

Full Name: _____

Class: _____

Matura Examination 2016

ENGLISH

Twenty years after my own graduation, I have come gradually to understand that the liberal-arts cliché about “teaching you how to think” is actually shorthand for a much deeper, more serious idea: “Learning how to think” really means learning how to exercise some control over how and what you think.

David Foster Wallace

Advance Information

- The written Matura examination in English consists of four main sections (total 96 credits in sections I-III):

Section I: Listening (credits: 14)

Questions

Section II: Reading Comprehension (credits: 24)

1. Short answer questions

Section III: Use of English (credits: 58)

1. Synonyms
2. Antonyms
3. Word Formation
4. Sentence Transformation
5. Open Cloze

Section IV: Writing, approx. 400 words (the mark achieved in this part will make up 50% of the overall mark)

- **Time management: the total time is 240 minutes.** We recommend spending 120 minutes on Sections I-III, and 120 minutes on Section IV.
- **Write legibly and unambiguously.** Spelling is important in all parts of the examination.
- **Use of dictionary:** You will be allowed to use a monolingual dictionary after handing in Section I-III.
- The examination is based on David Foster Wallace's article “Consider the Lobster”, published in the August 2004 issue of *Gourmet* magazine.

We wish you the best of luck!

Section I – Listening (total credits: 14)

Questions: You will hear the recording of a talk by a man called Tristram Stuart on the topic of food waste. Before the listening starts, you will have two minutes to consider the questions below. You will then hear the talk twice, with a one-minute pause between.

For each multiple choice question (1 credit each), circle the option (A, B or C) that completes the sentence or answers the question best according to what you hear. Answer the short answer questions (2 credits each) in complete sentences (max 2).

Your answer sheet for this part of the exam will be collected 5 minutes after the listening is completed.

14 credits

a. Tristram Stuart experienced the global food waste problem for the first time when he...

- A. ... observed the baker and local greengrocer who were throwing away food.
- B. ... raised animals on his own and tried to make a profit from it.
- C. ... heard that it was great to throw away potatoes because they were the wrong shape.

b. Stuart became more conscious of food waste by...

- A. ... speaking to shopkeepers about the reasons for food waste.
- B. ... walking around shops and looking at waste containers.
- C. ... researching efficient and sensible ways to eat.

c. What is “freeganism”?

d. Which statement is correct?

- A. In America, the amount of food that ends up in shops and restaurants is four times higher than actually needed.
- B. Three out of four countries have enough food to feed their population.
- C. We use a lot of resources to produce foods such as cheese or meat.

e. Which paradox does Stuart talk about?

- A. The food production has increased tremendously in the last 12,000 years, but we are still hungry.
- B. We use up important resources to make food while throwing away so much of it.
- C. Despite being successful at producing food, we still want to produce more.

f. Which of these statements relating to Stuart’s biscuits metaphor is wrong?

- A. Basic facilities for storing food immediately are often missing or insufficient.
- B. The majority of the global food supply is wasted.
- C. A third of our food supply is lost on feeding animals.

g. What does Stuart's show of hands during his talk reveal?

h. What does he refer to when he mentions "cosmetic standards"?

- A. The size of potatoes, tomatoes, bananas or oranges.
- B. Cosmetic products being tested on animals.
- C. Vegetables and fruit have different standardized shapes all over the world.

i. The example with the man in Kashgar showed Stuart that ...

- A. ... "unsuitable" types of food could be used in many different culinary ways.
- B. ... he had wasted food himself by not polishing off his bowl.
- C. ... we as a society cannot stop people from wasting food.

j. According to Stuart, European policies ...

- A. ... support Stuart's vision of a waste-free world.
- B. ... rely on scientific evidence when it comes to potential dangers of feeding leftovers to animals.
- C. ... contribute to the damaging of the environment by reinforcing unnecessary laws.

k. What is the "silver lining" Stuart mentions towards the end of his talk?

Consider the Lobster by DAVID FOSTER WALLACE.

Adapted from: "Consider the Lobster". In: Wallace, D. F.: *Consider the Lobster, and other essays*. New York, 2005: Little, Brown, and Co., 235-254.

The subject of this article is the 56th Annual Maine Lobster Festival, July 30 to August 3, 2003, whose official theme was "Lighthouses, Laughter, and Lobster." Total paid attendance was over 80,000, and over 25,000 pounds of fresh-caught lobster was consumed in the Main Eating Tent.

Everyone knows what a lobster is. As usual, though, there's much more to know than most of us care about—it's all a matter of what your interests are. Lobster is a delicacy, only a step or two down from caviar. As an à la carte entrée, lobster can be baked, broiled, steamed, grilled, sautéed, stir-fried, or microwaved, but the most common method, since it is so easy, is boiling.

