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Please check the examination details below before entering your candidate information

Candidate surname	Other names

Centre Number | Candidate Number

Pearson Edexcel International Advanced Level

Time 2 hours

Paper reference **WEN03/01**

English Language

International Advanced Level
UNIT 3: Crafting Language (Writing)

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.
- Try to answer every question.
- Check your answers if you have time at the end.

Turn over ▶

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SECTION A

Read Texts A, B, C and D in the Source Booklet before answering Question 1.

Write your answer in the space provided.

1 Using the texts in the Source Booklet, write the script for a spoken presentation on the origins and history of fairy tales and folk stories.

You **must** use appropriate information from the Source Booklet to create your script.

You may include additional material drawn from your own knowledge and experience.

Choose your own audience, purpose and context and complete the grid below.

(20)

Genre	Audience	Purpose	Context
Script for a spoken presentation			

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(Total for Question 1 = 20 marks)

TOTAL FOR SECTION A = 20 MARKS

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SECTION B

Write your answer in the space provided.

2 Write a commentary on your new text.

In your commentary you should:

- analyse and evaluate the language choices you have made
- show how you have reshaped the source material to meet the new genre, audience and purpose
- comment on how contextual factors have influenced your language choices.

You should support your analysis with evidence.

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(Total for Question 2 = 30 marks)

TOTAL FOR SECTION B = 30 MARKS
TOTAL FOR PAPER = 50 MARKS

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Pearson Edexcel International Advanced Level

Time 2 hours

Paper reference **WEN03/01**

English Language

International Advanced Level
UNIT 3: Crafting Language (Writing)

Source Booklet

Do not return this Booklet with the question paper.

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P 6 8 9 9 2 A

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CONTENTS

	Page
Text A – Webpage from The British Library	3
Text B – Children's short story transcript	5
Text C – Online newspaper article	6
Text D – Online magazine article	8

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Topic: Fairy tales and folk stories

The following texts all deal with fairy tales and folk stories: legends passed down from generation to generation by cultures around the world.

Text A: An edited extract from the education pages of the website for the national library of the United Kingdom.

Fables and fairy tales, myth and reality

Fairy tales and folktales are so much more than entertainment. They reflect our history and culture, our fears and our dreams. When did we start to write them down and how have they changed over time?

For thousands of years stories were told by storytellers, or acted, danced and sung, handed down from one generation to the next. Today fairy tales, folklore, myths and legends have a different place in our lives, but they are still shared between us. Even if these are 'just' wonderful made-up stories, do they tell us anything more about people from the past – or about us? I believe they do. Come, let me show you.

Signs and omens

What seems to separate humankind from beast, fish and fowl, is imagination, curiosity and our impulse to ask questions.

In the past, people might ask: Why was there thunder and lightning last night? What was the meaning of that flight of birds, or the eagle sitting on the plough? What caused the milk to curdle, or the sick child to die? To set off on a journey or go into battle would depend on how the sage, or priests, or even the wise old woman in a village interpreted the signs: the bird that settled in a tree, or the markings left by chickens, or the arrangement of tea leaves in a cup.

Humans looked for signs in nature and from living creatures to explain their own lives, and they created stories. Myths, legends, fairy stories and folk tales show us what people have believed in, and why they behaved the way they did.

Take trickster tales, for instance. These tales amuse their listeners, as well as teach them about human behaviour and the values held by a community. Tricksters often take the form of an anthropomorphised* animal. They are both cunning and foolish, have magical powers, break social rules, question authority and play tricks on humans and gods. There are the stories of Anansi* from West Africa and the Caribbean, or the fox from Aesop's Fables*.

From India, there is a tale about a cunning jackal who tricks animals into his stomach, until he becomes so full that it bursts open. What do you think is the message of this story?

Fairy tales, global tales

Fairy tales are about families, siblings and stepchildren. There is nearly always magic. They tell us captivating stories of jealousy, betrayal, love, hate, quest, sacrifice and transformation. They are a type of folklore and the name 'fairy tale' was first used in the 17th century, though many are rooted in older folk tales.

