



Š i f r a k a n d i d a t a :

Državni izpitni center



JESENSKI IZPITNI ROK

**Višja raven
ANGLEŠČINA**
Izpitna pola 1

- A) Bralno razumevanje
B) Poznavanje in raba jezika

Petek, 27. avgust 2021 / 60 minut (35 + 25)

*Dovoljeno gradivo in pripomočki:
Kandidat prinese nalivno pero ali kemični svinčnik.*

SPLOŠNA MATURA

NAVODILA KANDIDATU

Pazljivo preberite ta navodila.

Ne odpirajte izpitne pole in ne začenjajte reševati nalog, dokler vam nadzorni učitelj tega ne dovoli.

Prilepite kodo oziroma vpisite svojo šifro (v okvirček desno zgoraj na tej strani).

Izpitna pola je sestavljena iz dveh delov, dela A in dela B. Časa za reševanje je 60 minut. Priporočamo vam, da za reševanje dela A porabite 35 minut, za reševanje dela B pa 25 minut.

Izpitna pola vsebuje 2 nalogi v delu A in 2 nalogi v delu B. Število točk, ki jih lahko dosežete, je 50, od tega 20 v delu A in 30 v delu B. Vsaka pravilna rešitev je vredna 1 točke.

Rešitve pišete z nalivnim peresom ali s kemičnim svinčnikom v izpitno polo v za to predvideni prostor **znotraj okvirja**. Pišite čitljivo in skladno s pravopisnimi pravili. Če se zmotite, napisano prečrtajte in rešitev zapišite na novo. Nečitljivi zapisi in nejasni popravki bodo ocenjeni z 0 točkami.

Zaupajte vase in v svoje zmožnosti. Želimo vam veliko uspeha.

Ta pola ima 12 strani, od tega 2 prazni.



A) BRALNO RAZUMEVANJE

Task 1: Sentence completion

Read the text and complete the sentences below. Use 1–5 words in each gap. Bear in mind that all contracted forms with the exception of *can't* count as two words. There is an example at the beginning: Sentence 0.

0. When introduced in the 18th century, the potato was accepted **with mixed feelings**.

1. The oscillating air temperatures in the Andes are a result of

2. To start off the process of 'adsorption', wild potato consumers need to

3. Some wild potato species are still preferred to domesticated kinds as they are

4. _____ quickly saw the economic potential of the new staple.

5. In 18th-century England, potato growers could be accused of

For more information about the NIST Privacy Framework, visit www.nist.gov/privacy-framework.

6. The use of _____ for growing potatoes contributed to the end of famine in Europe.

7. Because of its chemical structure, plants cannot _____ from the air.

8. The amount of available nitrogen compounds in soil is reduced by

9. The bad conditions of the Chinese workers digging guano were mostly ignored by

10. _____ gave the Americans the green light to take hold of guano deposits by force.



How the Potato Changed the World

Today the potato is the fifth most important crop worldwide, after wheat, corn, rice and sugar cane. But in the 18th century the tuber was a startling novelty, frightening to some, bewildering to others—part of a global ecological convulsion set off by Christopher Columbus.

Most of the credit for the potato surely belongs to the Andean peoples who domesticated it. Geographically, the Andes are an unlikely birthplace for a major staple crop. Active volcanoes are scattered along its length and trigger earthquakes, floods and landslides. Even when the land is seismically quiet, the Andean climate is active. Temperatures in the highlands can fluctuate from 75 degrees Fahrenheit to below freezing in a few hours—the air is too thin to hold the heat. From this unpromising terrain sprang one of the world's great cultural traditions.

Wild potatoes are laced with solanine and tomatine, toxic compounds believed to defend the plants against attacks from dangerous organisms like fungi, bacteria and human beings. Cooking often breaks down such chemical defenses, but solanine and tomatine are unaffected by heat. In the mountains, guanaco and vicuña, wild relatives of the llama, lick clay before eating poisonous plants. The toxins stick—more technically, “adsorb”—to the fine clay particles in the animals' stomachs, passing through the digestive system without affecting it. Mimicking this process, mountain peoples apparently learned to dunk wild potatoes in a mixture of clay and water. Eventually they bred less-toxic potatoes, though some of the old, poisonous varieties remain, favored for their resistance to frost. Clay dust, edible clay, is still sold in Peruvian and Bolivian markets to accompany them.

The first Spaniards in the region—the band led by Francisco Pizarro, who landed in 1532—noticed Indians eating these strange, round objects and emulated them, often reluctantly. News of the new food spread rapidly. Within three decades, Spanish farmers as far away as the Canary Islands were exporting potatoes to France and the Netherlands (which were then part of the Spanish empire).