A detail so obvious that most recipes don't even bother to mention it is that each lobster is supposed to be alive when you put it in the kettle. This is part of lobster's modern appeal: It's the freshest food there is. Undoubtedly, some of the spectacle of the Maine Lobster Festival is that you can see actual lobstermen's vessels unloading freshly caught product, which is transferred 100 yards to the great clear tanks stacked up around the Festival's cooker—which is billed as the World's Largest Lobster Cooker and can process over 100 lobsters at a time.

So then here is a question that's all but unavoidable: Is it all right to boil a sentient creature alive just for our gustatory pleasure? A related set of concerns: Is the previous question irksomely PC¹ or sentimental? What does "all right" even mean in this context?

Before we go any further, let's acknowledge that the questions of whether and how different kinds of animals feel pain, and of whether and why it might be justifiable to inflict pain on them in order to eat them, turn out to be extremely complex. Comparative neuroanatomy² is only part of the problem. Since pain is a totally subjective mental experience, we do not have direct access to anyone or anything's pain but our own; and even just the principles by which we can infer that others experience pain and have a legitimate interest in not feeling pain involve hard-core philosophy. The fact that even the most highly evolved nonhuman mammals can't use language to communicate with us about their subjective mental experience is only the first layer of additional complication in trying to extend our reasoning about pain and morality to animals. And everything gets progressively more abstract as we move farther and farther out from the higher-type mammals into cattle and swine and dogs and cats, and then birds and fish, and finally invertebrates like lobsters. The more important point here, though, is that the whole animal-cruelty-and-eating issue is not just complex, it's also uncomfortable. As far as I can tell, my own way of dealing with this conflict has been to avoid thinking about the whole unpleasant thing.

However, it turns out that there is no honest way to avoid certain moral questions. There are several reasons for this. For one thing, it's not just that lobsters get boiled alive, it's that you do it yourself—or at least it's done specifically for you, on-site. As mentioned, the World's Largest Lobster Cooker is right out there for everyone to see. Try to imagine a Nebraska Beef Festival at which part of the festivities is watching trucks pull up and the live cattle get driven down the ramp and slaughtered right there on the World's Largest Killing Floor or something—there's no way.

The intimacy of the whole thing is maximized at home, which of course is where most lobster gets prepared (note the euphemism). The basic scenario is that we come in from the store and make our preparations, and then we lift the lobsters out of the container... whereupon some uncomfortable things start to happen. However stuporous the lobster is from the trip home, it tends to come alarmingly to life when placed in boiling water. If you're tilting it from a container into the steaming kettle, the lobster will

¹ irksomely PC: irksome (adj.) = tiresome; PC (abbr.) = politically correct

² Comparative neuroanatomy is the study of similarities and differences in the structure of the brain of different species.

sometimes try to cling to the container's sides or even to hook its claws over the kettle's rim like a person trying to keep from going over the edge of a roof. And worse is when the lobster's fully immersed. Even if you cover the kettle and turn away, you can usually hear the cover rattling and clanking as the lobster tries to push it off. Or the creature's claws scraping the sides of the kettle as it thrashes around. The lobster, in other words, behaves very much as you or I would behave if we were plunged into boiling water (with the obvious exception of screaming). A blunter way to say this is that the lobster acts as if it's in terrible pain, causing some cooks to leave the kitchen altogether and wait until the whole process is over.³

There happen to be two main criteria that most ethicists agree on for determining whether a living creature has the capacity to suffer and so has genuine interests that it may or may not be our moral duty to consider. One is how much of the neurological hardware required for pain-experience the animal comes equipped with. The other criterion is whether the animal demonstrates behavior associated with pain. And it takes a lot of intellectual gymnastics not to see struggling, thrashing, and lid-clattering as just such pain-behavior. To my lay mind, the lobster's behavior in the kettle appears to be the expression of a *preference*; and it may well be that an ability to form preferences is the decisive criterion for real suffering.

Lobsters are known to exhibit preferences. Experiments have shown that they can detect changes of only a degree or two in water temperature. They're bottom-dwellers and do not like bright light. Fairly solitary in the ocean, they also clearly dislike the crowding in tanks after capture. So, just as it is, standing at the stove, hard to deny in any meaningful way that this is a living creature experiencing pain and wishing to avoid/escape the painful experience, it is, standing by the bubbling tanks outside the World's Largest Lobster Cooker, watching the fresh-caught lobsters pile over one another, huddle in the rear corners, or scabble frantically back from the glass as you approach, difficult not to sense that they're unhappy, or frightened. And so I'm trying to articulate some of the troubling questions that arise. The truth is that if you permit yourself to think that lobsters can suffer and would rather not, the MLF can begin to take on aspects of something like a Roman circus.

