



CHANGING COMMUNITIES: learning resources and ideas

CONTENTS

1. Introduction for teachers, historical background and reasons for migration
2. Learning ideas
 - Migration journeys
 - Experiences
 - The background story
 - Childhood
 - Working lives
 - A changing community
 - Ideas and values
 - Migration and change
 - The value of oral history?
3. Appendices:
 - questions devised by the young interviewers
 - printable sheets
 - guide to interviewing
4. Transcripts of the clips contents
5. Acknowledgements

1. INTRODUCTION FOR TEACHERS

Wherever your school is located, migration has affected the surrounding community.

In this project, interviews with 12 adults in a small part of East London give an insight into how migration affects the lives and decisions of those who move, and how migration changes a community. The learning suggestions here are intentionally open-ended and fluid. They offer ideas of ways to use clips from the interviews to get children thinking about themselves and their own community as well as important themes in **social history, human geography and citizenship education**. There is also the opportunity for children to respond creatively – in personal **writing, art or drama** – to the individual life stories revealed in the interviews. Some activities will develop **literacy and numeracy** applied to real world contexts. They can also supplement three of the new GCSE history thematic studies: Migrants to Britain (OCR B), Migration to Britain (OCR A) and Migration and Empire (AQA).

We hope that teachers will refine and adapt the suggestions here to fit their own context. **They can be adapted to suit any age group from upper primary to sixth form.** Central to this project was the fact that young people learned the skills of formulating questions and conducting interviews. We want to encourage your students to carry out their own enquiries about people in their locality and conduct interviews to create your own archive.

Some of the clips are short and others are much longer, giving interviewees a chance to tell their stories or share their views. Each theme – with linked clips and activities – is on a separate page so that teachers can choose what may suit single lessons or longer enquiries. To enable teachers to select – or to use clips for their own purposes, without being tied to our activities - transcripts of all the clips are provided.

The Changing Communities project is an attempt to understand what migration has meant for people who came from elsewhere to live in Leyton. How has the experience of migration affected them and the area that is now their home? How has Leyton changed, and how have individual lives been changed? We explored this through interviews with local people of different ages came from elsewhere to live in Leyton between the 1960s and the 1990s.

The Changing Communities project

The project was funded by the Heritage Lottery Fund and run by Ladders, a Leyton-based youth and community organisation that uses the creative arts and education to develop confident expression in young people. Children aged 11 to 15 were at the heart of the process: after training sessions in the art of oral history interviewing they devised questions and carried out the interviews. Our twelve adult interviewees responded to the issues raised by their young questioners which, although not always heard in the clips, were what generated such rich responses. The resulting interviews, which will join the oral history archive at Vestry House Museum in Walthamstow, offer an insight into what migration means for those who experience it, and therefore into the process of change for people and places that results from population movement.

HISTORICAL BACKGROUND

Leyton's Population history

Leyton forms part of the southern end of the borough of Waltham Forest in East London, bordering on Stratford and Hackney. Until the mid-19th century it was an affluent Essex village with an economy based on fattening up livestock on the rich pastures of the marshes beside the river Lea before selling them to Smithfield meat market. Several large mansions or Great Houses belonged to wealthy merchants and bankers. St Mary's parish church includes the tombs of a Civil War general, a Lord Mayor, a director of the East India Company and a slave-dealing sugar plantation owner.

In the late 19th century, however, everything changed. Light engineering and chemical works sprang up, the railway system extended to Leyton, and migrant workers from Kent, Essex, Hertfordshire and further afield came to work in the new industries and on the railways. Rows and rows of terraced houses were built to house them and the young families – many of them Jewish and Irish - leaving Bow and Whitechapel where slums were being cleared. Leyton became a working-class suburb of a fast urbanising city.

The next big population shift came in the decades after the Second World War when the area suffered industrial decline. Many residents moved out, north to Chingford or east to Ilford and Romford. Migrants from Commonwealth countries in the Caribbean, South Asia, West Africa and the Mediterranean moved in to the area's cheap accommodation. Many lived in the tower blocks of the Beaumont and Oliver Close Estates that were built in the 1960s. By the 1970s there were racial tensions: when the Lea Bridge Road mosque opened, a National Front demonstration tried to encircle it during prayer time but were seen off by a much bigger demonstration of local people.

By the 1990s and early 2000s the settled White, Pakistani and African Caribbean communities were being joined by others including Somali, Turkish Kurd and Congolese refugees, Bengalis moving out from the East End and Eastern Europeans from Lithuania, Poland, Romania and Bulgaria under the European Union's 'free movement of workers'. As new populations moved in, earlier settlers moved out: some went north to Chingford, Cheshunt and Waltham Abbey while many more relocated east to Ilford and Romford.

Since about 2010 another population change has taken root. Easy access to the City of London and the West End via the Central Line has made Leyton attractive to middle-class professionals moving into the Victorian and Edwardian terraces or new purpose-built apartments. House prices have soared and gentrification has gathered pace, at the expense of many poorer families evicted from rented accommodation by landlords keen to sell and forced to live far from London.

Migration has always been at the heart of Leyton's story and in 2016 Waltham Forest Council reports that between 61 and 69% of the population are from Black and minority ethnic backgrounds.

Reasons for migration

Cyprus

In 1960 the Mediterranean island of Cyprus became independent from British rule. In the years that followed there was violent conflict between its majority Greek and minority Turkish populations resulting in hundreds of deaths. This was the time of Angela's childhood. In 1974, three years after she came to Leyton, a group wanting Cyprus to become part of Greece seized power. In response, a Turkish army invaded Northern Cyprus and the island has been divided ever since between the Greek south and the Turkish north.

Uganda

During the period of the British Empire large numbers of Indians were brought to Uganda to work as labourers or to do clerical work. In the 1890s many were brought to help construct the Uganda Railway. Many of those who stayed ended up working in the clothing or banking businesses while others - like Vinodrai - were shopkeepers and traders. Indophobia – prejudice against Asians – grew under the rule of President Idi Amin who spread propaganda against Indians and eventually expelled them in August 1972, giving them 90 days to leave the country.

Caribbean islands

At the end of the Second World War many Caribbean islands – including Jamaica, Grenada and Dominica – were ruled by Britain and suffered economic depression and unemployment. Meanwhile, Britain had an acute shortage of labour needed to rebuild bombed cities and staff the transport system and the newly created National Health Service. The British government invited people in the Caribbean to come to the UK to work. Many came, settling in parts of London that had affordable accommodation. Despite increasingly tight immigration laws, migration from the Caribbean continued over the following decades, bringing Jane from Dominica, Michael from Grenada and Robert from Jamaica.

Pakistan

Conditions in newly-independent India and Pakistan, where there was rural poverty and had been extreme violence during partition, pushed many people to migrate to the UK where the labour shortage meant there were jobs to be had. Men from Mirpur, part of Azad Kashmir in the north of Pakistan, came to work here, often leaving wives and children back home. They worked in factories and workshops in the north of England, the Midlands and London, often in the clothing and textile business. Every so often they would return to spend time with their families, bringing wealth back to their villages. Under the 1962 Commonwealth Immigrants Act, however, they had to apply for a limited number of employment vouchers when returning to Britain. To beat the Act before it came into force, many men brought their families to settle here permanently. People of Pakistani heritage – such as the family of Kubra and Anisa - are the largest ethnic minority group in Leyton.

Reasons for migration

Mauritius

Mauritians speak a Creole version of French and their island was for a hundred years a French colony. When the British took control in 1810 they allowed the French language and customs to continue and there is still a strong French influence on the population of mixed culture and faith. Mauritius became independent in 1968, one year before Danielle came here with her family.

Somalia

East London has had a Somali community for well over a hundred years, formed by merchant seamen from Somaliland who settled in the area around the docks. The community in Leyton, however, dates back to the devastating civil war that began in 1991 and still continues. Over a million Somalis now live in the diaspora, with about 190,000 resident in the UK. It is common for Somalis to have relatives all over the world: Hannah's family, for instance, was forced to leave when she was a small child and she now has close relatives in Kenya, Norway, Australia, Canada, China, Thailand and the USA.

Lithuania

Until 1990 Lithuania was part of the Russian dominated Soviet Union. In the first years after independence the country went through an unstable time. The transition from planned economy to free market saw a rapid rise in crime, corruption and unemployment that led many to leave the country in search of a better life. This was the period when Luke's family came to live in Leyton. Lithuania joined the European Union in 2004 and, while 'free movement of people' means Lithuanians can come here easily to work, the country's fast growing economy and fears about Brexit mean that far fewer Lithuanians come here than before.



2. LEARNING IDEAS

All the activities that follow spring from the life stories of twelve people who left their homes all over the world to come and live in East London. Watching and listening to what they say and the thinking, discussing and doing connected activities will help you:

- understand the lives of people who migrate and how they see their lives
- think about your own life and experiences where you live
- understand the wider background to migration
- think about the impact of migration on a receiving community
- appreciate the value of oral history as well as possible problems
- carry out your own investigations into the history of your family, community or local area

Introducing the interviewees

MIGRATION JOURNEYS

Clip 1 introduces you to twelve people.

