

Jasmine Grover

Interviewed 26/3/23, London, UK

So thank you very much for agreeing to do the interview. So, can you introduce yourself? Yeah, my name is Jasmine Grover. Carly living in the UK booth to UK when I was about 10 years old, which is more than 20 years from now on. And I'm currently working as a specialist tax officer, a local government, and yeah, well, thank you for having me.

00:30

And so you you, your family is from Afghanistan. My family is Irish and every from Afghanistan. Garbo. Well, my grandfather is originally from China, but we used to when I was little, we used to live in Carthage Boulevard, our house was based in Carterville And did you ever go to?

00:51

I don't remember going to Those board and and got the bow on the sort of stayed there until we moved out of it. Yeah. And do you know what your grandfather used to do? He was a Hakeem again, you know, the vivas, I doctor. So he used to prescribe a lot of medicines but after the locals homoeopathic, he was asleep was quite popular, very popular.

01:15

So people would heal a shot. Well, he had a shop, he had a shortbread, they would come to him. And with all sorts of like, whatever they needed help, with something not far away from the car. Super one Gurdwara and opposite to a machine. That's was where his shop was.

01:29

The chemist used to be there. And next to the chemist is grandfather's shop for her. Tell me about it. Yeah, the beep and then next few is used to be a chip shop. So people used to come first, get the medicine and there and then thereafter. Indulgents, that went too far as delicacies and that chip shop used to be also run by the Afghanistique.

01:51

He was very famous for this chutneys, the green, and And and stuff like that. He was very famous. It was one of the things that you look, you know, look forward to at that time, was another the luxuries to go and have chips outside but like yeah. She was just chutney.

02:05

Yeah. When you so, did you go to the shop and things when you listen every once in a while he's gonna take me there. Yeah everyone know. All the time. No. Because obviously with this such. Yeah what circumstances? And well I never went to school there because as being the woman girl, wasn't allowed to go to if I were to go to one, it would have been known, I mocked out and not a school whereas I could learn other languages.

02:29

So my mum used to school me at home. That's how I learnt but, you know, the Punjabi the written and the yeah, the region was so did he really used to go to school and things were only days out? Were, I go to a club or I'm coming back?

02:42

What were the fear for you to go to the Muslim schools as a seeker? I was just bad as ever. Yeah, they would just pay that they a lot of people that actually went there were either. That woman made fun of because of the way because we were different to how they were doing.

03:02

So that was a problem when you were little. Yeah, I want to buy your mother. Then how did how is she able to teach you every? Had she been to school herself? No, she was going by her mother actually. Yeah but my dad did my dad went to and then he used to go to a you know up and chubby class that was run by one of the the leaders of the yeah in the book that I used to so behind the used to have a Punjabi school.

03:29

So in the morning, they used to be Punjabi school and then in the afternoon marked up, which is a machine or proper, like a government, basically local schools or in the morning or in the afternoon Punjabi schools. So we used to do that like they used the days in there, used to start very early 6:30 7 o'clock.

03:49

So 7:30 till 131 school and then 2 o'clock till 6 o'clock another schools. Yeah. And then What he went on to the army. He joined the army for a while. Yeah, it was compulsory. He didn't do the he wasn't a hacking. No he wasn't because he was forced into going to the army.

04:07

There was it was a compulsory thing that you had to do. Yeah. I think I think when they reached about the age of 18, you have to go into the had to join the army many children and you got married to my mum. I came out a year later.

04:21

So, yeah. And how many years did you live in and 10? Because I was here, I moved here when I was 10. So, 10 years, I have got faded memories on it. Then you never been able to go back. I don't think it's safe to go to could to go back to, I don't know.

04:40

I don't really have one members of it. I want about life growing up as a As soon as seat from Afghanistan and London, when you came here, I didn't know anything. I hadn't been to school. I didn't know that language. It was. When we came here, we didn't really stay in London, London.

