

Please check the examination details below before entering your candidate information

Candidate surname

Other names

Centre Number

Candidate Number

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## Pearson Edexcel International Advanced Level

**Tuesday 21 May 2024**

Morning (Time: 1 hour 45 minutes)

Paper  
reference

**WEN02/01**



### English Language International Advanced Subsidiary UNIT 2: Language in Transition

**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 **both** 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.
- 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 Antiguan and Barbudan Creole English. Explore the connections between this variety and standard forms of English.

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

- phonology
- morphology
- lexis
- syntax
- discourse.

(25)



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**(Total for Question 1 = 25 marks)**

**TOTAL FOR SECTION A = 25 MARKS**



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## 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 this variety of Antiguan and Barbudan Creole English reflects the development of English across the world.

You should consider:

- the contexts in which this variety of English is used
- other influences on this variety of language
- how the role of English as an international language is reflected in the texts.

You must refer closely to the texts in the Source Booklet in your response.

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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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**English Language**  
**International Advanced Subsidiary**  
**UNIT 2: Language in Transition**

**Source Booklet**

**Do not return this Booklet with the question paper.**

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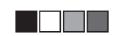
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## English Phonemic Reference Sheet

### Vowels

kit	dress	trap	lot	strut	foot
I	e	æ	ɒ	ʌ	ʊ
letter	fleece	cart	thought	goose	nurse
ə	i:	a:	ɔ:	u:	ɜ:

Diacritics: /:/ = length mark. These vowels may be shorter in some accents and will be transcribed without the length mark /:/ in this case.

### Diphthongs

face	goat	price	mouth	choice	near	square	cure
ɛɪ	əʊ	aɪ	əʊ	ɔɪ	ɪə	eə	ʊə

### Consonants

pip	bid	tack	door	cake	good
p	b	t	d	k	g
chain	jam	fly	vase	thing	this
tʃ	dʒ	f	v	θ	ð
say	zoo	shoe	treasure	house	mark
s	z	ʃ	ʒ	h	m
not	sing	lot	rose	yet	witch
n	ŋ	l	r	j	w
Glottal stop		Syllabic /l/ bottle		Syllabic /n/ fatten	
?		!		ŋ	

**Text A is taken from an interview posted on YouTube in 2019. Sheba is the CEO of a clothing brand called This is Antigua 268. She is being interviewed by Kaniyah to promote the brand on his channel. In the excerpt, Sheba is explaining how she can make the clothes to order in colour combinations requested by the customer.**

(.) micro pause

/ / key phonemic transcription

**K** = Kaniyah

**S** = Sheba

**K:** so they trying to tell you /yə/ even if anyone come with any random colour

**S:** Kaniyah long as we /wə/ can source it (.) you hot (.) take it from me

**K:** y'all heard it here first you all /jɔ:l/ heard it yourself /ja:self/ (.) so no matter the colour no matter the texture (.) once we have it (.) that is /ɪ/ what you are going /gɒn/ get it

**S:** you'll get it me not One Boat me not /nɒ/ me not lie to you /yə/ my /mæ/ customers (.) as long as I can source it my friends (.) I am going to produce it

**K:** and that's what I like because /cɒz/ I saw some wicked combination (.) I even shared some combinations with you (.)

**S:** yeah

**K:** just bring your combinations (.) you're helping us get better and we helping you come and help me increase (.) our colour scheme and plus you still get what you want

**S:** but (.) you know what I love (.) I love (.) customers feedback (.) even if it comes off a little harsh sometimes (.) I love feedback (.) I have

**K:** feedback only make you

**S:** better

**K:** stronger it make you better

**S:** it makes you better (.) yo I have this friend she need neon colours (.) right (.) pure neon she was like (.) I need neon so (.) we sit and we talked and I said to her ok (.) what about if I put it on a white shirt with this neon yellow and pink combo (.) and the colour scheme was (.) yo (.) epic and the only way I could've gotten that (.) if I spoke to her (.) sometimes all of it don't come out of your head now sometimes you have to listen to what people need (.) so This is Antigua 268 it's catering to your needs with the goal of making it so international people stop telling us we're Jamaicans (.) no offence /fəns/ to my Jamaican brothers but every country in the Caribbean is not Jamaica

**K:** we love the Caribbean everybody Caribbean we love music we love food everything /evrɪ:tɪŋ/ from the Caribbean but (.) it gets frustrating after a while everybody think /trɪŋk/ that Jamaica (.) and Trinidad are the only

**S:** only two Caribbean countries

**K:** like we have to we have to (.) support ourselves so we can mash up the place make everybody know that Antigua is out there /deə/ put Antigua back on the map