Ten of them came from elsewhere to live in Leyton.

Two are sisters who were born here to parents who migrated.

As you watch or listen, fill in **Table 1** to record their migration journeys.

Things to do

- You could make a similar chart showing the migration journeys of people you know, such as students in your class, family members or neighbours. Did they come by plane, ship or train? How did they feel when they arrived?
- You could design and make a timeline for class display showing dates of arrival of our twelve people or their families, and people in your own school community.
- Another idea could be to use pins and coloured wool or string. On a large world map, show all these migration journeys by extending string from countries of origin to the UK.

Things to think about and discuss

- How similar or different are the migration stories in your community from those in the clips?
- Did they come from similar parts of the world?
- Did they come for similar reasons?

Introducing the interviewees



EXPERIENCES

In **Clip 2** people talk about their life in Leyton: their first impressions, what it has been like living in Leyton and how they feel about Leyton now. As you listen and watch, note down how positive or negative they feel in **Table 2**.

Things to think about and discuss

- What impression of Leyton do we get from these comments?
- What do some of the people being interviewed dislike about Leyton? What do they like?
- Overall, is their impression positive or negative?

Think about how you feel about the place where you live and discuss this with others. Do any of the views in the clips echo with your own, or the feelings of people you know?

Things to do

Moving meant big changes in all these people's lives. Even if you were born where you live now, you have still started a new school at least once in your life. You may have moved home or, like the people in these clips, migrated from overseas.

Try writing about the experience of starting in a new place. It could be based on your own life, the life of someone you know, or one of the people in the clips. You could write about changing school, moving home or coming here from another country.

Together you could **create a class mural or graffiti wall** filled with views about living in your own locality. These could be your own views and those you collect through interviews.

THE BACKGROUND STORY

Things to do

Find out more about the reasons why some of these people migrated. In the **Historical background** section above there are some brief notes to start you off. You could take one of these enquiries as a special project and find people in your community who have direct experience: relatives of some pupils, perhaps, or adults working in the school.

- What was the political situation in Cyprus in the 1960s? (linked to Angela's story)
- Why did Asian families have to leave Uganda in 1972? (linked to Vinodrai's story)
- What factors pushed people to leave Caribbean islands and Pakistan and pulled them to come to the UK? (linked to Jane, Robert, Michael, Kubra and Anisa)
- What changes in Somalia and Lithuania in the 1990s led many people to leave their countries? (linked to Hannah and Luke)
- Why have so many from French-speaking Mauritius come to live in the UK? (linked to Danielle and Bevin)



CHILDHOOD - Danielle, Michael, Luke and Hannah

Danielle and Hannah tell two very different stories of childhood experiences and how they had to strike a balance between cultures. Luke and Michael both had to deal with racism for different reasons. As you listen to their stories, think how similar or different their experiences of being young were to yours.

Clip 3 (audio only). Danielle came from Mauritius as a child in 1969. She talks about how hard it was to be accepted in school, the tensions between a protective home and unwelcoming school life. She describes the world of her street near Leyton Station in the 1970s.

Clip 4 As a Black boy in school Michael had a mixed experience including negative reactions which affected him.

Clip 5 Luke came as a child from Lithuania. He describes what it was like arriving in school unable to speak English and isolated from other students, and how his love of swimming helped.

Clip 6 Although born in Somalia, Hannah came to Leyton from Norway and found that life for an African girl in East London was very different from what she was used to in Oslo. As a fun-seeking teenager she presented challenges for her aunt, who also had to respect community expectations.

Things to think about and discuss

- How did coming to Leyton as a child affect Danielle, Michael, Luke and Hannah? Was life more restricted and isolated than where they came from, or did new freedoms open up here? Why were their childhood experiences so different?
- Why was it hard for Danielle to find acceptance or understanding of her Mauritian culture?
- What challenges did Luke and Michael face at school?
- As a Somali Muslim, how was the way Hannah was seen different from what she had known in Norway?
- What tensions and challenges did all four experience during their childhood and how did they deal with them? Were their experiences a result of them being migrants, or are they common to most children?



CHILDHOOD (ctd)

All four interviewees had to develop new identities here in the UK while still retaining the identities they brought with them. How do you and your fellow students feel about ethnic, religious or cultural identity? Do you think being British excludes or includes many different identities?

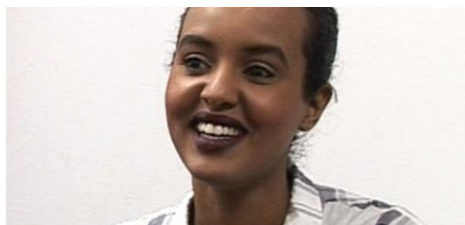
Find out what it is like for new students starting at your school, especially those who have come from elsewhere.

For a student arriving new after the start of the school year, coming from another part of the UK or elsewhere in the world, how welcoming is your school? What are the best and worst aspects of how students and staff respond to newcomers? Do the school systems make it easy or hard to fit in?

Think about how you can discover how well your school does. You will need to talk to students who have been through the experience: how can you do that in a sensitive way? You could perhaps use your research to create a report for the school. Where the school does well, praise it. Where it does less well, make suggestions of how things can be improved.

Plan and carry out interviews with adults about their childhood experiences of change: migration, changing schools, moving house.

Use the **guide to interviewing**.



WORKING LIVES - Angela, Jane, Kubra and Vinodrai

Angela, Jane and Vinodrai were already working before they came to the UK and had to earn a living on arrival.

Clip 7 (audio only). Angela talks about her working life at the age of five in rural Cyprus, the long time it took before she could finally get to Britain, and how moving here changed her life.

Clip 8. Jane describes the challenges of working as a French teacher in London schools and the ignorance and sometimes direct prejudice she encountered.

Clip 9. Kubra lists her father's changing occupations since he migrated from Pakistan.

Clip 10. Vinodrai was expelled from Uganda and set up business running a corner shop in Leyton. He talks about the struggles he faced from people's attitudes in those early years.

Things to think about and discuss

- What words would you use to describe Angela's working life in her early years in Leyton? And Vinodrai's? And Jane's?
- What do their experiences tell us about Leyton in the 1960s and 1970s?
- How positive or negative is each interviewee about their life here, and why?
- In what ways have Vinodrai, Angela, Jane and Kubra's family contributed to life in this country and the wider community?



WORKING LIVES (ctd)

Things to do

Create a flowchart showing the occupations of your parents, grandparents etc, as far back as you can. If any migrated to your local area from elsewhere in the UK or the world, mark on your chart who the first migrant was. Compare charts with other students.

- How similar are the charts?
- How much change do they show over time?
- What do they show about the kinds of jobs taken up by migrants on arrival?
- Over the generations, how do occupations change?

These stories can form the basis of **a short story, piece of drama or film** – as could similar stories from your own community.

Work is a big part of most people's lives and you could invite some people into school to be interviewed about their working lives as part of **a project looking at local occupations**.

When families migrate to the UK, do their children and grandchildren get different occupations from their parents and grandparents? Are these an improvement? What questions would you need to ask adults in your school, family and local area to help you answer this question?

You could carry out **a survey of the occupations of adult migrants** in your local area:



A CHANGING COMMUNITY

In **Clip 11** some of the interviewees talk about how they think Leyton's community and environment have changed since they first moved here.

Things to think about and discuss

- What has changed and what has stayed the same?
- Have changes mainly been positive or negative?
- How have these changes affected you?
- Are the interviewees' views shared by people in your own families and community?

Things to do

The **cards** contain statements summarising what some of the interviewees say about change in their community. **Match them to the speakers.**

Choose an area close to your school (a shopping centre, maybe, or a cluster of streets) and **look for evidence of migration in the built environment**. Examples in Leyton, for example, include:

- the Lea Bridge Road mosque that was once a factory
- the growth of Eastern European shops
- a Greek Orthodox Church
- African and Caribbean restaurants
- books in many community languages in the library
- Portuguese, Somali and Algerian cafes

If you can get hold of large scale OS maps of your locality made at different times in the past (try Godfrey Editions or Cassini Past and Present www.cassinimaps.com – or your local history museum), you can **compare them with a current map**, looking for changes that may have been linked to migration (for example, fast growing population in the 19th century reflected in new built up areas, growth of places of worship in the late 20th century)

If you can get hold of photos of your local area in the past (try your local history archive or local press, or search online), **compare them with photos you take now** and create a display showing how the area has changed and pointing out evidence of changes due to migration.



IDEAS AND VALUES

This section focuses on the interviewees' thoughts about their own values, priorities, life choices and the impact migration has had on themselves, their families and the Leyton community.

In **Clip 12** Robert, Luke, Angela and Hannah consider the gains and losses in coming to live in Leyton.

In **Clip 13** Jane, Hannah, Michael and Hibo talk about issues of race and living in a multicultural community.

In **Clip 14** interviewees talk about their values and how this affects their careers – Jane as a teacher, Luke as a businessman, Hannah as a social worker and Hibo as an anti FGM campaigner.

