



TRANSFERÊNCIA FACULTATIVA	2017	LÍNGUA INGLESA
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CADERNO DE QUESTÕES

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AGUARDE O AVISO PARA INICIAR SUAS PROVAS

Text 1:

Black Mirror is an urgent reminder of the fatal consequences of empathy loss

Owen Jones

Almost all human beings have the capacity for empathy. Everyone has the potential to be at least troubled, or feel genuine anguish, about the suffering of other human beings. We recognise that, like us, other humans have insecurities and ambitions; we fall in love and have relationships that end in heartbreak; we worry about our children's well-being; we say things we regret; we're occasionally kept awake by fears or worries; and we try to impress people we look up to. We see things in others that we see in ourselves, and that binds us together. But what happens when we no longer see a specific group as human?

In "Men Against Fire" – the penultimate episode in Charlie Brooker's extraordinary new Black Mirror series – soldiers are sent to mow down fanged, shrieking zombie-like "roaches". They relish slaughtering them – they even derive sexual kicks from doing it. But the victims are actually human beings. It emerges that the soldiers have had implants inserted that – as far as they can see – transform their desperate civilian targets into bloodcurdling monsters deserving of no compassion. As a military psychiatrist tells a soldier distraught at discovering the truth: "Humans are genuinely empathetic as a species. We don't want to kill each other, which is a good thing, until your future depends on wiping out the enemy."

In the Balkan wars of the 1990s, neighbours, colleagues, even friends, murdered one another. It didn't matter who they were: they were members of a group who, it was believed, posed an existential threat to the killers' own community. Western colonialism was predicated on stripping humanity away from colonial subjects. Pseudo-scientists and anthropologists developed theories of Africans being innately inferior to people of European origin. Until 1967, Indigenous Australians were regulated by the country's law as "flora and fauna": they were officially wildlife, like the kangaroo. British public opinion would not have tolerated the avoidable famines that potentially killed tens of millions in India if the public had believed Indians were like them.

Our grim history is littered with other reminders of the logical extremes of dehumanisation. As social neuroscientist Professor Tania Singer puts it, a "natural capacity for empathic resonance can easily be blocked – not just in psychopaths – but in all of us: simply because we think someone was unfair or is not belonging to 'our tribe'". This is a theme that I continually return to because the corruption of shared humanity is at the heart of injustice.

Injustice becomes less tolerable if the victims are human beings rather than cockroaches. Dehumanisation leads to the tolerance of suffering at best, to murder at worst. Restoring our shared humanity isn't easy, not least because powerful interests – from media outlets to politicians – relentlessly seek to undermine it. But it is the only hope for a troubled world.

Available at: <<https://www.theguardian.com/commentisfree/2016/oct/28/black-mirror-empathy-shared-humanity>>. Accessed on: 26 Dec. 2016.

Glossary

heartbreak: pesar, sofrimento; *mow down*: destruir, matar; *fanged*: com presas (em vez de dentes); *shrieking*: que emite gritos agudos; *roaches*: baratas; *relish*: gostar; *slaughtering*: matar; *derive*: obter; *kicks*: excitação, prazer; *bloodcurdling*: assustador, arrepiante; *distraught*: perturbado; *predicated*: baseado; *littered*: repleto; *relentlessly*: ininterruptamente.

- 01** According to the first paragraph of Text 1, empathy
- (A) makes us see our insecurities.
 - (B) is the reason for our sufferings.
 - (C) generates concern for other people.
 - (D) feeds people's hostility against other groups.

02 According to the first paragraph of Text 1, what binds us together is the feeling that other people are

- (A) similar to us.
- (B) attractive to us.
- (C) dependent on us.
- (D) concerned for us.

03 The episode of the TV show Black Mirror, described in the text, illustrates the central issue discussed in Text 1 by

- (A) indicating that empathy is powerless to stop human violence.
- (B) showing that we find it easy to destroy those we don't consider human.
- (C) suggesting that violence is only legitimate in extreme circumstances.
- (D) demonstrating how we are moved by compassion even when we are threatened.

04 In the sentence "But the victims are actually human beings" (second paragraph of Text 1), the word "actually" could be replaced by

- (A) for sure.
- (B) now.
- (C) in fact.
- (D) presently.

05 The third paragraph of Text 1 mentions several historical events in order to show how

- (A) conflict is an inherent characteristic of human beings.
- (B) foreign communities represent a real threat to Western civilization.
- (C) violence is still common among underdeveloped communities.
- (D) many societies have actually attacked other groups they felt to be different.

06 In the last sentence of the third paragraph of Text 1, the word "if" introduces an idea of

- (A) time.
- (B) doubt.
- (C) condition.
- (D) contrast.

