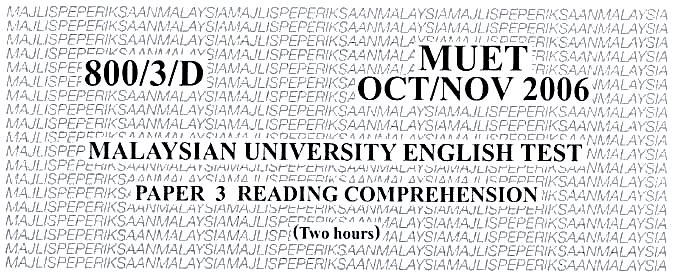
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**MAJLIS PEPERIKSAAN MALAYSIA**

**(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.*

**The Spiral of Silence**

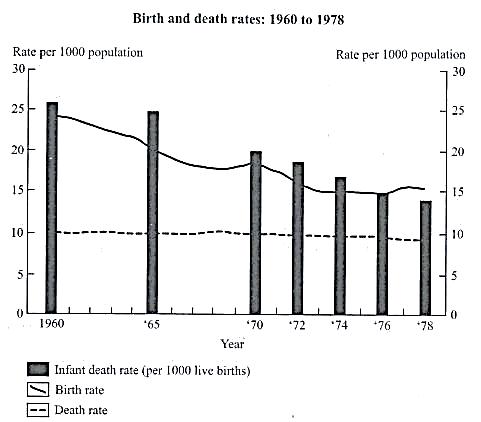
Are you as likely to agree with the opinions of others as to disagree with them? The "Spiral of Silence" theory argues that you are (1) \_\_\_\_\_\_ likely to voice agreement than disagreement. When (2) \_\_\_\_\_ controversial issue arises, the theory claim that (3) \_\_\_\_\_\_ try to estimate public opinion and figure (4) \_\_\_\_\_ which views on the issue are popular (5) \_\_\_\_\_\_ which are not, largely by attending to (6) \_\_\_\_\_ media. At the same time, you also (7) \_\_\_\_\_\_ the likelihood of being punished for expressing (8) opinions and the severity of that potential (9) \_\_\_\_\_\_. By using the estimates, you regulate your (10) \_\_\_\_\_\_ of opinions. When you are in agreement (11) \_\_\_\_\_\_ the majority views articulated in the media, (12) \_\_\_\_\_\_ you are more likely to voice your (13) \_\_\_\_\_\_\_. You may do so to avoid being (14) \_\_\_\_\_\_ from the majority or to avoid the (15) \_\_\_\_\_\_ possibility of being proven wrong. Alternatively. You may assume that people in the majority, because they are a majority, are right.

(Adapted from *Human Communication*.

*The Basic Course* by Devito. lA. 2003. Boston: Pearson)

*Questions* **16** *to* **18** *are based on the chart given below.*

**Birth and death rates: 1960 to 1978**



(Adapted from *US Bureau of the Census*)

*Questions* **19** *to* **22** *are based on the information given below.*

**Consumer Price Index**

Malaysia plans to change the way it measures the consumer price index (CPI), a move that could increase the reported inflation rate, it was reported this week. A director at the Department of Statistics said the government planned to change the weightings of the index's basket of goods and services to reflect new spending patterns.

**What is CPI?**

The CPI is a measure used to track the change in prices for common household goods and services over time. The British call it the retail price index (RPI), while the Germans prefer the term cost of living index.

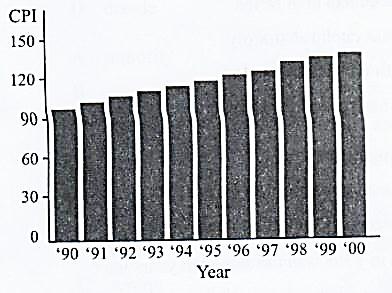
**Calculating the CPI**

The CPI is worked out using a "market basket" approach. Researchers determine the cost of a particular set of goods and services for a base period, usually monthly or yearly. This cost is then compared against the cost of goods and services from other base periods.

**How is CPI used?**

CPI is used as an economic indicator. It is the most commonly reported measure of consumer prices.

**Malaysia CPI, 1990-2000**



(Adapted from *The Sunday Star*, August 1, 2004)



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

**It's always been done this way**

LLOYD PARRY witnessed the furore over a traditional bloodbath in Taiji, Japan.