In **Clip 15** Luke, Hannah and Hibo think about their children and look to the future.

Things to think about, discuss and write about

- How has migration affected the various interviewees?
- What are their values and priorities and how have they been affected by living here?
- How do they see the future for themselves and their children?
- How have they contributed to this country and wider society?
- How do you react to the points made in the interviews? Whose views connect most with your own?
- How has migration affected you, your family and your own opportunities?
- What are your own values and priorities, and have they been affected by living here?
- How do you feel about the future of your community?



MIGRATION AND CHANGE

In these interviews 12 people have told us about change:

- how they have changed as a result of migration
- how they feel Leyton has changed

These are individual lives, not necessarily representative of others. At this moment, millions of people are on the move across the world – to find a better life, escape danger or join loved ones.

Immigration is an emotive political issue but, whatever people's views at one moment in time, migration has been a fact throughout human history and will continue to be so. People move: and when they do so it changes them and changes the places they move to.

These interviews give us a sense of what migration to one small part of London over half a century has meant for those who came: the way they changed and how they understand and reflect on their own lives and the choices they made.

As for how migration has changed Leyton – and every part of this country – some of our interviewees express their views. Most (but not all) cherish and celebrate the wide diversity of cultures and feel that they have made Leyton a place they love. But change is happening again, and gentrification brings new migrants.....

Things to think about

- **To what extent has change been driven by migration, or by other factors?**
- **Has migration benefited or harmed the community?**



THE VALUE OF ORAL HISTORY?

There are many reasons why it is important to record oral histories:

- People who lived in the past can tell us directly what it was like
- We learn about the lives of 'ordinary' people rather than just those few who were in power or wrote books about their lives
- We can hear the voices of underrepresented people: women, young people, ethnic minorities, poorer people
- We uncover stories that would otherwise be unknown

We have to be careful, though. Just because someone was there when things happened in the past does not mean that they necessarily give a true picture. When people are remembering their early life, what they say is not always accurate:

- They may forget important details
- They may have false memories of things that did not really happen
- They may honestly believe something happened when it didn't
- They may give a very one-sided view
- They may exaggerate

Like all historical sources, what people say in interviews needs to be questioned and tested against other evidence. Nevertheless, oral interviews are very important for historians. They can also be special for families. Your older relatives – grandparents, parents, aunts, uncles and cousins – have stories to tell about their lives which will be lost if they are not recorded in some way. If you can film, audio record or write down their stories your descendants will thank you for it. What seems boring and ordinary now will be fascinating for future historians.

Things to do

Consider doing your own oral history interview of family members. You can ask them to talk about their early life, special events, leisure time, family gatherings, shopping, holidays or their working life – what they did and what the workplace was like. In doing so, you become a historian capturing the past to inform future generations.

If there is a migration story in your family, it could be the basis of your interviews. For example, if your grandmother came from another country and you have a record of why she came, how she felt when she arrived and what the early years were like, imagine how that story of the first in the family to come here will be treasured by **your** grandchildren.

3. APPENDICES

QUESTIONS DEVISED BY THE YOUNG INTERVIEWERS

- What is your name? How old are you? Where were you born? When did you come to Leyton? Where did you come from?
- Why did you come to Leyton?
- What was your impression of Leyton when you first arrived?
- What were people's attitudes when you first arrived?
- What aspects of your culture did you bring to Leyton? How easy or difficult was it to find aspects of your culture such as food, religion, language?
- How has your life changed in the time you have lived in Leyton?
- What kind of work have you or your family members done? How challenging was it to find work?
- Do you have children? If yes, what has it been like bringing them up in Leyton?
- How did you support yourself and your family?

PRINTABLE RESOURCES

Table 1

Name	When were they born?	Where were they born?	Why did they leave?	When did they come to Leyton?
Jane				
Danielle				
Bevin				
Angela				
Vinodrai				
Michael				
Robert				
Hibo				
Luke				
Hannah				
		Where were their parents born?	Why did their parents leave?	When did their parents come to leyton?
Kubra				
Anisa				

Table 1 (completed)

Name	When were they born?	Where were they born?	Why did they leave?	When did they come to Leyton?
Danielle	1963	Mauritius	Brought as a child to join her mother	1970
Bevin	1959	West Midlands	To join his wife	1980s
Angela		Cyprus	To escape poverty	1971
Jane	1946	Dominica	For education opportunities	1978
Vinodrai	1944	Uganda	As a refugee, expelled from the country	1972
Michael	1956	Caracou, Grenada	To join his father, for education and work	1986
Robert	1954	Jamaica	To join his girlfriend	1984
Hibo	1969	Somalia	As a refugee	1989
Luke	1986	Lithuania	Brought as a child	1999
Hannah	1986	Somalia	As an unaccompanied asylum seeker, for education	2000
		Where were their parents born?	Why did their parents leave?	When did their parents come to leyton?
Kubra	1992	Pakistan	For work	
Anisa	1995			

Table 2

Name	First impression of Leyton	Feelings about Leyton now	Mainly positive or negative?
Luke			
Jane			
Michael			
Robert			
Kubra			
Angela			
Hannah			
Vinodrai			
Hibo			

Cards – changing communities

We used to meet neighbours in the launderette, the bakery, the church and the fruit stall but they have all gone now.	The streets used to be unsafe with stabbings and fights but it is much calmer now.
There are more and more people from all over the world, a 'diversity explosion'	It is much harder for young people now. Jobs were easy to find, houses were cheap. Now it is so competitive.
Supermarkets are killing the small corner shops.	It is noisier, busier, scarier, with more disturbance making it harder to get to sleep at nights.
Shopping has improved a lot, with new shopping centres and the fact that people from different cultures can now easily find their own food.	The area is improving fast because of time and money being invested.
In the past there were racist attacks and negative attitudes to our food. Now people love our food.	Transport is more overcrowded, everything is busier and there are less green spaces.
We used to have to go and pay at a coffee shop to use a computer and now we all have our own. It is much easier than it was to send money to family overseas. There is more entertainment locally so people don't have to travel to the West End.	When I was a child the streets were safe but when my son was growing up in the 1990s there was a lot of knife crime. Now it's safer again because there are always people in the streets.
There is more contact between cultures especially among the young.	New arrivals – such as East Europeans now – bring new cuisine to the shops and restaurants.
In the past it was hard to get access to our places of worship and cultural heritage but now there are temples and TV gives our children easy access to our own culture.	In the past it was quiet and almost dead at weekends. Now it is busy and lively with much more going on, especially since the Olympics, with new shops and restaurants.

ROBERT	MICHAEL	VINODRAI	LUKE	KUBRA	HIBO
JANE	ANGELA	BEVIN	ANISA	HANNAH	DANIELLE

Guide to interviewing

These adults in the clips speak so freely about their childhoods because the school students interviewing them (aged 11 to 15) had devised good questions that enabled them to talk.

Choosing the right questions is very important: they need to be **open** questions that make people give a long answer that tells a story. They should not be **closed** questions that can be answered in one word or phrase.

‘What was the first school you went to?’ is closed

‘Tell me about your first day at school and how you felt’ is open.

Be careful about your body language. Greet, move, sit and talk in ways that put people at their ease. Not too formal, but not too relaxed either.

Do

- greet the interviewee warmly, offer refreshment and chat informally before starting
- speak clearly
- always look the interviewee in the eyes and respond to what they say with smiles, nods etc to show you are listening
- thank the interviewee at the end

Don't

- slouch in your seat, chew or do distracting things like checking your phone
- ask questions that the interviewee has already answered – it will show you weren't listening

Begin by practising in threes. A is the interviewer, B the person being interviewed, and C. A asks B some questions about their early life. C then comments on A's interviewing skills. How effective were the questions at getting B talking? How was A's body language? Was A listening carefully to what B said? Then rotate the roles: B interviews C and A observes. And so on.

Plan your questions carefully

Decide what topics you want to ask about for your project. (We chose arrival in Leyton, childhood, working lives and how Leyton has changed as some of our topics). Make a list of open questions designed to get people talking about your topic. Not

too many questions: you can always ask follow up questions that respond to what the person has said.

When you are confident as an interviewer and have one or two questions ready, film a practice interview with an adult you know well: a teacher, perhaps. Play the film back to see the strengths and weaknesses in your interviewing technique.

Finally, with the help of your teacher, carry out an interview with an older person in your community. If you film it or make an audio recording, make sure the adult signs a form allowing you to use it. The interviews you and your fellow students carry out can become resources for further study.

4. TRANSCRIPTS



[These are mostly word for word, with some editing for clarity and occasional summarising and skimming]

CLIP 1

[No transcript is needed: see the completed version of Table 1 in the section of printable sheets.]

CLIP 2

Luke

It was strange, totally new place, big, different people, language you don't understand and then you don't speak a word of, everything looks the same and you just feel lost and small.

I moved to Essex. I'm scared for my daughter, I want better things in life for her. The experience I had, discrimination and crime and other stuff that happens.

Jane

I've lived in Leyton for a long long time and I've always liked Leyton and when people outside say 'Are you scared to walk the streets of Leyton' I say 'What are you talking about?' I've always found it peaceful and relaxed and friendly neighbours.

