



Codice del candidato:

Državni izpitni center



M 1 6 2 2 4 1 1 1 1

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, 26 agosto 2016 / 60 minuti (35 + 25)

Materiali e sussidi consentiti:

Al candidato è consentito l'uso della penna stilografica o della penna a sfera.

Al candidato viene consegnata una scheda di valutazione.

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.

Incollate o scrivete il vostro numero di codice negli spazi appositi su questa pagina in alto a destra e sulla scheda di valutazione.

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 60 minuti: vi consigliamo di dedicare 35 minuti alla risoluzione della parte A, e 25 minuti a quella della parte B.

La prova d'esame contiene 2 esercizi per la parte A e 2 esercizi per la parte B. Potete conseguire fino a un massimo di 20 punti nella parte A e 27 punti nella parte B, per un totale di 47 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. Scrivete in modo leggibile e ortograficamente corretto. 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 verranno assegnati 0 punti.

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

La prova si compone di 8 pagine, di cui 1 vuota.



A) COMPrensione DI TESTI SCRITTI

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.

Example:

0. It is not difficult to get advice from Nigerians even if it is not asked for.

1. The Nigerian academic claimed that the concept of feminism was non-existent _____
_____.

2. Even nowadays, the author is not extremely keen on _____
_____ literature.

3. Discussing _____ would be easier if it didn't
involve changing the existing pattern.

4. The term _____ fails to cover the problem of
gender inequality through the centuries.

5. Some men feel threatened by feminism as a result _____.

6. The author suggests that men _____ when their
female companions are ignored in public places.

7. In Nigerian society, _____ is reduced to their
physical appeal.

8. In the past, Igbo women feared giving birth to _____.

9. Unlike _____, the author is denied the right to take
an active role in their family decision making.

10. The main point of the article is that feminism should make the world a better place for
_____.



I decided to call myself a Happy Feminist

In 2003, I wrote a novel called *Purple Hibiscus*, about a man who beats his wife, and whose story doesn't end too well. While I was promoting the novel in Nigeria, a journalist, a nice, well-meaning man, told me he wanted to advise me. Nigerians, as you might know, are very quick to give unsolicited advice. He told me that people were saying my novel was feminist, and his advice to me – he was shaking his head sadly as he spoke – was that I should never call myself a feminist, since feminists are women who are unhappy because they cannot find husbands. So I decided to call myself a Happy Feminist.

Then an academic, a Nigerian woman, told me that feminism was not our culture, that feminism was un-African and I was only calling myself a feminist because I had been influenced by western books, which amused me, because most of my early as well as current reading has been decidedly unfeminist. Even now, each time I try to read those books called "classic feminist texts", I get bored, and I struggle to finish them.

Gender matters everywhere in the world. But it is time we should begin to dream about and plan for a different world. A world of happier men and happier women who are truer to themselves. Gender is not an easy conversation to have. It makes people uncomfortable, sometimes even irritable. Both men and women are resistant to talk about gender, or are quick to dismiss the problems of gender. Because thinking of changing the status quo is always uncomfortable.

Some people ask, "Why the word *feminist*? Why not just say you are a believer in human rights, or something like that?" Because that would be dishonest. Feminism is, of course, part of human rights in general – but to choose to use the vague expression *human rights* is to deny the specific and particular problem of gender. It would be a way of pretending that it was not women who have, for centuries, been excluded. It would be a way of denying that the problem of gender targets women. That the problem was not about being human, but specifically about being a female human. For centuries, the world divided human beings into two groups and then proceeded to exclude and oppress one group. It is only fair that the solution to the problem should acknowledge that.

Some men feel their superiority is jeopardized by the idea of feminism. This comes, I think, from the insecurity triggered by how boys are brought up, how their sense of self-worth is diminished if they are not "naturally" in charge as men. And there are other men who do not actively think about gender or notice gender. They say that things might have been bad in the past but everything is fine now, and they do nothing to change it. If you are a man and you walk into a restaurant and the waiter greets just you, does it occur to you to ask the waiter, "Why have you not greeted her?" Men need to speak out in all of these situations.

