



EXAME DE PROFICIÊNCIA EM LÍNGUA INGLESA

Programa de Pós-Graduação em Filosofia - PPGFIL

Leia com atenção as seguintes instruções:

- ✓ Cada questão possui somente uma resposta correta.
- ✓ Preencha a folha de respostas, sem rasuras.
- ✓ Somente a folha de respostas será corrigida e considerada para a nota final.
- ✓ O candidato não poderá levar este caderno de questões ao final do exame.
- ✓ Para considerar-se apto, o(a) candidato(a) deverá alcançar um total de acertos de 70% da prova.
- ✓ A duração da prova é de 1h30, podendo o(a) candidato(a) realizar duas provas, neste caso, o tempo para realização das provas é duplicado.
- ✓ O resultado será enviado para o programa de pós-graduação que fará a divulgação.



ENGLISH PROFICIENCY TEST PPE UNB IDIOMAS
PROGRAMA DE PÓS-GRADUAÇÃO EM FILOSOFIA - PPGFIL

Why read Aristotle today?

1 Modern self-help draws heavily on Stoic philosophy. But Aristotle was better at understanding
2 real human happiness.
3 That longstanding tradition of moral philosophy is an invaluable legacy of ancient Mediterranean
4 civilisation. It has prompted several contemporary secular thinkers, faced with the moral vacuum
5 **left by the decline of Christianity since the late 1960s**, to revive ancient schools of thought.
6 Stoicism, founded in Athens by the Cypriot Zeno in about 300 BCE, has advocates. Self-styled
7 Stoic organisations on both sides of the Atlantic offer courses, publish books and blogposts, and
8 even run an annual Stoic Week. Some Stoic principles underlay Dale Carnegie's self-help
9 classic *How to Stop Worrying and Start Living*(1948). He recommended Marcus
10 Aurelius' *Meditations* to its readers. But authentic ancient Stoicism was pessimistic and grim. It
11 denounced pleasure. It required the suppression of emotions and physical appetites. It
12 recommended the resigned acceptance of misfortune, rather than active engagement with the
13 fine-grained business of everyday problem-solving. It left little room for hope, human agency or
14 constructive repudiation of suffering.

15 Less familiar is the recipe for happiness (*eudaimonia*) advocated by Aristotle, yet it has much to
16 be said for it. Outside of philosophy departments, where neo-Aristotelian thinkers such as
17 Philippa Foot and Rosalind Hursthouse have championed his virtue ethics as an alternative to
18 utilitarianism and Kantian approaches, it is not as well known as it should be. At his Lyceum in
19 Athens, Aristotle developed a model for the maximisation of happiness that could be
20 implemented by individuals and whole societies, and is still relevant today. It became known as
21 'peripatetic philosophy' because Aristotle conducted philosophical debates while strolling in
22 company with his interlocutors.

23 The fundamental tenet of peripatetic philosophy is this: the goal of life is to maximise happiness
24 by living virtuously, fulfilling your own potential as a human, and engaging with others – family,
25 friends and fellow citizens – in mutually beneficial activities. Humans are animals, and therefore
26 pleasure in responsible fulfilment of physical needs (eating, sex) is a guide to living well. But
27 since humans are *advanced* animals, naturally inclining to live together in settled communities
28 (*poleis*), we are 'political animals' (*zoa politika*). Humans must take responsibility for their own
29 happiness since 'god' is a remote entity, the 'unmoved mover' who might maintain the
30 universe's motion but has neither any interest in human welfare, nor any providential function in
31 rewarding virtue or punishing immorality. Yet purposively imagining a better, happier life is
32 feasible since humans have inborn abilities that allow them to promote individual and collective
33 flourishing. These include the inclinations to ask questions about the world, to deliberate about
34 action, and to activate conscious recollection.



35 Aristotle's optimistic, practical recipe for happiness is ripe for rediscovery. It offers to the human
36 race facing third-millennial challenges a unique combination of secular, virtue-based morality
37 and empirical science, neither of which seeks answers in any ideal or metaphysical system
38 beyond what humans can perceive by their senses.

