

PROVA DE INGLÊS

Questão 1. Leia atentamente o texto e responda em Português as perguntas a seguir (2 pontos cada).

The relationship between anthropology and human rights has been marked by a sense that anthropology's most important contributions to human rights theory and practice are yet to come. A certain irony infuses the contested political and intellectual histories within which anthropology and anthropologists have alternately danced on both tip-toes and heavy heels around human rights. As a modern academic discipline, anthropology has never fully relinquished its claim to being the "science of mankind" par excellence, the discipline whose knowledge practices, ethical sensitivities, and professional commitments seek to most comprehensively apprehend and inform the complexities of the human experience itself. This is a "holism" of the most clear-eyed and ambitious kind: the recognition that the comparative practice of everyday life must be understood, however selectively, in both the conjunctive and the disjunctive, as both an expression of certain vague universal patterns and a reflection of what is absolutely irreducible about this practice in this place at this particular moment in time. And if anthropology has been at all successful in its efforts to holistically document and analyze the human experience, it is odd indeed to have to acknowledge that the findings of anthropological research, and the theoretical frameworks that anthropologists have derived from these findings, played at best a marginal role in the development of the modern idea of human rights and the international legal and political system that was constructed to give effect to the idea.

The normative claims and underlying assumptions of the contemporary idea of human rights are both simple to understand and radically provocative, particularly when we remember that they were foisted onto a wounded world at precisely that historical moment in which the trajectory of western civilization in which they were – in earlier versions – a constant presence had come to a crashing and dark standstill. All the pretensions of scientific progress, western rationality, and the modern bureaucratic state perished right along with the victims of the Nazis' murderous regime, yet these were as integral to western intellectual history as were ideas about the nature of the individual, ideas that formed the basis of the pioneering human rights declarations and political constitutions of late eighteenth-century France and the United States and early nineteenth-century Latin America. So it was a remarkable and perhaps desperate act of moral and political courage for those who were charged with picking up the pieces at the end of World War II to make the multiple assertions of human rights the centerpiece of the postwar settlement: that all human beings are essentially the same; that this essential sameness has normative implications; that this essential sameness must be recognized and protected through a regime of rights (among many other normative possibilities); and that to recognize – and act on – the essential sameness of humanity is an unqualified moral good.

(Adapted from: Goodale, M. (Ed.). Human Rights: An Anthropological Reader. Wiley-Blackwell: USA, 2008.)

1. O que o autor quer dizer sobre o papel dos antropólogos ao mencionar que: “A certain irony infuses the contested political and intellectual histories within which anthropology and anthropologists have alternately danced on both tip-toes and heavy heels around human rights”

R. O autor quer dizer que a antropologia e os antropólogos têm tido relações diversas\controversas com os direitos humanos, algumas vezes sendo sensíveis\apoiando\suportando estes e outras vezes desrespeitando-os\desprezando\os.

2. Qual a definição de antropologia apresentada pelo autor no texto?

R. A ciência dos seres humanos/humanidade. A disciplina cujos conhecimentos práticos, a sensibilidade ética e o cometimento profissionais buscam mais compreensivamente apreender e informar as complexidades da experiência humana. (the “science of mankind” par excellence, the discipline whose knowledge practices, ethical sensitivities, and professional commitments seek to most comprehensively apprehend and inform the complexities of the human experience itself.)

3. Segundo o texto como tem sido a contribuição dos antropólogos para a ideia de Direitos Humanos?

R. Segundo o texto, os achados e construções teóricas que os antropólogos derivaram desses achados, na melhor das hipóteses, contribuíram marginalmente para o desenvolvimento da ideia moderna de Direitos Humanos. (The findings of anthropological research, and the theoretical frameworks that anthropologists have derived from these findings, played at best a marginal role in the development of the modern idea of human rights.)

Questão 2. Traduza o texto abaixo (4 pontos)

In the aftermath of mass violence and terror, nations are left in a state of disillusionment, fear, and often a lack of state legitimacy. In this atmosphere many nations have resorted to using different forms of reconciliation and peace-building processes including the use of truth commissions. Scholars in the social sciences have debated the veracity of truth commissions, along with their success in restoring national legitimacy and reconciliation.

Despite this, the use of truth commissions remains a popular tactic in peace-building processes and is also a part of the ongoing quest for the recognition of universal human rights. At the same time, anthropology as a discipline has shied away from taking on a significant role in studying the effects of mass violence on society and the reconciliation process.

(Adapted from: Candland, M. Human Rights, Truth Commissions, and Anthropology in Latin America. *Inquiries Journal/Student Pulse*, 3(03), 2011.)

Tradução proposta (não precisa ser literal, mas deve conter elementos que permitam compreender a totalidade do texto traduzido)

Após situações de violência em massa e terror, nações são deixadas em um estado de desilusão, medo e, com frequência, falta de legitimidade estatal. Nesta atmosfera muitas nações têm utilizado diferentes formas de reconciliação em processos de construção da paz, incluindo comissões da verdade. Estudiosos das ciências sociais tem debatido a veracidade das comissões da verdade, juntamente com seu sucesso em restaurar legitimidade nacional e reconciliação.

Apesar disso, o uso de comissões da verdade continua uma tática popular nos processos de paz e são parte das buscas pelo reconhecimento dos direitos humanos universais. Ao mesmo tempo, a antropologia como disciplina tem estado afastada de tomar um papel importante em estudar os efeitos da violência em massa na sociedade e no processo de reconciliação.