IVAP
HERRI ARDURALARITZAREN
EUSKAL ERAKUNDEA

OPE 2022

HEZKUNTZA SAILA

DEPARTAMENTO DE EDUCACIÓN

OPE 2022

KIDEGOA/CUERPO: BIGARREN HEZKUNTZA

ESPEZIALITATEA / ESPECIALIDAD: INGELESA

Erakunde autonomiadunaOrganismo Autónomo de
EUSKO JAURLARITZA
GOBIERNO VASCO

THIS BOOKLET WILL NOT BE CORRECTED.

ALL THE ANSWERS HAVE TO BE WRITTEN ON THE ANSWER SHEETS.

PLEASE, RAISE YOUR HAND IN SILENCE IF YOU NEED MORE SHEETS

AND WE WILL ASSIST YOU AS SOON AS POSSIBLE.

PART 1 (50 marks)

1. **Choose the answer which fits best according to the text. Mark your ANSWERS ON THE SEPARATE ANSWER SHEET. (20 marks)**

The Master's Tools Will Never Dismantle the Master's House

[...] It is a particular academic arrogance to assume any discussion of feminist theory without examining our many differences, and without a significant input from poor women, Black and Third World women, and lesbians. And yet, I stand here as a Black lesbian feminist, having been invited to comment within the only panel at this conference where the input of Black feminists and lesbians is represented. What this says about the vision of this conference is sad, in a country where racism, sexism, and homophobia are inseparable. [...] What does it mean when the tools of a racist patriarchy are used to examine the fruits of that same patriarchy? It means that only the most narrow parameters of change are possible and allowable.[...]

As women, we have been taught either to ignore our differences, or to view them as causes for separation and suspicion rather than as forces for change. Without community there is no liberation, only the most vulnerable and temporary armistice between an individual and her oppression. But community must not mean a shedding of our differences, nor the pathetic pretense that these differences do not exist.

Those of us who stand outside the circle of this society's definition of acceptable women; those of us who have been forged in the crucibles of difference— those of us who are poor, who are lesbians, who are Black, who are older —know *that survival is not an academic skill.* It is learning how to stand alone, unpopular and sometimes reviled, and how to make a common cause with those others identified as outside the structures in order to define and seek a world in which we can all flourish. It is learning how to take our differences and make them strengths. For *the master's tools will never dismantle the master's house.* They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change. And this fact is only threatening to those women who still define the master's house as their only source of support.

Poor women and women of Color know there is a difference between the daily manifestations of marital slavery and prostitution because it is our daughters who line 42nd Street. If white American feminist theory need not deal with the differences between us, and the resulting difference in our oppressions, then how do you deal with the fact that the women who clean your houses and tend your children while you attend conferences on

feminist theory are, for the most part, poor women and women of Color? What is the theory behind racist feminism?

In a world of possibility for us all, our personal visions help lay the groundwork for political action. The failure of academic feminists to recognize difference as a crucial strength is a failure to reach beyond the first patriarchal lesson. In our world, divide and conquer must become define and empower.

Why weren't other women of Color found to participate in this conference? Why were two phone calls to me considered a consultation? Am I the only possible source of names of Black feminists? And although the Black panelist's paper ends on an important and powerful connection of love between women, what about interracial cooperation between feminists who don't love each other?

In academic feminist circles, the answer to these questions is often, "We do not know who to ask." But that is the same evasion of responsibility, the same cop-out, that keeps Black women's art out of women's exhibitions, Black women's work out of most feminist publications except for the occasional "Special Third World Women's Issue," and Black women's texts off your reading lists.[...]

Women of today are still being called upon to stretch across the gap of male ignorance and to educate men as to our existence and our needs. This is an old and primary tool of all oppressors to keep the oppressed occupied with the master's concerns. Now we hear that it is the task of women of Color to educate white women — in the face of tremendous resistance—as to our existence, our differences, our relative roles in our joint survival. This is a diversion of energies and a tragic repetition of racist patriarchal thought. [...]

