

General Certificate of Education  
June 2005  
Advanced Level Examination



**GENERAL STUDIES (SPECIFICATION A)  
Unit 6 Society, Politics and the Economy**

**GSA6/PM**

Thursday 23 June 2005 Morning Session

*Case Study Source Material*

- This Case Study Source Material should be issued to candidates **on or after 1 May 2005**;
- a clean copy of the Source Material will be provided at the start of the Unit 6 examination.

For use with **Section A**

- The material consists of 5 extracts (A - E) on the subject of *Consumerism and Choice*. These extracts are being given to you in advance of the Unit 6 examination to enable you to study the content and approach of each extract, and to consider the issues which they raise, in preparation for the questions based on this material in Section A.
- Your teachers are **not** permitted to discuss the material with you before the examination.
- You may write notes in this copy of the Source Material, but you will **not** be allowed to bring this copy, or any other notes you may have made, into the examination room. You will be provided with a clean copy of the Source Material at the start of the Unit 6 examination.
- You are not required to carry out any further study of the material than is necessary for you to gain an understanding of the detail that it contains and to consider the issues that are raised. It is suggested that three hours' detailed study is required for this purpose.
- In the examination you will have approximately 45 minutes in which to answer a range of questions based on the material.

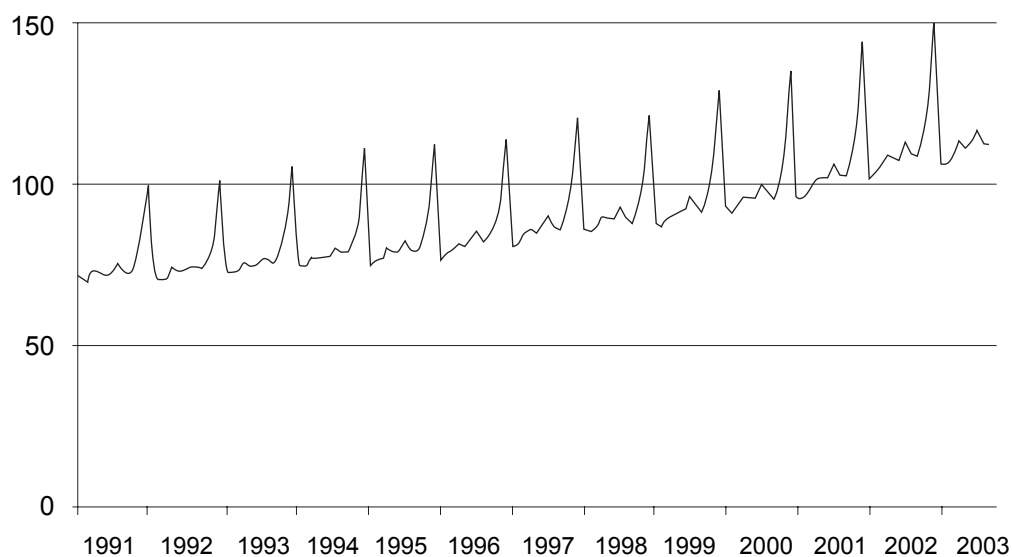
---

Case Study Source Material on **Consumerism and Choice**


---

**EXTRACT A****Figure 1: Volume of retail sales****Great Britain**

Index (Year 2000=100)



Source: Office for National Statistics

**Figure 2: Household expenditure****United Kingdom**

Indices (Year 1971= 100)

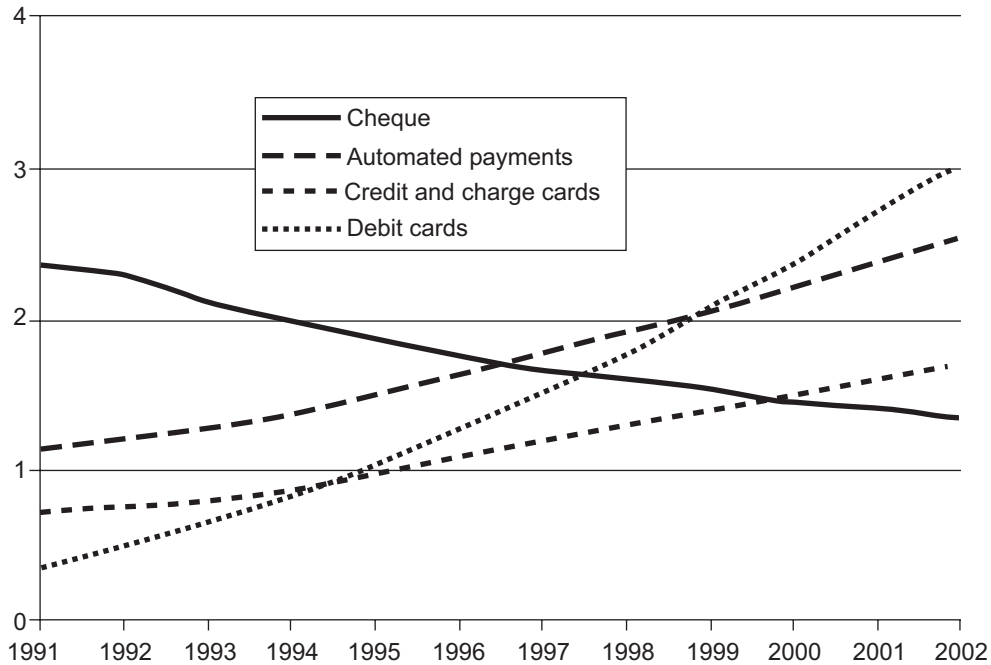
	£ billion (2002 prices)					
	1971	1981	1991	2001	2002	2002
Housing, water and fuel	100	117	138	152	154	118.4
Transport	100	128	181	242	251	98.3
Recreation and culture	100	161	283	545	570	79.5
Restaurants and hotels	100	126	167	194	199	76.6
Food and non-alcoholic drink	100	105	117	137	138	60.8
Household goods and services	100	117	160	268	296	43.3
Clothing and footwear	100	120	187	340	371	37.8
Alcohol and tobacco	100	99	92	89	91	26.3
Communication	100	190	306	790	828	15.0
Health	100	125	182	175	179	10.1
Education	100	160	199	250	218	8.4
Miscellaneous	100	119	230	280	290	82.0
Less expenditure by foreign tourists, etc	100	152	187	210	219	-14.3
Household expenditure abroad	100	193	298	669	715	24.6
All household expenditure	100	122	167	227	235	666.9

