Reading Passage 4

1 You should spend 20 minutes on questions 1–13 which are based on Reading Passage 4.

Questions 1–7

The reading passage has nine paragraphs, ***A–I****.*

Choose the best headings for paragraphs ***B–H*** *from the list of headings below.*

List of headings

i The effect of emphasis on short-term educational goals

ii The limited effects of music

iii The future of music

iv Benefits for health

v The effects of early exposure to music

vi The skills involved in musical activity

vii A playwright's perception of music

viii Early exposure to music in the USA

ix Music without instruments

x The 'Mozart effect'

xi Order or chaos

xii The creation of The Voices Foundation

xiii A method for training singers

xiv The use of music in Shakespeare's plays

Example Paragraph A xi

1 Paragraph B

2 Paragraph C

3 Paragraph D

4 Paragraph E

5 Paragraph F

6 Paragraph G

7 Paragraph H

Example Paragraph I iii

Technique

1 Skim the headings to form a general idea of the topic. Note repeated words.

2 Skim the reading passage and the other questions. Why is there no heading for the reading passage?

3 Identify and underline the general nouns in the headings. Look for connections and logical orderings between the nouns.

4 Read any examples given and make sure you do not cross them out. Make a note that they are already used.

4 Make predictions about which paragraph each heading relates to.

5 Skim the paragraphs to check your predictions and complete the matching exercise.

6 Check your answers by reading your headings in order.

Technique

Always read examples and skim the relevant paragraphs for the examples. They help you with the organization of the reading passage.

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A Even the Greeks couldn't agree about it. Was music a source of order and proportion in society, regulating its innate chaos in ways similar to the disciplines of geometry and architecture? Or did its ability to express passionate emotions beyond the reach of words create the potential for disorder and anarchy? Compare the behaviour of an audience listening to classical string quartets with headbangers at a rave, and the age-old conflict between Apollo and Dionysus is made manifest all over again in our own time.

B Shakespeare, though, came clean. For him, 'the man who hath no music in himself, Nor is not mov'd with concord of sweet sounds, Is fit for treasons, stratagems and spoils; The motions of his spirit are dull as night …' Throughout his plays, Shakespeare perceives music as a healing force, an art whose practice makes man whole.

C Yet, despite the growth of the science of music therapy within the last two centuries, and despite the huge weight of books published on the miraculous 'Mozart effect', our schools and colleges have fallen strangely silent. The so-called 'Mozart effect' presents anecdotal and statistical evidence for advances in both social and academic skills in those children exposed in their formative years to the music of Mozart. But, in an age obsessed by pragmatism and by short-term vocational learning, music has been marginalized in both primary and secondary education. Compared with the holy trinity of reading, writing and arithmetic, music is regarded as an unimportant pastime. As a result, children are leaving school not only totally ignorant of their own musical heritage, but lacking in social, physical and mental skills which musical performance can uniquely promote.

D Playing an instrument requires a degree of concentration and coordination which brings into play a plethora of mental and physical skills which are being eroded in our push-button world. Socialization and teamwork are also involved. Schools with wind bands, string ensembles, jazz groups and orchestras are right up there at the top of the league tables. In excelling in musical activity, the students' performance in many other fields of learning is refocused and radically improved.

E There are medical aspects too. Long before British primary schools discovered the recorder – that most basic of all modern woodwind instruments – Australian Aborigines had developed the didgeridoo. Like the clarinet and the flute, this haunting and beautiful instrument helped to overcome both upper and lower respiratory tract problems and encouraged better sleep. In playing a wind instrument, abdominal muscles are used to support the breathing system. And these are the very muscles which come into play when an asthmatic is experiencing an attack.

F But what of those individuals and schools which simply cannot afford a musical instrument? What of those institutions where not a single member of staff can read music? This is where the human being's most primitive form of music-making comes into its own. Singing is free. Everyone possesses a voice. And, with it, the body expresses itself in the most fundamental and organic way.

G The Hungarian composer Zoltan Kodaly knew this, and developed his own system of training ear and voice within a simple yet comprehensive system of body language. Today, an organization called The Voices Foundation adapts and applies Kodaly's methods, aiming to give children back their singing voices, and to make our schools ring with music-making once again. Their advisors and teachers have already achieved extraordinary turn-around effects the length and breadth of Britain and in schools in the troubled areas of South Africa.

H Important work is currently being done in Finland, Israel and the United States on pre-school, even pre-birth, musical education. Music in the womb is very much part of the life of the unborn future citizens of Finland. And one has only to look at the educational standards, health records and professional musical activity in this small nation to see what dividends music in education pays from the earliest days of human life.

I Mozart has been celebrated in his anniversary years of 1991 and again in 2006. By the time of the next Mozart-Year, shall we have allowed music to conjure a better society for us all? Or, relegated to the ranks of mere entertainment, will music be eroded of its unique power to heal and to make whole?

Technique

Make notes about text features in the margins of reading passages as you prepare for the IELTS. For example, aim to identify three to five text features such as examples, effects, results, methods, future developments, etc. In time, you will notice these automatically. In the exam itself, you may not have time to do this.

