



The following pages contain the transcriptions of what is spoken on the CD. Spoken English is significantly different from the written language:

» A more **LIMITED VOCABULARY** is generally used and it is, by definition, **MORE COLLOQUIAL**.

» **Moreover**¹, spoken English uses many more **INCOMPLETE** or **BADLY CONSTRUCTED SENTENCES**.

» On the other hand, **INTONATION** and **STRESS** can be used in speech.

TAPESCRIPTS 137

Debate: the End of Multiculturalism? (29m41s)

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Total Running Time:
1 hour, 7 minutes, 41 seconds

Debate: the End of Multiculturalism?

(29m41s)

1 Part 1: Looking for a Definition (1m13s)

Commentary: Listen to the following debate about the **core**² values of society?

Englishwoman (EW): OK, could we have a quick consensus on what we mean by 'multiculturalism'?

American man 1 (AM1): I think it's **fairly**³ simple, no? Basically, it's the tolerance of cultures, no?

American man 2 (AM2): It's the idea that each culture is **just as**⁴ valid as another culture that no culture...

AM1: In the same society.

AM2: Yeah, **within**⁵ the same society. That no culture is superior to another culture.

Englishman (EM): I think it's a reaction against the idea that minorities have to assimilate, that cultures should **be allowed to**⁶ coexist and the more cultures that exist in society the richer society is.

AM1: Yeah, that's a great idea but I think as we've seen in England and I think also in Germany, at least from the political point of view, it has failed

the idea of...

EM: Conservative politicians in those countries say it has failed, yes. Whether it has failed or not is a much more open question.

2 Part 2: Going off Topic⁷ (1m08s)

Irishman (IM): I don't really think. Multiculturalism, yes, every culture can exist, but some are better than others.

EM: What do you mean?

IM: Well - **I mean**⁸ - Irish... I'm from Ireland and look to the States, we've - **kind of**⁹ - made the States. **I mean**⁸, we built it. And all the others that come here now and **just**¹⁰ taking off our...

EM: You **policed**¹¹ it.

IM: Well, we policed it. Isn't that enough? We gave you Kennedy. What else do you want?

AM2: Yeah, yeah, it's true. **I mean**⁸, name... see if you can name five English authors that do not have an Irish ancestor.

IM: Dickens.

EM: Right. William Shakespeare, Geoffrey Chaucer...

HOW TO USE THESE TAPESCRIPTS

» **BEFORE** you listen we recommend that you **READ THROUGH** the relevant section of the **FOOTNOTES**² (**not** the text itself). This should give you some idea of the **subject**³ and help you to understand the more difficult vocabulary as you listen.

» When you **LISTEN THE FIRST TIME**, don't expect to understand everything; listening practice should not be a **painful**⁴ process. Simply see **HOW MUCH MEANING YOU CAN EXTRACT FROM THE RECORDING**.

» **LISTEN MORE TIMES** going back to the **FOOTNOTES** to integrate the information you have.

» If you are a **SUBSCRIBER** and have the exercises, **DO THE RELEVANT EXERCISE** once you understand reasonably well.

» **FINALLY, READ** the tapescripts **AS YOU LISTEN** again.

» **STOP** each time **YOU GET LOST** or encounter a structure that interests or confuses you.

» **REPEAT WORDS** or **PHRASES** whose pronunciation surprises you.

» Two or three **DAYS LATER, LISTEN** to the text **AGAIN** without reading to see if your understanding has **improved**⁵.

This process is intense and time-consuming. However, it will **eventually**⁶ solve the problem most learners have of **relating**⁷ the spoken word to the written. Once you've done that, the rest is easy!

¹ **moreover** - what's more, furthermore

² **footnotes** - notes at the bottom of the page (in this light blue box)

³ **subject** (n.) - (in this context) theme

⁴ **painful** - (in this context) arduous, unpleasant

⁵ **to improve** - get better

⁶ **eventually** - (false friend) in the end

⁷ **to relate** - associate, connect, link



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IM: Dickens.

EM: ...Dickens...

AM2: Dickens' grandmother was Irish.

EM: ...Joseph Conrad 'cos¹² he was Polish¹³.

AM2: His sister was Irish.

EM: His sister was Irish? How could you have a sister who's Irish?

IM: Well, he's Polish. That's about Irish.

EM: John Donne, Marvell... Andrew Marvell.

EW: Samuel Johnson.

EM: Samuel Johnson, John Milton.

AM2: OK, well, maybe I said that wrong.

EM: Should I continue or not?

IM: Boring!

AM2: I meant....

EM: Painters? Oh, you want painters?

How about Gainsborough?

EW: Can we get back to the debate?

AM2: Constable doesn't count.

EM: Why not?

3 Part 3: If there weren't any Muslims, we'd have to invent them (2m18s)

EW: I'm going to get back to the debate here, guys. I think we've had a very relevant and provoking idea here that some cultures are better than others. I think that in England, for example, many cultures... many cultures have coexisted but not comfortably and the authorities have tried to **pretend**¹⁴ that we're comfortable with that when in fact there's....

EM: I think it depends on which part

of the country.

EW: When in fact there's an **underlying**¹⁵ **disease**¹⁶, serious disease about certain cultures and it continues. Most... most people **brought up**¹⁷ in Christian England are not happy...

EM: And most people brought...

EW: ...are not happy with the idea that their next-door neighbours are killing pigs on the balcony.¹⁸

EM: Right, and in the 1960s and the early 1970s most people were not happy about their next-door neighbours being Irish Catholics because they could be terrorists. And that **sort**¹⁹ of racism has completely disappeared and there's.... and Islamophobia **has taken over**²⁰. But that **has nothing to do with**²¹ a 'failure of multiculturalism'.

¹ to look for – try to find

² core – basic, fundamental, central

³ fairly – reasonably, quite

⁴ just as – equally

⁵ within – inside, in

⁶ to be allowed to – be permitted to, be enabled to

⁷ to go off topic (go-went-gone) – change the agreed theme of a debate

⁸ I mean – (pause filler) y'know, like, sort of, kind of

⁹ kind of – (pause filler) y'know, sort of, kind of, like

¹⁰ just – (in this context) simply

¹¹ to police sw. – be the police sw., enforce the law sw.

¹² 'cos – (slang) because

¹³ Polish – from Poland

¹⁴ to pretend – make believe, simulate, make it

appear

¹⁵ underlying – fundamental; hidden

¹⁶ disease – illness, (in this context) problem

¹⁷ to bring s.o. up (bring-brought-brought) – rear, raise

¹⁸ it is unclear which minority she is referring to. Certainly, Muslims never sacrifice pigs.

¹⁹ sort – type, kind

That **has to do with**²² the press **stoking up**²³ **hatred**²⁴ of Muslims.

AM1: I don't agree with that.

AM2: So, you're saying it's a **sort**¹⁹ of **displacement**²⁵ of racism.

EM: I think it's 'good' to have a minority to hate and the minority we were told to hate in the 1970s was the Irish. And the minority were told to hate now...

IM: Excuse me?

EM: Yeah?

IM: Excuse me. What's this about hating Irish people?

EM: So, you don't think there was any discrimination against the Irish in the 1970s?

IM: Oh, I'm sure there was. Yes, I'm sure there was. But – **I mean**⁸ – after 500 years of English domination...

EM: I thought it was 800.

IM: Oh, give or take a century. Let's **just**¹⁰... **y'know**²⁶... But – **I mean**⁸ – I... this thing of multiculturalism, I **actually**²⁷ think the economic crisis **has** a lot to **do with**²⁸ it **as well**²⁹.

AM1: Sure.

IM: The way people react. I think when the economy goes well I think we're much more liberal...

AM2: Tolerant.

IM: ...and much more tolerant about other people. And then we **blame**³⁰ minorities for many things that have happened because of the economy.

AM2: Yes, as soon as things start to **turn sour**³¹ it's easy to say, "Oh, you've **just**¹⁰... **the last people in the door**³² are the ones that **have turned over the apple cart**³³".

4 Part 4: Is Islamophobia Different? (3m37s)

EM: But that isn't so much the case in Britain because it's not really the last people in the door. The Islamophobia is obviously against a lot of people from



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places like Pakistan who came in the 1970s and there's been an enormous **wave**³⁴, for example, of **Poles**³⁵ and East Europeans since then who have, generally speaking, integrated quite well. And, **I mean**⁸, a lot of Black Africans have come since then and they don't have the same **sort**¹⁹ of problems as

Muslims. **I mean**⁸, the immense focus of this...

EW: Unless they are.

EM: Unless they are.

EW: Unless they are Muslims.

EM: Yeah, that's true.

EW: I think it's very... this is quite, I think it's quite a difficult word to **label**³⁶ such different... **I mean**⁸, we have a big problem here. Race is one **issue**³⁷; the colour of people's **skin**³⁸ is another issue; what country they come from; and what **kind**³⁹ of **cultural background**⁴⁰ they come from. And Islam dictates very, very different... a very different way of life to a Christian way of life that has developed since... with 500 years – **y'know**²⁶ – giving it a **chance**⁴¹ to...

EM: But I don't think it's even Christian. People like going to Indian restaurants and seeing – **sort of**⁴² – elephant gods and **stuff**⁴³ like that and they enjoy that I think generally speaking. The fear is with Islam.

