



Codice del candidato:

Državni izpitni center



SESSIONE AUTUNNALE

Livello di base
I N G L E S E
≡ Prova d'esame 1 ≡

- A) Comprensione di testi scritti
B) Conoscenza e uso della lingua

Venerdì, 27 agosto 2010 / 80 minuti (40 + 40)

*Al candidato sono consentiti l'uso della penna stilografica o della penna a sfera,
della matita HB o B, della gomma e del temperamatite.
Al candidato viene consegnato un foglio per le risposte.*

MATURITÀ GENERALE

INDICAZIONI PER IL CANDIDATO

Leggete con attenzione le seguenti indicazioni.

Non aprite la prova d'esame e non iniziate a svolgerla prima del via dell'insegnante preposto.

Non è consentito usare la matita per scrivere le risposte all'interno della prova d'esame.

Incollate o scrivete il vostro numero di codice negli spazi appositi su questa pagina in alto a destra e sul foglio per le risposte.

La prova d'esame si compone di due parti, denominate A e B. Il tempo a disposizione per l'esecuzione dell'intera prova è di 80 minuti: vi consigliamo di dedicare 40 minuti alla risoluzione di ciascuna parte della prova.

La prova d'esame contiene 2 esercizi per la parte A e 3 esercizi per la parte B. Potete conseguire fino a un massimo di 20 punti nella parte A e 37 punti nella parte B, per un totale di 57 punti. È prevista l'assegnazione di 1 punto per ciascuna risposta esatta.

Scrivete le vostre risposte negli spazi appositamente previsti **all'interno della prova** utilizzando la penna stilografica o la penna a sfera. Limitatamente all'esercizio 2 della parte A ricordatevi di compilare anche il **foglio per le risposte**. Qualora per ciascuna asserzione vengano scelte più risposte, queste ultime verranno valutate con il punteggio di zero (0). Scrivete in modo leggibile. In caso di errore, tracciate un segno sulla risposta scorretta e scrivete accanto ad essa quella corretta. Alle risposte e alle correzioni scritte in modo illeggibile verrà assegnato il punteggio di zero (0).

Abbiate fiducia in voi stessi e nelle vostre capacità. Vi auguriamo buon lavoro.

La prova si compone di 12 pagine, di cui 4 bianche.

A) COMPrensione DI TESTI SCRITTI (Tempo consigliato per la risoluzione: 40 minuti)**TASK 1: SHORT ANSWERS**

Answer in note form in the spaces below. Use 1–5 words for each answer.

Example:

0. What were the first Jarawa's contacts with civilisation reduced to?

Short visits

'Are we here just for your amusement?'

1. Who sees the Jarawa as a commercial potential?

2. What enables the Jarawa's communication with the outer world?

3. Who has dictated the speed of the Jarawa's merging with the modern world?

4. Who gave Barefoot the right to spread tourism near the Jarawa territory?

5. Why are Western diseases fatal for indigenous peoples?

6. What will Barefoot's guests be forbidden to do?

7. According to Barefoot, what is its influence in the area like?

8. What do some Mursi women use for facial decoration?

9. What consequences is the new dam likely to bring?

10. What forces the Mursi to interact with tourists?

'Are we here just for your amusement?'

Adapted from an article in *The Guardian*, 25 July 2009, by John Vidal

Our increasing demand for adventure is pushing back the frontiers of tourism, and it is also posing a threat to tribal people.

When the Jarawa tribe of hunter-gatherers began to emerge in ones and twos from the dense rainforests of the Andaman Islands in 1997, it seemed that these mysterious, handsome people only wanted to take a brief look at the modern world and would soon return to the trees.

But in the months that followed, shy Jarawa youths slowly gained in confidence and could be found hanging out on the side of a road recently built through their land. Then they started to stop cars and buses going by, and to beg for food. They even began to travel between the islands.

No one knows why these people – one of the original tribes of the Andaman and the Nicobar Islands, a remote archipelago in the Indian Ocean – decided to leave the forest at that time. Twelve years on they have become a tourist attraction. Local companies take tourists to gawp at and photograph them as if they are animals in a zoo. Some throw sweets and biscuits to them, and make fun of their primal way of living.

The majority of the Jarawa, thought to number about 250 people, remain deep in the forests, but some have learned bits of Hindi and regularly visit the port, the hospital or market place, says Sophie Grig, a researcher at human rights organisation Survival International who has visited the Andamans several times. One or two Jarawa children have reportedly gone to a school and asked for education.

Integration has been partial and more or less at the Jarawa's own pace and volition. But now comes a threat that some anthropologists say could lead to the extinction of a tribe that has lived in isolation for millennia.

Barefoot India, a major Indian travel company, has just won a high court case that will allow it to build an eco-resort at Collipur, close to the designated Jarawa reserve. Other hotels are expected to follow.

Barefoot, which already has an Andaman resort on Havelock Island, plans to bring in thousands of tourists a year from Europe to explore the remote islands now becoming popular as one of Asia's least visited beach destinations.