Continental farmers regarded this alien food with fascinated suspicion; some believed it an aphrodisiac, others a cause of fever or leprosy. The French philosopher-critic Denis Diderot took a middle stance in his Encyclopedia (1751-65), Europe's first general compendium of Enlightenment thought. “No matter how you prepare it, the root is tasteless and starchy,” he wrote. “It cannot be regarded as an enjoyable food, but it provides abundant, reasonably healthy food for men who want nothing but sustenance.” Diderot viewed the potato as “windy.” It caused gas. Still, he gave it the thumbs up. “What is windiness,” he asked, “to the strong bodies of peasants and laborers?”

With such halfhearted endorsements, the potato spread slowly. When Prussia was hit by famine in 1744, King Frederick the Great, a potato enthusiast, had to order the peasantry to eat the tubers. In England, 18th-century farmers denounced potato as an advance scout for hated Roman Catholicism. “No Potatoes, No Popery!” was an election slogan in 1765. France was especially slow to adopt the spud. Into the fray stepped Antoine-Augustin Parmentier. Trained as a pharmacist, Parmentier served in the army during the Seven Years' War and was captured by the Prussians—five times. During his multiple prison stints he ate little but potatoes, a diet that kept him in good health. His surprise at this outcome led Parmentier to become a pioneering nutritional chemist after the war ended, in 1763; he devoted the rest of his life to promulgating potato.

Hunger was a familiar presence in 17th- and 18th-century Europe. The continent simply could not reliably feed itself. The potato changed all that. Every year, many farmers left fallow as much as half of their grain land, to rest the soil and fight weeds. Now smallholders could grow potatoes on the fallow land, controlling weeds by hoeing. Because potatoes were so productive, the effective result, in terms of calories, was to double Europe's food supply. Routine famine almost disappeared in potato country, a 2,000-mile band that stretched from Ireland in the west to Russia's Ural Mountains in the east. At long last, the continent could produce its own dinner.

Not only did the so-called Columbian Exchange carry the potato across the Atlantic, it also brought the world's first intensive fertilizer: Peruvian guano. Guano, the dried remains of birds' semisolid urine, makes excellent fertilizer—a mechanism for giving plants nitrogen, which they need to make



chlorophyll, the green molecule that absorbs the sun's energy for photosynthesis. Although most of the atmosphere consists of nitrogen, the gas is made from two nitrogen atoms bonded so tightly to each other that plants cannot split them apart for use. As a result, plants seek usable nitrogen-containing compounds like ammonia and nitrates from the soil. Alas, soil bacteria constantly digest these substances, so they are always in lesser supply than farmers would like. In 1840, the organic chemist Justus von Liebig published a pioneering treatise that explained how plants depend on nitrogen. Along the way, he extolled guano as an excellent source of it. Sophisticated farmers, many of them big landowners, raced to buy the stuff.

Guano mania took hold. In 40 years, Peru exported about 13 million tons of it, the great majority dug under ghastly working conditions by slaves from China. Journalists decried the exploitation, but the public's outrage instead was largely focused on Peru's guano monopoly. The British farmers laid out the problem in 1854: "We do not get anything like the quantity we require; we want a great deal more; but at the same time, we want it at a lower price." If Peru insisted on getting a lot of money for a valuable product, the only solution was invasion. Seize the guano islands! Spurred by public fury, the U.S. Congress passed the Guano Islands Act in 1856, authorizing Americans to seize any guano deposits they discovered. Over the next half-century, U.S. merchants claimed 94 islands, cays, coral heads and atolls.

(Adapted from the *Smithsonian Magazine*, 20 November 2018, by Charles C. Mann.)



Prazna stran

OBRNITE LIST.



Task 2: Gapped text

In the following extract, ten sentences have been removed. Choose from sentences A–L the one which fits each gap (1–10). There are two extra sentences which you do not need to use. Write your answers in the table below. There is an example at the beginning: Gap 0 (M).

The Mexican town that refused to become a smart city

Lupita Tecual Porquillo had heard a rumour that the plaza was going to be “remodelled”. The 51-year-old grocery store owner lives around the corner from the centre of Santa María Tonantzintla, a sleepy town in the state of Puebla, about three hours from Mexico City. [0] In November 2017, heavy machinery arrived to tear out the characteristic cobblestones and replace them with smooth, uniform stone tiles. A few days later, Tecual Porquillo discovered the municipality had also knocked down the clock tower and stucco bridge – both beloved landmarks in the central plaza.

