

4 UK as a Diverse Society

Speakers	Web DVD	Video Summary	Page No.	E1	E2	E3	L1 L2
Teresa Hough	023	Teresa talks about her role as a tutor and her 'Polish' background. She also considers how individuals might retain different identities.	2	✗	✓	✓	✓
Pauline Fernandes (reduced sound quality)	024	Pauline talks about pluralism of faiths in primary schools and how the school actively embraces other cultures.	15	✗	✓	✓	✓
Gerard Godon (reduced sound quality)	025	Gerard discusses his own 'migrant' background and how UK citizens could be more welcoming.	27	✗	✓	✓	✓
John Battle MP	026	John talks about his work as an envoy for faith communities and how people should integrate.	42	✗	✗	✓	✓
Inderjeet Hunjan	027	Inderjeet discusses travelling to the UK, her feelings and how she fits into the UK society now as a British citizen and Sikh.	57	✓	✓	✓	✓
				tutor selection			

To download videos, audio files and a Microsoft Word version of this teaching workbook please visit: www.esoluk.co.uk/download.html

Answer key to multiple-choice questions: **page 78**

4 UK as a Diverse Society

Speaker: 023 Teresa Hough

Job: ESOL Tutor



Skill	Suggested Activities
Speaking:	Students could interview each other about their backgrounds, their involvement with communities in the UK and voluntary work. They could talk about the needs of new immigrants and ways to retain their own culture.
Listening:	Listen for detail about the classes Teresa teaches and the voluntary work she does. Listen to each other in discussion.
Reading:	Read leaflets, posters or prospectuses from community centres, the local council or colleges about local courses and events.
Writing:	Design posters and leaflets advertising courses and events for local communities. Write about a course or an event you went to in the community.

Transcript:

1. **Mary:** Theresa, hello. Thank you for saying that you'd be interviewed.
2. **Teresa:** Right.
3. **Mary:** Can you tell us to begin with a little bit of what you do in your job?
4. **Teresa:** Well, in my job I teach English at the Pakistani Centre at Entry Level One. I also teach in other places in classes. I teach Polish, I also teach Polish at Bradford University.
5. **Mary:** Okay. Alright, so a lot of teaching.

4 UK as a Diverse Society

6. **Teresa:** Yes.
7. **Mary:** Okay. But you also do a lot of other things. You do a lot of volunteering as well I think to begin with tell us about that...
8. **Teresa:** I do a lot of volunteering especially for the Polish community. I organize their Polish school on a Saturday morning. So every Saturday I'm with a group of fifty four children from 9.30 to 1 o'clock, where we teach children Polish and Polish culture and Polish language. And now with the arrival of many Polish people after Poland joined the EU, I help them with finding jobs, finding doctors, finding our college ...
9. **Mary:** Yes.
10. **Teresa:** ... so they can enrol in English classes. I also help them with job interviews. Go interpret at various places.
11. **Mary:** So that's like a ... That's like a full-time job again isn't it?
12. **Teresa:** Yes.
13. **Mary:** You mentioned the Polish culture that you teach the children at the Polish Centre. Can you tell us a bit more about what that involves?
14. **Teresa:** It involves them learning to dance, learning about various Polish customs, traditions. We always have special days, special concerts for special occasions that are connected with Polish history. They also do a bit of singing, any language, and it also involves their religion because the priest teaches children there as it's mainly the Catholic community. So it's around the religion, around traditions and that.
15. **Mary:** Right. And how many people do you say altogether, how many adults are involved with that?
16. **Teresa:** In the school we have six classes ...
17. **Mary:** Right.
18. **Teresa:** ... because we start from playgroup which are three year old and it's up to A level. Children are taking exams and so we have six classes on different levels.
19. **Mary:** Right, okay, thank you. So you've touched on, if you like, the cultural needs of the children. What would you say are the needs of the Polish community in Leeds or maybe they've changed?
20. **Teresa:** They change depending on the age of people, on their needs. The newer people I think need maybe more education, more meeting with others, joining other groups, finding out about life in Leeds in general. A lot of people want to learn English so they can find better jobs because there are a

4 UK as a Diverse Society

lot of educated people with degrees that cannot find jobs because their English is not very good. So it's for the older people maybe, more occasions where they can meet together and have some kind of get together celebrations, social time, yes.

21. **Mary:** Oh, that's very interesting. So obviously teaching the children and young people about their Polish culture is really important to you and to others. How far do you think it's possible for those children and young people to retain a sense of a Polish identity alongside a British identity and how far do you think that's something that they should do?
22. **Teresa:** Well, I can give you an example from my own children. They can speak Polish. They both have A level in Polish and they were born in this country. I think an extra language and the knowledge of other cultures enriched them. The other day, for example, my son got a place in the university thanks to extra language.
23. **Mary:** Right.
24. **Teresa:** And he also has now found a job in Poland, thanks to the knowledge of the language. And he meets a lot of Polish people who arrived lately, organizes football groups for them. So I think it's quite important that you kind of know who you are and what you are.
25. **Mary:** Yes.
26. **Teresa:** You maybe share your roots and maybe share both cultures as they do because they were born here, they went to English schools, but they also understand my tradition and my culture.
27. **Mary:** Thank you. So of ... You said that having if you like two cultures enriches your children. But obviously within British society there's other experiences of intolerance to people that are different and so on. So what do you think British society, or how could we within British society to make our society more tolerant do you think?
28. **Teresa:** Maybe integrated together more. Integrating more with other ... maybe knowing more about each other, educating, meeting more often so people can learn from one another, learn about other cultures, about the history a little bit about the traditions, why they do things that they do.
29. **Mary:** Learning about one another?
30. **Teresa:** Yeah, maybe.

4 UK as a Diverse Society

023 Questions: answers at back or visit www.esoluk.co.uk

- 1) At number 7, what is meant by 'volunteering'?
 - a. helping others without being paid
 - b. helping others and being paid
 - c. doing lots of things
 - d. paying other people to help you

- 2) At number 10, what is meant by 'go interpret'?
 - a. go to college
 - b. travel to a place and translate languages
 - c. learn a new language
 - d. teach a new language

- 3) At number 14, what is meant by 'special days'?
 - a. giving somebody a present for their birthday
 - b. days on which you are happy
 - c. days which are important, such as religious days
 - d. receiving gifts from friends

- 4) At number 19, what is meant by 'the cultural needs of the children'?
 - a. what other cultures desire
 - b. the wishes of other cultures
 - c. taking them on a trip to Poland
 - d. important values of a culture which need to be learned

- 5) At number 20, what is meant by 'have some kind of **get together**'?
 - a. people meet each other to celebrate, like at a party
 - b. selling and swapping unwanted clothes
 - c. get together and clean each others houses
 - d. meet friends and walk a dog

- 6) At number 21, what is meant by 'retain a sense of identity'?
 - a. write a book about yourself
 - b. remember the culture and background of your birth and your parents
 - c. write your name down so you remember who you are
 - d. keep in contact with family

- 7) At number 22, what is meant by 'other cultures **enriched** them'?
 - a. other cultures give them money
 - b. secures people a place at university

4 UK as a Diverse Society

- c. people are improved when they learn about other cultures
- d. other cultures helped them to get a job

8) At number 24, what is meant by 'know who you are and what you are'?

- a. remember what your name is and where you live
- b. remember your parents
- c. remember where you was born
- d. remember the culture and background of your birth and your parents

9) At number 26, what is meant by 'share your roots'?

- a. talk with other people about your culture and background
- b. go to an English school
- c. learn about a variety of cultures
- d. share secrets with friends

10) At number 27, what is meant by 'intolerance'?

- a. someone who accepts all cultures
- b. someone who does not accept other cultures, opinions or beliefs
- c. somebody who has many opinions
- d. somebody who follows many beliefs

4 UK as a Diverse Society

023 listening/reading gapfill:

The words removed below are the key words used most by this speaker.

- Listen to a small section at a time and try to hear the missing words, **or/and**
- read the text and fill in the gaps.
- Interactive gapfill and spelling test at: www.esoluk.co.uk/023.html

Words: *culture cultures finding identity involves needs occasions religion traditions volunteering*

1. **Mary:** Theresa, hello. Thank you for saying that you'd be interviewed.

2. **Teresa:** Right.

3. **Mary:** Can you tell us to begin with a little bit of what you do in your job?

4. **Teresa:** Well, in my job I teach English at the Pakistani Centre at Entry Level One. I also teach in other places in classes. I teach Polish, I also teach Polish at Bradford University.

5. **Mary:** Okay. Alright, so a lot of teaching.

6. **Teresa:** Yes.

7. **Mary:** Okay. But you also do a lot of other things. You do a lot of [1] _____ as well I think to begin with tell us about that.

8. **Teresa:** I do a lot of [2] _____ especially for the Polish community. I organize their Polish school on a Saturday morning. So every Saturday I'm with a group of fifty four children from 9.30 to 1 o'clock, where we teach children Polish and Polish [3] _____ and Polish language. And now with the arrival of many Polish people after Poland joined the EU, I help them with [4] _____ jobs, [5] _____ doctors, [6] _____ our college.

4 UK as a Diverse Society

9. **Mary:** Yes.

10. **Teresa:** ... so they can enrol in English classes. I also help them with job interviews. Go interpret at various places.

11. **Mary:** So that's like a. That's like a full-time job again isn't it?

12. **Teresa:** Yes.