But Survival fears that the increased contact with tourists will inevitably expose the tribe fully

to diseases and cultures that they will never be able to cope with. "Evidence from around the world is that isolated tribal peoples have little or no immunity against diseases like flu and measles, and it is certain that with more contact between the tribe and tourists such diseases will devastate them," says Grig. "It's not unusual for 50% or more of a population to die soon after contact. One epidemic can lead to severe depression, alcohol abuse, dependency and even suicide. It's incredibly dangerous. Why does Barefoot have to go there? There are plenty of other places."

A spokesman for Barefoot says: "Barefoot would not allow any exploitation of Jarawa for tourism purposes from any of its guests, and most certainly will not attempt to do so itself. The Jarawa have no access to the resort's land, which is more than three kilometres away. Barefoot has had an extremely positive impact on the tribal interplay with the villagers in this area."

"Tourism can be a useful source of income, but most people would say it's pretty bad news for the local people," says anthropologist David Turton.

Turton has spent 40 years among the semi-nomadic Mursi in the Omo valley in southern Ethiopia, where some women have had their lower lip pierced and stretched so that a clay plate can be inserted. With the prospect of a giant dam flooding much of their lands, the tribe has enough problems, but it has been exploited by tourism now for 20 years.

Tour companies have presented the Mursi as the most primitive and wild people and the Mursi are fully aware they are being singled out as savages. The tourists arrive in four-wheel drive vehicles and the Mursi gather around them, asking for money in return for being photographed.

"The Mursi know they are looked down on. But to them the encounter is a commercial transaction. They are short of everything and cash is important."

Tourism has always been culturally destructive and exploitative. Hundreds of people once lived in hardship but security on St Kilda, 60 miles off the west coast of mainland Scotland, but the community collapsed after first missionaries and then tourist boats arrived in the 1920s. Within a few years of the first tourists, the community had disintegrated and those remaining on the island had to be evacuated.

TASK 2: GAPPED SENTENCES

In the following extract 10 sentence parts have been removed.

Choose from the sentence parts A–K the one which fits each gap (1–10). There is one extra sentence part which you do not need to use.

WRITE your answers in the spaces next to the numbers, then COMPLETE the answer sheet according to the instructions on it.

There is an example at the beginning: Gap 0 (L).

My Gypsy childhood

Adapted from an article in *The Guardian* on Monday, 7 September 2009, by Roxy Freeman

Roxy Freeman never went to school. But at the age of 22, she decided to get a formal education, forcing her to face up to the prejudices that blight her Gypsy community and to shackle her wandering spirit.

The receptionist looked at me with disdain when I walked into Suffolk College asking to enroll. Their access course for mature students didn't have any entry requirements as such, but the receptionist warned me it was an advanced, intensive course, and there seemed to be a blank space under "educational history" on my application form. When I explained that I wasn't a dropout, I just hadn't gone to school, (0 L).

I was 22 and had never spent a day in a classroom in my life; an alien concept for many people but common in Gypsy and Traveller families. There are more than 100,000 nomadic Travellers and Gypsies in the UK, and 200,000 who live in permanent housing. Many, like me, never attend school, while others are illiterate (1 ____). My upbringing was unusual, but not unique. Until I was eight my family lived on the road, travelling around Ireland by horse-drawn wagon. I was one of six children, with three more half-sisters, and our family was considered small. Having 12 or 13 children was common among Travellers in Ireland.

Marrying first cousins is also common among Gypsies (and a potential genetic timebomb), my parents come from very different backgrounds. My mother was born into an upper-class American family. On her gap year she literally ran away with a Gypsy – my father, who bred horses. Both are extremely intelligent and open-minded people who wanted to bring us up in a stimulating, free and fulfilling environment. Instead of going to school, my siblings and I, like many children from travelling families, were taught about the arts, music and dance. Our education was learning about wildlife and nature, how to cook and how to survive. I didn't know my times tables (2 ____). I could identify ink caps, puff balls and field mushrooms and knew where to find wild watercress and sorrel. By the age of eight or nine I could light a fire, cook dinner for a family of 10 and knew how to bake bread on an open fire.

Not that it was always idyllic: life on the road could be harsh. As a child with younger siblings I had to work hard: my daily routine included fetching water, cooking and changing nappies. We also struggled financially; my dad's passion has always been breeding Gypsy cobs. Sometimes he would get a good sale, but a lot of the time we were penniless. Then we worked as a family, fruit picking. One summer, I remember practically living off mushrooms as we worked on a mushroom farm. We also picked daffodils; after about five seasons I developed an allergy to the liquid in the stems (3 ____). Any money we earned went straight to my mother and father.

Our life was always lived outside; working, playing and socialising was all done around the fire or in the woods and fields. Wet weather was a curse (4 ____). For many years we had no electricity, no television, no radio; nothing electrical. We had china dolls but no other toys. And we played cards – thank God for playing cards! If it wasn't for them, (5 ____). Unlike some of my siblings, I learned to read when I was quite young. My mother and grandparents bought me books and, with mum's help, I could read by the time I was about nine. By the age of 12 or 13 I had devoured all of F Scott Fitzgerald, EM Forster, Louisa May Alcott and Emily Brontë. I bought them in charity shops (6 ____); together, books and cards gave me an understanding of words and numbers in the absence of any formal education.

