AQA

A-TEAM ACADEMY

Please write clearly in block capitals.

Centre number | | | | | | Candidate number | | | | |

Surname _____

Forename(s) _____

Candidate signature _____

GCSE

ENGLISH LANGUAGE

Paper 2 Writers' viewpoints and perspectives

Time allowed: 1 hour and 45 minutes

Materials

For this paper you must have:
- Source A and Source B – which are provided as a separate insert.

Instructions

- Answer all questions.
- Use black ink or black ball-point pen.
- Fill in the boxes on this page.
- You must answer the questions in the spaces provided.
- Do not write outside the box around each page or on blank pages.
- Do all rough work in this book. Cross through any work you do not want to be marked.
- You must refer to the insert booklet provided.
- You must not use a dictionary.

Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 80.
- There are 40 marks for Section A and 40 marks for Section B.
- You are reminded of the need for good English and clear presentation in your answers.
- You will be assessed on the quality of your reading in Section A.
- You will be assessed on the quality of your writing in Section B.

Advice

- You are advised to spend about 15 minutes reading through the sources and all five questions you have to answer.
- You should make sure you leave sufficient time to check your answers.

Question	Mark
1	
2	
3	
4	
5	
TOTAL	

PREDICTED PAPER SET 1

8700/2

AQA

A-TEAM ACADEMY

GCSE

ENGLISH LANGUAGE

Paper 2 Writers' viewpoints and perspectives

Insert

The two sources that follow are:

Source A: 20th Century fiction

"The Handmaid's Tale" by Margret Atwood (1985)

Source B: 21st Century non - fiction

"We Should All Be Feminists" by Chimamanda Ngozi Adichie (2014)

Please turn the page over to see the sources

PREDICTED PAPER SET 1 **8700/2**

Source A

Source A: Extract from 'The Handmaid's Tale', by Margaret Atwood where this dystopian novel portrays the totalitarian society of Gilead, which has replaced the USA, where women's rights have been eroded. Handmaids exist solely for the purpose of reproduction, bearing children for elite barren couples

1 A group of people is coming towards us. They're tourists, from Japan it looks like, a trade delegation perhaps, on a tour of the historic landmarks or out for local colour. They're diminutive and neatly turned out; each has his or her camera, his or her smile. They look around, bright-eyed, cocking their heads to one side like robins, their very cheerfulness aggressive, and I can't help staring. It's been a long time since I've seen skirts that short on women. The skirts reach just below the knee and the legs come out from beneath them, nearly naked in their thin stockings, blatant, the high-heeled shoes with their
7 straps attached to the feet like delicate instruments of torture.

The women teeter on their spiked feet as if on stilts, but off balance; their backs arch at the waist, thrusting the buttocks out. Their heads are uncovered and their hair too is exposed, in all its darkness and sexuality. They wear lipstick, red, outlining the damp cavities of their mouths, like scrawls on a washroom wall, of the time before. I stop walking. Ofglen stops beside me and I know that she too cannot take her eyes off these women. We are fascinated, but also repelled. They seem undressed. It
13 has taken so little time to change our minds, about things like this. Then I think: I used to dress like that.

14 That was freedom. Westernized, they used to call it.

15 The Japanese tourists come towards us, twittering, and we turn our heads away too late: our faces have been seen. There's an interpreter, in the standard blue suit and red-patterned tie, with the winged-eye tie pin. He's the one who steps forward, out of the group, in front of us, blocking our way. The tourists bunch behind him; one of them raises a camera. "Excuse me," he says to both of us, politely enough. "They're asking if they can take your picture." I look down at the sidewalk, shake my head for No. What they must see is the white wings only, a scrap of face, my chin and part of my mouth. Not the eyes. I know better than to look the interpreter in the face. Most of the interpreters are
22 Eyes, or so it's said. I also know better than to say Yes. Modesty is invisibility, said Aunt Lydia.

Never forget it. To be seen – to be seen – is to be – her voice trembled – penetrated. What you must be, girls, is impenetrable. She called us girls. Beside me, Ofglen is also silent. She's tucked her red-gloved hands up into her sleeves, to hide them. The interpreter turns back to the group, chatters at
26 them in staccato. I know what he'll be saying, I know the line.

He'll be telling them that women here have different customs, that to stare at them through the lens of
28 a camera is, for them, an experience of violation.

PREDICTED PAPER SET 1

Source B

This is an extract from "We should all be feminists" where Chimamanda Ngozi Adichie talks about the definition of feminism in the 21st Century.

