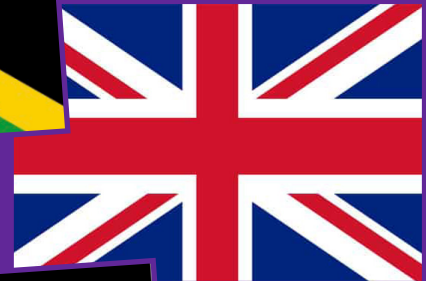


ET 2.3



Connecting Dialogues



Commonwealth Connections
Three people - Three life stories

The Elephant Times
Tide~ on-line magazine

Issue 2.3 : March 2022

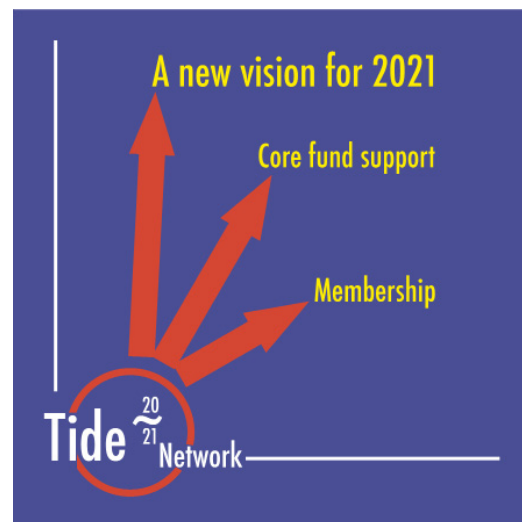


Tide~ publications are now available for free

You are welcome to adapt them for your teaching.

They represent the contribution of thousands of teachers over the years and hundreds of teachers that have taken lead roles in both curriculum projects and study visits.

Note: Copyright remains with Tide~ and should be acknowledged.



The pamphlet '**A new vision for 2021**' outlines the plan to revitalise Tide~ creating a sustainable **Network Hub** to facilitate the voluntary work of Trustees, those co-opted to take lead roles in coordinating and a growing number of new members.

The Elephant Times is edited by Jeff Serf and Scott Sinclair.

We have taken on this voluntary role as Tide~ Trustees.

For this issue - Vipin Chauhan and Rohini Corfield joined the ET Team.

The views expressed in this magazine are not necessarily those of Tide~.

On each page:

< Click on The Elephant Times to go to the Tide~ website for back issues.



Elephant Times 2.3

Commonwealth Connections Three people - Three life stories

March 2022

This ET focuses on the life stories of three members of the Tide~ network. Their conversations help us to reflect on some key ideas and issues that are important to building Commonwealth Awareness.

This ET magazine is the second of a series focusing on the Commonwealth. The series sets out to do two things:

- ❑ support those seeking to make the most of learning opportunities linked to the 2022 Birmingham Commonwealth Games;
- ❑ follow up and share work done by schools linked to the Games, to reflect on the experience and generate thinking, views and ideas about the potential of ongoing Commonwealth Awareness.

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This Logo offers links to documents on the website: www.tidegloballearning.net

Click on underlined text to go to other websites.

On each page:

To go to Contents Click on: 'Tide~ on-line magazine' >

Introduction ...

This Elephant Times builds on the [questions raised in ET 2.2](#) about the proposition that the 2022 Games in Birmingham could provide the opportunity to review the potential for curriculum innovation relating to Commonwealth Awareness.

Rohini Corfield, Vipin Chauhan and Phyllis Thompson reflected on their personal experiences, wrote about them and then discussed the implications with us. We learnt a lot.

Thank you to Rohini, Vipin and Phyllis for the time and energy, and for agreeing to share those reflections with the Tide~ Network. The ideas that resulted make a valuable contribution to the process of thinking about what Commonwealth Awareness might be.

In **'Why does Hassan live in Worcester?'** Sue Rees reflects on her own misconceptions about migration and offers an introductory activity to enable students to explore matters relating to migration. There is, she notes, a need for other case studies, not least to avoid creating a new stereotype - that migration is about people of colour. Many families have stories of migration within the UK or world wide.

We seek ET articles from school practitioners

- ❑ to share your ideas and experiences;
- ❑ to recommend resources to other teachers;
- ❑ to reflect on learning.

GET INVOLVED



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Or email us: elephant.times@tidegloballearning.net



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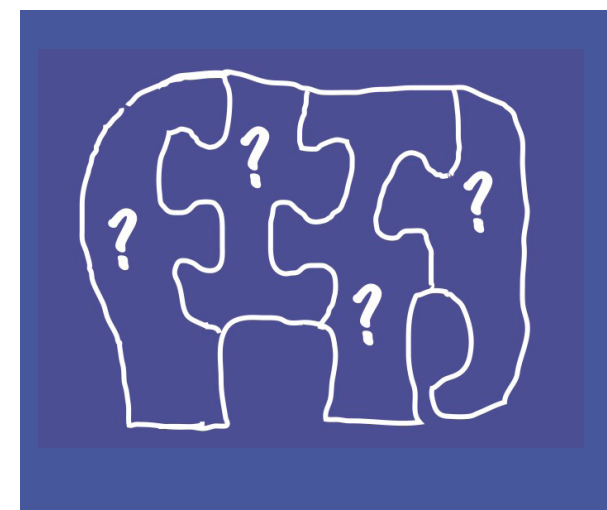
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Elephant Times is now part of the Tide~ **Connecting Dialogues** initiative.

A core document outlining the initiative will be published later this term.

See ET 2.1 [The Global Pandemic](#)

See ET 2.2 [Commonwealth Awareness?](#)

Commonwealth Connections ...

3 people – 3 life stories

Seeing others as individual people and not simply as members of a particular group based on, say, race or religion is necessary to reduce stereotyping and what could be described as 'social othering'.

