

Please check the examination details below before entering your candidate information

Candidate surname

Other names



PiAcademy

Centre Number

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Edexcel Level 1/Level 2 GCSE (9–1)

Time 2 hour 5 minutes

**Paper
reference**

PA-1EN0/2-SET3

English Language Set 2

Paper 2: Non-fiction and Transactional Writing

You must have: Reading Text Insert (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 in Section A and **ONE** in Section B.
- You should spend about 1 hour and 20 minutes on Section A.
- You should spend about 45 minutes on Section B.
- Answer the questions in the spaces provided
- *there may be more space than you need.*

Information

- The total mark for this paper is 96.
- The marks for **each** question are shown in brackets
- *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk (*)** are ones where the quality of your written communication will be assessed
- *you should take particular care on these questions with your use of vocabulary, spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

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

SECTION A: Reading

Read Text 1 in the source booklet. Then answer Questions 1–3.

You should spend about 1 hour 20 minutes on the WHOLE of Section A (Questions 1–7).

Write your answers in the spaces provided.

- 1** From lines 1–4, identify **two** feelings the writer has about his family's Christmases when he was growing up.

(2)

1

2

(Total for Question 1 = 2 mark)

- 2** From lines 12–20, give **two** things the writer tells us about the Christmas tree lights.

You may use your own words or quotations from the text.

(2)

1

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2

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(Total for Question 2 = 2 marks)

3 Analyse how the writer uses language and structure to interest and engage the reader.

In your answer you should write about:

- language features and techniques
- structural techniques
- the effect on the reader.

Support your views with detailed reference to the text.

(15)

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Handwriting practice area with 20 sets of horizontal dotted lines.

(Total for Question 3 = 15 marks)

Read Text 2. Then answer Questions 4–6.

Write your answer in the spaces provided.

- 4** From lines 8–14, identify **one** method that retailers and advertisers have used to encourage people to spend money.

(1)

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(Total for Question 4 = 1 marks)

- 5** From lines 33–39, identify **one** thing the writer says about the pressure people feel at Christmas.

(1)

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(Total for Question 5 = 1 marks)

6 In this extract, the writer attempts to show that Christmas has been damaged by consumerism.

Evaluate how successfully this is achieved.

Support your views with detailed reference to the text.

(15)

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(Total for Question 6 = 15 marks)

Question 7 is about Text 1 and Text 2. Answer both parts of the question.

Refer to both texts in your answers.

Write your answers in the spaces provided.

7 (a) The two texts show personal experiences of Christmas.

What similarities do these experiences share in these extracts?

Use evidence from **both** texts to support your answer.

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(b) Compare how the writers of Text 1 and Text 2 present ideas and perspectives about Christmas.

You should write about:

- the ideas and perspectives
- how they are presented
- how they are similar/different.

Support your answer with detailed references to the texts.

(14)

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(Total for Question 7 = 20 marks)

TOTAL FOR SECTION A = 56 marks)

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SECTION B: IMAGINATIVE WRITING BEGINS ON THE NEXT PAGE

SECTION B: Transactional Writing

Answer ONE question. You should spend about 45 minutes on this section.

Write your answer in the space provided.

EITHER

- *8** Write the text for a speech you will give to your school or college in which you persuade people to spend less on gifts at Christmas and to give their time to others instead.

In your speech, you could include:

- the pressures people feel to spend money at this time of year
- the value of giving time, kindness or help rather than expensive presents
- ways that people could celebrate more simply

as well as any other ideas you might have.

**Your response will be marked for the accurate and appropriate use of vocabulary, spelling, punctuation and grammar.*

(Total for Question 8 = 40 marks)

OR

- *9** Write an article for a magazine with the title 'The best traditions are the simplest ones'.

In your article, you could include:

- a tradition or celebration that is important to you
- reasons why this tradition matters to you and your family or friends
- why simple traditions can mean more than expensive ones

as well as any other ideas you might have.

**Your response will be marked for the accurate and appropriate use of vocabulary, spelling, punctuation and grammar.*

(Total for Question 9 = 40 marks)

BEGIN YOUR ANSWER ON PAGE 18.

Indicate which question you are answering by marking a cross in the box ☒. If you change your mind, put a line through the box ~~☒~~ and then indicate your new question with a cross ☒.

Chosen question number: **Question 8**  **Question 9** 

Write your answer to Section B here:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Handwriting practice area with 20 sets of dotted lines for tracing on a lined background.

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TOTAL FOR SECTION B = 40 MARKS
TOTAL FOR PAPER = 96 MARKS

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Edexcel Level 1/Level 2 GCSE (9–1)

Time 1 hour 45 minutes

**Paper
reference**

PA-1EN0/2-SET3

English Language

PAPER 2 : Non-fiction and Transactional Writing Section A: Reading Text Insert

Do not return this Reading Text Insert with the Question Paper.

Advice

- Read the texts before answering the questions in Section A of the question paper

Read the text below and answer Questions 1–3 on the question paper.

This extract is taken from an autobiographical piece by the travel writer Bill Bryson, in which he recalls Christmases from his American childhood and his later discovery of an English Christmas.

