

# PRUEBA DE CERTIFICACIÓN NIVEL C1 INGLÉS

## COMPRENSIÓN DE LECTURA

**Duración de la prueba: 1 hora**

- No abra el cuadernillo de examen hasta que se lo indique su profesor.
- Las tareas deben escribirse con **bolígrafo negro o azul** (no con lápiz) y en el espacio indicado. **No escriba en las zonas sombreadas.**
- **Haga todas las tareas.** Al principio de cada tarea hay un ejemplo ilustrativo con el número cero.
- Al final de la prueba entregue dentro del cuadernillo todo el papel de borrador utilizado.
- Permanezca en su asiento hasta que el profesor indique el final de la prueba.

### TASK 1

Read the following text and fill the gaps with **ONE** suitable word. Number 0 has been completed as an example.

(Marking: 7 X 1 = 7 points)

#### GETTING OUR ROLES STRAIGHT

It's a scene I witness all too often. A child walks **0**\_\_\_ the playground at the end of the school day to their parent. They're met with a warm welcome, and then I hear the "M" word. It's a word that sums up why so many schools struggle to manage bad behaviour: "mate".

Nowadays, **1**\_\_\_ many parents and teachers have a misguided belief that they are friends with schoolchildren. It's driven by a well-intentioned desire to be liked by young people, or because they feel sympathetic towards them. But it's confusing for students. In the same five-minute interaction in the playground I have seen parents talking to their children as equals, calling them mate and trying to be cool, only to turn **2**\_\_\_ harsh but strangely ineffective disciplinarians, shouting at the same child. How can we expect children to navigate through this minefield, wondering whether they are dealing with the Jekyll or Hyde of an adult's approach? It's not only parents who are guilty of this approach. I've witnessed a head of year remove punishments from a poorly behaved child because she felt the child would respond better to friendship. The child simply took advantage of the confusion of roles and his behaviour deteriorated.

Disciplining children isn't easy or fun. Many teacher training courses just don't give enough guidance on **3**\_\_\_ to manage behaviour and maintain a distance. And **4**\_\_\_ some schools are great at establishing a culture of respect, others are more concerned with behaviour policy gimmicks that have little impact. Staff and parents who behave in this way are missing the point: teachers and parents are far more important than friends. Friends are often transient and inconsistent. Our roles are constant – to guide, educate and discipline the children in our care to ensure they are able to function well, develop their full potential and enrich society.

**5**\_\_\_ clear boundaries for behaviour, children will naturally try their luck – a problem I have witnessed. After teaching for five years, I recently started supply work and I have walked into classes where children have addressed me as an equal or even inferior. The separation from pupils a teacher needs to ensure they

hold a position of respect and leadership in the classroom is becoming blurred. Of course teachers should be approachable. But there are ways of maintaining a healthy separation **6**\_\_\_\_\_ a member of staff while also being a caregiver who has the child's welfare at the centre of their considerations.

On three occasions recently I have had to talk to the class I am teaching and explain that it would be a huge mistake for them to think I am their friend. I have emphasised how much I enjoy teaching them and how I respect them as learners, but I would be doing them a disservice if I were anything other than their teacher **7**\_\_\_\_\_ job is to educate, encourage and maintain discipline.

We can tinker all we like with behaviour management policies but first we need to make sure we have the basics right. We care deeply about our students; we're not their friends – and we should never hope a young person likes us.

Adapted from © The Guardian

## TASK 2

**Read the following article and decide which option (a, b or c) is best for statements/questions 1 to 7. Number 0 has been completed as an example.**

**(Marking: 7 X 1 = 7 points)**

### THE CHRISTIAN CHURCH IN CHINA

A strong coffee always perks me up on a smoggy day, especially when I can drink it somewhere clandestine — like an 'illegal' church. Seek, and you shall find — but when it comes to Christianity in China, you're likely to get a bit lost. Without being told where it was, I could have spent a lifetime walking past the anonymous, seemingly empty office block, never knowing that inside it was abuzz with religious activity. A discreet sign in the lobby is the only indication that a Sunday service is in progress. In other parts of the world, a church announces itself to the faithful with a cross on a steeple. The absence of this is one reason you can't find Chinese churches — though the Zion Protestant Church is one of the most prominent, albeit unregistered, churches in Beijing.

Zion may not resemble a traditional church on the outside, but it's not exactly 'underground' either — along with coffee, you can buy little bears wearing 'Jesus loves me' T-shirts in its bustling café. By 10 a.m. the central hall is packed out for the second Chinese service of the day (there are also services held in Korean and English). A few hundred people were singing along to hymns played by a live band on a stage. Some had their arms in the air and part of me hoped it would turn into *Sister Act*. But the congregation remained very earnest, much like the clean-cut young women who approach me on the streets after dark and ask if I want to learn about Jesus. The words 'I am willing to preach the Gospel' flash up on multiple plasma screens across the room.

There are officially recognised churches in China, in which both the building and its pastor have been state-sanctioned, the latter trained in schools where teaching is aligned with Communist party ideology. Mainstream Christianity in China is, in fact, a not-so-holy trinity formed of the Chinese Patriotic Catholic Association, the Protestant Three-Self Church and China Christian Council, which is set up by the state. The Pope doesn't get a look-in — at least not where the Communist party rules supreme. China ceased diplomatic relations with the Holy See in 1951. But China is a rising power on the world stage, with a fast growing number of Catholics, so the Vatican is still keen to embrace the faithful in Beijing — it is expected to formally recognise four China-ordained Catholic bishops in negotiations this month.

