

TEXTO PARA AS QUESTÕES DE 01 A 05

This week, Amazon unveiled Amazon One: new technology that lets shoppers pay for their groceries by scanning the palm of their hand. By analyzing the shape of your hand and the unique configuration of veins under your skin, Amazon says its technology can verify your identity the same way facial recognition does.

Some experts are skeptical about Amazon One, and worry about a company with a spotty track record on privacy becoming the controller of a new identity standard.

From a security point of view, palm scanning has some key advantages over other biometrics. First, the information being used to identify you is not easily observable, unlike your face or ear print. Even fingerprints can be picked up from touched objects or photographed from a distance. It's much harder, by comparison, to snap a picture of someone's hand and use that to spoof their vein patterns.

It's worth noting that palm scanning is not foolproof, and hackers have shown in the past they can create fake hands that can trick some scanners.

Amazon will be keeping its palm data in the cloud. From Amazon's point of view, it will mean it has to be particularly careful about how it stores and collects the data. Regulation like Illinois' Biometric Information Privacy Act, for example, requires that companies get informed consent before collecting biometric data. Amazon says that presenting your palm to a scanner "requires an intentional action" by the customer.

Elizabeth Renieris, a law and policy researcher who focuses on data governance and human rights issues, says that what concerns her about the technology is the way in which it ties who you are as a person, physically, to a history of your purchases and similar transactions. "Philosophically and ethically, there's extreme value in having a physical separation between your transaction infrastructure and your physical self — your personhood and your body. As we merge the two ... a lot of the rights that are based on the boundedness of a person are further threatened."

The Verge, 1 October, 2020. Adaptado.

01

Segundo o texto, o Amazon One, sistema de pagamento biométrico,

- (A) tem na conveniência seu apelo comercial.
- (B) torna obsoletos demais sistemas que usam biometria.
- (C) analisa o padrão singular das veias sob a pele.
- (D) funciona em combinação com reconhecimento facial.
- (E) avalia mudanças na umidade e textura da pele.

02

No texto, a expressão "spotty track record" (L. 8) faz referência à Amazon como uma empresa que

- (A) busca expandir suas conquistas tecnológicas.
- (B) consolida características físicas como normas comerciais.
- (C) percebe a disposição dos clientes em fornecer dados.
- (D) tem foco nas vantagens financeiras.
- (E) possui histórico irregular de privacidade.

03

Conforme o texto, um aspecto negativo do Amazon One, em termos de segurança do sistema, é

- (A) a previsibilidade dos traços de cada mão.
- (B) a instabilidade dos sensores do sistema.
- (C) a imprecisão do registro das impressões digitais.
- (D) a possibilidade de falha de certos scanners.
- (E) o risco de gerar cobrança em duplicidade.

04

De acordo com o texto, um aspecto preocupante relativo ao Amazon One, na opinião da pesquisadora Elizabeth Reniers, é o fato de o sistema poder

- (A) criar modos de forçar a adesão de pessoas ao dispositivo.
- (B) associar o ser físico ao perfil enquanto consumidor.
- (C) estabelecer formas elitistas de seleção de clientela.
- (D) atribuir valor absoluto às transações comerciais.
- (E) excluir parcela dos clientes do mundo digital.

05

Considerado o contexto, o verbo "to spoof" (L. 16) significa

- (A) to hoax.
- (B) to enhance.
- (C) to hinder.
- (D) to spot.
- (E) to shuffle.

TEXTO PARA AS QUESTÕES DE 06 A 10

Our culture's fixation on happiness can seem almost religious. It is one of the only reasons for action that doesn't stand in need of justification: happiness is good because being happy is good.

5 *In our modern world, happiness is the closest thing we have to a summum bonum, the highest good from which all other goods flow. In this logic unhappiness becomes the summum malum, the greatest evil to be avoided. There is some evidence that the obsessive pursuit of happiness is associated with a greater risk of depression.*

10 *Modern conceptions of happiness are primarily practical and not philosophical, focusing on what we might call the techniques of happiness. The concern is not what happiness is, but instead on how to get it.*

15 *Martha Nussbaum, a prominent virtue ethicist, claims that modern societies take happiness to "be the name of a feeling of contentment or pleasure."*

20 *But pleasure isn't the only option. Every human life, even the most fortunate, is filled with pain. Pain is an inevitable consequence of being alive.*

