

Centre No.					
Candidate No.					

Surname	Initial(s)
Signature	

Paper Reference(s)

4142

**London Tests of English
Certificate of Attainment**

Level 4

May 2003

Time: 2 hours 15 mins

Additional Reading Time: 10 mins

Examiner's use only

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Team Leader's use only

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Materials required for examination

Cassette Player
Cassette 1 per 10 Candidates

Items included with question papers

Insert sheet for Task 4

Question Number	Leave Blank
Task1	
Task2	
Task3	
Task4	
Task5	
Total	

Instructions to Candidates

In the boxes above, write your centre number, candidate number, your surname and initials.

Answer ALL questions in the spaces provided in this book.

Information for Candidates

The total mark for this paper is 100. The marks for the various questions are shown in round brackets:
e.g. (12 Marks)
This paper has FIVE tasks.

Advice to Candidates

Write your answers neatly.

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Turn over



Hello everyone! Today's test is the London Tests of English Level Four. Tasks One and Two are listening. Good luck!

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blank*

Task One (15 marks) Traditions and Customs

You hear a radio discussion about traditions and customs. As you listen, complete the notes with three words or fewer. The first one is an example. Look at the task and read again what you have to do.

You will hear the tape twice. Do as much as you can the first time and finish your work the second time.

Example Most books about traditions are either descriptions or accounts of their
origins

1. The question Jeremy Doyle is trying to answer is what the _____ of traditions and customs is.
2. According to Jeremy, social stability is reflected in the _____ and number of traditions a group has.
3. When a society begins to change rapidly, traditions begin to lose _____
4. Jeremy thinks _____ in the UK in the nineteenth century changed traditions.
5. By 1830 most British people _____
6. One English tradition that has suffered is _____
7. For it to survive, a tradition must _____ by the people.
8. Christmas is an example of a tradition that has survived but in a _____
9. Much of the modern English Christmas comes from the ideas of _____ in the 19th century.
10. Jeremy says interest in _____ is a new tradition resulting from change.

Task Two: Organising a Folk Festival (15 marks)

Leave blank

You hear a radio interview with the organiser of a folk festival. On your answer paper put a cross (X) in the correct column to indicate whether the statement is **True**, **False** or **Not Stated**. The first one is an example.

You will hear the interview twice. Look at the task and read again what you have to do. Do as much as you can the first time and complete your work the second time.

Statement	True	False	Not stated
<i>Example</i> The festival has been going for less than a decade.	X		
1. The festival is attracting a growing international audience.			
2. The organiser would prefer the festival to be less dependent financially on ticket sales.			
3. The number of events was greater last year.			
4. Last year there was trouble from some of the visitors.			
5. Some local residents object to the festival.			
6. There are demonstrations of skills and crafts during the festival.			
7. The most popular events tend to be the folk song concerts.			
8. Accommodation prices rise during the festival.			
9. Ticket sales are greater this year than last.			
10. Some events are already sold out.			

That is the end of the recorded part of the test. The other tasks test your reading and writing of English. Now go on to Task Three.

Task Three: Traditional Ways of Life Under Threat (30 marks)

Leave
blank

Task 3(a): Reading (10 marks)

Read the article below on Vanishing Cultures and then fill in the table that follows. Match an opening sentence with the **numbered** paragraphs from the article. Be careful, two of the sentences in the table are not needed.

Vanishing Cultures

by Wade Davis

In Haiti a voodoo priestess responds to the rhythm of the drums. She is taken by the spirit of fire. The burning embers are handled with impunity. In Mexico a Mazatec farmer communicates in whistles. He sends complex messages across the broad valleys.

2 There are many models of reality. From the nomadic Penan in the forest of Borneo, to the Aerial herders in the deserts of Kenya, to the Chipaya farming the tired soils of Bolivia, all these different peoples reveal other possibilities and ways of thinking and living with the Earth.