Michael

London I thought was horrible, you spent most of your time indoors and it was always dark and cold and I cried and wanted to go back.

My kids love Leyton - they don't want to move anywhere else. My wife loves Leyton and I enjoy Leyton because my sisters live in West London - when I go down to West London they treat me like a king and they give me everything. If I was living near to them and they see me every day, we will fall out and break up and argue. That's a good story to remember.

Robert

Lovely, I'm here in a foreign country ... I'd never flew in a plane and been to a foreign country before ... amazed and happy ...

I was really into music and when I came to Leyton a lot of the Jamaican music was here in England. Bob Marley had a song called Concrete Jungle and when I came to England there was no mangoes or guineps or fruits for me to see and pick off the tree, it was a concrete jungle and I had to start learning now and look out the window and have to go to store and buy it, and have to go and work to get the money to buy things, so it's a whole different new culture, everything you have to mainly purchase it ... because in Jamaica even the tea that you drink, it just grows wild bushes on the street side or it's in your front garden or your back garden, you just break it, put it in a pot and just drink it, and the food you eat it's bare there, you just dig it up and eat it...in England you don't see none of that, so we have to buy it so that's different.

Kubra

Too much noise in the roads, I am getting fed up and I want to move out. My parents are not comfortable because they've got work and they have to go to sleep early, and when me and my sister are downstairs we can hear all the noise and we get scared - we really don't like Leyton any more.

Angela

1986 my husband wanted to move away from Leyton, first of all it was the boys 'we don't want to go away from our friends' - they wanted to stay here - any house I used to see I didn't like it ... so he said OK, we're going to fix this one.

But we're happy there. Even the new neighbours they are really good. Last year he had a problem and I was screaming and crying, all the neighbours they ran to see what was happening, and they did really help me a lot. So where do I go to get that?

Hannah

We lived in the outskirts of Norway and in the whole area I was the only 'coloured' person ... so I got used to the fact that I was the only person ... walking down the street, people wanted to pinch my cheeks or compare skin tones ... I grew up in that was and used to think the reasons why people stopped me in that way was because I was special ... coming here, I remember being on a bus on Lea Bridge Road and when I saw Somalian people wearing the traditional attire, colourful prints, and wearing the headscarf, I started pointing at them and saying 'Look, auntie!'. It was a shock for me to see people doing the grocery shop... in Norway we bought meat from supermarkets but here there are halal butchers ... in Norway there was no hair cream for black people, but coming here and finding that pink oil existed was a great thing

In Leyton I don't think I was even noticed, definitely wasn't stopped in the street! ... Coming to Leyton felt that people were used to seeing different ethnicities ... although the Somalian community wasn't as big as it is now, I had my auntie's friends.

To be honest I haven't experienced any problems. I definitely haven't experienced being targeted in any way ... I can walk around at 12 o'clock at night time and feel OK. The fact that I grew up here means I still have that sense of freedom and safety that is created in childhood ... though I still get scared in Walthamstow where I live now!

Vinodrai

When I came to Leyton it was a nice area for business, one shop, in '79. Before that I used to work in Ford motor company, about for six, seven years.

Leyton is nice to live in, it is in such an area that you've got a nice big shopping centre. You can get all the transport, buses and station. If you want to go out, any time you have the transport.

Hibo

First impression was multicultural. I was living in Holborn before which was predominantly white people, you wouldn't see much colour, and then I came to Leyton and it was diverse and I liked that. I could go to a normal shop, buy a few things and it was really nice coming here, I liked it straight away.

Leyton is multicultural, colourful, quite diverse, a beautiful place to live in. It has a lot of - I think because of the migrants - very rich with history.

CLIP 3

Danielle

I think a lot of people didn't know about Mauritius or Mauritian people, and for me it was difficult because I found it hard at school because people couldn't make me out. So I went to a Catholic school, so there was no Asians in our school, there was Blacks and Whites, and I found that really difficult because they couldn't work out if I was supposed to be with the Black girls or the White girls and so they gave me a bit of a hard time with that, and so I battled in trying to get the English and trying to understand, and of course I didn't do no schooling back in Mauritius, so that was a bit of difficulty and then coming from very strict parents that wouldn't allow me to socialise with anybody outside of the family, it made me even more isolated. So in terms of me settling in with friends or socially apart from my family I felt quite lonely and lost. My childhood I felt was a bit confusing and was quite restricted of not being able to do certain things and of having a battle with my family, I would say, and also probably having a battle with people around, the community really.

I went in Leytonstone to Downsell, but I wasn't there for long. I don't know if I can use the word hate but I just didn't want to be here, I couldn't speak no English whatsoever, and even now it makes me quite emotional. It was hard...mmm...didn't expect that ... it was really hard trying to understand, trying to settle. I didn't want to be here, I wanted to go home, the weather was hard, I didn't like that. And whatever they were saying to me I just thought, gosh, I don't like this place. I suppose I didn't like it because I didn't feel comfortable, I didn't know how I was going to get through the time. But I think then when we got a family home of all of us, like I said we all lived in one room. Parents were only allowed so they didn't know they had five children, so in the morning we had to get up and come out through the window and run down the road to my auntie's and live there during the day and then at night sneak back in. And so for my mum and dad to work hard and be able to buy a house that we could call our home, that was nice, we had the family community there all the time. But when I got to my teenage years it was a struggle because it was as if, like, school was very much England and we live in England, but then going back home and the restrictions again, it felt like I was battling. So I was having to make up stories to my friends of why I couldn't do this and why I couldn't go out, and I felt I couldn't tell them because they would think 'Oh gosh, that strange girl who we don't know where she's from, is not Black or White, and then now she's not allowed to do x, y and z. So all of that I felt even worse, and not being able to compete with them, whether into fashion, or music, or the language or then again the actual learning, I wasn't up to anybody's standard. So that was really really hard and then going home and being chastised and like 'If I see you talking to anybody you're in trouble, and if you're late ten minutes home' I was in trouble. Was it nice? No it wasn't and I still remind my mum now, even at this age. I didn't like my life.

And then it was case of, like, the local girls that went to another school, they used to pick on me and call me all sorts of things. But then I had the support of my family because my mum, even though she was very hard and very strict, she wouldn't have anyone touching me or calling me anything, she'd be down that road and trying to pull you by your hair and beating you, literally what she did. So I had that support in that sense, and our family life back in those days, the family together, the partying, the Christmas, the birthdays, those are fantastic memories. We went through a lot, and in terms of the boys, my elder brothers, they went through a bit of a hard time, like Bevin has said, being called things, what they had to deal with. I saw the struggle that we all had to struggle, my mum and dad had to struggle to be accepted and things, and trying to find ourselves along the way, of who are we, and trying to keep our culture, so glad that even though we're here we kept up with the language until now, we speak fluent all the time, so we kept that going.

We used to play out, we used to go home and my job was to clean the stairs with a little handbrush, so quick speed I'd clean the stairs and it was just playing outside with David that lived two doors away from us, I can't remember what island their parents were from, and then there was other kids from outside. It was literally playing outside from about half four till eight, nine o'clock, and our road was houses on one side but across the road was the railway, Leyton Station railway, so all that ASDA TK-MAXX, all of that wasn't there, and we'd play out all day. Our house was number 10 and there was only ten houses down that road, so we knew every single family. And everyone was OK, there was just one family and he used to clean his car every single day and he was the only one that would come out and look at us, and we would just carry on playing. As I got older I got a Saturday job in Walthamstow and that was my only freedom, going to work at 16, 17... and I used to go back home and I used to take the smallest smallest steps, I'll never forget, because I knew when I got home I felt that I was on lockdown. And Sunday morning I would be marched to church up Leyton High Road, didn't have a car, dad walking behind me, go to church, do the church thing, get back home and then it would be family coming round. And the only other social thing was my mum and dad used to go and play cards round family friends, and me and my younger brother we used to have to go, and we would sit there, watch TV till the TV turned off at 11, 12 o'clock, probably black and white, and then we'd fall asleep and then they'd carry us home at 2, 3 o'clock in the morning. And they felt that was our

enjoyment, that was our social life. And then had to wait till Monday morning to go back to school and do the whole thing all over again.

CLIP 4

Michael

School was some parts very good, some parts I became very quiet because I had an accent and the kids, some of them owing to my colour they didn't like me. There were some people that was very nice. I had a friend, an English boy, that was adopted and his parents used to, we all used to go to the park to play football together and when it was raining his adoptive parents brought us in the house and fed us. We played mainly Monopoly.

We mainly played in the park and when our parents was at work we had to stay indoors, not allowed to go outside.

At school the children were sort of frightened of me and the teachers were frightened of me as well. I couldn't play football because our game was cricket, so I had to learn football. In the summer when we played cricket at school they never used to get me out.

The girls didn't really want to talk to us. If they did get close to me, the other girls would talk to them, I don't know how it happened but the girls who started talking to you would draw away from you. So I became very shy and hardly spoke.