The next few pages feature the life stories of three members of the Tide~ network. Their reflections set the scene for thinking about Commonwealth Awareness.

Firstly this material is for your own reflection and planning, but some of it it could also be adapted for student groups

The skills to engage people in dialogue can be learned and practised in school by students of all ages.

Three People ... Three Life Stories outlines the experiences of three people who moved to the UK as children from Commonwealth countries. It shares how they responded to the challenges they faced.

A series of questions is offered to guide learners through the stories.

This work could also be used in preparation for students setting up their own interviews.

We suggest - working in small groups each student reads one of the stories and then summarises it for the group.



Before you begin work, you need to know that these life stories are not made-up.

They are not fiction. They tell of people's experiences when they moved to the UK. Phyllis, Rohini and Vipin are real people, and they have written about their own lives. You will be reading their life stories – what happened to them, how they felt, what they thought and what others thought about them.

1. Working in small groups, read the life story you have been given. There may be words or phrases that you do not understand. Make sure you check anything you are not clear about.
2. Now, answer these questions.
 - a. How old was your subject when s/he travelled to the UK?
 - b. Which country did s/he travel from to get to the UK?
 - c. Why did their family travel to the UK?
 - d. What were their first impressions of the UK?
 - e. How did their first impressions compare to their memories of the country they left behind?
 - f. What happy memories does s/he have of growing up in the UK?
 - g. What unhappy memories does s/he have of growing up in the UK?
 - h. How did their neighbours or classmates react to Phyllis, Rohini or Vipin?
 - i. What advice do you think the adult Phyllis, Rohini or Vipin would give to their younger self?
3. Lots of people or their parents have travelled to, or migrated to, the UK from far away or closer - for example, Ireland. Others may have moved from somewhere else in the UK to where they are living now

Can you think of anyone? (Your teacher may have some suggestions.)

You are going to talk to – or interview - a person who has some experience of migrating to the UK or moving around the UK – either personally or through family members. It could be someone in your family or someone in school.

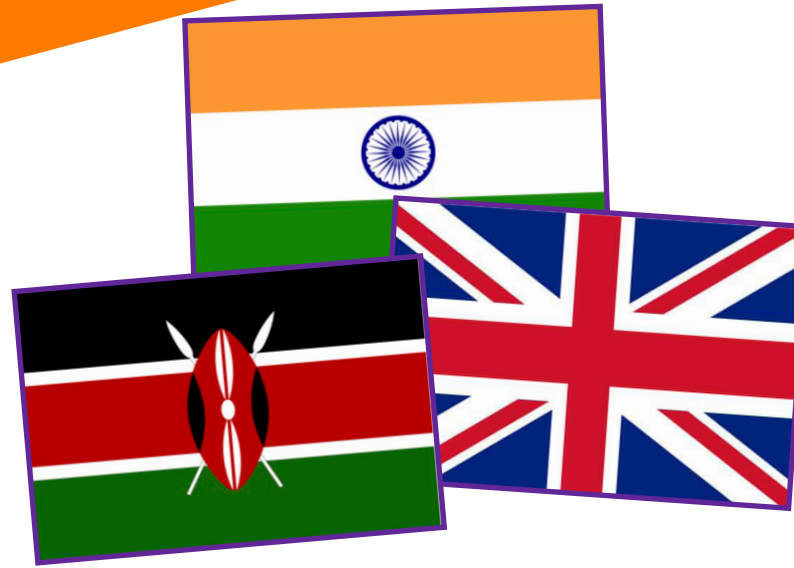
Use the questions a-i (above) to help you draw up an "Interview Schedule" - that's a guide to your conversation.

What do you want to find out? What questions will you need to ask to find out about their life? What's the best order in which to ask your questions? How will you record the interview?

4. After you have interviewed the person, prepare to tell their real life story to the rest of your class.

A girl called Gill ...

Rohini Corfield



I was born in post-colonial Kenya, to Hindu Punjabi parents. I still remember leaving the bright colours and sunshine of Kenya as a 6-year-old to settle in grey, damp England. My parents had explained it as a big adventure, a chance to go to school in England and reconnect with relatives there. I recall the weeks of leaving parties. My first aeroplane journey was memorable – to be able to see the fluffy clouds and have hot food whilst in the air was thrilling!

We arrived at Gatwick to a grey world – the weather was misty; everyone was clothed in dark colours, and I could sense my parents' tension. Relatives took us to Shepherd's Bush where we spent 6 months sharing a 2-bed flat – it was fun to have older cousins to take us to the park, but London was so big, so busy, so noisy with people from different cultures rushing here and there.

The sound of traffic was constant; how I loved the big red buses and their bells. School was okay as there were students from many different countries...

Dad got a job in Bristol so came to see us at weekends. Mum gave birth to my sister at Hammersmith, and we moved to Bristol when she was only 19 days old! Our house in Bristol had gardens, the street was quiet, and our primary school was welcoming although I noted we were the only Asian children – I remember falling in the playground and cutting my knee and wondering if my blood would be red, or a different colour.....like my skin was different.

The transition to secondary school was interesting. **The family was informed that Gill was the English name for Rohini so I would be called Gill at school!**

My Mum was unhappy with this so arrived sari-clad in school to speak with the headteacher who agreed the teachers could learn to pronounce my phonetic Hindu name! Racist name calling happened, but teachers would reprimand students.

Once Mum started teaching again we moved to another area of Bristol and I joined another secondary school. Here my academic potential was recognised and nurtured - the school advised me to apply to Oxbridge, sent me to represent the school on BBC Radio Bristol and encouraged me to be school hockey captain.

