



**NUCLIN- NÚCLEO DE LÍNGUAS DA UEMA
EXAME DE PROFICIÊNCIA EM LÍNGUA INGLESA**

READING SECTION

Directions: As seções Leitura e Compreensão textual medem sua capacidade de entender passagens em inglês.

WE'RE DOOMED. NOW WHAT?

The time we've been thrown into is one of alarming and bewildering change — the breakup of the post1945 global order, a multispecies mass extinction and the beginning of the end of civilization as we know it. **The world groans** under the weight of seven billion humans; every new birth adds another mouth hungry for food, another life greedy for energy.

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.

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.

You can feel this nihilism in TV shows like "True Detective," "The Leftovers," "The Walking Dead" and "Game of Thrones," and you can see it in the rush to war, sectarianism and racial hatred. It defines our current moment, though in truth it's nothing new. The Western world has been grappling with radical nihilism since at least the 17th century, when scientific insights into human behavior began to undermine religious belief. Philosophers have struggled since to fill the gap between fact and meaning: Kant tried to reconcile empiricist determinism with God and Reason; Bergson and Peirce worked to merge Darwinian evolution and human creativity.

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 were going to do anyway. Most people find this view of human life repugnant, if not incomprehensible.

In her recent 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 an intuition that "cannot be dispelled by proving the soul's physicality, from which it is aloof by definition. And on these same grounds, its nonphysicality is no proof of its nonexistence."

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.

Yet as Wilson suggests, our dogged insistence 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 **it** is relentless, and **it** can find a way to make sense of despair, depression, catastrophe, genocide, war, disaster, plagues and even the humiliations of science. Our drive to make meaning is powerful enough

even to turn nihilism against itself. As Friedrich Nietzsche, one of Western philosophy's most incisive diagnosticians of nihilism wrote near the end of the 19th century: "Man **will** sooner **will nothingness** than not **will**." This dense aphorism builds on one of the thoughts at the core of Nietzsche's philosophy, that human beings make their own meaning out of life.

In this view, there is no **ultimate**, transcendent moral truth — or, as Nietzsche put it in an early essay, "On Truth and Lies in a Nonmoral Sense," truth is no more than a "mobile army of metaphors, metonyms, and anthropomorphisms." If we can stomach the moral vertigo this idea might induce, we can also see how it's not necessarily nihilistic, but in the right light a testament, rather, to human resilience.

Adaptado de: Scranton, R. We're Doomed. Now What? The New York Times. Dec.21, 2015. Disponível em: <https://opinionator.blogs.nytimes.com/2015/12/21/were-doomed-now-what/> Acessado em: 11 de dezembro de 2020.

TEXTUAL COMPREHENSION SECTION

01. As seguintes afirmativas estão corretas, EXCETO:

- (A) '*The world groans*', grifado no 1º parágrafo, tem sentido metafórico no contexto desse parágrafo.
- (B) '*Will*', grifado ao longo do texto, tem o mesmo sentido em todas as ocorrências.
- (C) '*Meaninglessness*' e '*nothingness*', grifados no 5º e 8º parágrafos, respectivamente, denotam falta de sentido e de valor, no contexto desses parágrafos.
- (D) '*Ultimate*', grifado no 9º parágrafo, pode ser substituído no contexto desse parágrafo por 'most important', sem prejuízo de significado.

02. Nos parágrafos 6º e 7º, o autor contrapõe argumentos de dois outros autores e afirma que...

- (A) somente o apelo de E.O. Wilson sobre a sanidade humana é convincente.
- (B) apenas o apelo de Robinson é cientificamente comprovado.
- (C) nenhum dos dois autores questiona o livre arbítrio.
- (D) ambos apelos se baseiam em inverdades.

03. 'It' e 'it', grifados em sequência no 8º parágrafo, estão relacionados à/ao...

- (A) desespero e depressão.
- (B) sentido evolucionário.
- (C) motivação humana.
- (D) significado coletivo.

04. Segundo o texto o que os programas de TV como "True Detective", "The Leftovers", "The Walking Dead" e "Game of Thrones", apontam sobre o niilismo?

- (A) o niilismo cria raízes na sombra do nosso medo
- (B) ...se tudo já está perdido, nada importa de qualquer maneira.
- (C) o niilismo não cria raízes na sombra do nosso medo
- (D) as alternativas A e B estão corretas

05. Segundo o texto o materialismo científico, levado ao extremo, nos ameaça com... (A)
a falta de sentido

- (B) o niilismo radical
- (C) a falta de sentido do comportamento humano
- (D) a falta de criatividade humana

06. No penúltimo parágrafo pode-se depreender "que a vantagem evolucionária mais aguda da humanidade tem sido seu impulso para criar um significado coletivo. Esse impulso é tão engenhoso quanto implacável, e pode encontrar uma maneira de dar sentido ao..."

- (A) desespero, depressão, catástrofe, genocídio, guerra, desastre, pragas e até mesmo as humilhações da ciência.
- (B) desespero, depressão, genocídio, guerra, desastre, pragas e até mesmo as humilhações da ciência.
- (C) desespero, depressão, catástrofe, genocídio, pragas e até mesmo as humilhações da ciência.
- (D) pragas e até mesmo as humilhações da ciência.

WRITING SECTION

Directions: O critério de correção avaliará: Coerência; Vocabulário e Relevância para o assunto proposto.

- 07. No início do 1º parágrafo o autor expõe a seguinte assertiva “We all see what’s happening, we read it in the headlines every day, but seeing isn’t believing, and believing isn’t accepting.” Comente este recorte do texto com base nos argumentos usados neste mesmo parágrafo.

- 08. Por que o autor afirma que o niilismo não é nada de novo?

- 09. No 3º parágrafo, o que o autor conclui sobre o futuro que imaginávamos e o que se aproxima?

- 10. De acordo com os dois últimos parágrafos do texto, comente a que conclusão a leitura pode direcionar no que se refere a citação de Nietzsche, “*that human beings make their own meaning out of life.*” Use argumentos retirados do texto para justificar sua resposta.



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