In the 400 years that they have been hunting. The fishermen of Taiji have never found a clean way to slaughter a dolphin. Since guns are .strictly controlled in Japan, the hunters use sharp hooks instead to drag the trapped mammals from the sea and long knives to cut their arteries. The dolphin thrash as they bleed to death, emitting audible whistles and cries. The shallow waters of the lagoon in which they are trapped turn red with blood.

This is the way that it has always been done in Taiji and for four centuries the world paid little attention. But this obscure spot on the southern-most tip of central Japan recently became the site of a remarkable confrontation.

Environmentalists from around the world used press releases and web sites to denounce the hunters. Some activists descended on the town to obstruct the killing. The fishermen have been defiant, and there have been scuffles and arrests. To the people of Taiji, the foreigners are racist hypocrites, maliciously interfering with a legitimate business rooted in centuries of tradition. To the activists, the annual dolphin hunt is a barbaric anachronism verging on murder. For a country in which face-to-face confrontation is almost taboo, the atmosphere in Taiji is profoundly tense.

This is usually a real backwater in one of the remotest and least visited parts of mainland Japan. A whaling museum serves as a reminder of the industry for which Taiji was once famous, abruptly curtailed by a 1987 ban on commercial whaling. But between October and March, the dolphin boats go out at least every other day. And, for the past weeks, Richard and Helene o 'Barry, US dolphin activists representing the French NGO One Voice, have been watching them.

They describe how the boats converge on schools of dolphins and lower metal poles into the water which are then beaten with sticks. The noise creates a wall of sound that drives the dolphins into the lagoon. Its entrance is sealed off with nets and the dolphins driven on to the shore the following dawn by the revving of outboard motors. There they are killed, butchered and sold for their meat.

When Richard and members of the environmental group Sea Shepherd filmed the slaughter last October, the images of churning bloody seas were published around the world. Since then the fishermen and the environmentalists have been at war.

The hunt is legal and dolphins are not endangered. Why, then, should they not be killed for food? To people, such as Richard, 61, a former navy diver and seal trainer, the answer is simple. "Dolphins are not fish," he says. "They are intelligent marine mammals with large brains, highly complex communication skills and a social structure. What is going on here is nothing short of genocide. "

Unquestionably, whale and dolphin hunting are deeply ingrained in the culture of the town. Even the locals' names embody them: Seko, which means "whale boat", and Tomi, "distant look out.”

Perched on a beautiful strip of land between rugged mountains and the sea, the people of Taiji turned to the only resource available. "In this village, we have only been able to survive by hunting whales and dolphins," Kogai says. "We owe so much to them."

The hostility between the two sides is unbridgeable. The O'Barrys accuses the fishermen of menacing them with throat-cutting gestures. The fishermen are still furious about two other activists cutting their nets last October to free the dolphins, for which they were convicted and deported.

"Japanese environmentalists do not rock the boat," Richard said. "So, this is the only way we're going to make progress."

Asked if dolphin hunting will survive in Taiji, Kogai a local, reply: "It depends on the Japanese Government. They're not always very strong in resisting pressure from overseas."

The hunters would not be destitute. They would switch to lobsters if dolphins were banned, although lobsters are already overfished.

A magnificent and charming creature would be saved from a bloody death - but in Taiji, at least, the sense of loss would be immeasurable.

NGO - Non-Governmental Organisation

(Adapted from *Nuance*, April1l, 2004)

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

**Chemical Senses**

In the springs of 1985 a group of chemists practically turned American society upside down simply by shifting a few carbon, hydrogen and oxygen atoms. Or so it seemed when the Coca-Cola company changed the formula for Coke. The uproar forced the company to bring back the original flavour that summer-even after spending millions of dollars advertising the virtues of the new Coke. The chemists at the Coca-Cola company were dealing with one of the chemical senses-the gustatory sense. The other chemical sense, the olfactory sense, involves smell. Both taste and smell differ from other senses-seeing, hearing and the skin senses, for example-because they react to chemicals, whereas the other senses react to energy.

**Taste** It's not the prettiest sight you've ever seen, but try this anyway. Take a drink of milk and allow it to coat your tongue. Then go to a mirror, stick out your tongue, and look carefully at its surface. You should be able to see rounded bumps above the surface of your tongue (Matlin, 1988). Those bumps, called papillae, contain your taste buds, the receptors for taste. About 10 000 of these taste buds are located on your tongue, around your mouth and even in your throat.