EW: Well, I think the fear, personally, I think the fear comes from the fact that it's a proactive religion that wants to proscribe people's ways of life. And the thing is that particularly the English are happy

about tolerance as long as nobody interferes with me. And the second someone wants to interfere with me then **gloves off**⁴⁴.

EM: But you're talking about **slaughtering**⁴⁵ sheep on balconies. That's not really interfering with somebody, is it?

EW: OK, that was the first thing that

²⁰ **to take over** (take-took-taken) – (in this context) replace it

²¹ **to have nothing to do with** (have-had-had) – be completely unrelated to

²² **to have/be to do with** – be related to

²³ **to stoke up** – provoke, incite

²⁴ **hatred** – hostility, resentment, animosity

²⁵ **displacement** – shifting, relocation

²⁶ **y'know** – (pause filler) like, **sort of**, **kind of**, **I mean**

²⁷ **actually** – (false friend) in fact, really

²⁸ **to have to do with** (have-had-had) – be related to

²⁹ **as well** – too, also

³⁰ **to blame** – hold responsible

³¹ **to turn sour** – go wrong

³² **the last people in the door** – the most recent immigrants

³³ **to turn over the apple cart** – create the problem

³⁴ **wave** – (in this context) influx

³⁵ **Poles** – Polish people, people from Poland

³⁶ **to label** – categorize

³⁷ **issue** – (in this context) question, theme, controversy

³⁸ **skin** – cutaneous organ

³⁹ **kind** (n.) – type, sort

⁴⁰ **cultural background** – ethnicity

⁴¹ **a chance** – an opportunity

⁴² **sort of** – (pause filler) kind of, like, I mean, y'know

⁴³ **stuff** – (informal) things

⁴⁴ **gloves off** – I/we become aggressive

⁴⁵ **to slaughter** – kill (for meat)

came into my head. I think the question of **whether**⁴⁶ people should be wearing **headscarves**⁴⁷, not wearing **headscarves**⁴⁷, if we've got to see girls wearing headscarves.

EM: Let's **just**¹⁰ be serious about this. Where in the world in a Western country has there been any **attempt**⁴⁸ to impose **headscarves**⁴⁷ on non-Muslim girls and women?

AM1: Nowhere.

EW: Not headscarves, what about the...

AM2: In the Western world?

EM: Yeah.

EW: ...the death **threats**⁴⁹ against people like...

AM2: So, the Western world is the standard, is it?

EW: ...the author, yeah...

IM: But I **actually**²⁷ think - **I mean**⁸ - it's quite...

EW: We've a got major problem **brewing**⁵⁰ ... we've got major, major problems brewing now in North Africa. Horrendous problems where Christians **and so on**⁵¹ are going to come under pressure and **be threatened**⁵² by the cultural norms.

EM: You think much worse than for Muslims in Russia, Muslims in some parts of Europe? I think it's similar.

EW: Er, **to the extent that**⁵³ it's **taking over**⁵⁴ the state it's a problem, to the extent that it's integrated in government, it's a problem.

IM: Don't you think that a lot of it too is if you come to a country you must **blend in with**⁵⁵ whatever the country is **rather than**⁵⁶ ... **I mean**⁸, if we go to an Islamic country, if especially women go, they've got to wear certain clothes, they've got to obey laws there. And **suddenly**⁵⁷ people come to Britain or Ireland and they have to obey...

EM: So, I go to a country like Russia or Spain where people eat a lot of meat and I should stop being a vegetarian



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to integrate, should I?

IM: No.

AM1: Seriously.

EM: Where does my freedom stop and somebody else's freedom start?

5 Part 5: Is Language the Key to Integration? (4m57s)

AM1: I think, adding to what you were saying James, I think immigrants, wherever they emigrate to, I think if they make the effort to at least learn the language of the country that they're living in. That's where I... that, for me, would be the first step.

AM2: Like Catalan.

EM: Like the quarter of a million British people living in Spain?

AM1: I'm sorry the quarter of...?

EM: The quarter of a million retired British people living in Spain who don't bother to learn English.

AM1: Spanish you mean.

EM: Sorry, Spanish, sorry. They're a big problem, are they?

IM: Or English either!

AM1: Well, it's not that they're a problem, but they're not really a part of the society. All that they do is exist here basically.

EM: OK, they exist here, but they're not considered a problem '**cos**¹² they're a **source of revenue**⁵⁸.

EW: I don't know that they're not considered a problem.

AM1: They're not looking for jobs, are they?

IM: I don't know maybe jobs, but they're **actually**²⁷ **a lot of the times**⁵⁹ in the **councils**⁶⁰. For example, in Alicante they **actually**²⁷ are on the councils now. They're people... these people, groups and thousands of them living in maybe one small town and they have representatives on the local council there.

⁴⁶ **whether** - 'if' (but 'if' cannot be used after a preposition)

⁴⁷ **headscarf** - (in this context) piece of textile that covers a woman's hair

⁴⁸ **attempt** - effort

⁴⁹ **threat** - intimidating comment/message

⁵⁰ **to brew** - (in this context) evolve, develop

⁵¹ **and so on** - et cetera, etc.

⁵² **to threaten** - intimidate, make intimidating comments to

⁵³ **to the extent that** - to the degree that, in as much as

⁵⁴ **to take over** (take-took-taken) - take control of

⁵⁵ **to blend in with** - assimilate with

⁵⁶ **rather than** - as opposed to, instead of

⁵⁷ **suddenly** - quickly and unexpectedly

⁵⁸ **source of revenue** - sth. that generates income/earnings

⁵⁹ **a lot of times** - frequently, on many occasions

⁶⁰ **council** - municipal authority



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We've got major problems brewing⁵⁰ in North Africa.

EM: Well, so they are integrating there.

IM: Some are, some aren't.

AM2: They're integrating, but they're not...

EM: I was **just**⁶¹ trying to answer your **key**⁶² point about learning the language is your baseline. I think it's perfectly possible not to learn the language. In many, many European countries...

AM1: Sure.

EM: ...a lot of the Chinese population have problems learning the language and they are perfectly integrated. Nobody cares. Sorry, not perfectly integrated.

AM1: Integrated?

EM: They're not perceived as a problem.

AM1: No, but they live in ghettos. Would you consider that a

multicultural society in which groups of one culture live all in the same area...?

EM: I would consider it so...

AM1: ...and don't speak the language? I wouldn't consider that very multicultural.

EM: ...if there are certain types of festivities which **take place**⁶³ in public and people accept and enjoy them. I **mean**⁶⁴, if you have a Chinese New Year and that's something that happens in public and people enjoy that etc., people who are both from that culture and other cultures. I think there is an element of multiculturalism.

EW: I think that the question that... what you've just said about it not being a problem is not totally true. And I think there are levels of problem. I

personally find it extremely offensive, I've seen this happen, in shops **run**⁶⁴ by Chinese people who are not fully masters of the local language and a **local**⁶⁵ comes in and starts **badmouthing**⁶⁶ the people running the shop because they think they can **get away with**⁶⁷ it '**cos**¹² they're using the local language and the shop owners don't fully understand them. And I've seen that happen and I find that **appalling**⁶⁸. And it is a problem; it is a problem. There are levels of xenophobia that we can live with for **a while**⁶⁹ and then **suddenly**⁵⁷ something happens and it all **blows up out of proportion**⁷⁰. And it happens all over the place. It happened in England with Chinese immigrants. **AM2:** I think language **actually**²⁷ is a very easy point to focus on; it's – **sort**

⁶¹ **just** – (in this context) only

⁶² **key** (adj.) – central

⁶³ **to take place** (take-took-taken) – happen, occur

⁶⁴ **to run sth.** (run-ran-run) – manage sth.

⁶⁵ **a local** – an indigenous person, a native, s.o. who is not perceived as an immigrant

⁶⁶ **to badmouth** – insult, be impolite to

⁶⁷ **to get away with sth.** (get-got-got) – do sth. bad without receiving a reprimand or a

punishment

⁶⁸ **appalling** – dreadful, awful, terrible

⁶⁹ **a while** – a certain period of time

⁷⁰ **to blow up out of proportion** (blow-blew-blown) – mushroom, escalate rapidly

of⁴² – a **scapegoat**⁷¹ because you saw the same thing happening to Irish immigrants to the US in the early 20th Century.

EM: People only spoke Gaelic or...?

AM2: What?

EM: People who only spoke Gaelic?

AM2: No, what I'm talking about is people that **did speak**⁷² English but lived in ghetto-type situations because they were culturally considered outsiders and considered immigrants. And the **struggle**⁷³ between minorities... what I mean to say is that – **sort of**⁴² – looking down upon the minority group was the same with Irish as it was with people of African **descent**⁷⁴ in New York and, I'm speaking about New York specifically. So, you have people from African **descent**⁷⁴ and recent immigrants from Ireland competing for the same jobs and being treated in a parallel way as – **sort of**⁴² – outsiders even though their language wasn't the **issue**⁷⁵. But now language, it becomes an easy thing to say, "Oh, because they don't speak the language, then they're horrible". But I think the language point just...

AM1: That wasn't the point I was trying to make.

AM2: ...**hides**⁷⁶ a deeper **sort**¹⁹ of... a deeper **sort**¹⁹ of xenophobia.