CLIP 5

Luke

It was difficult when you don't speak a word apart from hello, goodbye. And when you start school and you sit in a classroom and they start asking you questions and you don't have a clue, it's frustrating.

It was difficult, we used to call it 'ghetto'. Not having a lot of friends, as you can imagine when you're new, you're fresh, you don't know a lot of people.

My parents didn't speak the language. They had to work, they used to leave the house at six and come home at seven. So that means I'm left to my own devices. So I've got to wake up, get dressed, eat food, go to school, come back, do my own homework. I didn't have mum or dad to ask questions, I had to do homework myself. And then there was a point where... being a young child you pick up the language quick, so I had to help my parents, I had to deal with issues they had to deal with, had to go to the bank and translate, had to phone for work when my dad was out of work, had to go through stuff that you don't want to go through.

I used to do professional swimming, started back in Lithuania when I was four weeks old and picked it up professionally when I was seven, so I came over and picked it up again and I done professional swimming and college used to sponsor me at a national level. You've got to train twice, morning and evening. That meant I didn't have time for going out partying or drinking or smoking so I never had a chance to pick up bad habits. You've got to wake up at four, push yourself regardless of the weather, cycle half an hour to the swimming pool, do two hours in the pool, cycle back home and then get your bag, eat and go to school. I've done the same thing for my daughter since she was four weeks old, and now she's swimming and diving [at 18 months].

At school I was the only Lithuanian and at college in Hackney I was the only white kid in the class, I was the only one.

Things used to happen back then, racism used to happen on a daily basis, you get robbed going home, I didn't have the luxury of my parents picking me up, I had to walk and then in winter it gets dark and you're walking through Leyton, and my parents worked till late so I had to have a phone and back then having a phone was a luxury, and someone sees you with a phone in your hand, that's you being robbed.

CLIP 6

Hannah

School ... I couldn't understand it, didn't like it, did everything in my power to get out of school. There was no one to greet you, to walk me around and explain to me how the system works... this is your sheet, you go, these are your classrooms ...

In my second week [at school] there was a letter that I had to give to my auntie to sign off for me to get the meningitis injection, and I think I forgot to give it to my aunt, but still they made me line up, and I was really scared and didn't know what the injection was about, so I left school and I ran off and I just said 'I'm not going back' ... My auntie pressed for me to come to George Mitchell which was not far away from our house ... so I remember having my first induction and talking to one of the headteachers and showing us around and, like, what year am I going to be in and things like that ... and I was really angry when he told me I was going to be in Year 8 because in Norway I was about to graduate high school, and now coming back and starting again was really difficult and I was, like, why? ... and I remember he opened a book and said 'You were born in 1986' and he told me as I was born in December I would be with the 1987 people and I thought 'I am not having this!' and I remember when we walked out I said to my auntie 'You need to complain' ... My auntie didn't want to repeat the same problems that I had in McEntee so what she did was find relatives who had lived in Leyton longer than she did and they see if had got children, and I remember one day she came from work and said 'We're going' and for a whole week we went round to people's houses being introduced to children who already go to the school ... that settled my anxieties... they told me things about the school and how things worked and that made me happy and also meant that I had friends ... but they became overly protective of me .. so when I started at least I could say hello to some people, but it also meant I didn't hang around or bond with my year group ... at break times and lunchtimes I would hang around with people older than me ... so when they all left school that's when I became friends with some of my year group

The park near the school, all the children, every time we finished school, instead of going home everybody used to be there... if you wanted to be seen, that's where you went

My cousin also went to school with me, we were in the same classroom, we had a deal that if I wanted to stay behind and hang around the park I used to tell her that she couldn't go home, so she used to hang around waiting for me because if she went home before me, that meant I would get into trouble ... she covered for me so I wouldn't get into trouble

When we were young we would stay in the park. Girls liked boys from different colleges so the tendency was to go to the colleges in Leyton where the boys were at ... I don't know what it's called but there is a boat park where you go to Whipps Cross Hospital ... At night time what we used to do is drive around there.

Women were not allowed to do a lot of stuff unless everyone did it and someone else was covering for you, so you had most of your fun and excitement at school ... Non uniform day was a really big thing in school, it was all about who can wear what, what style you had and things like that .. it took weeks of planning, you saved your money to get extra jewellery

Later on in Year 10 I didn't hang out all the time in Leyton because I found out that the cool things didn't all happen here ... most of the time it was hanging out in North London, the Wood Green area.

CLIP 7

Angela

He went to the National Insurance thing and got me cards and I started working for a Jewish person and I was really happy there, and I learned my English and everything, but after I got married I forgot them because I had to stay home doing the machining indoors. Bring the kids up, take them to school, take them back home, cook, washing, ironing, and we didn't have any machines then days, it was a launderette in Vicarage Road and I had to bring them all down there. It was rough, but thank God I survived it.

CLIP 8

Jane

I came as a teacher. Nowadays you'd have to send a CV and have a massive interview... I saw a job advertised in one of the local papers for a teaching job in Hackney, and I rang up and the headmaster said 'Would you come?' and it was a chat, and I didn't have teaching qualifications, not yet, so I was known as an instructor, and that was a baptism of fire because I'd never been in English schools, I was really amazed - behaviour, bad behaviour - because where I came from in Dominica, a convent high school, you stood up and said 'Good morning miss, good morning sister, sit down, sit down' and you carried your teacher's books - really pristine behaviour, you didn't dare put a foot wrong. So when I came and I sat waiting at my desk that first morning in Hackney, and the door flung open like a tornado, came a bunch of boys - it was an all-boys school, 1300 boys, seven storeys high - but that first morning, first encounter with my class, I was absolutely terrified. So the next day I waited outside and stood up trying to look brave - I didn't feel brave - and made sure they came in quietly, well I tried - and teaching in England was not easy. It has become easier as I got teacher training and experience, but initially it was pretty, pretty traumatic ... and comparing the behaviour and the standard of education with what I knew had been much more positive. So it was a shock.

I went to teacher training, came back and taught in Waltham Forest and they had a junior high and a senior high, so from 11 to 14 and 14 to 16. Now it's just one. And it got better and I taught French for a few years, and then when my children entered school I think I got worried about their education, and so I joined the Multicultural Support Service, supporting the teaching of bilingual students, running in service courses for teachers, so I've enjoyed that and that's why I've developed storytelling and the writing of poetry and encouraging students to use their voice, and to use their languages as well. So if you've got a second or third language be very proud. So I was able to do that from leaving the teaching of French to the teaching of English.

If I go back to Upton House, misbehaviour and people totally not interested. They'd say 'Miss, is it true that in France they eat snails and frogs?' as if that were the only thing that mattered. And 'Why do we have to speak this froggy language?' And that was quite difficult because people had an attitude that it wasn't important, and I must say that the British tended not to embrace foreign languages, so teaching English to bilingual students was much more satisfying. Because the students, say for example they came from Bangladesh or they came from Somalia, and we gave them a crash course before letting them go into schools, they were really keen, they valued that. So the challenges were people not being interested, and the general lack of discipline which I found, in some schools, not all, in some because I've been to schools where there's been a lot of enthusiasm, but the challenges are meeting people who are not really interested so in other words you're not able to touch them. If you can't touch a learner then you can't teach.

CLIP 9

Kubra

My mum and Dad were born in Pakistan. When my dad got married to my mum she was only 16 years old ... My dad thought that there should be here more jobs and things, so he came here. He had a factory where he used to do trousers with diamantes on them, and I worked with him for a little while as well, but he quit that and we had a chicken and chips shop. We worked in that for about sixteen years and then we let go of it, we sold it, and then he went into bus driving.

CLIP 10

Vinodrai

In the beginning I was only one Asian in all Capworth Street, everybody was English, and I had so many problems because of colour and they were calling me some other name and I told them I'm not from that country, I'm from East Africa, and I know business ... so they started coming down slowly. And I had a few break ins because they used to break the shop windows so many times.

Slowly, slowly they started knowing that I knew what a business is and I started to mingle with them, talk to them, sell them papers ... and I know how to treat the customers, slowly slowly they know. Most of the corner shops were called Patel Shops because most were from East Africa. We all did that we tried to buy businesses and settle it down. We haven't worked hard in factories, we were from business parents and we did that.

My children slowly slowly started to mingle and they are OK now.

When I came first in this country they put us in a camp in Warwickshire called Gaydon Camp. I lived there about four weeks. I didn't like it because the food wasn't what we were used to eat. In the end one of my cousins who came here before found out I was there so he phoned me up and brought me here.

The first and last job in this country was Ford.

First impression of Leyton was good, everybody nice. In the beginning it was hard to mingle with people. In the beginning they didn't like us, but now it's good, everybody knows you. Even now if I go out on the street they say 'Oh Mr Patel, how are you doing, how is your life?' It's good to know everybody in this community.

Culture is the same as back home in Uganda for Hindus. We have a temple near Whipps Cross, we have a big temple in Neasden, we always go to this temple and we talk about religion so the kids also know that. [My kids] know our culture, we celebrate Holi, Divali etc. They know everything.