Does that comparison seem a bit much? If so, exactly why? Or what about this one: Is it not possible that future generations will regard our own eating practices in much the same way we now view Nero's entertainments or Mengele's experiments? My own immediate reaction is that such a comparison is hysterical, extreme—and yet the reason it seems extreme to me appears to be that I believe animals are less morally important than human beings; and when it comes to defending such a belief, even to myself, I have to acknowledge that (a) I have an obvious selfish interest in this belief, since I like to eat certain kinds of animals and want to be able to keep doing it, and (b) I have not succeeded in working out any sort of personal ethical system in which the belief is truly defensible instead of just selfishly convenient.

I'm wondering whether the reader can identify with any of these reactions and acknowledgments and discomforts. I am also concerned not to come off as preachy when what I really am is confused. Given the (possible) moral status and (very possible) physical suffering of the animals involved, what ethical convictions do gourmets evolve that allow them not just to eat but to savor and enjoy flesh-based viands? And for those gourmets who'll have no truck with convictions or rationales, what makes it feel okay, inside, to dismiss the whole issue out of hand? That is, is their refusal to think about any of this the product of actual thought, or is it just that they don't want to think about it? Do they ever think about their reluctance to think about it? After all, isn't being extra aware and thoughtful about one's food and its overall context part of what distinguishes a real gourmet?

These last queries, though, obviously involve much larger and more abstract questions about the connections (if any) between aesthetics and morality, and it's probably best to stop the discussion right here. There are limits to what even interested persons can ask of each other.

³ According to marine zoologists, it usually takes lobsters between 35 and 45 seconds to die.

Section II — Reading Comprehension (total credits: 24)

1. **Short answer questions.** Referring to the text, write complete short sentences (max. 2) to answer the questions in your own words. You are awarded 2 credits each for content and correctness of the language.

24 credits

- a. What is one of the central problems that lies at the heart of the discussion that Wallace opens up in his article?

- b. What is Wallace's point in saying that, whereas most people don't have an issue with the World's Largest Lobster Cooker at the Maine Lobster Festival, they cannot imagine an open-view killing floor for cattle?

- c. What does Wallace mean by "the intimacy of the whole thing is maximized at home"? (*line 36*)

- d. Which two main criteria show that a living creature suffers?

- e. Explain the comparison the author makes between the Maine Lobster Festival and a Roman circus.

- f. What is "a real gourmet" according to Wallace? (*81*)

Section III — Use of English (total credits: 58)

1. **Synonyms.** Find a synonym or short phrase to replace the words indicated. The word or phrase must fit in with the structure of the sentence in the text and must not change its meaning. **10 credits**

- a. though (line 4) _____
- b. appeal (9) _____
- c. actual (10) _____
- d. finally (27) _____
- e. in other words (44-45) _____
- f. lay (53) _____
- g. decisive (54) _____
- h. permit (63) _____
- i. refusal (78) _____
- j. distinguishes (81) _____

2. **Antonyms.** Give a word or short phrase with the opposite meaning to replace the following words from the text. **6 credits**

- a. everyone (line 4) _____
- b. previous (15) _____
- c. involve (22) _____
- d. progressively (25) _____
- e. honest (30) _____
- f. obvious (70) _____

3. **Word formation.** Use the appropriate word from the same word family (i.e. derived from the same root word) as the word indicated to complete the sentences below. **14 credits**

- a. **consumed** (line 3)
Gas and oil _____ always increases in cold weather.
- b. **supposed** (9)
The document contains a poem _____ written by William Shakespeare.
- c. **stacked** (12)
There are _____ of unopened mail waiting for you at the house.
- d. **alive** (14)
Several attempts have been made on the President's _____.
- e. **extremely** (19)
Cold _____ and a hot head are the first sign of the fever.
- f. **philosophy** (22)
He spent the evening _____ on the meaning of life.
- g. **watching** (34)
His mother has always kept a _____ eye on him.
- h. **tends** (39)
He has a _____ to forget things.
- i. **exception** (46)
The weather, for January, was _____ warm.

- j. **required** (50)
What, in your opinion, are the basic _____ of life?
- k. **detect** (55)
The noise is barely _____ by the human ear.
- l. **avoid** (59)
A person's health improves with the _____ of stress.
- m. **comparison** (65)
I couldn't stand her earlier books, but her latest novel is _____ better.
- n. **convictions** (76)
You'll need to _____ them of your enthusiasm for the job.

