

ERRATUM NOTICE

General Certificate of Education
June 2007
Advanced Level Examination



FRENCH
Unit 6

FR6T

Monday 16 April 2007 to Friday 8 June 2007

Instructions to Teacher Examiners

Examiner's Material and Candidate's Material
Text E

In paragraph 3, penultimate line, please amend £73.1bn to read \$73.1bn (dollars).

This amendment should be made on or after 12 April 2007 during the Teacher Examiner's preparation of the test material.

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FRENCH
Unit 6 Yesterday, Today and Tomorrow

FR6T/FR6V

Examiner's Material

To be conducted by the teacher examiner between 16 April and 8 June 2007 (FR6T)
To be conducted by the visiting examiner between 16 April and 8 June 2007 (FR6V)

Time allowed: 35 minutes (including 20 minutes preparation time)

Instructions

- During the 20 minutes preparation time candidates are required to prepare **one** of the two reporting and discussion cards given to them.
- Candidates may make notes during the preparation time only on the Additional Answer Sheet provided. **They must not write on the card.**
- Candidates should take the reporting and discussion card with them into the examination room. They may refer to the card and any notes they have made at any time during the reporting and discussion section of the test.
- Candidates should hand the reporting and discussion card and the Additional Answer Sheet to you before the start of the conversation section of the test.

Information

- The test will last approximately 15 minutes and will consist of a reporting and discussion card (5 minutes) and a conversation based on topics studied during the A2 course (10 minutes).
- There are questions on each of the cards to provide guidance on the type of question you will ask.
- Candidates will be expected to respond to questions and discuss in **French** issues arising from the chosen card.
- Candidates must **not** use a dictionary at any time during this examination.

Text A**Global perspectives****We are powerless unless we stand
shoulder to shoulder**

In 1989 we all hoped that the end of the cold war would lead to the emergence of the free world that Europe and America, standing together, had been fighting for. Looking at the world in 2005 there is little ground for such optimism.

We did not imagine then the extent of the threats that we are facing today, particularly the eruption of terrorism on a mass scale, first on 9/11 in the US, then subsequently in Europe, and the risks linked to weapons of mass destruction remain worrying.

If Europe and America want to build a world of freedom and democracy, they need a strong partnership. But it must be a genuine partnership and not subordination. Europe will have to work closely with America but for the past few years the two powers have kept moving apart.

We might disagree with Bush's methods and his ideas of a crusade of good versus evil, but the promotion of freedom in the world is not owned by Bush. It is the common task of all the democratic world.

Last year we welcomed 10 new countries in the EU, most of which were under communist rule less than two decades ago. The prospect of joining the EU has been key to securing a peaceful and democratic future in those countries. It has played a role in what happened in Ukraine a few months ago, and it is also our only chance to finally achieve lasting peace on our own continent, by solving the tensions in the Balkans. The repeated failures we've had on that front illustrate our excessive dependency on America when action is needed.

In the wider world, building freedom and democracy should be Europe and America's common ambition. The idea that freedom can be imposed by war is questionable. We need to think about instruments of global governance to foster development and democracy.

Source: Extract from a talk given by Jean-Marie Columbani on The Guardian website. © *Le Monde*, 2005

Questions

- De quoi s'agit-il dans ce texte?
- Selon l'auteur, comment est le monde en 2005?
- Que dit-on dans l'article sur le partenariat entre l'Europe et les Etats-Unis?
- A votre avis, comment l'Union européenne peut-elle servir de modèle pour encourager la démocratie dans le monde?
- A votre avis, quelle est l'importance de la France sur le plan mondial en ce moment?

Notes

Turn over ►

Text B**Science and technology**

French celebrate 50-year love affair with Citroën's Goddess

Exhibition opens in Paris for car that stole the hearts of a president and his people

They were outrageously French, unimaginably stylish, and miraculously hi-tech. They were, in the opinion of many, the most beautiful motor cars ever built. Yesterday, at the International Contemporary Art Fair in Paris, they celebrated their 50th birthday.

The Citroën DS – or Déesse, or Goddess – was unveiled at the Paris Motor Show on October 6 1955. Citroën took orders for 750 cars in the first 45 minutes, and for more than 12,000 by the end of the first day.

“It was an amazing car,” said one enthusiast, Alain Joly, 64, who has owned six. “It looked like nothing anyone had seen before. It was also more technologically advanced than any other car at the time.”

To celebrate the DS's half-century, an exhibition featuring photographs, drawings, films and three unique examples (a red cabriolet, a black official model and a competition version) is on at the Cité des Sciences in Paris. This Sunday, 1,600 of the cars from across Europe will parade from the Arc de Triomphe to the Eiffel Tower.