CLIP 11

Bevin

I found that Leyton itself was very much like where I came from, it was quite a sleepy town compared with where it is now, At the weekend most shops were closed and it was very quiet. Monday to Friday you went out to work, the weekends were weekends

I don't think there had been trouble because there was lots of Asian shops that would sell all the food that Caribbeans would need. Like Dan said, there was times when if you had an auntie or uncle going over you would ask for special things a bit of rum or a certain way we'd cure our meat, or saltfish and things like that. Sometimes we'd say it tastes different when it comes 'from yard', Jamaica, than it does when it's here. Churchwise, religion, it's still very much the same because of the way we were brought up to be honest and Christian in our attitude, so there wasn't much of a change from the WM coming down to London, food wasn't a problem. There wasn't the explosion of Caribbean takeaways that there is now, so they were few and far between, and the ones that were there weren't around for very long so I think at that time it was KFC, McDonalds, you wanted to try something different. If you wanted to settle in you do what the locals do rather than try and alienate yourself, so you try and fit in but at the same time keeping a perspective on your culture.

We had the Asian shops down there as long as I can remember, the meat shop, a Greek restaurant, Chinese, it was already there, I mean now it's even more evident but it's always been there but it hasn't been as prominent, because at that time we didn't have the seven-day week, so on the weekend you'd hardly see anyone anyway because most people would stay in and enjoy their weekends because Monday was work. People hardly used the parks like they do now. Coronation Gardens was never used. So people were still very much isolated then, so over the coming years now Leyton has changed, it's hard to put a finger on it, it's almost like a 24/7 city now, but I would say it was in the mid-nineties just before the

millennium, Leyton just totally changed. There were more shops from different cultures, restaurants, Portuguese restaurants as well as the Chinese, Indian restaurants. There was just a whole heap of changes going on ... and then obviously when the Olympics came it's never looked back. But we could see this slowly because when you used to walk down Leyton on a Sunday you'd hardly see anyone ...

Danielle

BEVIN: When [Marvin their son] was sixteen - sixteen years ago - we noticed that kids were running around with knives, chasing and mugging each other.

DANIELLE: It was scary, and I remember when he was at primary school and we was away for about three years in Mauritius and then we came back...

BEVIN: early nineties...

DANIELLE: and the difference and he didn't want to be around Leyton, and he wanted to choose a school out of Leyton and it was a case of not feeling safe and comfortable, so you notice the changes. And that was quite upsetting because I remember my childhood days when I can walk and I can go, and going back to the times when I was young, even though my parents was quite strict, when they finally allowed me to go out and a friend would drop me off on Leyton High Road and I would walk down at 2, 3, 4, 5 o'clock in the morning and walk to my front door. But as we got older, for me to go out and do something, Bev had to be with me at a certain time. And I wouldn't have come down Leyton High Road possibly on my own. Because then it was a bit quiet. But when I look at it now, again it's changed, and I don't think I'd be that frightened because there's so much going on still at a certain time of night.

Angela

To meet people, we used to meet in the launderette, it was nice because you can hear stories from other people and everything. In the main road they used to have a bakery, a church... and under the bridge they used to have a stall, they used to sell fruit and it was a newsagent as well. It's all gone, but it's OK, we're still happy anyway.

Vinodrai

In the beginning when they [his children] go to school they didn't like school dinners so we said take our food in - oh no no, they said everybody looks at us and we felt shame about eating our food, I said why, your food smells nice, tastes better, they said no no daddy we can't do that.

The same thing happened in the shop. In the 80s when we used to cook in the kitchen. In the evening they came, 'Oh Mr Patel it smells!' and they used to go out of the shop - but now after 2000 they come 'Oh Mr Patel, what are you cooking? It's a nice smell. Can I have some?' See, that's the change - because in the beginning they didn't know about these spices, but now they love it.

Slowly slowly the culture they tried to mix with us.

I didn't go out much because of the shop and I didn't try that much [to share my culture] but I know people now they know every culture and they start talking about us. We try to talk about our culture. It's all on now, TV, radio, so people start knowing what Divali is, how we celebrate Eid, how we celebrate all these functions - it's good.

In the beginning it was difficult because we didn't have so much places to go, only friends and families - but now you see everywhere they are opening, like, little mosques, little temples - so you go there and take your kids and explain what's the culture and what's the religion and how we work, histories of Indian and all those. Television makes much difference, especially Zee TV and all those programmes because they bring out all these Indian religion topics on it, like Rama and Mahabharata and all those, so our children start knowing about these different cultures.

In the shop before it was OK prices wasn't too much if you see the level of wages. But at this time small shop people think it's not worth running a shop now because supermarkets, they kill us, they do so much things cheaper, buying in bulk, and we can't. Small shops won't survive. My opinion, if the big stores don't sell these papers and magazines small shops will survive. People will go for the paper and they buy something.

Before we used to see small shops, not big supermarkets. And now they are starting to build bigger shops, bigger supermarkets. Before we never used to get anything on Sundays. Sunday was closed, half day was Saturday... but these days its twenty-four hour shops, you walk any time you got everything.

Michael

When I first came to Leyton the people on the street wanted to know who's this new people and what are they like. They introduced themselves to me and I used to wash the car and they all used to come out and chat to me and we all became friendly. And I noticed that you could talk to the people on the street but you couldn't buy a new mat and put it outside your house. You couldn't put an old bedsheet where you was working on the car, they would take it. I was broken into three times, my car was stolen, I lost three cars on the street in Leyton. My wife decided she had had enough but I told her to persevere, we must not let them beat us.

I've seen a lot of changes. I still do what I used to do from the first time I came to Leyton. I get on the bus in the morning, go to west London because I still work in West London, I get on the train, come back to Leyton and vice versa. The trains are more overcrowded, the buses are more overcrowded - that's the changes I've noticed. And we used to have more green spaces - they've put houses all over the green spaces.

Robert

There was a Jamaica community here so we used to get Jamaica food over here, mainly in Brixton and Dalston, where we could find those markets where you could find the right down Jamaican food. It was not so privileged like it is now when you walk down the high street and the shops run by Indians and even white people selling all the food ... it's much easier now, but then it still exist but it was few and far between.

It's changed a whole lot but life is about changes... it's for the better because there is a lot more migrant people immigrate here and they bring diverse cultures, and there is so much places in Leyton providing food for us... so much new buildings built up now. When I first came to Leyton Spitalfields Market wasn't there, it was part of Hackney Marshes... and even Asda, that shopping centre, it wasn't there... and since the 2012 Olympics so much goes up, so much refurbishment and buildings that makes Leyton a city of itself... no wonder they name Stratford another city... I stay in my house and through the window see the fireworks and the lights going on over the Olympic Park... so it's improved a whole lot.

You get to learn and see and observe [other cultures] and get familiar with people ... migration is a good impact

Hibo

There's many people around and the diversity has grown quite big, now it's like from everywhere... the changes in structures as well, a lot of beautiful buildings. We're also losing parks which we shouldn't, but we do have Coronation Park still which I'm grateful is still there, but there's a lot of changes happening and I do think that's down to people. We've seen many shops that are East European, African, Asian, Middle Eastern... cafes popping up everywhere. We are having a great time in all of Waltham Forest area, from Leyton to Walthamstow quite a diversity explosion everywhere.

Luke

A lot of things have changed. There is a lot of money and time being invested in the area so it looks like it's coming along and it's becoming beautiful and vibrant.

Hannah

Here people are free to believe in the faith that they do, eat the food that they want, get the jobs and businesses ... back then we didn't have computers in every household so you would pay 50p to have 30 minutes [online] in a coffee shop, to send an email.. there was no Instagram then! ...

I can see people following their dreams. There are Somalian shops that sell clothing, different scents... If I am sending money to family members back home there is a special place that we normally go to which is now in every Somalian shop, but when I came here it was very rare.

I feel that people are making their dreams into reality and government is helping now with more grants... I can see the change since the Olympics, a lot of building and structural work has happened... it looks very nice ... I still come and use the leisure centre.

My job right now is focused on Essex and outside London, so telling people where Leyton is - in East London - you are going to here 'Aah'. The whole of East London is becoming very multicultural, the restaurants, the cinema, new restaurants opened, so people now don't have to do what I did when I was young, which is go to a different town to enjoy myself ... people can actually do that here

Leyton is a great place to be. People are friendly. In my job I go to different towns and here the shopkeepers talk to you and know you and your family members ...

I think there's been a huge shift. When I came here Somalis were coming in often, and right now I can see a lot of Eastern European people here more than I did when I was young and going to school ... people are going to come in and shape different things. Now I can see Eastern European shops, which I didn't before... you get to learn to eat a new cuisine which is not a bad thing ... but I hope they don't struggle as much as the cultures and countries before them did, so I would hope this time around that everyone has learned something and we can be compassionate and understanding and not label people as we tend to do.

Anisa

There's a mixture nowadays in Leyton because everyone are selling their houses and I think one change is Leyton has gone gooder.

Before on our road there used to be a lot of stabbings and fights but I think it's getting better, I think it's calmed down now.