07 In the fourth paragraph of Text 1, the author voices his view of human history. For him, our history has been

- (A) rational.
- (B) terrible.
- (C) eventful.
- (D) confusing.

08 According to social neuroscientist Professor Tania Singer, we can easily lose our empathy because we

- (A) tend to see people outside our own group as hostile.
- (B) have inherent psychopathic tendencies.
- (C) have a natural inclination to block our empathy.
- (D) tend to be rational in judging other people.

- 09 For the author of Text 1, our only hope for having a better world is through
- (A) a higher tolerance for suffering.
 - (B) an appreciation of our mutual humanity.
 - (C) the election of more reliable politicians.
 - (D) the rigorous punishment of abuses committed against humanity.

Text 2:

Ancient Bones That Tell a Story of Compassion

James Gorman

While it is a painful truism that brutality and violence are at least as old as humanity, so, it seems, is caring for the sick and disabled.

The case that led Lorna Tilley and Marc Oxenham of Australian National University in Canberra to this idea is that of a profoundly ill young man who lived 4,000 years ago in what is now northern Vietnam and was buried, as were others in his culture, at a site known as Man Bac.

Almost all the other skeletons at the site, south of Hanoi and about 15 miles from the coast, lie straight. Burial 9, as both the remains and the once living person are known, was laid to rest curled in the fetal position. When Ms. Tilley, a graduate student in archaeology, and Dr. Oxenham, a professor, excavated and examined the skeleton in 2007 it became clear why. His fused vertebrae, weak bones and other evidence suggested that he lies in death as he did in life, bent and crippled by disease.

They concluded that the people around him who had no metal and lived by fishing, hunting and raising barely domesticated pigs, took the time and care to tend to his every need.

In proposing what she calls a “bioarchaeology of care,” Ms. Tilley wrote that this field of study “has the potential to provide important — and possibly unique — insights into the lives of those under study.” In the case of Burial 9, she says, not only does his care indicate tolerance and cooperation in his culture, but suggests that he himself had a sense of his own worth and a strong will to live. Without that, she says, he could not have stayed alive.

Available at: <http://www.nytimes.com/2012/12/18/science/ancient-bones-that-tell-a-story-of-compassion.html?pagewanted=all&_r=0>. Accessed on 19 Dec. 2012 (adapted).

Glossary

disabled: incapacitado; *remains*: restos mortais; *graduate student*: aluna de pós-graduação; *crippled*: aleijado.

- 10 Text 2 introduces the case of the skeleton of “a profoundly ill young man” found at an archaeological site in Vietnam as an evidence that prehistoric people
- (A) cared for their sick.
 - (B) developed complex burial rituals.
 - (C) lived under extremely difficult conditions.
 - (D) sacrificed individuals who were a burden to the community.
- 11 What distinguishes Burial 9 from other individuals buried at the same site is that his
- (A) remains were very old, while the other remains were more recent.
 - (B) grave was prepared with special care, while the other graves were simpler.
 - (C) skeleton was bent in its grave, while most of the other skeletons lay straight.
 - (D) bones were buried in a separate spot, while the other tombs were arranged in a straight line.

12 In the sentence “His fused vertebrae, weak bones and other evidence suggested that he lies in death as he did in life, bent and crippled by disease”, the word “as” indicates

- (A) condition.
- (B) cause.
- (C) simultaneity.
- (D) equivalence.

13 In the fourth paragraph of Text 2, the word “they” refers to

- (A) the community of Burial 9.
- (B) Ms. Tilley and Dr. Oxenham.
- (C) the bones of the young man.
- (D) people buried at the site.

14 In the last paragraph of Text 2, Ms. Tilley declares that her work has led to “insights” about the community in which Burial 9 lived. Among these insights is the suggestion that this society

- (A) valued the young man as a special individual.
- (B) disposed of advanced means to treat their sick.
- (C) had developed a highly sophisticated culture.
- (D) lived under conditions of mutual collaboration.

Text 3:

Empathy – the attempt to feel or think how someone else is feeling – isn’t a reliable way of doing good

Oliver Burkeman

What the world really needs, according to the Yale psychologist Paul Bloom, is a bit less empathy. Yes, I know how that sounds. So does he: “Like announcing that you hate kittens,” as he put it recently in the *Boston Review*. In a world clearly suffering from what Barack Obama calls the “empathy deficit”, it seems that he’s being obnoxiously counterintuitive for the sake of it. Research suggests that empathetic people are more altruistic; higher empathy is associated with better relationships. Roman Krznaric, author of the recent book *Empathy* (he’s in favour of it), thinks that “outrospection” – the deliberate effort to seek out other people’s experiences – might help solve everything from inequality to climate change. Did Bloom get out of the wrong side of bed? Actually, I think he might have a point.