04:58

We would be well moved to Scotland. So I stayed there for about four and a half years. We're about we stayed there and my brother was born here when we came here as well. So we were a young family then and then to start everything from scratch. It was difficult, but we got there in the end loved the language went to school, try to adjust it you know with the best in culture and all sorts of let's say there's transition was not so bad and then with the other frequency families and there won't actually be were the only one at that time.

05:30

Again there were Afghan and Muslims there but they want any people like the one of the first ones to be there. And then obviously there were more that came later on when you were living there. Then there wasn't enough, sleep, good. Well it was there was a good water but not in Afghanistan.

05:47

That was a good way to go into that were run by seats. Yeah. And did they support? And of course, they did here. I mean they only used to have a community on Sundays only. And then when there were more and more of Africans that, you know, you were coming to Glasgow, they set another day just for the for us to that was on a Wednesday.

06:11

I remember every Wednesday came with my mum off to school. So professor just put in a little bit more into this to give you a little bit bigger, the deep Punjabi speaks for basically, again, when they came into this country, they were very hard working, so they got it full focused in work and the gurdwara used to be only Sundays like the church, but however, the Afghanistan store very connected to the Gurdas.

06:34

And in Afghanistan we couldn't go because of the war and the civil war and the rockets coming in. When the fight used to occur, everything used to shut. He used to be curfews. No one could walk. So Wanted to practise that. So when they came in they got the full freedom to practise.

06:48

So they're start going more to Goddora and then they involve the Punjabi community also and that is why today, even the Punjabi community has been influenced by the Afghan Seekers to be much more in within their social arena of the Gurdwara and doing the Saver and everything alert. And that's why one of the fruitful desire result has been like a cult side, which has been providing humanitarian aid worldwide internationally.

07:12

Yeah. Yeah. But she can tell you more. Yeah. So as I said, from Sundays, it was done by mistakes. And that is, you know, can be added another day and there's there's a lot, there's a loxy families there now. So I've got to see families now, but we removed back to London because obviously my mother fell and we had family around here.

07:30

So Say under the family living in London. Yeah. So we have people we have to move down. I think quite a lot of us can seek family's moved. Not only to the UK but also indeed to Europe have ended up moving. Yeah, I think it's because of the community that is based in London and Southold itself with the goodbyes.

07:51

Yeah. And second thing is the language because English is a spoken, even some of them speak second generation, we're talking about and the third generation. As you've seen, English is easier to adopt compared to other languages like German French or Dutch. But however, now the next generation and the second generation is basically thrive being and, and basically, even in Belgium, you've got a very big community.

08:14

They've got their own Goddora in France, they've got a community in Holland. They've got two goods now. So there's more and more coming up. To. And so then you went to secondary school here. Yeah. I did my primary and and secondary up until year 10, half of year, 10 and Glasgow.

08:35

And when I moved here, I was halfway in the attend but my mother's condition was really, really bad. So we had to move down that was like the crucial years as well. The attend, that's what you do GCS. Yeah. Moved here. And that quite impacted. Yeah, me because I was only absolutely younger and I had like two other siblings as well at the time my brother and sister and so I did my year to have Harvey at 10 11 and six form here.

08:59

And then I went on to work and I've been working since so she started working. Yeah I've been watching since yeah.

09:10

Andy and now in London, do you Is being an effort and seek still really important to your, you know, your identity, what you do? He yes yes yeah. I mean I would like to be you know taken as afghans even not just and seek who spaced them at the job in India kind of thing because that's my identity, isn't that?

09:33

So yeah it is, it's quite important. What do you think is that? You know, someone like yourself for example, is But also the brought up. Anyway, at least young life and the UK you can imagine someone saying, you know, no, they left Afghanistan have. Come here, it must be easier for them just to become part of a sink.

09:57

Community that everyone seek So I wonder what it is that being Afghan. Why is it still really important to someone in your Okay, because I know like with older people they live there and they they loved it. Yeah, it's only when I was born and it was that, that is why I am and I've got another analysis to this, professor very good cushion.