I'm really close to my neighbours, my parents as well, and one of my best friends Katrina Best, close to my niece and nephews as well.

Jane

When I came in my 20s it was easier for young people. As I told you how easily I got a teaching job, that wouldn't happen now., much more difficult. Housing was relatively cheap, I got my house with a few thousand pounds, now it's hundreds of thousands. So I would say to young people now, just hang in there and keep your nerve... everything has become more difficult, so you have to be twice, three times as good.... so if you have opportunities at school, really give of your best all of the time, you can compete, because it's a very competitive time now.

CLIP 12

Robert

It's very exciting growing up in the West Indies, hearing a bird chirping in the trees, some insects flying or watching the fruits bearing on the tree and we keep on watching that fruit hoping that tomorrow that fruit might be ready the next day, you know, there is so much things for us to spend our free time with... we used to play all these games and we were industrious because there was not all these ready made things to buy so we had to make our own enjoyment. We used to make our own gigs and pull our own trucks and make our own wheels, board wheels making a mark then take a machete and chip it right around, and then bore it, you know put iron in fire and when it hot we bore the board and make a hole in the middle ... so much things for us to do.

Here in England they seem to plant a lot of trees, and I'm thinking why don't they plant fruit trees rather than trees that's just there for the greenery, and sometimes they cutting it down .. if they plant fruit trees children can see what a fruit bear ... but I think fruit trees is important to plant because people can see what a tree is from tiny and it grows up and transforms into a bigger tree, and start blossom until the fruit comes out, and it's green and not so nice to eat until it becomes mature enough so you can eat it and enjoy it.

Luke

If I'd stayed back home I don't think there's that much I could have achieved, even with swimming, so [coming here] was a positive thing, for myself and my family.

Angela

If you go to Cyprus it's going to be lovely there, but for me, maybe it's me, I don't feel comfortable, I feel like an outsider, but if you go for holidays there's nothing better place to go to ... maybe because I hated it so much back home when I was young.

Hannah

If I had stayed in Somalia my life wouldn't have been as it is now ... I wouldn't be having the same freedoms and the same lifestyle as I have ... there it is very strict, everyone wears traditional clothing ... and education for females is not a priority.

CLIP 13

Jane

A woman shouted from a car one day, I was with my children in the car and she shouted, very racist. Very angry, for no reason, I couldn't understand it, that's the only incident I remember **but** in terms of subtle racism, yes I have experienced it. When I worked at the MSS 1986 was declared Caribbean Focus, and so we decided, I can't remember who decided, let's have a course for teachers on the Caribbean. And four or five white teachers went off to discuss teaching a course. And there was myself and another colleague, he's now a doctor, Dr Gianpopo, and we were excluded, and we sat on the other side wondering, 'How could we have been excluded from a course on the Caribbean, and we were the only Caribbean ones. And later on we heard them discussing 'What language do they speak in Aruba/, What language?' because in all the Caribbean we've got different languages, different European and African... 'maybe we should ask Jane'. Well in their place I'd have been embarrassed to ask, but they had to ask me because they didn't know. That is racism, but that's institutional racism. And that is racism that is unconscious. There was a superiority assumed that they could run the course, but to exclude the people who actually lived and breathed the countries, it's unbelievable. I would call that racism, even more dangerous and insidious than this woman shouting some name at me. So I never cared if people shouted names, I didn't get much of that, but within a system that I'm seen as not able to contribute, where my skills are not valued, I would call that institutional racism, which later was taken up during Steven Lawrence's trial, where people may not mean to be, but by their behaviour that's the result of it.

My daughter went to Walthamstow School for Girls, very strong they were, very ambitious, they were told 'You can do anything', so she made some very good friends, and at Leyton Sixth Form, Muslim boys, Hindu boys, girls, a good mixture, very healthy people going to schools together and learning to respect one another, and just taking it for granted... so you're Muslim, so you're Caribbean, you're Catholic or Protestant, people just accepting other people's beliefs and that's important, so Leyton certainly was good for that.

I remember Miranda, she was six and came from school and said 'Mum, why am I not white? I want to be white.' Now that disturbed me - that wouldn't happen if I brought them up at home. And the little one said 'Does Jesus love little Black children as well?' That grieved me, so because they are a minority in this country they stand out, and I keep saying that even if we've got ten generations down people will still say 'Where were you born? Where are you from?' So that's the sort of thing you have to live with, and be strong. 'Where are you from?' 'I'm from Leyton.' 'Yes, but where?'

Hannah

The expectation is that you have to look after your culture, your religion ... My auntie really did struggle raising us ... other people were asking her questions on how she is raising us ... because they wanted her, that I would start wearing a scarf or I would go to Arabic school or I would wear a dress - and I could see that was always her biggest parental struggle because

she wanted to listen to our views and our wishes and feelings, but also she kind of wanted to conform and make sure that she's not letting the religious or cultural bloodline down

My friendships are of a diverse nature. I feel as if I gain more knowledge from different people. You make friendships not just for what you can offer different people but also for what they can offer you. You have different needs that different friends can meet ... and you have to remember that the person who is giving you advice and guidance is using things from their culture and their values and beliefs and that's what they are bringing forward ... so I feel as if you have to be diverse.

If you travel outside London or England or you go to other countries for holiday, they think English people are very antisocial people, but if they come here they will know that we are really not. People say hello.

Every person can be who they are regardless of race, religion, sex, age, gender ... but that can make people stuck in their rhythms so they don't have to push themselves in order for them to reach for the stars. ... [I know of people who] can't read English very well ... they've probably done three or four ESOL classes but, you know ... it's because they're not being stretched, their friends speak the same language ... so I feel as if that's also the down side of it ... sometimes having too much of the same things is not really a great thing ... but I would hope that people get to use the freedoms and the opportunities that this country gives.

Michael

I notice the Muslim children talk to us more. White people always talked to us but they were back a bit, they're coming a bit more forward. Now that my kids are older and making more ethnic friends, what I've found that ... an Asian and a Muslim girl usually comes to my house, my daughter's friends, and usually on a Friday I like to cook my own food ... and the Asian girls smell the ingredients and want to cook it, and they come in the kitchen and have a taste and ask how do I do this... they'll come in the kitchen and they see us, and sit down with us and we all have a conversation about any old thing. It's not like we're different, because we're parents you shouldn't ask me that, we're all the same and we have a laugh. And they always say they love coming to my house and that really makes me feel big and glad and happy.

I try to mix and talk to everybody from different cultures. I like to find out different parts of their culture and marry it up with my part, and see what's the difference basically. Some parts I find is OK and our one's not the best. Some parts of theirs I don't think is OK, our one's the best. As I got older I got wiser and think that way: I never used to think that before. When I was younger I always wondered 'why ain't we mixing more? If we don't mix we're gonna fight' - that's what I used to think.

Hibo

We do get along very well. It's like everybody is represented from around the world, you will find somebody from different parts of the world and all my neighbours are from different parts of the world, some from East European, some from African and some from Asian, and when it's Ramadan time that's when we cook a lot of food and we actually do share, and when it's their turn and they make their cultural food they bring it back, so we do get along really well. And in summer time we have this big party when everybody makes food and it's all kind of food, international food we call it.

Thank God, I've never had any discrimination against me. I do know friends who experienced it - my husband did - but I never came across anything like that. Because we moved from here to Surrey, Sutton area, a predominantly white area, and my husband was working in a school as a janitor and he said he got verbally abused by one of the parents because they were quite racial about him - 'Why are you here? Why are you taking work?' and that was in 1992/1993, so he experienced that but I never did. I do believe sometimes it's due to ignorance, sometimes people don't understand what they have not seen before and it could be quite frightening, daunting for them, but I do put it down to mainly being ignorant of other people and their culture and their race and their religion and all that.

CLIP 14

Jane

I have tried in my working life to give a voice to others so that people can express their opinions, their thoughts. They can say yes, I'm good enough to write a poem, to write a good essay, to stand up and speak for myself. I've retired as a teacher but I go into schools as a poet and storyteller, and I run workshops with the view to giving a voice... I'm using storytelling which I've discovered is powerful in opening up people's ideas of their abilities and making the best of it. My dream is if I could be remembered as a poem lady, that will be good.

Languages I enjoy and that's why I always encouraged all my students: make sure that you're very proud of your bilingual abilities because it's just part of your identity.

[I think I inspire people] by my love of words. If I am running a poetry workshop I kind of get everyone in, let them put a bit of their experiences in the pot, to start with. What is it you're good at? What would you like to be? What have you done? And so everybody's equal, I like circles. And then to be able to write about things that inspire them, things that mean something to them. Oh, I should have brought a beautiful poem written by a Bengali girl. I read it and I thought, this could have been written by Tagore, but it wasn't written by Tagore, she'd written it ... and I felt really really proud that there came out a beautiful poetry. And I know if you can write with such confidence and share the poem with such confidence, you're going to have confidence in other parts of your lives. So yes, influencing people's confidence I think in themselves.

Luke

I've got two businesses that I run, I've got fitness and bodybuilding supplement company as well as a laser and beauty clinic.

