GradeMax

Write your name here

Surname	Other names

Pearson Edexcel
International Advanced Level

Centre Number | | | | | |

Candidate Number | | | | |

English Language

International Advanced Subsidiary
Unit 2: Language in Transition

Thursday 11 January 2018 – Morning
Time: 1 hour 45 minutes

Paper Reference
WEN02/01

You must have:
Source Booklet (enclosed)

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions.
- Answer the questions in the spaces provided
  – *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
  – *use this as a guide as to how much time to spend on each question.*

Advice

- Read each question carefully before you start to answer it.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ▶

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SECTION A

Read Text A in the Source Booklet before answering Question 1.
Write your answer in the space provided.

1 Text A contains examples of African American Vernacular English (AAVE).

Explore the connections between this dialect and standard forms of English.

You should refer to the following language frameworks and levels as appropriate:

- phonology
- morphology
- lexis
- syntax
- discourse.

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(Total for Question 1 = 25 marks)

TOTAL FOR SECTION A = 25 MARKS

SECTION B

Read Texts A, B and C in the Source Booklet before answering Question 2.
Write your answer in the space provided.

2 Discuss how African American Vernacular English (AAVE) reflects the changes to, and development of, English across the world.

You should consider:

- the context in which the language may be used
- the influence of other languages on 21st century English
- the role of English as an international language.

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(Total for Question 2 = 25 marks)

TOTAL FOR SECTION B = 25 MARKS
TOTAL FOR PAPER = 50 MARKS

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Do not return this Source Booklet with the question paper.

Turn over ▶

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Text C – an edited article from the Huffington Post, published in 2015	6

English Phonemic Reference Sheet

Vowels					
k**i**t	dr**e**ss	tr**a**p	l**o**t	str**u**t	f**oo**t
ɪ	e	æ	ɒ	ʌ	ʊ
lett**er**	fl**ee**ce	b**a**th	th**ou**ght	g**oo**se	n**ur**se
ə	iː	ɑː	ɔː	uː	ɜː
Diacritics: /ː/ = length mark. These vowels may be shorter in some accents and will be transcribed without the length mark /ː/ in this case.					

Diphthongs							
f**a**ce	g**oa**t	pr**i**ce	m**ou**th	ch**oi**ce	n**ea**r	sq**ua**re	c**u**re
eɪ	əʊ	ɑɪ	ɑʊ	ɔɪ	ɪə	eə	ʊə

Consonants					
pip	**b**id	**t**ack	**d**oor	**c**ake	**g**ood
p	b	t	d	k	g
chain	**j**am	**f**ly	**v**ase	**th**ing	**th**is
tʃ	dʒ	f	v	θ	ð
say	**z**oo	**sh**oe	trea**s**ure	**h**ouse	**m**ark
s	z	ʃ	ʒ	h	m
not	si**ng**	**l**ot	**r**ose	**y**et	**w**itch
n	ŋ	l	r	j	w
Glottal stop		Syllabic /l/ bott**le**		Syllabic /n/ fatt**en**	
ʔ		l̩		n̩	

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Text A – extract from an interview with an African-American woman from Charleston, South Carolina. She grew up on a plantation and now works as a storyteller to preserve her cultural heritage. Here she is talking about how food was prepared in her community and the 'Gullah' dialect she spoke as a child. The interview was published on the YouTube channel 'Wikitongues' on 4th August 2013.

C – Caroline

C: that's what everybody wanna know now (.) how we cook with them /dɛm/ bone (.) and make things so good (.) like the neck bone now they tell you not to though (.) eat too much because (.) your cholesterol and (.) all them things like that (.) but back then we care not for no cholesterol it was good eating /iːtn/ (.) you see (.) and good eating man I tell you so now most of the (.) most of the (.) white folks now they wanna learn you know how we make our stuff so good (.) and you tell them and and they buy the neck bones a little bit too but now they advise to say about the turkey you know (.) but we only use to have a turkey on like Thanksgiving /tænksgɪvɪn/ time they ain't never use to eat that all the time you know (.) the bones was what we had and so we grew up (.) like that so it's nice for the children to know cos all they know now is put things /tɪŋs/ in the microwave put them /ɛm/ in and take them /ɛm/ out bang you know then they wonder why they got so much things wrong with their body (.) you know they eating that fast but we put we put on the stove and let them cook sometimes for hour or two let them bake for hour or two you know (.) and it real good um talking about the food I know you visited the Gullah Way Inn and they tell you something about that and um we use to bake macaroni (.) we didn't stir no macaroni in no dish and call that Mac and Cheese that's what they call them now (.) but we did bake macaroni (.) yeh in the oven (.) yeah bake (.) like a pie almost (.) very good hmm hmmm well of course everybody know um chicken you know like the fried chicken but back in the days when I was a little girl Madam would catch a chicken and ring him by he neck cos we had what you call yard /jeərd/ chicken yard in Gullah means the yard (.) we had yard /jeərd/ chicken Madam would catch that and ring he neck and before you know we had chicken and dumpling (.) chicken and dumpling for supper and you talk about good (.) real real good but a lot of those things now have (.) I say passed on because the children got so many modern things now (.) but um (.) knowing about my culture and keep um rehearsing about it (.) is real good for me you know preserve it

Glossary
Gullah – a regional dialect used by African Americans
Thanksgiving – American holiday
Gullah Way Inn – local hotel
Mac and Cheese – popular American dish of pasta and cheese

Text B – is from the collection of folk tales, '*The Tar Baby Chronicles: Lost Tales from Gullah Gullah Island*' by Lionel Bascom. This collection is a modern representation of the tales that were originally published in 1881. They have been rewritten with some use of Standard English to make it more accessible to a modern audience.