I was, though, completely unaware of the outrageous way the media portrays the Gypsy population. As children, we had very little contact with people living in houses and because we didn't go to school or watch television, I was oblivious. My mother didn't take us shopping, as there were so many of us. I remember once when we were camped on a lane close to a council housing estate, children would walk across the field towards where we were playing (7 ____). But when I asked my brother why they were angry, he didn't seem particularly bothered, saying perhaps it was "because they didn't understand and thought we were dangerous".

If it hadn't been for literature, (8 ____). But a love of books evolved into an interest in magazines and newspapers, and that exposed a world of prejudice and ignorance to me. In my early teens, I realised for the first time that there's a widely held view that everyone who lives in a caravan or on the road is a dirty, thieving Gypsy, never contributing to society (9 ____).

Gypsies and Travellers are the only social group that it is still acceptable to insult. In part, I think this stems from our levels of illiteracy and lack of social involvement; (10 ____), they're not going to dispute it. And if they don't dispute it, it will carry on.

Gypsy and Traveller people still have the lowest life expectancy, the highest child mortality rate and are the most "at risk" health group in the UK, as well as being excluded from many of the basic social and legal structures.

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- A** while living for free on land that doesn't belong to them
- B** or asked for them as birthday presents
- C** maybe I would have remained unaware of the way we were described
- D** and my skin would blister on contact with it
- E** because formal education is not a priority in our culture
- F** I have to put down roots
- G** I would have no mathematical ability whatsoever
- H** to hurl abuse and throw stones at us
- I** if people are unaware of what is being written about them
- J** but I could milk a goat and ride a horse
- K** and we would huddle up around a wood burner in one of the caravans
- L** *she looked even more scornful*

TASK 2: GAP FILL (Verbs)

Write the correct form of the verbs given in brackets in the spaces on the right.

There is an example at the beginning: Gap 0.

I live without cash – and I manage just fine

Adapted from an article in *The Guardian*, 28 October 2009, by Mark Boyle

Armed with a caravan, solar laptop and toothpaste made from washed-up cuttlefish bones, Mark Boyle **0** (**GIVE UP**) using cash.

In six years of studying economics, not once did I hear the word "ecology". So if it **1** (**NOT BE**) for the chance purchase of a video called *Gandhi* in the final term of my degree, I'd probably have ended up earning a fine living in a very respectable job persuading Indian farmers to go GM, or something useful like that. I **2** (**TEACH**) one huge lesson – to be the change I wanted to see in the world. Trouble was, I had no idea back then what that change was.

After managing a couple of organic food companies made me **3** (**REALISE**) that even "ethical business" would never be quite enough, an afternoon's philosophising with a mate changed everything. We were looking at the world's issues – environmental destruction, sweatshops, factory farms, wars over resources. We **4** (**WONDER**) which of them we should dedicate our lives to. But I realised that I was looking at the world in the same way a western medical practitioner looks at a patient, **5** (**SEE**) symptoms without any thought for their root cause. So I decided instead **6** (**BECOME**) a social homeopath, a pro-activist, and to investigate the root cause of these symptoms.

One of the critical causes of those symptoms is the fact we no longer have to see the direct influences our purchases **7** (**HAVE**) on the people, environment and animals they affect. The degrees of separation between the consumer and the consumed **8** (**INCREASE**) much in recent years. As a result, we're completely unaware of the levels of destruction and suffering **9** (**EMBODY**) in the stuff we buy. The tool that has enabled this separation is money.

If we **10** (**GROW**) our own food, we wouldn't waste a third of it as we do today. Having to make our own tables and chairs, we wouldn't throw them out the moment we changed the interior decor. Having to clean our own drinking water, we probably wouldn't contaminate it.

So, to be the change I wanted to see in the world, it unfortunately meant I was going to have **11** (**GIVE UP**) cash, which I initially decided to do for a year. I got myself a caravan, parked it up on an organic farm where I was volunteering and kitted it out to be off-grid. Cooking would now be outside – rain or shine – on a rocket stove; mobile and laptop would be run off solar; I'd use wood I either coppiced or scavenged to heat my humble abode.

Food was the next essential. There are four legs to the food-for-free table: foraging wild food, growing your own, bartering, and using waste grub, of which there is loads. On my first day, I fed 150 people a three-course meal with waste and foraged food. Most of the year, though, I ate my own crops.

12 (**GET**) around, I had a bike and trailer, and the 34-mile commute to the city doubled up as my gym subscription. For toothpaste I used washed-up cuttlefish bone with wild fennel seeds, an oddity for a vegan.

What have I learnt? That friendship, not money, is real security. That most western poverty is of the spiritual kind. That independence is really interdependence. And that if you don't own a plasma screen TV, people think you're an extremist.

People often ask me what I miss about my old world of lucre and business. Stress. Traffic jams. Bank statements. Utility bills. Well, there was the odd pint of organic ale with my mates down at the local pub.

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