This conversation is about gender. Some people will say, "Oh, but women have the real power: bottom power." This is a Nigerian expression for a woman who uses her sexuality to get things from men. But bottom power is not power at all, because the woman with bottom power is actually not powerful; she just has a good route to tap another person's power.

Some people will say a woman is subordinate to men because it's our culture. But culture is constantly changing. I have beautiful twin neighbours who are 15. If they had been born a hundred years ago, they would have been taken away and killed. Because a hundred years ago, Igbo culture considered the birth of twins to be an evil omen. Today that practice is unimaginable to all Igbo people.

What is the point of culture? Culture functions ultimately to ensure the preservation and continuity of a people. In my family, I am the child who is most interested in the story of who we are, in ancestral lands, in our tradition. My brothers are not as interested as I am. But I cannot participate, because Igbo culture privileges men, and only the male members of the extended family can attend the meetings where major family decisions are taken. So although I am the one who is most interested in these things, I cannot attend the meeting. I cannot have a formal say. Because I am female.

My great-grandmother, from stories I've heard, was a feminist. She ran away from the house of the man she did not want to marry and married the man of her choice. She protested whenever she felt deprived because she was female. She did not know that word *feminist*. But it doesn't mean she wasn't one. More of us should reclaim that word. My own definition of a feminist is a man or a woman who says, "Yes, there's a problem with gender as it is today and we must fix it, we must do better."

All of us, women and men, must do better.

(Adapted from an article in *The Guardian*, 17 October 2014, by Chimamanda Ngozi Adichie)



Task 2: Gapped sentences

In the following extract, ten sentence parts have been removed. Choose from 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. There is an example at the beginning: Gap 0 (L).

Urban light pollution: Why we're all living with permanent 'mini jetlag'

Astronomer Dr Jason Pun of the Hong Kong University Department of Physics has been studying light pollution for nearly a decade. He says people often ask him if he's crazy. "Hong Kong is supposed to be bright,' they say. 'Why are you even talking about light being some kind of pollution?'"

This is a city that is famous for its nightscape: neon signs advertising market stalls, pawn shops and steakhouses; illuminated skyscrapers; swanky malls that stay open – and stay lit – well into the night. "When I walk at night around some of these commercial centres, it's so bright **0** L," Pun says.

Indeed, in our collective imaginations, cities are meant to be bright. But as studies begin to show that too much light can be detrimental to health, and fewer of us are able to see the stars **1** _____. Are cities getting too bright for our own good?

Hong Kong isn't alone in celebrating light. Paris is still known as the City of Light; only slightly less glamorous Blackpool relies for tourism on its annual illuminations, **2** _____.

This celebration of artificial lighting is perhaps unsurprising, given how recently electric streetlights became the norm. It's easy to forget that being bathed in light is a relatively modern phenomenon. Although electric streetlights first began appearing in European capitals in the mid-1800s, widespread street lighting did not become common until well into the 20th century.

It soon became a clear view of the night sky that was uncommon. Hong Kong is now often touted as the most light polluted city in the world – a view supported by a recent study from Pun and his department, **3** _____.

"We set up about 18 stations around the city, **4** _____ – from the commercial urban centre, to more residential neighbourhoods, to relatively rural areas," he explains. Then they compared the levels of light to the standard provided by the International Astronomical Union, which states how bright the sky would be without artificial light. In the most-lit areas, it was 1,000 times brighter."

"Similar studies in major capitals like Berlin and Vienna," says Pun, "would find something more of the order of 100 to 200 times brighter."

But with light pollution studies still in their infancy, **5** _____, it's hard to say for sure whether Hong Kong is the most light-polluted city. Other candidates that are often cited by those with the best view – astronauts – include Las Vegas, Tokyo, Seoul and New York.

Many cities around the world, including Hong Kong, **6** _____. "The brighter the better," Pun explains, mimicking a chirpy toothpaste ad. "Brighter means more prosperous. We have a nickname for Hong Kong: the Pearl of the Orient. So I suppose a lot of people take this actually as a badge of pride without rethinking what all this brightness means."

