

# EXAME DE PROFICIÊNCIA EM LEITURA EM LÍNGUA INGLESA

**\*Obrigatório**

## Instruções

1. Tempo de realização da prova: 02 horas
2. Para responder às questões, o(a) candidato(a) deverá seguir as instruções no(s) enunciado(s) da prova.
3. Há apenas 01(uma) resposta correta para cada questão.
4. A cada uma das questões será atribuída 1 (um) ponto.
5. Para ser aprovado, o candidato deve obter, no mínimo, 7 (sete) pontos.
6. Durante a prova, não será admitida qualquer consulta ou comunicação entre candidatos, nem a utilização de livros, códigos, manuais, impressos ou anotações, telefone celular, tablet, gravador, máquina fotográfica, ou qualquer equipamento eletrônico em geral.
7. Será eliminado do exame o candidato que, durante a realização da prova, for surpreendido portando um dos objetos mencionados no item 6.
8. Os candidatos se comprometem a obrigatoriamente manter as câmeras abertas durante todo o tempo de realização das provas.
9. Assim que der 2 horas de provas elas serão encerradas e o discente que não finalizar perderá tudo.

1. Nome Completo \*

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2. E-mail \*

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3. CPF \*

Informe somente números. Ex: 00000000000

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4. RG \*

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5. Setor de Lotação, caso servidor

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## 6. Pós-Graduação, caso discente

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- ☐ Engenharia e Gestão em Recursos Naturais
- ☐ Administração
- ☐ Ciência da Computação
- ☐ Ciência e Engenharia de Materiais
- ☐ Ciência e Saúde Animal
- ☐ Ciência Política
- ☐ Ciências Sociais
- ☐ Ciências Florestais
- ☐ Design
- ☐ Direito Penal e Processo Penal
- ☐ Educação
- ☐ Engenharia Agrícola
- ☐ Engenharia Civil e Ambiental
- ☐ Engenharia de Alimentos
- ☐ Engenharia de Processos
- ☐ Engenharia Elétrica
- ☐ Engenharia Mecânica
- ☐ Engenharia Química
- ☐ Ensino da Geografia
- ☐ Exploração Petrolífera e Mineral
- ☐ Filosofia
- ☐ Física
- ☐ Gestão e Regulação de Recursos Hídricos
- ☐ História
- ☐ Horticultura Tropical
- ☐ Linguagem e Ensino
- ☐ Matemática
- ☐ PROFMAT
- ☐ Meteorologia
- ☐ PROFAGUA
- ☐ PROFLETRAS
- ☐ Serviço Social e Gestão de Políticas Públicas

☐ Sociologia

☐ Outro: \_\_\_\_\_

**“WE’RE DOOMED. NOW WHAT?”***Roy Scranton*

1 The time we’ve been thrown into is one of alarming and bewildering change – the break-up of the post – 1945 global order, a multi-species mass extinction, and the beginning of the end of civilization as we know it. Not one of us is innocent, not one of us is safe. The world grows under the weight of seven billion humans; every new birth adds another mouth hungry for food, another life greedy for energy.

2 We all see what’s happening, we read it in the headlines every day, but seeing isn’t believing, and believing isn’t accepting. We respond according to our prejudices, acting out of instinct, reflex, and training. Right-wing denialists insist that climate change isn’t happening, or that it’s not caused by humans, or that the real problem is terrorism or refugees, while left-wing denialists insist that the problems are fixable, under our control, merely a matter of political will. Accelerationists argue that more technology is the answer. Incrementalists tell us to keep trusting the same institutions and leaders that have been failing us for decades. Activists say we have to fight, even if we’re sure to lose.

3 Meanwhile, as the gap between the future we’re entering and the future we once imagined grows ever wider, nihilism takes root in the shadow of our fear: if all is already lost, nothing matters anyway.