AM1: Yeah, but that wasn't the point I was trying to make. It's not that... not learning a language doesn't make them horrible. What I was trying to **get to**⁷⁷ was the integration in society, the assimilation in the society. How can you realistically integrate or assimilate in a culture if you don't speak the language? I don't see how that's possible.

6 Part 6: Is Integration Possible? (1m40s)

EW: I want to question the whole business of integration. **I mean**⁸, there's something, there's a parallel concept, the concept of assimilation and **whether**⁷⁸ that's a good thing or not. And I question whether it's a good thing. I question whether it's even possible if you can coexist. For example, Islamic communities that believe in, **just**¹⁰ **for instance**⁷⁹ to say so, to covering the hair alongside communities that don't and value the liberty to not to have to wear hair coverings. Then **how on earth**⁸⁰ is full integration possible? It's not possible. And it may well be desirable to maintain separateness **within**⁵ the community, people living in the same country able to perform jobs **and so on**⁵¹ but allowed to follow their religions or their cultures



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without...

EM: But Islam appeared...

AM2: So, you're saying...

EW: ...without having to be required to fully integrate.

AM2: So we should go back to the 1950s idea of separate but equal.

EM: Islam appeared in a world where Judaism and Christianity already existed and coexisted with those religions and has done in all **sorts**¹⁹ of countries all over the place. India is a good example of where you have a situation where Islam has coexisted with Sikhism, it's coexisted with Hinduism and, **I mean**⁸, you have... OK, you have occasional massacres.

AM2: And they're never tensions there, no!

EM: But the tensions... the tensions **above all**⁸¹ were caused by Partition⁸², the idea that you're **gonna**⁸³ create a separate country which is based on a religion.

EW: OK, well...

EM: ...when it is somewhere to send people.

7 Part 7: Reverse Racism (3m06s)

EW: We've got James here and I think James ought to come in particularly on the question of Partition and the question of how religious groups live comfortably side by side, no?

IM: Well, I think after a long time Protestants and Catholics live better now in Northern Ireland but it's taken them 40 or 50 years to do that after sectarian killing on both sides.

EM: First it was 500 years and now it's 40 years!

IM: Well, there was 500 years before Ireland got independence, if we're going into the history. But the last 40 years in the Troubles

⁷¹ **scapegoat** – (in this context) excuse

⁷² **did speak** – (emphatic) spoke

⁷³ **struggle** – conflict

⁷⁴ **descent** – origin, ancestry

⁷⁵ **issue** – (in this context) problem

⁷⁶ **to hide** (hide-hid-hidden) – conceal, camouflage

⁷⁷ **to get to** (get-got-got) – (in this context) express, say

⁷⁸ **whether** – 'if' (but 'if' cannot be used before 'or')

⁷⁹ **for instance** – for example

⁸⁰ **how on earth...?** – (emphatic) how...?

⁸¹ **above all** – primarily, principally

⁸² **the separation of Pakistan from India as an independent Muslim country**

⁸³ **gonna** – (slang) going to

in Northern Ireland were caused a lot by Catholic-Protestant divisions. One other point about the, well, Robbie talked about Irish people going to the States, what I found in the last few years when the economic situation in Ireland had got better and we had a lot of immigrants is that Irish people, there was reverse – **how can I put it?**⁸⁴ – reverse racism. **Like**⁸⁵ Irish people had emigrated before and were always **at the bottom of the barrel**⁸⁶ and what they did was when the immigrants **turned up**⁸⁷, they turned that situation around and treated people really horribly. I remember going to McDonald's in Dublin and it was like being in Warsaw because all the people who worked there were all from Poland and Irish people in the **queue**⁸⁸ would ask for their Big Mac or whatever and then they would turn to their neighbour and say – **y'know**²⁶ – they would order whatever and the person would say, “Could you have that with whatever?” and they'd say, “Does she speak English? What's she speaking?” And in front of the person serving them would cause a whole joke, a laugh about people. It was – **like**⁸⁵ – humiliating. But it was – **kind of**⁹ – coming from, “Now we're the **top of the heap**⁸⁹ and we're **gonna**⁸³ make sure that all of you are going to feel...”

EM: Was that young people?

IM: That was young people.

EW: I think **actually**²⁷... I think that's a syndrome, sorry to **butt in**⁹⁰. But I've seen that in my mother and making offensive racist comments about neighbours of hers and I **pointed out**⁹¹ to her, “Look, you come from a community – Jewish – that has been persecuted and should **jolly well**⁹² know better than make those **sorts**¹⁹ of comments about other people. **I mean**⁸, **where do you get off?**⁹³” But I think there's

a syndrome to communities, immigrant communities who absorb and integrate to an extent that they become even more **zealous**⁹⁴ than nationals. And perhaps it comes out of insecurity.

IM: Yes, I agree totally.

EW: I suspect amongst Jews it's **got something to do with**²⁸ insecurity.

IM: Yes because in New York it happened that there was once the Irish got in then they would **look down on**⁹⁵ the Haitians, who looked down on the Vietnamese, who looked down on... there was a whole list of who you look down on...

AM1: A hierarchy.

IM: ...yeah, a hierarchy.

AM2: Yeah, early 20th-century there's no greater tension in New York than say between the two **main**⁹⁶ minority groups, which were Blacks of African descent... people of African descent and Irish, recently arrived Irish.

IM: And Irish and Italians who were very similar...

AM2: And Irish and Italians **as well**²⁹.

IM: ...but still hated each other because they were – **kind of**⁹ – **vying for**⁹⁷ the same thing.

AM1: **Yep**⁹⁸.

AM2: Yep, the same.

8 Part 8: Defending our Advances (7m51s)

EM: OK, now another question which comes into this is there is an argument that in a lot of Western countries it's taken quite a long time to learn certain values and those values can be of a – **sort of**¹² – **slightly**⁹⁹ superficial level like not **spitting**¹⁰⁰ in the street or not urinating in the street or...

AM1: What's wrong with that?

EM: ...learning to **queue**¹⁰¹, things like that.

AM2: There are some place I can think of where that's perfectly acceptable.



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EW: Yep.

EM: Or...

IM: It depends who does it.

EM: And at the same time there are more – **sort of**¹² – fundamental things like tolerance or acceptance of women as equals, tolerance or acceptance of homosexuality, these types of things. And a lot of minority communities can have either things that create problems of etiquette, like **spitting**¹⁰⁰ in the street, **just**¹⁰ because that is the norm depending on whichever country and will have greater problems with, for example, the equality of women or with accepting homosexuals as

⁸⁴ **how can I put it?** – what's the best way to express this idea

⁸⁵ **like** – (pause filler) sort of, kind of, y'know

⁸⁶ **at the bottom of the barrel** – at the bottom of the hierarchy

⁸⁷ **to turn up** – appear

⁸⁸ **queue** – line (of people waiting)

⁸⁹ **at the top of the heap** – at the top of the hierarchy

⁹⁰ **to butt in** – interrupt

⁹¹ **to point out** – indicate, mention

⁹² **jolly well** – (emphatic) really

⁹³ **where do you get off?** – what gives you the right (+infinitive)?; how dare you (+infinitive)!

⁹⁴ **zealous** – fervent, passionate

⁹⁵ **to look down on s.o.** – act disdainfully towards s.o.

⁹⁶ **main** – principal, primary

⁹⁷ **to vie for** – compete for

⁹⁸ **Yep** – (informal) yes

⁹⁹ **slightly** – somewhat, rather

¹⁰⁰ **to spit** (spit-spat-spat) – expel saliva from one's mouth

¹⁰¹ **to queue** (UK English) – form a line (of people waiting)



equal members of society etc. Is there a legitimate case as people like David Cameron and other people make that new immigrant should promise to **abide by**¹⁰² certain **core**² values, which would be where I think they are saying multiculturalism is dead?

AM2: I think that there may be... there may be a greater **overall**¹⁰³ truth of what is the best form of etiquette and that. But what I don't believe is that any one person or any one group of people really knows definitively what that is and so it's very difficult for anybody to impose that **upon**¹⁰⁴ other people. There may be a – **sort of**¹⁰⁵ – greater good, a – **sort of**¹⁰⁶ – universal... what is the best way to **behave**¹⁰⁵ and **treat**¹⁰⁶

other people and to be treated. But who is anyone to say what that really is?

AM1: Yeah. I would say if we were to look at it from... through our Western eyes, all of us **having grown up**¹⁰⁷ in democracies, I think if you look at it politically I would say that, for example, being from the States some of the **core**² values of being American what is **namely**¹⁰⁸ in our First **Amendment**¹⁰⁹ in the Constitution: the freedom of speech, the freedom of press and the freedom of assembly. I think having those three **core**² values in addition to the **rule of law**¹¹⁰ and living in a democratic society. I think etiquette would come after. But I think having those three **core**² values is a privilege.

AM2: Yeah.

AM1: And I think a lot of – speaking specifically about the States, I think a lot of immigrants that go to the States, go **with** those values **in mind**¹¹¹.

AM2: Yeah, that expectation.

AM1: Expecting and wanting to go there to live a life that **ensures**¹¹² those rights and those liberties.

