**MOCK EXAM**

Corso di Laurea in Lingue, Culture e Letterature Moderne (L11)

Simulazione di same scritto di Lingua e Traduzione – Lingua Inglese II

(Commissione: A. Monaco – P. Carroll – M. Gatto – A. Bianco)

A.A. 2023/2024

**Cognome\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Nome\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Matr.\_\_\_\_\_\_\_\_\_\_**

Time allowed: 4 hours. You can use monolingual dictionaries. Please write in pen, not pencil.

**A. Read the article below and write a summary in your own words.**

**What has 20 years of banning headscarves done for France?**

*This failed policy was sold as a defence of French secularism. Instead it has opened the floodgates of intolerance and become a tool for exclusion*

In the early 2000s, I decided to commit to feminism, so I joined a feminist campaigning group, convinced I had found an organisation that would defend the rights of every woman equally. At the time, a national debate was raging: in the name of *laïcité* – or secularism – France was questioning Muslim schoolgirls’ right to wear head coverings in secular state schools. In March 2004, after months of debate, the French parliament [voted through a ban on headscarves](https://www.theguardian.com/world/2004/feb/11/schools.schoolsworldwide) in schools, [outlawing](https://www.legifrance.gouv.fr/loda/id/JORFTEXT000000417977) “symbols or clothing that conspicuously demonstrate a pupil’s religious affiliation”.

That is when I realised that the decision was quite popular in feminist circles, including the predominantly white group I was part of. Many white feminists thought it was their mission to help emancipate Muslim women and girls from a particular type of patriarchy tied to [Islam](https://www.theguardian.com/world/islam). I quit the group. If Muslim women were enduring a specific form of patriarchal oppression, and really had no agency or free will when it came to wearing the hijab – a view I don’t share – how would it help them to exclude them from schools and access to emancipatory knowledge?

To me, the preoccupation with the *hijab* seemed to be a condescending way of singling out a mainly non-white group of females as if they were not affected by the same forms of patriarchy as other women. I took the view that we had to listen to what women and girls wanted for themselves before explaining their experience through the lens of cultural domination.

The 1905 law that first established the principle of *laïcité* in [France](https://www.theguardian.com/world/france) was about guaranteeing freedom. It instituted the separation of church and state, the free exercise of religion by French citizens, and respect for all citizens before the law, regardless of belief. Secularism imposed neutrality on the French state and on public institutions, but did not require personal neutrality from citizens.

But 2004 marked a significant shift in the understanding of the secularism principle, by requiring users of state schools to be neutral about religion, or at least discreet about their beliefs. Education was the only public service to which the 2004 rule applied.

In a post-9/11 context of rising Islamophobia, the idea that Muslims’ visibility had to be kept in check had entered mainstream French opinion, the media and the political class. Students ought to have been protected by the public educational establishments they were attending, no matter how they chose to present themselves. But the principle of *laïcité* had evolved to include the demand that individuals make their faith an entirely private matter.

While the 2004 law was framed as a ban on all “conspicuous” religious symbols, including large Christian crosses, in practice it was targeted at expressions of Islam. As such, it has, over the past 20 years, opened the door to the pursuit of an unrelenting Islamophobia, embodied in a fixation on Muslim women and girls’ appearance.

In 2023 the Macron government [added a ban](https://www.theguardian.com/world/2023/sep/05/french-schools-send-home-dozens-of-girls-wearing-muslim-abayas) on the abaya (a long-sleeved dress of Middle Eastern origin) in state schools, without defining it, which has left a lot of scope for schools to make arbitrary rulings. Telling the difference between a long dress and an abaya is simply not possible. Many Muslim girls and women cover themselves with dresses sold in regular retail stores. So the same outfit can be deemed religious on a supposedly Muslim girl, but acceptably neutral if worn by a non-Muslim. What is this if not racial profiling?

Beyond schools, in 2011 it became illegal for anyone to [cover their face in a public place](https://www.theguardian.com/world/2011/mar/03/niqab-ban-france-muslim-veil), a measure seen as targeting Muslim burqas. In 2016 municipalities began to ban [burkinis](https://www.lemonde.fr/societe/article/2022/06/21/le-conseil-d-etat-confirme-l-interdiction-du-port-du-burkini-dans-les-piscines-municipales-de-grenoble_6131402_3224.html) from public pools and beaches. An attempt to overturn that rule was [struck down in the courts](https://www.bbc.co.uk/news/world-europe-61883529) in 2022.

