

ŽUPANIJSKO NATJECANJE U ZNANJU ENGLESKOGA JEZIKA
za 2. razrede srednjih škola

SLUŠANJE S RAZUMIJEVANJEM

This is the listening part of the county competition. There are two tasks to the listening part. Before each task, you will have time to look through the questions before you listen. You will hear each recording twice.

Open your tests at page 2 and look at Task 1.

(short pause)

Task 1

You will hear a text about indigenous people on the front line of the climate crisis. For each of the questions 1 - 7 choose ONE answer (A, B or C) that fits best according to the recording. You will hear the recording twice, and there will be a short pause between the two recordings. You can write your answers during both the first and the second listening.

After you hear the recording for the second time you will have 30 seconds to write the corresponding letter (A, B or C) on the Answer Sheet.

The task begins with an example (0).

You now have 20 seconds to read the questions.

(20 seconds)

You will now hear the recording.

How and why are indigenous people on the front line of the climate crisis?

Indigenous people throughout the world are disproportionately affected by the climate crisis, even when it comes to climate-related violence.

A record number of activists working to protect the environment and land rights were murdered last year.

227 people were killed around the world in 2020, the highest number recorded for a second consecutive year, according to a report by campaign group Global Witness.

Environmental defenders from indigenous groups had the largest number of deaths, with most violence occurring in Central and South America. Almost a third of the murders were reportedly linked to resource exploitation - logging, mining, large-scale agribusiness, hydroelectric dams and other infrastructure.

A senior campaigner for Global Witness, Chris Madden, said: "This data set is another stark reminder that fighting the climate crisis carries an unbearably heavy burden for some, who risk their lives to save the forests, rivers and biospheres that are essential to counteract unsustainable global warming. This must stop."

According to the UN's Department of Economic and Social Affairs, indigenous peoples are among the first to face the direct consequences of climate change, due to their dependence upon, and close relationship with, the environment and its resources.

The problems created by climate change, such as land degradation and deforestation, exacerbate the difficulties already faced by indigenous communities – political and economic marginalisation, loss of land and resources, human rights violations, discrimination, and unemployment.

Climate change poses threats and dangers to the survival of indigenous communities worldwide, even though indigenous peoples contribute the least to greenhouse emissions.

In fact, the UN states, indigenous peoples are a vital part of the many ecosystems that inhabit their lands and territories and may therefore help enhance the resilience of these ecosystems.

In addition, indigenous peoples interpret and react to the impacts of climate change in creative ways, drawing on traditional knowledge to find solutions that may help society at large to cope with impending changes.

For example, in Bangladesh, villagers are creating floating vegetable gardens to protect their livelihoods from flooding, while in Vietnam, communities are helping to plant dense mangroves along the coast to diffuse tropical-storm waves.

Communities throughout the world are seeing their health and livelihoods destroyed by floods, drought, deforestation and a host of other calamities wrought by environmental degradation.

Many indigenous groups have implemented innovative solutions to the problems they face.

Linda Etchart of the University of London wrote: "Until the twenty-first century, indigenous peoples were viewed as victims of the *effects* of climate change, rather than as *agents* of environmental conservation.

"Representatives of indigenous peoples have in fact been actively seeking a role in contributing to combating climate change through their participation in international environmental conferences, as well as by means of activism and political engagement at local and national levels."

One interesting example is Hindou /hindu/ Ibrahim, an indigenous advocate and geographer from Chad, founder of the Association for Indigenous Women and Peoples of Chad, and co-chair of the International Indigenous Peoples' Forum on Climate Change.

She told the attendees: "We, indigenous peoples, have a PhD in reforestation and sustainable management of land. My people are the best architects of the Great Green Wall that avoids desertification and restores land degradation.

"We do this as a duty, not as a job. We use our Indigenous peoples' traditional knowledge as a tool to protect nature. We don't stand in front of you as a victim. No. Today, we stand as climate champions."

[Count silently to 5 and then say the following:]

You will now hear the recording again.

(after the second recording say)

Now you have 30 seconds to copy your answers onto the Answer Sheet.