39 But what did Aristotle mean by 'happiness' or *eudaimonia*? He did not believe it could be
40 achieved by the accumulation of good things in life – including **(1) material goods, wealth,**
41 **status or public recognition** – but was an internal, private state of mind. Yet neither did he
42 believe it was a continuous sequence of blissful moods, because this could be enjoyed by
43 someone who spent all day sunbathing or feasting. For Aristotle, *eudaimonia* required the
44 fulfilment of human potentialities that permanent sunbathing or feasting could not achieve. Nor
45 did he believe that happiness is defined by the total proportion of our time spent experiencing
46 pleasure, as did Socrates' student Aristippus of Cyrene.

47 Aristippus evolved an ethical system named 'hedonism' (the ancient Greek for pleasure
48 is *hedone*), arguing that we should aim to maximise physical and sensory enjoyment. The 18th-
49 century utilitarian Jeremy Bentham revived hedonism in proposing that the correct basis for
50 moral decisions and legislation was whatever would achieve the greatest happiness for the
51 greatest number. In his manifesto *An Introduction to the Principles of Morals and*
52 *Legislation* (1789), Bentham actually laid out an algorithm for quantitative hedonism, to measure
53 the total pleasure quotient produced by any given action. The algorithm is often called the
54 'hedonic calculus'. Bentham spelled out the variables: how intense is the pleasure? How long
55 will it last? Is it an inevitable or only possible result of the action I am considering? How soon
56 will it happen? Will it be productive and give rise to further pleasure? Will it guarantee no
57 painful consequences? How many people will experience it?

58 Bentham's disciple, John Stuart Mill, pointed out that such 'quantitative hedonism' did not
59 distinguish human happiness from the happiness of pigs, which could be provided with incessant
60 physical pleasures. So Mill **(2) introduced the idea that there were different levels and types**
61 **of pleasure.** Bodily pleasures that we share with animals, **(3) such as the pleasure we gain**
62 **from eating or sex, are 'lower' pleasures. (4). Mental pleasures, such as those we derive**
63 **from the arts, intellectual debate or good behaviour, are 'higher' and more valuable.** This
64 version of hedonist philosophical theory is usually called prudential hedonism or qualitative
65 hedonism.

Fonte: Centre for Hellenic Studies at King's College London
(<https://aeon.co/essays/what-can-aristotle-teach-us-about-the-routes-to-happiness>)

By Edith Hall

Edith Hall is a professor in the department of classics and Centre for Hellenic Studies at King's
College London. She has published more than 20 books, broadcasts frequently on radio and
television, and publishes widely in mainstream and academic journals and newspapers. Her latest
book is *Aristotle's Way* (2018).



A) Read questions 1 to 7 and answer T for true and F for false according to the text above. (7 points, 1 point each)

01. The revival of Christianity by the end of 1960 caused a renewed interest in the ancient schools of thought by secular thinkers. ()
02. According to Aristotle, it is crucial that humans have material goods, wealth, status and public recognition in order to obtain happiness. ()
03. Aristotle's development of a model for the maximisation of happiness could be implemented by individuals and whole societies, and it is important nowadays. ()
04. Bentham's a disciple who introduced the idea that there were different levels and types of pleasure. ()
05. According to Mill, the please one gets from sex and eating are 'Lower pleasure' ()
06. Mental pleasures, for instance, enjoyonhg painting in an art gallery is considered 'higher' pleasures as far as Mill is concerned. ()
07. The text says that *peripatetic philosophy* supports the thinking that God is increasingly interested in human's well being. ()

B) Read questions 8 to 10 and circle the best answer according to the text above. (3 points, 1 point each)

08. In the sixth paragraph, in the sentence: *Bentham actually laid out an algorithm for quantitative hedonism, to measure the total pleasure quotient produced by any given action.* The word **actually** means:
- a) currently
 - b) nowadays
 - c) really
09. In the first paragraph, the word **misfortune** in the sentence: *It recommended the resigned acceptance of **misfortune**, rather than active engagement with the fine-grained business of everyday problem-solving,* can be substituted for:
- a) fortune
 - b) distress
 - c) luck



10. The sentence *Some Stoic principles underlay Dale Carnegie's self-help classic How to Stop Worrying and Start Living (1948)*. In the first paragraph means that:

a) *Dale Carnegie's self-help classic How to Stop Worrying and Start Living (1948) is based on Stoic principles.*

b) *Dale Carnegie's self-help classic How to Stop Worrying and Start Living (1948) avoids Stoic principles.*

c) *Dale Carnegie's self-help classic How to Stop Worrying and Start Living (1948) is against Stoic principles.*