10:20

It's the same thing basically between Manchesterians and the Londoners, if you're a Londoner, you're alone now and if you're up north and not, or if you're a verb, is that you're a firm is you can't, you can't, you know, you can't change that identity route even though me and her have not seen much of an advanced and she has, she's like six years younger than me.

10:43

So I have got that six years of the thing, which I remember like I had remembered as I told you. One uncle also parliamentarian the other uncles are, we went to his house. I knew the older daughter

her, you know, and I'm at Moscow in here to you. And she's got another sister, also forgot her name, lovely.

11:05

So But I knew Hila and the second one, but not the third one is the youngest one is most guys, right? So it is. It's been because some of the things are like, kind of like a storyteller of a parents used to tell us about the good time. They used to have in a better start.

11:21

So we, we remember that I've got a son and that, that that identity has been so observed and so much painted on ourselves on our genes that we say, oh my god, that I've got sun used to be there the fairy land. Like, you know, Alice in Wonderland. So we are like, kind of that generation way.

11:38

Still, even though I've seen a very tiny of Afghanistan. I have never been out of Kabul and it mentioned to you very clearly in my entry same as her. But those memories, what they used to say, the good timings of doing desire, Shahdah would end up, still up to today's day, just painted on our memories and in our mind so that that is the thing.

11:57

But as much as we are, proud, seeks, we are proud British now must say that. And and and and and this is this is part of Joining together. And that is why you might have seen in Southall, two cultures how they meet together very nicely and they have brought up this area very fluently.

12:16

Yeah, it's colourful. So what type of, you know, when you say your father's, or your parents talked about the good times in Afghanistan? What type of stories? Most of my grandfather's friends were Muslims, My most of my dads and friends were Muslims called from the Army and all sorts.

12:33

So they had that we had, they used to bring them around the house and used to have food together and also so they're a good times as well and but obviously, I was kept at home because they wanted to be protective of me. Obviously, didn't, you know, and my mother and my grandmother all the ladies in the house, basically.

12:47

But we did have good relationships with a lot of locals around there. So there were good times as well, but those were intellectuals. Yeah. And educated even not, I will say educated academically, but mannerally civics, you know, civil society civics, they were educated people, they used to respect. It was a major response, you know, bring us stuff food and trouble whenever they used to make something like, oh, you know what it's for you as well, kind of things and it wasn't even like the the richest one.

13:16

If you talk about the little one like A sheephurter or basically, basically a goat herb bra, they used to bring a goat milk for us and give it to us as a gift on the narrows day. And then in return, we used to give them a like clothes or if his father is a key me used to give them like medicine or something like that, please.

13:36

Just exchange of gifts and goods and schools, and everything. So much question from the customer, my grandfather was a hickey when he used to, obviously help them with whatever, you know, they were going through. We used to get so much groceries from this to be like bags and rice bags of weed, bags of flowers.

13:50

Just yeah, so I heard he used to charges very high fees. A joke. Okay. And some of the people like you know, when we say the medication does not work. I've seen this grandfather, bringing bringing those people. The last result is is to all mighty God, whether it's Jesus Christ, whether is Allah, whether is what we say and seek and whether is wrong in or a Christian in any newsletter these to bring them into the Gurdwara for the prayer for as well.

14:27

Yeah. And and they used to take basically to Mandir and some of the people used to remarkably get recovered. They used to take Muslims as well. Yeah. They used to take Muslims. I saw coming up in a nice head cover at that time, not a whale, you know. Yeah.

14:43

And she used to come and there was do, even during the talk to Najibullah time. And about time, some of the question women, when they used to be around their family, with their husbands and their family, they used to wear the Punjabi suits outfit like that. But when they used to go out sometime just for a respect side of it, they used to wear kind of like each other.