Racism and homophobia are real conditions of all our lives in this place and time. *I urge each one of us here to reach down into that deep place of knowledge inside herself and touch that terror and loathing of any difference that lives there. See whose face it wears.* Then the personal as the political can begin to illuminate all our choices.

Adapted from:
Lorde, Audre. "The Master's Tools Will Never Dismantle the Master's House." 1984. Sister Outsider: Essays and Speeches. Ed. Berkeley, CA: Crossing Press. 110- 114. 2007. Print.

1. **According to Lorde's introductory paragraph the little representation of non-hegemonic panelists at the conference....**

   a. is one of America's major social problems which should be addressed at once.
   b. leaves no room for the society's transformation at all.
   c. shows a limited perspective likely to bring minor changes.
   d. shows that organizers take into proper consideration the importance of differences.

2. **The quote "*the master's tools will never dismantle the master's house*" could be rephrased as:**

   a. it is impossible to eradicate inequality using the same instruments that were designed to perpetuate inequality.
   b. the master's tools will never be handed in to women of Color.
   c. community work should be done to dismantle the master's house regardless of the differences.
   d. white feminism supports ageism as long as women don't lose their privileges.

3. **The patriarchal lesson encourages individuals to...**

   a. forget about the differences and act collectively.
   b. divide wisely the territory to be conquered to guarantee their success.
   c. highlight disparity to achieve hegemony.
   d. deepen their understanding of difference and become powerful.

4. **The author uses the term cop-out to...**

   a. explain the academic feminist circles' lack of knowledge of Black artists and authors.
   b. question the need of interracial cooperation without affective bonding.
   c. justify that Black authors choose to be left out from publications that don't deal with racial issues.
   d. point out that academic feminism is unwilling to be accountant for overshadowing Black artists and authors.

5. **Lorde refuses to educate men because...**

   a. it is a source of funny energies they can't afford as oppressed.
   b. it is a well-known strategy to keep the oppressor busy with the oppressed's matters.
   c. it is a well-known strategy to keep the oppressed busy with the oppressor's matters.
   d. education is always a waste of time when we have such crucial matters as homophobia and racism at stake.

2. Find words or expressions in the text with a similar meaning. Write your ANSWERS ON THE SEPARATE ANSWER SHEET. (5 marks)

a) indissoluble
b) cease-fire
c) thrive
d) actual
e) encourage

3. Find in the text 2 examples for each of the suggested phonemes in any English standard variety. Write your ANSWERS ON THE SEPARATE ANSWER SHEET. (5 marks)

/ ʃ / :
/ θ / :
/z/ :
/ ŋ / :
/ə / :

4. Complete the second sentence so that it has a similar meaning to the first sentence, using the word given. You must write something between 3-6 words including the word given with no alterations. Write your ANSWERS ON THE SEPARATE ANSWER SHEET. (10 marks)

1. It is a particular arrogance to assume any discussion of feminist theory without examining our many differences.

unnoticed

- If we don't want to be too arrogant, our many differences _____ when discussing feminist theory.

2. Without community there's no liberation.

possible

- The author wrote _____liberation without community.

3. Poor women and women of Color know the difference between marital slavery and prostitution.

aware

- Poor women and women of Color _____the difference between marital slavery and prostitution.

4. Am I the only possible source of names of Black feminists?

wonders

- Lorde _____the only possible source of names of Black feminists.

5. Women of today are still being called upon to stretch across the gap of male ignorance.

get involved

- Women of today are required _____ across the gap of male ignorance.

5. Correct the following questions and answers which contain 10 errors. Check for grammar spelling and vocabulary mistakes. ANSWERS ON THE SEPARATE ANSWER SHEET. (10 marks)

Hannah Wilson is the founder of #DiverseEd, an organisation dedicated to tackling issues faced by underrepresented communities and furthering DEI(Diversity, Equity and Inclusion) in schools.

