

ENGLISH

WRITTEN PART

PITKÄ OPPIMÄÄRÄ
LÅNG LÄROKURS

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YLIOPPILASTUTKINTOLAUTAKUNTA
STUDENTEXAMENSNÄMNDEN

1 READING COMPREHENSION

- 1.1** *Read texts 1.1a–1.1c and then answer questions 1–25. Choose the best alternative for each item and mark your answers on the optical answer sheet in pencil.*

1.1a **Staying Grounded by Ed Gillespie**

It may sound like a gimmick, or insane – or both – but I recently decided to circumnavigate around the globe without flying. My work as cofounder of Fatterra, which promotes sustainable development, has left me with no illusions about our drastic need to reduce carbon emissions. So I decided to put my money where my (big) mouth was and see if I could do it – not just to help reverse climate change but also to slow down and see what I was missing. My long-suffering girlfriend, Fiona, agreed to come along. We have been on the road – actually, mainly the rails – for more than six weeks now and have already learned some key lessons that might benefit other slow travelers.

Sea travel is not for everyone. You need a strong stomach. Our ferry passage from the UK to Spain, through the notorious Bay of Biscay, was one of the stormiest on record – scoring a 10 out of 12 on the Beaufort storm-force scale – and made the news in both countries. The 40,000-tonne vessel was tossed around like the proverbial cork. I got thrown around, and Fiona simply threw up.

Firm buttocks and a strong back are essential for the endless hours of sitting. At least on a train you're free to walk around and stretch your legs on the way to the buffet car (where you can even take a knife and make sandwiches – which you most certainly cannot do on a plane).

You must remain flexible at all times. Our container-ship journey from Singapore to western Australia was recently rerouted to hit the east coast of Oz first. We'd originally planned to take the famous Indian Pacific Railway west to east (the longest straight stretch of track in the world) all the way to Sydney. So we had to make a choice: stay on the ship for 19 days to reach the west coast, or disembark at Brisbane and do a round trip on the train (a 5,000-mile, eight-day journey). This is a bit like ending up in Moscow when you planned to go to Dublin (and correcting your position via the Trans-Siberian railroad!). But given Fiona's record on ships, we got off at Brisbane.

35 When it comes to tolerating fellow passengers, patience is key. We have endured everything from chain-smoking train compartment companions to the apparently newly universal penchant for playing loud, distorted music through mobile phones (so far suffered in Croatia, Lithuania and Russia).

40 Plan ahead – and think of everything. A trip through 30-plus countries requires numerous visas. Traveling as Europeans in Europe, we were deluded into a false sense of security – and paid the price. Shortly before we were to catch the sleeper from Warsaw to Moscow, I read in a guidebook that we needed a transit visa to pass through Belarus. I knew virtually nothing about Belarus as a country – near Russia? speak Russian? used to be part of Russia? – let alone how to go about getting a visa on five hours' notice. In
45 a moment of wild recklessness, we briefly considered pleading ignorance at the border and maybe “paying a fine” to get through. But we were deterred by the prospect of either charming burly border guards or being thrown off a sleeper train in a rural Polish border town. Our last minute solution? Overnight bus rides from
50 Warsaw, through Lithuania, to Riga in Latvia, and then a sleeper train to Moscow. It added 300 or 400 miles, 34 punishing hours and two more countries to our itinerary, but we made it in time to
55 catch the Trans-Siberian Express east. Just.

Indeed, slow travel should not be confused with easy travel. It can be difficult, stressful, boring and interminable. You need to be prepared for anything. But more than the challenges, it is the richly detailed experiences that stand out. We are proud to be called
60 “slow.” And we are happy to see that the trend for ever-increasing speed may finally be turning. When the Concorde retired recently, for the first time in history commercial air travel got a little slower.

