



Š i f r a k a n d i d a t a :

Državni izpitni center



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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 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.



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.)



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 Tonantzintla,” 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.

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