3 That amounts to roughly 300 million people. Such cultures are rooted in history and language and are attached by myth and memory to a specific location. However, their unique visions of life are being lost in changes brought about by the spread of Western thought.

4 A gold rush brings disease to the indigenous peoples of an area. A quarter of the population dies in ten years. Pollutants from the oil industry saturate tribal homelands impoverishing fertile soils. A dominant culture destroys ancient monuments of the culture it dominates and with them ancient wisdom and forms of belief.

The loss of languages around the world is a

good measure of the extent of the crisis. In historical time 10,000 languages have existed. Today, many of the 6000 languages still spoken are not being passed on to children. Of languages being taught, only 300 or so are spoken by a million people or more. In another century half of the world's current languages will be lost.

6 It is the means by which humans transmit their culture into the world. As languages disappear, cultures die. "A language," says Michael Krauss of the University of Alaska, "is as divine and mysterious as a living organism. It is part of the world and we should mourn the loss of a language as much as we mourn the loss of a species of plant or animal."

7 Extinction when balanced by the birth of a new species is a normal phenomenon. However, the current wave of species loss caused by human activities has no precedent. In the same way, languages, like cultures and species, have always evolved, but today they are being lost at an alarming rate.

8 Will they be able to adopt beneficial aspects of the modern world while rejecting intrusions that harm their spirit and heritage? If not, the world will become less interesting as we lose them and sacrifice the intellectual achievements of many millennia.

Opening Sentence	Paragraph number
<p><i>Example</i> There are many examples of the threats posed to traditional ways of life.</p>	4
<p>A language is more than a set of words and a group of grammatical rules.</p>	
<p>“When we lose a language, it's like dropping a bomb on a museum,” laments Ken Hale of the Massachusetts Institute of Technology.</p>	
<p>This biological analogy comparing the loss of a language to the loss of a species is appropriate.</p>	
<p>The issue is whether ancient cultures will be free to change on their own terms.</p>	
<p>Traditional habitat is lost as cattle ranchers introduce alien methods of agriculture.</p>	
<p>Around the world five per cent of the global population retain a strong identity as members of indigenous cultures.</p>	
<p>Such people are a reminder that understanding of the world is not the same in different cultures.</p>	

Task 3(b): A letter to a newspaper (20 marks)

*Leave
blank*

Below is part of a letter and an email that you have to read for this task. Also read the extracts on the following pages and then write a letter to a newspaper using all of the information. You must include the following points.

- Describe threats to traditional ways of life around the world
- Write two arguments in support of the views of the letter writer below
- Write two arguments opposing the views of the writer of the letter below
- Describe a traditional way of life under threat in your own country
- What measures would you recommend
 - either*
 - To protect people with a traditional way of life in your country
 - or*
 - To help people with a traditional way of life in your country adapt to modern life

Select from the ideas and information but **do not copy** exact material from the texts. Use your own words as much as possible. Write **at least 200 words**.

... and to be frank, haven't we heard just about enough of the threat the modern world is posing to ways of life, including our own? As far as I'm concerned, life is improving all the time, and the loss of a few customs and even a few animal species is a price I'm willing to pay for progress. And let's remember what progress is. For those in the developing and the developed world it means better and better lifestyles, education and life prospects. And, in any case, we can't stop it, so why worry?

J Montoya, Madrid, Spain

Dear Health Doctor

It's sad to think that so many of the advances that gave rise to our long and healthy life spans are now seen as a cause of the world's problems, rather than part of their solution. Chlorinated water; vaccination; the pharmaceutical industry; maternity hospitals; the farming revolution; the energy industry that enables us to refrigerate and cook our food, and keep ourselves cool in summer, and warm in winter - all of these things are regarded by many as the evils of modern living, because they take us further and further away from the 'healthy', 'stress-free', 'natural' lifestyle of our simple forebears.

Those who think this way are welcome to go back to a simple agrarian or hunter gatherer lifestyle, but they're not taking me - or my descendants - back to the stone age if I can help it.