Source: *Newsweek*, 2007

1.1b The Food Chains That Link Us All

C.L.R. James, the great Trinidadian essayist, once wrote of his favorite sport, “What do they know of cricket, who only cricket know?” The same question should be asked of food. To write about
65 food only as food misses the point, or the many points, about the great universal human experience between birth and death. Food is not just what we eat. It charts the ebbs and flows of economies, reflects the changing patterns of trade and geopolitical alliances,

70 and defines our values, status and health – for better and worse.
Tell me what you eat and I will tell you who you are, where you
live, where you stand on political issues, who your neighbors are,
how your economy functions, your country's history and foreign
75 relations, and the state of the environment. By looking at food, the
age we live in is better understood.

Once, food was defined by a very small geographic zone,
prescribed by the products and traditions in that area. Where there
were wars, food was modified. Arabs conquered Europe; cane
sugar went with them. The Chinese entered Japan and the soybean
80 entered the Japanese diet. Immigration left a mark, too. Jews fleeing
Portugal brought chocolate to southwestern France. It seemed every
time a royal marriage was arranged in France, the cuisine gained a
few ingredients and dishes. When Louis XVI married Marie
Antoinette from Lorraine, *sauerkraut* became fashionable in Paris
85 and remained popular far longer than she did.

Never has food been more of a global commodity than it is
today. But not all of this is a modern phenomenon. Purely local
cuisines have always been rare. Take the spice trade. While fortunes
were being made in Asian, African and American commerce,
90 European food was laced with excessive quantities of nutmeg,
ginger, black pepper and cinnamon. In the Caribbean, where
history is an endless succession of migrations and conquests, there
is almost nothing indigenous in the "local" food.

All of the processes by which cooks were introduced to new
95 products and new ideas began to speed up in the 19th century as
transportation became faster – an acceleration so relentless that
over the past 50 years the changes have seemed bewildering. Today
trade is swift and global, and therefore food no longer reflects its
place or time. No longer do you know where you are or what
100 month it is by the food that is available. Every day organic
vegetables from California, fresh Portuguese sardines and New
Zealand oysters land in the airports of the world. More than ever
in our history, we are now offered endless choices in food. But we
may be embracing this excitement at the cost of the erosion of our
105 own cultures.

Globalization has not led to equality either. Food remains
classist. The poor still eat mostly carbohydrates and fats, while the
rich get the protein – something that can even be seen in the
difference between airline meals in first class and economy. Most
110 of the great cities of the world, once refuges for the poor, are

increasingly enclaves for the wealthy where cooks and even farmers can experiment without considering cost. New York City has established a much-loved system of neighborhood “farmers’ markets.” Originally a movement to take control back from corporate industrial agriculture, these markets, serviced by local farmers trucking in their goods, are a most fascinating collusion of small-scale farming and wealthy consumers. There is almost no limit to the price such farmers can ask for their produce. Farmers traditionally like to grow crops as large as possible because the ratio of weight to effort is better. People like baby vegetables because they are cute – tiny carrots and bean-sized brussels sprouts. If the customer pays enough, the farmer will pick the vegetable when it’s tiny.

Because it’s assumed that the rich eat better, the media focus on the people who cook for them. The result has been the transformation of the working-class cook, servant to the rich, into the luminary chef. But the three-star restaurants are not the ones charting the course of food. History has shown that food almost always impacts culture from the poor up, not from the rich down. The creativity of great French chefs belies the fact that there is less and less cooking going on in the average French home, almost none of it in any way resembling the food of restaurants; that it is becoming increasingly difficult to find good bread in France because few want to be a baker, a hard and low-paying job; that more rarefied crafts like chocolate making are difficult to continue because adolescents now go to school instead of apprenticing.

Climate change is also changing our food, particularly through its impact on that great supplier, the ocean. The oceans, however, have been assaulted with not only climate change, but with pollution and destructive industrial fishing. Are 31% of the 274 commercially important fish stocks in America overfished, as a 2002 U.S. government report asserted? What is clear is that popular fish such as Atlantic salmon, cod and tuna are vanishing. We are now eating varieties that 40 years ago were considered “trash fish.” On the coast of Cornwall, in England, monkfish is the largest catch in ports that used to be known for sardines, herring and cod. But what happens if the monkfish start to vanish too?

