



Šifra kandidata:

Državni izpitni center



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JESENSKI IZPITNI ROK

Višja raven
ANGLEŠČINA

==== Izpitna pola 1 ====

- A) Bralno razumevanje
B) Poznavanje in raba jezika

Torek, 27. avgust 2024 / 60 minut (35 + 25)

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

SPLOŠNA MATURA

NAVODILA KANDIDATU

Pazljivo preberite ta navodila.

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

Prilepite kodo oziroma vpišite 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 točko.

Rešitve pišite 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: Short answers

Read the text and answer the questions in note form in the spaces below. Use 1–5 words for each answer. All contracted forms with the exception of *can't* count as two words. There is an example at the beginning: Answer 0.

Wildland: inside the Scottish glen where nature has been set free

Glen Feshie is one of the magnificent valleys on the north-west side of the Cairngorm massif where the forest has been released from the tyranny of grouse and deer. During the deer-stalking centuries of the 1800s and 1900s, there were 50 deer per square kilometre. Now there are one or two. This is the place, I've heard, to look for the natural treeline in Scotland.

I arrive in the evening, the day before midsummer, and pitch my tent by the river. Scotland's right to roam allows wild camping to an extent those south of the border can only dream of. In the still-bright sunlight, I walk up the valley and come to a spot where the path widens and a vista of sheer grey hills opens out. A romanticised version of a landscape, familiar from *The Monarch of the Glen*, a famous painting by Landseer, is devoid of trees, showing devotion to deer and the Victorian love of hunting.

The view looks very different now – the valley bottom is a feast of evergreen, and the massed ranks of pines are storming up the side of the hills to find their natural limit. They have been set free. Glen Feshie is an attempt at a new approach to land management: rewilding.

Glen Feshie is the jewel in the crown of Wildland, a Scottish conservation organization and a pioneer in a movement that is now gaining ground. It's a fact that industrial agriculture and urbanisation have helped annihilate more than 40% of British wildlife during my lifetime, depleting the soil to dangerous levels. "Nature recovery" has become a mantra, if not a government priority, across Europe, and parties now bid to plant more trees than their rivals. Rewilding is both trendy and emotive. Some in the countryside advocate it passionately, others see it as a mortal threat to their culture and history, to an entire way of life.

Thomas MacDonnell, the conservation manager of Wildland, is probably responsible for the death of more deer than anyone else in Scotland. It has been his mission to get grazing levels in Glen Feshie down to a number that will allow the trees to regenerate. The thriving forest is a living monument to his efforts. With the success of the programme finally visible on a landscape scale, the tide is beginning to turn in his favour, but it has not been an easy journey.

Close friends from childhood accused MacDonnell of endangering their jobs. In packed village halls, he was shouted down when he tried to explain the rationale behind the deer cull and his 200-year vision for Glen Feshie. Farmers, deer stalkers, ghillies, and gamekeepers were anxious about the impact his plans would have on their jobs, their culture.

Since the second world war, government commission after commission had tried to reduce deer numbers but had been unable to persuade or unwilling to enforce a cull on landowners wedded to the income from deer stalking. As a young man, Thomas had spent many wet and cold days fencing timber plantations to keep deer out. He understood the mechanics of the ecosystem and was curious about what would happen if the recommendations of successive deer commissions were actually implemented. And when the estate changed hands, he acquired a new boss who was open to his ideas about doing things differently.

- Par 8** There was a moment, a spiritual moment, Thomas recalls, in 2006. There had been three years of low deer numbers, but the pines seemed unwilling to come back. "They were dark days. 'Bloody hell,' I thought, 'perhaps I'm wrong'." Then, in June of the third year, Thomas was walking in Glen Feshie when he stopped by a familiar granny pine that he had long held to be senescent. All around the old tree were tiny green fingers poking up out of the grass – a ring of seedlings. He looked up into the canopy and saw the most fantastic seed array; the granny was not sleeping at



all. "It was as if someone had flicked a switch. I almost cried! Maybe they had realised someone was trying to help them."

The midsummer ceilidh that Thomas has invited me to is hardly a dancing party; there is barely room to stand up in the tiny room, baking hot from the roaring wood stove. About 20 people have come to listen to a Gaelic legend sing songs about the old ways.