British Christmas is wholly bewildering

I wouldn't say that the Christmases in our house when I was growing up in America in the 1950s were more refined or delightful or brimming with cheerful affection than in other households, but they were certainly more lively. This was almost entirely because my father had a rare and remarkable talent for testing the capacity of the human body to absorb electricity.

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You never knew exactly when he would demonstrate this, but you could be certain that at some point while putting up the Christmas tree lights, there would be a terrific bang, a searing flash of light and he would actually become airborne. This demonstration was so reliable that my sister and I used to sit on the sofa with a bowl of popcorn between us, keenly following his every movement as he unboxed and untangled the long strings of lights and carefully arrayed them around the tree.

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This was a long time ago, of course, and Christmas tree lights back then were a lot more potent and energised than they are now. Just plugging them in made the rest of the lights in the house flicker and dim. They came with bulbs the size of acorns, which got hot enough to melt skin if you were foolish enough to touch them, and the wires that connected them positively crackled with energy that seemed barely under control. They were forever shorting out and requiring close inspection, which is where my father's electrical conductivity tests came in. Whenever a string went dark, as they commonly did, my father would wade into the tree to try to fix things, often with a screwdriver in hand, and you knew it was showtime.

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He would thrash about for a bit, like someone lost in the woods, and then there would come that moment when he completed a circuit that allowed all that pent-up energy - about five trillion volts, I would estimate - to escape from its narrow confinement and flow joyously into the world through his body. Sometimes when this happened, he would light up like a medical X-ray.

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At other times he would be lost within a shower of sparks that seemed to emanate from the top of his head. On one particularly memorable occasion when he touched a bare live wire with the tip of his screwdriver he actually invented breakdancing. Nearly always these episodes would culminate with the predictable bang, brilliant flash of light and the sight of my father leaving the tree - being fired from it, in effect - backwards, at speed, and on a more or less horizontal trajectory.

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After all the drama and entertainment of getting the tree up and lit, Christmas Day itself always came as something of an anticlimax. An American Christmas is a pretty compressed affair at the best of times. If it occurs on a Wednesday, everyone goes back to work on Thursday, and life returns immediately to normal as if Christmas had never

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happened. There are no super-long weekends, still less the two-week-long office shutdowns that you get in England.

On top of that, Christmas in America is not a big eating or drinking occasion. Festive drinking back then was mostly reserved for New Year's Eve, and our main eating holiday was Thanksgiving, just a month before, so we weren't all that hungry either. On top of that, where I grew up, there was always about 6ft of snow outside, so if you got a bicycle or roller skates for Christmas, all you could do was ride around in tiny circles in the living room, much to the annoyance of all adults.

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One year, in recognition of the season, my parents gave me skis for Christmas but neglected to factor in that there are no hills in Iowa. I went outside onto our flat lawn, laboriously strapped the skis on, leaned forward in the posture of a downhill racer, pushed hard with my new ski poles and went forward about an inch.

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I repeated this process 75 or 80 times until the curved toes of the skis wedged against the front porch. Then I took off my skis and went back in the house and put the skis in the back hall closet and never touched them again. They are probably still there. I'm sure you understand when I say that Christmas in our household was a fairly restrained affair.

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Then I grew up and moved to England, where I discovered an entirely different kind of Christmas - a Christmas that was fascinating, full of surprises, drenched in centuries of tradition and wholly bewildering all at once - as most things in Britain are if you are foreign.

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Nearly everything about it was new to me. I had never heard of Boxing Day, though I warmed to the concept immediately. I had never pulled a Christmas cracker - didn't know that such things existed - and so had never worn a paper hat on Christmas Day or enjoyed the rich humour of an English cracker riddle or watched grown people scramble with something approaching violence to claim a plastic trinket as if it were a rare jewel.

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I had never heard Santa Claus described as Father Christmas or attended a Christmas pantomime. I had never eaten a mince pie, and - I will be frank with you - for the first five or six seconds of my first one, I rather wished that I still hadn't. But then a strange sense of joy and rapture washed over me, and I realised that mince pies are divine.

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You must understand that where I come from, a foodstuff cannot properly be considered delicious unless it is about the size of a cannonball and is either deep-fried and drowning in melted cheese and jalapeño peppers or made of thick molten chocolate and topped with a mountain of whipped cream and caramel sauce, or possibly all of those things at the same time.

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And here was a treat so modest that you could hold it in the palm of your hand and which was filled with nothing but a shiny brown goo that rather brought to mind something pulled from a clogged drain. And yet it was delicious. What a thrilling discovery.

Read the text below and answer Questions 4–7 on the question paper.

This extract is taken from a non-fiction newspaper article by Aditi Pundit, published in 2021, which considers whether the commercialisation of Christmas has caused the festival to lose its meaning.

Text 2

The materialistic present and the ghost of Christmas past: is consumerism stealing Christmas?