13. **Mary:** You mentioned the Polish [7] _____ that you teach the children at the Polish Centre. Can you tell us a bit more about what that involves?

14. **Teresa:** It [8] _____ them learning to dance, learning about various Polish customs, [9] _____. We always have special days, special concerts for special [10] _____ that are connected with Polish history. They also do a bit of singing, any language, and it also [11] _____ their [12] _____ because the priest teaches children there as it's mainly the Catholic community. So it's around the [13] _____, around [14] _____ and that.

15. **Mary:** Right. And how many people do you say altogether, how many adults are involved with that?

16. **Teresa:** In the school we have six classes.

17. **Mary:** Right.

18. **Teresa:** ... because we start from playgroup which are three year old and it's up to A level. Children are taking exams and so we have six classes on different levels.

4 UK as a Diverse Society

19. **Mary:** Right, okay, thank you. So you've touched on, if you like, the cultural [15] _____ of the children. What would you say are the [16] _____ of the Polish community in Leeds or maybe they've changed?

20. **Teresa:** They change depending on the age of people, on their [17] _____. The newer people I think need maybe more education, more meeting with others, joining other groups, [18] _____ out about life in Leeds in general. A lot of people want to learn English so they can find better jobs because there are a lot of educated people with degrees that cannot find jobs because their English is not very good. So it's for the older people maybe, more [19] _____ where they can meet together and have some kind of get together celebrations, social time, yes.

21. **Mary:** Oh, that's very interesting. So obviously teaching the children and young people about their Polish [20] _____ is really important to you and to others. How far do you think it's possible for those children and young people to retain a sense of a Polish [21] _____ alongside a British [22] _____ and how far do you think that's something that they should do?

22. **Teresa:** Well, I can give you an example from my own children. They can speak Polish. They both have A level in Polish and they were born in this country. I think an extra language and the knowledge of other [23] _____ enriched them. The other day, for example, my son got a place in the university thanks to extra language.

23. **Mary:** Right.

24. **Teresa:** And he also has now found a job in Poland, thanks to the knowledge of the language. And he meets a lot of Polish people who arrived lately, organizes football groups for them. So I think it's quite important that you kind of know who you are and what you are.

4 UK as a Diverse Society

25. **Mary:** Yes.

26. **Teresa:** You maybe share your roots and maybe share both [24] _____ as they do because they were born here, they went to English schools, but they also understand my tradition and my [25] _____.

27. **Mary:** Thank you. So of ... You said that having if you like two [26] _____ enriches your children. But obviously within British society there's other experiences of intolerance to people that are different and so on. So what do you think British society, or how could we within British society to make our society more tolerant do you think?

28. **Teresa:** Maybe integrated together more. Integrating more with other ... maybe knowing more about each other, educating, meeting more often so people can learn from one another, learn about other [27] _____, about the history a little bit about the [28] _____, why they do things that they do.

29. **Mary:** Learning about one another?

30. **Teresa:** Yeah, maybe.

4 UK as a Diverse Society

023 sequencing activity:

Conversation requires the skilful use of a number of language features.

1. Read the conversation and underline discourse markers (e.g. okay, yes, well, now, right, so, anyway, uh-huh) and think about the purpose of each one.
2. Underline key words and phrases spoken at the end of one paragraph and repeated by the next speaker.
3. Underline any other turn-taking patterns and conventions.
4. Place the paragraphs in the correct order, e.g. 1, 2, 3, 4, 5 ... **or** cut out and re-sequence.
5. Check answers by watching the video or read the full text.
6. Find a friend and practise speaking aloud the full conversation.

Teresa: Well, in my job I teach English at the Pakistani Centre at Entry Level One. I also teach in other places in classes. I teach Polish, I also teach Polish at Bradford University.

Mary: Theresa, hello. Thank you for saying that you'd be interviewed.

Teresa: Right.

Mary: Okay. Alright, so a lot of teaching.

Teresa: Yes.

Mary: Can you tell us to begin with a little bit of what you do in your job?

Teresa: I do a lot of volunteering especially for the Polish community. I organize their Polish school on a Saturday morning. And now with the arrival of many Polish people after Poland joined the EU, I help them with finding jobs, finding doctors, finding our college ...

Mary: Okay. But you also do a lot of other things. You do a lot of volunteering as well I think to begin with tell us about that...

Teresa: ... so they can enrol in English classes. I also help them with job interviews. Go interpret at various places.

Mary: Yes.

Mary: So that's like a ... That's like a full-time job again isn't it?

Teresa: Yes.

4 UK as a Diverse Society

Mary: Right. And how many people do you say altogether, how many adults are involved with that?

Mary: You mentioned the Polish culture that you teach the children at the Polish Centre. Can you tell us a bit more about what that involves?

Teresa: In the school we have six classes ...

Teresa: It involves them learning to dance, learning about various Polish customs, traditions. We always have special days, special concerts for special occasions that are connected with Polish history.

4 UK as a Diverse Society

023 punctuation activity:

1. Replace all the commas (,) full-stops (.) apostrophes (') question marks (?)
2. When punctuating, underline difficulties where spoken English does not follow the same 'rules' as written English.
3. Replace capital letters where needed.
4. Check your answers by reading the full text.

mary: theresa hello thank you for saying that youd be interviewed

teresa: right

mary: can you tell us to begin with a little bit of what you do in your job

teresa: well in my job i teach english at the pakistani centre at entry level one i also teach in other places in classes i teach polish i also teach polish at bradford university

mary: okay alright so a lot of teaching

teresa: yes

mary: okay but you also do a lot of other things you do a lot of volunteering as well i think to begin with tell us about that...

teresa: i do a lot of volunteering especially for the polish community i organize their polish school on a saturday morning so every saturday im with a group of fifty four children from 930 to 1 oclock where we teach children polish and polish culture and polish language and now with the arrival of many polish people after poland joined the eu i help them with finding jobs finding doctors finding our college ...

023 writing activity:

1. Write about what you have learned so far.
2. Describe the person(s) and what they do.
3. Try to use some of the key words used by the speaker(s).

4 UK as a Diverse Society

Speaker: 024 Pauline Fernandes

(reduced sound quality)

Job: Primary School Teacher



Skill

Suggested Activities

Speaking:

Students could talk about their memories of primary school especially in relation to religious leaders visiting the school or religious education in general.

Listening:

Compare the religions covered in UK schools compared with home countries. Listen for the way Pauline celebrates being Irish.

Reading:

Read about different faiths and festivals.

Writing:

Write about a religion, festival or school memory.

Transcript:

1. **Wendy:** In your assemblies and acts of worship do you cover all religions?
2. **Pauline:** Typically, when it comes to big celebrations like Eid, like Ramadan, big Eid, little Ed we would certainly participate in those and have a collective act of worship in that faith. We would sometimes have external visitors who would come just as we have for Christian assemblies, people would come to talk about key aspects of the Muslim faith. The Muslim faith is, as I say, the key one in this school and we try to have ... We would have two ... two or three at least assemblies where children from our school would participate and would have been trained to do something by Muslim staff mostly.

4 UK as a Diverse Society

3. **Wendy:** Which other faiths are there?
4. **Pauline:** We have Sikh faith, we celebrate Vaisakhi, the birth of Guru Gobind Singh and again we would have mostly In those instances we would have visitors from outside or maybe somebody on the staff, somebody who was employed on our staff who celebrated that faith and who would share their knowledge with the whole school. We enjoy doing that, and we would ... although we haven't many Jewish children we tend to have Jewish visitors as well. So we've Christian, Jewish, Sikh and Muslim mostly.
5. **Wendy:** And do you have visitors every assembly or occasionally?
6. **Pauline:** Quite often, almost every week on a Thursday ... Thursday is visitors' day. Yes, quite often we have visitors.
7. **Wendy:** And what ...? What are the religious visitors that come? Are they priests, vicars or general people?
8. **Pauline:** We have a vicar who comes regularly, the vicar from St Edmund's Church comes regularly. Generally from the Christian faith they might be vicars. They might be, as I say, people from charities and Sikhs, Muslims, not necessarily people ... not necessarily an Imam, not necessarily a holy person but just somebody who felt confident to speak to all the class or to the whole school, and felt happy to talk about their faith.
9. **Wendy:** Where do you come from?
10. **Pauline:** I come from Ireland. I did teacher training in Ireland and I left Ireland when I was nineteen and came to live in London. I came for reasons of the heart, and when I moved from Ireland I hadn't done a degree in teaching. There wasn't a degree course then, so when I came to England my qualification wasn't recognised. I moved to Leeds in 1983 and did a B Ed then that qualified me to teach.
11. **Wendy:** Do you celebrate being Irish?
12. **Pauline:** Oh, yes. I think all Irish people do celebrate on St Patrick's day. One of my children in my class this year brought me a lovely little bunch of shamrock, so I was wearing that on St Patrick's day. And normally, I'm Catholic so normally I would go to a sort of function in our church hall on St Patrick's day. I think when you're ... when you're part of a church, indeed any church, you have a sense of community. Of course because I go to Catholic church there's quite a lot of Irish there so that's a link for me. But my family live mostly in Ireland, and I go and visit several times a year and they come to me. No, I haven't forgotten my roots, just as I haven't forgotten my accent.
13. **Wendy:** Do you feel Irish not British or both?