4. **Sentence transformation.** Using the word given in bold, complete the sentences so that the second sentence has the same meaning as the first. You must not change the word given. Where indicated, start or end with the phrase given. Rewrite or complete the entire sentence, not just parts of it. **14 credits**

a. Lobster is a delicacy, only a step or two down from caviar. (5) **SURPASSES**
Only _____

b. This is part of the lobster's modern appeal: It's the freshest food there is. (9) **NO**
Part of the _____

c. So then here is a question that's all but unavoidable. (14) **BE**
So then here _____

d. Is it all right to boil a sentient creature alive [...] (14) **THAT**
He asked _____

e. What does "all right" even mean in this context? (16) **WONDERED**
The author _____

f. Since pain is a totally subjective mental experience, we do not have direct access to anyone or anything's pain but our own. (19) **ONLY**
Because _____

- g. [E]verything gets progressively more abstract as we move farther and farther out from the higher type mammals.... (26) **MORE**
The _____

- h. ... the whole animal-cruelty-and-eating-issue is not just complex, it's also uncomfortable. (27) **BUT**
Not _____
_____ *uncomfortable.*
- i. A blunter way to say this is that the lobster acts as if it's in terrible pain, causing some cooks to leave the kitchen altogether. (47) **MAKES**
A blunter way to say this is that the lobster acts _____

- j. ... they can detect changes of only a degree or two in water temperature. (55) **CAPABLE**
... they _____

- k. ... that I believe animals are less morally important than human beings (68) **SMALLER**
... that I believe animals' _____

- l. I have an obvious selfish interest in this belief, since I like to eat certain kinds of animals... (70) **WOULD**
If _____

- m. ... the belief is truly defensible instead of just selfishly convenient. (72) **THAN**
... the belief is truly defensible _____

- n. It's probably best to stop the discussion right here. (83) **BE**
To stop _____

5. **Open cloze.** Complete the text below by writing one word in each space.

14 credits

The Civilised Insect

Ants number approximately ten thousand trillion worldwide. Each individual ant scarcely weighs anything, but put together they weigh roughly the same _____ all of mankind. They are also ubiquitous, thriving everywhere, _____ on icy mountain peaks and around the Poles. No one knows precisely how many species there are, but it is estimated at over 20,000.

For an animal of _____ size, ants have been incredibly successful and this success owes _____ to the highly sophisticated social behaviour they exhibit.

In colonies that range in size from a few hundred to tens of millions, they organise their roles _____ a clear division of labour: a queen, _____ job it is to reproduce; some fertile males who die shortly after mating with the queen; and the rest – sterile females who make up the main population of workers and soldiers, toiling away in a determined fashion. [...]

How they achieve this level of organisation and synchronisation is _____ more amazing. Where we use sound and sight to communicate, ants depend _____ on pheromones, chemicals emitted by individuals and smelled or tasted by nestmates. A pheromone trail left by a foraging ant _____ lead others straight to where the food is. [...]

_____ it comes to the art of war, ants are unsurpassed. They are completely fearless and will readily take on prey much larger _____ themselves, attacking in deadly swarms and overwhelming their target. Such is their dedication to the _____ good of the colony that workers will also sacrifice their own lives to help others defeat the enemy.

Behaving in this altruistic and dedicated manner, _____ little creatures have flourished on Earth for more than 140 million years, long outlasting dinosaurs. Because they think as one, they have a collective intelligence greater than the sum of its individual parts; something you could _____ say of most species.

Adapted from: Dummett, Paul, John Hughes, and Helen Stephenson, eds.: *Life Advanced. National Geographic Learning*, 2014, 120.

Section IV — Writing

Information. Take a moment to remember the important rules and regulations for Part IV.

- Choose **ONE** topic and make sure you stick to it.
- You may use a **monolingual dictionary**.
- Do not use abbreviations (except e.g./i.e.).
- On the sheets used for the essay **leave a right-hand margin** of about 1 inch.
- Put **page numbers** and **your name on every sheet** you write on. You must hand in all the sheets you use.
- Set a **title** of your own.
- Indicate the **number of words** at the end of the text.

Essay topics. Choose one of the topics below and write an essay of approx. 400 words.

- a. **Morality.** Discuss the quotation below in view of the article you have read.

So far, about morals, I know only that what is moral is what you feel good after and what is immoral is what you feel bad after.

– Ernest Hemingway

- b. **Consumerism.** Discuss the quotation below in view of the article you have read.

We shop because we're bored, anxious, depressed or angry, and we make the mistake of buying material goods and thinking they are treats that will fill the hole, soothe the wound, make us feel better.