Introduction to the book

Tucked away in their hearts and troubled minds, African slaves managed to carry their gods, their music and their fictions to the Americans more than five centuries ago.

The Tar Baby Chronicles is a collection of classic folktales and stories from that oral tradition that are told in a unique and sometimes peculiar dialect of an obscure scion of African-American dialect and culture called Gullah.

Isolated on a 400-mile string of barrier islands that stretches from North Carolina to Florida, the Gullah retained more African traits in speech, religion and daily living than any single other community of African-Americans in America. These stories were gleaned from a single storyteller, Albert Stoddard, who grew up on one of the Gullah Sea Islands in South Carolina where Gullah was spoke daily and they were recorded at the Library of Congress. The vernacular and singsong tempo of these stories is distinctly Gullah at the same time they are remarkable different from the way similar or the same stories are retold in southern dialect. Gullah is only southern because of geography but it more closely resembles the patois of Caribbean and mirror an African dialect, Krio, that is still spoken in African villages in Sierra Leone and by a few people on the Sea Islands determined to keep the language and culture alive.

The villain in many of these tales is painfully familiar, an irascible trickster we all know as the brother Rabbit.

Buh Rabbit Fools B'Olifaum and Buh Whale (Bascom's rewrite published in 2016)

One time Buh Rabbit was walking about just for pleasure it self and he met up with B'O'lifaum (elephant) who had just laid down in his bed and was asleep.

Buh Rabbit tell um say "Good mawnin, B'Olifaum. B'Olifaum gie um answer say, "Good mawnin Buh Rabbit."

Buh Rabbit then says "Gracious, B'Olifaum, you sure one able (big) man. You're even bigger when you lay down than when you stand up."

B'Olifaum tell um say "Yes Buh Rabbit, I am the biggest ting on the yut (earth)."

Buh Rabbit says 'B'Olifaums you know one ting?

"No what?" B'Olifaum ask.

'B'Olifaum is big is and as little as I is, I bet I could pull you out yo bed, Buh Rabbit say.

"What kind of talk is that you talking Buh Rabbit? B'Olifaum says. "Go long from here. Let me lone."

Buh Rabbit tell B'Olifaum say, "B'Olifaum, if your bigness didn't scare me, I could pull you out yo bed for true. But if you let me tie one rope to you and get back in the brush where I couldn't see you, I bet a hundred dollars I could pull you out yo bed."

Glossary
let me lone - leave me alone
yo – your

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Text C – an edited article from the Huffington Post online. It was published in the *Black Voices* section on 20th August 2015.

From "the bomb" to the very short-lived "YOLO," black slang words often go through the cycle of being used by black people, discovered by white people, and then effectively "killed" due to overuse and a general lack of understanding of how to use these words. Often, the origin of these words aren't even acknowledged – "twerk," had literally been around for over a decade before Miley Cyrus brought it to the mainstream (ie. white people).

The politics of black slang are tricky. Black slang and AAVE (African American Vernacular English) have long been considered inferior to so-called "standard" English, and the black people who use it seen as uneducated or unintelligent (forcing many to master the art of code-switching). So when suddenly words and phrases that have strong ties to the black community are adopted and warped by non-black people, it can cause some of us to feel indignant, even insulted.

A case can be made that these words entering the mainstream is ultimately a good thing. It can be viewed as a melding of ideas and worlds, proof that the English language is always changing, and evidence that black people and black culture are becoming more largely accepted. But another case could be made that we live in a society that loves black culture – but doesn't like black people all too much – and what might look like acceptance is just downright thievery.

But the issue is how the etymology of these words gets lost in the sauce. There have been white people who've taken issue with the black slang word "salty" (meaning angry, pissed off) for being derogatory against mentally ill people, which is blatantly untrue. A lot of this kind of confusion and misinformation abounds, leading white and non-black people to use some of the more offensive terms in the black lexicon.

As a general rule, if you have to ask whether or not it's OK to use a word, if there's any hesitation, then don't. But also, we should all be aware of where these words come from and what they mean without attributing arbitrary definitions to them.

Glossary
the bomb – the best
YOLO – acronym for You Only Live Once
twerk – a provocative dance with origins in African-American culture
Miley Cyrus – American singer

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Sources taken/adapted from:

Text A: https://www.youtube.com/watch?v=iCd5W4gwJsI

Text B: The Tar Baby Chronicles: Folktales of the Gullah Gullah Islands, Harvard Square Publishing Partners (2016)

Text C: http://www.huffingtonpost.com/entry/black-slang-white-people-ruined_us_55ccda07e4b064d5910ac8b3

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