Margaret Bennett is a singer who has written many books, including *Scottish Customs from the Cradle to the Grave*. Before she sings, she lays her stick down, takes off her thick glasses and settles herself beside me in front of the stove. Margaret wants to talk about the magic of trees. She tells me how in springtime girls used to wash their hair in buds of birch, and go to church smelling of the tree, how her mother planted a rowan outside their house for luck; it stands there still. We talk of how pine has always been medicinal, its needles used for fumigating homes to help people with lung disease.

Later, when other guests have arrived and we have eaten several kilos of venison burgers, Margaret sings about the redshank and about a handsome drover with "calves like a salmon" taking Highland cattle across the hills to Crieff with rowan branches plaited in their tails for luck. Margaret has the 20 of us singing along in Gaelic, and there are tears in many eyes by the end.

"So, you see, we haven't quite forgotten the old ways yet," says Margaret, her irises flashing the same colour as the half-night of midsummer midnight outside. Keeping the old ways alive means bringing both people, and trees, back to the wild Highlands. Go visit.

(Adapted from an article in *The Guardian*, 14 February 2022, by Ben Rawlence)

Example:

0. What has happened to the deer population in Glen Feshie?

It has decreased.

1. How does wild camping differ from that in the rest of the country?

2. What does the landscape in the painting lack in comparison to today's landscape?

3. What has happened to British wildlife since the author's birth?

4. What do European political parties compete in?

5. Why is it necessary to reduce the number of deer?



6. Why was Thomas MacDonnell accused of endangering his childhood friends' jobs?

7. Why were government commissions unsuccessful in enforcing the killing of deer?

8. What does Thomas MacDonnell mean by saying that "it was as if someone had flicked a switch" in paragraph 8?

9. What would Scots traditionally do to treat respiratory conditions?

10. How did the people attending the midsummer ceilidh feel about Margaret's songs?

L

**OBRNITE LIST.**

Read the text and choose from the sentences below the text the one that fits each gap. Each sentence can be used only once. There are two extra sentences which you do not need to use. There is an example at the beginning: Gap 0 (C).

However much we try to separate 'real life' from our social media self, the distinction grows increasingly blurred

The internet is not “real life”, we like to tell ourselves, and it’s true but also a long way from the whole truth. When you post a picture of your living room to Instagram, you obviously crop it to leave out the stack of mess in the corner. When you post a tweet, you refine yourself to the pithiest, wittiest statements you can muster. [1]

Not everyone is doing this consciously, of course. The decisions you make on social media can feel natural, ordinary, dictated by the medium – and separate from your essential self, whatever one of those is. But those decisions develop, surprisingly quickly, into a persona. The hashtags in your bio aren't just a shorthand for what you are. **[2]** That's true even if you don't want to have an online persona. It's true even if you actively and vehemently reject the very idea that you have an online persona. It's true in the same way it's true that everyone has a look, even for the people who say they don't think about their clothes at all. **[3]** If you're not thinking about it, the chances are you've settled on something quite obnoxious.

It's often suggested that social media would be a nicer place if people weren't anonymous, and it's fair to say that freeing yourself from any responsibility to your own name can be alarmingly disinhibiting. **[4]** My initial excitement at the endless possibilities of this new identity turned sour. I realised that I was mostly using it to pick fights on knitting boards. Cut me loose from social pressure and, disappointingly, I didn't seem to be very nice at all.

Going about under your own name won't necessarily protect you, though. **[5]** In fact, it will make it easier for the mask to eat your face. There are plenty of people on social media (responsible people with proper jobs, barristers, doctors and academics) who've reduced themselves to wretched stumps of humanity by repeating over time the small set of gestures their followers want to see.

There's no such thing as an alter ego. The person you choose to be is the person you are. *The Strange Case of Dr Jekyll and Mr Hyde* is the classic split-personality narrative. [6] The gentle Jekyll eventually loses the fight against the malevolent Hyde. But in his lecture on the novel, Vladimir Nabokov pointed out that this is a misreading. Jekyll and Hyde are not two entire and distinct personalities. Instead, says Nabokov, Jekyll is a whole person: generally decent but – like everyone – with “scattered rudiments of evil”. When Jekyll takes his special potion, “a dark concentration of this evil begins forming”, and this is Hyde.