Rumours spread among the residents of Tonantzintla. They heard that a gourmet market would open along the plaza, that ticket booths would appear outside the church to charge for entry, that a building would be demolished to make room for a parking lot for tourists. [1]

Smart cities integrate technology into urban infrastructure, usually to improve sustainability, maximise efficiency and minimise energy usage. It's a strategy generally undertaken in major metropolitan areas, with specific technologies and strategies varying from place to place. [2]

Last year Puebla's governor José Antonio Gali Fayad announced a statewide *Barrio Smart* (smart city) initiative in conjunction with the organisation Alianza Smart Latam. According to the initiative's website, the project has “the objective of constructing spaces that benefit citizens through the implementation of technology”. [3] But in being presented with this futuristic-sounding vision, it appears that residents of Santa María Tonantzintla found themselves caught in a conflict repeated the world over, between centuries-old customs and new development trends.

While smart city planning has largely been undertaken in dense metropolises, some smaller cities have embraced its ideology. [4] Key to smart city planning, though, is responding to local needs. Guus Sluijter, the smart city programme manager, emphasised that the programme comes from the ground up. “Our citizens are key in addressing problems and central to solving them. [5]”

In Tonantzintla the smart cities proposal became a lightning rod for those concerned about a development that seemed to favour outsiders rather than residents. “When politicians ask us what we want, we tell them we want a clinic, parks, things to entertain ourselves, so we don't have to go all the way to Puebla to go out,” Tecual Porquillo says.

Residents like Tecual Porquillo don't understand the true goal of the project, says architect Victor Campos, who was involved in the design on behalf of the municipality's secretary of public works. “The purpose was to order the urban spaces so that they would function correctly,” he says. Now the tourist buses that pass through Tonantzintla for brief stints each day bring little economic benefit for the town as a whole – the tourists file into the church, file back onto the bus and leave. The plan, according to Campos, had to do with improving the streets to better regulate vehicle flow and expanding the plaza to allow for more space for both, locals and tourists. “This was all so that the community would benefit. Moreover, the municipality turned the publicity of the project over to local authorities who represent the interests of the community, Campos says.” [6]

The failure of communication and understanding between the municipality, planners and locals cuts to the heart of conflicts around urban development: how can planners achieve local buy-in, and how can residents truly play a role in determining what happens to their cities?

Like the vast majority of Latin American towns from the colonial era to the present, Tonantzintla's centre – physically, civically and culturally – is a church set on a plaza. Tonantzintla's church is particularly notable, attracting dozens of tourists each day. [7] Tonantzintla's residents take enormous pride in the church, and diligently raise money to preserve it. The town is deeply tied to its Catholic and indigenous traditions, so even superficial changes like the repaving of the old cobblestone roads signify a departure from culture and identity. [8]



Mercedes Tecuapetla Quechol, a local resident, attributes the changes to a sort of cultural racism. Mexicans call this phenomenon *malinchismo*: a feeling that the foreign, particularly western, is always preferable to tradition.

"These people are ashamed of their roots," Tecuapetla Quechol says. "They saw something they liked in the United States or in Europe, so they want to put it here."

Within weeks of the smart city's construction, a group of residents brought complaints against the initiative. [9]

Looking out at the plaza, Tecuapetla Quechol sighs. "It looks bald. I miss the bridge and the clock," she says. "They think this is what tourists want." After passing through the church and snapping photos of the plaza, the visitors return to the bus and drive away to continue on their circuit around Cholula.

Later that afternoon a priest leads a procession of 10 or 15 people through the plaza. [10] Several musicians playing drums and brass instruments follow behind. "This is Tonantzinla," Tecuapetla Quechol says. "This is our heritage. If you don't like it, it's because you don't love your roots."

(Adapted from *The Guardian*, 16 October 2018, by Madeleine Wattenbarger.)

- A Some even said that religious processions – a crucial part of civic life – would no longer pass through the plaza.
 - B In London, for instance, it involves the use of sensor networks to monitor traffic flow and allows citizens to report graffiti using an app.
 - C Smart city technology in Puebla is slated to include safe crosswalks, free internet, video surveillance, seismic alarm, playground, trash cans, signage, ecological benches and payment modules.
 - D People pass by on their way from school or work, and a few vendors mill around the edges selling ice cream, quesadillas, chocolate.
 - E But Tecual Porquillo claims the municipality organised a consultation meeting involving just 15 or 20 residents – not a representative sample.
 - F That's why the smart city proposal – which insinuated that the way things had been was now somehow inadequate – touched a nerve.
 - G The Dutch city of Eindhoven has become an emblematic example of such a smart city – it embraces urban experimentation with less than half a million residents.
 - H In January, the city of Atlixco, about half an hour from Tonantzintla, became Latin America's first smart city.
 - I We see smart cities becoming a society for the people, by the people, in which citizens actively identify issues in their city.
 - J The interior is covered with elaborate gilded carvings, in a style that fuses the baroque decorations of the late 17th century with indigenous carvings.
 - K A woman scatters flower petals and together a few men support the shrine of a saint.
 - L After discovering that the municipality hadn't secured the necessary permits from the National Institute of Anthropology and History, they filed an injunction that put the project on hold and finally caused the municipality to cancel it.
 - M She assumed “remodelling” meant repairing the plaza’s centuries-old cobblestone pavement.

