



Codice del candidato:

Državni izpitni center



SESSIONE AUTUNNALE

Livello superiore
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 47 punti nella parte B, per un totale di 67 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 3 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 TEXT

In the following extract 10 sentences have been removed.

Choose from the sentences A–K the one which fits each gap (1–10). There is one extra sentence 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).

World's end: A journey to Spain's wild western edge

Adapted from an article in *The Independent*, 12 September 2009, by Ben Crichton

So this is where the road to nowhere ends, I thought, eyes scrunched against the glare of a shimmering slick of melted sapphire: Cape Finisterre, Spain's Land's End. This rocky peninsula jabs into the Atlantic nearly 10 degrees west of the Balearics, meaning the sun sets here about 40 minutes later than on the island of Menorca. Until the discovery of the Americas, Finisterre was – as its name suggests – the last outpost of the known world. The place is filled with legends and stories of cults who came here to watch the sun die at night. Gazing out from the pinnacle of rock into the vast ocean I felt a sense of empathy with those who thought the world ended at that dissecting horizon.

In the year 813 the far north-west of Spain was the last refuge of the Christians. (0 L) Muslim armies had conquered most of the peninsula, while the Christians held just a sliver of land here, their backs to the sea and their kingdoms divided. Divine intervention, or at least a good dose of religious spin, provided the only hope. Cue the discovery of bones in a Galician cave in 813 by the Galician Bishop Theodomir and the pronouncement that they belonged to none other than St James. (1 ___)

The Santiago legend soon loomed large on the battlefields: St James became Santiago Matamoros, "St James the Moor-slayer", zealously decapitating unfortunate Muslim soldiers. When the tide of war at last began to turn, the Christians wanted to pay their dues to the martyr. (2 ___) A pilgrimage from the Christian heartlands beyond the Pyrenees was born.

Santiago – the city and the legend – provided spiritual nourishment for Christian Spain during the 700-year Reconquest. By the end of the first millennium a number of pilgrim routes from across Europe converged at the French border at the town of St-Jean-Pied-de-Port. (3 ___)

Having crossed the Pyrenees, pilgrims on this route traversed the deep Basque valleys before trudging across the treeless, parched plains of León, interrupted only by the occasional savage dog. (4 ___) Blisters had long become hardened skin. Then the Galician hills began: outcrops of craggy granite and pasture, pushed into steel-coloured clouds, signalling that they were nearing their destination.

Even today, over 100,000 walkers, cyclists and riders make the journey every year for both religious and secular reasons. Pilgrims help define Santiago's character. Usually wearing boots and shorts, they ensure the elegant city keeps an informal earthiness about it. The jubilation shown by the constant stream of weary bodies finishing their journey in the vast Praza do Obradoiro beneath the cathedral's grand spires is infectious; strangers approach new arrivals and shake them by the hand. (5 ___)

Santiago's soaring architectural magnificence can be appreciated equally by the pious and the lapsed. Alongside the rucksacks and prone pilgrims in Praza do Obradoiro I marvelled at the city's

centrepiece: the predominately Romanesque cathedral, within which the saint's remains supposedly rest. **(6 ___)** The granite, besieged by moss, lichen and spouting seedlings courtesy of Atlantic rain, had the unexpected echo of a Mayan ruin, while the lavish Pórtico de la Gloria, behind the outer façade, is one of the finest examples of Romanesque sculpture in the world. The interior is suitably gloomy – the lack of a choir, unusual in Spain, allows unobstructed appreciation of the central nave. **(7 ___)** A religious scene which hasn't changed much from the Middle Ages.

Look out for the statue of Santiago Matamoros on his white horse, the heads of his victims now more sensitively hidden beneath a cloth. The longer of the two queues at the end of the nave leads to the statue of St James, which marks the official end of the pilgrimage. **(8 ___)** It is estimated that every day more than a thousand pilgrims want to see the relics. On select holy days, or in return for a €240 fee, an enormous incense burner is swung across the breadth of the cathedral. **(9 ___)**

The impressive building on the north of the square is the Hostal de Los Reyes Catolicos, boasting a remarkable façade. Built by Ferdinand and Isabella in the 16th century as a free hostel-cum-hospital for weary pilgrims, it claims to be the oldest hotel in the world. **(10 ___)** However, it hasn't entirely abandoned its original remit: the first 10 pilgrims to arrive at its canteen each morning are entitled to a free meal.