Many Chinese converts do not want their faith to be controlled by the government — and so they join covert congregations like the one at Zion, which was founded in 2009. 'For every one of the official churches, there's at least another unregistered church,' explains Ian Johnson, author of a new book on China's religious revival, *Lost Souls of China*. 'Many of those who attend "house" churches started by going to official churches and then branched out.' The number of Christians is now estimated at around 60 to 70 million — much higher than official reports suggest.

In Beijing, Christianity is permitted to thrive, as long as it does so quietly, but elsewhere in China there has been a crackdown. Last summer, in Zhejiang province — a region with a rich history of missionary activity — crosses were removed from the exteriors of more than 1,000 churches.

For the most part, the Zhejiang campaign was more about reducing the profile of Christianity than about strangling the religion itself. Any organisation in China which is not backed by the government and

becomes popular is viewed as a threat, particularly when it is seen as foreign and requiring Sinicisation. Christianity is expanding faster than China's traditional religions, Buddhism and Taoism, which helps explain why the state is keen to rein it in. In April, President Xi Jinping emphasised that religious groups must operate within China's socialist system 'and abide by Chinese laws and regulations'. Many have interpreted these remarks, together with an updated draft of the Regulations on Religious Affairs, as a sign that the government is going to further restrict religious freedom.

But damping the fervour may not be easy. As these friends demonstrate, Christianity is growing fast within cities among the young and well-educated Chinese. 'People don't see a contradiction between modernity and Christianity,' Ian Johnson says. 'Particularly for many who are already westernised, or have studied abroad, Christianity may be more acceptable than Buddhism or Taoism.'

The young also seem well able to reconcile their Christian faith and China's growing consumerism: I spot the designer handbag one young woman is carrying as she passes me by in the hallway of Zion. The congregation is far from meek and lowly.

China's rapid transition from communism to capitalism may explain exactly why some young people here are so hungry for spirituality but, for the time being, a cloak of invisibility seems to hang over Christians in China. The message from above seems to be: practise as you will but don't flaunt it. But as one veteran preacher told me: 'Rest assured, pass on the word we shall ... because that's what the Bible tells us to do.'

Adapted from © *The New Statesman*

### **0 On smoggy days, the writer**

- a feels better if he drinks a cup of coffee.
  - b likes to hide while he drinks a cup of coffee.
  - c makes an effort to drink a lot of coffee.
1. On the outside Chinese churches tend to
    - a be discreetly signaled.
    - b be signaled with a cross.
    - c go unnoticed.
  2. The writer thinks that the Zion Church looks
    - a like a typical church and is very avant-garde.
    - b unlike a typical church and is not very avant-garde.
    - c unlike a typical church and is quite unoriginal.
  3. Both the congregation and the women who talked to the writer were
    - a charming.
    - b enthusiastic.
    - c serious .
  4. The Christian church in China seems to be run by the
    - a China Christian Council.
    - b Chinese government.
    - c Pope.
  5. Which of the following statements is true?
    - a Many churchgoers have recently changed their place of worship.
    - b Official reports overestimate the number of Christians.
    - c There are more official churches than unofficial ones.

6. The events in Zhejiang province show that the Chinese state wants to
- a ban Christianity.
  - b control Christianity.
  - c support Christianity.
7. The young people who go to the Zion church
- a are against consumerism.
  - b buy upmarket accessories.
  - c reject Buddhism and Taoism.

### TASK 3

Read the text below and decide which answer (A, B, C or D) best fits each gap. Number 0 has been completed as an example.

(Marking: 6 x 1 = 6 points)

#### THE SCIENCE OF LAUGHTER

Laughter is 0) \_\_\_\_\_ - and we do it a lot. One study found that people laugh seven times for every 10 minutes of conversation. We do not do it when we think we do, however. It has been found that if you ask people what makes them laugh, they will talk about jokes and humour, but we laugh most frequently when we are with other people - and hardly ever at jokes. It is a social emotion and we use it to make and maintain social 1) \_\_\_\_\_.

We also make very strange noises when we laugh - from wheezes and squeaks to gasps and snorts - and each sound simply reflects the muscles in the chest 2) \_\_\_\_\_ out air from our ribcages under very high pressures. Laughter is also a very primitive way of making a sound.

MRI images show that when someone laughs, there is no real movement of the tongue, 3) \_\_\_\_\_, soft palate and lips. All the action is happening at the ribcage. Laughter is a non-verbal emotional expression and these sounds, which we typically make when in the grip of quite strong emotions, are more like animal calls than they are like our normal speech.

We make them in very simple ways, 4) \_\_\_\_\_ speech which is far more complex, and they are controlled by an evolutionarily "older" brain system, one that looks after vocalization in all mammals. This is why a stroke can 5) \_\_\_\_\_ someone of the ability to speak, but leave them able to laugh and cry. They have suffered damage to the brain areas that enable them to speak, but the older emotional system is still intact.

These non-verbal expressions are frequently associated with expressions of emotion. The emotions themselves are called the "basic" ones, because they are recognized by all human groups and are also found in other mammals. This explains why some emotions are quite similar across species - think about similarities between the face of an angry human and an angry wolf.

People recognize laughter as laughter even if it is produced by someone from a very unfamiliar culture. Of course, we are 6) \_\_\_\_\_ not the only animals that laugh. Laughter has been well described in other primates such as gorillas, chimpanzees and orangutans. Laughter has even been described in rats, so it is at least possible that there is more laughter out there in the mammal kingdom.

Adapted from © <http://www.bbc.com>

0	a) dull	b) eerie	c) ominous	d) <b>weird</b>
1	a) bonds	b) events	c) marks	d) loops
2	a) bleeding	b) extorting	c) gasping	d) squeezing
3	a) hip	b) jaw	c) nostril	d) shin
4	a) as	b) how	c) opposite	d) unlike
5	a) cheat	b) rip	c) rob	d) steal
6	a) certainly	b) comparatively	c) dubiously	d) relatively