



Roots & Changes

Gujarati Influences

Learning Resource



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Introduction

This learning resource was created as part of a project between the Gujarati cultural organisation, Subrang Arts and Brent Museum and Archives. The project highlights the influences of the Gujarati diaspora in the UK focussing on the London Borough of Brent.

You can use this learning resource by itself or you can hire the Roots and Changes – Gujarati Influences loans box from Brent Museum and Archives so that your pupils can get hands-on experiences with real Gujarati objects. See the section on the loans box in this learning resource for more details.

The project explores the cultural heritage and the historical journey of the Indian Gujarati community from Gujarat to the east and south coast of Africa and eventually to Britain. The settlement of the Gujaratis in the UK from the 1960s onwards changed its own community, but they also influenced their host and other immigrant communities.

Gujaratis are part of a long history of migration from a region shaped by early economic relations in trade, colonialism, and educational and professional exchange. The underlying feature of this project is to tell the ‘Gujarati story’ of a successful migration, which has enriched the UK. The themes of work and leisure are explored using displays and events around traditional crafts, trade, architecture, commerce, employment, entrepreneurship, music, dance, food, family and spiritual life.

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Subrang Arts is a leading south asian arts organisation dedicated to the promotion and development of asian art and culture. ‘Subrang’ means spectrum of colour and it represents the rich cultural heritage of the Indian sub continent. One of its objective is to foster an appreciation and understanding of the rich and diverse heritage that originates from the sub-continent, and to help maintain its identity in a multicultural society.

Brent Museum and Archives offer a wide range of resources including workshops, handling sessions, loans boxes, YouTube videos and PDFs to support you and your learners in a range of topics. Check out our [schools pages](#) and our [online learning resources page](#) for more of our resources. [Join our schools mailing list here](#). You can visit our [website](#) and explore our [online catalogue](#) for details for exhibitions, events and to search for material relating to your local area. Brent Museum and Archives, The Library at Willesden Green, 95 High Rd, London NW10 2SF
museum.archives@brent.gov.uk

Acknowledgments: This learning resource was prepared by Lata Desai of Subrang Arts for use in schools and at Brent Museum and Archives. Lata Desai is a researcher, co-curator, writer, interviewer and production supervisor of oral history interviews. With special thanks to Rolf Killius; Camilla Churchill and Jana Cameron of Brent Museum and Archives; and Sheena Patel.

Aims of this learning resource

To develop knowledge and understanding of the history and experiences of migration of Gujaratis to Britain and particularly Brent.

Learning objectives

- To understand the concept of 'migration'
- To raise awareness of the Gujarati diaspora in Brent and Britain.
- To explore and appreciate the cultural and heritage influences of this community to the cultural life of the Borough including dance and design.
- To understand some of the hardships faced by these twice migrants such as experiencing racism and being refugees.
- To understand important terms such as 'immigrant'; 'cultural identity'; 'race relations'.
- To gather information from texts and data including oral histories in order to interpret history.
- To assimilate historical data and put it in the context of specific events in Gujarat, Africa and Britain.
- To read and analyse visual documents.
- To communicate ideas verbally.
- To share ideas in a group and respect others contributions.

Glossary of words used in this resource

1. Dukawallah - shop keeper
2. Africanisation - was the policy of some African countries following independence in order to increase the number of black Africans working in government and business. The policy was achieved through brutality, discrimination and, in extreme cases, expulsion, with the aim of dispossessing the former colonial citizens, including many Indians, of their property, land and businesses.
3. Temple - place of worship
4. Ganesh - Hindu Deity
5. Toran - wall hanging
6. Dandiya - dancing sticks
7. Sari - Indian cloth
8. Garba - a Gujarati dance
9. Diva - clay pot
10. Chapatis –bread
11. Velan - Rolling pin
12. Tasbih - rosary
13. Arti Thali - plate used during worship
14. Kartaals - hand clappers
15. Manjeera - metal cymbals
16. Sajjadat Salat - prayer mat
17. Qibla - compass
18. Taqiyah -skull cap

Activity 1: Reading comprehension - Journey of the Gujaratis (KS2)

Please read all the text and then answer the questions at the end.

The state of Gujarat lies along the west coast of India, with the Arabian Sea to the west of Gujarat. Its location helped Gujarat, along with the port of Mumbai to the south, to develop trade links all over the world. The different communities of Gujarat are diverse and defined by: their religion; the traditional caste system; employment and cultural traditions. Gujaratis are followers of: Hinduism; sects related to either the Sunni or Shia Islamic belief; Jainism; Zoroastrianism; and Christianity. Under the influence of Arabic traders and Persian (Persia was a name for the slightly larger area than modern day Iran) travelling preachers, many Gujaratis converted from early Hinduism to Islam.