Such patronising of women of colour and their supposed “submission” can be traced to the French colonial era. Public [unveiling ceremonies](https://www.lemonde.fr/afrique/video/2021/08/08/algerie-1958-quand-la-france-poussait-des-musulmanes-a-retirer-leur-voile-malgre-elles-flashback-4_6090882_3212.html)of colonised Algerian women were organised by the military in the 1950s to promote “assimilation” and even “civilization”. Unveiling the women was a way of asserting control over both the colony and the bodies of the colonised people.

In the post-#MeToo era, measures that encroach upon women’s bodily autonomy warrant unequivocal condemnation. Women should be free to choose how they present their bodies, whether they opt to cover them up or not.

**B. REWRITE EACH SENTENCE, WITHOUT CHANGING MEANING, BEGINNING AS**

**SHOWN.**

1 I looked the word up in an online dictionary, then I checked it in my own dictionary.

*After .................................................................................................................................................*

2 Would you like to go on Saturday or on Sunday?

*He asked ..............................................................................................................................................*

3 The rain was so heavy that we had to cancel our outing.

*It was such ..........................................................................................................................................*

4 I’m sure he didn’t say that.

*He* …………...……..……..…………………………………………………………………………

**C. Translate into Italian**

**Arctic could see ‘ice-free’ days in next few years, study warns**

*Analysis looks at when minimum Arctic ice cover could fall to less than a million square kilometres, with significant impacts for the region.*

The Arctic could see its first “ice-free” summer days, with very little sea ice cover, in the next few years, researchers have said. Arctic ice melts over the summer months, reducing the area of frozen ocean, and then increases again over the winter months.

But ice cover has been declining as a result of global warming, and predictions have been made as to when the Arctic Ocean could be “ice-free” in September, when it reaches its minimum extent at the end of the summer.

The researchers said all previous predictions for an ice-free Arctic focus on the monthly average conditions for September, but their analysis shows it could happen on a daily basis, rather than for the month as a whole, years earlier.

Ice-free does not mean there would be no ice, but is defined by scientists as one with less than one million square kilometres of ice cover, just 20% of what the average minimum cover was in the 1980s. Alexandra Jahn, associate professor of atmospheric and oceanic sciences and fellow at CU Boulder, said: “When it comes to communicating what scientists expect to happen in the Arctic, it is important to predict when we might observe the first ice-free conditions in the Arctic, which will show up in the daily satellite data.”

**D. Translate into English**

**Il nuovo libro postumo di Michela Murgia: ogni tempo ha il suo fascismo**

*Si intitola “Ricordatemi come vi pare” l’autobiografia della scrittrice scomparsa lo scorso agosto raccolta dal suo editor in cui racconta la sua vita. Dall’infanzia al precariato, fino ai giorni della malattia. Ne anticipiamo un brano*

Come siamo arrivati a questo punto così, di colpo? È la domanda a cui ho cercato di dare una risposta in una serie di stories di Instagram, nelle quali ho ripercorso gli ultimi trent’anni di storia italiana per spiegare come si è arrivati a un “nuovo fascismo”. Rileggiamole e intessiamole insieme.

Ministri che parlano di razza, controllo dei corpi delle donne, diritti tolti alle minoranze, politiche xenofobe, contestanti schedate dalla \*Digos, epurazioni nel sistema culturale e d’informazione: ecco l’elenco che ho stilato per sintetizzare la cronaca politica da maggio scorso. La questione è che non ci siamo arrivati di colpo. È una deriva che molti avevano già previsto negli scorsi decenni. Lo stato delle cose attuali era prevedibile da anni e ci sono state voci che lo hanno fatto, partendo da eventi enormi o piccolissimi, ma tutti rivelatori di questo nuovo fascismo. Provo a ritornare sui passaggi che sono stati rivelatori per me.

A vent’anni leggo un libro reportage di Gad Lerner, *Operai.* Lo prendo in biblioteca perché voglio capire. Partendo dalla Fiat, Gad racconta come è cambiato il mondo del lavoro nel settore primario, i suoi attori e soprattutto la sua ideologia. Il passaggio che mi colpì allora raccontava di come gli operai di fabbrica, strutturalmente votanti a sinistra, avessero gradualmente cominciato a dare consenso alla Lega Nord.

*\* The General Investigations and Special Operations Division*