0.
M



B) POZNAVANJE IN RABA JEZIKA

Task 1: Gap fill

There is one word missing in each gap. Write the missing words in the spaces on the right. Bear in mind that all contracted forms with the exception of *can't* count as two words. There is an example at the beginning: Gap 0.

The Lying Life of Adults by Elena Ferrante Review – a rebel rich girl comes of age

In a 2005 newspaper article entitled “Madame Bovary was my mother”, Elena Ferrante revealed that she had always wondered _0_ her own mother had perhaps harboured the thoughts of Flaubert’s frustrated heroine: “It’s strange how ugly this child is.”

This is where Ferrante’s latest novel, *The Lying Life of Adults*, begins. Giovanna, a meek, obedient 12-year-old growing up in a middle-class part of Naples, overhears her father comparing her to his estranged sister Vittoria, who her parents had always described as someone in _1_ ugliness and nastiness were perfectly matched. His words precipitate _2_ series of events that throw Giovanna’s life into chaos as she attempts to unravel the reasons behind the family fallout.

Published in Italy this month and due for publication in English in June next year, the novel was kept in secrecy _3_ a surprise announcement in September. The book’s publication was met with reading vigils all over Italy, with fans, queuing _4_ to buy copies at the stroke of midnight. It’s only a matter of _5_ before a Ferrante cafe springs up on the road that Giovanna lives on, San Giacomo dei Capri, selling *panzerotti* and *pasta cresciuta*.

Ferrante follows Giovanna’s life from age 12 to 16, charting her development from the sweet girl who adores her parents _6_ a sulking, aggressive teenager who finds pleasure in self-abasement and making those around her uncomfortable. The premise is a fertile one for the author, an expert chronicler of adolescence and its many indignities, as well as its erratic, overwhelming passions.

Ferrante retains an extraordinary ability to conjure the concerns and changing priorities of different ages. She carefully depicts the way strong feelings can fade and mutate, with razor-sharp insights into the hypocrisies and muddled reasons that _7_ people act the way they do. Parents’ foibles and unappealing habits are transmitted, Larkin-like, to their children.

8 immediately distinguishes this book from its predecessors is its focus on the upper echelons of Neapolitan society in the early 1990s. Giovanna grows up in a wealthy left-wing household in _9_. lively discussions about Marxism and the end of history are habitual; she and her friends are given educational booklets about sex and taught that they “need to feel proud to have been _10_ female”. But, as Giovanna’s search for her mysterious aunt Vittoria leads her to discover a different Naples – much closer to the working class *rione* of the previous books – she does her best to cast off her privileged upbringing in favour of ill-considered liaisons with older men and a poorly pronounced, tentative Neapolitan dialect, often to humorous effect. Sculpture at Saint Martin’s College surely beckons.

As her apparently idyllic family starts to tear _11_ apart, Giovanna further exhibits rebellion against her humanist, progressive parents by flirting with a belief in the supernatural and, thanks to a fateful church visit with Vittoria, religion. This is _12_ tall, studious, curly-haired Roberto – reminiscent of the quartet’s Nino Sarratore – comes in, delivering a sermon about compunction. Giovanna is smitten.

If there is a sense of _13_ been here before, it’s because there are themes common to Ferrante’s other work: a fascination with beauty, or the lack of it; class, and the ability to transcend poverty through study; the contrast and links between vulgarity and refinement. Families falling apart formed the basis of *The Days of Abandonment*; a complex, somewhat tedious narrative strand involving a grandmother’s bracelet brings to mind the mother’s clothes in *Troubling Love*. But, unlike the case in much of Ferrante’s previous fiction, there isn’t a character who acts as a direct foil to the protagonist.