4 UK as a Diverse Society

14. **Pauline:** I think I feel a bit of both. I think I found it difficult because I've lived here longer than I lived in Ireland. I think I wouldn't find it easy to go back and live in Ireland and I hope I can embrace both cultures.
15. **Wendy:** Thank you.

4 UK as a Diverse Society

024 Questions: answers at back or visit www.esoluk.co.uk

- 1) At number 2, what is meant by 'collective act of worship'?
 - a. people join together to do activities
 - b. a large group of people pray together
 - c. somebody who talks about their religion
 - d. reading about other cultures

- 2) At number 2, what is meant by 'the key one'?
 - a. the largest or the most important
 - b. the smallest
 - c. the one not to learn about
 - d. the less important

- 3) At number 2, what is meant by 'participate'?
 - a. to do an activity on your own
 - b. not to take part in the celebration
 - c. reject other religions
 - d. to join in with other people

- 4) At number 4, what does Pauline mean when she says 'we enjoyed doing that'?
 - a. we enjoyed talking about ourselves
 - b. we enjoyed going for lunch
 - c. we enjoyed it when people talked about their faith
 - d. we enjoyed talking about the weekend

- 5) At number 10, what is meant by 'reasons of the heart'?
 - a. to do something because of medical reasons
 - b. to do something because of love
 - c. to do something that your parents tell you
 - d. to do something you dislike

- 6) At number 12, what is 'St Patrick's day'?
 - a. one day of the year celebrated by Irish people
 - b. one day of the year celebrated by UK cultures
 - c. one day of the year when Irish people go to church
 - d. something to celebrate once a week

- 7) At number 12, what is a 'bunch of shamrock'?
 - a. a blue leaf
 - b. a piece of food

4 UK as a Diverse Society

- c. a flag to represent Ireland
- d. a green leaf and the symbol of Ireland

8) At number 12, what is meant by 'a sort of function'?

- a. a lot of people together
- b. a place to pray and read
- c. a party or celebration
- d. a place to visit on your own

9) At number 12, what is meant by 'a sense of community'?

- a. knowing everybody in your community
- b. being happy that you belong to a group of people
- c. aware of different groups of people
- d. knowing about yourself and your neighbours

10) At number 14, what is meant by 'embrace both cultures'?

- a. accept and enjoy the beliefs and values of two cultures
- b. keep visiting both countries
- c. not to celebrate both cultures
- d. love two different cultures

4 UK as a Diverse Society

024 listening/reading gapfill:

The words removed below are the key words used most by this speaker.

- Listen to a small section at a time and try to hear the missing words, **or/and**
- read the text and fill in the gaps.
- Interactive gapfill and spelling test at: www.esoluk.co.uk/024.html

Words: *assemblies celebrate faith forgotten mostly Muslim necessarily normally participate regularly visitors worship*

1. **Wendy:** In your assemblies and acts of worship do you cover all religions?

2. **Pauline:** Typically, when it comes to big celebrations like Eid, like Ramadan, big Eid, little Ed we would certainly [1] _____ in those and have a collective act of [2] _____ in that [3] _____. We would sometimes have external [4] _____ who would come just as we have for Christian [5] _____, people would come to talk about key aspects of the [6] _____ [7] _____. The [8] _____ [9] _____ is, as I say, the key one in this school and we try to have. We would have two. two or three at least [10] _____ where children from our school would [11] _____ and would have been trained to do something by [12] _____ staff [13] _____.

3. **Wendy:** Which other faiths are there?

4. **Pauline:** We have Sikh [14] _____, we [15] _____ Vaisakhi, the birth of Guru Gobind Singh and again we would have [16] _____. In those instances we would have [17] _____ from outside or maybe somebody on the staff, somebody who was employed on our staff who celebrated that [18] _____ and who would share their knowledge with the whole school. We enjoy doing that, and we would. although we haven't many Jewish children we tend to have Jewish [19] _____ as well. So we've Christian, Jewish, Sikh and [20] _____ [21] _____.

4 UK as a Diverse Society

5. **Wendy:** And do you have [22] _____ every assembly or occasionally?

6. **Pauline:** Quite often, almost every week on a Thursday. Thursday is visitors' day. Yes, quite often we have [23] _____.

7. **Wendy:** And what.? What are the religious [24] _____ that come? Are they priests, vicars or general people?

8. **Pauline:** We have a vicar who comes [25] _____, the vicar from St Edmund's Church comes [26] _____. Generally from the Christian [27] _____ they might be vicars. They might be, as I say, people from charities and Sikhs, Muslims, not [28] _____ people. not [29] _____ an Imam, not [30] _____ a holy person but just somebody who felt confident to speak to all the class or to the whole school, and felt happy to talk about their [31] _____.

9. **Wendy:** Where do you come from?

10. **Pauline:** I come from Ireland. I did teacher training in Ireland and I left Ireland when I was nineteen and came to live in London. I came for reasons of the heart, and when I moved from Ireland I hadn't done a degree in teaching. There wasn't a degree course then, so when I came to England my qualification wasn't recognised. I moved to Leeds in 1983 and did a B Ed then that qualified me to teach.

11. **Wendy:** Do you [32] _____ being Irish?

12. **Pauline:** Oh, yes. I think all Irish people do [33] _____ on St Patrick's day. One of my children in my class this year brought me a lovely little bunch of shamrock, so I was wearing that on St Patrick's day. And [34]

4 UK as a Diverse Society

_____, I'm Catholic so [35] _____ I would go to a sort of function in our church hall on St Patrick's day. I think when you're ... when you're part of a church, indeed any church, you have a sense of community. Of course because I go to Catholic church there's quite a lot of Irish there so that's a link for me. But my family live [36] _____ in Ireland, and I go and visit several times a year and they come to me. No, I haven't [37] _____ my roots, just as I haven't [38] _____ my accent.

13. **Wendy:** Do you feel Irish not British or both?

14. **Pauline:** I think I feel a bit of both. I think I found it difficult because I've lived here longer than I lived in Ireland. I think I wouldn't find it easy to go back and live in Ireland and I hope I can embrace both cultures.

15. **Wendy:** Thank you.

4 UK as a Diverse Society

024 sequencing activity:

Conversation requires the skilful use of a number of language features.

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Pauline: We have Sikh faith, we celebrate Vaisakhi, the birth of Guru Gobind Singh and again we would have mostly In those instances we would have visitors from outside or maybe somebody on the staff.

Wendy: In your assemblies and acts of worship do you cover all religions?

Pauline: I come from Ireland. I did teacher training in Ireland and I left Ireland when I was nineteen and came to live in London. I came for reasons of the heart, and when I moved from Ireland I hadn't done a degree in teaching.

Wendy: And do you have visitors every assembly or occasionally?

Wendy: And what ...? What are the religious visitors that come? Are they priests, vicars or general people?

Wendy: Do you celebrate being Irish?

Pauline: Quite often, almost every week on a Thursday ... Thursday is visitors' day. Yes, quite often we have visitors.

Pauline: We have a vicar who comes regularly, the vicar from St Edmund's Church comes regularly.

Wendy: Where do you come from?

Wendy: Thank you.

4 UK as a Diverse Society

Pauline: I think I feel a bit of both. I think I found it difficult because I've lived here longer than I lived in Ireland. I think I wouldn't find it easy to go back and live in Ireland and I hope I can embrace both cultures.

Pauline: Oh, yes. I think all Irish people do celebrate on St Patrick's day. But my family live mostly in Ireland, and I go and visit several times a year and they come to me. No, I haven't forgotten my roots, just as I haven't forgotten my accent.

Wendy: Do you feel Irish not British or both?

4 UK as a Diverse Society

024 punctuation activity:

1. Replace all the commas (,) full-stops (.) apostrophes (') question marks (?)
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4. Check your answers by reading the full text.

wendy: in your assemblies and acts of worship do you cover all religions

Pauline: typically when it comes to big celebrations like eid like ramadan big eid little ed we would certainly participate in those and have a collective act of worship in that faith we would sometimes have external visitors who would come just as we have for christian assemblies people would come to talk about key aspects of the muslim faith the muslim faith is as i say the key one in this school and we try to have ... we would have two ... two or three at least assemblies where children from our school would participate and would have been trained to do something by muslim staff mostly

wendy: which other faiths are there

Pauline: we have sikh faith we celebrate vaisakhi the birth of guru gobind singh and again we would have mostly in those instances we would have visitors from outside or maybe somebody on the staff somebody who was employed on our staff who celebrated that faith and who would share their knowledge with the whole school we enjoy doing that and we would ... although we havent many jewish children we tend to have jewish visitors as well so weve christian jewish sikh and muslim mostly

024 writing activity:

1. Write about what you have learned so far.
2. Describe the person(s) and what they do.
3. Try to use some of the key words used by the speaker(s).

4 UK as a Diverse Society

Speaker: 025 Gerard Godon

(reduced sound quality)

Job: LASSN

Manager of Leeds
Asylum Seekers
Support Network



Skill

Suggested Activities

Speaking:

Students could discuss the attitudes they have found towards them from other people in the UK and how these could be improved. They could talk about how to be good citizens.

Listening:

Listen for Gerard's views on how people could be made to feel more welcome in the UK and his views on good citizens.

Reading:

Students could read about asylum seekers' life stories.

Writing:

Students could write their own stories of coming to the UK.

Transcript:

1. **Mary:** Can I ask Gerard where are you from yourself?
2. **Gerard:** I'm from France originally but I was brought up bilingual by my mother who was an English teacher and when my father died I was sent to Britain and I had to do my secondary and higher education in Britain.
3. **Mary:** Okay. So you were born in France?
4. **Gerard:** Yes, I was born in France.
5. **Mary:** But you did your education in this country?