Kevin Buckley, UK

Cultures tend to value a long life, full of experiences and community service. Throughout the evolution of the human species, longevity has been a factor in survival, fitness, and natural selection. We have evolved the characteristic of living an extended time after being reproductive, which is unique among animal species. Especially, females have a long post-reproductive stage, called menopause. There are several theories about why females have adapted to menopause.

Among mammals, humans also have the longest maximum life span, the greatest possible length of time a member of a given species will live. Life span is often limited by life expectancy which refers to the expected years a person will live in a given population. This number of years is based on various criteria specific to a population and is thus always fluctuating.

Populations within poor developing countries tend to have a low life expectancy. For instance, in 1980, 13 nations in Africa had an average life expectancy of 45 years or less. In 1980, the US population's average life expectancy was 73 years. The differences in life expectancies exist because of the differing conditions a human population faces in a given social and physical environment. These conditions include disease, diet deficiencies, radiation, war, chemical pollution, accidents, extreme environmental or climatic conditions, and mental and physical stress.

An increase in life expectancy has been occurring worldwide. The increase could be due to improved health care, better diet and higher quality food, decreased environmental hazards, and better sanitation. The life expectancy increase results in a higher percentage of elderly in a population. Paros, Greece currently has one of the highest percentages of people living past a hundred years, or centenarians. However, one problem exists among societies with a large percentage of elderly.

Medical technology has helped to improve life expectancy worldwide, but it also caused a shift in the medical concerns of elderly people. Previously, the major cause of death was infectious diseases, but this has changed to chronic diseases. This shift is also called the 'epidemiologic transition.' The treatment of chronic diseases may cause more pressure on a culture, especially a culture that values the personal family care of an elderly individual. In such a culture, elderly people eventually may need care by a trained professional and need closer proximity to medical equipment. In this case, the family often goes against cultural values for the good of the elderly individual and places their loved ones in a medical institution to fit their needs. Institutionalization of elders with chronic diseases seems to be more prevalent in industrialized societies.

The Person

Máximo Cuji comes from the Quichua people in Pastazas, Ecuador. He comes from a family of shamans going back many generations. At the age of 41, he is the first person of his tribe to attend the national university in Quito. Until recently Máximo's traditional community in the Amazon had been left very much to itself. However, two decades ago oil was discovered and today the region is dotted by oil drilling installations and pipelines. The rivers are becoming polluted and colonists are pushing their way into the region along the oil-corporation and logging roads.

The Problem

The indigenous people of the Amazon, despite having won limited rights over parts of their ancestral lands, are among the most threatened people on earth. The encroachment of all-conquering Western 'progress' is steadily destroying the Amazon forest. It has now reached the point where in a generation or two the civilizations of the Amazon will be extinct. For young Amazonians, who are now typically exposed to mission stations, health clinics and, increasingly, to schools, the lure of the West is virtually irresistible. After all, eternal salvation, vaccinations, antibiotics, video games, radio and television are a heady cocktail. Cars, planes and telephones capture the imagination of children who know only walking, the canoe and the conversation of people.

The Strategy

Máximo Cuji's strategy is to arm Amazonian youth with an appreciation of their own culture and a desire to preserve it. He has set up indigenous-language schools. The curricula and content of the school program aims to pass Amazonian culture from one generation to the next. In transmitting culture to the younger generation, schools highlight the various aspects of the patrimony of the Amazonian people, such as medicinal plants and foodstuffs to be found in the forest. The schools also analyse the serious consequences of Western civilization: the erosion of indigenous culture through foreign religions, environmental degradation from mining, oil drilling, coca growing, logging, roads, farming-related deforestation and colonization.

Máximo Cuji rejects cultural separatism. However, he also wants to lessen the negative impact of Western culture and to embrace only those aspects of it that may contribute to the self-determining, self-sufficient character of his people and to the survival of the biodiversity of the Amazon.