25 *For the ancient Greek philosopher Epicurus (341- 270 BCE), a good life was one in which pain is minimised. The sustained absence of pain grants us tranquillity of mind, or ataraxia. This notion has something in common with our modern understanding of happiness. But is the minimisation of pain really the essence of happiness?*

30 *Epicurus might respond that the inevitability of suffering makes ataraxia more appealing. Accepting the inevitable, while trying to minimise its harm, is the only way to live.*

35 *Friedrich Nietzsche argues that we do not merely endure pain as a means to greater pleasure because "man...does not repudiate suffering as such; he desires it, provided he is shown a meaning for it ". In Nietzsche's view, pain is not alleviated through pleasure, but instead through meaning. He was sceptical that we could find enough meaning to make the suffering worthwhile, but his insight points to the flaw in Epicurus's view of the good life.*

40 *A life of meaningful pain, then, might be more valuable than a life of meaningless pleasure. As if it weren't hard enough to work out what happiness is, we now need to work out what a meaningful life is too.*

BBC.com, 5 January 2021. Adaptado.

06

Segundo o texto, para o filósofo Epicuro, o que torna atraente a noção de ataraxia é o fato de

- (A) o sofrimento ser inexorável.
- (B) a mente humana optar pela paz.
- (C) o bem-estar ser inalcançável.
- (D) o conhecimento se provar verdadeiro.
- (E) a ética eliminar equívocos e crenças.

07

Conforme o texto, constitui um aspecto da concepção moderna de felicidade

- (A) a capacidade de adaptação às surpresas diárias.
- (B) a moralidade eleita como primeira prioridade.
- (C) o alto grau de satisfação em meio a baixa prosperidade material.
- (D) o modo empregado para poder alcançá-la.
- (E) o papel do senso crítico para avaliar a conduta alheia.

08

No texto, a busca pela felicidade poderia

- (A) subestimar a essência de valores morais.
- (B) promover descobertas filosóficas.
- (C) consolidar a autonomia dos indivíduos.
- (D) despertar gratidão pelas conquistas da vida.
- (E) aumentar o risco de depressão.

09

Segundo o texto, Friedrich Nietzsche argumenta que, para o ser humano, o sofrimento, entre outros fatores,

- (A) é desejável, desde que ele tenha um significado.
- (B) garante estímulo à inventividade.
- (C) favorece a expansão das liberdades individuais.
- (D) é superdimensionado em pessoas pessimistas.
- (E) pode se sobrepor à constituição de uma boa vida.

10

No texto, o termo "flaw" (L. 36) pode ser substituído, sem prejuízo de sentido, por

- (A) blessing.
- (B) essence.
- (C) truce.
- (D) solemnity.
- (E) fault.

TEXTO PARA AS QUESTÕES DE 11 A 15

An aging population is fueling the rise of the robot caregiver, as the devices moving into the homes and hearts of the aging and sick offer new forms of friendship and aid. Care robots are increasingly seen as an antidote to the burden of longer, lonelier human lives.

Winsome tabletop robots now remind elders to take their medications and a walk, while others in research prototype can fetch a snack or offer consoling words to a dying patient.

Yet we should be deeply concerned about the ethics of their use. At stake is the future of what it means to be human, and what it means to care.

Issues of freedom and dignity are most urgently raised by robots that are built to befriend, advise and monitor seniors. This is Artificial Intelligence with wide, blinking eyes and a level of sociability that is both the source of its power to help and its greatest moral hazard. When do a robot assistant's prompts to a senior to call a friend become coercion of the cognitively frail? Will Grandma's robot pet inspire more family conversation or allow her kin to turn away from the demanding work of supporting someone who is ill or in pain?

"Robots, if they are used the right way and work well, can help people preserve their dignity," says Matthias Scheutz, a roboticist who directs Tufts University's Human-Robot Interaction Lab. "What I find morally dubious is to push the social aspect of these machines when it's just a facade, a puppet. It's deception technology."

For that is where the ethical dilemmas begin — with our remarkable willingness to banter with a soulless algorithm, to return a steel and plastic wink. It is a wellproven finding in the science of robotics: add a bit of movement, language, and "smart" responses to a bundle of software and wires and humans see an intentionality and sentience. Such "agency" is designed to prime people to engage in an eerie seeming reciprocity of care.

We know little about robot care's long-term impact or possible indirect effects. And that is why it is crucial at this early juncture to heed both the field's success stories and the public's apprehensions.

Research suggests that many seniors, including trial users, draw a line at investing too much in the charade of robot companionship, fearing manipulation, surveillance, and most of all, a loss of human care.

