

SÈRIE 3

PART ONE: READING COMPREHENSION

Choose the best answer according to the text. [0,5 points for each correct answer]

Example:

0. The Sahara Desert is the world's ...

- a) **Largest desert**
 - b) Highest rocky area.
 - c) Longest desert.
 - d) Liveliest picnic area.
-

1. Relative humidity in the Sahara Desert can be...

- a) 100 %.
- b) **less than 10 %.**
- c) over 50%.
- d) under 90%.

2. Prehistoric rock art in the Sahara...

- a) shows fossil water on it.
- b) is one million years old.
- c) **is about 6,000 years old.**
- d) needed water all the year round.

3. The Earth's motion and perihelion...

- a) **show variation within a cycle.**
- b) changed after the ice ages
- c) are the consequences of old monsoons
- d) dance when they approach the axis of the sun

4. African monsoons 10,000 years ago...

- a) only happened between Equator and 17° N latitude.
- b) increased the blasts of sunlight all around the earth.
- c) did not bring a lot of heavy rain.
- d) **did not happen in the Southern Hemisphere.**

5. The prehistoric inhabitants of the Sahara migrated toward the Nile Valley because...

- a) the monsoon weather lasted all the year there.
- b) **their land was no longer livable.**
- c) the Egyptian culture was flourishing.
- d) 5,000 years ago there was only green land in the south of Africa.

6. According to a famous American scientist, climate changes in the past ...

- a) **have taken place very quickly.**
- b) have been studied only in recent years.
- c) are still under way.
- d) have produced tropical paradises of geological beauty all over the world.

7. The soil can't hold water when it rains if...

- a) There is too much vegetation.
- b) the drying effect goes away.
- c) the soil washes away as it did 4,000 years ago.
- d) **the land is dry and there is very little vegetation.**

8. In the last paragraph Robert Giegengack speaks like...

- a) a clever scientist
- b) an Egyptian geologist
- c) **a good advertiser**
- d) a prophet

LISTENING COMPREHENSION**ANIMAL RIGHTS****Introduction**

In this radio programme you're going to hear some new words. Read and listen to them. Make sure you know what they mean.

<i>slaves;slavery</i>	esclaus; esclavitud / esclavos; esclavitud
<i>to deserve (something)</i>	merèixer / merecer
<i>to raise cattle</i>	criar bestiar/ criar ganado
<i>poultry</i>	aviram / aves de corral
<i>to be willing (to do something)</i>	estar disposat a / estar dispuesto a

Ready?

Now read the questions slowly before listening to the radio program.

ANIMAL RIGHTS

Presenter: Welcome to Uncommon Knowledge. I'm Sharon Robinson. Our program today presents the case for and against animal rights. Ever since Roman times, animals have been legally defined as property, objects for humans to use. But in the last decade, we've seen the emergence of a rights movement for animals.

With us today is David Blatte, a lawyer who specializes in animal rights.

David, why should we give rights to animals?

David: Let me begin by saying that historically there have been different forms of oppression.

Pres.: What do you mean?

David: 500 years ago, the Jews were oppressed in Spain because of their religious views. Africans were taken to the US and made slaves on the basis of color differences. One hundred years ago, women in most countries could not vote. All these things have changed. These days animals are still viewed as objects. The next step is to give them the rights they should rightfully have.

Pres.: Let me then ask you what rights animals should have.

David: Okay, the ideal situation would be that animals are no longer seen as objects. As property. They have the right not to be hurt by humans. And that pretty much covers everything. That would include the right not to be killed—either for food, or for any other reasons.

Pres.: So, in fact you are suggesting that everybody becomes a vegetarian.

David: When talking about people, we say that humans have the right not to be killed, and no one questions that.

Pres.: Ok. This implies that you are against raising cattle. What about poultry, chickens, and all the rest?

David: No animals should be killed. That is my clear opinion.

Pres.: So for you human beings and the rest of the animal kingdom are on the same level as far as these rights are concerned?.

David: Right. If you look back historically to some of the great thinkers in the west, they believed animals had their own rights. We can go back to one of the great thinkers of ancient Greece, Pythagoras. We all know his theory.