INSERT SHEET FOR TASK 4

Paul Deegan takes to the ice on a magnificent journey through the Himalayan silverlands.

1 There is a place, high among the mountains of the Indian Himalayas, where the *klu*, the water spirits that live in the nearby Zaskar River, reveal copper to those that have learnt to recognise the whistle that the metal emits. The place is called Chiling, and the families who live here have been working silver, copper and gold ever since the village was founded by four Nepali silversmiths and their Ladhaki brides in the 16th century.

2 In winter, people from the ancient kingdom of Zaskar pass through Chiling as they make their way to the important Ladakhi town of Leh. Zaskar lies just 50 miles away, at the point where the river that flows past Chiling begins its life. The gorge down which the river tumbles is deeper than America's Grand Canyon, making any descent in summer impossible. But every December, a miracle occurs. The river - known locally as the Chadar - freezes, and the ice becomes firm enough to support the weight of a person.

3 Zanskari traders discovered this frozen highway aeons ago, and, for generations have used it to travel to Leh in order to sell their goatskins of cheese and rich butter, in competition with occasional itinerant vendors from India. Orders for teapots, *pupa* bowls and jewellery are placed with the silversmiths en route and are collected on the return journey.

4 During January I travelled to Chiling to



place my own order with the silversmiths, and to attempt to traverse the Chadar with my guide, Sonam Stobgais. Sonam has walked the Chadar every winter for the past 30 years. Over time, he has formed a friendship with Tsewang Rabgais, who, at the age of 85, is the oldest silversmith in Chiling. Tsewang is the last metalworker able to detect the barely audible whistle that the copper ore in the Zaskar River produces when the water flows over it.

5 As Sonam steered me towards Tsewang's isolated home, I detected the faint resonance of metal being tapped against metal. Sonam released the catch on the low door to Tsewang's compound, and I ducked under the lintel. A moment later, I found myself crouching in front of Tsewang, a wizened man sitting cross-legged on a yak-wool blanket in the tiny room. In front of him stood a finished teapot. Made from silver, copper and brass, it was an intricate combination of

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Turn over

 **London**
Examinations
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the crude and the sophisticated. Would Tsewang make a teapot and a silver bracelet for me, I asked Sonam. The silversmith looked up from his work and smiled when Sonam posed my question. Tsewang's spectacles, with lenses as thick as the bottom of beer-glasses, betrayed the number of years he had been working metal. He made his first pot in 1929, and used to haul copper ingots weighing up to 3lbs from the riverbed; on heating they had yielded almost 100% pure copper. "Yes," Sonam told me after a short conversation with the metalworker, "Tsewang will make you a teapot. But he will ask his son to make you the bracelet, as his sight is not so good for fine work."

6 Tsewang informed Sonam that the teapot and the bracelet would be ready for collection in a few weeks' time.

7 The few weeks passed. Afternoon was descending into evening, and the sun was drawing back its fingers from the end of the gorge when I climbed the hill to

Tsewang's home. The old man was putting the final touches to my teapot.

8 Later that evening, as we warmed ourselves around the fire, Tsewang told me of plans to build a highway along the walls of the gorge, to link his homeland with the outside world all the year round. Resignedly, he mused that the road-builders would roll empty barrels of bitumen into the gorge. The water spirits would desert the rivers, and the Chadar would be finished.

9 I asked if, perhaps, there were other thoroughfares awaiting discovery. "No," he laughed and shook his head. "There are no more Chadars."

Glossary:

silversmith = someone who works with silver

Task Four: A Silversmith in a Remote Valley (20 marks)

*Leave
blank*

Section A (10 marks)

Read the information on the insert sheet and answer the following questions according to the information given in the article. Answer with a phrase or sentence as necessary.

Example How long have families in Chiling been working various metals?

Since the sixteenth century.