Source: Office for National Statistics

**Figure 3: Non-cash transactions<sup>1</sup>: by method of payment**

**United Kingdom**

Billions



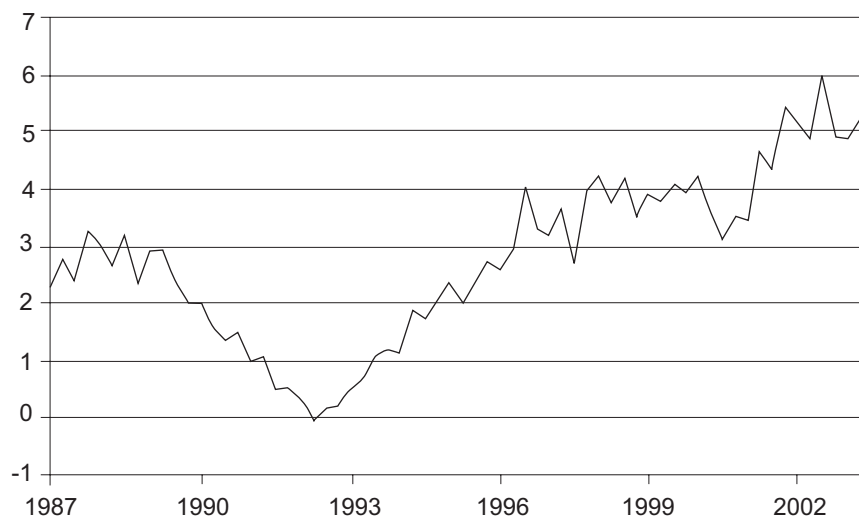
<sup>1</sup>Figures are for payments only. Cheque encashments and cash withdrawals from ATMs and branch counters using credit/charge and debit cards are not included.

*Source: Association for Payment Clearing Services*

**Figure 4: Net borrowing<sup>1</sup> by consumers in real terms**

**United Kingdom**

£ billions @ 2002 prices



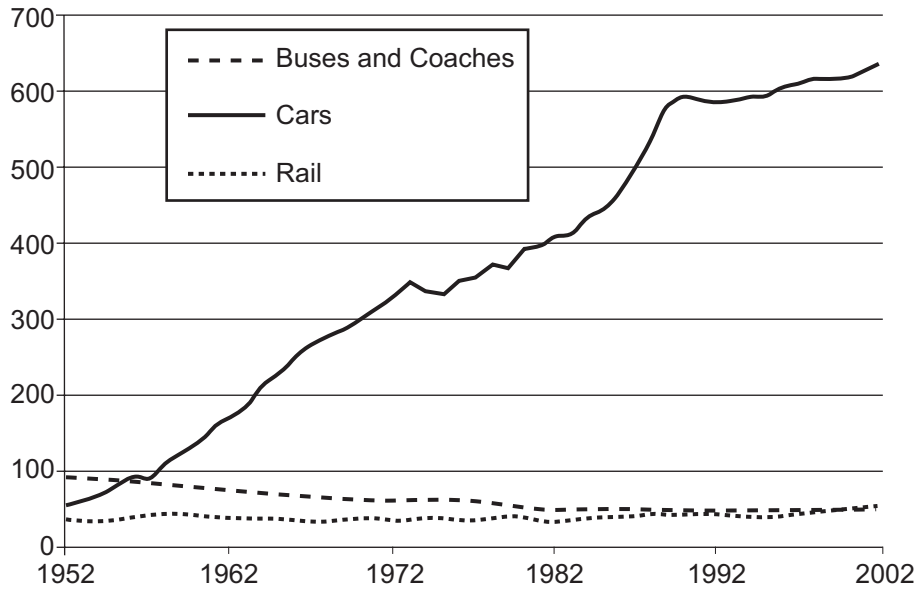
<sup>1</sup>Excludes lending secured on dwellings.

