



Vestibular 2006

1ª Fase

INGLÊS

Instruções Gerais:

- No dia de hoje (13/11), você deverá elaborar uma **Redação** e responder as questões de **Língua Portuguesa e Inglês**.
- Você terá **4 horas** para realizar as três provas.
- O verso das páginas poderá ser utilizado para rascunho. Os **rascunhos não serão considerados**, em qualquer hipótese, para efeito de correção.
- As repostas das questões, bem como a redação, deverão ser redigidas nos espaços destinados a elas, com letra legível e, obrigatoriamente, **com caneta azul ou preta**.
- Desconsidere a numeração presente no canto inferior direito de cada questão.
- Não se esqueça de **assinar as tarjetas das capas de todos os cadernos de prova** no local indicado.
- Não se identifique em nenhuma das folhas do corpo da prova, pois isso implicará risco de anulação.

Instruções para a prova de Inglês:

- A prova de **Inglês** é composta por três questões, valendo 100 pontos no total, assim distribuídos: **Questão A - 30** pontos (sendo 10 pontos para cada subitem); **Questão B - 30** pontos e **Questão C - 40** pontos.
- Não se esqueça: todas as questões devem ser respondidas **em inglês**.

Bom trabalho!

The following article is about the possible conflict between cultural diversity and human rights. Read the text and answer the questions below.

Universal Human Rights and Cultural Relativism

Background

Since the end of the Cold War, the international community has entered a period of incredible global transition that has created many social problems. The growing imbalance in wealth coincides with an alarming increase in violence, poverty and unemployment, homelessness, displaced persons and increasing environmental instability; the world has also witnessed a severe global economic recession.

At the same time, previously isolated peoples are being brought together, voluntarily and involuntarily, by the increasing integration of markets, the emergence of new regional political alliances, and by remarkable advances in telecommunications, biotechnology and transportation that have provoked unprecedented demographic changes.

The resulting mixture of peoples and cultures is an increasingly global, multicultural world filled with tension, confusion and conflict in the process of its adjustment to pluralism. There is an understandable desire to return to traditional cultures, fundamental values, and the familiar, secure, sense of one's identity. Cultural background is one of the primary sources of identity. It is a major source of self-definition, expression, and sense of group belonging.

The Problem

This climate of change and vulnerability raises new challenges to our ongoing campaign of promoting universal human rights: How can universal human rights exist in a culturally diverse world? As the international community becomes increasingly integrated, how can cultural diversity and integrity be respected?

Cultural Relativism

Cultural relativism is the assertion that human values, far from being universal, vary a great deal according to different cultural perspectives. Some would apply this relativism to human rights, which could, therefore, be interpreted differently within different cultural, ethnic and religious traditions. In other words, according to this view, human rights are culturally relative rather than universal. Taken to its extreme, this relativism would threaten the effectiveness of international law and of the international system of human rights that has been carefully constructed over the decades.

Universal Human Rights

Through the work of the United Nations, the universality of human rights has been clearly established and recognized in international law. Human rights are the natural-born rights for every human being, universally. The obligation of States is to promote universal respect for human rights. No State is exempt from this obligation. All Member States of the United Nations have a legal obligation to promote and protect human rights, regardless of particular cultural perspectives. Human rights are intended for everyone, in every culture. The abuse of human rights is wrong, regardless of culture.

Like most areas of international law, universal human rights are a modern achievement. They are neither based on, nor favour, one culture above others. Universal human rights reflect the combined efforts of the international community to achieve a common standard to protect human dignity. Because they result from compromise, human rights have sufficient flexibility to respect and protect cultural diversity.

Cultural Rights

Every human being has the right to culture, including the right to enjoy and develop cultural life and identity. Cultural rights, however, are not unlimited. The right to culture is limited at the point at which it conflicts with another human right.

Traditional culture is not a substitute for human rights; it is a cultural context in which human rights must be established, promoted and protected. Human rights must be approached in a way that is meaningful and relevant in diverse cultural contexts.

Adapted from a text by Diana Ayton-Shenker © 1995 United Nations Department of Public Information DPI/1627/HR www.un.org

Question A

Answer the following questions using **complete sentences** and your **own words**.

A.a) **According to the article**, what changes have taken place since the end of the Cold War? Mention **two** points. (1,2)

A.b) **According to the article**, how are isolated peoples brought together? Mention **two** ways. (3,4)

A.c) **According to the article**, what qualities do human rights have (or what obligations do they entail)? Mention **two** points. (5,6)