– Madeleine Somerville, The Guardian Weekly, Oct 2015

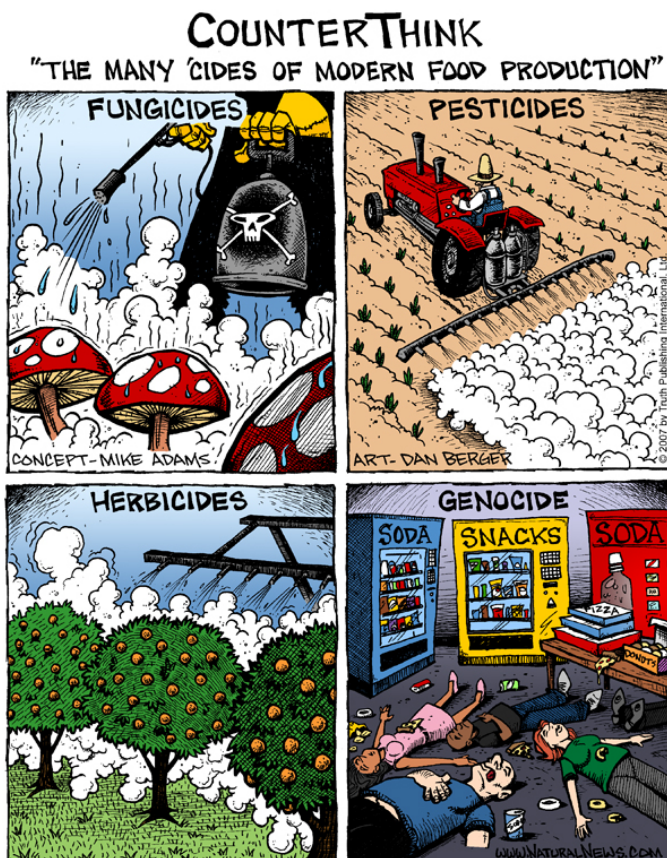
- c. **Food waste.** Considering the excerpt below from Tristram Stuart's talk on wasting food, write a reaction in which you discuss the food waste problem in our own daily lives.

We, the people, do have the power to stop [the] tragic waste of resources if we regard it as socially unacceptable to waste food on a colossal scale.

– Tristram Stuart, TED Talk

- d. **A matter of your interests.** '[I]t's all a matter of what your interests are,' writes David Foster Wallace in his article, "Consider the Lobster". Write an essay entitled with this quotation.

- e. **Modern Foods.** Discuss the cartoon below.



ANSWER KEY

Matura Examination 2016

E N G L I S H

Twenty years after my own graduation, I have come gradually to understand that the liberal-arts cliché about “teaching you how to think” is actually shorthand for a much deeper, more serious idea: “Learning how to think” really means learning how to exercise some control over how and what you think.

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We wish you the best of luck!

Section I – Listening (total credits: 14)

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Your answer sheet for this part of the exam will be collected 5 minutes after the listening is completed.

14 credits**a. Tristram Stuart experienced the global food waste problem for the first time when he...**

- A. ... observed the baker and local greengrocer who were throwing away food.
- B. ... raised animals on his own and tried to make a profit from it.**
- C. ... heard that it was great to throw away potatoes because they were the wrong shape.

b. Stuart became more conscious of food waste by...

- A. ... speaking to shopkeepers about the reasons for food waste.
- B. ... walking around shops and looking at waste containers.**
- C. ... researching efficient and sensible ways to eat.

c. What is 'freeganism'?

The term 'freeganism' stands for the practice of reclaiming and eating food that has been thrown away.

d. Which statement is correct?

- A. In America, the amount of food that ends up in shops and restaurants is four times higher than actually needed.
- B. Three out of four countries have enough food to feed their population.
- C. We use a lot of resources to produce foods such as cheese or meat.**

e. Which paradox does Stuart talk about?

- A. The food production has increased tremendously in the last 12,000 years, but we are still hungry.
- B. We use up important resources to make food while throwing away so much of it.**
- C. Despite being successful at producing food, we still want to produce more.

f. Which of these statements relating to Stuart's biscuits metaphor is wrong?

- A. Basic facilities for storing food immediately are often missing or insufficient.
- B. The majority of the global food supply is wasted.
- C. A third of our food supply is lost on feeding animals.**

g. What does Stuart's show of hands during his talk reveal?

The majority of the audience does not contribute to the waste of 13,000 bread slices, while some members of the audience do not eat the bread crust at home. However, the show of hands also proves that most people do in fact contribute to the waste of bread slices simply by buying bread that has the crust cut and thrown away before it gets packed and sold.

h. What does he refer to when he mentions "cosmetic standards"?

- A. The size of potatoes, tomatoes, bananas or oranges.
- B. Cosmetic products being tested on animals.
- C. Vegetable and fruit have different standardized shapes all over the world.

i. The example with the man in Kashgar showed Stuart that ...

- A. ... "unsuitable" types of food could be used in many different culinary ways.
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- C. ... contribute to the damaging of the environment by reinforcing unnecessary laws.

k. What is the "silver lining" Stuart mentions towards the end of his talk?

The freeganism movement has gained momentum in the form of the 'feed the 5,000' project.

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Before we go any further, let's acknowledge that the questions of whether and how different kinds of animals feel pain, and of whether and why it might be justifiable to inflict pain on them in order to eat them, turn out to be extremely complex. Comparative neuroanatomy⁵ is only part of the problem. Since pain is a totally subjective mental experience, we do not have direct access to anyone or anything's pain but our own; and even just the principles by which we can infer that others experience pain and have a legitimate interest in not feeling pain involve hard-core philosophy. The fact that even the most highly evolved nonhuman mammals can't use language to communicate with us about their subjective mental experience is only the first layer of additional complication in trying to extend our reasoning about pain and morality to animals. And everything gets progressively more abstract as we move farther and farther out from the higher-type mammals into cattle and swine and dogs and cats, and then birds and fish, and finally invertebrates like lobsters. The more important point here, though, is that the whole animal-cruelty-and-eating issue is not just complex, it's also uncomfortable. As far as I can tell, my own way of dealing with this conflict has been to avoid thinking about the whole unpleasant thing.