*Source: Bank of England; Office for National Statistics*

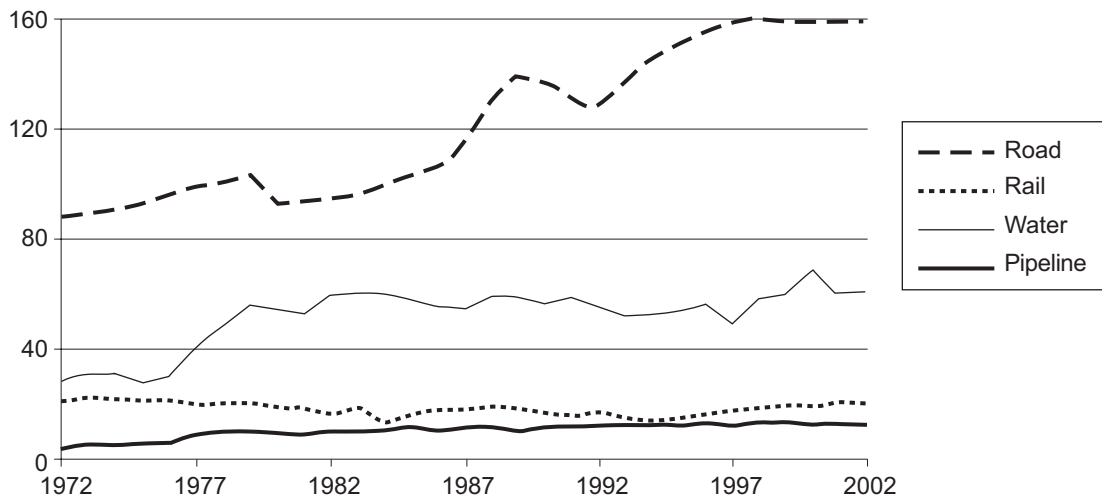
**Turn over ►**

**Figure 5: Passenger Transport by mode****Great Britain**

Billion passenger kilometres

*Source:* Department for Transport**Figure 6: Goods moved by domestic freight transport by mode****Great Britain**

Billion tonne kilometres

*Source:* Department for Transport

**TURN OVER FOR THE NEXT EXTRACT**

## EXTRACT B

Buy Nothing Day aims to get people to do just

# The cost of

This Friday, a worldwide internet event known as "Buy Nothing Day" is being held to encourage the better-off to think about their spending habits by not buying anything for the day. It is hoped that by highlighting the ways in which consumption is often promoted as the defining human characteristic, individuals, communities, businesses and even governments may change their attitudes. At present, 30% of the world's population consume some 80% of the world's resources. This is not just unfair, creating huge differences in standards of living, it also cannot be indefinitely sustained. The environmental cost is already noticeable through climate change, a decline in the number of plant and animal species and an increase in toxic pollutants. Many fear that the damage to the planet's natural resources may soon be irreversible.

## Consumption

We all need to consume to live, and everyone has a right to a decent standard of living. Buy Nothing focuses merely on the excesses; even basic foods are often covered with unnecessary packaging and have travelled huge distances to reach the supermarkets.

## Advertising

Over £13b was spent on advertising in the UK last year, and research indicates that most people will have seen 2m sales messages by the time they are 30. Advertising is one of the main lynchpins of consumerism. Adverts are frequently designed to sell a lifestyle in an effort to make luxuries look like essentials. Groups such as Adbusters have tried to take on the advertising giants by producing ads with an anti-consumerist message; however, most media outlets are unwilling to risk upsetting the manufacturers from whom they derive a lot of income.

*Source: Guardian Education,  
21 November 2000*

## Breaking the chain

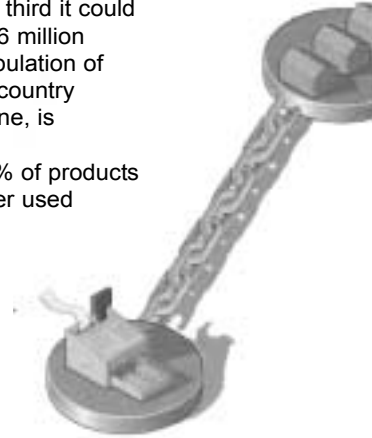
Overconsumption and overproduction are part of a cycle that begins at global level before filtering down through countries, communities, and businesses down to the individual. To effect any real change attitudes must be rethought at all levels



## Communities

If the amount of food wasted in the US each day was reduced by one third it could feed a further 26 million people. The population of North Korea, a country gripped by famine, is 25 million.