EM: I think there's a difference between the United States and Europe. **I mean**⁸, I think, for example, it's probably in many parts of the United States to be violently homophobic is probably more acceptable. Certainly, a **core**² European value is to be against the death penalty and obviously that's not a core American value. So, I think there are

¹⁰² to **abide by** – respect, conform to

¹⁰³ **overall** – universal

¹⁰⁴ **upon** – on

¹⁰⁵ to **behave** – act, conduct oneself

¹⁰⁶ to **treat** – (in this context) interact with

¹⁰⁷ to **grow up** (grow-grew-grown) – mature from childhood to adulthood

¹⁰⁸ **namely** – (in this context) specifically

¹⁰⁹ **amendment** – modification (of the Constitution)

¹¹⁰ **rule of law** – one set of laws that must be obeyed by everyone in a country

¹¹¹ **with sth. in mind** – thinking about sth.

¹¹² to **ensure** – guarantee

differences between the West. I don't think there's one West. But **I mean**⁸, I think one of the big legitimate fears behind Islamophobia is this idea that any Islamic male – it's an idea, I'm not saying this is true – that the idea that any Islamic male considers himself necessarily superior to any woman. And it is difficult to integrate into society where you're saying, "Half of the native population is inferior to me".

AM1: Sure.

AM2: But there's... that's a really **slippery slope**¹¹³ because if you **actually**²⁷ look at Islam and study what Islam professes there are people **within**⁵ Islam that would argue that that's not **actually**²⁷ what Islam is. In the same way that the guy in Florida that was... the **preacher**¹¹⁴ in Florida that was saying we should burn the Koran, we should burn Korans.

EM: He's now working for the American Diplomatic Service!

AM2: Yeah. Now the idea that that guy was professing, he was proclaiming to act in the name of Christianity. And from my **upbringing**¹¹⁵ and my parents being from a Methodist **background**¹¹⁶, what he was professing **has nothing to do with**²¹ Christianity. And I think that – **y'know**²⁶ – the ideas that women are inferior in Islam is not **actually**²⁷ and necessarily a **core**² idea to Islam either.

EW: No, it's not an Islamic value. **I mean**⁸, there are...

AM2: But we're all too happy... we're all too happy to accept **the most vocal people**¹¹⁷'s opinions. For example, the people that are more... that are more **egalitarian-minded**¹¹⁸ in Islam, we don't hear about them. We hear about... we hear about the extremists, in the same way that we hear about the extreme Christians **as well**²⁹. "Oh,

we're **gonna**⁸³ burn Korans because they're – **y'know**²⁶ – they're **unholy**¹¹⁹ and – **y'know**²⁶ – they're horrible!" We hear about that guy all around the world, but we don't hear about Islam having egalitarian ideas. And if you **actually**²⁷ look at the Koran some of **the stuff is**¹²⁰ really debatable, **just like**¹²¹ in the Bible **as well**²⁹.

EW: Yeah, but for me that is the **core**² difference.

AM2: Yeah, but there are people **within**⁵ Islam that don't teach that, that don't teach that. In fact, they teach that... their ideas are that women should go out and should be educated and, in fact, should be in charge of education of children.

EM: But that level of interpretation I don't think exists in exactly the same way. Since the French Revolution there has been a relativity about the practice of Christianity in the Christian world. There has been an idea that, quite honestly, you can **pick and choose**¹²² to a certain extent. There isn't that idea generally speaking in Islam. If something is in the Koran...

AM2: Well, that's what we interpret from everything that we see coming out in the news. But, if you speak to Muslim people individually, they **actually**²⁷ will tell you that is not the case, that they're **actually**²⁷ **encouraged**¹²³ to go out and study other religions and to learn about other religions and the way other people think. Now – **y'know**²⁶ – the reality is probably somewhere in the middle, but you know.

9 Part 9: The Economics of Racism (2m03s)

EW: I think we answered this question **a while**¹²⁴ ago because I think it was James who said **what's underlying**¹⁵

all of these problems is really economics and politics. And that if we were **brave**¹²⁵ enough to **set aside**¹²⁶ superficial **nonsense**¹²⁷ which – **y'know**²⁶ – fine you want to dress differently, eat differently, **chant**¹²⁸ different things at different times of the day **has nothing to do with**²¹ anything. It's a bit like allowing the president to have **toe-sucking**¹²⁹ episodes. It's really irrelevant; it's really irrelevant. In the Middle East the biggest problems that affect peace between Israel and Palestine **at the end of the day**¹³⁰ **comes down to**¹³¹ the fact that the Palestinians are extremely poor and the Israelis are extremely **wealthy**¹³². And if there was a way to redistribute that and education, the region would be much, much more stable. And that's one of the biggest problems. It's really **nothing to do with**²¹ Judaism and Islam. So, I think that causes problems all over the world. Islam as a religion is very new in a lot of parts of the world and that **breeds**¹³³ insecurity. And where it's new, Islamic states wish to prove themselves in the face of much older, much more established states.

AM1: I don't know how new Islam is in Europe, though, for example. **I mean**⁸, historically speaking there was a lot of influence and many years of Islamism in Western Europe.

EW: Cultural influence and being established as the **root**¹³⁴, the basis for a way of life are different **issues**⁷⁵.

AM1: Sure.

EW: If you take Spain as an example, **just**¹⁰ as an example, you can say there is **a great deal of**¹³⁵ Islamic influence, but it doesn't form the basis of way of life in Spain.

AM1: **Nowadays**¹³⁶, no.

EW: Because it was **chucked out**¹³⁷.

¹¹³ **slippery slope** – sth. that can easily degenerate

¹¹⁴ **preacher** – Protestant churchman

¹¹⁵ **upbringing** – the way that one's parents prepared one for adult life

¹¹⁶ **background** – family, ancestry

¹¹⁷ **the most vocal people** – those people who protest most loudly

¹¹⁸ **to be egalitarian-minded** – believe in equality

¹¹⁹ **unholy** – profane, not sacred

¹²⁰ **the stuff is** – (in this context) the contents are

¹²¹ **just like** – exactly the same as

¹²² **to pick and choose** – select those parts that you like

¹²³ **to encourage** – urge, stimulate

¹²⁴ **a while** – (in this context) a few minutes

¹²⁵ **brave** – (false friend) valiant, courageous

¹²⁶ **to set aside** (set-set-set) – (in this context) ignore

¹²⁷ **nonsense** – idiotic ideas

¹²⁸ **to chant** – sing in a special religious way

¹²⁹ **toe-sucking** – licking and applying suction

with one's mouth to the digit on s.o.'s foot

¹³⁰ **at the end of the day** – in the final analysis

¹³¹ **to come down to** (come-came-come) – boil down to, centre on

¹³² **wealthy** – rich, affluent, prosperous

¹³³ **to breed** (breed-bred-bred) – generate

¹³⁴ **root** – cause, origin

¹³⁵ **a great deal of** – a lot of

¹³⁶ **nowadays** – these days

¹³⁷ **to chuck sth. out** – reject sth., repudiate sth.

10 Part 10: The Same Yardstick¹³⁸? (1m48s)

EM: Yeah, but I think there's... **I mean**⁸, one of the big problems, for one reason the - **sort of**¹² - **keynote**¹³⁹ **issue**³⁷ in Europe is supposedly Muslim fathers sending their daughters to school wearing **headscarves**⁴⁷. And it's quite **amusing**¹⁴⁰ because you don't have that **sort**¹⁹ of intervention in the family over all **sorts**¹⁹ of other things. **I mean**⁸, I was watching television, watching somebody - **sort of**¹² - teaching his six-year-old, seven-year-old daughter to **blow** wild animals **away**¹⁴¹, some **sort**¹⁹ of **hunting**¹⁴² fanatic. And - **y'know**²⁶ - for me there's a certain similarity there. You know if that's what that parent does, it's his daughter. I think that's **appalling**¹⁴³ to be teaching a child of that **sort**¹⁹ of age to be - **y'know**²⁶ - to enjoy **hunting**¹⁴², to enjoy killing animals **just**¹⁰ for the pure pleasure of it. But **ultimately**¹⁴⁴ it's his daughter.

AM1: Yeah, it's his right, it's his daughter.

EM: And I think - **y'know**²⁶ - there is all... there is an element to which the **headscarf**⁴⁷ thing has been - **like**⁸⁵ - taken completely out of context where there's all **sorts**¹⁹ of **wacky**¹⁴⁵ **behaviour**¹⁴⁶ that parents are involved with which is not **actually**²⁷ illegal, but **headscarves**⁴⁷ are different. So...

AM1: Because there's religious symbolism there I think and xenophobia.

IM: Yes, but you can... yeah. But you also look at what - **I mean**⁸ - what kids wear now going to school, for example.

I mean⁸ - **y'know**²⁶ - you can say somebody who **dyes**¹⁴⁷ their hair **purple**¹⁴⁸ or blue is equally offensive as wearing a **headscarf**⁴⁷, you know? But nobody says, "Oh, no, it's modern **trends**¹⁴⁹ and it's punk and whatever" and nobody ever - **kind of**⁹ - objected to it, you know? ■

11 Pronunciation (2m20s)

Commentary: Listen to these everyday disyllabic words whose stress changes with function shift from p. 33. ■

Monologues: Extreme Temperatures (19m40s)

Commentary: Listen to these people talking about when they were hottest and when they were coldest.

