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NOME: _____

CPF (só esses dígitos): x x x _ _ _ _ _ - x x

The following passage is from a discussion of various ways that living creatures have been classified over the years.

The world can be classified in different ways, depending on one's interests and principles of classification. The classifications (also known as taxonomies) in turn determine which comparisons seem natural or unnatural, which literal or analogical. For example, it has been common to classify living creatures into three distinct groups—plants, animals, and humans. According to this classification, human beings are not a special kind of animal, nor animals a special kind of plant. Thus any comparisons between the three groups are strictly analogical. Reasoning from inheritance in garden peas to inheritance in fruit flies, and from these two species to inheritance in human beings, is sheer poetic metaphor.

Another mode of classifying living creatures is commonly attributed to Aristotle. Instead of treating plants, animals, and humans as distinct groups, they are nested. All living creatures possess a vegetative soul that enables them to grow and metabolize. Of these, some also have a sensory soul that enables them to sense their environments and move. One species also has a rational soul that is capable of true understanding. Thus, human beings are a special sort of animal, and animals are a special sort of plant. Given this classification, reasoning from human beings to all other species with respect to the attributes of the vegetative soul is legitimate, reasoning from human beings to other animals with respect to the attributes of the sensory soul is also legitimate, but reasoning from the rational characteristics of the human species to any other species is merely analogical. According to both classifications, the human species is unique. In the first, it has a kingdom all to itself; in the second, it stands at the pinnacle of the taxonomic hierarchy.

Homo sapiens is unique. All species are. But this sort of uniqueness is not enough for many (probably most) people, philosophers included. For some reason, it is very important that the species to which we belong be uniquely unique. It is of utmost importance that the human species be insulated from all other species with respect to how we explain certain qualities. Human beings clearly are capable of developing and learning languages. For some reason, it is very important that the waggle dance performed by bees not count as a genuine language. I have never been able to understand why. I happen to think that the waggle dance differs from human languages to such a degree that little is gained by terming them both "languages," but even if "language" is so defined that the waggle dance slips in, bees still remain bees. It is equally important to some that no other species use tools. No matter how ingenious other species get in the manipulation of objects in their environment, it is absolutely essential that nothing they do count as "tool use." I, however, fail to see what difference it makes whether any of these devices such as probes and anvils etc. are really tools. All the species involved remain distinct biological species no matter what decisions are made. Similar observations hold for rationality and anything a computer might do.

1. According to the author, what is most responsible for influencing our perception of a comparison between species?

- a) The behavior of the organisms in their natural environment.
- b) The classification scheme imposed on the living world by researchers and philosophers.
- c) The style of language used by scientists in presenting their research.
- d) The magnitude of hierarchical distance between a species and Homo sapiens.

2. Which of the following is NOT possible within an Aristotelian classification scheme?

- a. Two species that are alike in having sensory souls but differ in that one lacks a rational soul.
- b. Two species that are alike in having vegetative souls but differ in that only one has a sensory soul.
- c. A species having a vegetative soul while lacking sensory and rational souls.
- d. A species having vegetative and rational souls while lacking a sensory soul.

3. Which of the following comparisons would be "legitimate" for all living organisms according to the Aristotelian scheme described in paragraph two?

- I. Comparisons based on the vegetative soul
 - II. Comparisons based on the sensory soul
 - III. Comparisons based on the rational soul
- a) I only
 - b) II only
 - c) II and III only

d) I, II, and III

4. From the passage in why this “uniqueness is not enough for many (probably most) people” (paragraph 3), the author is expressing:

- a) the most recent advances in biological research clearly distinct human from other species.
- b) the behavioral similarities between Homo sapiens and other species are noticeable.
- c) our uniqueness results from the role of language in the development of technology.
- d) people’s need greater distinction stems from defensiveness and insecurity.

5. The author uses the words "For some reason" in paragraph 3 to express:

- e) rage
- f) disapproval
- g) despair
- h) uncertainty

6. Which best summarizes the idea of "uniquely unique" (paragraph 3)?

- a) We are unique in the same way that all other species are unique.
- b) We are defined by attributes that we alone possess and that are qualitatively different from those of other species.
- c) We are, by virtue of our elevated rank, insulated from many of the problems of survival faced by less sophisticated species.
- d) Evolution defines us as a the only rational species.

7. In line 44, "insulated from" means

- a) warmed by
- b) covered with
- c) barred from
- d) segregated from

8. In the third paragraph, the author criticizes those who believe

- a) that the similarities between Homo sapiens and other species are more significant than their differences.
- b) that homo sapiens and animals belong to separate and distinct divisions of the living world.
- c) that homo sapiens and animals alike do not have the ability to control their environment.
- d) that homo sapiens and other organisms can be arranged in Aristotelian nested groups.

9. According to the text, it is NOT correct to say that:

- a) The author gives sarcastic and disapproving examples of how human beings distinguish themselves from other species.
- b) Through exaggeration and sarcasm, the author ridicules people's need for greater distinction.

- c) The Aristotelian scheme classifies species according to a hierarchy with all species included in the top layer (a rational soul).
- d) The Aristotelian classification scheme is hierarchical, with only three possible classifications.

10. According to the text, it is NOT correct to say that:

- a) human beings want to distinguish their species on grounds outside of the classification systems by which every species is considered unique.
- b) The author indicates that when referring to the uniqueness of Homo sapiens, the general uniqueness of all species "is not enough for many (probably most) people".
- c) Examples are used to illustrate how people try to characterize certain abilities of Homo sapiens as not shared by any other species and thus, "uniquely unique".
- d) the author clearly states that attempts to distinguish Homo sapiens are important and should be based on language.