Gender matters everywhere in the world. And I would like today to ask that we should begin to dream about and plan for a different world. A fairer world. A world of happier men and happier women who are truer to themselves. And this is how to start: we must raise our daughters differently. We must also raise our sons differently. We do a great disservice to boys in how we raise them. We stifle the humanity of boys. We define masculinity in a very narrow way.

Masculinity is a hard, small cage, and we put boys inside this cage. We teach boys to be afraid of fear, of weakness, of vulnerability. We teach them to mask their true selves, because they have to be, in Nigerian-speak, a hard man. In secondary school, a boy and a girl go out, both of them teenagers with meagre pocket money. Yet the boy is expected to pay the bills, always, to prove his masculinity. (And we wonder why boys are more likely to steal money from their parents.) What if both boys and girls were raised not to link masculinity and money? What if their attitude was not 'the boy has to pay', but rather, 'whoever has more should pay'?

Of course, because of their historical advantage, it is mostly men who will have more today. But if we start raising children differently, then in fifty years, in a hundred years, boys will no longer have the pressure of proving their masculinity by material means. But by far the worst thing we do to males – by making them feel they have to be hard – is that we leave them with very fragile egos. The harder a man feels compelled to be, the weaker his ego is. And then we do a much greater disservice to girls, because we raise them to cater to the fragile egos of males. We teach girls to shrink themselves, to make themselves smaller. We say to girls, 'You can have ambition, but not too much. You should aim to be successful but not too successful, otherwise you will threaten the man. If you are the breadwinner in your relationship with a man, pretend that you are not, especially in public, otherwise you will emasculate him.'

But what if we question the premise itself? Why should a woman's success be a threat to a man? What if we decide to simply dispose of that word – and I don't know if there is an English word I dislike more than this – emasculation. A Nigerian acquaintance once asked me if I was worried that men would be intimidated by me. I was not worried at all – it had not even occurred to me to be worried, because a man who would be intimidated by me is exactly the kind of man I would have no interest in. Still, I was struck by this. Because I am female, I'm expected to aspire to marriage. I am expected to make my life choices always keeping in mind that marriage is the most important. Marriage can be a good thing, a source of joy, love and mutual support. But why do we teach girls to aspire to marriage, yet we don't teach boys to do the same? I know a Nigerian woman who decided to sell her house because she didn't want to intimidate a man who might want to marry her.

I know an unmarried woman in Nigeria who, when she goes to conferences, wears a wedding ring because she wants her colleagues to – according to her – 'give her respect'. The sadness in this is that a wedding ring will indeed automatically make her seem worthy of respect, while not wearing a wedding ring would make her easily dismissible – and this is in a modern workplace. I know young women who are under so much pressure – from family, from friends, even from work – to get married that they are pushed to make terrible choices.

Section A: Reading all

Answer questions in this section.
You are advised to spend about 45 minutes on this section.

0 1 Read again the first part of **Source B** from **lines 1 to 5**

Choose four statements below which are true.

• Shade in the boxes of the ones that you think are true.
• Choose a maximum of four statements.
• If you make an error cross out the whole box.
• If you change your mind and require a statement that has been crossed out then draw a circle around the box.

[4 marks]

A Gender matters everywhere in the world. ☐

B We should not dream about and plan for a different world. ☐

C A fairer world is not necessary. ☐

D Boys and girls should be raised the same way. ☐

E We must raise our daughters differently. ☐

F We should not raise our sons differently. ☐

G We do not do a great disservice to boys in how we raise them. ☐

H Masculinity is defined in a broad way. ☐

4

0 2

You need to refer to **Source A** and **Source B** for this question.

The portrayal of gender roles and societal expectations are different between **Source A** and **Source B**

Use details from **both** sources to write a summary of the differences between gender roles and expectations.

[8 marks]

0 3 You now need to refer only to **Source A** from lines **1-13**

How does the writer use language to describe the appearance of women?

[12 marks]

0 4

For this question, you need to refer to the **whole** of **Source A**, together with the whole of **Source B.**

Compare how the writers convey their different perspectives and feelings about visibility and societal expectations on women.

In your answer, you could:

- compare their different perspectives and feelings
- compare the methods the writers use to convey their different perspectives and feelings
- support your response with references to both texts.

[16 marks]

Do not write outside the box

Section B: Writing

You are advised to spend about 45 minutes on this section. Write in full sentences.
You are reminded of the need to plan your answer.
You should leave enough time to check your work at the end.

0 5 ‘Social media is bad for mental health and does no good for society.’

Write an article for a magazine in which you argue for or against this statement.

(24 marks for content and organisation
16 marks for technical accuracy)

[40 marks]

Do not write outside the box

Do not write outside the box

END OF QUESTIONS

40