That can include health problems. "There's a cascade of changes to our physiology that are associated with light exposure at night," says Steven Lockley, a neuroscientist and an associate professor of medicine at Harvard Medical School. He has looked at the impact of light on human physiology, **7** _____.

Because humans evolved in a 24-hour light/dark cycle known as the circadian clock, any light after dusk is "unnatural", Lockley says. When we are exposed to light after dusk, "our daytime physiology is triggered and our brains become more alert, our heart rates go up, as does our temperature, and production of the hormone melatonin is suppressed."

Has the way city dwellers live, **8** _____, confused our bodies? "Not so much confused as shifted: we've been shifted later," Lockley says. "What happens when people go camping? If you don't have sources of electric light, **9** _____, shortly after the sun's gone down, and you sleep for longer." Every day we don't go to bed at dusk, we experience what Lockley calls "mini jetlag".

His colleague, Ken Wright at the University of Colorado in Boulder, conducted an experiment on camping. Wright found that for campers, midnight was the middle of the night. Living in brightly lit



cities, however, **10** _____. "We go to bed later, we don't sleep as long, and we don't know of the long-term health impact of changing," he says.

"As a society we need to think, do we really need some of these amenities that are putting light pollution into the environment?" Lockley says. "Do we need 24/7 garages, do we need 24/7 supermarkets, do we need 24/7 TV?"

(Adapted from an article in *The Guardian*, 23 October 2014, by Ellie Violet Bramley)

- A** and without any strict international standards
- B** has artificially lengthened our days
- C** when we look up
- D** when more than 1 million bulbs light the famous resort
- E** removed from natural light patterns
- F** then you go to bed earlier
- G** having bright skies takes something away from them
- H** which measured so-called "night sky brightness"
- I** as well as on alertness, sleep, and melatonin levels
- J** are proud of their illuminations
- K** in all sorts of living environments
- L** you almost want to wear your sunglasses



B) CONOSCENZA E USO DELLA LINGUA

Task 1: Multiple choice

For gaps 1–15, choose the answer (A, B, C or D) which fits according to the text. There is an example at the beginning: Gap 0.

Radioactivity and the Curies

Periodic Table of the Elements

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3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20																																																																																		
La	Ce	Pr	Nd	Pm	Sm	Eu	Gd	Tm	Yb	Lu	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	Tl	Pb	Bi	Po	At	Rn																																																																										
21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120
Fr	Ra	Ac	Th	Pa	U	Np	Pu	Am	Cm	Bk	Cf	Es	Fm	Md	No	Lr	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120																																																															

Marie Curie and her husband, Pierre Curie, __0__ together studying the radiation emitted by radioactive substances. They found that *uranium* ore¹ contained much more radioactivity than could be accounted for by the *uranium* itself. The Curies __1__ started to search for the source of this radioactivity. They separated very small amounts of two new very radioactive chemical elements __2__ tons of *uranium* ore. The Curies named the elements *radium* and *polonium*. *Polonium* was first called *radium F*, but was later renamed *polonium* after Marie Curie's native land of Poland

(*Polonia* in Latin). Poland at the time was __3__ between the Russian, German and Austro-Hungarian empires, and did not __4__ as an independent country. __5__ was Curie's hope that naming the element after her native land would make its lack of independence more known to the international __6__. *Polonium* may be the first chemical element named to __7__ to a political conflict.

For their work, the Curies, together with Antoine Henri Becquerel, a French physicist __8__ discovered natural radioactivity, received the 1903 Nobel Prize for __9__. In 1911, Marie Curie won the Nobel Prize for chemistry for her discovery of the new elements, and for her work in isolating *radium* and studying its chemical properties. When Marie Curie received the prize in 1911, she became the first person to __10__ been awarded it twice. Marie Curie helped __11__ the Radium Institute (now the Curie Institute) in Paris in 1914 and worked __12__ its first director.

In honour of Marie Curie, a unit for measuring radioactivity has been named *the curie*. __13__ symbol is Ci. One curie equals 3.7×10^{10} nuclear disintegrations of any radioactive isotope __14__ second. The radioactivity of __15__ gram of *radium* equals approximately one curie.