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⁵ Comparative neuroanatomy is the study of similarities and differences in the structure of the brain of different species.

sometimes try to cling to the container's sides or even to hook its claws over the kettle's rim like a person trying to keep from going over the edge of a roof. And worse is when the lobster's fully immersed. Even if you cover the kettle and turn away, you can usually hear the cover rattling and clanking as the lobster tries to push it off. Or the creature's claws scraping the sides of the kettle as it thrashes around. The lobster, in other words, behaves very much as you or I would behave if we were plunged into boiling water (with the obvious exception of screaming). A blunter way to say this is that the lobster acts as if it's in terrible pain, causing some cooks to leave the kitchen altogether and wait until the whole process is over.⁶

There happen to be two main criteria that most ethicists agree on for determining whether a living creature has the capacity to suffer and so has genuine interests that it may or may not be our moral duty to consider. One is how much of the neurological hardware required for pain-experience the animal comes equipped with. The other criterion is whether the animal demonstrates behavior associated with pain. And it takes a lot of intellectual gymnastics not to see struggling, thrashing, and lid-clattering as just such pain-behavior. To my lay mind, the lobster's behavior in the kettle appears to be the expression of a *preference*; and it may well be that an ability to form preferences is the decisive criterion for real suffering.

Lobsters are known to exhibit preferences. Experiments have shown that they can detect changes of only a degree or two in water temperature. They're bottom-dwellers and do not like bright light. Fairly solitary in the ocean, they also clearly dislike the crowding in tanks after capture. So, just as it is, standing at the stove, hard to deny in any meaningful way that this is a living creature experiencing pain and wishing to avoid/escape the painful experience, it is, standing by the bubbling tanks outside the World's Largest Lobster Cooker, watching the fresh-caught lobsters pile over one another, huddle in the rear corners, or scabble frantically back from the glass as you approach, difficult not to sense that they're unhappy, or frightened. And so I'm trying to articulate some of the troubling questions that arise. The truth is that if you permit yourself to think that lobsters can suffer and would rather not, the MLF can begin to take on aspects of something like a Roman circus.

Does that comparison seem a bit much? If so, exactly why? Or what about this one: Is it not possible that future generations will regard our own eating practices in much the same way we now view Nero's entertainments or Mengele's experiments? My own immediate reaction is that such a comparison is hysterical, extreme—and yet the reason it seems extreme to me appears to be that I believe animals are less morally important than human beings; and when it comes to defending such a belief, even to myself, I have to acknowledge that (a) I have an obvious selfish interest in this belief, since I like to eat certain kinds of animals and want to be able to keep doing it, and (b) I have not succeeded in working out any sort of personal ethical system in which the belief is truly defensible instead of just selfishly convenient.

I'm wondering whether the reader can identify with any of these reactions and acknowledgments and discomforts. I am also concerned not to come off as preachy when what I really am is confused. Given the (possible) moral status and (very possible) physical suffering of the animals involved, what ethical convictions do gourmets evolve that allow them not just to eat but to savor and enjoy flesh-based viands? And for those gourmets who'll have no truck with convictions or rationales, what makes it feel okay, inside, to dismiss the whole issue out of hand? That is, is their refusal to think about any of this the product of actual thought, or is it just that they don't want to think about it? Do they ever think about their reluctance to think about it? After all, isn't being extra aware and thoughtful about one's food and its overall context part of what distinguishes a real gourmet?

These last queries, though, obviously involve much larger and more abstract questions about the connections (if any) between aesthetics and morality, and it's probably best to stop the discussion right here. There are limits to what even interested persons can ask of each other.

⁶ According to marine zoologists, it usually takes lobsters between 35 and 45 seconds to die.

Section II — Reading Comprehension (total credits: 24)

1. **Short answer questions.** Referring to the text, write complete short sentences (max. 2) to answer the questions in your own words. You are awarded 2 credits each for content and correctness of the language. **24 credits**

- a. **What is one of the central problems that lies at the heart of the discussion that Wallace opens up in his article?**

Wallace admits that the discussion he is about to start is unusually difficult because it involves many different questions that do not offer simple answers. One central aspect is, for example, if (and how) one can know for sure whether and how much certain animals can feel pain, because, clearly, the answer to this question will heavily influence many people's opinion on how justifiable it is to, for example, put a live lobster into a kettle with boiling water.