4 UK as a Diverse Society

6. **Gerard:** Yes.
7. **Mary:** But you've also lived in other countries?
8. **Gerard:** Oh, yes. I've lived in Afghanistan for six years and worked there as an English teacher and also as directing ... as a director of a language school teaching Farsi and Pashtu to ex-patriots, foreigners who came to work in Afghanistan.
9. **Mary:** Fascinating. Okay, thank you. So obviously you've had all this experience abroad ...
10. **Gerard:** Yes.
11. **Mary:** ... in other countries. But in coming back to this area to Harehills ...
12. **Gerard:** Yes.
13. **Mary:** ... how do you think this area could become more welcoming for people who come here from other countries? If you could do anything more, if anything could be done, what could be done?
14. **Gerard:** Well, I think the offering of English classes is obviously a very good thing because it helps these people integrate into our society. But also they can meet people from their own area and also talk their own language with them in this particular area ... areas. I think the more indigenous people could be more welcoming sometimes.
15. **Mary:** Right, well.
16. **Gerard:** Yes, if they had an understanding of where refugees come from and ...
17. **Mary:** How many nationalities do you work with as part of your ...?
18. **Gerard:** Oh, at the moment about thirty.
19. **Mary:** Thirty?
20. **Gerard:** Yes.
21. **Mary:** Thirty different ...?
22. **Gerard:** Different nationalities, yes, at least yes.
23. **Mary:** Right, right.
24. **Gerard:** Well, I have done over the years but not in any one particular time but I have done.

4 UK as a Diverse Society

25. **Mary:** Thank you. It was ... So can you tell me then what do you think a good citizen is or what do you think a good citizen does?
26. **Gerard:** I think a good citizen is a person who wants to come to at least try to integrate as much as possible by learning English ...
27. **Mary:** Yes.
28. **Gerard:** ... and by wanting to be able to work. And that is the majority of asylum seekers and refugees. They all want to ... are very keen to learn English and need to learn to work, to have a job. OK, the government doesn't always allow them to work. They don't allow asylum seekers to work, but that I think is a mistake. I think they should be able to.
29. I think also they can share their values with the indigenous people and some of their values are sometimes better than ours, in many ways. It's a value judgement, but I think particularly that people from Asia who have a respect for older people and the family is very important for them.
30. **Mary:** Right.
31. **Gerard:** Yes. Those two areas which, from my experience, have ... yes.
32. **Mary:** So people having access to English classes ...
33. **Gerard:** Yes.
34. **Mary:** ... people learning English.
35. **Gerard:** Learning English.
36. **Mary:** People getting a job and being able to work.
37. **Gerard:** Yes.
38. **Mary:** Those would be two ways for people to ...
39. **Gerard:** To become good citizens.
40. **Mary:** To become good citizens.
41. **Gerard:** Yes.
42. **Mary:** And they'll also be able to share their own values.
43. **Gerard:** Their own values, yeah, yeah.
44. **Mary:** Okay.
45. **Gerard:** Exchange between faith communities also is very important I think.

4 UK as a Diverse Society

46. **Mary:** Tell us what you mean.
47. **Gerard:** What I mean is that we should be open to other faith communities. There are certain faith communities that are more in the news than others, particularly Muslims, and I think we should be open to ... People who are indigenous people to Britain should know more about ...
48. **Mary:** So it's kind of educating ...
49. **Gerard:** Educating them ...
50. **Mary:** ... and working with them?
51. **Gerard:** Yes absolutely, it's the...
52. **Mary:** Are you aware of anything like that in Leeds?
53. **Gerard:** Well, only through ... through Islamic studies and various institutions in the city but I don't know any other areas.
54. **Mary:** So people being open to learn from one another?
55. **Gerard:** Absolutely yes, yes. Yes, I'm ... This will reduce the possibility of conflicts ...
56. **Mary:** Right.
57. **Gerard:** ... and conflicts arising ...
58. **Mary:** Okay.
59. **Gerard:** ... in this ... in the area ...
60. **Mary:** Right.
61. **Gerard:** ... as it has done in the past.

4 UK as a Diverse Society

025 Questions: answers at back or visit www.esoluk.co.uk

- 1) At number 13, what is meant by 'could become more welcoming'?
 - a. ignore people around you
 - b. invite newcomers in for a coffee
 - c. people in the area could do more to accept newcomers
 - d. people should say hello

- 2) At number 14, what is meant by '**integrate** into our society'?
 - a. to stay only in a small part of our society
 - b. helps people to get a job
 - c. excludes people from the wider society
 - d. helps people to feel part of the wider society

- 3) At number 14, what is meant by 'indigenous people'?
 - a. the people who were born in that area
 - b. people born in another country
 - c. foreign people
 - d. people who were not born in that area

- 4) At number 26, what is meant by 'integrate as much as possible by learning English'?
 - a. learn the English language so that you can surf the internet
 - b. learn the English language so you can join in with the wider society
 - c. learn the English language so that you can buy clothes
 - d. learn the English language because the government says you should

- 5) At number 28, what makes a good citizen?
 - a. someone who wants to sit at home all day
 - b. some one who wants to party
 - c. someone who wants to work
 - d. someone who likes to shop

- 6) At number 29, what is meant by 'a value judgment'?
 - a. your own personal judgment on society
 - b. judging a person on their beliefs
 - c. judging someone on their own values
 - d. believing something to be true based on your own values and beliefs

- 7) At number 32, what is meant by 'having access to English classes'?
 - a. allowing English people to join classes

4 UK as a Diverse Society

- b. teaching an English class
- c. being allowed to join an English language class
- d. going to college to learn English

8) At number 45, what is meant by 'exchange between faith communities'?

- a. exchanges vows at a wedding
- b. swap your religion for a different one
- c. people from the same religion talking to each other
- d. people from different religions talking to each other

9) At number 47, what is meant by 'we should **be open** to other faiths'?

- a. we should learn more about and accept other religions and beliefs
- b. we should open our door to religious people
- c. we should believe other religions
- d. we should have faith in our own religion

10) At number 47, complete the sentence, 'Britain should know more about ...'

- a. other places to visit
- b. other religions
- c. classes to attend at college
- d. the people in their area

4 UK as a Diverse Society

025 listening/reading gapfill:

The words removed below are the key words used most by this speaker.

- Listen to a small section at a time and try to hear the missing words, **or/and**
- read the text and fill in the gaps.
- Interactive gapfill and spelling test at: www.esoluk.co.uk/025.html

Words: *absolutely communities conflicts educating indigenous integrate particularly refugees seekers welcoming*

1. **Mary:** Can I ask Gerard where are you from yourself?
2. **Gerard:** I'm from France originally but I was brought up bilingual by my mother who was an English teacher and when my father died I was sent to Britain and I had to do my secondary and higher education in Britain.
3. **Mary:** Okay. So you were born in France?
4. **Gerard:** Yes, I was born in France.
5. **Mary:** But you did your education in this country?
6. **Gerard:** Yes.
7. **Mary:** But you've also lived in other countries?
8. **Gerard:** Oh, yes. I've lived in Afghanistan for six years and worked there as an English teacher and also as directing. as a director of a language school teaching Farsi and Pashtu to ex-patriots, foreigners who came to work in Afghanistan.
9. **Mary:** Fascinating. Okay, thank you. So obviously you've had all this experience abroad.
10. **Gerard:** Yes.

4 UK as a Diverse Society

11. **Mary:** ... in other countries. But in coming back to this area to Harehills ...

12. **Gerard:** Yes.

13. **Mary:** ... how do you think this area could become more [1] _____ for people who come here from other countries? If you could do anything more, if anything could be done, what could be done?

14. **Gerard:** Well, I think the offering of English classes is obviously a very good thing because it helps these people [2] _____ into our society. But also they can meet people from their own area and also talk their own language with them in this particular area. areas. I think the more [3] _____ people could be more [4] _____ sometimes.

15. **Mary:** Right, well.

16. **Gerard:** Yes, if they had an understanding of where [5] _____ come from and.

17. **Mary:** How many nationalities do you work with as part of your.?

18. **Gerard:** Oh, at the moment about thirty.

19. **Mary:** Thirty?

20. **Gerard:** Yes.

21. **Mary:** Thirty different?

22. **Gerard:** Different nationalities, yes, at least yes.

4 UK as a Diverse Society

23. **Mary:** Right, right.

24. **Gerard:** Well, I have done over the years but not in any one particular time but I have done.

25. **Mary:** Thank you. It was. So can you tell me then what do you think a good citizen is or what do you think a good citizen does?

26. **Gerard:** I think a good citizen is a person who wants to come to at least try to [6] _____ as much as possible by learning English.

27. **Mary:** Yes.

28. **Gerard:** ... and by wanting to be able to work. And that is the majority of asylum [7] _____ and [8] _____. They all want to ... are very keen to learn English and need to learn to work, to have a job. OK, the government doesn't always allow them to work. They don't allow asylum [9] _____ to work, but that I think is a mistake. I think they should be able to.

29. I think also they can share their values with the [10] _____ people and some of their values are sometimes better than ours, in many ways. It's a value judgement, but I think [11] _____ that people from Asia who have a respect for older people and the family is very important for them.

30. **Mary:** Right.