Importantly, Jekyll prepares and takes his Hyde-juice of his own volition. [7] And every time you step unthinkingly on to social media to fire off a few cracking putdowns in the service of whatever greater cause you're bound to, you're taking a dose of the same poison. [8]

This is a depressing situation because there seems to be little way around it. The internet is a non-negotiable part of modern society. If you shut yourself off fully from social media, this means you have shut yourself off from the people around you and taken a path of lonely asceticism. [9] Transparently, it is very real indeed. The things that we do online exert force on the rest of our existence. They can shape how we feel about our real noses. [10]

Whoever you pretend to be online is someone you will have to live with for the rest of your life. You might as well choose to be someone you can like.

(Adapted from an article in *The Times*, 31 January 2022, by Sarah Ditum)

- A I used a pseudonym for my first ventures onto forums.
- B He chooses to become the diminished, crueller version of himself.
- ☒ C To the surgeon, the impossibility of reconciling the flesh to the image is obvious.
- D It might just shorten the distance between the character you play and the person you are.
- E Eventually, they become the whole of what you are.
- F It's harder to notice the corruption of your own humanity as you slough off the bits social media doesn't need.
- G This is why it's meaningless to say the internet isn't "real life".
- H T-shirt by T-shirt and sock by sock, your wardrobe tells the story of who you've decided to be.
- I Once you've let your dark side take the reins, it is always likely to win.
- J It's often been received and retold as a story of good versus evil in a single body.
- K Even if you're not compulsively facetuning, you're still editing yourself to fit the format.
- L They can also change the way we act towards other people who are as real as us.
- M The harms of online life are easiest to see when they happen to other people.

0.
c

[illegible]



B) POZNAVANJE IN RABA JEZIKA

Task 1: Gap fill

Read the text below and write the missing words in the spaces provided. There is one word missing in each gap. All contracted forms with the exception of *can't* count as two words. There is an example at the beginning: Gap 0.

The billion-dollar question: what will Adidas do with all those Yeezys¹?

What Adidas 0 do with all its unsold Yeezys is a €1.2bn question that no one seems to have a very good answer for. The brand is in danger after it 1 ties with Kanye West in October over his antisemitic comments.

The rapper, 2 now goes by Ye, was a huge profit driver for the company. A pair of his signature chunky rubber Yeezy 350 V2s went for about \$220 and was often resold for many times its retail price. Ye rescued Adidas, freshening up the brand's image and allowing it to compete with heavy hitters like Nike's Air Jordans. Following Ye's series of pro-Nazi tirades, that image is a shambles, with Adidas shares plunging by 10% last week after the company announced its potential 3 of revenue.

There is another, ethical dilemma. Adidas would like to discard the items, but how can they do it 4 triggering another outrage over waste? This is the first major test of leadership for the company's new CEO, Bjørn Gulden. "The numbers speak for 5. We are currently not performing the way we should," Gulden, who started in January, said.

Adidas drew widespread criticism last fall for taking over a week to terminate 6 deal with Ye, after he said on a podcast: "I can say antisemitic things, and Adidas can't drop me." How the company is going to act could make up for its perceived lack of action up to now.

"They cannot simply discard the shoes," said Charcy Evers, a social impact and sustainability advocate. "Adidas could use this as an opportunity to set a new standard of practice 7 being 100% transparent when dealing with this unique predicament." Evers said that the "common industry practice" for getting 8 of excess stock was to simply destroy it. Coach, H&M, and Urban Outfitters have been called out on such policies.

Alden Wicker, a journalist who covers sustainable fashion, says that the shoes should be recycled responsibly. The company has already launched products that aim 9 repurposing waste, with products made out of recycled ocean plastic. If Adidas used the Yeezys to test new projects, it would be the perfect source material for testing, especially since Adidas knows exactly 10 the material composition is. The value of Yeezys lies in the branding 11 than in the raw materials used for their production. If they 12 simply used for other projects, it would be hard to recoup the majority of the investment.