For at least 2,000 years, sailors have used wooden sailing ships, called 'dhows', to trade along the coasts of Africa, Arabia and India. As well as the exchange of goods in trade, this led to the movement of people and the sharing of different cultures and traditions.



Image copyright: SubrangArts



Dhow. Image courtesy of the Melville J. Herskovits Library of African Studies Winterton Collection, Northwestern University.

From 1608, the British East India Company established a trading base in the port of Surat, which led eventually to British rule over most of India.

From 1800 onwards, the expansion of the British Empire in Africa created a need for labourers from India to build railways, in order to exploit the resources of the continent. Some Gujaratis, facing famine and poverty in their homeland, saw this as an opportunity to start a better life by running a small business in Africa. Some of the first Gujaratis to settle were Muslim, and they did so mainly in East and South Africa. They were later followed by Hindus and Jains, who were originally farmers in Gujarat and, after settling in Africa, became traders or shopkeepers.

These Gujarati shopkeepers were known as 'Dukawallah'. By the early 1900s, they formed an important economic network based in the bazaar area of towns and isolated grocery and hardware stores along the railway lines and roads. These stores served both the Indian and local black populations. Although Gujaratis were not the only immigrants from India, the Gujarati language was often used between people of Indian origin. Many built very large businesses in Africa and became hugely successful.

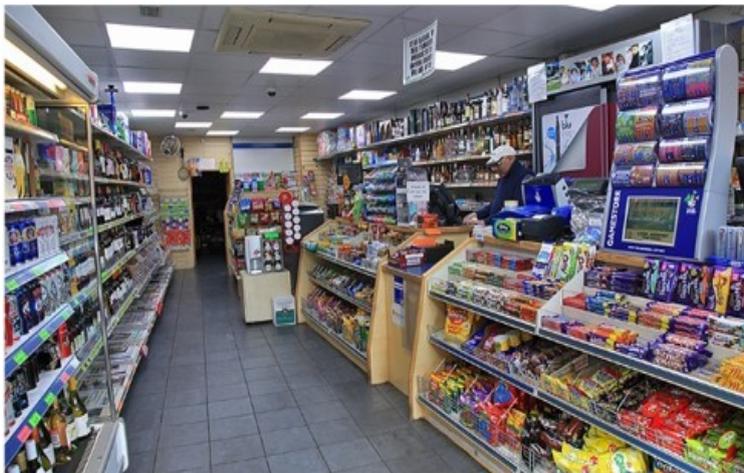
Gujaratis arriving in Britain in 1960s

Following Indian independence in 1947, most of the former British colonies in Africa achieved independence during the 1960s too. Many Indian people living in African nations at that time had been born and brought up there and held British citizenship prior to independence.

Several African countries introduced new policies, following their independence from Britain, to increase the number of black Africans working in government and business. This was known as 'Africanisation'. However, they enforced these policies through brutality, discrimination and expulsion, forcing Indian populations to leave Africa.

The most well known period was in the early 70s when Idi Amin expelled 50,000 Ugandan Asians. This mass exodus was an appalling experience for many and they experienced widespread racism when they arrived in Britain. With the need to earn a living in their new country, many Gujarati families carried on the dukawallah business, by opening small grocery and stationery shops to serve the local community. As most shops in Britain at this time were closed at the weekend and evenings, these 24 hours a day, 7 days a week corner-shops became a new and important feature of large towns and cities.

Today, the Gujarati diaspora plays a significant role in the economic and cultural life of Britain. Many Gujaratis have settled in and around Brent and have settled into their local communities. For the twice-displaced Gujarati people, this successful integration marks the end of their journey.



A Convenience shop in West Wickham, Croydon owned by a Gujarati called Mr. Tailor. Copyright: Saleel Tambe