The New York Times, 13 December, 2019. Adaptado.

11

Segundo o texto, uma preocupação ética relativa ao uso de robôs cuidadores, em razão da demanda por assistência a idosos, é

- (A) a resistência da família ao uso do dispositivo.
- (B) a perda de liberdade e privacidade.
- (C) a falibilidade da máquina.
- (D) o alto custo na aquisição do aparelho.
- (E) a infantilização do adulto enfermo.

12

No texto, o exemplo do robô sob a forma de animal de estimação da vovó ilustra, no que diz respeito ao idoso, possível

- (A) tendência de se adquirirem vários robôs, cada um projetado para uma função.
- (B) apego emocional imediato e exacerbado dos idosos pelo robô.
- (C) risco de os parentes deixarem de assumir cuidados com o idoso.
- (D) recuperação da autonomia do idoso nas tarefas diárias, antes interrompidas.
- (E) alerta aos acompanhantes de idosos sobre sua localização na casa.

13

No texto, o termo "deception" (L. 28) significa que a tecnologia desenvolvida pode ser considerada

- (A) envolvente.
- (B) enganosa.
- (C) ousada.
- (D) perigosa.
- (E) embrionária.

14

No texto, o termo "agency" (L. 34), associado ao modo como robôs são concebidos, remete à questão

- (A) da reciprocidade de cuidado aparente.
- (B) da inteligência indiscutível da máquina.
- (C) do comprometimento ético de cientistas.
- (D) do formato da terapia assistida por animais.
- (E) da perda gradual de interesse pelo dispositivo.

15

No texto, o termo "yet" (L. 10) expressa

- (A) concordância.
- (B) condição.
- (C) confirmação.
- (D) contraste.
- (E) hipótese.

TEXTO PARA AS QUESTÕES DE 16 A 20

The U.S. Supreme Court made it easier for businesses to pester consumers with phone calls or text messages by tossing out a lawsuit accusing Facebook Inc of violating a federal anti-robocall law.

The justices, in a 9-0 decision authored by Justice Sonia Sotomayor, sided with Facebook over its argument that text messages the social media company sent did not violate a 1991 federal law called the Telephone Consumer Protection Act (TCPA).

The case highlighted the challenge for the justices in applying outdated laws to modern technologies. The ruling sparked calls for the U.S. Congress to update the law, enacted three decades ago to curb telemarketing abuse by banning most unauthorized robocalls.

The court ruled that Facebook's actions - sending text messages without consent - did not fit within the technical definition of the type of conduct barred by the law, which was enacted before the rise of modern cellphone technology. The lawsuit was filed in 2015 in California federal court by Noah Duguid, who said Facebook sent him many automatic text messages without his consent, even though he was not a Facebook user and never had been.

The lawsuit accused Facebook of violating the Telephone Consumer Protection Act's restriction on using an automatic telephone dialing system.

Facebook said the security-related messages, triggered when users try to log in to their accounts from a new device or internet browser, were tied to users' cellphone numbers.

Sergei Lemberg, Duguid's lawyer, said anyone could steer clear of liability under the law as long as they use similar technology to Facebook's.

The lawsuit asserted that Facebook's system that sent automated text messages was akin to a traditional automatic dialing system - known as an autodialer - used to send robocalls.

"Duguid's quarrel is with Congress, which did not define an autodialer as malleably as he would have liked," Sotomayor wrote in the ruling. The law requires that the equipment used must use a "random or sequential number generator" but the court concluded that Facebook's system "does not use such technology," Sotomayor added.

Reuters, 1 April, 2021. Adaptado.

16

O texto informa que uma consequência decorrente da decisão da Suprema Corte dos Estados Unidos da América, favorável à empresa Facebook, envolve

- (A) permitir que as empresas importunem consumidores com mensagens mais facilmente.
- (B) estimular apresentação de ações judiciais por empresas de marketing.
- (C) provocar mudanças nas regras de suspensão de contas em redes sociais.
- (D) tornar obscuras e incompreensíveis as políticas de plataformas digitais.
- (E) criar parâmetros que regulem o modo como informações são armazenadas.

17

Segundo o texto, o caso do Facebook é considerado um desafio para os juízes, em razão

- (A) de ações acolhidas em outros estados norteamericanos.
- (B) das inúmeras revisões do código de proteção dos consumidores.
- (C) de leis obsoletas aplicadas a modalidades tecnológicas modernas.
- (D) do desconhecimento de magistrados a respeito das modalidades cibernéticas.
- (E) da falta de advogados especializados em quebra de sigilo virtual.