31. **Gerard:** Yes. Those two areas which, from my experience, have ... yes.

32. **Mary:** So people having access to English classes.

33. **Gerard:** Yes.

4 UK as a Diverse Society

34. **Mary:** ... people learning English.

35. **Gerard:** Learning English.

36. **Mary:** People getting a job and being able to work.

37. **Gerard:** Yes.

38. **Mary:** Those would be two ways for people to.

39. **Gerard:** To become good citizens.

40. **Mary:** To become good citizens.

41. **Gerard:** Yes.

42. **Mary:** And they'll also be able to share their own values.

43. **Gerard:** Their own values, yeah, yeah.

44. **Mary:** Okay.

45. **Gerard:** Exchange between faith [12] _____ also is very important I think.

46. **Mary:** Tell us what you mean.

47. **Gerard:** What I mean is that we should be open to other faith [13] _____. There are certain faith [14] _____ that are more in the news than others, [15] _____ Muslims, and I think we should be

4 UK as a Diverse Society

open to. People who are [16] _____ people to Britain should know more about.

48. **Mary:** So it's kind of [17] _____.

49. **Gerard:** [18] _____ them.

50. **Mary:** ... and working with them?

51. **Gerard:** Yes [19] _____, it's the.

52. **Mary:** Are you aware of anything like that in Leeds?

53. **Gerard:** Well, only through ... through Islamic studies and various institutions in the city but I don't know any other areas.

54. **Mary:** So people being open to learn from one another?

55. **Gerard:** [20] _____ yes, yes. Yes, I'm. This will reduce the possibility of [21] _____.

56. **Mary:** Right.

57. **Gerard:** ... and [22] _____ arising.

58. **Mary:** Okay.

59. **Gerard:** ... in this. in the area.

60. **Mary:** Right.

61. **Gerard:** ... as it has done in the past.

4 UK as a Diverse Society

025 sequencing activity:

Conversation requires the skilful use of a number of language features.

1. Read the conversation and underline discourse markers (e.g. okay, yes, well, now, right, so, anyway, uh-huh) and think about the purpose of each one.
2. Underline key words and phrases spoken at the end of one paragraph and repeated by the next speaker.
3. Underline any other turn-taking patterns and conventions.
4. Place the paragraphs in the correct order, e.g. 1, 2, 3, 4, 5 ... **or** cut out and re-sequence.
5. Check answers by watching the video or read the full text.
6. Find a friend and practise speaking aloud the full conversation.

Mary: Okay. So you were born in France?

Mary: Can I ask Gerard where are you from yourself?

Mary: But you've also lived in other countries?

Gerard: Yes.

Gerard: I'm from France originally but I was brought up bilingual by my mother who was an English teacher and when my father died I was sent to Britain and I had to do my secondary and higher education in Britain.

Gerard: Yes, I was born in France.

Gerard: Oh, yes. I've lived in Afghanistan for six years and worked there as an English teacher and also as directing ... as a director of a language school teaching Farsi and Pashtu to ex-patriots, foreigners who came to work in Afghanistan.

Mary: But you did your education in this country?

Gerard: Yes.

Mary: Fascinating. Okay, thank you. So obviously you've had all this experience abroad ...

Gerard: Yes.

Mary: ... in other countries. But in coming back to this area to Harehills ...

4 UK as a Diverse Society

Gerard: Well, I think the offering of English classes is obviously a very good thing because it helps these people integrate into our society. I think the more indigenous people could be more welcoming sometimes.

Mary: ... how do you think this area could become more welcoming for people who come here from other countries? If you could do anything more, if anything could be done, what could be done?

Mary: Thirty different ...?

Mary: Right, well.

Gerard: Different nationalities, yes, at least yes.

Gerard: Yes.

Gerard: Well, I have done over the years but not in any one particular time but I have done.

Gerard: I think a good citizen is a person who wants to come to at least try to integrate as much as possible by learning English ...

Gerard: Yes, if they had an understanding of where refugees come from and ...

Mary: Thank you. It was ... So can you tell me then what do you think a good citizen is or what do you think a good citizen does?

Mary: How many nationalities do you work with as part of your ...?

Gerard: Oh, at the moment about thirty.

Mary: Thirty?

Mary: Right, right.

4 UK as a Diverse Society

025 punctuation activity:

1. Replace all the commas (,) full-stops (.) apostrophes (') question marks (?)
2. When punctuating, underline difficulties where spoken English does not follow the same 'rules' as written English.
3. Replace capital letters where needed.
4. Check your answers by reading the full text.

mary: can i ask gerard where are you from yourself

gerard: im from france originally but i was brought up bilingual by my mother who was an english teacher and when my father died i was sent to britain and i had to do my secondary and higher education in britain

mary: okay so you were born in france

gerard: yes i was born in france

mary: but you did your education in this country

gerard: yes

mary: but youve also lived in other countries

gerard: oh yes ive lived in afghanistan for six years and worked there as an english teacher and also as directing ... as a director of a language school teaching farsi and pashtu to ex-patriots foreigners who came to work in afghanistan

4 UK as a Diverse Society

025 writing activity:

1. Write about what you have learned so far.
2. Describe the person(s) and what they do.
3. Try to use some of the key words used by the speaker(s).

4 UK as a Diverse Society

Speaker: 026 John Battle

Job: Member of Parliament



Skill	Suggested Activities
Speaking:	Students could discuss their knowledge of different faiths in general and in their town.
Listening:	Students could listen for the number of different faiths mentioned and discuss the situation of 2 nd , 3 rd or more generation immigrants.
Reading:	Students could read about a particular faith they didn't know about before. Students could find out about different faiths in their neighbourhood.
Writing:	Write about the diversity of faiths in their area or information from research about religions.

Transcript:

1. **Mary:** Now you talked about relationships and obviously relationships between couples but also relationships between different communities and ...
2. **John:** Indeed.
3. **Mary:** ... different faith communities ...
4. **John:** Indeed.
5. **Mary:** That's something you've been ...

4 UK as a Diverse Society

6. **John:** Yeah, I mean if you went within my office here, a mile of here, twenty seven languages ...
7. **Mary:** Right.
8. **John:** ... and probably ... nearly over thirty nationalities, okay.
9. **Mary:** Okay.
10. **John:** Around here every faith community is represented round here and normally are in all inner cities in Britain, whether it's all the different Christian traditions, forty-seven varieties of Christian tradition. We forget there's many, not just one. The Methodist is the dominant one in West Leeds because John Wesley rode on a horse down Armley Town Street in Wesley Row.
11. **Mary:** Right.
12. **John:** So there are more Wesleyan chapels in West Leeds than elsewhere, but good relations ecumenically between the Christian faiths. There's a Buddhist ... a small group of Buddhists. We've a Hindu temple, we've got Sikh temples and we've got mosques. And we've got a small Jewish community, a community of Jains. So every tradition, I could list them all, are represented. And then the question is how do they work together. I don't find ... often I'd have to say to you the tensions within faith communities tend to be within a tradition.
13. **Mary:** Absolutely.
14. **John:** I would say within my own tradition there's more rows within the left and the right within the Catholic church than there are between Catholics and Muslims or Catholics and Protestants or Catholics and the Anglicans. So that tends within all tradition. There's much more richness, complexity and argument going on ...
15. **Mary:** Yes.
16. **John:** ... than you think.
17. **Mary:** Yes.
18. **John:** But then when it comes to the neighbourhood I think (A) it's high turnover of movement. We're not a ghettoed society with one area for one people and another. I remember during the time of the tragic events of the terror bombers being discovered to come from Leeds, someone on Dutch television on Newsnight saying to me, "Shouldn't you have ghettos and have tapes round the streets?" And I said it would be a bit difficult that because how do we know, and some people are not of one faith or one tradition. "Oh, you must" but he said. "You should have one area for the Catholics and one for the Dutch reformers". And we haven't got many Dutch reformers in Armley.

4 UK as a Diverse Society

And even that wouldn't work because even with our own families to make it personal ...

19. **Mary:** Yes.
20. **John:** ... you know, my sister's married to a Muslim and she's a Catholic. I've got a sister who's married to someone who's half Irish and half French and their traditions are different. So, you know, and so we can't have walls to say you've got to divide your houses up as well. We are intermixed, intermarrying, interweaving, yet respecting traditions as well. And there's a strong tradition of that within Leeds and it does work.
21. **Mary:** And I think you've done work ... have you done work nationally then with different ...
22. **John:** Yeah. I was asked some years ago by the prime minister in 2001 to be his envoy to all the faith communities at every level. Not to build interfaith organisations ...
23. **Mary:** Right.
24. **John:** ... but that is happening. I go round and visit a lot and there are two hundred and eighty in Britain in most towns and cities. And you have to remember Leeds is precious. It's ahead of the game. Go to Somerset, they've never met a Muslim there.
25. **Mary:** Absolutely.
26. **John:** And so you've got to share experiences and tradition and network a bit more so that people don't just read it in the paper. We have to get rid of stereotypes and understand much more, listen a lot more. And I think bring the fear out really.
27. **Mary:** Right.
28. **John:** But it does also mean making sure people have opportunities, and if it is true that one group in society, whether it's a cultural or a religious tradition, have got no access to further education at all never get the job. The story of young men, say a young Muslim lad in this neighbourhood, his great granddad will have come to work in textile mills, not in West Leeds but in Bradford.
29. His granddad will have set up the corner shop and have talked to a few people outside of his tradition who have popped in. His son, a bit wider, he's gone on the taxis and met a lot of people. Not always had the best experience either. And people might abuse him at night coming in drunk into his cab and not paying him.
30. His son or daughter might be at West Leeds High School and he's going through, you know, and wondering where are they going to come out to at the

4 UK as a Diverse Society

end. And the confusion of that. How do they fit in when their heart and romance is in Kashmir? This beautiful garden in the world that they might have visited once but isn't quite Armley, you know.