15:02

Yeah. Only the scarf on the head, sometimes the elderly generation, they used to wear the whole pura because that's their tradition. Part of it. Also, you know, and they used to come in the Ramsal with the needs to take the burqa off, show their face and the reason why because they used to trust us that, you know, the they will not be seen with a disorder with a bad eye, or pervert eye or anything other.

15:24

So, it was a mutual respect among the community. But then, when the civil war occurred, then it was basically run and save your life. You will be looted, you would be dishonest. Girls will be snatched from you converted in Islam, voice will be taken young 16 years, 14 years will be taken away converted into Islam, and there will be us to to do jihad and fight against any any tyranny or any superpower.

15:50

And that's what our parents didn't want it. Because the afghan speaks were very neutral. They used to support the government. Just to have a position in the government. But the main thing is, as a seek role and the seek motor is being serving the mankind and humanity. We never been like, you know, Far west or far east or far north or for south no nothing like that you you know I think so.

16:15

Today's leaders need to learn from this Cisco that when you're when you're a leader you're you're providing a service to a public, your main first principal should be serving humanity before and being interested in trade deals or before any other you know interest you have. Yeah. Just you not tell more about Afghanistan, any culture outfits, what you used to wear Punjabi suit, what about?

16:43

I remember my mum, wearing a broken out. They did they wouldn't just go out like that, they had to cover themselves. And whenever we used to go out, we used to have a male person with us either my dad or, you know, my one of my uncles, all my grandfather we couldn't just walk out.

16:56

Like there is very have to be a male person because this is after 1918 gradually, the things were getting worse and then the jibular and then 1990s, you saw the third war yourself. You're much more known about it and the world knows about it. But if you talk about going back, 60s and 70s and early 80s, it was like a Europe and you didn't used to wear about my grandfather's, tell me.

17:19



So this different build is to wear like mini skirts like Western clothes and also they don't need to have booker. But what I remember is that my mum always used to Open. She was going out and so did my when your booties and 89? So 89. So I told you that the generic of 60 70s and 80s and then early 80s and then they're often gradually decline of the, you know, control of the central government, the capital government and then the outer provinces like logo Jalalabad falling down and then back capture of the cobble and a civil war, a new 10 years of life.

18:02

In Afghanistan, we're in the really Very difficult period and even giving me that's all I knew. So to me at that point of time, I was normal but when I look at it back at it now, yeah, this is quite a lot. I want to go ahead. You Because if you're a man who's in Afghanic, that's obviously the I know about the good Warra.

18:25

Yeah. And there's also in addition to that though there's also a lot of social life in markets where people of Afghanistan. Yeah, work. And so this went a lot of time. Yeah. Together. What about for women and your sort of age? Well as of now yes you're socialising. Socialising as a mother of three I would say it's very little at the minute because I'm not going on it's you know, the school runs and then they've got their after school clubs and then I'm taking them to Punjabi class you know for them.

18:57

So they can read and write stuff like twice and then they've got their what professor is asking like I know how was your social life in comparative couple so your three and yeah. Oh you got equality. What you do? Yeah in terms of you know, with other sinks from Afghanistan, do you spend a lot of time I do?

19:17

I mean, I think there's more of just Being around family, isn't it? Because obviously my mum one of my families here now I don't have anyone back in them Afghanistan about extended Afghans. Like when we go to parties, when we get married, this is weddings and about. So as in socialising, I I do meet my cousins and I do meet my family and there are a few friends of where I can see.

19:37

I do meet them every now and then. So even Hindus when we talk about Monday and they're all events, they are an exchange So let them know there is, there is a social life here compared to obviously back in Afghanistan, there was nothing. So if you say compared to Kabul, in Afghanistan to here, did would you say like, 10% in Kabul 20% and here 80% because you're free and there used to be in baseball.

20:00

I definitely definitely thought, but can you go ahead alone and do shopping for yourself? Can you go alone in here to late evenings 10 o'clock and have a dinner. Could you have done the same thing in Kabul? Why not, I was very young than anyways, by working all out.