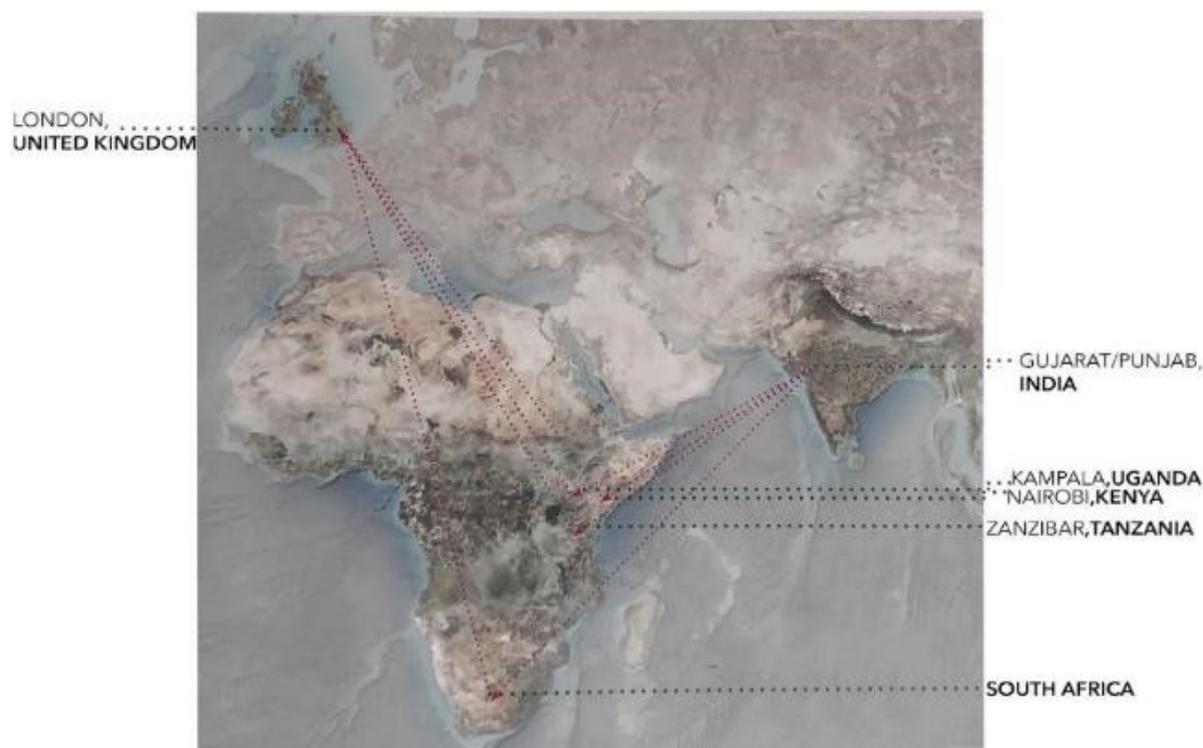
1. Where is the State of Gujarat?
2. How did sailors travel for trade between the coasts of Africa, Arabia and India?
3. Why did Gujaratis leave India to settle in Africa?
4. Why were Gujaratis expelled from Africa?

Activity 2: Classroom activity: Finding out about Gujarat and Gujaratis

Q&A with your students:

1. What do you know about Gujaratis?
2. Do you know any Gujaratis in your neighbourhood or school?

Show the map of their journey from their motherland through to Africa and then Britain.



Migration movements of the Indian diaspora during British rule to various parts of Africa, then settling in the United Kingdom. Copyright: Sheena Patel

3. How would lots of people and all of their belongings move?
4. Would people be able to take everything with them?
5. How do you think it would feel to leave your home and move to a new country?

People were very excited to come to Britain even though the weather was not very good.

6. How do we know how they felt?

We can ask them and listen to their answers and record them, this is called oral history. The Gujarati migrants tell us how they felt, it wasn't always happy.

[Listen to this excerpt of an interview with Jaffer Kapasi about his arrival in UK.](#)

Transcript of interview excerpt (KS2)

“There were people who openly would say “We must not bring these people in this country. They do not belong here” and “there will be race riots and rivers of blood” and all those speeches being made by Mr. Powell. So we got really scared. Here are British people. They don’t want us there, we can’t go back to India, where will we go? We were eventually on the Caledonian Airways who brought us to Stansted airport. And we were coming down. My father was cold. He said, ‘Have I got Malaria?’ (Laughs) Because he was shivering, coming down. But we came down and we were in fact very warmly welcomed by the NGOs (Non-Government Organisations). They held our hands. They brought us down the plane and took us to a Centre where they got all the warm clothing.

I told you about the fear which we had before - where our next meal is going to come from? How will we deal with the National Front and all the elements of so many hysteria against us in the country where we were not wanted and no other country wanted to have us anyway. We came down and we were taken to a centre where we were given warm clothing.

It was first week in November and we were the last ones to leave Uganda (laughs) and we were taken by a bus to Lingfield Camp which is in Surrey. And you know, the fear which because when we were there, we were surrounded by all these Army trucks, all green huge trucks and land rovers and trucks and so on. All army men with guns and so on – semi-automatic guns in their hands and so on. So suddenly we come here and we were told, we will move to an army barrack. (Laughs) That shook us as well. What’s going on? We’ve just left an army regime in Uganda. What’s all this about?