Q: What sparked your passion of diversity and inclusion?

H: As a student doing GCSE English I was indignant about the lack of diversity in the curriculum. It never felt right to me. I was exposed to postcolonial literature at university and learnt about topics such as diversity in social justice during apartheid and the caste system in India. It was really interesting for me to look to literature in that way and also the critical theory around it. So when I trained to be an english teacher, I guess I just bring that into my teaching and into my curriculum design because I worked in quite challenging schools. I've taught really diverse students and I think when I'm looking to see weather they see themselves in the displays and in the library, in the curriculum, you can see the disengagement because they can't.

Q: As someone who ran a school, why do you think it's important to have a diverse SLT (School Leadership Team)?

H: I have worked in six different schools and the SLT and governing bodies never represented the students. I recruited a very diverse team because I care of diversity. Diversity need to be humanised so by having a visibly Muslim member of SLT who did assemblies about Ramadan and spoke to the pupils about his faith, he demystified and de-stigmatised what it meant to be Muslim. We also had openly gay and bisexual members of staff which supported young people who were exploring their own sexual orientation and let parents and carers in same-sex relationships feeling accepted. Visible representation and role modelling made the students, parents and fellow staff feel save.

Q: What challenges have you faced in championing DEI?

H: The challenge came from the people in the wider community. We had parents and carers who chose not to send their kids to our school because they didn't want their kids

to go to a school where there were LGBTQIA+ posters in every classroom. I had parents say to me, your school is beautifull, I love your vision for education, take those posters down and I'll send my kids to your school.

DEI should be an integral part of every school. Having a safe learning environment that celebrates diversity and raises aspirations is something all young people deserves.

Adapted from:

Bali, T 2022, 'Representation, Challenges and the Importance of DEI in Schools', accessed 5th October 2023, <https://www.diverseeducators.co.uk/>.

PART 2 (50 marks)

Read carefully each of the testimonies below which show a conflict within the influence area of your school's Coexistence Plan (Bizikidetza Plana).

CHOOSE ONE of them to **develop a pedagogical intervention at the Secondary Education stage** with the intersectional mindset portrayed in the texts that have been presented above and in line with the current protocols, guidelines, programs and orientations of the Basque Education Department.

It is important to understand that a coexistence plan has a multidimensional approach which doesn't only tackle a single issue in an isolated way; it goes beyond and should have the potential to empirically improve the atmosphere of the school through a systemic view and intervention of the situated conflicts.

Please, use the **ANSWER SHEETS** to present your strategy.

The **outline** provided should help you to identify some of the key elements of your dissertation:

1. Introduction: diagnose and context of the situation. (10 marks)

2. Plan of action in line with the curriculum, protocols and guidelines which are currently in force.

- Attention to students. (15 marks)
- Coordination with school staff: draw a flowchart with the steps to be followed. (10 marks)
- Diffusion of the plan within the educational community. (5 marks)

5. Evaluation of the intervention: assessment criteria, indicators and tools. (10 marks)

Option 1

"People always make fun of me because of my weight. Last year I was being bullied by a 2nd grader at my school. People would send me messages saying that I'm a disgrace and I shouldn't be in this world. My best friend also told me that after we got in a fight. I cried for so long knowing my best friend thought that of me and what hurt me too was that she said it with hatred. The look in her eyes was like she never wanted to see or hear from me again. I felt so bad I wanted to kill myself. I thought it was the only way out. My sisters even make fun of me but they say that they're just playing around. They don't think it hurts me but it does especially coming from my sisters, it makes me feel even worse."

Option 2

"My son has been resiliently harassed, humiliated, insulted, and persecuted by a class mate and his friends due to my son's religious and political beliefs; he has also attacked my son due to his physical appearance. The bully went as far as to use my son's picture and full name to post a false message in which my son was coming on to him as if he was a gay person. He actually published this fabricated conversation on Instagram for all to see. Those actions have affected my son's self-esteem and desire to go to school."