As much as 12% of products bought are never used

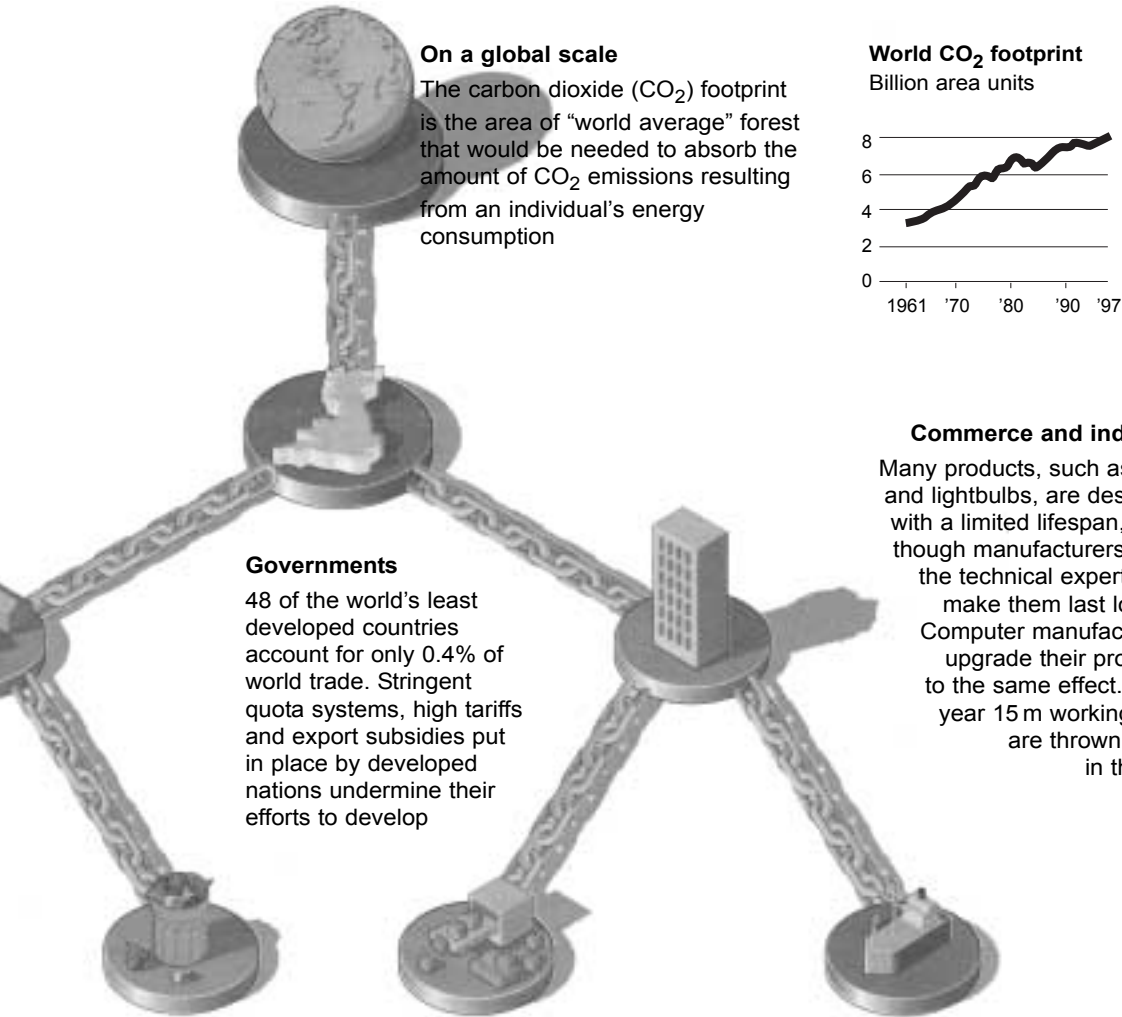


## Consumption

More than 33% of apples eaten in the UK are from abroad as are 80% of all pears. Some are brought from as far away as 10,000km away. In addition to putting strains on agricultural practices in developing countries, there are also environmental impacts. Annual imports of bread-making wheat are currently 800,000 tonnes. If all of these came from Europe, which they don't, transporting them would generate 11,250,000kg of carbon dioxide, 45,000kg of carbon monoxide and 150,000kg of nitrous oxides

that – for the sake of the planet, says **John Grace**

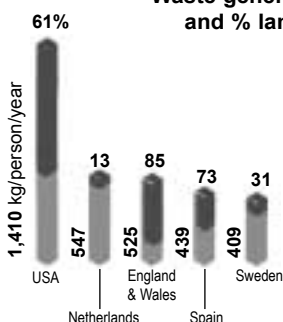
# consumerism



## Waste

In one week we produce enough rubbish to fill Wembley Stadium – over half can be recycled. Over 80% of paper thrown away is from packaging