The problem is that empathy – the attempt to feel or think how someone else is feeling or thinking – isn’t a reliable way of doing good. For one thing, we find it easier to empathise with better-looking people, and with those of the same race, so the more we rely on empathy as a guide to action, the more we’re vulnerable to such biases. We also get entangled in the “identifiable victim effect”: empathy makes us care more about, say, the single missing child than the thousands who might be harmed by a government policy, never mind the as-yet-unborn victims of future global warming. Bloom quotes the economist Thomas Schelling: “Let a six-year-old girl with brown hair need thousands of dollars for an operation that will prolong her life until Christmas, and the post office will be swamped... Let it be reported that without a sales tax the [hospitals] of Massachusetts will deteriorate and cause a barely perceptible increase in preventable deaths – not many will drop a tear.” A surfeit of empathy may hurt the empathetic, too: it’s been linked to burnout and depression, neither of which make people better at helping others.

It’s hard to accept that we might sometimes get a clearer picture of the world by resisting the urge to step into someone else’s shoes. Yet depersonalising things is often the best way to make decisions. That’s why job interviews can be more meritocratic – and less prone to sexism or racism – when they don’t include a free-wheeling “getting to know you”

section, relying instead on structured tests. Tyler Cowen, the blogger and economist, recommends soliciting feedback not by asking “what do you think?” – the personalised version – but “what do most people think?”

Instead of empathy, Bloom concludes, we need compassion: a cooler, more rational, “more distanced love, kindness and concern for others”. A relative of his undergoing cancer treatment doesn’t like medical staff who overflow with empathy: “He gets the most from doctors who are calm when he is anxious, confident when he is uncertain.” As the Saturday Night Live writer Jack Handey wrote, before you criticise someone, walk a mile in their shoes: that way, you’ll be a mile away, and you’ll have their shoes. But if you want to help them, staying planted in your own shoes may be preferable. Sure, I could feel your pain. But wouldn’t you rather I did something about it?

Available at: <<https://www.theguardian.com/lifeandstyle/2014/sep/19/column-change-life-empathy-oliver-burkeman>>. Accessed on: 26 Dec. 2016.

Glossary

obnoxiously: irritantemente; *entangled*: enrolado, embaraçado; *swamped*: inundado; *surfeit*: excesso; *burnout*: estafa, fadiga; *free-wheeling*: solto; *overflow*: transbordar.

15 In stating that Paul Bloom seems to be “obnoxiously counterintuitive for the sake of it” in declaring the world needs less empathy (first paragraph), the author of Text 3 shows that he believes that

- (A) empathy is valued by the majority of people.
- (B) Bloom is mistaken in his assessment of empathy.
- (C) there is no lack of empathy in contemporary society.
- (D) it is only possible to understand empathy through intuition.

16 The author of Text 1 has very different views on empathy than Paul Bloom, the author mentioned in Text 3. One of these differences is that the author of Text 1 believes

- (A) most of human beings have the capacity to feel empathy, while Paul Bloom believes only a few human beings are able to feel empathy.
- (B) empathy has the potential to unite different groups, while Paul Bloom believes empathy can broaden the distance among these groups.
- (C) empathy has a deep effect on human relations, while Paul Bloom believes empathy has no influence over human relations.
- (D) empathy strengthens us as human beings, while Paul Bloom believes empathy makes us more vulnerable to suffering.

17 In the passage “empathy makes us care more about, say, the single missing child than the thousands who might be harmed by a government policy” (second paragraph of Text 3), the word “who” refers to

- (A) “thousands”.
- (B) “empathy”.
- (C) “a government policy”.
- (D) “the single missing child”.

18 The author quotes the economist Thomas Schelling in the second paragraph of Text 3 in order to illustrate the point that empathy

- (A) fails to make people act to help others.
- (B) can lead people to resist harmful public policies.
- (C) focuses more on single individuals than on groups.
- (D) causes administrators to waste funds in worthless causes.

19 In the third paragraph of Text 3, the author uses the metaphor “to step into someone else’s shoes”. What does this metaphor mean in the context of the text?

- (A) To pretend to be a different person.
- (B) To try to feel how someone else is feeling.
- (C) To reproduce the behavior of an admired figure.
- (D) To take charge of a situation in someone else’s place.

20 According to the last paragraph of Text 3, since compassion is more distanced than empathy, it can make us more

- (A) efficient in helping others.
- (B) lovable to those around us.
- (C) altruistic in the treatment of people.
- (D) indifferent to the suffering of others.