Starting my degree at Cambridge University resulted in a massive crisis of confidence: other students seemed so much cleverer, so confident, so well-connected, as though from a different mould. I planned to leave and reapply to study pharmacy elsewhere.

Then with the encouragement of my college tutors, university friends and family I realised I could study at Cambridge, and enjoyed the opportunities on offer – field trips, rowing, societies like the Asian and African Cultural Groups, Youth Hostelling and Volunteering.

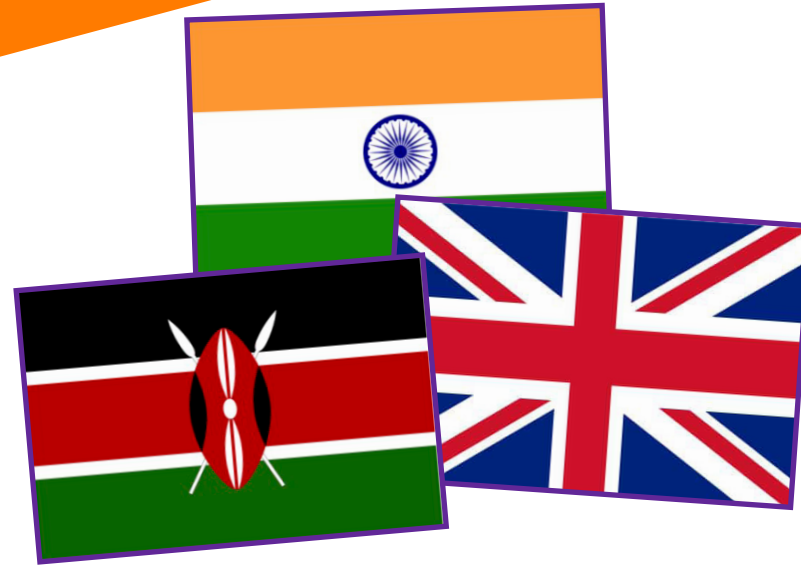
I next did a post-graduate teacher training qualification at Leicester and loved the multicultural schools I taught in, seeing how diversity enriched the learning experience. This led to teaching in Derby, and a greater involvement in community organisations working on equality issues – The Race Equality Centre, Multicultural Education, Local Authority networks resulting in a sequence of jobs promoting equality and inclusion – at the BBC, in schools and universities, and in community settings.

Despite earnest introductions to suitable Punjabi men, I married an English man who shared my interests – travel, education, international issues.

The migration from Kenya to England has impacted every aspect of my life from the professional and personal, shaping a dynamic new hybrid identity.

Reading, 'riting, 'rithmetic & racism ...

Vipin Chauhan



I did not know what racism was until I landed in England as 13-year-old. I was initiated into racism at my secondary school in Leicester, trauma that distorted my school life and took many years of inner searching and groundings to make sense.

Growing up in my birthplace of Machakos, Kenya, I was conscious only faintly of the stratified nature of my everyday life. Being raised in an Indian diasporic community, I encountered black Kenyans primarily as servants, traders, workers, teachers and class mates.

White Kenyans, mainly farmers, missionaries and civil servants, were encountered when they came to have their shoes repaired or handmade by my grandfather, a cobbler, or when they commissioned my father and uncle to carry out electrical repairs and installations. Essentially though, my relatively happy, nurturing and friendly childhood and worldview were shaped by and lived through Indian diasporic goggles.

The politics of post-independence Africanisation fuelled anxiety, leading many Indians including my parents to exercise their rights as British subjects to migrate to 'London' - there was no real conception of 'England' or the 'UK'.

Next stop for us was staying with my paternal aunt and her extended family and excitedly exploring the red brick lined streets of Wembley. Such loving reception and hospitality from families and friends hallmarked the experiences of many other early East African settlers, a tendency which has shrivelled as we have sought to become more 'British'.

London was an expensive place to bring up a family of five and so my parents decided to try their luck in the East Midlands. Thanks to the generosity of relations and newly found friends, my father found a job and we settled in Leicester. With the help and generosity of my father's second cousin, I was able to complete the necessary forms and admission



Vipin's family photo - near Machakos, Kenya circa 1969

tests to secure a place in a local grammar school (someone believed in me!). Great accomplishment, so I thought, anticipating the continuation of my happy, nurturing East African school life.

Little did I anticipate the hostility and racism that jarred my education in a school in which there was only one other Indian and one African-Caribbean in the lower fifth form. Lukewarm welcome by some of my class 'mates' and indifference by others led to outright hostility and racist bullying by a core group. Racist graffiti ('wogs out', 'coon') on my locker door as well as physical intimidation especially in classes such as metal work, woodwork and sports where teacher supervision was constrained, was relentless.

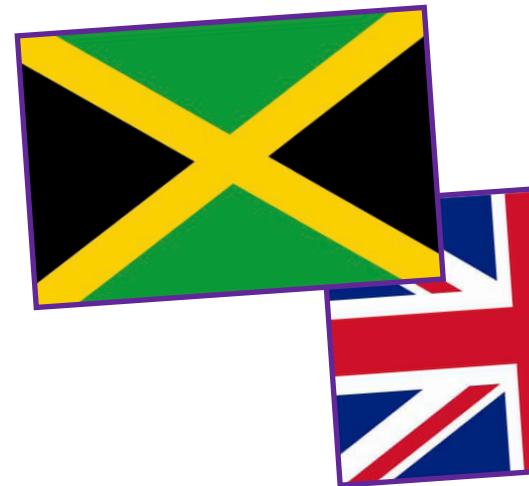
I was in absolute shock and unable to comprehend what literally had hit me - why were these white kids treating me like this? Is it me? Why were teachers not stepping in? Who do I ask for help?

These and other questions preoccupied me for years and were it not for the friendship that I experienced at the local library and the unconditional love of my extended family, I would have continued to struggle to have faith in humanity.