20:16

But what about if you talk about running, your mum used to talk and everything that I comparison to that, what was the life to hear to now, hey, Some various opportunity. When it comes to a wedding and birthday parties, when we go down there when they play the Afghan music, the first andri, the second thing is really when we are thinking about on the stage with me and I was giving this speech and they were really proud, so we try to connect them.

21:35

So once a year when we get invited for no roles, Eid just makes the class. So, you know, in a year once or twice, or twice, or five means maybe five times, six times in Afghan, Muslims and seeks and Hindus. When we get together in an event, I try to increase my children and my messages and I tell her to wear the traditional costume.

21:55

Like for an example of little one, we make her to wear like I've got traditional clothes if you make them because that's also like a suit but there's a little bit bigger and like a language style should be say yes and everything other because in Punjabi culture, if you look at that Punjabi and question I've got a culture Is pretty much same.

22:14

It's very much same. So if you have a look at the I've gone outfit in Punjab. If you go, they call it Fulkari. Full carry means flower embroidered. Yeah. Flower embroidery is that. Then when we say, the mirrors Shisha Walia Chunya, so it's very much, very new cultures are very, and most don't forget, the boundaries of the Punjab was in hybrid past by the, you know, hybrid person So Afghanistan.

22:42

And Punjab has got a very great roots with the Afghans. He can that is where the push tune. The lot of major ethnic communities, have a respect for the Afghanistan. The Sikhs have much more respect for them, and that's where the brotherhood came in, and that is why I've got to seek was saved by Dr.

23:00

Najib Allah, when we were getting out any issued, a free passport to the Afghanistan, and everything about that said, get out of the country because now is going to get cut down. So all humanitarian, we can talk about Dr. Najibullah, he was a great leader. Is a good human being and he helped the Afghan seek to escape from the Civil War.

23:18

Quite a lot of them. Should we have not had those visas? Sorry. Passports copies people to meet out, we would have been salvaged. There will be another massacre of Afghanistan Hindus. Yeah. And this is story I know that because we vented our elders, but she never signed up to Najibullah, but she heard it.

23:35

And what would you say Jasmine to this story? Like about Dr? Najibullah, how our community, talk about him hiring. Why the crazy? Because he's he was very helpful in the times or another one and come from, you know, from a person at such. Would you call it a position at that time as well to help Fancy switch?

23:58

What a minority at that time. Yeah. Don't you talk by unless you talk about the the the doctor, what role would you give him on a on a, on a ground. So, humanitarian, as a Muslim, did you would you see We Muslim a nice message, a good Muslim, what?

24:16

Two things, right? Yeah, definitely is service. Yes. Yeah. Did you save a lot of helping minorities like hazards? Like yeah. Yeah. So this is one one thing you say. Lot of hazards are a lot of people. They talk about negative about doctors and but they are very minority majority to talk, very highly and let me assure you with the Western countries especially with Britain and Drugular had a really good good relationship.

24:42

The only problem is really he was not given that opportunity to ties Thai among the Russia and the British together and bring America also on the table. Otherwise, it would have been very fruitful for all the countries, especially the West, and the and, and Russia, and the Afghan people, but he was not given that opportunity that opportunity was taken away from him.

25:05

Yeah, So talk about like life of bringing your children in UK and if we take the children now in Afghanistan, they will probably have the same life as I did trapped attracted and a basement or a trap in a house and not being able to do what they do, you know, enjoy doing here.

25:26

Do you feel like what your mother was going through and emotions at that time? If you take your children now, I will go together. There's no way because we've been exposed to so much hair for us to, then, go back and be in that situation. I don't think I'll be able to take.

25:40

And do you, do you, do you have a correlation? Do you have a feeling mutual feelings? Coming from your mum even though? You know, I will say, like, how your mum would have felt, should you be put into that environment now? Like for an example, if an afghans can see comes in here and they are asked to return to Afghanistan with their children.