4 Scientific materialism, taken to its extreme, threatens us with meaninglessness; if consciousness is reducible to the brain and our actions are determined not by will but by causes, then our values and beliefs are merely rationalizations for the things we’re going to do anyway. Most people find this view of human life repugnant, if not incomprehensible.

5 In her book of essays, *The givenness of things*, Marilynne Robinson rejects the materialist view of consciousness, arguing for the existence of the human soul by insisting that the soul’s metaphysical character makes it impervious to materialist arguments. The soul, writes Robinson, is in intuition that “cannot be dispelled by proving the soul’s physicality, from which it is aloof by definition. And on these same grounds, its non-physicality is no proof of its nonexistence”.

6 The biologist E. O. Wilson spins the problem differently: “Does free will exist?” he asks in *The Meaning of Human Existence*. “Yes, if not in ultimate reality, then at least in the operational sense necessary for sanity and thereby for the perpetuation of the human species”. Robinson offers an appeal to ignorance; Wilson, an appeal to consequences; both arguments are fallacious.

7 Yet, as Wilson suggests, our dogged insistency on free agency makes a kind of evolutionary sense. Indeed, humanity’s keenest evolutionary advantage has been its drive to create collective meaning. That drive is as ingenious as its relentless, and it can find a way to make sense of despair, depression, catastrophe, genocide, war, disaster, plagues, and even the humiliations of science.

**8** Accepting our situation could easily be confused with nihilism. In a nation founded on hope, built with “can do” Yankee grit, and bedazzled by its own technological wizardry, the very idea that something might be beyond our power or that humans have intrinsic limits verges on blasphemy. Right and left, millions of Americans believe that every problem has a solution; suggesting otherwise stirs a deep and hostile resistance. It’s not so much that accepting the truth of our situation means thinking the wrong thought, but rather thinking the unthinkable.

**9** Yet it’s at just this moment of crisis that our human drive to make meaning reappears as our only salvation ... if we are willing to reflect consciously on the ways we make life meaningful – on how we decide what is good, what our goals are, what’s worth living or dying for, and what we do every day, day to day, and how we do it. Because if it’s true that we make our lives meaningful ourselves and not through revealed wisdom handed down by God, or the Market or History, then it’s also true that we hold within ourselves the power to change our lives – wholly, utterly – by changing what our lives mean. Our drive to make meaning is more powerful than oil, the atom, and the market, and it’s up to us to harness that power to secure the future of human species.

**10** We can’t do it by clinging to the progressivist, profit-seeking, technology-can-fix-it ideology of fossil-fueled capitalism. We can’t do it by trying to control the future. We need to learn to let our current civilization die, to accept our mortality, and to practice humility. We need to work together to transform a global order of meaning focused on accumulation into a new order of meaning that knows the value of limits, transience, and restraint.

**11** Most important, we need to give up defending and protecting *our* truth, *our* perspective, *our* Western values, and understand that truth is found not in one perspective but in its multiplication, not in one point of view but in the aggregate, not in opposition but in the whole. We need to learn to see not just with Western eyes, but with Islamic eyes and Inuit eyes, not just with human eyes golden-cheeked warbler eyes, coho-salmon eyes, and polar bear eyes, and not even just with eyes but with the wild, barely articulate being of clouds and seas and rocks and trees and stars.

**12** We were born on the eve of what may be the human world’s greatest catastrophe. None of us chose this, not deliberately. None of us can choose to avoid it, either. Some of us may even live through it. What meaning we pass on to the future will depend on how well we remember those who have come before us, how wise and how gently we’re able to shed the ruinous way of life that’s destroying us today, and how consciously we’re able to affirm our roles as creators of our fated future.