Instead, various female figures appear and disappear 14 ever matching the rich character development granted to Giovanna, who goes from insecurity and painful self-analysis to an acceptance of sorts. At the start, it is Vittoria 15 imbues the story with a sense of momentum, her meetings with Giovanna described in vivid, electrifying detail. But as her figure is sidelined halfway through the book, the pace increases, flitting from scene to scene in quick succession. As with her previous work, Ferrante is at her best 16 she is homing in on the minutiae of everyday encounters, rather than attempting a sprawling overview covering many years and disparate issues.

(Adapted from an article in *The Guardian*, 17 November 2019, by Kathryn Bromwich.)

Example:

0. whether _____

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____
16. _____



Task 2: Gap fill (word formation)

For gaps 1–14, write the correct form of the words in brackets in the spaces on the right. There is an example at the beginning: Gap 0.

Harry and Meghan, or hostile environment: which is the real spirit of Britain?

The rest of the world is baffled by Britain – and **_0_ (UNDERSTAND)** so. In the opening ceremony of the 2012 London Olympics, we dramatised a confidence, **_1_ (OPEN)** and multiplicity that only a nation at ease with itself could muster. The global “soft power” of our language, cultural and scientific institutions, and international development programmes – still ringfenced by the Treasury – remains formidable. And on Saturday, hundreds of millions around the world watched the royal wedding: as **_2_ (GLORY)** a fusion of pageantry and pluralism, of monarchy and modernity, as you could hope for.

Yet this spirit of generous **_3_ (SELF-ASSURE)** has its evil twin. We are also the country of Brexit; of Nigel Farage; of Jacob Rees-Mogg posing outside No.10 to deliver a petition demanding cuts to the aid budget.

Which is the authentic Britain? Open or closed? Warm or frostily narrow-minded? Both, I suppose. Most countries are, to use a word much-loved by Nick Clegg, “bicephalous”: two-headed and **_4_ (CONTRADICT)**. The question we should ask today is: which of the two heads dominates?

On my travels in the past year, I have encountered understandable confusion about our national trajectory. To crunch a complex series of perceptions into a seriously oversimplified narrative, the view from beyond our shores runs as follows: Britain was in terrible shape in 1979. Margaret Thatcher's shock therapy, painful for a great many, laid the foundations of renewed national **_5_ (PROSPER)**. Labour's election in 1997 marked a determination to match **_6_ (ECONOMY)** growth with social justice and liberalism.

According to this happy version of events, the 2012 Olympics represented the culmination of more than three decades of regenerative work: a global festival in which Britain declared itself to be both open for business and open in spirit. Into which narrative, the _7_ (**RUST**) spanner of Brexit was thrown with clanking ferocity four years later. Suddenly, Britain was declaring its furious hostility to “mass immigration”, to its supposed _8_ (**PRISON**) as a “vassal state”, to the supposed mutilation of its island heritage”. Optimism had yielded to fear. We were, to quote Nigel Farage’s vile poster, at “breaking point. You can forgive the rest of the world its perplexity. When, exactly, did Britain decide angry nativism was the way forward?

This global confusion about who we are and what we want has **_9_ (PROFOUND)** practical consequences. Ask any senior diplomat or chief executive and they will tell you the same thing: namely, that technical detail forms the structure of any deal, **_10_ (ALLY)** or treaty, but that the much more nebulous question of culture, shared ideals and emotional identity determines the foundation. Trade agreements and investment decisions are not decided by algorithm alone. Each side must ask: what sort of partner am I aligning myself with? Will my employees be heading towards an outstretched hand or a “hostile environment”?

If I had to single out the principal cause of our national identity crisis, I would cite the catastrophic absence of leadership on immigration policy. The issue has maddened us, _11_ (NECESSARY) and tragically. It has drained much of our national confidence and made us mean and uncharitable.

In their words, deeds and tactical silences, politicians of both main parties have allowed a series of myths to enter and settle into mainstream discourse: that migrants depress wages and take jobs from indigenous citizens; that migrants are a drain on the taxpayer; that only the “metropolitan elite” benefits from migrant labour; that migrants are more likely to commit crimes. All this is rubbish, and deserves to be robustly and _12_ (REPEAT) dismissed as such. It shouldn’t be left to fester in the national _13_ (CONSCIOUS). I also believe immigrations will culturally _14_ (RICH) us.

(Adapted from an article in *The Guardian*, 20 May 2018, by Matthew d'Ancona.)



Example:

0. understandably

1.	_____
2.	_____
3.	_____
4.	_____
5.	_____
6.	_____
7.	_____
8.	_____
9.	_____
10.	_____
11.	_____
12.	_____
13.	_____
14.	_____



Prazna stran

V sivo polje ne pišite. V sivo polje ne pišite.