31. **Mary:** Yes.
32. **John:** And the tensions, strains and stresses of that I think of generations integrating are very difficult to work with and manage. But we should be much more aware of it.
33. **Mary:** Right.

4 UK as a Diverse Society

026 Questions: answers at back or visit www.esoluk.co.uk

1) At number 10, what is meant by 'represented **round here**'?

- a. something you can see
- b. somewhere to go
- c. around the corner
- d. represented in this area

2) At number 12, what is meant by 'ecumenical'?

- a. be happy with the church
- b. pay money to the church
- c. promote unity among churches or religions
- d. only men are allowed into the church

3) At number 14, what is meant by 'rows within the left and the right'?

- a. lots of places to sit
- b. arguments from different sides of the same group of people
- c. rows of chairs on the left and right
- d. everyone has the same argument

4) At number 18, what is meant by 'its **high turnover** of movement'?

- a. something that keeps changing, e.g. people in an area
- b. something that is very high
- c. something that turns over
- d. something that moves

5) At number 18, what is meant by 'a ghettoed society'?

- a. a society where people from a variety of religions live
- b. a society that allows people to live where they want
- c. a society where race is not a problem
- d. a society that separates where people live based on race or religion

6) At number 22, what is meant by an 'envoy'?

- a. someone who is religious
- b. someone who is green with envy
- c. a representative, like a diplomat, from the government
- d. someone who represents nobody

7) At number 24, what is meant by 'it's ahead of the game'?

- a. someone who is winning in a game
- b. someone or something that is more developed or advanced

4 UK as a Diverse Society

- c. someone who has the most money
- d. someone or something that is basic and undeveloped

8) At number 29, what is meant by 'who have **popped in**'?

- a. someone who enters a building or a shop and quickly leaves
- b. someone who jumps in and out of a building or shop
- c. someone who enters a building and stays for a long time
- d. someone who walks straight passed the building

9) At number 30, what is meant by 'to come out at the end'?

- a. where you go when you die
- b. to make something finish
- c. to admit you have done something wrong
- d. where a person will be in life when something has finished

10) At number 30, what is meant by '**heart and romance** is in Kashmir'?

- a. compassion towards a loved one
- b. the feelings someone has towards a girl or boy
- c. your emotions and sense of identity about a place
- d. to get married in Kashmir

4 UK as a Diverse Society

026 listening/reading gapfill:

The words removed below are the key words used most by this speaker.

- Listen to a small section at a time and try to hear the missing words, **or/and**
- read the text and fill in the gaps.
- Interactive gapfill and spelling test at: www.esoluk.co.uk/026.html

Words: *absolutely Catholics communities Dutch Muslim reformers tensions tradition traditions*

1. **Mary:** Now you talked about relationships and obviously relationships between couples but also relationships between different [1] _____ and.
2. **John:** Indeed.
3. **Mary:** ... different faith [2] _____.
4. **John:** Indeed.
5. **Mary:** That's something you've been.
6. **John:** Yeah, I mean if you went within my office here, a mile of here, twenty seven languages.
7. **Mary:** Right.
8. **John:** ... and probably ... nearly over thirty nationalities, okay.
9. **Mary:** Okay.
10. **John:** Around here every faith community is represented round here and normally are in all inner cities in Britain, whether it's all the different Christian [3] _____, forty-seven varieties of Christian [4] _____. We forget there's many, not just one. The Methodist is the dominant one in West

4 UK as a Diverse Society

Leeds because John Wesley rode on a horse down Armley Town Street in Wesley Row.

11. **Mary:** Right.

12. **John:** So there are more Wesleyan chapels in West Leeds than elsewhere, but good relations ecumenically between the Christian faiths. There's a Buddhist. a small group of Buddhists. We've a Hindu temple, we've got Sikh temples and we've got mosques. And we've got a small Jewish community, a community of Jains. So every [5] _____, I could list them all, are represented. And then the question is how do they work together. I don't find ... often I'd have to say to you the [6] _____ within faith [7] _____ tend to be within a [8] _____.

13. **Mary:** [9] _____.

14. **John:** I would say within my own [10] _____ there's more rows within the left and the right within the Catholic church than there are between [11] _____ and Muslims or [12] _____ and Protestants or [13] _____ and the Anglicans. So that tends within all [14] _____. There's much more richness, complexity and argument going on.

15. **Mary:** Yes.

16. **John:** ... than you think.

17. **Mary:** Yes.

18. **John:** But then when it comes to the neighbourhood I think (A) it's high turnover of movement. We're not a ghettoed society with one area for one people and another. I remember during the time of the tragic events of the terror bombers

4 UK as a Diverse Society

being discovered to come from Leeds, someone on [15] _____ television on Newsnight saying to me, 'Shouldn't you have ghettos and have tapes round the streets?' And I said it would be a bit difficult that because how do we know, and some people are not of one faith or one [16] _____. 'Oh, you must' but he said. 'You should have one area for the [17] _____ and one for the [18] _____ reformers'. And we haven't got many [19] _____ [20] _____ in Armley. And even that wouldn't work because even with our own families to make it personal.

19. **Mary:** Yes.

20. **John:** ... you know, my sister's married to a [21] _____ and she's a Catholic. I've got a sister who's married to someone who's half Irish and half French and their [22] _____ are different. So, you know, and so we can't have walls to say you've got to divide your houses up as well. We are intermixed, intermarrying, interweaving, yet respecting [23] _____ as well. And there's a strong [24] _____ of that within Leeds and it does work.

21. **Mary:** And I think you've done work. have you done work nationally then with different.

22. **John:** Yeah. I was asked some years ago by the prime minister in 2001 to be his envoy to all the faith [25] _____ at every level. Not to build interfaith organisations.

23. **Mary:** Right.

24. **John:** ... but that is happening. I go round and visit a lot and there are two hundred and eighty in Britain in most towns and cities. And you have to remember Leeds is precious. It's ahead of the game. Go to Somerset, they've never met a [26] _____ there.

4 UK as a Diverse Society

25. **Mary:** [27] _____.

26. **John:** And so you've got to share experiences and [28] _____ and network a bit more so that people don't just read it in the paper. We have to get rid of stereotypes and understand much more, listen a lot more. And I think bring the fear out really.

27. **Mary:** Right.

28. **John:** But it does also mean making sure people have opportunities, and if it is true that one group in society, whether it's a cultural or a religious [29] _____, have got no access to further education at all never get the job. The story of young men, say a young [30] _____ lad in this neighbourhood, his great granddad will have come to work in textile mills, not in West Leeds but in Bradford.

29. His granddad will have set up the corner shop and have talked to a few people outside of his [31] _____ who have popped in. His son, a bit wider, he's gone on the taxis and met a lot of people. Not always had the best experience either. And people might abuse him at night coming in drunk into his cab and not paying him.

30. His son or daughter might be at West Leeds High School and he's going through, you know, and wondering where are they going to come out to at the end. And the confusion of that. How do they fit in when their heart and romance is in Kashmir? This beautiful garden in the world that they might have visited once but isn't quite Armley, you know.

31. **Mary:** Yes.

4 UK as a Diverse Society

32. **John:** And the [32] _____, strains and stresses of that I think of generations integrating are very difficult to work with and manage. But we should be much more aware of it.

33. **Mary:** Right.

4 UK as a Diverse Society

026 sequencing activity:

Conversation requires the skilful use of a number of language features.

1. Read the conversation and underline discourse markers (e.g. okay, yes, well, now, right, so, anyway, uh-huh) and think about the purpose of each one.
2. Underline key words and phrases spoken at the end of one paragraph and repeated by the next speaker.
3. Underline any other turn-taking patterns and conventions.
4. Place the paragraphs in the correct order, e.g. 1, 2, 3, 4, 5 ... **or** cut out and re-sequence.
5. Check answers by watching the video or read the full text.
6. Find a friend and practise speaking aloud the full conversation.

Mary: Now you talked about relationships and obviously relationships between couples but also relationships between different communities and ...

Mary: ... different faith communities ...

John: Indeed.

John: Indeed.

John: Yeah, I mean if you went within my office here, a mile of here, twenty seven languages ...

Mary: That's something you've been ...

Mary: Right.

John: ... and probably ... nearly over thirty nationalities, okay.

John: Around here every faith community is represented round here and normally are in all inner cities in Britain, whether it's all the different Christian traditions, forty-seven varieties of Christian tradition.

John: So there are more Wesleyan chapels in West Leeds than elsewhere, but good relations ecumenically between the Christian faiths. And then the question is how do they work together. I don't find ...often I'd have to say to you the tensions within faith communities tend to be within a tradition.

Mary: Okay.

Mary: Right.

Mary: Absolutely.

4 UK as a Diverse Society

John: I would say within my own tradition there's more rows within the left and the right within the Catholic church than there are between Catholics and Muslims or Catholics and Protestants or Catholics and the Anglicans. So that tends within all tradition. There's much more richness, complexity and argument going on ...