**13** Accepting the fatality of our situation isn’t nihilism, but rather the first step in forging a new way of life. Between self-destruction and giving up, between willing nothingness and not willing, there is another choice: willing our fate. Conscious self-creation. We owe it to the generations whose futures we’ve burned and wasted to build a bridge, to *be* a bridge, to connect the diverse

human traditions of meaning-making in our past to those survivors, the children of the Anthropocene, who will build a new world among our ruins. [2015/2017]

Source: Adapted from SCRANTON, Roy. *We're doomed. Now what?* Essays on war and climate change (2018).

7. QUESTÃO 1 In paragraph 1, the phrase “Not one of us is innocent, not one of us is safe” means that

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- ☐ a) we are all guilty and unsafe
- ☐ b) we are either innocent or safe
- ☐ c) we are not unguilty, but safe
- ☐ d) none of us is either guilty or unsafe

8. QUESTÃO 2 After analyzing the author's statements about the perspectives of right-wing denialists, left-wing denialists, accelerationists, and incrementalists on the topic climate change, it can be inferred from paragraph 2 that they

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- ☐ a) present controversial, but efficient answers to the issue.
- ☐ b) deny its existence, giving strong supportive arguments.
- ☐ c) need to give more reflective responses to the problem.
- ☐ d) argue that, in fact, nothing can be done about it.

9. QUESTÃO 3 In paragraph 3, the word ‘anyway’ in “if all is already lost, nothing matters anyway”, can be replaced by

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- ☐ a) everyway
- ☐ b) anyhow
- ☐ c) noway
- ☐ d) any rate

10. QUESTÃO 4 In paragraph 5, Scranton cites Marilynne Robinson's book. According to her, the human soul

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- ☐ a) exists due to materialist arguments
- ☐ b) is materialistic and metaphysical by definition
- ☐ c) exists even though it cannot be physically proven
- ☐ d) is close to the materialist view of consciousness

11. QUESTÃO 5 In paragraphs 6 and 7, Scranton highlights the biologist E. O. Wilson's arguments. Comparing them with Robinson's, the author

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- ☐ a) agrees with the consistency of Robinson's argument about the human soul.
- ☐ b) supports Wilson's vision concerning the Free Will.
- ☐ c) explains that both Robinson's and Wilson's perspectives are not clear enough.
- ☐ d) considers both aforementioned points of view as unreal.

12. QUESTÃO 6 Read the sentences (I-III) below and consider if they are true or false in accordance with the text. Then, choose the correct alternative. I.

Americans do not believe that some things might not be controllable by humans. II. Americans in general believe in nihilism. III. Americans react negatively to the idea of not having solutions to problems.

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- ☐ a) Sentences I and III are true.
- ☐ b) Sentences I and II are true.
- ☐ c) Sentences I, II and III are true.
- ☐ d) Sentences II and III are true.



## 13. QUESTÃO 7 It is incorrect to state that the author thinks that

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- ☐ a) human beings have the power to change their lives.
- ☐ b) human drive to make meaning is as powerful as petroleum, atoms, and the market.
- ☐ c) humankind should resort of their power to make their lives meaningful.
- ☐ d) humans should consider their limitations and fight for a society that does not focus on accumulation.

## 14. QUESTÃO 8 Throughout the text, it is possible to notice how the author emphasizes the word “meaning” in different uses, including, in terms of grammar. Taking this fact into account, in paragraph 4, the word meaninglessness is closest in meaning to

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- ☐ a) meaningful
- ☐ b) significant
- ☐ c) nonsensical
- ☐ d) expressive

## 15. QUESTÃO 9 In the last paragraph, the author utilizes the metaphorical power of a word to support his final arguments as an action to mitigate climate change catastrophic consequences for future generations. This word, therefore, is

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- ☐ a) fatality
- ☐ b) step
- ☐ c) generations
- ☐ d) bridge

16. QUESTÃO 10 The general idea of the text is that

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- ☐ a) we care about climate change because we are nihilists.
- ☐ b) we need to be aware of climate change and accept its reality.
- ☐ c) only left-wing denialists fight against climate change.
- ☐ d) technology is actually the solution for climate change.

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