History carries tremendous burdens that influence our lives and what we eat today. To understand the food of today, the past must be remembered. For the same reason, if future historians want to look back at what life was like in the early 21st century – the

155 technological and information revolutions, the blessings and dangers of globalization, the challenges to the survival of a healthy planet – they would do well to look at our food. Changes in food have always been a function of changes in society. We are – and will always be – what we eat.

Source: *Time*, 2007

1.1c The Ties That Bind

160 Our blood holds the secrets to who we are. Human genomes are 99.9 percent identical; we are far more diverse. But that tiny 0.1 percent difference reveals clues to our ancestries. In recent years, as companies have sprung up claiming to trace one's background through genetic testing, tens of thousands of people have swabbed their cheeks and mailed in their DNA to discover more about where they came from. Scrape the inside of your cheek, and for \$100 and up, a testing company will map your DNA markers into your own genetic pattern called a haplotype, then tell you which "haplogroup," or major branch of the human tree, you hail from. Far-flung cousins are finding each other; family legends are being overturned. Six years ago the term "genetic genealogy" was meaningless, says Bennett Greenspan, head of Family Tree DNA, a testing firm with 52,000 customers. "Now the interest is huge."

175 As individuals track down their personal family narratives, population geneticists are seeking to tell the larger story of humankind. Our most recent common ancestors have been traced back to Africa, and other intriguing forebears are being discovered all over the map. One group of scientists recently found that 40 percent of the world's Ashkenazi Jews are descended from just four women; another reported that one in five males in northwest Ireland may be a descendant of a legendary fifth-century warlord. The most ambitious effort by far is the National Geographic Society's \$40 million Genographic Project, which aims to collect 100,000 DNA samples from indigenous populations around the world over the next five years. The goal: to trace human roots from the present day back to the origin of our species.

185 Armed with haplotypes, genealogists can now join Surname Projects on the Internet. These online communities allow people to compare genomes. Find a match, and you may be able to fill in branches on your family tree. Looking for relatives without your

190 surname? You can search within individual testing companies or
in public databases. “Eventually, you’ll be able to query the
database and find relatives you don’t even know you have,” says
Sorneson’s chief scientific officer Scott Woodward.

195 The science does have its limits. Since researchers don’t have
any actual DNA from the likes of Genghis Khan, proving direct
descent from certain historic figures is virtually impossible. Testing
family roots through the Y chromosome and mitochondrial DNA
has serious limitations too: it tells you only about your direct
200 paternal or maternal lineage, not ancestral footprints hidden in the
rest of your genome. Go back ten generations, and that’s 1,024
ancestors, says Sandford bioethicist Hank Greely. “Your Y might
be from Japan, your mitochondrial DNA from Mexico and all other
1,022 ancestors from Sweden.” Greely worries that customers may
not fully understand what they’re getting. Some scientists worry
that these tests will be used as entertainment, or that people will
link behaviors or characteristics with race, an idea that has been
205 reviled in recent history.

The most interesting results may come from investigations into
human, rather than personal, ancestry. Using DNA markers and
mathematical time-clock calculations, researchers have identified
our ancestral Adam and Eve. These recent findings support the
210 theory that humans descended from a small group of people who
lived in Africa tens of thousands of years ago.

But when did groups of travelers leave that continent? Whom
did they encounter and mingle with along the way? Do major
historical events, such as Alexander the Great’s conquest of Central
Asia, leave a genetic trail? These are questions National
215 Geographic’s Spencer Wells hopes to answer. The Genographic
Project’s overarching goal is to collect samples from indigenous
populations worldwide whose DNA could hold clues to our origins
and global migration – and to do it fast, before these fragile
220 populations die out or leave their ancestral homelands.

Source: *Newsweek*, 2006

1.2 Suomenkieliset koulut:

Lue seuraava teksti ja vastaa lyhyesti suomeksi sivulla 11 oleviin kysymyksiin a–e. Kirjoita vastauksesi selvällä käsialalla kieli-kokeen vastauslomakkeen A-puolelle.