- b. **What is Wallace's point in saying that, whereas most people don't have an issue with the World's Largest Lobster Cooker at the Maine Lobster Festival, they cannot imagine an open-view killing floor for cattle?**

Wallace exemplifies his point that the stories we tell ourselves about what some animals are to us heavily influence people's behaviour: that is, many people eat beef without thinking of the live animal behind it, and suggests that a significant number of those people might not eat meat if they saw the slaughter of the animal that provides the food. By implication Wallace further points to the fact that the same moral reasoning does, for many people, not apply to lobsters, given the fact that watching lobsters getting boiled alive and ending up as food adds to the excitement of the festival.

- c. **What does Wallace mean by "the intimacy of the whole thing is maximized at home"?**

In comparison to larger animals such as cows, pigs, etc., we do usually not simply buy lobster as "food", but often as "animals". It is therefore us who decide to select a particular animal, kill it (possibly accepting the painfulness of the process), etc. Hence, it is us who have to perform the transformation from animal to food – which is normally done for us by others – on our own.

- d. **Which two main criteria show that a living creature suffers?**

One criterion is that the living creature is able to feel pain because it possesses nerves that carry messages from the body to the brain (neurological hardware) and the other criterion is that it is capable of showing its own desire (preference) by the way it acts.

- e. **Explain the comparison the author makes between the Maine Lobster Festival and a Roman circus.**

Option A: Circuses in Ancient Rome were open-air venues used for public events, many of which involved cruelties such as people or animals suffering (e.g. Nero's entertainments). If people are aware that lobsters suffer during the MLF, they intentionally witness and support such suffering, which is why it is comparable to a Roman circus.

Option B: In comparison to Ancient Rome, when showing cruelties in public seemed to be acceptable, nowadays our society regards the display of such suffering as unacceptable. Nevertheless, the MLF shows such suffering, even if many people are not aware of it (as they might believe that animals are inferior to human beings).

- f. **What is "a real gourmet" according to Wallace?**

When we eat food that is regarded as high quality in our society, such as, for example, lobsters, we should be even more sensitive and considerate. Not only the food's taste, but also and especially the thoughts involved in the animals' suffering should be considered. Allowing such thoughts, even if they are unpleasant for some of us, "makes a real gourmet".

Section III – Use of English (total credits: 58)

1. **Synonyms.** Find a synonym or short phrase to replace the words indicated. The word or phrase must fit in with the structure of the sentence in the text and must not change its meaning. **10 credits**

- | | | | |
|----|------------------------|-------|--------------------------------------|
| a. | though (line 4) | _____ | (however, yet) |
| b. | appeal (9) | _____ | (attractiveness, attraction) |
| c. | actual (10) | _____ | (real, genuine) |
| d. | finally (27) | _____ | (eventually, ultimately) |
| e. | in other words (44-45) | _____ | (put another way, put differently) |
| f. | lay (53) | _____ | (inexperienced, non-specialist) |
| g. | decisive (54) | _____ | (very important, crucial, essential) |
| h. | permit (63) | _____ | (allow) |
| i. | refusal (78) | _____ | (denial, rejection, defiance) |
| j. | distinguishes (81) | _____ | (differentiates, makes out) |

2. **Antonyms.** Give a word or short phrase with the opposite meaning to replace the following words from the text. **6 credits**

- | | | | |
|----|--------------------|-------|-------------------------------|
| a. | everyone (line 4) | _____ | (no one, nobody) |
| b. | previous (15) | _____ | (following) |
| c. | involve (22) | _____ | (exclude) |
| d. | progressively (25) | _____ | (decreasingly, less and less) |
| e. | honest (30) | _____ | (dishonest) |
| f. | obvious (70) | _____ | (unnoticeable, unclear) |

3. **Word formation.** Use the appropriate word from the same word family (i.e. derived from the same root word) as the word indicated to complete the sentences below. **14 credits**

- | | | | |
|----|--|-------|----------------|
| a. | consumed (line 3) | _____ | consumption |
| | Gas and oil _____ always increases in cold weather. | | |
| b. | supposed (9) | _____ | supposedly |
| | The document contains a poem _____ written by William Shakespeare. | | |
| c. | stacked (12) | _____ | stacks |
| | There are _____ of unopened mail waiting for you at the house. | | |
| d. | alive (14) | _____ | life |
| | Several attempts have been made on the President's _____. | | |
| e. | extremely (19) | _____ | extremities |
| | Cold _____ and a hot head are the first sign of the fever. | | |
| f. | philosophy (22) | _____ | philosophising |
| | He spent the evening _____ on the meaning of life. | | |
| g. | watching (34) | _____ | watchful |
| | His mother has always kept a _____ eye on him. | | |
| h. | tends (39) | _____ | tendency |
| | He has a _____ to forget things. | | |
| i. | exception (46) | _____ | exceptionally |
| | The weather, for January, was _____ warm. | | |

- j. **required** (50) requirements
What, in your opinion, are the basic _____ of life?
- k. **detect** (55) detectable
The noise is barely _____ by the human ear.
- l. **avoid** (59) avoidance
A person's health improves with the _____ of stress.
- m. **comparison** (65) incomparably
I couldn't stand her earlier books, but her latest novel is _____ better.
- n. **convictions** (76) convince
You'll need to _____ them of your enthusiasm for the job.