Tales would have been carried by people travelling along the trade routes: the silk roads and spice routes, across oceans and continents. These stories were interpreted and re-interpreted to suit the culture in which they found themselves.

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In Europe, Charles Perrault, the Brothers Grimm and Hans Christian Andersen were among the first to collect folk and fairy tales and publish books of them, each with their own reworking. In the 19th century Hans Christian Andersen wove a profound moral message into his stories. 'The Little Mermaid' story is about sacrifice: she gives up her voice and exchanges her fish tail for legs to be a human, though it's like walking on knives. She bears the pain to be near the prince whose life she saved, though he will never know, and marries another. The 17th century collections of fairy tales by Charles Perrault portray how he sees the perfect girl, and the perfect young man.

Cinderella stories, meanwhile, are found in widely different cultures. There is the story of Nastai from the Sami people of Finland, or 'Cap-o'-Rushes' from Britain, or the Egyptian Cinderella – not forgetting that one of the earliest known versions of Cinderella was found scratched on a cave wall in southern China and may well be over 2000 years old.

These stories were always about more than a prince who meets a princess, slays a few dragons, and everyone lives happily ever after. Remember, that these ancient stories contain deep truths about ourselves, our dark imaginings and our humanity.

Glossary

*****_anthropomorphised_ – human characteristics or behaviour attributed to an animal, god or object

*****_Anansi_ – a folk tale character who often takes the form of a spider

*****_Aesop's Fables_ – a collection of moral tales credited to Aesop, an Ancient Greek slave and storyteller

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Text B: The text of a spoken story in an online video aimed at children.

Little Red Riding Hood

One day, Little Red Riding Hood's mother said to her, "Take this basket of goodies to your grandma's cottage, but don't talk to strangers on the way!"

Promising not to, Little Red Riding Hood skipped off. On her way she met the Big Bad Wolf who asked, "Where are you going, little girl?"

"To my grandma's, Mr Wolf!" she answered.

The Big Bad Wolf then ran to her grandmother's cottage much before Little Red Riding Hood and knocked on the door. When Grandma opened the door, he locked her up in the cupboard. The wicked wolf then wore Grandma's clothes and lay on her bed, waiting for Little Red Riding Hood.

When Little Red Riding Hood reached the cottage, she entered and went to Grandma's bedside.

"My! What big eyes you have, Grandma!" she said in surprise.

"All the better to see you with, my dear!" replied the wolf.

"My! What big ears you have, Grandma!" said Little Red Riding Hood.

"All the better to hear you with, my dear!" said the wolf.

"What big teeth you have, Grandma!" said Little Red Riding Hood.

"All the better to eat you with!" growled the wolf, pouncing on her.

Little Red Riding Hood screamed and the woodcutters in the forest came running into the cottage. They beat the Big Bad Wolf and rescued Grandma from the cupboard. Grandma hugged Little Red Riding Hood with joy. The Big Bad Wolf ran away, never to be seen again.

Little Red Riding Hood had learnt her lesson and never spoke to strangers ever again.

The End.

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Text C: An edited article from the online version of a British national newspaper.

Fairy tales have ancient origin

Popular fairy tales and folk stories are more ancient than was previously thought, according to research by biologists.

They have been told as bedtime stories by generations of parents, but fairy tales such as Little Red Riding Hood may be even older than was previously thought.

A study by anthropologists* has explored the origins of folk tales and traced the relationship between variants of the stories recounted by cultures around the world.

The researchers adopted techniques used by biologists to create the taxonomic* tree of life, which shows how every species comes from a common ancestor.

Dr Jamie Tehrani, a cultural anthropologist at Durham University, studied 35 versions of Little Red Riding Hood from around the world.

Whilst the European version tells the story of a little girl who is tricked by a wolf masquerading as her grandmother, in the Chinese version a tiger replaces the wolf.

In Iran, where it would be considered odd for a young girl to roam alone, the story features a little boy.