12 Monologue 1 [US English] (3m21s)

Those who **have grown up**¹⁰⁷ in northern Ohio near the city of Cleveland, like me, know how **fickle**¹⁵⁰ Mother Nature can be. One moment it can be a nice sunny day, and the next the temperature can **drop**¹⁵¹ drastically and you can be bombarded by a **hailstorm**¹⁵². This area of the States has



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a humid continental climate which means there are big seasonal temperature differences. You have hot, humid summers with **thunderstorms**¹⁵³ and cold winters with a **fair share of**¹⁵⁴ snowfall.

Thinking about the places I've been around the world, I probably have experienced the coldest weather conditions of my life in Ohio. In January the **average**¹⁵⁵ low is around 18°F, which is around -8°C. While you **get used to**¹⁵⁶ such cold temperatures, I still remember one day in particular on which I thought I was going to **freeze to death**¹⁵⁷. It was around Christmas time and I think I was about 10 at the time. My dad took my cousins and me to the park to go **sledding**¹⁵⁸. This was an especially exciting **outing**¹⁵⁹ for us kids since we'd all **get to**¹⁶⁰ ride with my dad on, what seemed at the time, to be the longest **toboggan**¹⁶¹ in the world. Before going though we had to **'bundle up**¹⁶² as my grandma used to say. This **entailed**¹⁶³ putting on several **layers**¹⁶⁴ of underwear, **sweaters**¹⁶⁵, a couple pairs of **socks**¹⁶⁶, a winter jacket, boots, **gloves**¹⁶⁷, a hat and a **scarf**¹⁶⁸. Once at the park and after a few quick rides down the hill and a few long walks back up, I inevitably got snow in my boots and **gloves**¹⁶⁷. This

¹³⁸ **yardstick** - (in this context) criteria used to measure and compare things

¹³⁹ **keynote** - central, fundamental

¹⁴⁰ **amusing** - funny, curious, ironic

¹⁴¹ **to blow sth. away** (blow-blew-blown) - (colloquial) kill with a firearm

¹⁴² **hunting** - killing animals as a sport

¹⁴³ **appalling** - awful, terrible

¹⁴⁴ **ultimately** - (false friend) in the final analysis

¹⁴⁵ **wacky** - crazy, mad, eccentric

¹⁴⁶ **behaviour** - conduct

¹⁴⁷ **to dye** - colour

¹⁴⁸ **purple** - mauve, reddish-blue

¹⁴⁹ **trend** - fashion

¹⁵⁰ **fickle** - capricious

¹⁵¹ **to drop** - fall, decline, decrease

¹⁵² **hailstorm** - storm (= tempest) of frozen rain

¹⁵³ **thunderstorm** - noisy tempest (poetic)

¹⁵⁴ **a fair share of** - a significant quantity of

¹⁵⁵ **average** - typical, median

¹⁵⁶ **to get used to** (get-got-got) - become accustomed to

¹⁵⁷ **to freeze to death** - die because of the cold

¹⁵⁸ **sledding** -

¹⁵⁹ **outing** - excursion

¹⁶⁰ **to get to** (get-got-got) - be able to

¹⁶¹ **toboggan** - (false friend)

¹⁶² **to bundle up** - wrap up warm, put on a lot of clothes

¹⁶³ **to entail** - involve, require

¹⁶⁴ **layer** - stratum, covering

¹⁶⁵ **sweater** - jumper, jersey, pullover

¹⁶⁶ **socks** -

¹⁶⁷ **gloves** -

¹⁶⁸ **scarf** -

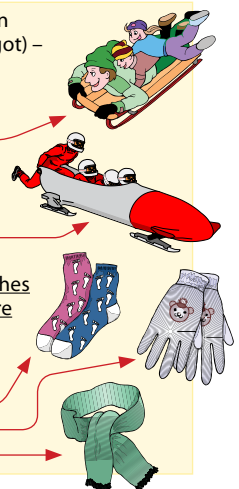




PHOTO BY MARINA CARRESI

is probably the worst thing that can happen when it's cold. Little by little the cold permeated my **skin**³⁸ until it **reached**¹⁶⁹ my **bones**¹⁷⁰. Once it's there, it doesn't matter how many **layers**¹⁶⁴ of clothes you **have on**¹⁷¹, you're never going to be warm enough. I can remember wanting to go home, but I knew, **for my cousins' sake**¹⁷², that I had to **suck it up**¹⁷³. I didn't want to be the one who **spoiled**¹⁷⁴ all the fun. The one consolation for **enduring**¹⁷⁵ frozen extremities was the hot chocolate I'd get afterwards.

Living in such a climate prepares you for a **wide range**¹⁷⁶ of varying climates. While the summers in Ohio can get quite hot and humid, the temperature is usually in the 70s, which about 25° C, and it's **actually**²⁷ quite nice temperature. However, this I learned would not prepare me for the dry **searing**¹⁷⁷ heat of the summers in Madrid. Even though I've lived here for 10 years, I

still find the consistent temperatures between 30 and 40° C in the summer months to be absolutely **gruelling**¹⁷⁸. The worst part of it for me is that the temperature **drops**¹⁵¹ only **slightly**¹⁷⁹ at night. So, you have extremely hot days with warm to hot nights, which makes it **nearly**¹⁸⁰ impossible to sleep well. Really, you have one of two options: live with the air condition on all day or walk around in a heat-induced stupor.

13 Monologue 2 [British English] (3m05s)

For most modern Westerners extreme heat and extreme cold are relative concepts, not **life-threatening**¹⁸¹ absolutes. Technically, the hottest I've ever been was probably the one time I had a sauna. I can't remember the experience very well – I was something like 10 at the time. Anyway, the experience **involved**¹⁸² sitting **sweating**¹⁸³ for five or 10 minutes and then taking

a shower. It was planned and expected, so it really wasn't traumatic, or particularly enjoyable. The times I've *felt* hottest – an entirely different thing – have all been in Spain. I remember one summer holiday in Denia when there were only two options: to sit in the air-conditioned car or to be in the swimming pool. The little villa we were staying in wasn't air-conditioned. We spent most of the holiday **dreaming up**¹⁸⁴ '**vital**¹⁸⁵' things we had to do or go and see, **just**¹⁰ to have an excuse to use the car! However, probably the situation in which I've felt most uncomfortably hot was at **my uncle-in-law**¹⁸⁶'s wedding in Catalonia. The reception was at a beautiful villa he had at the time that looked over the sea. It was a great location. Unfortunately, two miles up the coast there was a nuclear power station and so there were signs up saying swimming was prohibited. In any case I think the biggest problem was wearing a **suit and tie**¹⁸⁷. Obviously, I took my jacket off at the earliest opportunity but even so it was **pretty**¹⁸⁸ uncomfortable in a shirt and tie. I **cope with**¹⁸⁹ humidity much worse than with dry heat.

The story **as regards**¹⁹⁰ the cold is similar. As a child out walking in the countryside in winter I experienced some **pretty**¹⁸⁸ cold conditions. I remember getting **chilblains**¹⁹¹ quite often, but it **was no big deal**¹⁹². Similarly, as a teenager I used to play rugby in any conditions. Sometimes the **ground**¹⁹³ **would be frozen solid**¹⁹⁴ and, whatever the weather, we wore shorts and **just**⁶¹ a rugby shirt. But again, once you're **involved in**¹⁹⁵ the game you don't notice very much.

As I said I think heat and cold are very relative concepts in comfortable

¹⁶⁹ **to reach** – get to, (in this context) penetrate to

¹⁷⁰ **bones** – skeleton, osseous material

¹⁷¹ **to have on** (have-had-had) – be wearing

¹⁷² **for my cousins' sake** – in the interests of my cousins

¹⁷³ **to suck it up** (US English) – stick it out, endure it

¹⁷⁴ **to spoil sth.** – ruin sth.

¹⁷⁵ **to endure** – abide, tolerate

¹⁷⁶ **a wide range** – a great variety

¹⁷⁷ **searing** – scorching, (in this context) terrible

¹⁷⁸ **gruelling** – arduous

¹⁷⁹ **slightly** – a little

¹⁸⁰ **nearly** – almost, practically

¹⁸¹ **life-threatening** – lethal

¹⁸² **to involve** – entail, require

¹⁸³ **to sweat** – perspire

¹⁸⁴ **to dream up** – think up, invent

¹⁸⁵ **vital** – necessary, essential

¹⁸⁶ **one's uncle-in-law** – one's spouse's uncle

¹⁸⁷ **suit (and tie)** – the 'uniform' of businessmen

¹⁸⁸ **pretty** – rather, (in this context) very

¹⁸⁹ **to cope with sth.** – tolerate sth.

¹⁹⁰ **as regards** – in relation to, in terms of

¹⁹¹ **chilblains** – painful red areas (especially on one's digits) caused by cold weather

¹⁹² **to be no big deal** – not be significant/traumatic

¹⁹³ **ground** – terrain

¹⁹⁴ **to be frozen solid** – be especially hard because of subzero temperatures

¹⁹⁵ **to be involved in** – be taking part in, be participating in



modern lives and the time I felt most cold in the last few years was walking back from my brother's flat in London one winter. It wasn't formally that cold; London doesn't tend to experience extreme temperatures. However, it was years since I had experienced a British winter and I probably wasn't appropriately dressed. In any case, I felt the cold in my **bones**¹⁷⁰ and it was very uncomfortable. Interestingly, only a few years before when I lived in York in the north of England, the temperature was regularly much lower but I **was used to**¹⁹⁶ it, so I **didn't mind**¹⁹⁷ half as much.