1. Who or what is believed to make it possible to detect copper in the river?

2. How is it possible for people to travel along the valley of the River Chadar?

3. Who are the principal customers of the silversmiths?

4. What unique skill will disappear when Tsewang dies?

5. How good a craftsman is Tsewang?

6. What difficulty did the writer experience when entering Tsewang's house?

7. What has been the effect on Tsewang of working metal for so long?

8. Explain how Tsewang fulfills the writer's order.

9. What big change may happen in the Chadar valley?

10. How does Tsewang view the prospect of this change?

Section B (6 marks)

Find words or phrases in the text that mean the same as each of the following expressions. The first one is an example.

Leave blank

	Meaning	Word
Example	sends out a signal (paragraph 1)	<i>emits</i>
a)	falls swiftly and suddenly (paragraph 2)	
b)	moving from one place to another (paragraph 3)	
c)	travel across (paragraph 4)	
d)	hit lightly (paragraph 5)	
e)	pondered or reflected (paragraph 8)	
f)	road open at both ends for traffic (paragraph 9)	

Section C (4 marks)

Put a cross (x) next to the most appropriate completion to the statements about the text.

1. The purpose of the text can best be described as to...

- a. instruct readers how to do something
- b. persuade readers to accept an opinion
- c. entertain readers with an interesting narrative
- d. discuss issues of concern to readers

2. The purpose of the italics for the words *klu* and *puja* (in paragraphs 1 and 3) is

- a. for emphasis when reading aloud
- b. to add visual interest to the text
- c. to draw your attention to an incorrect word
- d. to highlight the fact that word is of foreign extraction

3. The text written in the first person singular

- a. because it is a diary of events
- b. because the author is writing a type of letter
- c. because the author is writing about his journey
- d. to make you feel that you are on the journey

4. This text is most likely to appear in

- a. popular holiday brochure
- b. a technical journal
- c. a magazine supplement
- d. an geography encyclopaedia

Task Five: Extended writing (20 marks)

Choose one of the following topics. Do not use information from the other parts of the examination. Write your answer in the space below.

EITHER

Write a traditional story from your country. You must include the following:

- A traditional story
- An explanation of how the characters, events and outcome of the story reflect the past or present culture of your country
- A commentary on the significance of the story in your culture now

Write at least 250 words.

OR

You have decided to enter a competition organised by your local Tourist Agency in which you could win a holiday for two weeks in a country of your choice. You have been asked to write a persuasive article for a brochure to promote your country to foreign tourists. You must include information on the following:

- **General Background:** e.g. geographical location, landscape, weather, language(s)
- **Customs:** typical customs and their significance
- **Festivals:** famous festivals and their significance
- **Places to visit:** two places to visit and why
- **Miscellaneous:** other information likely to interest tourists

Write at least 250 words.

*Leave
blank*

Mark Scheme and Chief Examiner's Report
May 2003

Level 4 Advanced (4142)

Mark Scheme

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Chief Examiner's Report

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Grade Boundaries

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4142 LEVEL 4 ADVANCED, MARK SCHEME

- Tasks 1, 2 & 4: If grammar/spellings are incorrect but content is comprehensible then award full marks.
- Any additional information can be ignored, provided it does not contradict the given answer.

Task 1: Traditions and Customs

- | | | |
|-----|--|-----|
| 1. | function / purpose | 1.5 |
| 2. | strength | 1.5 |
| 3. | (their) meaning / significance | 1.5 |
| 4. | industrialisation | 1.5 |
| 5. | lived in towns / were living in towns / were town dwellers | 1.5 |
| 6. | folk music | 1.5 |
| 7. | be shared | 1.5 |
| 8. | different / changed form | 1.5 |
| 9. | novelists / writers / authors | 1.5 |
| 10. | (professional) sport | 1.5 |