So, they took us to a disused Army Barracks in Lingfield and you know, they had these huge halls, where they had so many beds laid out, very clean - neat and tidy. But we had to sleep in a huge room, full of beds. One or two toilets in the corridor there. So we became used to that and as I said, NGOs treated us very well. We started having good breakfast, you know with cornflakes and Weetabix and whatever was given and the problem after that was you know, the food. Because we were not used to, specially my parents who were not used to the western food, specially the English food. It actually didn’t taste anything.

My brother and I saw, you know, when we were in the coach, when we were on way to Lingfield Camp, you know, he saw this white man sweeping the road. And he said, ‘Jafer, you know there is a white man sweeping the road’! How can this possibly be?’ Because in our brains we, it was ingrained to us that the white man would not do a menial job. So that was things which we could remember.

Anyway, we landed up in Wales and then through our network in Leicester, we thought, we will settle in Leicester. The reason is, there was already a community there from Kenya - Gujarati speaking community. Because my father and mother spoke very little English, we thought at least they would be able to communicate with the Gujaratis who were already there plus the food element. You know the Gujarat food. By that time, we also picked up the African food as well.

But you know, we were happy having good food and so on but we were told that you know, you cannot go to Leicester because Leicester City Council had put a full page advertisement saying ‘Please don’t come here. Don’t come to Leicester because everything is full. You won’t get a place

in schools, you won't – the social services are not geared to taking any more people to help you and please don't come to Leicester. There was a full-page advertisement there. So we were scared about that as well. But my father said, 'Look, it doesn't matter. If they don't want us to come to Leicester, we should do that. Go there (laughs) and see what it is like.' As a child, not to touch a hot iron by, they would want to still touch what it looks like, how it feels like. So, he said, 'Anyway, we will go to Leicester.' Through our network in Leicester, and friends, we were able to look at house which we could rent in an area called Thurmaston. So, we requested the administrator to let us go there. They said, 'No you can't. First we will examine, what you've got there and we will allow you to go.' So, they examined this house in Thurmaston area of Leicester, North Leicester. And then they said, 'Ok go.' And gave us train tickets and so on. So we travelled to Leicester”.

7. Q&A How do you think that person felt after he/she moved here?
8. Imagine that a new child has joined your class. What sorts of things could you do to be friendly and welcome them? Talk in pairs or threes for around 30 seconds and then feedback their ideas.
9. Divide pupils into groups and ask each group to research key facts about Gujarat from the following topics: location, population, common surnames, common first names, language, food, arts, crafts, festivals, music, dance traditions and well known Gujarati people.

Helpful websites for this activity:

[Gujarat Fact File \(Wikipedia\)](#)

[BBC India profile \(KS2/KS3\)](#)

[Britannica article about Gujarat](#)

Well known Gujarati people

[Article about how Mahatma Gandhi changed political protest \(KS2/KS3\)](#)

[Wikipedia article about Mahatma Gandhi](#)

[Britannica article about Mahatma Gandhi](#)

[Short article about Jayaben Desai \(KS2\)](#)

[Article about Jayaben Desai](#)

[Biography of Freddie Mercury](#)

Expulsion of Asians from Uganda

[BBC article about expulsion of Asians from Uganda \(KS2\)](#)

[BBC oral history interview talking about experiences of expulsion from Uganda \(KS2\)](#)

[Wikipedia article about the expulsion of Asians from Uganda \(KS3\)](#)

Activity 3: Learning about Gujarati Dance

Dandiya Raas (Stick dance) is a popular dance form of Gujarat. It actually stages a mock fight between Goddess Durga and the mighty demon King Mahisasura. The dancers move their feet and arms in a complicated choreographed manner with percussion instrument called 'dhol'. The sticks represent swords of Durga.

Garba is another form of dance which involves clapping hands. It is a joyful style of dance, based on a circular pattern and characterized by a sweeping action from side to side. Garba performances often include singing and a musical accompaniment of percussion instruments like dhol and flute. The name is derived from the Sanskrit term Garbha (womb) and Deep (lamp). Traditionally garba is performed around a central lamp or Goddess Durga. It is traditionally performed during Navaratri. Men and women wear colourful costumes.

Tippani dance

This dance is performed using an extended wooden stick or a rod, which is used by the women laborers to strike lime into the floor. They add folk songs to their mundane chore, to make it interesting and ease their heavy work load. The dance is performed in order to overcome the misery of their monotonous lonely life.

Learn to do a simple Garba dance (years 2+)

This [video](#) helps children to learn one or more Garba dance steps in a simple way.

