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| **Zentralabitur 2024** | **Englisch** | **Material für Prüflinge** |
| **Prüfungsteil 2: Textaufgabe ‒ Aufgabe 2** | **gA** | **Prüfungszeit: 195 min** |

**Name:** \_%\_

**Klasse:** \_%\_

### Hilfsmittel

Ein- und zweisprachiges Wörterbuch der Zielsprache

# Aufgabenstellung

1. Outline the author’s changing views on life as a second-generation immigrant  
in Britain. **(30 %)**\_%\_

2. Analyse how the author presents her sense of belonging. Focus on the use of language and its effect on the reader. **(30 %)**\_%\_

3. Choose **one** of the following tasks: **(40 %)**

3.1 Comment on the following statement by the author Scaachi Koul:

“Fitting is a luxury rarely given to immigrants, or children of immigrants. We are stuck in emotional purgatory. Home, somehow, is always the last place you left, and never the place you’re in.”

Also refer to the text at hand and materials studied in class, such as the autobiography Greetings from Bury Park.  
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**or**

3.2 You are taking part in an international summer course entitled “Becoming Yourself.” For the project website, you have been asked to contribute an article in which you assess the role of family and friends for shaping one’s identity.

Write the article.  
\_%\_

# Material

### Text: Excerpt from Sayeeda Warsi, “Introduction” to The Enemy Within: A Tale of Muslim Britain (2017)

Born in 1971 and being raised a Pakistani Muslim in Britain, Sayeeda Warsi has become a successful lawyer and politician in the UK. She was the first Muslim woman to be a member of the British cabinet.

As a child I needed to belong, to fit in, to be a part of the world and experiences of

my friends and neighbours. I wanted to belong in all the different parts that made up

the sum of my world: the Pakistani bit, the Savile Town [1] bit, the English bit, the Asian

bit, the western bit, the female bit and the many versions of the Islam bit. As an adult

5 I wanted not just to belong in each one but also for each bit to belong in the others.

By my early twenties I’d done with keeping differences neatly compartmentalized;

the famous double life that many young Asians lived was tiresome, and I’d managed

to grow comfortable in my own skin, flaws and all. We were staying, Britain was

home, it’s where I belonged, it’s where I wanted to matter.

10 And yet three decades on, it seems interesting how conversations today about

identity, belonging and the concerns of some minority communities mirror

conversations from my teens. Back then, I would become frustrated with my parents’

conversations about maybe one day having to settle ‘back’ in Pakistan. My father’s

argument was premised on a rose-tinted, good-life retirement-type dream, set in a

15 northern Pakistan life in the way most Brits dream of southern Spain. My mother,

however, based her argument on worry and concern about things becoming so

difficult for Pakistanis in the UK that one day we might have to leave.

I was fully reconciled with Britain and my new multicultural, diverse British Asian

identity, and it annoyed me that my parents were not.

20 Unusually, as someone born and raised in Britain, I found it easier to understand my

father’s position of having a connection and wanting to make a home for his children

in a place that in his mind was still his home. Wanting to make another place home I

could understand; being forced to make another place home I couldn’t comprehend

and I would, sometimes rudely, dismiss my mum’s position, which I found absurd.

25 During my twenties I would have heated conversations with my mum, arguing that

Britain could never be a place which would be so unwelcoming to a community that

a whole group of people would feel they had no choice but to leave and set up home

elsewhere. British Pakistanis, I felt, were an intrinsic part of the multicultural nation

we had become, a broad set of people from different backgrounds, a multitude of

30 minority races all forming the fabric of modern Britain. I’d convince her that the

debate was moving so far in the right direction that her references to Enoch Powell [2]

made her sound like she was stuck in a time warp, that Britain had moved on from its

heady racist years of the 1960s and ’70s that she and Dad had experienced and it was

never going to be that kind of an intolerant place again, that there was only one

35 direction of travel, and that literally meant no going back.

Yet, despite arguing so vociferously against my parents in my twenties, I found myself

in my privileged, successful thirties dreaming my dad’s dream of a nice holiday home

in Pakistan and in my forties worrying my mum’s worry of things getting tough.

It didn’t remotely occur to me that some thirty years after my soapbox speeches [3] to

40 my parents about how there was no turning back my generation would be once again

talking of where else could be home. I could never have predicted that in years to

come my religious identity would be a basis of non-acceptance and conflict within

the UK as great if not greater than my parents’ racial identity. Three decades on, these

conversations are now happening again amongst people of my generation. A

45 generation born and raised in the UK now regularly talk about their fear of life being

made hard and difficult for a specific community simply because of its identity. And

it raises the question how a desire to fit in, a pride in Britain, a warmth amongst

neighbours and an aspiration to do well and get on, a belief that anything is possible

could result in both great success and a deepening alienation. How a community that

50 came to work and go back became a community that worked and settled and is now

viewed as neither settled nor belonging.

I want to explore how we got here. The mistakes that were made by the community,

society and policy-makers and the reasons behind those mistakes. I will try and unpick

myth from reality, headlines from hard facts, and step out of the comfortable world

55 of the converts to the god of diversity and plurality and explain how some people

simply do not believe that difference can be accommodated.

(795 words)

[1] Savile Town – a suburb of Dewsbury, England, with a large number of inhabitants with a migration background

[2] Enoch Powell – British conservative politician (1912–1998), who criticised the rates of immigration and opposed  
anti-discrimination legislation

[3] soapbox speech – a passionate, persuasive and often spontaneous talk

Quelle: Sayeeda Warsi. “Introduction: Belonging.” The Enemy Within: A Tale of Muslim Britain. London: Penguin, 2017. xxii-xxiv.

### Gesamtergebnis

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| **Aufgabe** | **Mögliche Prozente** | **Erreichte Prozente** |
| **1** | **30 %** |  |
| **2** | **30 %** |  |
| **3** | **40 %** |  |