Taste buds respond to four main qualities: sweet, sour, bitter and salty. Although all areas of the tongue can detect each of the four tastes, different regions of the tongue are more sensitive to one taste than another. The tip of the tongue is the most sensitive to sweet; the rear of the tongue is the most sensitive to bitter; just behind the area for sweet is the most sensitive area for salt; and just behind that is the most sensitive for sour.

**Smell** Smell is an important but mysterious sense. We take time to see a sunset or a play, to hear a symphony or a rock concert, and to feel the tension leave our muscles during a massage. But have you ever thought of taking the time to indulge your sense of smell (Matlin, 1988). Probably not, but smell can kindle pleasure or trigger discomfort-when we inhale the aroma of a fresh flower or when we encounter a skunk, for example.

We detect the scent of a fresh flower or a skunk when airborne molecules of an odour reach tiny receptor cells in the roof of our nasal cavity. The olfactory epithelium, located at the top of the nasal cavity, is the sheet of receptor cells for smell. These receptor sites are covered with millions of minute hairlike antennae that project through mucous in the nasal cavity and make contact with air on its way to the throat and lungs. Ordinarily, only a small part of the air you inhale passes the smell receptors. That is why we sometimes have to sniff deeply to get the full odour of an interesting or alarming smell-the bouquet of a fine wine or the odour of escaping gas, for example. Doing so changes the normal flow of air so that more air, with its odorous molecules, contacts the receptors.

You have just read about how taste can be into four main categories; sweet, sour, salty and bitter. Are there agreed-upon main categories of odours, too? Some researchers argue that there are seven primary odours – floral, peppermint, ethereal (as in the gas, ether). musky, camphoraceous (such as mothballs), pungent and putrid (Amoore, 1970). However, the consensus is that olfactory researchers have yet to demonstrate that different categories of smell have distinct chemical make-ups and receptor sites on the olfactory epithelium (Schiffman & Gatlin, 1930).

How good are you at recognising smells? Without practice. most people do a rather poor job of identifying odours. But the human olfactory sense can be improved. Perfumers, as perfume testers are called, can distinguish between 100 and 200 different fragrances. If you have or have had a dog. though, you probably know that canines have a keener sense of smell than humans. One reason is that a dog's smell receptors are located along the main airflow route and a dog's smell-receptor sites are 100 times larger than yours.

(Adapted from *Psychology* by John W Santrock, 1995,

Times Mirror Education Group Inc.)

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

Jared Diamond's best-known book, *Guns, Germ and Steel*, was in some editions subtitled "A short history of everybody for the la t 13 000 year ". This was no conventional history; rather, the author tried to explain the environmental factors behind the rise of various human civilisations. It was a terrific read and full of surprising subplots, such as why some animal can be dome neared and others cannot, and why agriculture spread to some societies but not others.

Now Mr Diamond, a professor of geography at the University of California, attempts to tackle the opposite question, that is, why some societies collapse. Again he focuses on long-term environmental factor rather than on short-term political ones. Since Mr Diamond is a restless traveller, a ravenous researcher and a sparky writer, the result is gripping,

Among the collapses, he describes the civilisation of Easter Island three centuries ago, whose fall, he argues convincingly, was caused largely by deforestation. Transporting and erecting those extraordinary stone statues required a lot of wood. The early Easter Islanders also used wood to cook their food, cremate their dead and build large canoes. As the population grew, they cut down the big trees.

The ecosystem was wrecked. The soil was rendered infertile, and, with no big logs left with which to build seaworthy craft, the islanders had no means of escape. They could not even paddle far enough out to catch porpoises, which had been a chief source of protein. They ate their land birds to extinction and then they starved. Wars erupted, in which the victors ate the vanquished. A popular insult at the time, apparently, was: "The flesh of your mother sticks between my teeth."

The circumstances of a dry, wind-blown and isolated Pacific island are unusual, yet Mr Diamond finds other examples of poor environmental stewardship that led to calamity, or at least contributed to it. In Rwanda, where the conventional (and certainly correct) account of the genocide of 1994 is that extremist politicians goaded Hutus to kill Tutsis, Mr Diamond notes that mass killing occurred even in an area where there lived only a single Tutsi.

That lone Tutsi was killed, but so too were 5% of the Hutus in this area of 2000 inhabitants, by other Hutus. Why? Part of the explanation must lie with Rwanda's over-population. Although the country is less densely peopled than, say, Belgium, it has more mouths to be fed by subsistence farming without modem tools.