The sense of abandonment, loneliness and despair was profound as was the fear of letting down my family if there was any hint that the idyll of migrating to a 'better' country had been disrupted by violence and racism. Even to this day, family members are astounded when I recount my school experiences. As confidence grew in us as a family, my parents and other elders divulged their own experiences of racism in workplaces, on the streets, in pubs and at the shops.

No longer did I feel alone, provoking me to take up the anti-racism gauntlet and work with others to ensure that no Black child experiences such inhumane debasement.

"One-anothering" ... Phyllis Thompson



What do you notice about place names?

C A R I B B E A N S E A

My two sisters and I were left in Jamaica with my maternal grandmother whilst our parents had gone ahead to England: 'the Motherland' to prepare for a new and economically better life for us as a family. Our mother returned to Jamaica in 1962 to take us to England. I was 9 years old.

On our departure from the airport, I remember my childish attempt to reassure my grandma by telling her that I would return in a few days time to visit her, so there was no need to be sad.

On arrival to our new home in East Dulwich, we found much in place to accommodate us, not least in our family unit which included two other siblings of 4 and 3 years old.

At nights I would have some vivid dreams of some Jamaican sights, sounds, smells and tastes and then wake up to the void reality.

Instead of the likes of Achee and salt fish for breakfast I had to get used to bake beans on toast. Instead of the consistent and warm sunshine, I had to comply to the changeable seasonal English weather.

If I was informed of these differences I had clearly forgotten in the process of the journey to my new geographic, physiological, intellectual and spiritual life.

In more ways than one my new life in urban and cold England was a sharp contrast to my life in rural and hot Jamaica.

Thankfully ours was a very close, caring and loving family with strong roots in the Church. My Christian faith empowered me with the values and discipline to aspire to and embrace life in its fullness.

Outside of home and Church my life in the

so called 'Motherland' was a catalogue of moments which I later recognised as moments tarnished with 'exclusive history' and sheer racism. These experiences, however, deposited a rich source of resilience and fortitude within me.

Two incidents come to mind at this time. At secondary school, we were introduced to the humanities in the 5th form and I became besotted with the 'frills' of the Victorian period and being an avid reader, would indulge myself in the romantic novels.

I had a rude awakening when it dawned on me that as a Black woman my terms of reference would be very different to the characters with whom I was aligning myself.

Then as a sixth former, during a time of career advice I became aware that the Black

girls were being advised to apply for jobs/ training in menial work provided in factories, department stores, laundrettes and in the NHS. I decided there and then that I was not going to attend my designated slot to be treated with such prejudicial assumption.

The challenges and opportunities of life in the Commonwealth are vast.

Two key outcomes for me are my lifelong interests and engagement with matters to do with global awareness and people development via what I have come to call ‘one-anothering’.

I celebrate moments when I identify my contribution to the improvement of someone else's life, regardless of the differences they may present to my own sense of identity.

Reflections - what are the issues ...

What are your reflections on your meeting and writing the articles?

After their meeting and then writing their stories Rohini, Vipin and Phyllis had a conversation with ET editors Jeff and Scott. These next few pages share some of that conversation.

It helps set the scene for aspects of what we might mean by Commonwealth Awareness.

Apart from a long friendship Vipin, Rohini and Phyllis share much in common, both professionally and personally, including their shared history of moving to the UK as children. They offered to share their life-stories as a stimulus to Tide~thinking. Their discussions and writing their stories involved considerable reflection and not a little self-discovery.

Rohini's immediate response was supported eagerly by her two friends. "Although we've been meeting for several years and discussing current equality issues ... I came away from that meeting having learnt so much about them both. I thought I knew them." Rohini referred to the **African concept of Ubuntu – being human through one's interaction with others** – and how the conversation was characterised by non-judgemental listening and empathy that resulted in learning about each other.

This provides evidence of two of the basic tenets of the exercise i.e. **effective dialogue produces learning, and listening to narratives is powerful.**

All three agreed that the meeting's success was partly a result of the focus provided by the task they were preparing for – to write about their experiences and feelings as child migrants, the reactions they received and how they, in turn, responded. A response to experiences that shaped who they are now.

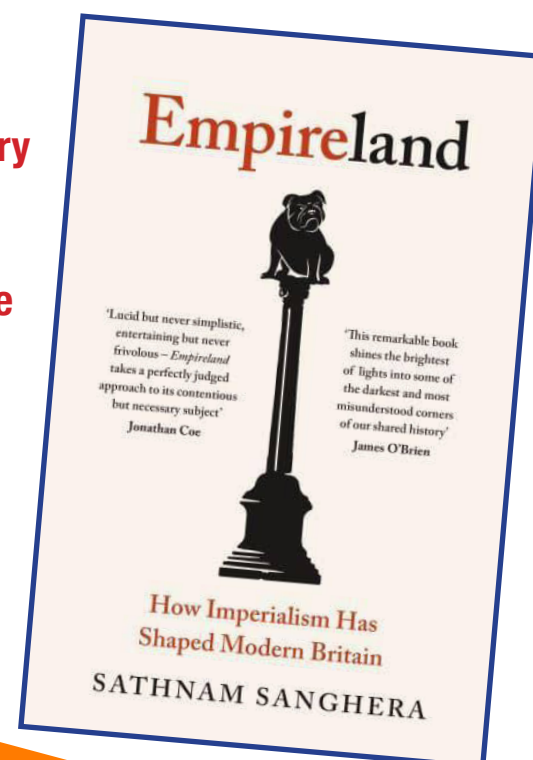
Phyllis spoke for the others when she said, "**I see myself as a successful achiever against the odds**", but pointing out that this isn't always the case, as not all are able to respond in the manner our three writers have. "You just have to look at the relative proportions of Black men in prison."