## Waste generated and % landfill

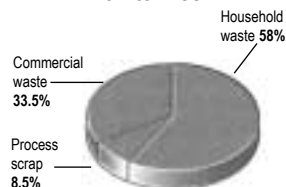


## Production

It is estimated that if 30% of thermoplastics consumed in the UK were recycled to replace virgin raw materials, substantial energy savings could be made and carbon dioxide emissions could be reduced by around 3 million tonnes a year

## Annual plastic waste

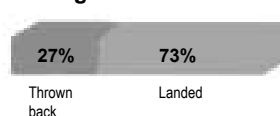
2.4 million tonnes



## Natural resources

The problems facing fisheries now are as serious as those that threatened rainforests 10 years ago. In one study of the North Sea, up to 4kg of fish were being discarded for every 1kg of fish landed. Shrimp trawling impacts other species – for every 1kg of prawns trawled, between 5kg and 10kg of other species are caught and discarded

## Average world fisheries



Source: RSPB, WWF, DETR, *Worldwatch* magazine Graphic HARVEY SIMONS

Turn over ►

## EXTRACT C

# 24-hour society

***A social revolution that will change the way we work, rest and play and shop and bank***

## Introduction

We are already living in the beginnings of a 24-hour society. Many shops are open to 22.00 and even later; pubs shut at midnight; books can be ordered in the middle of the night along with holidays, insurance and pizzas; supermarkets are experimenting with 24-hour service on some days of the week; telephone banks are open all the time, 365 days a year.

Some of the changes are obvious and clear to see; others less so. Yet, so far there has been little attention paid to what it might mean for society or how far it could go.

As the distinctions between night and day and weekend and weekday are increasingly eroded, what does it mean for the way people use their time? Will work patterns, shopping habits, leisure activities and friendship networks alter? Will the time tyranny of institutions that rule our lives, such as schools or colleges, change as they and doctors, dentists, pharmacists, town halls and other services are made to adapt to the needs of the new, more demanding citizen?

More fundamentally, what are the implications of changing from a day-time and night-time economy to effectively a seamless 'total hours' society? Apart from being an insomniac's dream, will it be a manager's nightmare? How will shops, utilities, service organisations, restaurants, hairdressers and a

myriad of other businesses, large and small, respond to these potentially profound changes?

## The pressures for a 24-hour society

A number of factors are responsible for the increased demand for extended and more flexible time-use:

### ***The changing way we work***

Globalisation and other competitive factors are having a significant influence on the way people work. For many workers this means pressure to work longer hours, which naturally squeezes out the time available for non-work activities. But it also includes a greater variety in the forms of working contracts (part-time work, fixed-term contracts, outsourcing functions, for example), less fixed times for work and new places to work (for example, on the move or at home).

At any time between 21.00 and 23.00 over a million people are working. Even between 02.00 and 05.00 the figure is over a third of a million. These numbers will double in the next ten years.

### ***Globalisation and technological innovation***

Technology is a major factor in initiating the 24-hour society for both businesses and consumers. Innovations from the Internet to Telemarketing Call Centres all allow consumers to shop and access services when they want

and enable businesses to deliver this service cost-effectively. Fast ISDN lines and video-conferencing enable much more home tele-working and with it a fragmentation of working hours.

The 24-hour world is most visible in the financial markets. Bond and equity trading is around the clock, following the opening hours of the various financial markets around the world. But it also includes the mere ability to communicate (and transact) with various parts of the globe 24 hours a day. Someone in Ipswich can order books for immediate dispatch from Amazon.com on the West Coast of the USA at 4 o'clock in the morning. And they'll arrive at a lower price than buying them from a local bookshop. Radio 5's *Up All Night* programme takes a lot of its night-time material direct from the USA. A sports fan can listen to live afternoon coverage from California at 02.00. All this is breaking down the traditional conceptions of when and where one should work, play or shop.

### ***Changing consumer demands***

Increasing incomes and an ever-widening range of activities, coupled with the need to adopt more flexible working practices and hours, results in enormous time pressures on people. Over half the population agrees that 'I'm often under time pressure in my everyday life', a proportion that rises to over three-quarters for those with the



additional responsibility of working and looking after a family.

Consumers expect to be able to make their purchases of goods and services at times determined by themselves and that fit with their increasingly hectic schedules.

### **Changing patterns of behaviour – the evidence for a 24-hour society**

We looked at a range of indicators of changed behavioural patterns including telephone calling; TV viewing; travel/journeys; electricity usage; and Call Centre volumes. The data point to a significant increase of activity outside normal hours.

Total residential call volumes have increased by two-thirds over the last ten years (as prices have come down and competition has entered the telecoms market). Those in the early hours of the morning have increased two, three and even fourfold.

Further evidence is provided by television viewing patterns. Over a four-year period there has been a 20% increase in the number of people watching TV between 03.00 and 06.00. While this must partly be due to increased availability at that time, it demonstrates that a demand exists for such programming.

What these and other data show is that while the vast majority of people are not yet participating in a full 24-hour society a small but rapidly growing number are. Huge growth rates such as these from initially small bases are often how social, technological and commercial revolutions begin.