Zeke Hannula is a San Francisco-based sneakerhead, who owns 80 pairs of sneakers, most of 13 are Yeezys. He thinks Yeezys aren't really about Ye any more. "The vast majority of people who wear Yeezys don't really care about Ye 14 anything to do with the sneakers," Hannula said. "They've become really mainstream and people will buy them 15 Ye's hostile comments. You see parents wearing them because they're comfortable."

Half of Hannula's family is Jewish, and he was "really disappointed" by Ye's discriminatory comments. That hasn't stopped him, though, from wearing the sneakers himself. "I don't feel like it's a political statement to wear them – Yeezys are pretty nondescript, and not flashy, and most people don't really notice them," he said.

(Adapted from an article in *The Guardian*, 15 February 2023, by Alaina Demopoulou)

¹ Adidas Yeezy was a fashion collaboration between American rapper Kanye West and German sportswear company Adidas.

Example:

0. **should**

6.

8.

9.

10.

11.

12.

13. _____

14.

15.



Task 2: Gap fill (word formation)

Read the text below and change the words in brackets so that they fit in the gaps. Write your answers in the spaces provided. There is an example at the beginning: Gap 0.

'Consciousness' in robots was once taboo. Now it's the last word.

The pursuit of artificial _0_ (AWARE) may be humankind's next moonshot. But it comes with a host of difficult questions.

Hod Lipson, a mechanical _1_ (ENGINE) who directs the Creative Machines Lab at Columbia University, has shaped most of his career around what some people in his industry have called the c-word. On a sunny morning this past October, the Israeli-born roboticist sat behind a table in his lab and explained himself. "This topic was taboo," he said. "We were almost forbidden from talking about it ('Don't talk about the c-word; you won't get tenure') so in the beginning I had to disguise it, as if it was something else."

That was back in the early 2000s, when he was working to create machines that could note when something was wrong with their own hardware such as a broken part, or _2_ (FAULT) wiring, and then change their behavior to compensate for that _3_ (IMPAIR) without the guiding hand of a programmer. Just as when a dog loses a leg in an accident, it can teach itself to walk again in a different way.

This sort of built-in adaptability, Dr. Lipson argued, would become more important as we became more _4_ (RELY) on machines. Robots were being used for surgical procedures, food manufacturing and transportation; the applications for machines seemed pretty much endless, and any error in their functioning, as they became more integrated with our lives, could spell disaster. "We're literally going to surrender our life to a robot," he said. "You want these machines to be _5_ (RESILIENCE)." One way to do this was to take _6_ (INSPIRE) from nature. Animals, and particularly humans, are good at adapting to changes. This ability might be a result of millions of years of evolution, as resilience in _7_ (RESPOND) to injury and changing environments typically increases the chances that an animal will survive and _8_ (PRODUCE). Dr. Lipson wondered whether he could replicate this kind of natural selection in his code.

This kind of intelligence would be flexible and fast. It would be as good in a tight situation as humans – better, even. And as machine learning grew more _9_ (POWER), this goal seemed to become realizable. Dr. Lipson earned tenure, and his reputation as a creative and _10_ (AMBITION) scientist grew. So he began to articulate his fundamental motivation for doing all this work. He began to say the c-word out loud: he wants to create *conscious* robots. "This is not just another research question that we're working on, this is *the* question," he said _11_ (ENTHUSIASM). "This is bigger than curing cancer. If we can create a machine that will have consciousness on par with a human, this will _12_ (SHADOW) everything else we've done."

The first difficulty with studying the c-word is that there is no consensus around what it actually refers to. Such is the case with many vague concepts, like freedom, meaning, love and _13_ (EXIST), but that domain is often supposed to be reserved for philosophers, not computer scientists. Some people have tried to taxonomize consciousness, explaining it away by pointing to functions in the brain or some more metaphysical substances, but these efforts are hardly _14_ (CONCLUDE) and give rise to more questions.

Wading directly into these murky waters might seem _15_ (FRUIT) to computer scientists. But, as Antonio Chella, a researcher at the University of Palermo in Italy, said, "unless consciousness is accounted for, it feels like something is missing in the function of intelligent machines".

(Adapted from an article in *The New York Times*, 6 January 2023, by Oliver Whang)



Example:

0. awareness

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

13. _____

14. _____

15. _____



Prazna stran