

**Programa de Pós-Graduação em Filosofia**  
**PROVA DE PROFICIÊNCIA EM INGLÊS**  
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*Após a leitura atenta do texto abaixo:*

*A) Elabore sua tradução para o português;*

*B) Responda, em português, às 2 (duas) questões formuladas sobre ele.*

What does Nietzsche's madman already know when he yells, "I seek God"? What does he mean when he says that the "murder" of God unleashed a history "higher than all history hitherto?" Why does he ask, "Are we not straying as through an infinite nothing?" and "Is not night continually closing in on us?" What he knows—and what his listeners do not care to hear—is this: that the great accomplishment, the culmination of the victorious trajectory of reason that instituted man, the Subject, also foreshadowed his eventual demise. He knows that the philosophical conversation that instituted Man at the center of modern representation also released powerful weapons that threatened his most precious attribute. Why? Because that which falls prey to Reason by becoming its object has no place in the realm of Freedom.

While Nietzsche's madman recognizes that the arsenal that manufactured the transparent "I" threatened his freedom, he seems to ignore that reason, the powerful force that signaled that man had gone beyond the horizon of his finite existence, produces more than a limited human being. For this productive "Will to Truth" the "creation" of various and diverse kinds of human beings, as it has instituted subjects that stood differentially before universality when it deployed the powerful weapon, the concept of the racial, which manufactured both man and his "others" as subjects that gaze on the horizon of their finite existence. Many contemporary critics of modern thought, like the madman, show a limited engagement with modern thought when ignoring the role the racial has played in manufacturing man. From the other side of the critical terrain, contemporary race theorists also provide a partial critique when inquiring into how the productive narratives of science and history have consistently contained the others of Europe outside the trajectory of the subject that emerged in post-Enlightenment Europe. None, I think, engage the task at hand, which is to consider how both productive narratives—History and Science—of modern representation have worked together to institute

the place of the subject. Put differently, in neither stream does the analysis of the racial guide a critique of the whole field of modern representation.

Why undertake such an insane task? the reader may ask. Why return to old moral and intellectual anxieties? My answer is simple: I find no moral or intellectual ease in quick dismissals of the racial as a scientific concept. I am convinced that the most crucial challenge for critics of modern thought requires displacing history's privileged ontoepistemological standing by engaging with science as the proper domain for the production of the truth of man. What is required, I think, is a radical gesture that clears up a critical position by displacing transparency, the attribute man has enjoyed since his institution as the sole self-determined being; consequently, it also requires creating a critical arsenal that identifies science and history as moments in the production of man without rehearsing either the logic of discovery or the thesis of transparency.

(DA SILVA, Denise F. *Toward a global idea of race*. London; Minneapolis: University of Minnesota Press, 2007, pp. xvii-xviii).

## **QUESTÕES:**

- 1) According to Da Silva, why does the culmination of the victorious trajectory of reason that instituted the Subject, also foreshadowed his eventual demise?
- 2) Why is the analysis of the racial so important to guide a critique of the whole field of modern representation?

## **ATENÇÃO!**

É permitida a consulta apenas a dicionários impressos; não é permitida a consulta a outras fontes como tradutores e dicionários on-line ou a outras pessoas. Preferivelmente, a/o candidata/o deve utilizar as referências técnicas deste documento (fonte Times New Roman 12, espaçamento 1,5, margem esquerda de 3 cm; margem direita de 2 cm). O tempo para a realização da prova é de até 4 (quatro) horas. Depois de concluída, a dissertação deverá ser encaminhada, em formato PDF, sem qualquer identificação da/o candidata/o, para o seguinte e-mail: [pgfil@ufabc.edu.br](mailto:pgfil@ufabc.edu.br).

*Boa prova a todas/os!*