John: ... than you think.

Mary: Yes.

Mary: Yes.

4 UK as a Diverse Society

026 punctuation activity:

1. Replace all the commas (,) full-stops (.) apostrophes (') question marks (?)
2. When punctuating, underline difficulties where spoken English does not follow the same 'rules' as written English.
3. Replace capital letters where needed.
4. Check your answers by reading the full text.

john: around here every faith community is represented round here and normally are in all inner cities in britain whether its all the different christian traditions forty-seven varieties of christian tradition we forget theres many not just one the methodist is the dominant one in west leeds because john wesley rode on a horse down armley town street in wesley row

mary: right

john: so there are more wesleyan chapels in west leeds than elsewhere but good relations ecumenically between the christian faiths theres a buddhist ... a small group of buddhists weve a hindu temple weve got sikh temples and weve got mosques and weve got a small jewish community a community of jains so every tradition i could list them all are represented and then the question is how do they work together i dont find ...often id have to say to you the tensions within faith communities tend to be within a tradition

026 writing activity:

1. Write about what you have learned so far.
2. Describe the person(s) and what they do.
3. Try to use some of the key words used by the speaker(s).

4 UK as a Diverse Society

Speaker: 027 Inderjeet Hunjan

Job: University Liaison Officer



Skill	Suggested Activities
Speaking:	Students could talk about their first impressions of the UK. They could give talks or presentations about particular festivals they celebrate and describe how they take part in a religious community. Non-religious students could describe celebrations such as weddings.
Listening:	Listen to Inderjeet's first impressions and compare with your own. Listen for the way Inderjeet describes the festival of Versaikhi to help students plan their presentations.
Reading:	Read about other people's first impressions of the UK. Read about festivals and religious communities for research for a presentation or for some writing.
Writing:	Write about your first impressions of the UK. Write about a festival or religious community.

Transcript:

1. **Mary:** So you weren't born in this country. What were your first impressions when you came here, when you arrived?
2. **Inderjeet:** Well, we landed in this country in July ...
3. **Mary:** Right.
4. **Inderjeet:** ... so I suppose it was quite warm then.

4 UK as a Diverse Society

5. **Mary:** Right.
6. **Inderjeet:** And ... And I remember the first week of being in England we stayed in Southall ...
7. **Mary:** Right.
8. **Inderjeet:** And ... And the only think I could think about was oh my God these houses are literally on top of each other, because all the houses were joined together in a street which we'd never experienced that in Africa, because everybody I know had big bungalows or big houses.
9. **Mary:** Right.
10. **Inderjeet:** Or if they lived in flats they were slightly different to what they were like here. So those were like my first impressions. And then coming up to Leeds it was very different. It was a bit more ... I think a bit more airy I think.
11. **Mary:** Right.
12. **Inderjeet:** It seemed a little bit different to London.
13. **Mary:** Right. A bit more spacious.
14. **Inderjeet:** That's right, yeah.
15. **Mary:** Right, right. What ways do you think this country can become more tolerant to visitors?
16. **Inderjeet:** I suppose in a way I was at an advantage ...
17. **Mary:** Right.
18. **Inderjeet:** ... because my brothers had already been here for four years ...
19. **Mary:** Right.
20. **Inderjeet:** ... prior to us coming. And they were already going to school here in Leeds. And I suppose when we first started school our accent was a bit different.
21. **Mary:** Right.
22. **Inderjeet:** And we were speaking proper English instead of saying 'you what'. You know, we were actually saying 'what' or 'pardon'. And I remember we used to feel odd, and I used to go home and try and practice the broad Yorkshire accent.
23. **Mary:** Oh.

4 UK as a Diverse Society

24. **Inderjeet:** So I used to sit there going, 'boil the water, boil the water,' you know just so that I could speak like my brothers ...
25. **Mary:** Right.
26. **Inderjeet:** ... and my peers that were in school. So I suppose in a way ... So in a way I was at an advantage because I already knew, or part of my family was already here.
27. **Mary:** Right.
28. **Inderjeet:** So I suppose if I'd come in totally on my own it might have been a bit different. So in a way I didn't have that problem as such. But I think it is about people being a little bit more open ...
29. **Mary:** Right.
30. **Inderjeet:** ... and welcoming in terms of, you know, new people have come in. And I suppose the responsibility also lies on school teachers ...
31. **Mary:** Right.
32. **Inderjeet:** ... to make sure that the young people have felt included ...
33. **Mary:** Right.
34. **Inderjeet:** ... in everything ...
35. **Mary:** Right.
36. **Inderjeet:** ... and making the whole school community sort of adapt to that. And not sort of making a big issue of a new person coming into the class, but at least acknowledging the fact that... and I think a lot of schools do that because they befriend somebody who's new into the class or the school, just so that they can sort of find their feet. But I suppose it also depends on what circumstances you've come here. You know, if you've just sort of emigrated to this country that's a different experience than if you've actually escaped something, you know. I'm sure that's a different type of an experience.
37. **Mary:** Right, okay. So you yourself are a Sikh. Can you tell us about a Sikh festival?
38. **Inderjeet:** I suppose the key main festival for Sikhs is Vaisakhi and that takes place in April.
39. **Mary:** Right.

4 UK as a Diverse Society

40. **Inderjeet:** And it's usually 13th or 14th of April. And I suppose that was when the birth of Khalsa happened going back 300 odd years ago. And ... And I suppose in a way that's a bit like a New Year for us.
41. **Mary:** Right.
42. **Inderjeet:** And although we don't exchange gifts or anything, we do try to mark that celebration as something that perhaps is a happy occasion. We try to book annual leave if we have to do and we make sure that we actually visit the temple which is the gurdwara. And we have prayers recited over the three days at main gurdwaras but some of the gurdwaras make it an eleven day programme.
43. **Mary:** Right.
44. **Inderjeet:** And where the whole community sort of comes together, works together, eats together, cooks together. And then on the final day we change our flag that flies outside of the temple.
45. **Mary:** Yes.
46. **Inderjeet:** And so in a way that's done on an annual basis where everybody contributes to that and it's quite a festival time really. And I suppose that's when a lot of our community comes together, and everybody knows about Vaisakhi.
47. **Mary:** Right.
48. **Inderjeet:** It's quite a big festival for us.
49. **Mary:** Right. Because I know there's this great tradition of sharing within Sikhism.
50. **Inderjeet:** That's right.
51. **Mary:** So it's a time of people coming together and like you said share the cooking.
52. **Inderjeet:** Yeah.
53. **Mary:** Share the ... because everybody does that don't they?
54. **Inderjeet:** They do, they do. And everybody contributes ...
55. **Mary:** Yes.
56. **Inderjeet:** ... as well. So whether people contribute by giving money in ...
57. **Mary:** Right.

4 UK as a Diverse Society

58. **Inderjeet:** ... or whether people contribute by bringing ingredients for the food that's going to be eaten ...
59. **Mary:** Right.
60. **Inderjeet:** ... over the three days or the eleven days that ...
61. **Mary:** Right.
62. **Inderjeet:** ... it's going to be cooked for.
63. **Mary:** Right.
64. **Inderjeet:** And some people will just come and contribute their time ...
65. **Mary:** Right.
66. **Inderjeet:** ... you know, and actually spend a lot of time at the temple ...
67. **Mary:** Right.
68. **Inderjeet:** ... cooking, cleaning, whatever needs to be done. And it's totally done selflessly in a way ...
69. **Mary:** Yes, on a voluntary ...
70. **Inderjeet:** Yeah, which is absolutely necessary really.
71. **Mary:** Yes, yes.
72. **Inderjeet:** Yeah.
73. **Mary:** Yeah, okay. So the community comes together and the gurdwara, the temple, is the focus of that ...
74. **Inderjeet:** Yeah.
75. **Mary:** ... at the temple.
76. **Inderjeet:** And I think what's one of the amazing things whenever I've taken any white colleagues into the gurdwara is that they can't believe that this is a place of worship. And in terms of the age range you have toddlers right up to grandparent age and everybody is there. Because, you know, from their experiences they say, you know, if you go to a community hall or a church hall you would normally see a certain criteria of people.
77. **Mary:** Right.
78. **Inderjeet:** Whereas I don't think it's like that in a Sikh gurdwara.
79. **Mary:** Right.

4 UK as a Diverse Society

80. **Inderjeet:** I think everybody comes together, and I suppose in a way that's the way the faith has sort of promoted Sikhism. So people don't sort of, you know, well it's not cool to go to gurdwara.
81. **Mary:** Right, it's just ... It's just part of what being a Sikh is.
82. **Inderjeet:** Yeah, that's right.
83. **Mary:** So how often would people go to the gurdwara in general?
84. **Inderjeet:** I think again it's never sort of regimented in any way, ...
85. **Mary:** Right.
86. **Inderjeet:** ... the how often you should go or not go because it's a little bit like when they say charity begins at home.
87. **Mary:** Right.
88. **Inderjeet:** And I think like if you do your prayers and your worship in your home, you know, you don't have to just go to the gurdwara to do that.
89. **Mary:** Right.
90. **Inderjeet:** But the good thing about being at the gurdwara, what we call sangat, is actually getting together with other people ...
91. **Mary:** Right.
92. **Inderjeet:** ... and that's really key and important. I think we as a family, we go to the gurdwara quite a lot because not only do we go there to worship but we also do quite a lot of voluntary work, you know, which we do as just part of our contribution to the Sikh community in a way. So like on a Wednesday evening we do, totally voluntarily, we run a supplementary school there where young children come together to learn our mother tongue, Punjabi.
93. **Mary:** Right, right.
94. **Inderjeet:** So we have a whole host of volunteers ...
95. **Mary:** Right.
96. **Inderjeet:** ... who come in and either teach or help run the school. We've got about a 150 young people that attend that. And then on a Friday we've got an archery group that takes place.
97. **Mary:** Right.
98. **Inderjeet:** And again it's volunteers that run it.

