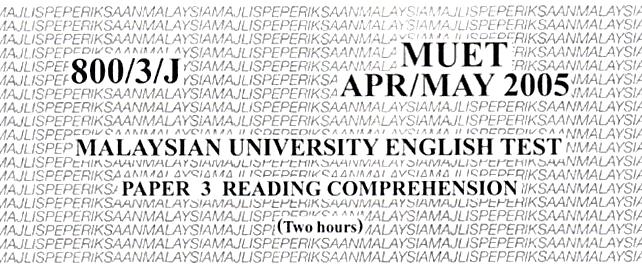
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**MAJLIS PEPERIKSAAN MALAYSIA**

**(MALAYSIAN EXAMINATIONS COUNCIL)**

**Instructions to candidates:**

**DO NOT OPEN THIS QUESTIONS BOOKLET UNTIL YOU ARE TOLD TO DO SO.**

*There are fifty questions in this test. For each question, choose the most appropriate answer.*

*Indicate your answer in the separate answer sheet given.*

*Read the instructions on the answer sheet carefully.*

*Attempt* **all** *questions.*

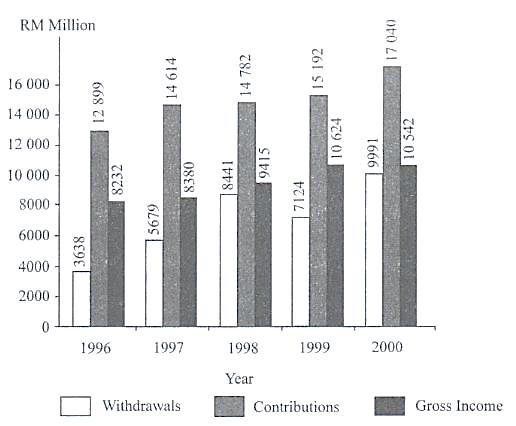
**This question paper consists of 17 printed pages and 3 blank pages.**

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*Questions* **1** *to* **15** *are based on the following passage.*

Today there is a sharp increase in the number of people who are working from their homes. These people are referred to as teleworkers. (1) \_\_\_\_\_\_ are people who work for companies using (2) \_\_\_\_\_\_ personal computers in their respective homes. Teleworkers (3) \_\_\_\_\_\_ with their superiors either by telephone or (4) the facsimile. They send information from their (5) \_\_\_\_\_\_ computer to the office computer by electronic (6) \_\_\_\_\_\_. Some companies provide their workers with video-phones (7) telephone conferencing facilities. Such facilities provide homeworkers (8) \_\_\_\_\_\_ chance to see their colleagues when they (9) \_\_\_\_\_\_ to them. There are many possible reasons (10) \_\_\_\_\_\_ the increase in the number of workers (11) \_\_\_\_\_\_ from their homes. One advantage is that teleworkers (12) \_\_\_\_\_\_ companies’ running cost. Fewer employees means less (13) \_\_\_\_\_\_ space. Furthermore, computers today are faster, cheap: (14) \_\_\_\_\_\_ more user-friendly. If a company needs more (15) \_\_\_\_\_\_ but has limited resources, one of the cheapest solutions is to train employees in computer skills and to give then a personal computer to work from home.

*Questions* **16** *and* **18** *are based in the chart given below.*



(Source: Malaysian Employees’ Provident Fun Statistics)

*Questions* **19** *to* **22** *are based on the following passage.*

Although television advertisements in but 1-simian § ii: L aired States have the same goal (to attract people to buy products), there are distinctions between advertisements in the two countries. In Indonesia, the government has the authority to control the items advertised, and they also control the time those advertisements are presented. Generally, the items advertised are for the basic needs of the people, such as food, clothing, and housing or for their well-being such as medical treatment, transportation and family planning. These advertisements are presented for half-hour periods. For example, food items are advertised at 6:30 pm just before the national news, while advertisements for 15 ginning are broadcast from 8:30 to 9:00 pm just before the international news. In contrast, advertisements in the United States are not regulated by the government. The advertisements are broadcast throughout the 24-hour-programming day. Every kind of product is advertised, from restaurants to automobiles and from vacation places to new ﬁlms. These advertisements occur for about twenty minutes of every hour, but they usually appear for two or three every ten minutes. In the middle of a new programme, for example, there will be a two-minute advertisement for dishwashing detergent or soft drinks; during a ﬁlm, we can see advertisements for vitamins or children’s toys