Vipin highlighted that, whilst many who had similar experiences to themselves have "... said Good-bye to education ... we are now professionals in areas where talking, learning, reading and reflecting are fundamental and we seek to develop such skills in others". Some relegate similar harsh experiences to the background simply to survive in the workplace or now reject, say, their mother-tongue or give their children "English names". Rohini identified the significance of the opportunity to have **"safe, professional places where you can share some of the hurt and confusion knowing that you'll be heard and not judged"**.

After reading each other's stories, there was agreement about similarities – for example, the impact of racism on their emotional well-being, search for identity and their careers – as well as differences – such as the importance of faith and the notion of "England as the Motherland."

Sathnam Sanghera tells his own life story in 'Empireland'. He explores some 500 years of colonial history and reflects on how the experiences of Empire influence much in modern Britain.

We have suggested 'Empireland' as a key stimulus: see Elephant Times 2.2.



What do you feel are the key ideas or issues that the stories highlight?

Rohini drew attention to Vipin's story and, "its grit... and his use of **abuse to act, as 'rocket fuel' to shape his identity**", as illustrating one key idea – the racism they experienced, be it physical or verbal, overt or covert, regardless of where they came from or why their families moved to Britain. Their own reactions and the struggles that unlocked their strengths and potential was also a recurring theme. However, they agreed that it is important to recognise the adverse effects of children-on-children racism, both in and outside school.

Vipin arrived in Britain expecting that they would "get on with life as we knew it". However, the media's reaction, and that of people they came into contact with, meant that they "had to fit into cultural norms ... how we dress and speak, what we wear" and "overnight become Anglicised or British". Not an easy task for individuals who Phyllis identified as **"Third Culture Kids" - those who are not being raised or were not raised in their parents' culture or their country of nationality**, but in a very different environment. "This is a powerful concept ... a window to look through or a peg on which to hang our experiences."

At times such experiences were influenced by specific events; Vipin's **trauma was not made easier by the sensationalist and hostile media** coverage of the 'Ugandan Migrant Crisis' in the 1970s, and he fears that some pupils in school today are suffering consequences of the present 'Channel Migrant Crisis'.

One consequence may be a **reticence to share negative experiences** with parents and other family members because they didn't want the "idyll of migration to be soiled by horror of the harassment they were experiencing sometimes on a daily basis".

How individuals respond to such treatment varies, but it can galvanise some to respond with their own 'grit'. As Rohini quoted, **"When the going gets tough, the tough get going"**.

Two further themes were identified as being key. Firstly the transformative power of education and, secondly, the role of support systems; for example, family or faith. However, here they identified a real dichotomy: **the power of teachers to nurture (and become part of the support system) or not – to ignore or even contribute to the prejudice newcomers experience.**



When working with students we ask educators to consider that...

Migrants are not passive travellers, they
have agency, they learn to react

Pupils are human beings with feelings

"Settling in" is a continuum
from surviving to thriving

'Othering' people is unjust and inhuman

Media can generate fear of migrants
and newcomers

Schooling operates in a political/ social context

There are safe, professional
places for teachers

When subjected to racism individuals may not be able to take
a long term view as "today" can be highly traumatic

What we hope young people will gain from Commonwealth Awareness?

An understanding that:

- ❑ Migration is part of British history
- ❑ We can go through horrific experiences, but for some comes learning that shapes what you do going forward
- ❑ The person you are/will become is a consequence of the experiences (good and bad) that you face
- ❑ Cultures are dynamic and constantly changing, and we are both shaped by them and mould them through our experiences

An awareness of why people say:
“We are here because you were there”

An increased ability to:

- ❑ Listen deeply to what people say
- ❑ Empathise with others and feel their emotions
- ❑ See that change is possible
- ❑ See themselves as a change-bringer

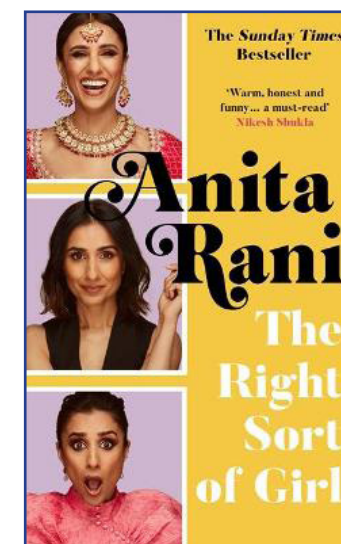
A disposition to:

- ❑ Value your own culture and that of others
- ❑ Be open to new ideas
- ❑ Increased self-awareness and confidence to engage with people
- ❑ An openness to get to know new arrivals before judging them
- ❑ View a challenge as also opportunity