26:02

It's devastating, isn't it to know that you're going back into the saying? Because when you leave from there you can't have a hope that, you know, my life might get a bit better than it is at the minute and then to be going back to that kind of situation, it gets just, you kind of lose.

26:17

Hope isn't it? Let's talk about the feelings. Do you relate to the, your mother's feelings, the fear your mother used to say that she used to have and going out and can't take you out alone. The man needs to be, I was confident that it wasn't. It was a constant thing, talk about it to profess him also and he wants to know he would never like going out.

26:37

Wasn't like her thing that, you know, you look forward to kind of thing. It was like, we have to go out, but we have to be very careful going out. It had to be, like, planned, it had to be strategized like we need to bring someone with us. You can't just go.

26:50

You know, okay, you're doing a think about, you need to have a big groups. Yeah, you had to plan in advance, you can't just walk out the house, like, the way you would do here, you could just walk out and do you know, do your grocery shopping, take your kids to school, come back, you don't think, but I over there that you couldn't have it like that.

27:06

Some, some people in, in the sea community in Hindi community because me and Professor Mazda and being talking about. And there's a lot of, you know, immigrations being going on and you know about the immigration matters, some people say like okay good, you can go back to Afghanistan. They will provide you full safety security, you can you can you can live your life equal, Lee government will assist you and everything.

27:31

All that there is that there is no quality that okay? They they say in their interview that they'd rather be killed in here and put in prison then sent back in Afghanistan. Why is that not only get that? Are they trying to be a two dramatic? No about the situation because they will probably will be killed when back there.

27:52

Anyways, if they don't nobody, but, you know, the rules and the whatever's not put out by there, is it just because obeying the rule, or is it also an element of the current situation and the element of people who are very illiterate and use the faith wrongly? Yeah. And try to convert people.

28:08

Yeah, it is. That isn't it. So they use that as a base for the rules that they put out for other. Can you elaborate a little bit more how the same as with a woman's and stuff? They know allowed to go to school. They're not allowed to go out.

28:19

They're not. I think they're not fully covered again, isn't it? There's a lot has changed in the last few years. Yeah, yeah. So and you follow the news, the things. Yeah, I do. I do actually, I do because he's these quite involved with the Afghanistan. Is and all that sorry, but he gives me all the news.

28:40

Do you watch the news or yourself about Afghanistan when when something on the TV comes about Afghanistan? How does it draw your attention. Exactly. Nobody does because we are from Afghanistan. So, you are quite interested to know what's going on at the minute. And it's quite devastating to watch some of the news that you do and you have friends from Afghanistan Muslim, and you can't really, no, I don't know.

29:03

I didn't really have friends when I was there. So there's no one with that and you don't speak for us in. I don't, I understand it because my parents spoke it. He's he speaks it, but I don't, I can't, I can't speak it. I was like machine speaking with you children.

29:18

English. You speak the handicap? Yeah, so they speak fluently and that? Yeah, yeah, the little one, the little man is more English than anything else my daughter and I understand. Yeah, because of the Gurdwara and we take And stuff like that, they've been involved with me quite heavily as you know proposition.

29:44

Yeah and USA went on the to India recently. Yes yeah, yeah. The event took a job for to take my dad which everybody took my father's job. They've always seen the golden temple from the TV. So we took the letter with it and then all the goods nearby was that interesting.

30:07

Yeah. It was actually. Yeah. I was, there was lovely. Yeah. Well, there was the first time many times to you. I have I have yes, I have before I got married. We used to go every year with my mum and dad home. Yeah, from here. Yeah to see relative.

30:23

I I did have relatives finding when moved from Afghanistan to India so we had relative back then and obviously need to go, you know, to the guru, what would you say how is a treatment of the against in India? Also looking at the current climate and everything or that if you want to just associate their It's an element of fear and rib razor.

30:45

And that's why she doesn't want to comment, but I'm a very open speaker when we came when we arrive in India. Also, the treatment for the Afghan sequels, really bad. There were two reasons. First, they used to say like basically You don't need to be here. You can go somewhere else.