18

Conforme o texto, a empresa Facebook argumentou, em sua defesa, que

- (A) utiliza protocolos de autenticação da procedência de ligações.
- (B) dispõe, em seu site, de ferramenta de bloqueio de chamadas indesejadas.
- (C) vincula mensagens de segurança ao número do celular do usuário.
- (D) garante a proteção de um limite de postagens, quando o login é feito por um navegador da internet.
- (E) desaprova a prática de armazenamento de números e envio automático de textos.

19

No texto, o advogado Sergei Lemberg

- (A) alega ser inconstitucional e antiético a adoção de um discador.
- (B) relaciona a tecnologia do Facebook à abstenção de responsabilidades.
- (C) contesta a equivalência entre chamadas automáticas e disparador de mensagens.
- (D) reconhece a clareza das normas que regulamentam as telecomunicações.
- (E) considera inconsistente a explicação da empresa sobre o uso de números aleatórios.

20

Considerado o contexto, o termo "sparked" (L. 12) pode ser substituído, sem prejuízo de sentido, por

- (A) halted.
- (B) attained.
- (C) throbbed.
- (D) triggered.
- (E) hampered.

TEXTO PARA AS QUESTÕES DE 21 A 25

Harvard Law professor and former dean Martha Minow's book "When Should Law Forgive?" explores the role of forgiveness in three wildly divergent real-world settings: the child soldiers of war-torn countries such as Sierra Leone; bankruptcy and debt forgiveness; and the use of amnesties and pardons.

Should child soldiers be treated as victims rather than wrongdoers, since many were pressured into service? Perhaps, but if they are treated solely as victims, forgiveness is no longer possible "because forgiveness is only for those who have committed wrong." She suggests that requiring former child soldiers to "confess, apologize, and acknowledge wrongdoing" may be preferable to simply giving them amnesty, but warns that "wresting confessions... might produce the appearance of apology but undermine the genuine exchanges important to forgiveness."

This mode of analysis can yield penetrating insights. Many legal scholars are enthusiastic proponents of so-called odious debt doctrine – the theory that a new regime should not be required to pay debt incurred by a corrupt predecessor if ordinary citizens did not benefit from the proceeds of the debt. Ms. Minow is more skeptical. She worries that "odious" is extremely difficult to define in practice, and that vulnerable citizens might suffer if the threat of repudiation discourages loans to oppressive regimes.

The common theme linking Ms. Minow's collection of topics seems to be a holistic approach to criminal law and other issues called "restorative justice." By acknowledging that the community itself may have contributed to the wrongdoing, and by "restoring" the offender, forgiveness can benefit the whole community. She suggests this has relevance not just for child soldiers, but for consumer debtors and distressed cities, and for distinguishing between beneficial and problematic pardons and amnesties.

The judge Stephanos Bibas has written extensively about the potential role of interpersonal forgiveness in the criminal justice system. He points out that "[crime] victims care much more about receiving restitution and apologies" than about the length of the offender's sentence, and says that "prison-based programs should encourage wrongdoers to meet with their victims if the victims are willing, to listen to their stories, apologize, and seek their forgiveness."

The Wall Street Journal, 20 December, 2019. Adaptado.

21

Segundo o texto, Martha Minow, ao explorar a relação entre lei e perdão, argumenta que crianças que atuaram como soldados em países em situação de guerra devem, entre outros aspectos,

- (A) ser colocadas sob a tutela do estado.
- (B) admitir terem cometido erros.
- (C) ter estatuto equivalente ao dos adultos.
- (D) receber dispensa do serviço militar.
- (E) denunciar às autoridades os abusos sofridos.

22

Considerado o contexto, a expressão "wresting confessions" (L. 14) envolve

- (A) paciência.
- (B) isolamento.
- (C) descaso.
- (D) exclusão.
- (E) força.

23

No texto, um aspecto da teoria da dívida odiosa consiste em

- (A) oferecer oportunidade para a negociação de encargos financeiros acumulados.
- (B) reivindicar a anulação de débitos de países em desenvolvimento.
- (C) perdoar violações de preceitos contábeis relativos a empréstimos.
- (D) desvincular o regime em vigor de dívidas contraídas por governo corrupto anterior.
- (E) reconhecer como legítimos os passivos contraídos por governos em favor da população.