This '[Learn to dance](#)' video from [Subrang Arts](#) helps children to learn a dance using sticks (like the 31 pairs of sticks in the loans box). This is one of the dances popular during [Navratri Festival of Nine Nights](#). More information about festival here <https://www.britannica.com/topic/Navratri>



Stick dance (Dandiya Raas). Copyright: Jayraj Sankreacha



Subrang Arts dancers performing Garba dance. Copyright: Sharad Rawal

Activity 4: Learning about the Hindu festival of Diwali

Diwali

Watch this video about one of the most important festivals celebrated by Gujaratis, Diwali.

Rangoli Patterns

Throughout Diwali, Hindus draw bright Rangoli patterns on the floor, near the front door to encourage the Indian goddess of wealth & money, Lakshmi to enter their homes. Rangoli patterns are usually drawn using rice grains, flour, sand or chalk. Ideas for Rangoli designs often come from nature: swans, peacocks, mango or flowers are popular. Download some [Rangoli pattern colouring templates](#) for your students to colour in. Watch this [video](#) that shows people making Rangoli patterns and preparing the colours in a grinding machine from 0-1 minute 10 seconds.



Eid

Watch this video about another important festival celebrated by Gujarati Muslims: Eid. In the video a Muslim family explains that Eid is the festival at the end of Ramadan and that Ramadan is the month of fasting when they give up eating and drinking during the day. It is also a time when Muslims pray and think of those less fortunate than themselves.

Activity 5: Learning some words in Gujarati

Watch this video and learn how to introduce yourself and say hello in Gujarati

Numbers: One, two, three, four, five, six, seven, eight, nine, ten - Ek, be, tran, char, paanch, chh, saat, aath, nav, dus

Activity 6: Gujarati community in Brent

1. Use a world map to plot where of these people came from and their journey to Brent.
2. Use the information on the web pages linked to the each of the people (and the information next to the portrait of Swami Yogivivek) and to answer the questions.

Jayaben Desai

- Who was Jayaben Desai?
- Where did she work?
- What did she fight for?



Councillor Krupesh Hirani

- Where was Councillor Krupesh Hirani born?
- In 2020, Councillor Krupesh Hirani was Councillor of Sport, Leisure and Culture and was responsible for running Brent's Borough of Culture celebrations in 2020.
- Which charity based in Harrow did Councillor Krupesh Hirani work for?



Swami Yogivivek

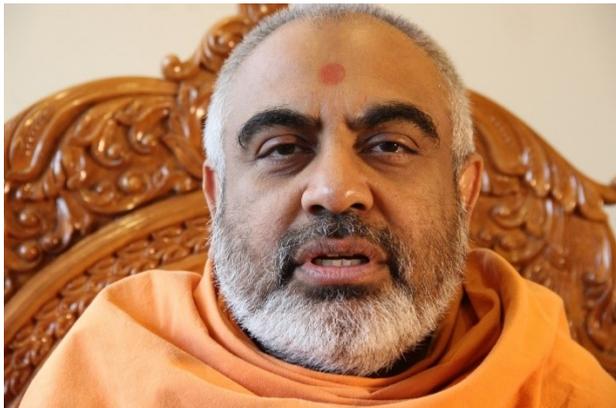
Swami Yogivivek was born and grew up in the UK, in Leicester. In 1987, he graduated from the University of Leicester with a qualification called Bachelor of Medicine, Bachelor of Surgery. He then worked as a doctor for four years in hospitals around Leicester.

He became a Hindu religious teacher, called a swami, in 1992. In 1998, he moved to London and travelled around the UK and in Europe providing emotional, social and spiritual care to the members of the Bochasanwasi Shri Akshar Purushottam Swaminarayan Sanstha (BAPS) fellowship. From 2012 to 2016, he was also the personal attendant of a religious leader called Pramukh Swami. After that, Swami Yogivivek studied in India for five years, learning about the history, theology and literature of Swaminarayan Hinduism as well as the Sanskrit language, Hindu philosophy, world religions, and various other practical skills.

He is now the Head Priest of the BAPS Shri Swaminarayan Mandir, London ('The Neasden Temple') and is responsible for all the Mandir's activities in the UK and around Europe.

What does the word swami mean?

- What position does he hold at The Neasden Temple?
- What sort of things do you think he does every day?



Niranjana Desai MBE

- Who is Niranjana Desai?
- How has she contributed to the people of Brent?



Activity 7: Stories to read/watch

Read or show one or more of these Gujarati stories to your class

Sage Jamadagni and Surya story (video for KS1 and KS2) or in words

Goddess Durga Mahishasura Mardini story

Loans box Introduction

You can hire the loans box and help your children explore the objects or you can book a member of staff from Brent Museum and Archives to deliver a workshop at your school or at Brent Museum and Archives at The Library at Willesden Green.