Svenska skolor:

Läs följande text och ge sedan ett kort svar på svenska på frågorna a–e på sida 11. Skriv svaren med tydlig handstil på sida A av svarsblanketten för språkproven.

In the Clink

Tucked away in the Dickensian streets behind Southwark Cathedral, the Clink Prison Museum occupies the site of the original prison which was burned down in the Gordon riots of 1780. Although there was provision for the imprisonment of misbehaving monks from the ninth century, the Clink itself was not developed until the 12th century when the Bishop of Winchester built separate prisons for men and women on the site of his London property in today's Bankside. Its name may derive from the noise made by the chains restraining the prisoners and the jailers' keys.

At that time, the area was London's red light district so there were plenty of potential customers for the prison among the local populace and from the many visitors to the area. In the 14th century, creditors were given stronger powers to punish debtors and such unfortunate individuals found themselves being committed to the Clink with not only the debt to pay off but also their living expenses and bribes to jailers for relaxing some of the rules and punishments. For example, some would be allowed outside the prisons to beg for alms. The next big influx of prisoners came from the years of religious persecution in the 16th century when Queen Mary interned Protestants and then Elizabeth locked up Catholics and Puritans.

Today's exhibition recreates the gruesome conditions of these years, describing the events that made the prison so fearsome. It also demonstrates a chilling range of the equipment used to torture inmates, for example, the execution belt, designed to prevent prisoners struggling while being hanged.

Investigate the place that was the origin of the phrase 'in the clink'. Experience London's unsavoury past. Free child admission with every full-paying adult.

Source: BBC History Magazine, 2007

1.1a Staying Grounded by Ed Gillespie

1. Why did Ed Gillespie probably choose not to fly?
 - A He was trying to be economical
 - B His girlfriend feared flying
 - C He thought of the environment
2. To whom does Gillespie recommend traveling by sea?
 - A Those who have some sailor's skills
 - B Those who enjoy the dangers of the sea
 - C Those who don't easily get sick
3. What makes trains better than planes?
 - A Passengers have more liberties
 - B There's even a sandwich buffet
 - C There's no security check
4. How did Ed and Fiona get to Sydney?
 - A By changing their plans
 - B By choosing an obscure route
 - C By taking another ship
5. What discomforts did they have on the trains?
 - A Other passengers making music
 - B Bad air and much noise
 - C Rude fellow passengers
6. What does Gillespie say about traveling in Europe?
 - A You shouldn't be too confident and careless
 - B You need a visa in surprisingly many places
 - C It's safer than in many other parts of the world
7. How did they finally get to Moscow?
 - A By long-distance buses and train
 - B By fooling the border guards
 - C By paying a fine for not having a visa
8. What are Gillespie's final comments on slow travel?
 - A More people should try it
 - B It's not for those afraid of adventure
 - C It's a very rewarding way to travel

1.1b The Food Chains That Link Us All

9. What is the point about C.L.R. James's opinion?
 - A To be a real cricket expert, one should know all about it
 - B It's practically impossible to understand cricket
 - C You should not look at things narrowly

10. What makes food so interesting?
 - A It reveals one's character
 - B It is connected with broader social factors
 - C It attracts worldwide attention

11. What three things have influenced changes in food?
 - A Slavery, new rulers, new fashions
 - B Migration, hostilities and unions at the top level
 - C Location, climate, cultural exchange

12. What is said about local food?
 - A It has been uncommon
 - B It retained its popularity
 - C It has been replaced by Asian food

13. What change took place in the 19th century?
 - A Cooks invented many new ideas from new products
 - B Lots of new products were found at that time
 - C Moving from place to place became more rapid

14. What is characteristic of food today?
 - A It's neither local nor seasonal
 - B Exotic food has become popular
 - C More and more organic food is sold

15. How does social class reflect on food?
 - A The poor eat less nutritious foods
 - B The poor have to survive on less food than the rich
 - C The poor eat what is left from the rich