Designed by Flaminio Bertoni, an Italian-born painter and sculptor who had joined Citroën in 1932, in partnership with André Lefebvre, a French engineer who had spent most of his career to date in the aeronautics industry, the DS was, the FIAC exhibit declares, “at once a myth, a monument and a work of art”.

It is still considered the perfect fusion of form and function and in 1999 a jury in London judged it the best-designed object of the 20th century. Citroën made 1,456,115 Goddesses, the last one rolling off the production line in April 1975.

Jon Henley

Source: © Guardian Newspapers Limited, 2005

Questions

- De quoi s'agit-il dans ce texte?
- Qu'est-ce qui prouve la popularité immédiate que cette voiture a connue en 1955?
- Que se passe-t-il à Paris pour fêter les 50 ans de la DS?
- Selon l'article, que représente la voiture?
- Dans quels autres domaines est-ce que la France a fait preuve de sa prouesse technologique ou scientifique?

Notes

Turn over ►

Text C

The State and the individual

National strikes pose first big challenge for French Prime Minister

The French Prime Minister, Dominique de Villepin, faces his first big wave of unrest as an expected 1.5 million public- and private-sector workers take to the streets today to protest at worsening social conditions and unpopular economic reforms.

The 24-hour strike is set to cause severe transport disruption, with train, bus and metro services halved in 75 towns and cities. Airports will be hit by an air traffic controllers' strike and many schools will be shut as teachers join the campaign.

Post Office and Electricity Board workers, as well as staff at large companies such as Renault, Nestlé, France Telecom and the big banks, are due to walk out for all or part of the day to attend some 150 rallies across France. In the procession, an estimated 600,000 demonstrators will march from the Place de la République to the Bastille in central Paris.

While the centre-right government is keen to play down the scale of the protest and the depth of ill-feeling, observers say it has reason to worry. "The movement is surfing on the nation's anxieties, fears and pessimism, and on the growing impoverishment of the middle classes," said one analyst, Dominique de Montvalon.

Job-seekers and pensioners have joined in the informal but apparently well-organised movement, formed to defend "jobs, salaries, workers' rights and the right to work", and in particular to protest at measures pushed through this summer in an attempt to slash France's 10%-plus unemployment rate.

The most controversial part of the package is a "new employee contract" or CNE, which allows employers to fire staff without justification at any time in their first two years. Praised by bosses for injecting flexibility into France's rigid labour market, the CNE is seen by trade unionists as a first step towards an "Anglo-Saxon" labour market with little job security.

Jon Henley

Source: © Guardian Newspapers Limited, 2005

Questions

- De quoi s'agit-il dans ce texte?
- Quels vont être les effets de la grève?
- Faites un résumé de ceux qui vont y participer, selon l'article.
- De quoi est-ce que les Français sont particulièrement mécontents, et pourquoi?
- A votre avis, est-ce que ce genre de militantisme en France est bon ou mauvais pour l'économie du pays?

Notes

Turn over ►

Text D**Racism****The reality of *l'affaire du foulard***

The headscarf ban in France, now in place for almost a year, has both veiled the country's social problems and unveiled its racism.

The intense public debate about, and subsequent banning of, "conspicuous religious symbols" in schools has focused exclusively on the Muslim headscarf rather than Christian or Jewish items. The intensity of this debate cannot be explained in terms of secular ideas.

Secularism, or *la laïcité*, has never led to the cleansing of all religious expression from the public sphere – collective expressions of religious life are tolerated so long as they do not affect public order. Neither has it led to an absolute separation of church and state, nor even to a strictly neutral and egalitarian treatment of all religions by the state.

Several measures place the Catholic church in a privileged position in relation to other religions, particularly Islam. The maintenance of buildings of worship built before 1905 is the responsibility of local authorities, a practice that discriminates against Muslims, whose presence was barely felt at that time.

With 5 million Muslims now in France, Islam constitutes the second most important religion in the country, but all mosques must be privately built and maintained by France's most impoverished community. Moreover, licences for the construction of buildings of worship can only be issued by local councils, and these are often denied for mosques.

But inequalities between religions are most glaring in education. The 1880 education laws made state education secular, free and obligatory. But it is a very Catholic kind of secularism. The state school calendar remains based around Christian holidays and, under pressure from the Catholic church, a day has been reserved in the middle of the week for religious education. However, no planning is allowed in schools for religious minorities, not even for the supply of halal or kosher food in canteens.

It is in this context that the ban on religious symbols was passed a year ago, with the backing of all major political parties. But the ban had little to do with reinforcing secularism. In reality, the debate on the headscarf has served as a magnificent diversion masking France's deeper social and economic problems.