Pres.: I must admit that I don't remember much about it.

David: Well. Anyway, he was an ethical vegetarian. He was very influential in his day and most of the ancient Greeks were vegetarians. If we move into modern times, we have DaVinci and Einstein, who were ethical vegetarians. So there's a strong tradition in the west of giving animals rights.

Pres.: But animals cannot use language nor think.

David: Well, intelligence is not important when deciding rights. And what's more relevant is whether these animals feel pain. For example, if you... if you hit someone in the stomach, the fact that they're intelligent doesn't mean anything. It's still going to hurt.

Pres.: So what you are saying is that there's a kind of continuum of rights and there's no sharp break between human beings and primates.

David: Yes.

Pres.: Let me now shift our perspective a little. There are people who believe that humans need animals to perpetuate the species. What do you think about that?

David: Right. Some people have said that we need animals for nutritional reasons, to feed the world. But, if we take a wider perspective, we see that we don't need them. Beef raising, for instance, is extremely inefficient. It's also the second greatest source of pollution after cars. So using animals for food works against our species.

Pres.: If this is so, how is it that you know it and the free market doesn't? Why hasn't the market discovered it?

David: Because people enjoy eating animals and they're willing to pay for that, even if it's economically inefficient. They are eating animals not for nutritional reasons, for survival. And this is the fundamental question: do we have a right to take that animal, to kill it, just for our enjoyment?

Pres.: Things will probably change in the future. So, let me ask you a final question. Can you actually predict what is going to happen in the next five years?

David: I believe these changes are going to take a little longer than five years but I believe that gradually, over time, animals will be given more and more rights, more and more protection. And again...

Pres.: David, you see this then as the kind of cause to which you'd like to devote your whole life, your whole career?

David: Yes, me and hundreds of thousands of other people. Again, we see this as just a form of oppression, exactly like other forms of oppression before. And we see that the history of the world can be interpreted as a process of liberation -from any type of oppression. And, as always, it's a gradual process. It happened with slavery. It was true with women's rights. And over time, more and more people will agree to give back to animals their rights.

Pres.: David, thank you very much.

Choose the most appropriate answer according to the text. Only one answer is correct. Look at number 0 as an example.

Example:

0. *Uncommon Knowledge is ...*
a) a radio program.
b) a new book by Sharon Robinson.
c) a fashion trend.
d) a daily discussion about rights.

-
1. According to David Blatte, why should animals be given rights? Because
- a) now that human beings have them, it's the animal's turn**
 - b) animals are not viewed as property.
 - c) Historically they have never had any rights at all.
 - d) Africans have never viewed animals as objects.
2. What does David think about food?
- a) People should not eat beef or chicken.**
 - b) People should not eat beef but could eat chicken.
 - c) Governments should advise people to become vegetarian.
 - d) Animals could be killed only for food.
3. Is the idea of giving animal rights new? It is ...
- a) relatively new. It just goes back to modern times.
 - b) new in western cultures but not in ancient Greece.
 - c) new. Western cultures are too traditional.
 - d) not new. It goes back to ancient Greece.**
4. David does not make a distinction between animals and humans because he says that
- a) animals cannot decide their rights for themselves
 - b) Pythagoras and some ancient Greek philosophers did not.
 - c) animals and humans can hurt each other.
 - d) both animals and humans are able to feel pain.**
5. According to David, why do people still eat meat?
- a) For nutritional reasons only.
 - b) Because it's a luxurious thing.
 - c) For survival of our species.
 - d) Because they like meat.**

6. Why is David against raising cattle in farms? Because...
- a) there is not enough beef for everybody in the world.
 - b) the meat we eat is polluted.
 - c) It is expensive and pollutes the environment.**
 - d) it only helps perpetuate the human species.
7. How does David feel about the future of animal rights?
- a) He knows his ideas are utopian.
 - b) He is a little pessimistic.
 - c) He feels quite optimistic.**
 - d) He feels disappointed.
8. How do animal rights compare with other forms of oppression?
Animal liberation
- a) Is like any other forms of oppression.**
 - b) will never take place.
 - c) will take less time than other liberation mevements.
 - d) Is different from any other forms of oppression.