(Adapted from *The Process of Composition* by Joy Reid, 1988)

(19) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

|  |  |  |
| --- | --- | --- |
|  | **Indonesia** | **United States** |
| Time for Advertisements | (20) \_\_\_\_\_\_\_\_\_\_\_\_   * Half-hour blocks * Twice a day * Before news programmes | Open   * Throughout the day * (22) \_\_\_\_\_\_\_\_\_ * During films |
| (21) \_\_\_\_\_\_\_\_\_\_\_\_\_ | * Clothing * Food * Housing * Medical care * Transportation * Family planning | * New films * Soft drinks * Cars * Restaurants * Toys |

*Questions* **23** *to* **29** *are based on the following passage.*

It is easy to tell people to make exercise part of their daily routine. It is not so easy to tell them what to do. Some folks like to run marathons or climb mountains. But if you would rather care for your body without *risking life or limb* or increasingly creaky joints, you might consider Tai Chi Chuan, the ancient martial art that looks like a cross between shadow boxing and slow-motion ballet. It is not to be confused with other types of quasi-religious groups that uses similar exercises. Tai Chi combines intense mental focus with slow, elegant movements that improve strength, agility and — particularly important for the elderly — balance.

Practitioners praise these beneﬁts, but what has attracted the attention of western scientists lately is what Tai Chi does for the body. In many ways, researchers are just catching up to what tens of millions of people in China and Chinatowns around the rest of the world already know about Tai Chi. Scientists at the Oregon Research Institute in Eugene reported last week that Tai Chi offers the greatest beneﬁt to older men and women who are healthy but relatively inactive. Previous studies have shown that Tai Chi practiced regularly helps reduce falls among healthy seniors. The next step, from a scientiﬁc point of view, is to determine whether Tai Chi can help those who are already frail.

There are several styles of Tai Chi, but most of them start with a series of controlled movements, or forms, with names like Grasping the Sparrow’s Tail and Repulse the Monkey. There are many good how-to books to get you started, or you can choose from among the growing number of classes offered at recreational centres and health clubs. These have the added beneﬁt of combining instruction with a chance to meet new people. Either way, the goal is to move at your own pace. As Tai Chi master Martin Lee of the Tai Chi Cultural Centre in Los Altos, California, puts it, “Pain is no gain.”

It can take a few months for the effects to kick in, but when they do they can act as a gateway to a new lifestyle. “Once people start feeling better, they often become more active in their daily life,” says Dr Karim Khan, a family-practice and sports physician at the University of British Columbia.

Any form of exercise, of course, can do only so much. “For older individuals, Tai Chi will not be the end-all,” says William Haskell, an expert in chronic-disease prevention at Stanford University. “But Tai Chi plus walking would be a very good mixture.” Younger people probably need more of an aerobic challenge, but they can beneﬁt from Tai Chi’s capacity to reduce stress.

The best thing about Tai Chi is that people enjoy it, so they are more likely to stick with it long enough to get some beneﬁt. Tai Chi has the added benefit of allowing practitioners to practise at their own pace coupled with the opportunity to widen their social circle. It helps when something that is for you is also fun.

(Adapted from *Time Magazine,* July 30, 2002)

*Questions* **30** *to* **36** *are based on the following passage.*

Every year, World Population Day, which is celebrated worldwide, addresses a theme that the world needs to pay attention to. In 2001, the United Nations Population Fund focused on the crucial interlink between three aspects of life. They are population, sustainable development and environment. According to United Nations Family Planning Association (UNFPA) executive director, Thoraya A. Obaid, the world today is facing the challenge of rapid population growth with the poorest countries bearing most of the burden. She adds, “Equally daunting are the challenges of dwindling natural resources and destruction of species.”

UNFPA, the world’s largest international source of population assistance, stresses that slower population growth places less pressure on the environment and gives countries more time to conserve and protect natural resources. In the face of this situation, one of the issues that has been raised is whether there should be an optimum family size to curb overpopulation. Will the one-child-per-family concept be increasingly relied upon in the future, as has been suggested by several population advocates?

