



CELTA Non-native Language Test

INTRODUCTION:

The Cambridge ESOL Assessment and Guidelines Handbook for CELTA states that candidates must “have an awareness of language and a competence in both written and spoken English which will enable them to undertake the course and prepare for teaching a range of levels.”

Although no specific reference is made to actual language levels, such as the Council of Europe or for example Cambridge Proficiency, clearly you will need to have a very good command of English in order to satisfy all the criteria to pass the course. The decision to offer you a place on a CELTA course is ultimately up to the Centre where you are applying to do the course.

Many non-native speakers do the CELTA course and pass it, but not before having their command of English assessed carefully. After all, the course involves a considerable investment of your time and money, and it would not be right to accept someone onto the course knowing there is a strong chance of their failing it due to their level of English.

THE PRELIMINARY SELF-EVALUATION

This diagnostic test aims to give you a **realistic preliminary assessment** of your grasp of everyday current language usage. It is **not an official test**, and has no validity other than helping you to decide (on the basis of your results) whether you should apply to do the course or not. If you are in any doubt, please contact me and we can discuss the matter.

INSTRUCTIONS:

There are four tasks. You should aim to complete all four tasks in under 90 minutes. Do not use a dictionary. When you have finished the tasks, check your answers with the key, and read the comments.

TASK ONE



Quickly read the following land-mark speech « I have a dream » by Martin Luther King and answer the comprehension questions at the end.

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's

children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

As we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only". We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

Comprehension questions

- 1) One hundred years before Martin Luther King made his speech the USA had already enacted:
 - a) the constitution of the USA
 - b) the abolition of slavery
 - c) universal suffrage for all its citizens
 - d) the declaration of Independence

- 2) Martin Luther King brought with him a specific demand in that:
- a) the cheque written out a hundred years ago to the black community be finally honoured
 - b) the 'negro' should have the right to open a bank account
 - c) America should recognise its obligation towards the black community
- 3) The other specific demands made in the speech were: (*tick all those that you believe to be correct*)
- a) that the police stop their brutal treatment of the black community
 - b) that working hours be reduced
 - c) that the state build more cheap hotels
 - d) that the 'negro' should have the right to stay in hotels anywhere in the US
 - e) that the state enlarge the ghettos
 - f) that the 'negro' should be able to reside outside the ghettos
 - g) that the police stop questioning and harrassing the children
 - h) that there should be more polling stations in New York
 - i) that the 'negro' has the right to vote
 - j) that the State of Mississippi establish the right to vote for all its citizens

TASK TWO

For each of the following sentences, write a new sentence which must include the word in bold. The word in bold cannot be altered in any way. The word in bold, if used correctly, will convey the same meaning as the underlined part of the original sentence. So your sentence **must retain the meaning of the original sentence**.

Example:

He couldn't bear to tell me the truth about his exam result. **dare**

Answer: He didn't **dare** tell me the truth about his exam result.

- 1) The CELTA is easily the best known qualification in EFL teaching. **far**
- 2) CELTA candidates come from many different backgrounds. **walks**
- 3) A teaching qualification is what makes you stand out. **ahead**
- 4) If you don't succeed the first time you should persevere. **give**
- 5) The candidate didn't like the way she was treated. **put**

TASK THREE

Each of these sentences has an inappropriate word (verb, adjective, noun or preposition)
Correct the mistakes in the sentences.

- 1) How are you going on with your project?
- 2) I can't help you I'm afraid, I don't have the smallest idea.
- 3) Please can you say him the meeting is cancelled.
- 4) I really don't know what this fuss is all with.
- 5) I'll be knowing what to do just as soon as I get there.
- 6) Has it been a long time that you work in this company?

TASK FOUR

Listen to the MP3 file taken from the NPR radio series 'Tales from Lake Wobegone'. You will hear a story lasting approx. 15 minutes, about a fictional community of Lutherans, living in the northern state of Minnesota in the USA. Choose one answer for each of the three comprehension questions below.

- 1) The storyteller says that the dogs in Lake Wobegone:

- a. can't be bothered any more to chase the racoons
- b. have all become vegetarians
- c. are refusing to eat food that doesn't come out of a tin

2) The sons of Burney are:

- a. the extended male family of Mr Burney
- b. a branch of something similar to Alcoholics Anonymous
- c. an association/club for men only
- d. a group of wine producers who market a very special vintage

3) The storyteller thinks the Reformation:

- a. was a bad thing
- b. is the reason why people in Minnesota drink too much
- c. makes people from Minnesota feel inhibited