Of more relevance to a much

larger proportion of the population is the degree to which opening times are being extended.

Grocery shopping is a good example of this. All the national chains have extended their trading hours. Our consumer research demonstrates why – nearly a quarter of shoppers are most likely to do their main grocery shopping after 18.00 (and one-third of those aged 18-44). A broader look at all shopping journeys over the last ten years shows that there has been a 50% increase in the proportion of such journeys between 18.00 and 22.00 – up from 6% to 9%. We believe this will rise to 15% by 2006. Among younger shoppers it will be significantly higher – perhaps approaching 25% of all shopping journeys.

Such a change will mean a major shift in attitudes. While we are not quite a nation of couch potatoes, most of the evening is spent in front of the TV set. But our qualitative and quantitative evidence strongly suggests that younger people in particular are beginning to view the evening as a time of multi-purpose activity, combining shopping and chores with entertainment and enjoyment.

In practice, this means dropping off some dry-cleaning on the way out to the pub or cinema; collecting it on the way back and doing a quick run around the supermarket to get some groceries, an oven-ready meal and, licensing restrictions allowing, a bottle of wine.

These changes will affect the way we function. Whether it is physiological, psychological, or both, the fact remains that some people just feel they are more of a morning person while others feel they are evening people. Not surprisingly our research shows

there is a relationship between this feeling and when people actually do their shopping – at both ends of the day.

Despite entrenched daily routines, a further pointer to change, beyond the trend evidence already noted, is the social-economic, demographic and lifestyle characteristics of those most likely to participate in the 24-hour society. It is the young, more affluent and time-pressured who are most likely to take advantage of more flexible hours of service. The young, upmarket groups are often (but not always) good indicators of future mainstream developments.

For some groups flexible hour service is best provided by the telephone. For those with young families, for example, the need to stay at home to look after their children can be mitigated by direct access to service providers via the telephone and increasingly the Internet. The growth of the telephone operations in a whole range of sectors with many offering extended hours is testament to the implicit demand from this and other time-pressured and/or home-bound groups.

### **But, does anyone really want a 24-hour society?**

The evidence suggests that British society seems to be moving inexorably towards a more flexible and temporally variable way of life. The pressures of the modern world may dictate its necessity and its evolution may be well advanced, but does anyone really want it? The results from our research among consumers and businesses suggest that they do and, importantly, that it is seen as an inevitable development.

Consider the following:

- A third or more of the total adult population say they would be interested in sports facilities, pubs, car servicing, banks, cinemas, garages, department stores, news-agents, clothing stores and off-licences being open or available beyond their current hours. The figure rises to over 50% for pharmacies and public transport. Not surprisingly these feelings are particularly true for younger people and those living in urban areas.
- This desire extends to public services too. People currently accept the opening hours offered by doctors, dentists and schools but when the idea of making these more flexible is raised significant numbers can see the benefits of it – particularly so with doctors.
- Perhaps the most important message for companies is that if they cannot physically open their premises at all hours of the day, they must at least provide a mechanism for customer contact at other times – most obviously via the telephone/fax. Nearly three-quarters of consumers believe companies should provide customer care over the telephone out of hours.
- Our research among

businesses showed that business customers are increasingly putting pressure on their suppliers to extend services too.

### **Is business up to the challenge?**

Companies are universally exhorted to become more customer-focused. If all the evidence points to customers wanting more flexible hours of service, is British business ready for the challenge?

While some companies clearly are, our research suggests others have some way to go. This is perhaps a surprising result since:

- most businesses believe that a move towards a 24-hour society (or some form of it) is inevitable and that providing extended service will improve customer satisfaction.

Yet, at the same time:

- the majority of companies in our survey had done nothing to increase opening hours in the last 5 years and few had plans to do so in the future.

This suggests not only a missed opportunity for some companies, but also the likelihood of some disappointments for consumers in the years ahead.

Perhaps unsurprisingly, those companies already providing telephone services are more

switched on than those with retail outlets or sales forces.

This reiterates again the potential importance of the telephone in providing flexible, out-of-hours service.

### **The future of the 24-hour society and the opportunities for business**

Overall, the pressures will continue for extended hours operations. These will be welcomed, and often demanded, by consumers and, even when not desired, accepted as likely.

People do see some negative aspects to the trend. There is a feeling that the very nature of a 24-hour society increases (at least in perception) the pace of life. This is ironic, since one of the factors encouraging its adoption is current time pressures. There is concern about working conditions and the effects on friendship networks and family activity.

Against this, the potential to reduce all forms of congestion, be it traffic, shopping, holiday or leisure, coupled with more control over one's own life, are seen as compensating benefits. What this suggests is that a new approach to time and how it is used is needed for the population to benefit fully from a 24-hour society.

*Source: The Future Foundation, 1998*

**EXTRACT D**

Extract D is not reproduced here due to third-party copyright constraints.

When everything is available all the time we will cease to appreciate anything very much, and become world-weary sophisticates incapable of joyful surprise.