Total 15 marks

Task Two: Organising a Folk Festival

Statement	True	False	Not stated	
Example: The festival has been going for less than a decade.	X			
1. The festival is attracting a growing international audience	X			1.5
2. The organiser would prefer the festival to be less dependent financially on ticket sales.			X	1.5
3. The number of events was greater last year.	X			1.5
4. Last year there was trouble from some of the visitors.	X			1.5
5. Some local residents object to the festival.		X		1.5
6. There are demonstrations of skills and crafts during the festival.		X		1.5
7. The most popular events tend to be the folk song concerts.	X			1.5
8. Accommodation prices rise during the festival.			X	1.5
9. Ticket sales are greater this year than last.			X	1.5
10. Some events are already sold out.		X		1.5

Total 15 marks

Task Three (a): Reading

- If a number is repeated then award 0.

Opening sentence	Paragraph number	
Example: There are many examples of the threats posed to traditional ways of life.	4	
A language is more than a set of words and a group of grammatical rules.	6	2
“When we lose a language, it’s like dropping a bomb on a museum,” laments Ken Hale of the Massachusetts Institute of Technology.	distracter	
This biological analogy comparing the loss of a language to the loss of a species is appropriate.	7	2
The issue is whether ancient cultures will be free to change on their own terms.	8	2
Traditional habitat is lost as cattle ranchers introduce alien methods of agriculture.	distracter	
Around the world five per cent of the global population retain a strong identity as members of indigenous cultures.	3	2
Such peoples as these are a reminder that understanding of the world is not the same in different cultures.	2	2

Total 10 marks

Task Three (b): A letter to a newspaper

Apply writing criteria

Task completion: Candidates must write the letter from a personal perspective. To cover all content points for task completion, candidates must include:

- threats to traditional ways of life (1 instruction)
- two arguments in favour of the views in J Montoya’s letter (1 instruction)
- two arguments against the views in J Montoya’s letter (1 instruction)
- a description of a traditional way of life under threat in the candidate’s country (1 instruction)
- measures to help people protect a way of life / adapt to modern life (1 instruction)

NB. Always refer to the details on task completion in the writing criteria. Please note that content points covered in task completion are not equivalent to marks gained.

Total 20 marks

Task Four: A Silversmith in a Remote Valley

Section A

1. The klu or water spirits 1
2. The river Chadar freezes / the ice becomes firm enough to support the weight of a person 1
3. (The) Zanskari traders 1
4. The ability to hear the whistle given out by water passing over copper 1
5. He can make sophisticated things, so he's good/very good/the best craftsman 1
6. He had to duck under the lintel / the door was low 1
7. His eyesight has become bad 1
8. Tsewang (agrees to) make(s) a teapot and his son makes the bracelet 1
9. There might be a new road built 1
10. He accepts them reluctantly / with resignation 1

Total 10 marks

Section B

	Word	
a)	tumbles	1
b)	Itinerant/en route	1
c)	traverse	1
d)	tap(ped)	1
e)	mused	1
f)	thoroughfare	1

Total 6 marks

Section C

1. c 1
2. d 1
3. c 1
4. c 1

Total 4 marks

Task 5 (20 marks)

Apply writing criteria

(A)

Task completion: Candidates must write a traditional story. To cover all content points for task completion, candidates must include:

- A story (3 instructions)
- An explanation of how the characters, events and outcome of the story reflect the past or present culture of your country (1 instruction)
- A commentary on the significance of the story now (1 instruction)

NB. Always refer to the details on task completion in the writing criteria. Please note that content points covered in task completion are not equivalent to marks gained.

(B)

Task completion: Candidates must write the persuasive article for a brochure to present their country to foreign tourists. To cover all content points for task completion, candidates must include:

- general back ground of the country (1 instruction)
- typical customs and their significance (1 instruction)
- famous festivals and their significance (1 instruction)
- two places to visit in the named country and the reasons why (1 instruction)
- other information of likely interest for tourist (1 instruction)

NB. Always refer to the details on task completion in the writing criteria. Please note that content points covered in task completion are not equivalent to marks gained.

Total 20 marks

Paper Total 100 marks