When I started college I started working for my dad, but it was just construction jobs, jobs that I didn't want to be on. A job is a job, it pays the bills, it puts food on the table so you don't have much choice. I moved out when I was sixteen, I wanted to be independent, to pay my own bills, support myself. I didn't enjoy working for other people from an early age.

Since I've changed my name it's much easier. The work looks for you, you don't have to look for work.

Working on a building site is not one of the prettiest jobs ever, you're dirty and covered in dust and you are just being told what to do from the point you start till you finish, and so it's not somewhere you want to be.

Finding work was difficult, every single CV, finishing school and having to send the CVs out, because you've got that foreign name you don't get an answer. So that's what motivated me to change my name. Since I did so things started happening.

Don't give up. Keep working and grafting. I still work more than anyone else, I don't do nine to five, I do twenty four seven. I'm the first one that comes to work and the last one to leave.

Hannah

My first job was in Year 10. There is a shop opposite Tesco, closed down now. I used to work there on Saturdays and they paid £10 a day. It was a big deal because I earned my own pocket money. It was really great, gave me a sense of extra freedom. to be able to go to the cinema It was £3,50 to go to the cinema. At Stratford Picture House if you went at daytime so £10 went a long way.

My second job was working at Domino's Pizza in Leyton where I became an assistant manager and I had that job all the way through college.

[In Somalia] I don't think I would have had the same opportunities that I have now if I lived over there. ... I am happy being here.

[The reason I chose social work is because I wanted to help people who like me had come to this country without any parents or guardians or anything, because what I have seen is that looked after children don't succeed in education. A lot

of people think it was easy for me because of the studies I have done - I have struggled so much in education but I still study every time. I found out when I left school that I had dyslexia and when I went to college I had a huge psychology assessment ... all the struggles I feel gave me the strength to understand more things about myself, understand my strengths and weaknesses. My weakness is my writing. My strength is I am a great communicator and have a good empathy for people. So I went to do social work in London Met and became a social worker. I am a supervising social worker now and I work with children that are looked after and I supervise the foster parents looking after them.

Hibo

My dream is to see young people flourish, grow up to be the people that we are trying to prepare you to be, you know, fair to everybody, open to everybody else, welcoming people, just being a humanitarian, somebody who cares about others. In the world what's happening now is we don't care about each other that much, that's because we are looking at our colours, at our religion, where we are coming from, and it shouldn't be like that. Humanity should be for everybody. And I want to see young people grow up to be better humans than we are today, the ones who understand the world much better and the ones who are accepting of others. I would like to see a world like that.

In my case [learning the language] was the hardest thing to do, because I was trying to find out about FGM and what it was, and for me I didn't know the English, so it took me one whole year to translate a book into the Somalian language, so I had one dictionary in one hand and the English book in one hand, and every time I read one sentence I went to a Somalian dictionary and found out what it meant. So it took me a whole year, but it was the best whole year of my life because I learnt how to speak English without going somewhere else, but it was difficult.

FGM affected my life because it's something that I know really well because I have experienced it as a six year old, and it took me over four decades to even begin to talk about it, let alone discussing with everybody else. Discussing it with myself it took over forty years for me to sit down and think about that day and literally see myself as a six year old and felt everything, but it was that time where I was working in a school again, where I got started working with this student who was Year 6 and I got bonded with her, and then to find out later on that she might undergo FGM was the push that came for me and I decided that I am not going to hold back any more - if she's going to experience I need to talk, so for me the courage came from that ten year old and she is the reason that I spoke, and I am glad I did because that was about five years ago, and since then it has become, five years ago if you would have asked me that I'd be discussing FGM and I'll be a campaigner and well known for it I would have told you no, that's never going to happen. But it did, and I am known for that, and the best, most amazing part of my job is interacting with the students., giving them this information, because most of you don't even know what FGM is, and some of the students who come from that culture particularly don't even know it exists until it's happening to them. So for them to find out in their school that this does exist, what's happening for them is that they are going back to their own houses and they are opening this conversation with their parents, which has never been done before. They are going back and saying 'There was a lady in our school today, she talked about this. Does this happen?'

And we're finding out some students coming back with anger, with emotions so high asking me 'What can I do, because my parents just told me they have experienced FGM. So for me, educating and giving this vital, vital knowledge to the students is the best, best part of my life - my work it is.

I only had one minor incident with a parent in a bus who recognised me and said 'You went to my daughter's school, you told her this, why did you do that? That was not your right.' And I went 'She has a right to know what can harm her and alter her for life.' But apart from that I never felt my life being in danger or anything like that. When I started talking about it, yes, the community didn't know what I was on about, and they were quite right to be afraid of what I am saying and things like that, but five years later they are coming to the events, part of the events, supporting me, so I don't think my life is in danger in the UK, no.

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[Hibo describes her own experience of FGM]

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I am in that place where I can talk about it and use my words to describe what it was without cutting corners, be brutally honest about it. For me to be able to do that, I see it right now as a blessing in disguise.

I am huge news in Somalia at the moment and I am hardly out of the papers because I am a lady who talks about female parts and talks to the western world, I am told, and there is people there who do not like women talking in public, and many women have been killed in my country, unfortunately because they are journalists, or they are in parliament. They are purely killed because they are women. So if you are any female that wants to talk about something publicly your life is in danger in Somalia because Somalia is not at peace yet. There's still civil war going on. But I would love to go back there one day, I would love to go back.

I have not [taken my children to Somalia] and especially now that my family members know that they weren't cut I could never take my three girls back there because some family members would take them and cut them even if I said no, so I would never ever risk their lives like that. They would be seen as westerners, that's for sure, because they say whatever comes to their mind, they don't have filters in their head. They are very open minded, which it is not back home. They are people loving and they not religious. I am not a religious person so I did not make them be religious as well, religious was a choice for them, if they wanted to pray or cover their hair is a choice for them, so I gave them choices I didn't have, and for them to go back there to be seen the way they are, I would be a bad mother, I would be portrayed as a horrible mother for not doing her job.

CLIP 15

Luke

My daughter motivates me. I didn't get a lot of time with my parents because obviously they worked from early till late, and you think 'I don't want the same sort of thing for my daughter'. I want to spend more time with her, I want her to have things I never had and do stuff that I never did, go and see places that I never had a chance to go and see ... so you sit down and think, you got to basically do things.

Success is being happy, spending more time with my daughter, being able to support myself, put food on the table, spend every single minute with my daughter.

I'd like to see my daughter studying, then she can have whatever she wants. She'll have more opportunities than I did. I just want to leave something behind for my daughter. I want her to have a better life than I did, not to have to go through the same struggles that I had to go through.

Hannah

I don't think I would leave Waltham Forest because I know everyone and I feel really comfortable ... most of the people I went to school with still live here, some of them have children, some of them don't ... I think bringing my child up here will be something that's great because not only will I raise him but the community will also raise him ... If my son is doing something I don't want him to do, I want to know about it, and I feel I will know about it because someone will bump into him ... so he is going to have to learn from an early age just like I did that he has to take his business somewhere else.

At his age I was probably eating sand. Here he goes to nursery, which he loves a lot, and he plays and goes to theme parks and museums and his life is great... but as a parent you always worry about different things ... the one thing that is very different between me and him is that in our household we speak English, so it's going to be difficult for him to learn Somali ... We made a decision, me and his father, from an early age that English is the language we are going to raise him in and if he wants to learn a second language later he can. I do understand, being multilingual it has its advantages, but we want English to be his first choice so that his writing can also improve in that.

Hibo

Giving birth to seven kids - only one of them was Caesarian section, and they were all born in Whipps Cross - was a quite significant moment in my life.

I made a conscious decision as a parent to be different from my mother, that everything they want to discuss I'll discuss, there's not going to be a topic that I won't discuss. Everything you ask, however young you are, I will answer it as truthfully as I can. But also I raised them knowing that this is your country, you have every right to be here. You have to have respect for everybody's beliefs and everything else, you have to respect a person as a human being before you go into any other thing, that is the most important thing, and I think my kids got grip of that very early, they didn't see themselves as different to anybody else - and I think sometimes I may have overdone it by making my girls be strong (!) but it's what I wasn't given as a young girl, you know you can do this, you can do that. I wasn't given that. Always I was told 'You can't do that because that's a man's work, you can't go to work because it's a man's job, you are just going to be a wife, beautiful wife and be a mother.'

Being a mother is the most sacred and the most hardest job on the planet, but you can also go and achieve other things if you want to. And for me, telling them that you have that right, you can do that, and this country offers you that, and most importantly this is your country. Nothing can stop you, it's only you that puts the barriers in front of you that can stop you. The sky is your limit, you can go and reach whatever you want. And actually my two older sons finished secondary school here at George Mitchell and one of them is a doctor now and the other one is becoming a computer scientist, so there is nothing stopping them. I feel from the get go that you are your own sky limit.

I just want my children to be healthy, successful in whatever path of career they choose or not, to be people who are functioning in society, I want them to be a decent human being, to be people who have empathy with others, I want them to respect humanity big time.

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