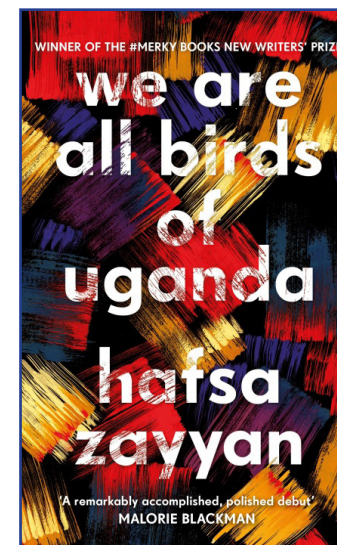


A good read

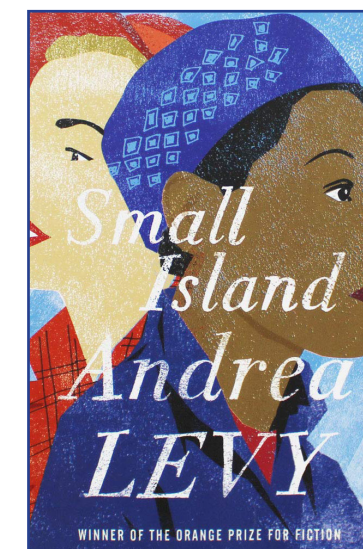
The Right Sort of Girl by Anita Rani



We are all birds of Uganda - Hafsa Zayyan



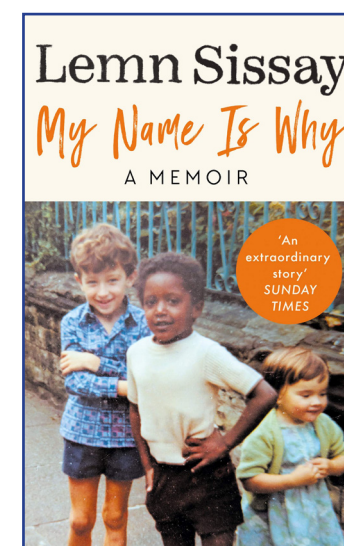
Small Island by Andrea Levy



Sidesplitter by Phil Wang



My Name is Why by Lemn Sissay



The conversation concluded with ideas about stimulus that could be useful to provoke thinking about our own awareness.

[Also see 'A good read' on page 17]

These snippets highlight some. There is much to follow up.

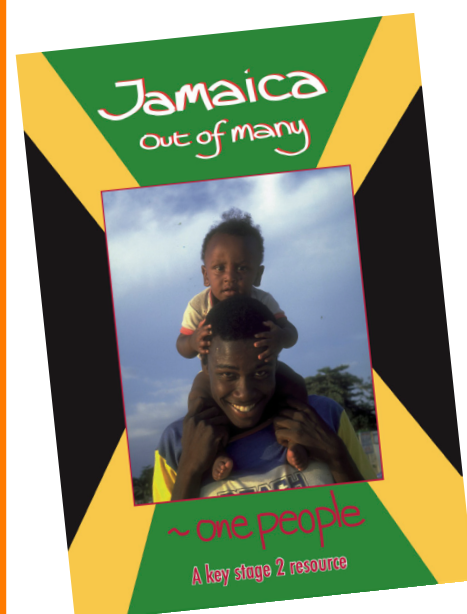
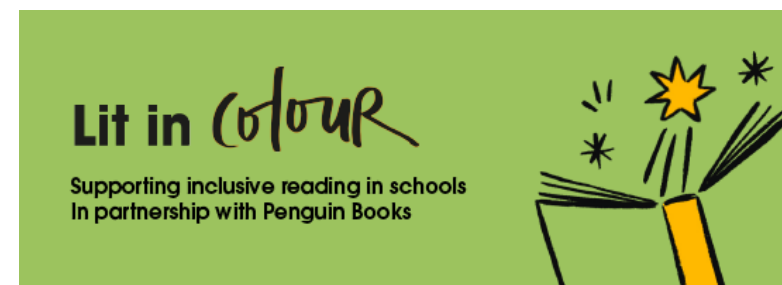
Please share your ideas about useful resources for use in school.

We propose, at this stage in planning learning opportunities linked to the 2022 Games, that the priority is about our own awareness. This Elephant Times builds on the debates raised in ET 2.1 that uses 'Empireland' as a stimulus to such thinking.

The [Runnymede](#) website is very useful.

In a particular we discussed [Bangla Stories](#)

and [Lit in colour](#)



So why were there many Asians in Kenya?

Thousands were brought from India by the British to build the railway from Mombasa to Kampala. "Their sacrifices in the construction of the line nicknamed the 'lunatic express' helped lay the foundation to a modern Kenya."

[This short films tells the story.](#)



It would be useful to revisit the Tide~ publication

[Jamaica -out of many one people.](#)



Three popular films, based on true stories

United Kingdom Rohini said -"I like this film because it shows how individuals from widely different cultures can connect to make a contribution to each other's communities"

Besides being a romantic story the film also portrays issues of stereotyping, exclusion, bias, prejudice and discrimination and ultimately gives hope about our common humanity

After his marriage to a British white woman, Prince Seretse Khama of Botswana faces political opposition and diplomatic disputes.

Directed by Amma Asante. With David Oyelowo, Rosamund Pike, Tom Felton, Jack Davenport

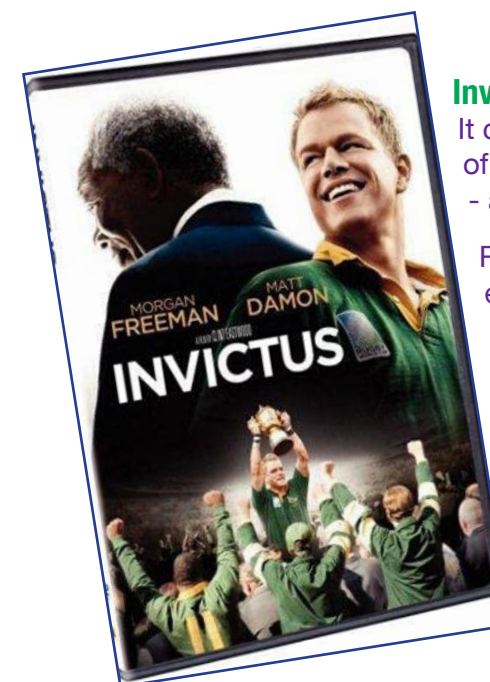


Invictus A biographical sports drama film.

It captures, often with humour, some of the tensions of South Africa attempting to move on from apartheid - and the human qualities of Nelson Mandela.