31:03

Go to Pakistan or vice versa. Then the cultural difference was very much but the Punjabi seeks, they welcomed us in the Gurdwara slowly and gently and then made local educated, there was a fear element of also, these Afghans are coming in, you know, terrorism and stuff like that, and a lot of other things.

31:20

But still today's date lot of Afghan seeks are suffering. They don't have a right paperwork. They can't put their children into a good schools, so they have to send it to a small schools because they don't have a paperwork, the government does not issue them. They don't even issue them, the visas.

31:37

And for issue for a visa, you have to bribe people to get the visas. Then they're after to get a nationality and a passport that has become. Now the law after 30 years, that if you prove that you've been there continuously 10 years, but the Afghan seats, you will get it.

31:52

But proving how can you prove it when they don't give you the visa? And if they, they don't give me the visa. You don't have paperwork to prove, so if you can't prove it, you can't have And international team. So you can't ever, you know, you can't do well.

32:03

And that is why I can see except suffered there too. And that is the reason a lot of people, you know, we've been asked that okay advances can come directly to United Kingdom or to the Europe. That's a little bit of naivety of anyone, or any leader, or politician to say that first.

32:21

They don't have a red flight, second thing there is so many of instruments and a red tape for a security. They have to cross borders from one to another even though they are coming generally and the third thing is some of the countries don't want them like, you know, Afghan what is not recognised in the way.

32:37

So for an example, somebody takes a flight from Kabul to go to the way, the way we'll send them back. How can they come to Europe? There's no way and and this is this is an issue. People need to be made lit about it. Through your this research. I want us, I want to highlight that challenges and they were facing and and we have time full of you profession because you went, especially to cobble You did a lot of research.

33:03

Another question I have is a post about children. I spent because now obviously your family were, they were living in Afghanistan. And you also brought up there and then you had to adapt to hear. What about the children? You were have sort of growing up here. What? What do their parents?

33:23

Hope their future will be. And how do they, what the children? Yeah, children growing up in the in London, because you know, many african seeks have been involved in business, and trade and shopkeeping. I think, when, when we came in, I think, at that time, it was about building our lives here, building ourselves hair financially obviously and you know, in order to to.

33:48

But but but now I think that that mind has mindset shifted and now I think we are a bit settled here. Now this is all about education. It's about getting, you know you know getting your children to be, you know, educated enough so they can provide for themselves kind of thing.

34:03

So there is that there is a, there is a mind you know, shift from when we came from when my dad and my mum came here to you know to now that I'm a mother myself. Yeah. So obviously everybody we would want them to be educated and so they could provide for themselves, it can be a good positions earning for themselves, you know.

34:21

To think this being a move away from like their business side. I think my generation has I think but speaking of my dad's generation, yeah. When they came here, they were all about businesses. They were all about learning for themselves more, their children, you know, making their life here.

34:36

Because when we came out, we had nothing. Literally, it was just building your life up from scratch. Our generation has been provided with something through our mum and dads. So, we've got, you know, the mindset shifted to like. Now, we don't need to be more educated because they want you.

34:51

So, we need to be now more educated and be in those positions. Be a doctor, be a lawyer, be a something else, you know, instead of just being in those businesses. So, listen, it's broadening. Yeah definitely I see that a lot now because I'm there are a lot of them, you know, people from our communities were now doctors and lawyers and in those positions now whereas before I was more about just being a businessman who Cell phone.

35:15



Other there any affairs that I mean, just like everywhere else but the people have about that, not so much. But what I was in Glasgow, there was a lot of racism then because especially sold when you were from Afghanistan and then 2,000 attack had just happened, then the Twin Towers in America.

35:33

So there was a lot of racism there. There was people throwing stones and what was on Iraq against go back to you know country or whatever. Not so much because this is more of a nation community there predominantly isn't it? So not so much. Yeah. You. There's some negative.