Contrary to the view that the tale originated in France shortly before Charles Perrault produced the first written version in the 17th century, Dr Tehrani found that the variants shared a common ancestor dating back more than 2,600 years.

He said: "Over time these folk tales have been subtly changed and have evolved just like a biological organism. Because many of them were not written down until much later, they have been misremembered or reinvented through hundreds of generations.

"By looking at how these folk tales have spread and changed it tells us something about human psychology and what sort of things we find memorable.

"The oldest tale we found was an Aesopic fable that dated from about the sixth century BC, so the last common ancestor of all these tales certainly predated this. We are looking at a very ancient tale that evolved over time."

Dr Tehrani identified 70 variables in plot and characters between different versions of Little Red Riding Hood.

He found that the stories could be grouped into distinct families according to how they evolved over time.

The original ancestor is thought to be similar to another tale, The Wolf and the Kids, in which a wolf pretends to be a nanny goat to gain entry to a house full of young goats.

Stories in Africa are closely related to this original tale, whilst stories from Japan, Korea, China and Burma form a sister group. Tales told in Iran and Nigeria were the closest relations of the modern European version.

Perrault's French version was retold by the Brothers Grimm in the 19th century. Dr Tehrani said: "We don't know very much about the processes of transmission of these stories from culture to culture, but it is possible that they have been passed along trade routes or with the movement of people."

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Professor Jack Zipes, a retired professor of German at the University of Minnesota who is an expert on fairy tales and their origins, described the work as "exciting". He believes folk tales may have helped people to pass on tips for survival to new generations.

He said: "Little Red Riding Hood is about violation, and I suspect that humans were just as violent in 600 BC as they are today, so they will have exchanged tales about all types of violent acts.

"I have tried to show that tales relevant to our adaptation to the environment and survival are stored in our brains and we consistently use them for all kinds of reference points."

Glossary

**anthropologists* – those who scientifically study humans and their culture, customs and beliefs

**taxonomic* – the process of categorising or classifying things into groups

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Text D: An edited version of an online article from an international magazine

Brothers Grimm fairy tales were never meant for kids

The world's most famous collection of children's stories began as an academic study for adults, when Jacob and Wilhelm Grimm collected German folklore in the 1800s.

Folktales are as old as human civilisation itself. A synthesis of the spoken and the scripted, a fusion of different accounts of the same story. The story of Cinderella, for example, appeared in ancient China and in ancient Egypt. Details in the telling change depending on the storyteller's cultural origins. In Egypt, her slippers are red leather, while in the West Indies, breadfruit, not a pumpkin, is the transformative object. The story of Cinderella that appears in Jacob and Wilhelm Grimm's collection of German folktales, first published in 1812, might shock those familiar with today's version of a scullery maid turned princess.

In the brothers Grimm telling, the heroine is called Aschenputtel, and her wishes come true not from the wave of a fairy godmother's wand but from a hazel tree growing on her mother's grave, which she waters with her flowing tears. When the prince comes to find the dainty foot that will match the single slipper (which is gold, not glass), the stepsisters do not shove and shriek but dismember, one cutting off her big toe to try and make the shoe fit, the other cutting off part of her heel. And at the story's close, Cinderella's wedding to the prince includes two white birds, which rather than cheerfully tweet Cinderella on her way to happily ever after, peck out the stepsisters' eyes.

The brothers asserted that they collected the stories with "exactness and truth," without adding embellishment or details of their own. In later editions, Wilhelm expanded the originally shorter, sparser prose and modified plots to make parts of the dark, tragic stories more accessible to children.

Source information:

Text A: *Fables and fairytales, myth and reality* by Jamila Gavin, https://www.bl.uk/childrens-books/articles/fables-and-fairytales-myth-and-reality

Text B: YouTube: https://youtu.be/ba2hJM3DxG4

Text C: https://www.telegraph.co.uk/news/science/science-news/6142964/Fairy-tales-have-ancient-origin.html

Text D: https:/www.nationalgeographic.co.uk/history-and-civilisation/2019/09/brothers-grimm-fairy-tales-were-never-meant-for-kids by Isabel Hernández