However, in the current thinking of population studies, the issue of family size and planning is no longer simpliﬁed to ﬁgures and trends. Says Yeoh Yeok Kim, assistant representative of UNFPA Malaysia: “More importantly it’s a question of improving the lives of individuals as well as the rights of children to a positive quality of life. It is about basic rights of couples to decide freely and responsibly the number of children they would like to have, and to have the information and education to do so.”

Yeoh points out that the one-child policy in China was a drastic and not very feasible measure to curb the tremendous size of its population. One of the long-term effects is that it distorts the population pyramid, which needs a large number of young people at the base to support the elderly at the top segment or the pyramid.

“Population experts generally recommend two children per family," says Yeoh. “This desired family size keeps the population pyramid balanced and makes it easier in planning the country’s policies.” Ultimately, family size is the personal decision of each couple, taking into consideration various factors such as their type of jobs, ﬁnancial status and childcare support available to them.

Studies show that fertility rates fall with economic progress. In some countries, family size has fallen from the average of six children in the 60s to less than three today. Thoraya points out that the foundation for all actions linking population, development and environment is women’s empowerment. She emphasises, “Women are potentially the greatest agents of change.” When a woman has access to knowledge on reproductive health, she will be able to make informed choices together with her husband.

Behind the hard statistics, the ideal remains that every child born into this world should be a wanted child. “The great challenge of the 21st century is to enable everyone to live a life of dignity,” says Thoraya.

(Adapted from *The Sun,* July 11, 2001)

*Questions* **37** *to* **43** *are based on the following passage.*

At ﬁrst it sounded like a good idea: Give smokers something to suck on that will satisfy their nicotine cravings without all the health problems associated with smoking. But unlike earlier nicotine substitutes — the patches and the chewing gum — these come in appealing ﬂavours like Very Berry and Lemon Lime and are shaped like lollipops and gummy bears. And that’s why anti-smoking activists are against them. Because if there is one thing that is likely to be more addictive than cigarettes, it is nicotine-laced candy, particularly if children ever get hold of it.

This month, prompted by an article in the Wall Street Journal about the booming sales of nicotine lollipops with names like Nicostop and Likatine, the US Food and Drug Administration announced that it was looking into their legality. What started out as a well intentioned effort to help smokers stop just may have backﬁred.

Nicotine pops look a lot like ordinary lollipops, but they smell a little weird and leave a sour aftertaste. Most contain either 2 milligrams or 4 milligrams of a chemical called nicotine salicylate and sell for about US$3 a piece. They are made by independent pharmacists, who have long had the right to mix various active ingredients, usually following a doctor’s orders, into preparations that are not commercially available.

People who smoke more than 1‘/1 packs a day are supposed to start with the 4 milligrams pops and work their way down to 2 milligrams after a couple of weeks. The idea is not to suck on things continuously but only when the urge to smoke becomes overbearing. Once the craving has passed, you’re instructed to put the lollipop back in its reusable bag. One pop is supposed to replace four to ﬁve cigarette breaks.

Dr René Harper, at the Medical College of Georgia, who has prescribed the lollipops to patients who had failed to quit smoking with either nicotine gum or patches, feels there is ‘mixed success’. He said that some of his patients found they were either too expensive or didn’t pack enough of the punch. He feels that “there may be some advantage to the lollipop. It may work faster than gum.” Experts suspect the pops probably won’t cause lung cancer, but heart disease can’t be ruled out.

These lollipops have quickly caught on, thanks in part to aggressive web- based marketing. One supply house reports that orders for nicotine salicylate from pharmacists rose 17-fold last year — enough to make at least 335 000 pops (up from 19 500 pops in 2000).

This aggressive marketing coupled by the selling of the lollipops over the counter by pharmacists without requiring a prescription, has angered many individuals and organisations like the Campaign for Tobacco-Free Kids. This campaign has long argued that the U.S. Food and Drug Administration (FDA) should regulate all nicotine-delivery vehicles, including cigarettes. When a staff member of the group discovered that he could order nicotine lollipops over the Internet without a prescription or even an inquiry about his age, the group started raising a stink. Now industry watchers expect the FDA to take some kind of action within the next few weeks.