0.	A	achieved	B	participated	C	operated	<input checked="" type="radio"/> D	worked
1.	A	couple	B	had	C	speedy	D	then
2.	A	by	B	from	C	on	D	out
3.	A	lied	B	divided	C	ruled	D	occupied
4.	A	accept	B	appear	C	exist	D	recognise
5.	A	Consequently	B	It	C	So	D	There
6.	A	people	B	policy	C	public	D	publicity
7.	A	draw attention	B	emphasise	C	highlight	D	stress
8.	A	whom	B	which	C	whose	D	that
9.	A	physic	B	physics	C	physicians	D	physical
10.	A	has	B	have	C	had	D	having
11.	A	achieve	B	launched	C	find	D	found
12.	A	as	B	like	C	only	D	hard
13.	A	It's	B	Its'	C	It is	D	Its
14.	A	for	B	in	C	per	D	on
15.	A	a	B	exact	C	the	D	precisely

¹ ore: rock from which metal and non-metal can be obtained



M 1 6 2 2 4 1 1 1 1 0 7

Task 2: Gap fill (word formation)

For gaps 1–12, write the correct form of the word in brackets in the spaces on the right. There is an example at the beginning: Gap 0.

Rwanda's Untouchable Tribe

Twenty years after the Rwandan genocide, there's been 0 (**END**) study devoted to the history and hatred between two of the nation's tribes: Hutus and Tutsis. Yet little is ever said about Rwanda's little-known third tribe: the Batwa. Despite the fact that anthropologists say these are the region's original forest-dwelling 1 (**INHABIT**), the estimated 34,000 Batwa make up just 0.4 percent of the population and exist at the margins of society.

While Rwanda turns into a prosperous nation with a fast-growing economy, the Batwa are being left behind – by extreme 2 (**POOR**) and a lack of public services. Shockingly, 77 percent of them are illiterate – more than twice the national average – and 30 percent are unemployed, compared with the national average of 3.4 percent. Those who do work are 3 (**PRIMARY**) potters, a trade long associated with the Batwa but for which they earn almost nothing.

"The Batwa culture could completely disappear in years to come," says Jolly Kemigabo, Africa 4 (**REGION**) manager of Minority Rights Group International.

Several reasons explain the Batwa's marginalized status within Rwandan society, and negative stereotypes form the root of the problem. The tribe has been socially excluded by Tutsis and Hutus for being an uncivilized and uneducated minority. "They are being 5 (**SYSTEM**) marginalized and disrespected for not having resources. Still, today members of other tribes will even refuse to touch them," says Susan Thomson, assistant professor of peace and conflict studies at the University of Colgate.

And the 6 (**ECONOMY**) growth that is boosting the lives of Rwandans at large is threatening the Batwa's traditional hunter-gatherer lifestyle and forest-dwelling customs. Many were displaced from their homes and stripped of their land without 7 (**COMPENSATE**) during the creation of Rwanda's world-renowned national parks, leaving 47 percent of the Batwa without farmland or the means to earn a living.

Sadly, the Batwa have not shared in the country's growth that benefits so many of their fellow Rwandans, nor were they spared the 8 (**BRUTAL**) of the 1994 genocide. Many fled, some joined the killing mobs and others became victims. After the tragedy, Rwanda's National Unity and reconciliation policies were set in place to heal tribal wounds and ease tensions. Today every citizen is identified as Rwandan, 9 (**REGARD**) of ethnicity. Still, this well-intentioned social program has not been particularly 10 (**HELP**) for the Batwa. Banning the mention of ethnicity makes it extremely difficult to design policies that address the specific needs of this community – namely access to land and education – and prohibits international organizations from supplying them with aid by virtue of being an indigenous group. And what is their 11 (**RESPOND**)? Choosing to bypass some of the 12 (**RESTRICT**) by organizing themselves under associations with euphemistic names like the Rwandese Community of Potters.

- 0. endless
- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____
- 8. _____
- 9. _____
- 10. _____
- 11. _____
- 12. _____

(Adapted from an article in *The Independent*, 19 November 2014, by Laura Securun Palet)



Pagina vuota