Any region that has *pulpo* (octopus) and *pimiento* (green pepper) as its gastronomic mainstays clearly takes its food seriously. Santiago's market is an excellent place to see what's on offer, especially on Saturdays, when women from outlying villages come to sell their garden vegetables and home-made cheeses. The iconic Galician cheese is the creamy, smooth *tetilla*, in the shape of a breast. The story goes that a prudish clergyman demanded that the ample bosom of the woman depicted on the Portico de Gloria be reduced as unbecoming of such a holy place. The people responded, whether in jest or defiance, by making their cheeses in the form of the offending breast.

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- A** It reminded me of the engaging atmosphere peculiar to a city hosting a marathon.
- B** Its original purpose was to mask the potent odour of hundreds of devout but not particularly well-washed medieval souls.
- C** Thus the city and cathedral of Santiago were built.
- D** Confessional booths line the nave and kneeling pilgrims ask for forgiveness.
- E** Its remarkable west facade captures in stone the conflicting Spanish characteristics.
- F** What better news in time of war than that an apostle, known in Spanish as Santiago, has joined your ranks?
- G** From here most crossed Northern Spain by the same route, known as the Camino Francés.
- H** By the time they reached Galicia they had spent more than a month walking.
- I** The shorter one leads down to the crypt where his reputed bones remain.
- J** It now provides shelter to paying guests.
- K** A place that provided the Spanish state with its religious DNA now seems largely uninterested in the affairs of the peninsula.
- L** *War was raging in Iberia.*

B) CONOSCENZA E USO DELLA LINGUA (Tempo consigliato per la risoluzione: 40 minuti)**TASK 1: GAP FILL**

Write the missing words in the spaces on the right.

There is **ONE** word missing in each gap.

There is an example at the beginning: Gap 0.

By 2050, 25m more children will go hungry as climate change leads to food crisis

Adapted from an article in *The Guardian* on Wednesday, 30 September 2009, by Suzanne Goldenberg

Twenty-five million 0 children will go hungry by the middle of this century as climate change leads to food 1 and soaring prices for staples such as rice, wheat, maize and soya beans, a report says today.

If global warming goes unchecked, all regions of the world will be affected, but the most vulnerable – south Asia and sub-Saharan Africa – will be hit hardest by falling crop yields, 2 to the report, prepared by the International Food Policy Research Institute (IFPRI) for the World Bank and Asian Development Bank.

The children of 2050 will have fewer calories to eat than 3 in 2000, the report says, and the effect would be to wipe out decades of progress 4 reducing child malnutrition.

The grim scenario is the first to gauge the effects of climate change on the world's food supply 5 combining climate and agricultural models.

Spikes in grain prices last year led 6 rioting and unrest across the developing world, from Haiti to Thailand. Leaders at the G20 summit in Pittsburgh 7 week committed \$2bn to food security, and the United Nations is set to hold a summit on food security in November, its second 8 last year's riots.

But the UN secretary general, Ban Ki-moon, is pressing the World Bank and other 9 to do more. He said the industrialised world needs to step up investment in seed research and to offer more affordable crop insurance to the small farmers in developing countries. Though prices have stabilised, the world's food system is still in 10, he said at the weekend.

"Ever more people are denied food because prices are stubbornly high, because purchasing power has fallen 11 to the economic crisis, or because rains have failed and reserve stocks of grain have been eaten," he said.

Rising populations meant the world was headed for food price rises resulting in starvation, 12 without global warming.

"The food price catastrophe of last year really was a wake-up call to a lot of people that we are going to have 50% more people on the surface of the Earth by 2050," said Gerald Nelson, the lead author of the report. "Meeting those demands for food coming out of population growth is going to be a huge challenge."

After several years during 13 development aid has been diverted away from rural areas, the report called for \$7bn a year for crop research, and investment in irrigation and rural infrastructure to help farmers adjust to a warming climate. "Continuing the business-as-usual approach will almost 14 guarantee disastrous consequences," said Nelson.

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The G20 industrialised nations last week began discussing **__15__** to invest some \$20bn pledged for food security earlier this year.

Some regions of the world outlined in the report are already showing **__16__** of vulnerability because of changing rainfall patterns and drought **__17__** to climate change. Oxfam yesterday launched a \$152m appeal **__18__** behalf of 23 million people hit by a severe drought and spiralling food prices in Kenya, Ethiopia, Somalia and Uganda. The charity called **__19__** the worst humanitarian crisis in Africa for **__20__** decade, and said many people in the region were suffering **__21__** malnutrition.

But southern Asia, which made great advances in agricultural production during the 20th century, was also singled **__22__** in the IFPRI report for being particularly **__23__** risk of food scarcity. Some countries, such as Canada and Russia, will experience longer growing seasons **__24__** of climate change, but other factors – such as poor soil – mean that will not necessarily be translated into higher **__25__** production.

The report was prepared for negotiators currently trying to reach a global deal to fight climate change at the latest round of UN talks in Bangkok.

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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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