Twinkling lights and big red bows, dreams of a white Christmas and a garden blanketed by snow, window displays that turn from Halloween witches to winter wonderlands - all images that capture the magic of the holiday season. But are pretty lights, fancy shop displays, and high-value gifts really all that Christmas is about in 2021? If these are the things we now associate with Christmas, then we are left to ask: has Christmas become corrupted and truly lost its meaning? Or has its meaning simply shifted into something more fitting with our modern values? 5

The commercialisation of Christmas is not a new phenomenon. Retailers and advertisers have been perfecting their strategies to get us to spend more money over the holiday season for over two centuries. From the placement of Santa Claus in advertising campaigns to the introduction of Christmas villages in large department stores - as well as the increase in opening hours as we approach the day itself, those at the top of the consumerist chain know exactly what they must do in order to get us to buy into that magical Christmas cheer. 10

It's not just the shops and advertisers who are playing this game, movie studios and producers also normalise extravagant and unattainable celebrations. They teach us to crave an idealistic version of Christmas by portraying them as the celebrations of average families and people, when really, the creation of these scenes took major budgets and huge teams of people to put them together. 15

It becomes interesting to think about the effect of the film industry on our ideas of Christmas, as generally, it seems that the most famous Christmas classics are the ones that highlight the virtues of family and generosity and anti-consumerist morals. For example, films like *Little Women* and *It's a Wonderful Life* attempt to drive home the importance of family and non-material things, trying to instil in us these historically championed Christmas morals. 20 25

Yet, they still possess that certain Hollywood Christmas magic in the set dressings and background that individuals are unable to achieve at home. Buying into the narrative of these movies, and believing that these picturesque images are fundamentally tied to the positive storyline of the film, there is perhaps a subconscious reinforcement of consumerist ideals. Individuals could try to recreate photographable magic, in pursuit of the family filled Christmas with laughter and love they believe comes with them, despite the fact that these scenes are the product of deep-pocketed movie studios. 30

While our thoughts of Christmas may consequently be limited to the beautiful displays and Christmas morning memories, we somehow neglect to consider the costs involved in curating the experience. Every year, millions of adults feel the unparalleled pressure to spend - a type of pressure that only the Christmas season seems to be able to bring about. On average people will spend £54,000 on Christmas over the course of their lifetime, with one-third of us relying on credit cards and going into debt to pay for it.	35
To put that number into perspective, that is enough money to put two children through university. Advertisers, big retailers, and in recent years social media, are all factors which pressure people into thinking that certain sorts of gifts, decorations, food, events, and travel entail a 'correct' way to celebrate the holiday. People are essentially guilt-tripped into debt through the unattainable picture of the 'perfect Christmas'.	40
Nowhere is this desire for an aesthetic holiday season more present in recent years than on social media. Our daily use of social media does nothing but enhance our desire to have a Christmas worth bragging about - a Christmas so hyper-materialistic that it could not be further from its roots of religion and seasonal goodwill. The deep integration of social media into our everyday lives has arguably encouraged a competitive 'pics or it didn't happen' attitude, and through constant exposure to beautiful images, envious feelings are pushed to the front of our minds.	45
People can fall victim to the effect of the highlight reel, which will work to great effect in getting you to feel as though you are missing out. Even after realising that Instagram is nothing more than a marketing tool that thrives off the attention we devote to it, there is no easing the feeling of envy when you see photos that have been stylised, posed, and edited to the extremes.	50
While all of this is in fact true year-round, our increased spending habits around the holidays could only be egged on by these features on our social media accounts. While Christmas is expected to be 'the most wonderful time of year', the reality is that for many people this time of year is never able to live up to the media portrayals and societal expectations. Often the holidays bring about feelings of loneliness and stress, both of which are exacerbated by all that we see on social media.	55
It has been suggested that when we feel lonely and out of sync with our surroundings, we are more likely to be drawn in by pretty pictures and buy things we don't need under the pretence that we are purchasing a piece of the lifestyle we saw on our Instagram feed. This type of behaviour seems natural when we are constantly being shown unachievable lengths of holiday merriment. It would appear that the modern meaning of Christmas has lost all sight of its charitable beginnings and instead has formed a self-perpetuating cycle of materialism.	60
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The signs all point to Christmas having become a corrupted version of what it used to be or what it is meant to be. The religious roots of the celebration have faded over the years, but even a more moral and value-based version of the celebration could be consumed by consumerism.

But, to believe that we must all immediately become hyper-cynical of everything. holiday-related would be to run the risk of missing the point of this season all over again. If we are to join the minority who scoff at and scold people for exhibiting elements of Christmas-time materialism, then we are not doing anything to stop the problem, but simply diminishing our own good spirits.

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We could instead make a conscious effort to opt out of the wasteful over-consumption and attitude of buying for the sake of buying. But to reject the concept of Christmas gift-giving completely would be to renounce the generosity and love essential to the season. After all, the message that we are left with at the end of most Christmas classics is that the values of empathy, generosity, love, and family are what we should cherish the most - both during the festive season and the entire year.

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Sources:

Text 1: *(Text adapted from 'The Secret History of Christmas' by Bill Bryson.)*

Text 2: *(Text adapted from an article by Aditi Pundit, 2021.)*