Please remind the children to handle the objects very, very carefully so that they are not damaged and the children are not injured by any sharp injuries caused by damaging an item and making the item sharp (in particular the Arti thali). All the items in the loans box are fragile – they are to be demonstrated and then you can invite children to come and touch them or you can take them round to show small groups at a time. If the clothes are not too small for a child, they can try them on **very** carefully. Please check that there are no loose threads or mirrors coming loose on each item before the children handle them to avoid there being a choking hazard from small decorative mirrors, or a small repair need turning into a much larger one through being handled.



Copyright: Regilal Sathyadevan

Contents of the Loans Box

Dandiya Sticks. Gujarati people use these sticks when dancing. They symbolise a mock fight between a goddess and a demon. The sticks represent the sword of the goddess Durga. The dance with the sticks is called Raas.



Odhni - female dance costume: petticoat with scarf and blouse.



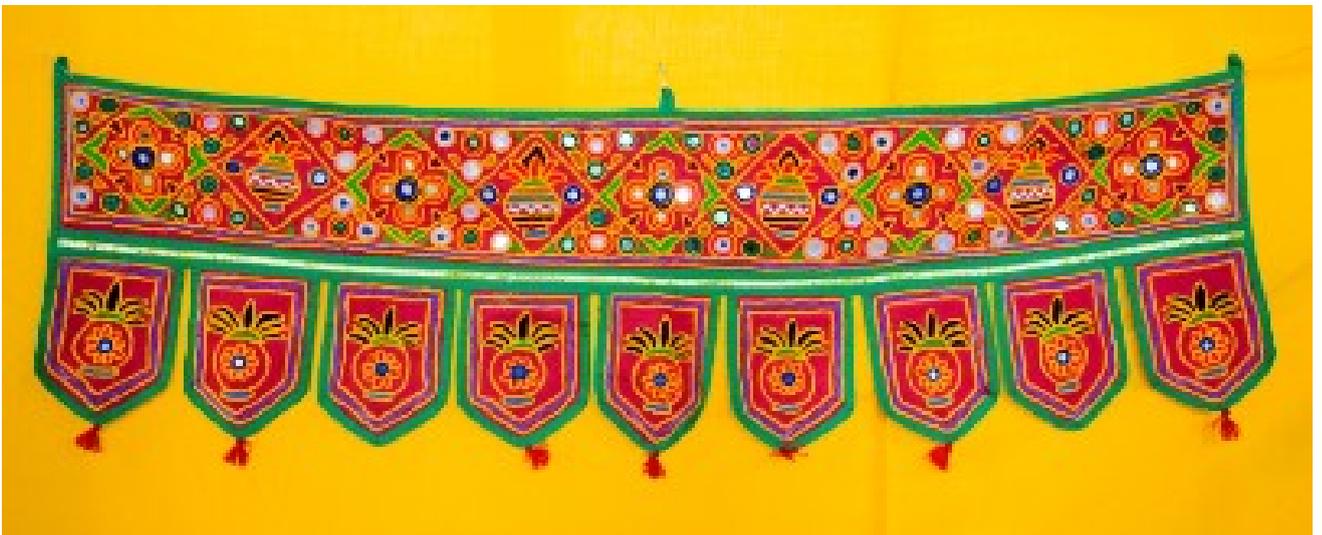
Kediyu - male dance costume (jacket and trousers)



Saris. A sari is a woman's item of clothing. It is a long piece of material between 4-9 metres in length and is usually wrapped around the waist with one end draped over the shoulder



Toran. This is a traditional embroidered wall hanging used during celebrations, in weddings and other religious rituals especially during Diwali. It fits on the archway of the doors and hangs on the doorstep. They are used to attract the Indian Goddess of wealth & money Lakshmi.



Kankavati. A Kankavati has containers to hold items such as rice and vermillion (a bright red pigment powder) during religious ceremonies. **Ganesh** is an elephant-headed Hindu god who is seen traditionally as the remover of obstacles, the patron of arts and sciences and the God of intellect and wisdom. As the God of beginnings, he is honoured at the start of rites and ceremonies.



Velan (rolling pin) and board. Gujaratis roll chapatis on this wooden board



Rangoli is an art form, in which patterns are created on the floor or the ground using all kinds of materials such as plastic beads, coloured rice, coloured sand or flower petals. It is usually created during Diwali and other Hindu festivals.



A decorated clay pot is traditionally put in the centre of the Rangoli design. Clay pots are lit during Diwali, also called 'Festival of Lights'. The light in the pot symbolises victory of good over evil.