Our supermarket shelves groan with fruit from the four corners of the world. I love raspberries but they don't give me as much pleasure as they did before fruit picked in South America became available virtually all year round.

That fruit picked 10,000 miles away can reach my table in 72 hours is a miracle of organisation, and no doubt a boon to world trade, but it has reduced the intensity of the pleasure the fruit gives me. It has destroyed the sense of special occasion that the short raspberry season once gave me.

So it will be with everything in the 24-hour society. To achieve a sense of special

occasion – which we shall still crave – we will have to indulge in more and more extreme, and probably antisocial, pleasures. We already suffer from an inability to contemplate or reflect in silence. When I telephone patients, television is audible in the background, in nine out of ten cases, not necessarily because it is being watched, but because people find a lack of sensory stimulation threatening.

They are afraid to be alone with their thoughts, which is also why so many people turn to drugs, which either blot out thoughts altogether or render them so alien and strange that they no longer seem to belong to the people themselves.

The 24-hour society can only make this worse. Industrialisation caused much of the population to lose contact with the rhythm of the seasons,

now we are in danger of losing contact with the rhythm of day and night.

## Virtue

In less abundant times, when scarcity was real, it was implicitly recognised that self-denial had value. That is why all great religions have proclaimed fast days or fasting periods.

The non-fulfilment of desire is a school of virtue. It teaches that an individual's wishes are not to be all and end all of existence. The 24-hour society will teach precisely the opposite: that the good life is a pizza as big as you like, with any topping you like, whenever you like.

It used to be said that there was a time and a place for everything. In the 24-hour society, the time and the place for everything will be here and now, this very minute.

*Source:* adapted from an article by DR ANTHONY DANIELS, *The Daily Mail*, August 1998

## EXTRACT E

## Too Much of a Good Thing

At any time, in any culture, there are some beliefs which are simply beyond challenge. In our own time, in our own culture, one such is the supremacy of individual choice.

The concept is woven into the fabric of political discourse. It underlies the universal acceptance, by all serious parties, of market forces. It marks taboo areas into which none dare stray: choice in health (the right to buy your way out of the public sector); choice in education (ditto for schools); choice in consumption (no more tax-and-spend). It is an unexamined article of faith.

That it should be so is not surprising. The ability to choose is an important distinction between humankind and the animal kingdom. Choice is the essence of democracy and the absence of choice is synonymous with dictatorship. Individual choice was central to the Renaissance, although in those days material choice was not its most important aspect. There are lots of things we like about choice: control, freedom, autonomy. Political movements which seek to eliminate choice, as certain Muslim fundamentalist movements do, send a frisson of horror down our spines.

Although this article is written for a radical organ, it would be trying even its boundaries to seek to argue that choice is a bad thing. It is not. However, you can have too much even of a good thing. I will argue that there are significant costs and limits to choice which are often underestimated and that real choice cannot be reduced to a set of atomised individual choices.

The first drawback of choice is that it is expensive and time-consuming. Meaningful choice has to be based on information. There is, of course, free information, such as advertising, but it takes time to absorb and has the obvious disadvantage that it is designed to influence choice, not to aid it. If you want impartial information, you have to buy it. Then, once you have bought it, you have to read it. You sit down with *Which?* when you would rather be reading Trollope. The more choices we have, the more time we have to spend making the right ones.

Some people enjoy choosing. They get a buzz out of the individual autonomy which it offers. Other people hate choosing, but they have no choice but to choose. But even for those who enjoy it, not all choices are equally pleasant. Think, for example, of buying a pension. As more and more people cannot rely on state or company pensions, so they will have to buy one for themselves, privately. To most people, this is a stressful business. It is a curious kind of person who enjoys the literature of pension and life assurance companies.

There is also the question of the way choice now can actually mean less choice later. Take the example of a child learning the piano. Few children will master the instrument without at least once wanting to give it up. But if they do give up, it will be harder or impossible to learn later. Wise parents will often force their children into one course of action in order that they may have greater choice later.

Moreover, the actual choices which we are able to make are not as wide as we may like to think. We can only choose, as individuals, between those choices with which we are presented. Our ability to choose collectively is much more circumscribed. Take an example from the world of transport. We can choose whether to own a car or a bike. We can choose, for each particular journey, whether to use that car or that bike or (assuming its availability) public transport. For each we are confronted with an array of costs and benefits both financial and in terms of the time and comfort our journey may take. We can compare these and make the choice which maximises our net benefit.

However, there are choices which we are not able to make as individuals. In theory, our society might look at all the external costs imposed on others by those who drive, and decide to ban the car altogether.

Turn over ►

---

If it did, public transport would be cheaper and better than it is, although there would undoubtedly be a loss of freedom for many.

Again in theory, we could decide to run society in such a way as to travel less. We could tax or ban holidays away from home. This would involve a loss of liberty – but that is not the point. As individuals, we do not have an option of considering it. Our freedom of choice may appear absolute. In fact it is strictly limited.