16. Why are the "farmers' markets" in town very expensive?
 - A The farmers come to cities from far away
 - B There are customers who are willing to pay well
 - C They sell only special products not available elsewhere

17. What is happening to cooking in France?
 - A Great chefs set the tone of fashion
 - B More young people are interested in cooking
 - C Fewer and fewer people make food
18. What is said about the fishing industry today?
 - A Fish are in danger of extinction
 - B The availability of fish species causes changes
 - C Fishermen have discovered new fish species
19. Why should future historians be interested in the food we eat now?
 - A To understand the people of our times
 - B To shed light on significant developments in society today
 - C To understand how globalization ruined the food culture

1.1c The Ties That Bind

20. Why do people swab the insides of their cheeks?
 - A To provide companies with DNA samples
 - B To take samples of their blood
 - C To learn more about their origins
21. What do we learn about “genetic genealogy”?
 - A The term doesn’t mean anything
 - B It helps to unite families
 - C It was invented six years ago
22. What do population geneticists do?
 - A Study the stories of larger groups of people
 - B Try to map the ancestry of man
 - C Concentrate on tracking down descendants
23. How can you try to find your relatives on the Internet?
 - A By joining a genealogical discussion group
 - B By searching for people who have the same genes as you
 - C By browsing through all people with your family name
24. What problem is there in finding your ancient family roots?
 - A The information you need is incorrect
 - B Much of the evidence has been destroyed
 - C You turn out to have too many ancestors
25. Why does National Geographic’s project have very little time available?
 - A It may lack the money to collect samples
 - B It may discover indigenous people are too old
 - C It may not find the people it wishes to study

- 1.2**
- a. Mikä the Clink oli, ja mistä sen arvellaan saaneen nimensä?
Vad var the Clink, och vad antas det ha fått sitt namn av?
 - b. Mitä paikalla oli 800-luvulla?
Vad fanns det på platsen på 800-talet?
 - c. Mistä syistä paikassa oli erityisen paljon asiakkaita 1300- ja 1500-luvuilla?
Av vilka skäl fanns där särskilt många kunder på 1300- och 1500-talen?
 - d. Millaisia kuluja joillakin asukeilla oli? (Kaksi asiaa.)
Vad för utgifter hade somliga interner? (Nämn två.)
 - e. Mitä kyseisessä paikassa voi nykyisin nähdä? (Kaksi asiaa.)
Vad kan man nuförtiden se på platsen? (Nämn två saker.)

2 GRAMMAR AND VOCABULARY

- 2.1** Read texts 2.1a and 2.1b carefully and for each item choose the alternative that **best** fits the context. Mark your answers (26–55) on the optical answer sheet in pencil.

2.1a Notes from a Small Island

Once many years ago, in anticipation of the children we would one day have, a relative 26 gave us a box of Ladybird books from the 1950s and 60s. They all had titles like *Sunny Days at the Seaside*, and contained richly 27 illustrations of a prosperous, contented, litter-free Britain in which the sun always shone, shopkeepers smiled, and children in freshly pressed clothes derived happiness and pleasure from innocent pastimes – 28 a bus to the shops, floating a model boat 29 a park pond, chatting to a kindly policeman.

My favourite was a book called *Adventure on the Island*. 30, in fact, precious little adventure in the book – the high point, I recall, was finding a starfish suckered to a rock – but I loved it 31 the illustrations, 32 portrayed an island of rocky coves and long views that was 33 British, but with a Mediterranean climate and a tidy absence of pay-and-display car parks and bingo parlours.

26. A my wife's
B of my wife's
C for my wife
D from my wife
27. A coloured
B colourable
C colour
D colouring
28. A driving
B riding
C taking a ride
D travelling
29. A by
B to
C in
D on
30. A Was
B There was
C It was
D There had
31. A because
B because of
C on account
D for the sake
32. A that
B who
C what
D which
33. A recognized
B recognizing
C recognizable
D recognizably

Here commercial activity 34 to the odd cake shop and tearoom.