14 Monologue 3 [British English]

(5m26s)

The hottest I've ever been. Well, this is a story that is easy for me to remember. It's one of my most vivid experiences ever **actually**²⁷. I, in the early 90s, embarked on a fantastic journey in an old Land Rover to cross from Europe. We were going to go all the way to Australia over land. To cut a long story short, we never **got that far**¹⁹⁸ but we **did get to**¹⁹⁹ India. And the point was that we drove the car, the Land Rover, over land through Iran just after the first Gulf War has finished. And it was a very dramatic and exciting journey. We didn't even know we were going to get **papers**²⁰⁰ to do it when we **got to**¹⁹⁹ the **border**²⁰¹. And we had to, in fact, take an Iranian policeman with us on the journey, which **lasted**²⁰² (us) a week. It's a long and exciting story but the point was that our planning was only good **up to a point**²⁰³ and we got to Iran in the middle of August – **I kid you not**²⁰⁴. This is – **like**⁸⁵ – the hottest place on earth to be at the hottest time of the year. And they tell me that the

temperatures there go up something like 55°C. And I had to wear, particularly all day because of the policeman... I had to wear **layers**¹⁶⁴, lots of layers of black clothing. And I was in the back; I was like a **parcel**²⁰⁵ of **luggage**²⁰⁶. I was very, very uncomfortable and I felt like a complete martyr. I felt like this is what it's like to live in this country. And I can remember the sensation now, even now of what it was like to be so hot and so dehydrated in the desert that I would go into – **sort of**¹² – strange hallucinatory states about water. And this wasn't **just**⁶¹ imagining fabulous ice-creams or ice-cold drinks. I fantasized **just**¹⁰ about any **kind**³⁹ of water. I could never get enough water into my body. And I used to fantasize about having a – **sort of**¹² – **drip-feed**²⁰⁷ into my mouth. It was ridiculous. The dehydration was ridiculous. The sensation of heat in your hands 'cos¹² I can

remember describing it to somebody afterwards was like putting your hands on **Bonfire**²⁰⁸ Night²⁰⁹ towards the big **bonfire**²⁰⁸ to warm them up and the hands get warm and they get to a point where it's **just**¹⁰ too hot to be comfortable, that's when you want to take them away. Well, that's it, you can't take your hands away. It's that **kind**³⁹ of hot. And it was extremely... it was painful. It was painful heat and the dehydration was the worst thing. When we finally got into Pakistan and we stopped at a civilized place where we could **disrobe**²¹⁰. I took all these black **layers**¹⁶⁴ off and they **stood up**²¹¹ **by themselves**²¹² there was so much salt in them. It was incredible.

So, that was the experience of heat. And cold, by contrast, I don't think it was **actually**²⁷ that cold. It is a relative question. But it was I think the most cold I'd ever experienced, and it was



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¹⁹⁶ **to be used to** – be accustomed to

¹⁹⁷ **I didn't mind** – it didn't bother/affect me

¹⁹⁸ **to get that far** (get-got-got) – go to such a distant place

¹⁹⁹ **to get to** (get-got-got) – reach, arrive at

²⁰⁰ **papers** – (in this context) documentation, visas

²⁰¹ **border** – frontier

²⁰² **to last** – continue for

²⁰³ **up to a point** – to some degree/extent, in

part

²⁰⁴ **I kid you not** – I'm not joking

²⁰⁵ **parcel** – (false friend)

packet, package

²⁰⁶ **luggage** – baggage

²⁰⁷ **drip-feed** –

²⁰⁸ **bonfire** – controlled fire

(in contrast to a 'wildfire');

bon- comes from the



French word for 'good'

²⁰⁹ **Guy Fawkes' Night, 5th November, when the British celebrate the failure of a Catholic terrorist attack on Parliament ('the Gunpowder Plot') in 1606. The celebrations usually include big public fires.**

²¹⁰ **to disrobe** – undress, take one's clothes off

²¹¹ **to stand up** (stand-stood-stood) – (in this context) continue to be rigid

²¹² **by themselves** – on their own

such a shock 'cos¹² I wasn't expecting it, was the first time I went to New York in I think it was early February. I don't know if it was a particularly bad year, it might have been. I know there was a lot of snow on the streets and **underneath**²¹³ the snow was ice. But the sensation of cold in the air is what shocked me. It wasn't so much that you were walking around on cold **stuff**²¹⁴, that happens in London, but the air hurt your face and I can remember that, that it was painful. And I used to... the first time I went out I **just**⁶¹ had a pair of **trousers**²¹⁵ on. Well, that was ridiculous; it was **way**²¹⁶ too little. So, the next time we went out in the streets I looked to see what I brought



PHOTO BY ALEX

New York

with me and I put on **tights**²¹⁷, thick tights, **underneath**²¹³ my jeans and I was still cold. But I thought, "**My goodness**²¹⁸, I'm really trying here, really, really, trying to **wrap up**²¹⁹ against **this stuff**²²⁰". And I didn't like having my face uncovered. I would quite happily put my entire head in a **woollen bag**²²¹ because the sensation of cold air on my face was **excruciating**²²². And the house we were staying in was never really quite warm enough to **get rid of**²²³ it. So, I was **miserable**²²⁴, really miserable.

Funnily enough, I've ended up with an idea that I'd **rather**²²⁵ be too hot than too cold. But, **actually**²⁷, if I go back **in my mind's eye**²²⁶ to that journey across the Iranian desert that **kind**³⁹ of heat is the kind of heat that can kill you. And, no, I **wouldn't rather**²²⁵ have that again. But cold is **misery**²²⁷, real misery. And that was my first "Hello! Welcome to New York" experience.

15 Monologue 4 [Irish English] (3m23s)

Funnily enough, when Susannah was talking about the coldest time in New York, it was my hottest time. I went there when I was about 20 as a 'J-1 Student', which is the typical **visa**²²⁸ you get from Ireland to go and work in the States for the summer. And **the world and his mother**²²⁹ go there in the summer so there were **queues**²³⁰ for jobs in the bars, in the restaurants, wherever. And I remember the first day we were all excited 'cos¹² this was a **huge**²³¹ place, much bigger than anything in Ireland. **I mean**⁸, John F. Kennedy Airport was bigger than Galway where I went to university, **just**⁶¹ the airport. So you can imagine **landing**²³² and we're looking for jobs



PHOTO BY MARINA CARRESI

and it's about 95°F, but it's the humidity on the street and we're **dressed up in**²³³ **suits and ties**¹⁸⁷ going to interviews at about 12.30, half past 12. We're there on the street and we're **just**¹⁰ **dripping shirts**²³⁴, **just**¹⁰ dripping off us. And two of us just said, "Well, we're going home. We're not going to look for a job today. So, we'll go tomorrow." That was Monday. Tuesday it starts again. At about one o'clock on Tuesday I said, "No, I'm sorry. I've **gotta**²³⁵ go home." So, we all had to go home that week and change our clothes about four or five times during the whole week. **Eventually**²³⁶, we **ended up going to**²³⁷ Atlantic City 'cos¹² it was much cooler there. But everybody talks about how hot New York gets in the summer and I thought it was - **kind of**⁹ - a joke. You'd see it in the movies or the films or whatever. And then when you **actually**²⁷ **turn up**²³⁸ it is really, really, really hot because it's so humid.

²¹³ **underneath** – beneath, below, under

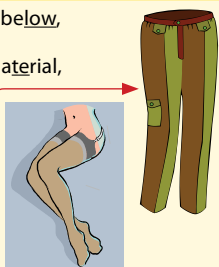
²¹⁴ **stuff** – (in this context) material, things

²¹⁵ **trousers** (UK English) – pants (US English)

²¹⁶ **way** – (in this context) far, much

²¹⁷ **tights** –

²¹⁸ **my goodness!** – (minced oath) my God!



²¹⁹ **to wrap up** – wear warm clothing

²²⁰ **this stuff** – (in this context) these conditions

²²¹ **woollen bag** – sack made of sheep's hair

²²² **excruciating** – very painful

²²³ **to get rid of** (get-got-got) – eliminate

²²⁴ **miserable** – (false friend) very unhappy

²²⁵ **would rather** – would prefer to

²²⁶ **in my mind's eye** – in my imagination

²²⁷ **to be misery** – be extremely uncomfortable

²²⁸ **visa** – travel document

²²⁹ **the world and his mother/wife** – everyone,

everybody

²³⁰ **queue** – line of people waiting

²³¹ **huge** – enormous, gigantic

²³² **landing** – arriving, our arrival

²³³ **to be dressed (up) in** – be wearing

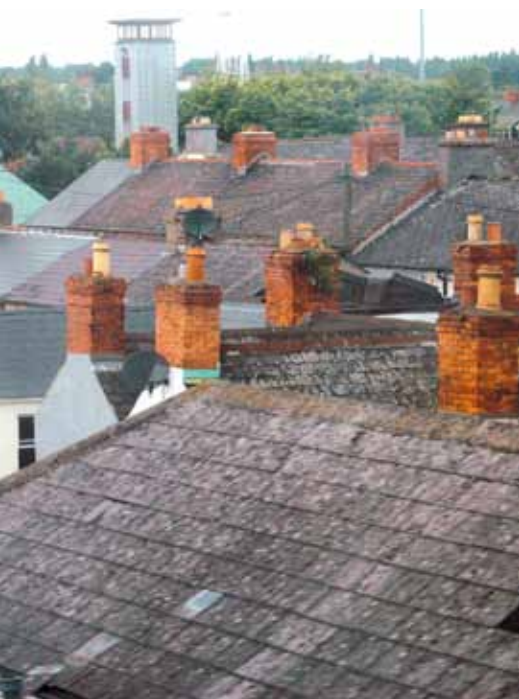
²³⁴ **to be dripping shirts** – our shirts are soaked in sweat (= wet from perspiration)

²³⁵ **gotta** – (slang) got to

²³⁶ **eventually** – (false friend) in the end

²³⁷ **we ended up going** – we went... in the end

²³⁸ **to turn up** – (in this context) arrive



Houses in Dublin

As everybody says it gets cold in the winter, but I remember it as the hottest place. I've lived in Madrid and it's dry heat and it doesn't really affect me. But that humidity in New York, I've never forgotten it.

