deforestation.
D) was to the fore in green-friendly administration policy making.

Risposta corretta: A

COMPETENZA GRAMMATICALE
Scegliete la risposta corretta fra le quattro opzioni (A - D).

21. If I _______________ I wouldn’t _______________.

A) were you – call him up
B) was in you – phone him
C) have been you – have phoned him
D) was been in you – call him

Risposta corretta: A

22. The hotel does not ____________ guests ____________ an evening meal.

A) provide – with
B) offer – of
C) guarantee – of having
D) grant – with

Risposta corretta: A

23. Thank you very much for your proposal, but I’m afraid I’ll have to ____________ it ____________.

A) turn – down
B) reject – off
C) turn – off
D) refuse – away

Risposta corretta: A

24. You’ll never guess what _________________ me on the bus yesterday.

A) happened to
B) has happened to
C) happened
D) was happened to

Risposta corretta: A

25. The teacher does not allow ____________ in the classroom.

A) anyone to eat
B) anyone to eating
C) to anyone to eat
D) to anyone eating

Risposta corretta: A
26. ________ cities growing outwards, we are losing valuable green space.
   A) As a result of
   B) Furthermore
   C) In addition
   D) As well as

   Risposta corretta: A

27. Have you ___________ why we remember some things more easily than others?
   A) ever wondered
   B) sometimes ask yourself
   C) never wonder
   D) ever wandered

   Risposta corretta: A

28. If you ______________ your lunch, you ___________ hungry now.
   A) had eaten – wouldn’t be
   B) would have eaten – wouldn’t be
   C) ate – wouldn’t have been
   D) hadn’t missed – wouldn’t have been

   Risposta corretta: A

29. I have so many things to do! If ______________ more hours in a day!
   A) only there were
   B) there are
   C) only were there
   D) at least were there

   Risposta corretta: A

30. ________ the weather was awful, we had a great time.
   A) Even though
   B) However
   C) Despite of
   D) In spite of

   Risposta corretta: A

31. Why don’t you ___________ those old newspapers?
   A) get rid of
   B) throw up
   C) rid away of
   D) put out

   Risposta corretta: A

32. __________ for Lucy, we would have never found the hotel.
   A) Had it not been
   B) Had it not be
   C) If it wouldn’t be
   D) Been not

   Risposta corretta: A

33. You ____________ your laptop. Our computer lab has 30 workstations.
   A) needn’t have brought
   B) mustn’t take
   C) don’t need bringing
D) ought to not bring

Risposta corretta: A

34. - Did you see the documentary about alternative energies last night?
   - No, but I ______________ it. It looked really interesting.
     A) wish I had seen
     B) hope to have seen
     C) wish I see
     D) wish to have seen

Risposta corretta: A

35. It's ________________ . I've read it four times.
     A) such a great book
     B) so good a book
     C) a so good book
     D) a book such good

Risposta corretta: A