(Adapted from *Time Magazine,* April 12, 2002)

*Questions* **44** *to* **50** *are based on the following passage.*

August l5, 1997. I am at a party in a New York loft to mark the 50th anniversary of Indian independence. The guests are a motley group of Indian students, exiles and artists. We are all searching for some sort of connection to our distant homeland, something to give voice to the tarnished dreams we have for our country. Then, hesitantly, somebody reads out a poem, in English:

*Where the mind is without fear and the head is held high;*

*Where knowledge is free;*

*Where the world has not been broken up into fragments by narrow domestic walls;*

*Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;*

*Into that heaven of freedom, my Father, let my country awake.*

After this, we all sing in Sanskrit: “Jana gana mana... (Ruler of the minds of the people).” Not everybody remembers the words, but those of us who grew up in India know the song well; it is the national anthem. Like the poem, it was written by Rabindranath Tagore.

The clever young men don’t write about Tagore anymore. As a contemporary American poet said when I mentioned him, “The only place I’ve heard Tagore’s poems has been at Episcopalian wedding ceremonies.” But he lives on in a place of considerably ﬁrmer loyalties: the hearts of his people, on both sides of the British-made frontier in Bengal. Bengalis will quote Tagore at the drop of a hat; his songs — known collectively as Rabindrasangeet, “the music of Rabindra” — are practically compulsory at weddings and during religious festivals. My father, a Gujarati diamond merchant in New York, sings them to remind himself of the Calcutta he grew up in. When Bangladesh became independent in I971, it followed India’s lead in choosing another of Tagore’s songs — Amar Sonar Bangla (My Golden Bengal) — for its national anthem.

The word and the deed were never far from each other in Tagore’s life. He was a polymath: a poet, ﬁction writer, dramatist, painter, educator, political thinker and philosopher of science. In appearance, with his long, ﬂowing white beard, he was like a ﬁgure out of a mystical vision. Over six decades Tagore gave the world some 2500 songs, more than 2000 paintings and drawings, 28 volumes of poetry, drama, opera, short stories, novels; essays and diaries and a vast number of letters. The enormity and sheer emotional power of his output have made Tagore the one Asian writer whose work is widely known outside the region, and whose reputation has endured for most of the century.

Tagore was born in North Calcutta in 1861 into one of the richest and most progressive families of Bengal. His poems and plays brought him early recognition as the foremost Bengali writer of his time, but that was just the beginning. In I912 he published Gitanjali, an English translation of some of his poems, which captured the attention of Western readers and led to his winning the Nobel Prize for Literature in I913 — the ﬁrst non-European to do so. In retrospect, the book demonstrates why writers should never be their own translators. Such lines as “Ah, that were better by far for tea!” do him no credit.

But Tagore’s best works retain their power despite *that handicap*. I recently reread *Kabuliwalah*, his 1892 short story about an Afghan merchant’s friendship with a little girl. It is a sentimental tale, though not melodramatic. Toward the end, the upper class Bengali narrator discovers, through a small picture — a little girl’s handprint, carried across borders as a memento — what he has in common with a murderous Afghan, something that spans the huge distance between them. “I understood then that he was as I am, that he was a father just as I am a father.” *This is what the best of Tagore’s stories do.*

Tagore’s most sustained endeavour was Santiniketan, the school and university he founded in rural Bengal. It would combine the best of Indian and Western learning, with a strong emphasis on the arts. After his death it slid rapidly downhill, but before it failed, it educated, among others, Indira Gandhi, Amartya Sen and Satyajit Ray (whose best ﬁlms were adaptations of Tagore’s stories).

The most controversial, and, in retrospect, prescient, aspect of Tagore’s political thought was his opposition to nationalism. He was no friend of the British. In protest against the 1919 Amritsar Massacre, in which colonial troops killed 379 unarmed people, Tagore returned his knighthood. But he had strong differences with Gandhi on the direction the freedom struggle should take. He did not support Gandhi’s non-cooperation movement with the British. Tagore’s travels gave him an insight into the gross human folly of borders and patriotism. His ideal was Universal Man. “Patriotism cannot be our ﬁnal spiritual shelter; my refuge is humanity,” he wrote. Tagore died in 1941, at age 80, in the house where he was born.

(Adapted from *Time Magazine*, July 31 2002)

1. *Where the world has not been broken up into fragments by narrow domestic walls (lines 8 and 9)*
2. *Into that heaven of freedom, my Father, let my country awake (line 12)*