When at last we began to accumulate children, it turned 35 that they didn't like these books at all because the characters in them never did anything more lively than visit 36 pet shop or watch a fisherman paint his boat. I tried to explain that this was sound preparation for life in Britain, but they 37 have it and instead, to my dismay, attached their affections to a pair of irksome little clots called Topsy and Tim.

Source: Bill Bryson,

Notes from a Small Island, 1998

34. A limits
B limited
C is limited
D was limited

35. A out
B round
C up
D in

36. A –
B a
C in
D in a

37. A couldn't
B wouldn't
C didn't
D wanted to

2.1b In the steps of Byron

The legendary British poet Lord Byron was a leading figure in the 19th-century Greek independence movement. Today, in the cities of Ioannina and Missonlonghi, his legacy still lives on. 'I have travelled for three days through the most picturesque country,' wrote Lord Byron to his mother from the ancient city of Ioannina in 38 northwestern Greece in 1809. Byron and his party had travelled 39 horseback from Prevesa, where they had made landfall on September 29,

38. A a
B an
C the
D –

39. A at
B in
C on
D with

1809. It was the 21-year-old poet's first, life-changing visit to Greece, the country for which the great Romantic and philhellene would ultimately give his fortune and his life.

Today you can read Lord Byron's awestruck first impressions in a valuable early edition of his collected letters 40 in the main public library of Ioannina, where it is one of the archive's most cherished 41. 'Please be careful with this,' says chief librarian Vaia Economidou, 42 she were entrusting me not merely with Byron's letters, but with the poet's memory itself. Ignoring curious looks from the other library users, I return to the book.

The most remote of Greece's major cities, Ioannina, located 60 km from the Albanian 43, is best known as the former lair of Ali Pasha, the cruel, charismatic tyrant who governed the semi-independent Epirus region for the Ottoman Empire from 1788 to 1822, when, 44 his usefulness to Istanbul, he was murdered 45 Sultan Mahmud II.

It was Ali Pasha's formidable reputation which induced Byron to travel to Ioannina from Prevesa, where today's jet airlines touch down. Byron's

40. A has stored
B have stored
C stored
D storing
41. A belongings
B possessions
C goods
D treasurers
42. A although
B as if
C even if
D while
43. A border
B county
C front
D limit
44. A being outlived
B having been outlived
C having outlived
D outliving
45. A in order of
B in order to
C on the orders of
D out of order

party made the northward journey in three days; the modern-day bus, once it 46 going, takes three hours. But the view of the soaring, snow-capped peaks is just as heart-stopping now as it was back then.

'I shall never forget the singular scene 47 Tepalene,' Byron wrote to his mother, 48 his first encounter with Ali Pasha's lavish court. It was in Ioannina 49 Byron first began to view himself as the future saviour of subjugated Greece. And it was here he began composing *Childe Harold's Pilgrimage*, the poem that 50 him famous upon his return to London. This was the work which first forced the condition of modern Greece, then 51 forgotten by the rest of the world, on the imagination and conscience of Europe.

Once 52 the finest seat of learning in Greece, Ioannina has come down in the world somewhat since its Pasha heyday. But 53 visit today, Byron would have no difficulty recognising Ali Pasha's fortress, which still 54 the lower part of town, near silvery Lake Pambotis, or the oriental minaret that still punctures the clear

46. A finally gets
B get finally
C quickly stops
D stop quickly
47. A after going
B on entering
C to enter
D when I enter
48. A recalling
B remaining
C reminding
D returning
49. A that
B then
C which
D why
50. A could make
B will make
C would make
D would have made
51. A above all
B all but
C before long
D however
52. A concerned
B considered
C regarded
D viewed
53. A he was on
B paying
C unless he had to
D were he to
54. A are sheltering
B looms
C dominates
D neglects

mountain air. And he 55 the degree to which his memory and his work are revered here, as they are elsewhere in Greece, nearly two centuries after his death in the cause of Greek independence.