24

De acordo com o texto, a professora Minow adota postura contrária aos defensores da doutrina da dívida odiosa, em razão de possível

- (A) concessão de anistia sem o justo merecimento.
- (B) ato de perdão conferido aos mais poderosos.
- (C) consequência desfavorável a cidadãos desprotegidos.
- (D) vantagem reservada a regimes opressivos.
- (E) quebra de compromisso com a aplicação uniforme de regras.

25

De acordo com o texto, o juiz Stephanos Bibas acredita que as vítimas de crimes, em relação aos infratores,

- (A) priorizam encontros de conciliação.
- (B) reivindicam penas severas.
- (C) valorizam um pedido de desculpas.
- (D) buscam expressar seus sentimentos.
- (E) esperam receber indenizações exorbitantes.

TEXTO PARA AS QUESTÕES DE 26 A 30

A study by the World Health Organization and the International Labor Organization says that working 55 or more hours a week is a "serious health hazard." It estimates that long working hours led to 745,000 deaths worldwide in 2016.

As prosperity increased and automation replaced human labor, people were expected to devote themselves to hobbies and family life. The economist John Maynard Keynes was so certain industrialized countries were on a steady trajectory toward less work and longer vacations that he predicted people in the 21st century would work just three hours a day — 15 hours a week.

While Europe has imposed a measure of healthprotecting leisure on its workers, requiring at least 20 working days of vacation per year the United States remains proudly alone as the "no-vacation nation." Even Americans who do get paid vacation use it sparingly.

Many Americans work long hours to make ends meet. Keynes anticipated the prosperity of modern society, but he assumed incorrectly that everyone would enjoy a sufficient share of that prosperity.

What's even more striking, however, is that affluent Americans are not following the example of grandees of centuries past. Wealthy, college-educated people actually work far more than they did decades ago, and the richest 10 percent work the most.

Rich people in earlier eras demonstrated affluence by ostentatiously not working. They wore white togas or fancy hats or clean gloves. Today, wealthy Americans show off by working all the time.

Why? One explanation is that people like working, at least in the kinds of jobs that wealthy Americans tend to do. Throughout human history, most people had to work, the work was grim, and they assumed no one would work more than necessary. Aristotle opined, "The reason we labor is to have leisure." Affluent Americans seem to have decided leisure is best enjoyed in moderation.

Affluent Americans are also motivated by the reality that the rewards for working hard are larger than ever — and in this sternly meritocratic society, so are the consequences of falling behind. People work long hours because so much is at stake: the ability to obtain health insurance, to buy a home, to send children to good schools.

Putting limits on work isn't just a perk. It's a matter of life and death.

The New York Times, 29 May, 2021. Adaptado.

26

Segundo o texto, cidadãos norte-americanos, no que diz respeito a sua relação com o trabalho,

- (A) representam o maior índice mundial de mortes por fadiga laboral.
- (B) reconhecem evolução do padrão de vida, graças às ferramentas de automação.
- (C) tendem a usufruir de forma moderada de momentos de lazer.
- (D) têm buscado conscientizar novas gerações acerca da dedicação excessiva ao emprego.
- (E) declaram que a insatisfação profissional é constitutiva de qualquer função exercida.

27

Considerados os limites do texto, o economista John Maynard Keynes, em relação à ideia de prosperidade da sociedade moderna,

- (A) previu aumento acentuado das jornadas de trabalho.
- (B) percebeu a necessidade de políticas de compensação aos trabalhadores.
- (C) enganou-se quanto às pessoas poderem desfrutar de parcela justa do progresso.
- (D) argumentou de forma a combater acúmulo desenfreado de capital.
- (E) teorizou a respeito do pessimismo dos norte-americanos.

28

No texto, constitui paráfrase da expressão "to make ends meet" (L. 17)

- (A) to earn enough income for basic needs.
- (B) to save money for extra expenses.
- (C) to be successful in life.
- (D) to invest part of the salary.
- (E) to support unemployed members of the family.

29

Considerado o contexto, classificar o gesto de colocar limite no trabalho como "a perk" (L. 43) dá ideia de

- (A) perda.
- (B) esperança.
- (C) desperdício.
- (D) benefício.
- (E) imprevidência.

30

No texto, a expressão "at stake" (L. 40) pode ser traduzida, para o português, por

- (A) sem previsão.
- (B) sob suspeita.
- (C) em compasso de espera.
- (D) fora de questão.
- (E) em jogo.