**S:** yeah you hear this one Kiniyah (.) when we say Antigua and Barbuda they ask if your part of um um Barbados

**K:** yeah I hear that a lot of time like oh (.) is that that like off the shore of Barbados like no Antigua is by itself Antigua and Barbados are by itself and that's what we repping /repɪŋ/ today

### Glossary

*One Boat* – company where you can customise T-shirts to order

*repping* – representing



**Text B is an extract from an article published in 2023 on the *Antigua Observer* website, which provides news in Antigua and Barbuda. The article's title is 'Arwe lub um: In celebration of dialect, We put the spotlight on local dialect to mark International Mother Language Day'.**

In the modern world, most countries have multiple languages spoken within their borders. This has often led to the marginalisation of certain mother tongues, as they are not considered to be official languages. This can be seen in countries like India, which has over 20 different official languages but many more mother languages that are not recognised.

To help preserve these languages, there have been a number of initiatives, such as UNESCO's International Mother Language Day - marked globally yesterday - which aims to celebrate and promote mother languages around the world.

The Antiguan dialect is considered to be a creole language, which is a mixture of two or more languages. In the case of our dialect, English is the main originator, but it was further shaped by the West African languages spoken by the African slaves who were brought to the islands during the colonial period.

Many groups of Africans and Indians reached back to their roots to recapture language and culture during their transition from their homeland to the Caribbean as slaves and indentured labourers. This led to further changes to the English they were forced to speak in the new land they now occupied.

This scattering and pulling together of languages served as the basis of the ever evolving dialect we speak today. While some may not consider the Antiguan dialect a mother language, it is an important part of the culture and identity of the people of Antigua and Barbuda that continues to be preserved locally.

It has been passed down through generations and is still widely spoken today and is regularly used in the islands' music such as calypso, which was born out of the need to share information without the European slave masters understanding, along with literature and theatre.

Over the years, our dialect has been heavily influenced by the dialects spoken in countries such as Jamaica and Trinidad and Tobago. This is evident in the use of words such as "mon" to mean "man", and "ting" to mean "thing". Other words and phrases used in the dialect include "ah wah gwan?" ("What's going on?"), "tief" ("steal") and "tek" ("take").

Mother languages are important for preserving local cultural heritage and identity. They often contain words and phrases that have been passed down for generations and can be seen as an embodiment of a people's history and culture. They also provide a connection to the land and its people and can be used to express feelings and ideas that otherwise might be lost in translation.

### **Glossary**

*Mother languages* – spoken by people in a certain region and passed down for generations

**Text C is taken from a collection of Antiguan folk tales. The stories were told to an interviewer in 1920, who recorded them to preserve the oral storytelling tradition. Text C contains extracts from the introduction giving some information about Antiguan folklore and storytelling, as well as one short story from the collection.**

It has been possible for me to interview many who have come here recently; but, almost without exception, they will show reticence in telling their folk-stories. Fear of ridicule is without doubt the cause. The informant of this material, however, showed neither reticence nor timidity, once the purpose of the work was explained to him. He entered eagerly into the work. After the first two or three visits, self-consciousness disappeared. In telling an exciting story, the voice became animated, and changed to represent the different characters. Rapid gestures, swaying of the body, steps, – all played an important part in giving the stories an interest that the reader cannot hope to obtain.

The provenance cannot be specifically stated. The form, on the whole, bears unmistakable signs of African origin. The content of the stories is filled with European material. Just how much of the European material has come directly to the Antiguans from Europe, and just how much is indirectly European, having been brought from Africa, is hard to say.

The animal stories with the explanatory ending, and especially the moralizing tendency, are closely related to African models, although, because of sophistication, much of the moralizing has been dropped off.

### **13. WHY FLY'S MOUTH IS WHERE IT IS.**

Bro' Fly and Bro' Masquita went to a pond for a bucket of water each. Bro' Masquita went half a his bucket into da water, an' in liftin' it up he rest it on his knee an' broke his leg. Bro' Masquita not very strong, you know. An' Bro' Fly laugh til his mouth tear. Dat is da reason as how a fly mouth situated as how it is. Dat is da en'.

#### **Glossary**

*reticence* – reluctance

*provenance* – origin of the tales

*Masquita* – mosquito



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### Sources taken/adapted from:

Text A: <https://www.youtube.com/watch?v=8yF-7c8rBk4&t=478s>

Text B: <https://antiguaobserver.com/arwe-lub-um-in-celebration-of-dialect-we-put-the-spotlight-on-local-dialect-to-mark-international-mother-language-day/>

Text C: Johnson, J. H. (1921) 'Folk-Lore from Antigua, British West Indies', *The Journal of American Folklore*, 34 (131) pp.40–88.