Yeah, the coldest experience I've ever had **actually**²⁷ only happened about maybe seven or eight years ago. Our house was up for sale in Ireland and my mother had gone into a **home**²³⁹ and my brother had decided to leave the house. It's a **four-storey**²⁴⁰ house and it had no heating for six months. Because it was the last summer I was probably going to be there, I said, "No, no, no. I'm going to stay in this house for the summer". Well, there was no heating, as I said, for about six months. So, when I went home in July, I said, "Oh, it doesn't really matter. I'll **just**¹⁰ sleep here on my own. I'll be fine". Well, the first night I went in there and I thought I was going to **freeze to death**¹⁵⁷. A pain came all around my **chest**²⁴¹; I thought I was going to have a heart attack. I

was **shaking**²⁴² with cold. I put about 10 **blankets**²⁴³ on top of me. And this is like the 14th or 15th of July. I woke up in the morning and I started vomiting. It was a terrible experience. And I thought, "Well, I'm going to ring the doctor": I **actually**²⁷ ended up in hospital and I didn't want to leave the hospital because it was so warm. And I said when I got out of the house... out of the hospital, I said "You know, I'm never going back to that house again". And I never went back, and I never slept there again. And it was sold six months later. And now when people ask me about it, I don't **miss**²⁴⁴ it at all and it's because of that cold and that night. And I had been wanting to live there all summer. And there one night, that was enough '**cos**¹² it was so cold.

16 Monologue 5 [US English]

(3m49s)

OK, probably the time in my life when I was the hottest or at least the most affected by heat was when I was about five years old and I was in Boston,

Massachusetts and I was on a tour bus with my **folks**²⁴⁵. We had gone to see tourist sites, including Paul Revere²⁴⁶'s house, which I was impressed with. And the thing that I remember most was getting so incredibly hot and I think I said I was only about five years old when this happened. But I remember it like as if I was – **y'know**²⁶ – 25 years old, which was **just**⁶¹ yesterday. And it was so hot and humid. The humidity is what really **gets to**²⁴⁷ you. I was so hot that I got what they call **heatstroke**²⁴⁸. And I started **just**¹⁰ being a little bit **dizzy**²⁴⁹ and incoherent and I **actually**²⁷ every time we went into a place that had air-conditioning I felt so incredibly cold that I couldn't **stand**²⁵⁰ it; it was... I was **just**¹⁰ **shivering**²⁵¹ all over because my internal thermometer was **just**¹⁰ all **off kilter**²⁵². And I **just**¹⁰ was **sweating**¹⁸³ and sweating profusely but I **just**¹⁰ felt **freezing cold**²⁵³. And I remember them **feeding**²⁵⁴ me **watermelon**²⁵⁵ hoping that that would cool me down a bit. But I **just**¹⁰ felt **freezing cold**²⁵³ because I was



PHOTO BY BEN FRANKSE

Paul Revere's House

²³⁹ **home** – (in this context) residence for old people

²⁴⁰ **four-storey** – four-floor, that has four levels

²⁴¹ **chest** – torso

²⁴² **to shake** (shake-shook-shaken) – tremble

²⁴³ **blanket** – thick covering for a bed made of wool (= sheep's hair), cotton, polyester, etc.

²⁴⁴ **to miss** – (in this context) feel nostalgic about

²⁴⁵ **one's folks** – one's mother and father

²⁴⁶ **US revolutionary (1735-1818) who didn't like tea and liked nocturnal horse-riding**

²⁴⁷ **to get to s.o.** (get-got-got) – cause s.o. to suffer

²⁴⁸ **heatstroke** – sunstroke, insolation (formal)

²⁴⁹ **dizzy** – disoriented, disorientated

²⁵⁰ **to stand sth.** (stand-stood-stood) – bear, tolerate

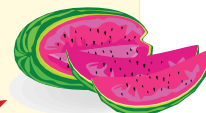
²⁵¹ **to shiver** – tremble with cold

²⁵² **off kilter** – out of control

²⁵³ **freezing cold** – very cold

²⁵⁴ **to feed** (feed-fed-fed) – give

²⁵⁵ **watermelon** –



just¹⁰ so in shock about how hot it was. And... so that was the time I was the hottest in my life.

Now, the time I was coldest was when I went on a Boy Scout camping trip. I was probably about 12 years old or 13, something like that. And the trip was called 'Camp Alaska', which was **aptly**²⁵⁶ named. And this was basically in January in whatever year it was. We went to a campground in Ohio, which if anyone knows what Ohio is like in the winter time, it's - **y'know**²⁶ - **it's up there**²⁵⁷, probably in the top 100 places to be in winter for coldness. And it was a **sort**¹⁹ of survival camp where we had to take sheets of Visqueen, a **sort**¹⁹ of thin plastic - it's the **kind**³⁹ of material that **garbage bags**²⁵⁸ are made out of - and you had to make your own tent with **just**⁶¹ that and some **rope**²⁵⁹. And then you had to sleep in that all night. And it was so cold that if you've ever been camping you know that at night if it's at all humid you can... and if it's at all cool outside you get humidity building up on the inside of your tent. And if you **bump**²⁶⁰ the side of your tent it all falls on you like rain on the inside of your tent. Well, it was so cold that those little bits were starting to form **icicles**²⁶¹, little **drops**²⁶² of ice on the inside of our tent - and **that just**²⁶³ all night. You couldn't sleep because it was so cold. **You were just**²⁶⁴, "Why am I doing this? **I just**⁶¹ **wanna**²⁶⁵ go home." And so that was the time that I was the coldest in my life. ■

17 Folksy Language

(1m35s)

Commentary: Listen to these folksy expressions from pp. 22-23. ■

²⁵⁶ **aptly** - appropriately

²⁵⁷ **it's up there** - it is on the list of extreme places

²⁵⁸ **garbage bag** - bin liner, type of plastic sack for rubbish/waste

²⁵⁹ **rope** -

²⁶⁰ **to bump** - hit, touch, knock

²⁶¹ **icicle** - stalactite of ice

²⁶² **drop** - (in this context) small quantity

²⁶³ **that just** - (in this context) this continues

²⁶⁴ **you were just** - (in this context) the only thing I could think was



²⁶⁵ **wanna** - (slang) want to

²⁶⁶ **bursar** - person responsible for funds and payment at a college or university

²⁶⁷ **to discuss** - (false friend) talk about

²⁶⁸ **rather** - (in this context) very

²⁶⁹ **distressing** - traumatic

²⁷⁰ **to sort sth. (out)** - solve sth., find a solution for sth.

²⁷¹ **did come** - (emphatic) came

²⁷² **goodness gracious me!** - (mild exclamation) my God!

²⁷³ **to take over** (take-took-taken) - (in this context) become the teacher

²⁷⁴ **some** - (in this context) approximately

²⁷⁵ **basket weaving** -



18. Improvisation: So You Work Here?

(6m05s)

Commentary: Listen to the following improvisation:

Kerry Foybel (K): Come in.

Patricia Veele (P): Good morning.

K: Good morning.

P: **Bursar**²⁶⁶, I have to **discuss**²⁶⁷ a really **rather**²⁶⁸ **distressing**²⁶⁹ situation, I'm afraid. Yet again, yet again, we've come to the end of the month and I haven't received payment for my classes.

K: I'm really very sorry to hear that. But who are you?

P: I'm Patricia Veele, **bursar**²⁶⁶. I'm Patricia Veele. And...

K: Veele, is that V-E-A-L or V...?

P: No. That's V-E-E-L-E.

K: Oh, Patricia Veele, yes.

P: Yes, Patricia Veele, V-E-E-L-E.

K: Very good.

P: We've...

K: And you work here? Do you work here?

P: Yes, **bursar**²⁶⁶. Yes, of course I work here. I've been working here now for eight months and I have... I have... this is not the first time I've been here. And every time that I've been in you've said that this problem is going to **be sorted out**²⁷⁰ and yet again we've got to the end of the month and yet again I have... I am still waiting to receive payment. This is really most **distressing**²⁶⁹ and we can't continue like this. I'm terribly sorry but I must know what's going to be done about it.

K: Well, I'm really, really very sorry, but

you know, you should've come sooner.

P: I **did come**²⁷¹ sooner, **bursar**²⁶⁶. I was here at the end of last month. We've had this conversation.