The homogenous area that Mr Diamond describes was especially cramped because space was lacking. Between 1988 and 1993 the proportion of young men living at home with their parents rose from 71 % to 100%. That is, not one man in his 20s was self-supporting. To put it mildly, this created tensions. Conflicts between neighbours were common. When the genocide began and normal rules were put on hold, many of these listless young men murdered their richer neighbours, in the hope of seizing their land or cows.

One of the appealing things about this book is that Mr Diamond does not overstate his case for dramatic effect. He does not argue, as some have done, that overpopulation leads inevitably to genocide. He stresses the culpability of the Rwandan politicians who, to crush a Tutsi-led insurrection, imported tens of thousands of machetes and orchestrated the mass murder of Tutsis. He understands that they could have chosen to tackle their problems in a less evil manner. His point is merely that when people are starving because they do not have enough land, it is surely easier to persuade them to kill their neighbours.

Another appealing aspect is that although Mr Diamond is patently alarmed about the state of the world, he believes that things will come right in the end. This cautious optimism, as he calls it, is informed by a wide-ranging study of societies that have figured out how to manage their environments sustainably.

His account of how deforestation was reversed in 17th century Japan, for example, is a heartening case. Because the country was politically stable, the shoguns were able to plan for the long term. They imposed sensible regulations as to who could fell how many trees and how much they should pay for the privilege. They encouraged commercial replanting. And they also enforced something like property rights over farmland and fisheries, thus avoiding a tragedy of the commons.

Errors are probably inevitable in a book of this scope, though some of them jar. It is absurd, for example, to claim that, today 80% of the world's population lives "near or below the starvation level". The real figure is less than 15%, unless you take a very loose definition of the word "near". The author's attempt to rebut the idea that greenery costs money is similarly hampered by lousy statistics. Overall, however, the book fulfils its huge ambition, and Mr Diamond is the only man who could have written it.

(Adapted from "Of porpoises and plantations", *The Economist*,

January 15-21, 2005)

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

Traders pondering how the world's growing number of motorists will fill up their tanks in coming decades may want to focus a bit less on fields of oil and more on those of corn.

With US$50 per barrel oil prices increasingly seen as the rule instead of the exception, major consumers worldwide are looking to dramatically increase their use of bio-fuels, environmentally-friendly fuel made from sugar cane, vegetable or corn oils.

Home-grown crops offer consuming nations the opportunity to cut hefty oil import bills, reduce green-house gas emissions and revitalise agricultural incomes. They could also help meet the briskly rising consumption of motor fuel, which has pushed the oil industry to the brink of its capacity and helped inflate world prices. But bio-fuels have a long way to go before they will register on global markets.

Last year the world produced about 30 billion litres of fuel-ready ethanol from fermenting and distilling mainly sugar or corn. In oil terms, that is more than 500 000 barrels per day, 2% of global gasoline use.

Although bio-fuel is taking off in a number of areas, in terms of absolute volumes it is still relatively small. The real potential is in the longer term, The International Energy Agency estimates that under the most optimistic scenario, ethanol could make up 10% of world gasoline by 2025.

For this to happen bio-energy will have to clear a number of hurdles - high cost, diminishing land and water availability and mixed policy initiatives, to name a few. But the pay-off would be tremendous. Assuming 1.5% annual growth in gasoline demand up to 2025, ethanol fuel consumption could rise to 3.4 million barrels per day. That would equate to about a tenth of incremental oil demand.

"By substituting up to 10% ethanol ... you could displace one medium- sized Organisation of Petroleum Exporting Countries like Iran," said oil consultant Geoff Pyne.

Up to 10% of bio-fuel can be blended into motor oils without the need for costly engine conversions.

Stubbornly high oil prices have renewed worldwide interest in bio-fuel and other clean energy sources such as solar and wind power, as well as liquid fuel produced from gas and coal - all of which siphons demand away from oil.

While major consumers have given some incentives to spur development, largely to help meet Kyoto Protocol emissions targets, few have established mandatory levels that would help organic-based fuels take a significant market share.

The European Union last year set a non-binding target of 5.75% biofuel content by 2010, but is likely to miss a more modest 2% target this year: Japan allows the use of up to 3% ethanol.

The United States, the world's top oil consumer and number two bio-fuel producer, is taking bigger strides as it sees domestic crops as a way to curb its growing dependence on foreign oil.

Brazil, the world's biggest producer of ethanol accounting for nearly half global output, already blends its domestic gasoline with 25% ethanol and is looking to US, Japanese and Indian m years.

In Southeast Asia, palm oil and sugar farmers hope to boost crop income by selling to bio-fuel producers.