Take another example: television. Each year there are more channels, and hence more choice. Soon Britain will be like New York with a channel for every individual's interests. But there is a cost to this greater choice. Revenues, although they will increase, will not increase infinitely. In all probability, each channel will spend less on programmes than the big channels do now, and this may mean a lower quality of programmes. But as individuals, viewers cannot opt to return to the good old days when they had a limited choice of better programmes.

Some would say that this argument is wrong. We live in a democracy. If enough people want a certain change which can only be imposed collectively, they will demand it of their politicians and it will be imposed collectively. Policing is an example of such a good.

But in reality, democracy is not good at big changes. To bring them about requires all sorts of conditions to be met; for people to be prepared to campaign for it, for powerful vested interests in the status quo to be overcome and so on.

In theory, a collective choice which limits and gets the better of individual choice may be possible. It even sometimes happens in practice. An example is the collective decision in Britain after the Second World War to introduce the welfare state. But this does not happen often. Reality will continue largely to consist of individual choice exercised in a limited framework.

Even choices that can be made within that framework are often much narrower than we realise. In economic theory, people have a choice of how hard and long to work. They will continue to increase their hours until their marginal wage for the marginal hour equates to the value to them of the cost in foregone leisure.

But for most of us, most of the time, this is a wholly theoretical choice. If you want to do the more attractive jobs – in journalism, commerce or the professions – you have almost no control over your hours. Unless you put the time in, your job will go to someone who will. Even the recent European legislation limiting the working week makes an exception of managers. Hence the dilemma of the modern middle class, which knows that it will go to its deathbed wishing it had spent less time working but is powerless to do anything about it.

You have even less choice at the bottom of the heap. You are lucky to have a job at all. The boss decides your hours, subject only to such limits as the authorities may place upon him and enforce. Your only choice is whether to obey, knowing that not to will mean the sack. The sack will mean, at best, subsistence on state benefits and, in the age of workfare, at worst nothing at all. Some choice!

In reality, the more important choices we make cannot be regarded as truly individual. Each person's choice impacts on another person's choice. As we have to make our choices in ignorance of those impacts, they will not necessarily maximise social advantage.

Take education. Choice in education is the political watchword, but who dares say that choice in education cannot deliver what it promises?

Suppose you have two schools, a good school and a bad school. Every parent will want their child to go to the good school. It follows that half of them will be denied their choice.

---

But matters are worse than that. Suppose that the basis of deciding who gains and who loses is selection on ability. The good school will get the best pupils, the bad school the worse ones, and that means that it will almost certainly get even worse.

Imagine you were designing an education system for a world in which you had no idea whether your child would be bright or not. Parents might then opt to take their chance and go for selection even at the risk of finding their child in an intolerable school. However, it seems more likely that they would not. They would prefer the decision as to which child went where to be taken randomly, or according to some other criterion such as physical proximity.

There would still be a chance of their child ending up in a bad school. But at least the bad school would not be as bad as it would be under selection. A low chance of a very bad education might be seen as worthwhile, even if it meant a low chance, too, of a very good education.

Back to the actual world in which we live. Under selection, the parents of brighter children have a choice. The parents of less bright children do not. And because the parents of brighter children have a choice, the schools to which the less bright children go will be less good than they would otherwise be.

There are counter-arguments, but choice in schooling is not always a good thing. The same goes for the welfare state more generally. It seems likely, on present trends, that universal provision will be whittled away. People will have less and less choice but to choose to provide for themselves. And because most people will have that choice, they will no longer have a vested interest in those who do not – the poor. It can be predicted with some certainty that provision for the worst off will deteriorate, at least in relative terms.

This problem could be avoided if people made a collective choice to avoid it, and to continue to pay the taxes to fund a large welfare state. I do not know if that is the choice they would make because they are not being offered it. Both political parties in Britain are promising not to be big taxers and therefore not to be big spenders – this despite the fact that opinion polls show that most people favour higher taxes to pay for better public services. The choice between a relatively low spending and a relatively high spending state is arguably the most important that politics should provide. It no longer does.

People today have more choice than their parents, and far more than their parents before them. It is hard to judge at what point the benefits of greater choice in terms of liberty and self-expression are outweighed by the costs. In the field of consumer expenditure, most people would resent a reduction in their present range of choice, although it is a moot point whether they would like much more of it. In other fields, such as education, health and welfare it is at least plausible that choice has gone too far. A government that dared to reduce it – and which could find a language to explain to voters why – might even find that it had chosen a winning policy.

*Source: DAVID LIPSEY, Prospect, January 1997*

**END OF SOURCES**



**THERE ARE NO SOURCES PRINTED ON THIS PAGE**

**ACKNOWLEDGEMENT OF COPYRIGHT-HOLDERS AND PUBLISHERS**

Permission to reproduce all copyright material has been applied for. In some cases efforts to contact copyright holders have been unsuccessful and AQA will be happy to rectify any omissions of acknowledgements in future if notified.

Copyright © 2005 AQA and its licensors. All rights reserved.