Naima Bouteldja

Source: © Guardian Newspapers Limited, 2005

Questions

- De quoi s'agit-il dans ce texte?
- Selon l'article, quelles ont été les vraies conséquences de la laïcité?
- Dans quel sens existe-t-il des inégalités maintenant entre les religions en France?
- Comment le système d'éducation en France pourrait-il sembler contradictoire?
- Cet article suggère que la France est une société raciste. Qu'en pensez-vous?

Notes

Turn over ►

Text E

Distribution of wealth

Subsidising cows while milking the poor

The west should pay more attention to world poverty than protecting its farmers

The story of Europe's cows is a familiar one but always worth retelling. Each cow in Europe gets a subsidy from the taxpayer worth \$2.20 a day at a time when half the world's population – 3 billion in all – survives on an income of less than that. Rightly, this news has been a cause of outrage and is one of the reasons why the European Union has been under pressure in the current round of global trade talks to make significant changes to its absurd protectionist regime for agriculture.

However, the latest Oxfam calculation shows that the cows have had a pay rise. The average cow in the Dordogne can now expect to have \$2.62 a day spent on it.

Addressing such injustices is the prime demand of developing countries ahead of the ministerial meeting of the World Trade Organisation (WTO) in two months' time. Last week, Washington and Brussels said they were prepared to make big concessions on agriculture. The Americans said they would cut the support that distorts trade the most by 60%, while the EU said it would reduce support by 70%. These cuts may sound dramatic but the reality is that because of the complexity of agricultural support, it is easy for countries to shuffle subsidies from one pot to another. Oxfam calculated that the US offer would lead to a cut in spending on agriculture from \$74.7 bn a year to £73.1 bn; the EU would not need to cut support by a single euro.

The response to last week's announcement has come in three stages. Initially, relief; somebody was at last putting offers on the table in an attempt to get the talks moving again. Quite quickly, however the developing countries saw through the offer and made it clear that it failed to meet their aspirations. Finally, France has orchestrated opposition to the plan within the EU, claiming that the trade commissioner, Peter Mandelson, has exceeded his mandate.

All of which leaves matters looking pretty tense as the WTO's general council meets in Geneva this week.

Larry Elliott

Source: © Guardian Newspapers Limited, 2005

Questions

- De quoi s'agit-il dans ce texte?
- Que dit-on sur les subventions pour les vaches en Europe?
- Comment les Américains et les Européens proposent-ils d'agir et avec quels résultats, selon Oxfam?
- Selon l'article, comment a-t-on réagi à ces propositions?
- A votre avis, est-ce que les pays riches, y compris la France, prennent au sérieux la lutte contre la pauvreté dans le monde?

Notes

Turn over ►

Text F

Crime and punishment

Barthez is back after *crache** course in good behaviour

Banned for spitting at a referee, Fabien Barthez has plenty to prove on his return

Enforced absence from the game is punishment for any footballer. For Fabien Barthez, the last few months have been, in his own words, 'useless'. Strange months they have been, too. The French goalkeeper has been serving a six-month suspension for spitting at a Moroccan referee, Abdellah El-Achiri, at the end of a friendly match between his club Marseille and Wydad Casablanca.

Today, Barthez will put on his gloves, with purpose, for the first time since the incident last February. His punishment included 10 community service missions in exchange for a reduced sentence. The media caught up with him at the end of his final stint last weekend. Had the experience changed him? Barthez looked at the journalists as if they were idiots.

No evidence of repentance. He muttered about being a macho guy, the implication being that these things happen if you are a real man. Anyone who expected him to apologise for spitting at an inept official, or go through a spiritual rebirth because of his community service, clearly underestimated Barthez's toughness.

Barthez has always been a controversial figure, but his weaknesses were generally tolerated because he is France's most talented goalkeeper. A vital character in the squad honoured as World and European champions in 1998 and 2000.

Has the spitting affair damaged his reputation? General consensus is that he committed the crime, served the time, and people are fascinated to discover what kind of form the 34-year-old will be in. But for some, there is a racial undertone. José Pierre-Fanfan, captain of Paris St-Germain at the time of the scandal, wondered aloud if Barthez would have spat at a white referee. That sort of nuance doesn't disappear easily.

Amy Lawrence

**cracher*: to spit

Source: © Guardian Newspapers Limited, 2005

Questions

- De quoi s'agit-il dans ce texte?
- Comment Fabien Barthez a-t-il passé les six derniers mois?
- Selon l'article, comment a-t-il réagi à son expérience?
- Quelle question José Pierre-Fanfan pose-t-il sur cet incident?
- A votre avis, en France ou ailleurs, lorsqu'une vedette fait une erreur ou commet un crime, faut-il en faire un exemple?

Notes

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