4. **Sentence transformation.** Using the word given in bold, complete the sentences so that the second sentence has the same meaning as the first. You must not change the word given. Where indicated, start or end with the phrase given. Rewrite or complete the entire sentence, not just parts of it. **14 credits**

- a. Lobster is a delicacy, only a step or two down from caviar. (line 5) **SURPASSES**
Only caviar surpasses lobster as a delicacy.
- b. This is part of the lobster's modern appeal: It's the freshest food there is. (9) **NO**
Part of the modern appeal of lobster is that there is no fresher food.
- c. So then here is a question that's all but unavoidable. (14) **BE**
So then here is a question that cannot be avoided.
- d. Is it all right to boil a sentient creature alive [...] (14) **THAT**
He asked if it was all right that a sentient creature was boiled alive.
- e. What does "all right" even mean in this context? (16) **WONDERED**
The author wondered what "all right" even meant in that context.
- f. Since pain is a totally subjective mental experience, we do not have direct access to anyone or anything's pain but our own. (19) **ONLY**
Because of the fact that the only pain we have access to is our own, it (pain) is a totally subjective mental experience.
Because the only pain we have access to is our own, it (pain) is a totally subjective mental experience.

- g.** ... everything gets progressively more abstract as we move farther and farther out from the higher type mammals.... (26) **MORE**
... *the further we move out from the higher type mammals, the more abstract everything (progressively) gets.*
- h.** ... the whole animal-cruelty-and-eating-issue is not just complex, it's also uncomfortable. (27) **BUT**
Not only is the whole animal-cruelty-eating issue complex, but it is also uncomfortable.
- i.** A blunter way to say this is that the lobster acts as if it's in terrible pain, causing some cooks to leave the kitchen altogether. (47) **MAKES**
A blunter way to say this is that the lobster acts as if it's in terrible pain, which makes some cooks leave the kitchen altogether.
- j.** ... they can detect changes of only a degree or two in water temperature. (55) **CAPABLE**
... *they are capable of detecting changes of only a degree or two in water temperature.*
- k.** ... that I believe animals are less morally important than human beings (68) **SMALLER**
... *that I believe animals' moral importance is smaller than that of human beings.*
- l.** I have an obvious selfish interest in this belief, since I like to eat certain kinds of animals... (70) **WOULD**
If I didn't like to eat certain kinds of animals, I would not have an obvious selfish interest in this belief.
- m.** ... the belief is truly defensible instead of just selfishly convenient. (72) **THAN**
... *the belief is truly defensible rather than just selfishly convenient.*
- n.** It's probably best to stop the discussion right here. (83) **BE**
To stop the entire discussion right here might be best.

5. **Open cloze.** Complete the text below by writing one word in each space.

14 credits

The Civilised Insect

Ants number approximately ten thousand trillion worldwide. Each individual ant scarcely weighs anything, but put together they weigh roughly the same _____ as _____ all of mankind. They are also ubiquitous, thriving everywhere, _____ except _____ on icy mountain peaks and around the Poles. No one knows precisely how many species there are, but it is estimated at over 20,000.

For an animal of _____ its _____ size, ants have been incredibly successful and this success owes _____ much _____ to the highly sophisticated social behaviour they exhibit.

In colonies that range in size from a few hundred to tens of millions, they organise their roles _____ with _____ a clear division of labour: a queen, _____ whose _____ job it is to reproduce; some fertile males who die shortly after mating with the queen; and the rest – sterile females who make up the main population of workers and soldiers, toiling away in a determined fashion. [...]

How they achieve this level of organisation and synchronisation is _____ even _____ more amazing. Where we use sound and sight to communicate, ants depend _____ primarily _____ on pheromones, chemicals emitted by individuals and smelled or tasted by nestmates. A pheromone trail left by a foraging ant _____ will _____ lead others straight to where the food is. [...]

_____ When _____ it comes to the art of war, ants are unsurpassed. They are completely fearless and will readily take on prey much larger _____ than _____ themselves, attacking in deadly swarms and overwhelming their target. Such is their dedication to the _____ common _____ good of the colony that workers will also sacrifice their own lives to help others defeat the enemy.

Behaving in this altruistic and dedicated manner, _____ these _____ little creatures have flourished on Earth for more than 140 million years, long outlasting dinosaurs. Because they think as one, they have a collective intelligence greater than the sum of its individual parts; something you could _____ hardly _____ say of most species.

Adapted from: Dummett, Paul, John Hughes, and Helen Stephenson, eds.: *Life Advanced. National Geographic Learning*, 2014, 120.