Purna-Kalasha. A coconut is an object of worship. It is the most common offering in temples. It is usually used in weddings and other religious rituals. In Gujarati culture, breaking the coconut represents breaking the ego, which is needed in order to become wise. When you break the ego your mind become as white as the broken coconut and the water within is the nectar of Divine Knowledge. This coconut is decorated with beads.



Arti thali is a special plate in which all ceremonial items such as turmeric paste, rice grains, betel leaves, grass, saffron threads, flowers, Indian sweets, incense sticks are placed during worship. You will notice the swastika symbol on this item. Please note that in Hinduism the right-facing symbol (卐) symbolises the 'sun', prosperity and good luck. Please don't attempt to close this item as the hinge could very easily break. We know that children will want to try and shut it as that is what it naturally looks as though one should do but if you could let them know in advance that it doesn't work perfectly and that trying to shut it could damage it, that would be great. Thanks.



Kartaals (hand clappers) and Manjira (metal cymbals) are used in devotional and folk songs



Muslim travel bag consisting of Sajjadat Salat (Prayer mat), Tasbih (prayer beads) and compass (Qibla), and Taqiyah (prayer cap)



A prayer mat is known as Sajjadat Salat. It is found in every Muslim home and is often a constant travel companion that goes with the worshipper. It is placed between the ground and the worshipper for cleanliness during the various positions of Islamic prayer.



Muslims use the prayer bead rosary (Tasbeeh) to recite names of God. The beads are used to keep count while saying the prayer. The prayer involves the repetitive utterances of short sentences in the praise and glorification of Allah. The qibla compass is used by Muslims to indicate the direction to face to perform prayers. This direction is called 'qibla', and points towards the city of Mecca.



The taqiyah, is a short, rounded skullcap often worn for religious purposes. For example, Muslims believe that the Prophet Mohammed used to keep his head covered, so Muslims often wear it during the five daily prayers.



Head scarf. The Muslim headscarf is called Hijab. These scarves come in many styles and colours. The type most commonly worn in the West covers the head and neck but leaves the face clear. In its traditional form, it is worn by women to maintain their modesty and gain privacy from unrelated males.



Male dancer's cap called 'Safa Topi'. Safa means 'scarf'. The fabric is stitched together to make a cap.



Arabic alphabets. The Gujarati Muslims use the Arabic alphabet which is written from right to left in a cursive style and includes 28 letters. It is also a religious script. The Gujarati Hindus use a different type of alphabet which consists of 47 letters ordered according to phonetic principles. The Gujarati language is more than 700 years old and is spoken by more than 55 million people worldwide.



Gujarati Alphabets / ગુજરાતી બાબુબુ					
અ (A)	આ (Aa)	ઇ (I)	ઈ (Ee)	ઉ (U)	ઊ (Oo)
ઋ (Ri)	ૠ (E)	ૡ (Ai)	ૢ (O)	ૣ (Au)	અં અઃ (An) (Ah)
ક (Ka)	ખ (Kha)	ગ (Ga)	ઘ (Gha)	ઙ (Na)	
ચ (Cha)	છ (Chha)	જ (Ja)	ઝ (Jha)	ઞ (Na)	
ટ (Ta)	ઠ (Tha)	ડ (Da)	ઢ (Dha)	ણ (Na)	
ત (Ta)	થ (Tha)	દ (Da)	ધ (Dha)	ન (Na)	
પ (Pa)	ફ (Pha)	બ (Ba)	ભ (Bha)	મ (Ma)	
ય (Ya)	ર (Ra)	લ (La)	વ (Va)	શ (Sha)	
ષ (Sha)	સ (Sa)	હ (Ha)	ળ (La)	ક્ષ (Ksha)	ઙ્ઞ (Gnya)

Storybook about Eid.

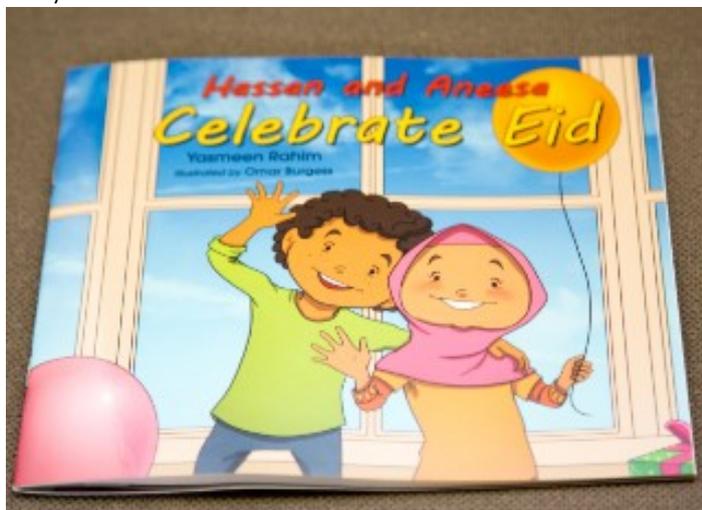


Illustration of the Goddess Amba. Goddess Amba is also known as Durga. She is the principal Hindu Goddess of war, strength and protection. Gujaratis worship her during the Festival of Navaratri.