Source: *CNN Traveller*, 2006

55. A flattered
B should flatter
C will be flattered for
D would be flattered by

- 2.2** *Fill in the blanks using suggestions when given. Write your answers in the given order on side B of the answer sheet. Write each answer on a separate line. Please write **clearly**.*

Where history isn't bunk

Across the world, approaches to teaching children about their nation's past are hotly contested – especially at times of wider debate on national identity.

If the past is a foreign country, the version that used 1 in Irish schools had a simple landscape. For 750 years after the first invasion by an English king, Ireland suffered oppression. Then at Easter 1916, her brave sons 2 against the tyrant. Their cause prevailed, and Ireland (or 26 of her 32 counties) lived 3 ever after. Awkward episodes, like the conflict between rival Irish nationalist groups in 1922–23, were airbrushed away.

1. *teach*
2. *rise*
3. *onnellisena/
lyckligt*

“The civil war was just an embarrassment, it was 4 mentioned,” says Jimmy Joyce, who 5 in Dublin in the mid-1900s.

These days, Irish history lessons are more sophisticated. They 6 happily 6 facts that have no place in a plain tale of heroes and tyrants: like the fact that 7 Irish people, Catholic and Protestant, fought for Britain during the two world wars.

Why the change? First because 8, some people in Ireland became uneasy about the fact that a crude view of their national history was fuelling a conflict in the north of the island. Then came a fall in the influence of the Catholic Church, 9 authority had rested on a deft fusion between religion and patriotism. Also at work was an even broader shift: a state that was rich, confident and cosmopolitan saw less need to drum simple ideas into the youth, especially if those ideas risked encouraging violence.

As countries all over the world argue over “what to tell the children” about their collective past, many will look to Ireland rather enviously. 10 seamless transition from a nationalist view of history to an open-minded one is an exception.

Source: *The Economist*, 2007

4. tuskin/knappast
5. kävi koulua / gick i skola

6. käsittelevät/
behandlar

7. sadattuhannet/
hundratusentals

8. 80-luvulla /
på 80-talet

9. jonka/vars

10. Sen/Dess

3 PRODUCTION

Write a composition of between 150 and 250 words on one of the following topics. Please write **clearly** on the notebook paper (konseptipaperi/konceptpapper) provided. Follow the guidance. Count the number of words in your essay and write it at the end.

1. A speech

Choose either A or B.

- A You want to start a Slow Food Society in your community. Give a welcoming speech and explain to your audience why the slow food movement is important.
- B You want to start a Fast Food Club in your community. Give a welcoming speech providing some arguments in favour of fast food.

Remember appropriate ways of beginning and ending a speech.

2. Opinion and advice

For years, I've donated old clothes to charity. Then I learned that many of these garments are shipped to poor countries where they are sold, devastating local industries and thus creating more poverty. The recipients do get inexpensive clothing, and my local charity makes money, but I fear I'm doing more harm than good. Can you advise me?

Georgia Vogelsang, Baltimore

Source: *The New York Times*, 2007

Write a letter to the paper giving Georgia Vogelsang your opinion and some advice.

3. Hard values, soft values

How do you experience today's world? Are the values hard or are they perhaps softening? Which values would you consider hard, which soft?

4. An interesting event or period in history

What historic event or period do you find interesting? Why?

KOKEEN PISTEITYS / POÄNGSÄTTNINGEN AV PROVET

Tehtävä	Osioiden määrä	Pisteitys	Painokerroin*	Enint.	Arvostelulomakkeen sarake
Uppgift	Antal deluppgifter	Poängsättning	Koefficient*	Max.	Kolumn på bedömningsblanketten
1.1a-c	25 x	1/0 p.	x 2	50 p.	1
1.2	5 x	2-0 p.	x 2	20 p.	2
2.1a-b	30 x	1/0 p.	x 1	30 p.	3
2.2	10 x	1-0 p.	x 1	10 p.	4
3				99 p.	7
Yht./Tot.				209 p.	

*Painotus tapahtuu lautakunnassa.
Viktningen görs av nämnden.