4 UK as a Diverse Society

99. **Mary:** Right.
100. **Inderjeet:** So that's not going there totally to worship, you know ...
101. **Mary:** Right.
102. **Inderjeet:** ... it's actually going there to do other activities.
103. **Mary:** Right.
104. **Inderjeet:** And then on top of that, you know, the worshipping takes place nearly every day. Sometimes in the morning. There's three evenings, no two evenings when it happens ... Sunday morning. And people can go in whenever.
105. **Mary:** How do you encourage ...? How do you foster both the Sikh and a British identity in the children?
106. **Inderjeet:** In a way I think it's about being flexible and adaptable to the situation but not forgetting your identity, you know.
107. **Mary:** Yes, yes.
108. **Inderjeet:** I would say I'm quite a strong Sikh. I strongly believe in our culture and our faith, but equally I'm very liberal in a lot of ways. I enjoy living in this country and I think I'm a community activist.
109. **Mary:** Right.
110. **Inderjeet:** And I don't just work for the Sikh community. When I do that sort of work, I work across the board.

4 UK as a Diverse Society

027 Questions: answers at back or visit www.esoluk.co.uk

- 1) At number 10, what is meant by 'a bit more airy'?
 - a. a cold atmosphere
 - b. a space that shows the sky
 - c. something that has more space and open areas
 - d. something that you can breathe air into

- 2) At number 22, what is meant by 'feel odd'?
 - a. feel rough and bumpy
 - b. feel at ease
 - c. feel comfortable
 - d. feel uncomfortable

- 3) At number 26, what is meant by 'my peers'?
 - a. people who are your enemy
 - b. people who are important to you
 - c. people you do not know
 - d. people who you may dislike

- 4) At number 36, what is meant by 'not making a **big issue**'?
 - a. don't make something more important than it is
 - b. taking something out of context
 - c. don't make something big
 - d. to scream and shout

- 5) At number 76, what is meant by '**certain criteria** of people'?
 - a. a range of people
 - b. certain type of person
 - c. a confident person
 - d. a group of people who are happy

- 6) At number 80, what is meant by 'cool'?
 - a. icy weather
 - b. cold
 - c. excellent
 - d. not good

- 7) At number 84, what is meant by 'regimented'?
 - a. something that is done quickly
 - b. something that is not planned

4 UK as a Diverse Society

- c. something that is done unexpectedly
- d. something that is very organised and official, e.g. the military

8) At number 86, what is meant by 'charity begins at home'?

- a. helping others should start with your own family
- b. stay at home
- c. only ask for help from your own family
- d. only thinking about yourself

9) At number 105, what is meant by 'you **foster** both'?

- a. to discourage and reject
- b. foster two children
- c. to develop and protect
- d. to adopt a child

10) At number 108, what is meant by 'a community activist'?

- a. someone who shows no support to their neighbourhood
- b. someone who does not help the community
- c. someone who lacks enthusiasm
- d. someone who works hard to help and support a community

4 UK as a Diverse Society

027 listening/reading gapfill:

The words removed below are the key words used most by this speaker.

- Listen to a small section at a time and try to hear the missing words, **or/and**
- read the text and fill in the gaps.
- Interactive gapfill and spelling test at: www.esoluk.co.uk/027.html

Words: *accent contributes evenings everybody festival impressions
prayers suppose temple totally voluntary worship*

1. **Mary:** So you weren't born in this country. What were your first [1] _____ when you came here, when you arrived?

2. **Inderjeet:** Well, we landed in this country in July.

3. **Mary:** Right.

4. **Inderjeet:** ... so I [2] _____ it was quite warm then.

5. **Mary:** Right.

6. **Inderjeet:** And. And I remember the first week of being in England we stayed in Southall.

7. **Mary:** Right.

8. **Inderjeet:** And. And the only think I could think about was oh my God these houses are literally on top of each other, because all the houses were joined together in a street which we'd never experienced that in Africa, because [3] _____ I know had big bungalows or big houses.

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4 UK as a Diverse Society

10. **Inderjeet:** Or if they lived in flats they were slightly different to what they were like here. So those were like my first [4] _____. And then coming up to Leeds it was very different. It was a bit more. I think a bit more airy I think.

11. **Mary:** Right.

12. **Inderjeet:** It seemed a little bit different to London.

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14. **Inderjeet:** That's right, yeah.

15. **Mary:** Right, right. What ways do you think this country can become more tolerant to visitors?

16. **Inderjeet:** I [5] _____ in a way I was at an advantage.

17. **Mary:** Right.

18. **Inderjeet:** ... because my brothers had already been here for four years.

19. **Mary:** Right.

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21. **Mary:** Right.

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4 UK as a Diverse Society

feel odd, and I used to go home and try and practice the broad Yorkshire [8]
_____.

23. **Mary:** Oh.

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30. **Inderjeet:** ... and welcoming in terms of, you know, new people have come in. And I [12] _____ the responsibility also lies on school teachers.

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32. **Inderjeet:** ... to make sure that the young people have felt included.

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34. **Inderjeet:** ... in everything.

4 UK as a Diverse Society

35. **Mary:** Right.

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4 UK as a Diverse Society

43. **Mary:** Right.

44. **Inderjeet:** And where the whole community sort of comes together, works together, eats together, cooks together. And then on the final day we change our flag that flies outside of the [20] _____.

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53. **Mary:** Share the ... because [27] _____ does that don't they?

54. **Inderjeet:** They do, they do. And [28] _____ [29] _____.

4 UK as a Diverse Society

55. **Mary:** Yes.

56. **Inderjeet:** ... as well. So whether people contribute by giving money in ...

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4 UK as a Diverse Society

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72. **Inderjeet:** Yeah.

73. **Mary:** Yeah, okay. So the community comes together and the gurdwara, the [33] _____, is the focus of that.

74. **Inderjeet:** Yeah.

75. **Mary:** ... at the [34] _____.

76. **Inderjeet:** And I think what's one of the amazing things whenever I've taken any white colleagues into the gurdwara is that they can't believe that this is a place of [35] _____. And in terms of the age range you have toddlers right up to grandparent age and [36] _____ is there. Because, you know, from their experiences they say, you know, if you go to a community hall or a church hall you would normally see a certain criteria of people.

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4 UK as a Diverse Society

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4 UK as a Diverse Society

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100. **Inderjeet:** So that's not going there [44] _____ to [45] _____, you know.

101. **Mary:** Right.

102. **Inderjeet:** ... it's actually going there to do other activities.

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104. **Inderjeet:** And then on top of that, you know .., the worshipping takes place nearly every day. Sometimes in the morning. There's three [46] _____, no two [47] _____ when it happens. Sunday morning. And people can go in whenever.

4 UK as a Diverse Society

105. **Mary:** How do you encourage? How do you foster both the Sikh and a British identity in the children?

106. **Inderjeet:** In a way I think it's about being flexible and adaptable to the situation but not forgetting your identity, you know.

107. **Mary:** Yes, yes.

108. **Inderjeet:** I would say I'm quite a strong Sikh. I strongly believe in our culture and our faith, but equally I'm very liberal in a lot of ways. I enjoy living in this country and I think I'm a community activist.

109. **Mary:** Right.

110. **Inderjeet:** And I don't just work for the Sikh community. When I do that sort of work, I work across the board.

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027 punctuation activity:

1. Replace all the commas (,) full-stops (.) apostrophes (') question marks (?)
2. When punctuating, underline difficulties where spoken English does not follow the same 'rules' as written English.
3. Replace capital letters where needed.
4. Check your answers by reading the full text.

mary: so you werent born in this country what were your first impressions when you came here when you arrived

inderjeet: well we landed in this country in july ...

mary: right

inderjeet: ... so i suppose it was quite warm then

mary: right

inderjeet: and ... and i remember the first week of being in england we stayed in southall ...

mary: right

inderjeet: and ... and the only think i could think about was oh my god these houses are literally on top of each other because all the houses were joined together in a street which wed never experienced that in africa because everybody i know had big bungalows or big houses

mary: right

inderjeet: or if they lived in flats they were slightly different to what they were like here so those were like my first impressions and then coming up to leeds it was very different it was a bit more ... i think a bit more airy i think

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027 writing activity:

1. Write about what you have learned so far.
2. Describe the person(s) and what they do.
3. Try to use some of the key words used by the speaker(s).

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Answer key to questions

023: 1) a 2) b 3) c 4) d 5) a 6) b 7) c 8) d 9) a 10) b

024: 1) b 2) a 3) d 4) c 5) b 6) a 7) d 8) c 9) b 10) a

025: 1) c 2) d 3) a 4) b 5) c 6) d 7) c 8) d 9) a 10) b

026: 1) d 2) c 3) b 4) a 5) d 6) c 7) b 8) a 9) d 10) c

027: 1) c 2) d 3) b 4) a 5) b 6) c 7) d 8) a 9) c 10) d

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