(30 seconds pause)

Now turn to Task 2 on page 3.

(short pause)

Task 2

You will hear a text about how best friends keep us healthy and happy. For each of the statements 1-8, write the correct answer: T for true or F for false. There is an example at the beginning (0).

You will hear the recording twice, and there will be a short pause between the two recordings.

After hearing the recording for the second time, you will have 1 minute to check your answers and copy them onto the Answer Sheet.

The task begins with an example (0).

You now have 30 seconds to read through the questions.

[Count silently to 30 – and then say the following:]

You will now hear the recording.

(short pause)

Darling buds: how best friends keep us healthy and happy

Strong social networks have been shown to improve wellbeing, but what are the extra perks of having a really close friend? And why are women more likely to have one?

Some of us have a single best friendship that spans our lifetime. We call them on a whim, we trust them completely, they are there for us, and us for them, without question. They are more like family. But, for adults, making friends can be hard. Scientists say it can take more than 200 hours to become close enough to someone to share a real emotional connection. But what if we don't have a best friend? If we flit in and out of friendships or have no close friends at all – should we be worried?

We gravitate towards people who are similar to ourselves. Homophily is the concept that similarity makes social connection easier. Now, research has shown that close friends resemble each other not just in manner and appearance, but physiologically too.

Scientists at the University of California scanned the brains of a group of students as they watched a series of short videos and found that those who were close showed incredibly similar neural responses. The areas of the brain that responded similarly included those associated with motivation, learning, processing, memory, empathy, and generally making sense of things. The findings suggest we choose friends who interpret and react to the world in a similar way to ourselves.

Dr Anna Machin, author of *Why We Love: The New Science Behind Our Closest Relationships*, is an evolutionary anthropologist who specialises in dyadic relationships – the closeness between two people – whether that's a parent and child, lovers or best friends. "When we're with someone we love, we experience a thing called biobehavioural synchrony," she says.

She describes how, when two people are tightly bonded, they mirror each other's behaviour. They use the same gestures. They pick up the same tone of voice or use the same phraseology. Best friends' physiology comes into synchrony too – the rhythm of their hearts, body temperature and hormonal responses. Look inside the brain and you'd see synchrony, says Machin, in the gamma waves – the higher cognitive functioning parts of the brain.

Kirmayer says it's not the label that's important, but that our friendships are reciprocal. Research suggests that up to half of our friendships are actually unreciprocated. "When we feel chosen, that is, that the people we choose are choosing us in return, this is paramount. Healthy close friendships are based on balance and reciprocity."

According to the brain opioid theory of social attachment, social interactions trigger positive emotions when endorphins bind to opioid receptors in the brain. This gives us that feelgood factor that we get from seeing our friends.

"Lots of people I've interviewed say they felt an absolute high after spending time with a best friend, which carried them through the whole of the next day," says Machin. Thinking about the neurochemistry explains how during lockdown many people were, in effect, suffering from withdrawal.

When it comes to the complexity of social bonding, nothing compares to human friendship – and your best friend is the most important of all. "Friendship infiltrates every aspect of our lives, every aspect of our physiology," says Machin. "It's astonishing how complicated it is."

At its most basic level, says Machin, friendship is biological bribery. It's a set of neurochemicals that motivate and reward you for forming and maintaining relationships. It's a mechanism that has evolved to make sure that you invest in the relationships that are critical to your survival and the survival of the species.

A best friendship is all about shared humour, values and support. You can live on opposite sides of the Earth and still feel that closeness with your one special friend.

It's as if every sinew in your body is engaged in having a relationship with that person. Evolution has seen fit to engage every mechanism in your body – the behavioural, the physiological, the neurological – to make sure that you're as tightly bonded to this person as you possibly can be. We wouldn't have evolved this way if those relationships weren't critical for survival.

[Count silently to 5 and then say the following:]

You will now hear the recording again.

[After the second reading, say the following:]

You now have 1 minute to check your answers and copy the corresponding letters onto the Answer Sheet.

[Count silently to 60 – and then say the following:]

This is the end of the listening task.

You may now go on to do the other parts of the test.