Rugby is seen as a sport of white men yet in the early days of his presidency Nelson Mandela decides to unite his people by supporting the rugby team in their bid to win the 1995 Rugby World Cup.

Directed by Clint Eastwood and starring Morgan Freeman and Matt Damon.



The First Grader Another very human and humorous film, nevertheless it captures some very harsh realities about the British and the Mau Mau in Kenya.

When the Kenyan government introduces free education for all Kimani Maruge, an 84 year old village elder and Mau Mau veteran, sees the opportunity to have the education he has been denied, even if it means sitting with 6-year-olds

Directed by Justin Chadwick. It stars Naomie Harris, Oliver Litondo, and Tony Kgoroge.



Why does Hassan live in Worcester?

Sue Rees

After reading the excellent *Empireland* (Sanghera, 2021), I realised I had fallen for the common misconception that migration from Pakistan and India to Britain started after the 1947 Partition of India. However, as Sanghera points out, during the 18th century heyday of the East India Company Asian crews often stayed in the British port where they landed as they were unable to afford the journey home. Many migrated to have a new life in Britain just as countless British people have emigrated to countries across the globe for a better life or in pursuit of their career.

Reflecting on my own recent teaching of migration, it has been set in the context of a growing media emphasis on illegal migration and those seeking asylum.

Stories of families in dire straits trying to move to the UK for safety and a better life are frequently in the news. Students in schools are aware of economic migration from the European Union and beyond. There are students in schools whose families have immigrated to the UK to work, for example, in the care system or on fruit and vegetable farms. Some move for a few years, others permanently, whilst some have returned to their country of origin after Brexit.

In the West Midlands, there is a long history of economic migration, including those who migrated to Birmingham after the 1947 Partition. The Partition of India led to huge numbers of people being forced to move across the sub-continent in appalling circumstances.

Many families settled in the UK and contribute to our multi-cultural society. Tensions between different ethnic groups do occur in society and can spill over into schools. For me this was highlighted in a discussion with a group of Year Eight

students who had misunderstood the Geographical terminology, such as the difference between migration, emigrant, legal and illegal migration. 'Immigrant' was, at one point, a common form of racist abuse used in the playground.

This was the main motivation for creating the activity. I have designed this 'mystery' to help Key Stage 3 students explore the reasons for people migrating from one Commonwealth country to the UK.

The mystery begins with the initial migration of one textile worker moving to Birmingham in the late 1950s to work in the industry, which was short of people to work the night shift. It then moves through the generations as the family settle into the area. It should enable discussion of the issues affecting young people today and develop students' understanding of the reasons for migration from the viewpoint of one family. There are obviously many generalisations due to the need for brevity that I hope will not lead to further misunderstandings.

I would like to see the mystery as an initial step towards greater understanding of the complex issues around migration. Further mysteries might include a similar story in the opposite direction – say, a white British person seeking a new life in South Africa, Australia, or Kenya. **This could lead to a better understanding of the constant desire for people to find a better life for themselves and their families.** Discussion around why does Hassan live in Worcester has the possibility of further development to other potentially difficult conversations teachers have in their Geography classrooms.

**The process of the mystery is outlined on page 21.
The stimulus cards can be found on page 24.**

This article in the New Scientist offers useful insights - [‘The truth about migration: How it will reshape our world’](#).

“Arguments rage, but what does immigration really mean for jobs, economies and cultures? The evidence suggests we could turn a crisis into an opportunity”

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**This article is part of a
Tide~ project with the
School of Education.**



Why does Hassan live in Worcester? [See page 24]

This Key Stage 3 activity is best done by groups of 3-4. It is designed to conclude work on migration but it could be used as an introduction.

Each group should be given a set of cards, which they organise to create a time-line from 1947 to the present day.

They should then be able to answer the question **“Why does Hassan live in Worcester?”** The topic may bring up some difficult conversations, but should be guided to develop an awareness of the global interdependence and multi-cultural life in UK communities today.

De-constructing the opinions is important and class discussion recommended after they have all completed the task.

An extended piece of writing could be completed to show that the students have understood the concepts - such as a newspaper article, drama with a radio or TV interview. A writing frame may be required for some students along with some suggestions of key words to include.

It could be adapted to reflect a place that is more relevant to the school.

Students' notes

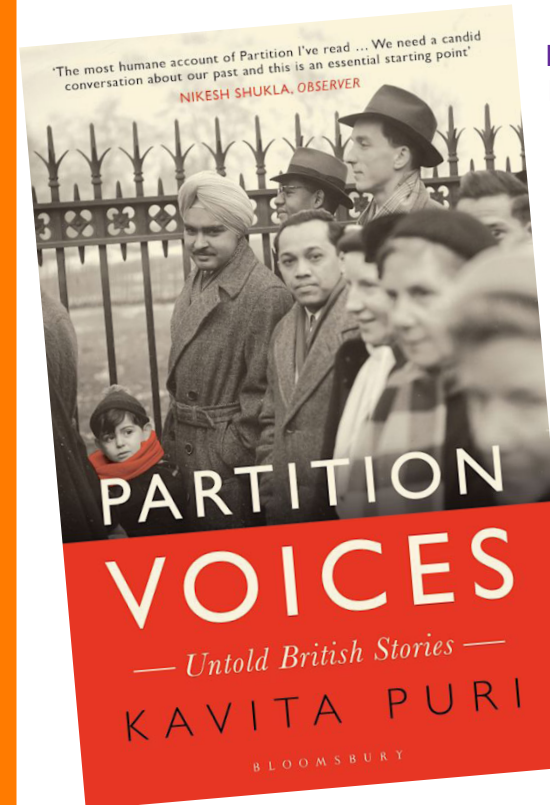
- ◇ Sort the cards into a time-line or family groups.
- ◇ There may be some cards that are irrelevant so put them to one side. As you are doing this you should discuss and note what you are discovering and how this may have an impact on people in the city.