Photographs

Gujarati wedding photo: Gujarati weddings take place in the presence of a priest. The groom and bride put flower garlands on each other when they marry and make their vows (promises).



Popularly known as the 'Neasden Temple', this temple is a traditional place of Hindu worship designed and constructed entirely according to ancient Vedic architectural texts, using no structural steel whatsoever.



Wembley Central Mosque is a place of worship for Muslims in Brent, London.



A Convenience store owned by a Gujarati person.



Photo of a Diwali celebration.



Fruity Fresh, 111-113 Ealing Rd, Wembley HA0 4BP, February 2020, copyright: Rolf Killius.



Taste of Gujarat, 105a Ealing Road, Wembley, HA0 4BP, February 2020, copyright: Rolf Killius.



Celebrations, 99-103 Ealing Rd, Wembley HA0 4BP, February 2020, copyright: Rolf Killius.



Diu Bazar, 226 Ealing Rd, Wembley HA0 4QL, February 2020, copyright: Rolf Killius.



Handling Activities (36 Mins):

Group 1: Clothing; Group 2: Photographs; and Group 3: Islamic and Hindu objects in Homes. Split class into three groups, sitting on the floor in circles or at tables as far away from each other in the room as possible to give more space. Each group handles all the items, taking turns to rotate the groups allowing around 12 minutes for each activity.

Group 1: Clothing: Look at the sari petticoat. How would someone wear this? Drape it on one of the students. Look at the photograph of a Gujarati lady wearing a sari.

Group 2: Photographs: Look at the photographs and ask the children what they can see in them.

Group 3: Islamic and Hindu objects: Ask the children which of these objects they think are linked to Hinduism and Islam and why they think that.

Activity 8: Rearrange these words to make a sentence

Son of Gujarat, is the famous and Father of Nation, Mahatma Gandhi

Answer: Mahatma Gandhi is the famous son of Gujarat and Father of Nation

Of Brent as Mini Gujarat known is Ealing Road the

Answer: Ealing road is known as the 'Mini Gujarat of Brent'

Many of whom were born in Africa, expulsion was the process of forcing Indians, out of the newly independent countries in Africa

Answer: Expulsion was the process of forcing Indians, many of whom were born in Africa, out of the newly independent countries in Africa.

Based on a person's race or ethnicity Racism is prejudice and discrimination

Answer: Racism is prejudice and discrimination based on a person's race or ethnicity.

Led by Jayaben Desai The Grunwick dispute Dollis Hill, Willesden was a British industrial dispute in

Answer: The Grunwick Strike was a British industrial dispute in Dollis Hill, Willesden led by Jayaben Desai

As Muslims consist of Hindus Gujaratis as well

Answer: Gujaratis consist of Hindus as well as Muslims

Activity 9: Word Search

Find these words in the grid below

Temple
Ealing Road
Shop
Ganesh
Toran
Dandiya
Cotton
Sari
Garba

B	E	S	P	G	A	R	B	A	A	K
S	A	T	S	A	R	I	M	O	I	P
H	L	D	A	N	D	I	Y	A	O	D
T	I	Q	T	E	M	P	L	E	L	J
U	N	W	O	S	C	E	W	P	O	N
N	G	A	R	H	H	N	O	M	T	H
W	R	B	A	A	M	O	I	K	U	M
E	O	F	N	Z	D	X	P	S	R	O
J	A	E	X	C	G	W	D	U	B	H
R	D	A	N	D	I	Y	A	F	A	S
C	O	T	T	O	N	I	K	V	N	Q

Activity 10: Anagrams

Write the words on your whiteboard on one side with the mixed up the syllables on the other and ask pupils to rearrange the syllables to form the words.

shop – ner - Cor (Cornershop)
Des – Jaya – ai - ben (Jayaben Desai)
mig – Im – rant (Immigrant)
tion – te – In - gra (Integration)
str- Grun -ike -wick Grunwick strike)
Tem – Neas – ple -den (Neasden Temple)
ling – Ro - Eal – ad (Ealing Road)

Indian Diaspora Migration Timeline