K: Oh, were you?

P: Yes, we've had this conversation.

And I was here the month before that and the month before that. Do you not remember?

K: I have never really seen you before.

P: Well, this is ridiculous. This is absolutely ridiculous.

K: OK, could I have some details then. Tell me what you teach.

P: What do I teach?

K: Yes.

P: Well, **goodness gracious me!**²⁷² **I mean**⁸, the course has been on the curriculum now for, well, over a year and I **took over**²⁷³ **some**²⁷⁴ eight months ago - *Early Basket Weaving*²⁷⁵ in Scandinavia.

K: Well, that's very good. And there are lots of students for the **basket weaving**²⁷⁵?

P: Well, yes. **I mean**⁸, yes, the five students that we've got are doing really well and they're very dedicated.

K: Uh huh. And have you made a lot of baskets?

P: Well, we're looking at the techniques at the moment.

K: Uh huh. And so what classroom are you using?

P: Well, we're on the 4th floor, the one at the far end of the corridor, number 17.

K: Uh huh, next to the fire escape.

P: Yes, yes, **bursar**²⁶⁶. **We have been**



PHOTO BY MIKE MOORE

through²⁷⁶ this before. I'm so sorry but I'm really finding it really very **distressing**²⁶⁹. Can we not talk about what's being done about correcting the situation with my pay?

K: Yes. Well, can you tell me how many hours you're doing? What's your **timetable**²⁷⁷?

P: My timetable? Have we really got to go through all this again?

K: Yeah, I need to know how many hours you're doing.

P: I'm doing the hours that were specified. We've been through this before. I'm teaching on Thursdays between three and half past four and on Mondays from nine to 10.30.

K: Well, let me **just**²⁷⁸ check all the information. Maybe it's on the computer. I'll **just**²⁷⁸ check. All right, **here we are**²⁷⁹. Name: Patricia Veele

- yes. Classroom...

P: Wait a minute, **bursar**²⁶⁶. Have you even **turned** the computer **on**²⁸⁰? It doesn't even look as if you've turned it on. What are you looking at? Would you let me have a look?

K: Oh, you're right. This is the button. Right, I've pressed the button now. We've got Patricia Veele, right. Teaching **basket weaving**²⁷⁵, that's right. Which classroom: on the 4th floor next to the fire escape, so if the baskets go on fire it doesn't really matter '**cos**¹² you can escape!

P: Now, **bursar**²⁶⁶, I'm sorry.

K: And timetable: that's right two days a week, so many hours. Oh, there's been a mistake.

P: What mistake?

K: It says here that you teach four days a week and that your classroom's on

the 2nd floor. So we've **mixed up**²⁸¹ that information. So **actually**²⁷ I thought you were the woman that was doing **Dog Shampooing**²⁸² and **Cat Crossing**²⁸³.

P: **Bursar**²⁶⁶, we've been through this before. You told me that all the mistakes had been **sorted**²⁷⁰. We sorted all the mistakes last month and here we are again. And now you're telling me that there are new mistakes. Can I see the file that you're looking at? Would you let me have a look at that file?

K: Yes, you can. Here's the file. But you know what I'll do...

P: Wait a minute, wait a minute. My name isn't even on the register.

K: Yes, it is, Patricia Veele.

P: This is absolutely ridiculous. That's not my name. You're not even looking at my name. Patricia... what are you looking at? Fear... Patricia... that's not me! That's not me at all.

K: Oh.

P: My details are not even on the system.

K: Well, give me your details again then. Patricia Veele, is that V-E-A-L?

P: Perhaps you'd like to let... perhaps you would **just**¹⁰ let me **input**²⁸⁴ the information.

K: No, what I'll do is I'll pass on all the information to my secretary, she'll **look into**²⁸⁵ it and then she'll **get back in touch with**²⁸⁶ you next month.

P: No, **bursar**²⁶⁶, I'm not leaving until I've got a cheque. I'm very sorry, but this can't **go on**²⁸⁷. We've been through this time and time and time again. And I can quite clearly see that my details are not on the system. And if I leave this office now...

K: Let me press the other button again. Oh, no, I've **wiped out**²⁸⁸ all the information now that was on it. Listen, could you **just**²⁷⁸ do it for me? Press in your information and I'll tell you I'll get you the last eight months plus a bonus

²⁷⁶ **to go through sth.** (go-went-gone/been) – review, check

²⁷⁷ **timetable** – work schedule, hours of work

²⁷⁸ **just** – (in this context) quickly

²⁷⁹ **here we are** – there you go, here it is

²⁸⁰ **to turn sth. on** – activate sth.

²⁸¹ **to mix sth. up** – confuse sth.

²⁸² **shampooing** – washing with shampoo

²⁸³ **crossing** – breeding

²⁸⁴ **to input sth.** – enter sth., introduce sth.

²⁸⁵ **to look into sth.** – investigate sth.

²⁸⁶ **to get back in touch with s.o.** (get-got-got) – make contact again with s.o.

²⁸⁷ **to go on** (go-went-gone) – continue

²⁸⁸ **to wipe sth. out** – eliminate sth., delete sth.

of a month. How's that?

P: Yes, right. Perhaps you'd like to bring me a **cranking handle**²⁸⁹ for this machine.

K: You know what? You do this, I get you eight months plus an extra month. I'm off for a **drop of**²⁹⁰ **cocoa**²⁹¹ now. Really, this is **far too much**²⁹² stress for me on a Monday morning. Thank you very much, Miss Reel. ■

19 Key Words

(1m33s)

Commentary: In the magazine the most difficult words are printed in green phrases. These are grouped together here and on p. 42. Listen to them and then practise repeating the sentences. ■

20 Picture Description

(4m51s)

Commentary: Listen to this description of the photos on p. 42.

Examiner: Could you compare and contrast these two photographs, please?

Examinee: Yes. Well, the picture on the left seems to be in a railway station and it looks to me like it's **the rush hour**²⁹³. **There's**²⁹⁴ lots of people dressed in **suits**¹⁸⁷, **a couple of**²⁹⁵ people on mobile phones on their way to work it looks like. **In the foreground**²⁹⁶ there's a woman in a suit. It looks like she works in an office, a businesswoman. She's **actually**²⁷ wearing **high heels**²⁹⁷ which I suppose when you look at the other picture that perhaps **links**²⁹⁸ them. That's the one thing that seems to go... doesn't seem to go with the image. But I suppose that's my interpretation. She looks like she's on her way home from work or to work. The other picture is... looks like the early 1900s, a city scene. It looks like it could be London outside a railway station. In the foreground



PHOTO BY MARINA CARRESI



PHOTO BY CHUSSEAU FLAVIENS

there's a woman standing **on the edge**²⁹⁹ of the **pavement**³⁰⁰ dressed in a long **skirt**³⁰¹, heavy clothes. She's selling newspapers. Well, it could be propaganda for women's rights, but it **actually**²⁷ looks like she's selling newspapers. But the news on the front page looks like it's about votes for women, so... I'm trying to read the date, but I can't. She's **holding**³⁰² a newspaper out and that looks like her job. If I was comparing... comparing the pictures, obviously the picture on the left is modern day. The women are obviously in completely different circumstances. This is a modern woman, she's going to work. There isn't really much difference between the men and the women, certainly in terms of her clothes. **Whereas**³⁰³ the picture on the right, there's obviously a very big distinction between what the woman is wearing and the men are wearing.

Examiner: Thank you. In your opinion have western women **achieved**³⁰⁴ equality yet?

Examinee: Yes and no. Compared

obviously with the woman in the picture on the right, we've achieved a lot, women have achieved a lot certainly in terms of votes, in terms of **training**³⁰⁵ for jobs. I don't think... I still think there's a long way to go. Certainly compared with the Third World, women in the modern world have a lot more advantage, a lot more equality. But then I think probably people in general have more rights and better living conditions, better... more equality. But I don't think it's finished. Now I think unfortunately it comes to **actually**²⁷ thinking about what pressures society puts on people. And I think there are still a lot of pressures. I don't think society is itself necessarily as caught up with³⁰⁶ women's rights. But then that could also be applied to men **as well**²⁹.

Examiner: OK. Thank you very much. ■

21 Irish Toponyms & Demonyms

(1m56s)

Commentary: Listen to these terms from pp. 36-37. ■

²⁸⁹ **cranking handle** – type of metal bar that you had to rotate (used in the early days of driving to start a car)

²⁹⁰ **a drop of** – (in this context) a cup of

²⁹¹ **cocoa** – hot chocolate

²⁹² **far too much** – much too much, way too much

²⁹³ **the rush hour** – time when traffic is most intense

²⁹⁴ **there's** – (informal) there are

²⁹⁵ **a couple of** – several, various

²⁹⁶ **in the foreground** – in the part of the picture nearest to the viewer according to the perspective

²⁹⁷ **high heels** –

²⁹⁸ **to link** – connect

²⁹⁹ **on the edge** – at the margin

³⁰⁰ **pavement** (UK English) – sidewalk (US English)



³⁰¹ **skirt** –

³⁰² **to be holding sth.** – have sth. in one's hand

³⁰³ **whereas** – by contrast

³⁰⁴ **to achieve** – accomplish, obtain, get

³⁰⁵ **training** – formal preparation

³⁰⁶ **to be caught up with** – be focused on