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Reading Passage 6

1 You should spend 20 minutes on questions 1–13, which are based on Reading Passage 6.

Questions 1–4

Reading Passage 6 has five sections, ***A–E****.*

Choose the correct heading for sections ***B–E*** *from the list of headings below.*

List of Headings

i Research into African community life

ii Views about intelligence in African societies

iii The limitations of Western intelligence tests

iv The Chinese concept of intelligence

v The importance of cultural context in test design

vi The disadvantages of non-verbal intelligence tests

vii A comparison between Eastern and Western understanding of intelligence

viii Words for 'intelligence' in African languages

ix The impossibility of a universal intelligence test

Example Section ***A iii***

1 Section B
2 Section C
3 Section D
4 Section E

Technique

1 Survey the whole reading passage and the questions.
2 Skim the title and predict the contents of the passage.
3 Skim the reading passage in no more than two minutes.
4 Skim the questions. Use the questions to help you improve your understanding of the general content of the reading passage.

Technique

1 Do not just cross out the example heading.
2 Skim the relevant paragraphs for the example(s), as this can help you find the other headings.
3 Skim the headings, noticing the general nouns such as views, comparison, etc and the words which help you scan the text. Also think of synonyms.
4 When you have finished, check the order of the headings you have chosen and see if they are logical.

Views of intelligence across cultures

A In recent years, researchers have found that people in non-Western cultures often have ideas about intelligence that are considerably different from those that have shaped Western intelligence tests. This cultural bias may therefore work against certain groups of people. Researchers in cultural differences in intelligence, however, face a major dilemma, namely: how can the need to compare people according to a standard measure be balanced with the need to assess them in the light of their own values and concepts?

B For example, Richard Nesbitt of the University of Michigan concludes that East Asian and Western cultures have developed cognitive styles that differ in fundamental ways, including how intelligence is understood. People in Western cultures tend to view intelligence as a means for individuals to devise categories and engage in rational debate, whereas Eastern cultures see it as a way for members of a community to recognize contradiction and complexity and to play their social roles successfully. This view is backed up by

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Sternberg and Shih-Ying, from the University of Taiwan, whose research shows that Chinese conceptions of intelligence emphasize understanding and relating to others, and knowing when to show or not show one's intelligence.

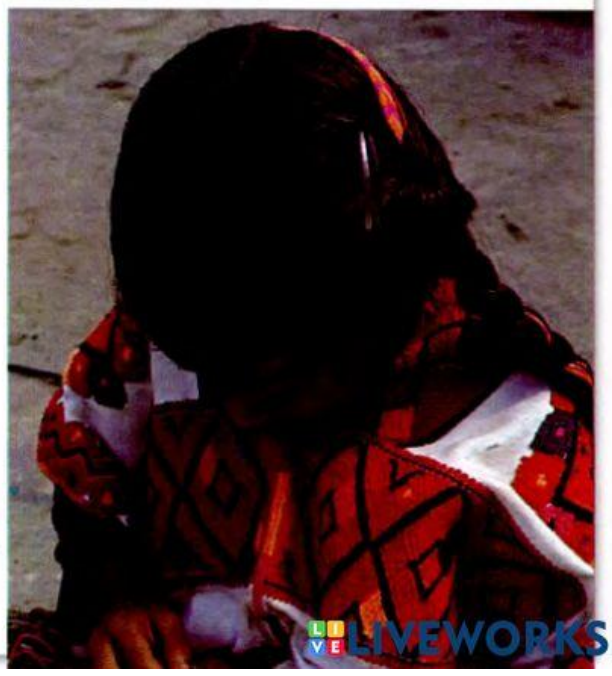
C The distinction between East Asia and the West is just one of many distinctions that separate different ways of thinking about intelligence. Robert Serpell spent a number of years studying concepts of intelligence in rural African communities. He found that people in many African communities, especially in those where Western-style schooling is still uncommon, tend to blur the distinction between intelligence and social competence. In rural Zambia, for instance, the concept of *nzelu* includes both cleverness and responsibility. Likewise, among the Luo people in rural Kenya, it has been found that ideas about intelligence consist of four broad concepts. These are named *paro* or practical thinking, *luoro*, which includes social qualities like respect and responsibility, *winjo* or comprehension and *rieko*. Only the fourth corresponds more or less to the Western idea of intelligence.

D In another study in the same community, Sternberg and Grogorenko have found that children who score highly on a test of knowledge about medicinal herbs, a test of practical intelligence, often score poorly on tests of academic intelligence. This suggests that practical and academic intelligence can develop independently of each other, and the values of a culture may shape the direction in which a child's intelligence develops.

It also tends to support a number of other studies which suggest that people who are unable to solve complex problems in the abstract can often solve them when they are presented in a familiar context. Ashley Maynard, for instance, now professor of psychology at the University of Hawaii, conducted studies of cognitive development among children in a Mayan village in Mexico using toy looms, spools of thread and other materials drawn from the local environment. The research suggested that the children's development could be validly compared to the progression described by Western theories of development, but only by using materials and experimental designs based on their own culture.

E The original hope of many cognitive psychologists was that a test could be developed that was absent of cultural bias. However, there seems to be an increasing weight of evidence to suggest that this is unlikely. Raven's Progressive Matrices, for example, were originally advertised as 'culture free' but are now recognized as culturally loaded. Such non-verbal intelligence tests are based on cultural constructs which may not appear in a particular culture. It is doubtful whether cultural comparisons of concepts of intelligence will ever enable us to move towards creating a test which encompasses all aspects of intelligence as understood by all cultures. It seems even less likely that such a test could be totally free of cultural imbalance somewhere.

The solution to the dilemma seems to lie more in accepting that cultural neutrality is unattainable and that administering any valid intelligence test requires a deep familiarity with the relevant culture's values and practices.



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