Now consider ...

- ◇ What are the links to globalisation or the Commonwealth?
- ◇ What questions do you have as you read the cards?
- ◇ What information had you not heard before?
- ◇ What would you like to have clarified?
- ◇ What have you learned?



Partition ?



In 1947 as one of the last acts of British colonial rule the Indian subcontinent was divided into India and Pakistan. This Partition uprooted millions of people, a process that led to much hardship and unspeakable violence.

In **‘Partition Voices’** Kavita Puri *“reveals a secret history of ruptured families and friendships, extraordinary journeys and daring rescue missions that reverberates with compassion and loss”*.

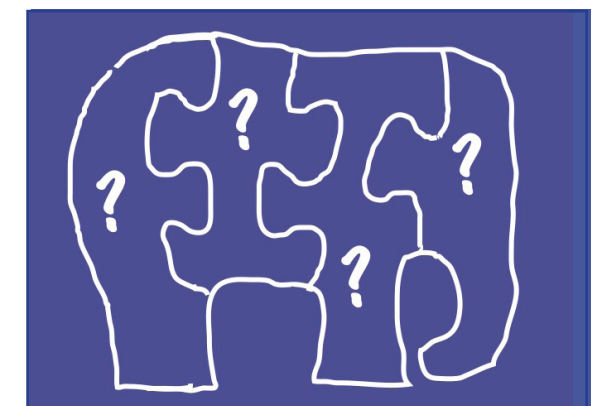
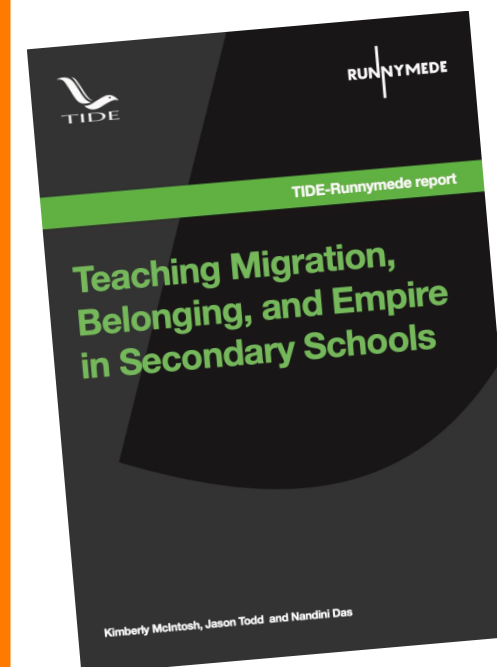
Writing in [The Guardian in 2017](#) Kavita highlights the need to enable people to tell their stories.

If colonialism and immigration are to be understood, there is a need to embrace such oral histories or we will never know the truth about Partition, nor have the basis to move forward positively.



The **Partition Education Group** have developed teaching resources such as **‘Child of the Divide’** and supported background reports such as the [report with Runnymede](#).

Tide~ discussion has highlighted the sensitivity of such recent divides but we propose that fresh conversation could offer significant input to shaping the ‘Commonwealth Awareness’ idea.



Teaching about Partition?
We are seeking ET articles sharing ideas and experiences - as we come up to the 75th anniversary in July 2022

Why does Hassan live in Worcester?

In 1959 Hassan's great grandfather Ghalib migrated from Pakistan to live in Birmingham.

Mohammed stayed at school until he was 18, working hard to get A levels in Computer Science, Business Studies and PE.

Hazeem left school at 16 with 6 good GCSEs and started looking for an apprenticeship.

One of Ghalib's sons, Ibrahim, was 6 when he arrived; he went to school, but didn't speak any English. Mixing with other children he soon learnt.

After he left school Hazeem got a job in Mazak in Worcester. He moved to live with his Uncle Ahmed and his family.

Mohammed met, and later married, Alisha. He trained at The University of Worcester as a teacher of Computer Science.

In 1947 India gained independence from British rule.

Ibrahim left school in 1973 aged 14 and started to work with his father in their shop.

Ahmed started his own taxi business shortly after he moved to Worcester. He worked very long hours.

Mohammed and Alisha had a baby they called Hassan. They lived in a new detached house in the suburbs of Worcester.

Ibrahim's parents arranged for him to marry Atfa who came from Pakistan. She only spoke a little English.

In 1981 Ahmed, Ibrahim's brother, moved to Worcester and started driving taxis.

Hassan grew up with his brother and sister in Worcester, enjoying playing football for the local under 15 team.

Why does Hassan live in Worcester?

Ibrahim and Atfa lived with his parents, and they had five children. One was called Hazeem. They continued to work in the shop which was open from 6.30am until 11 at night.

Hazeem saved enough money to buy his own house and married Anaya, whom he had met at the Mosque.

In the early 1960s there was a shortage of workers in the factories in Birmingham. The new immigrants worked the night shift.

Hazeem grew up in Birmingham. He is a British citizen as he had been born in England in 1984.

Ibrahim opened his own shop and eventually bought up 4 others in the Longbridge area of Birmingham.

Pakistan has a large textile industry and after 1947 the UK needed people to work in this industry.

Partition displaced between 10 and 20 million people along religious lines. There was a lot of violence, with a lot of lives lost.

The total number of Commonwealth immigrants since 1962 is estimated at around 2,500,000.

Pakistan became a member of the Commonwealth in 1947.

Most people in Pakistan are now Muslims. Most in India are Hindus. The population of the UK is 76.2 million people.

Pakistan became a separate country because India divided into two dominions - India and Pakistan. This was called Partition.

During the 1950s and 1960s the UK had an economic boom meaning more workers were needed to work in the factories.