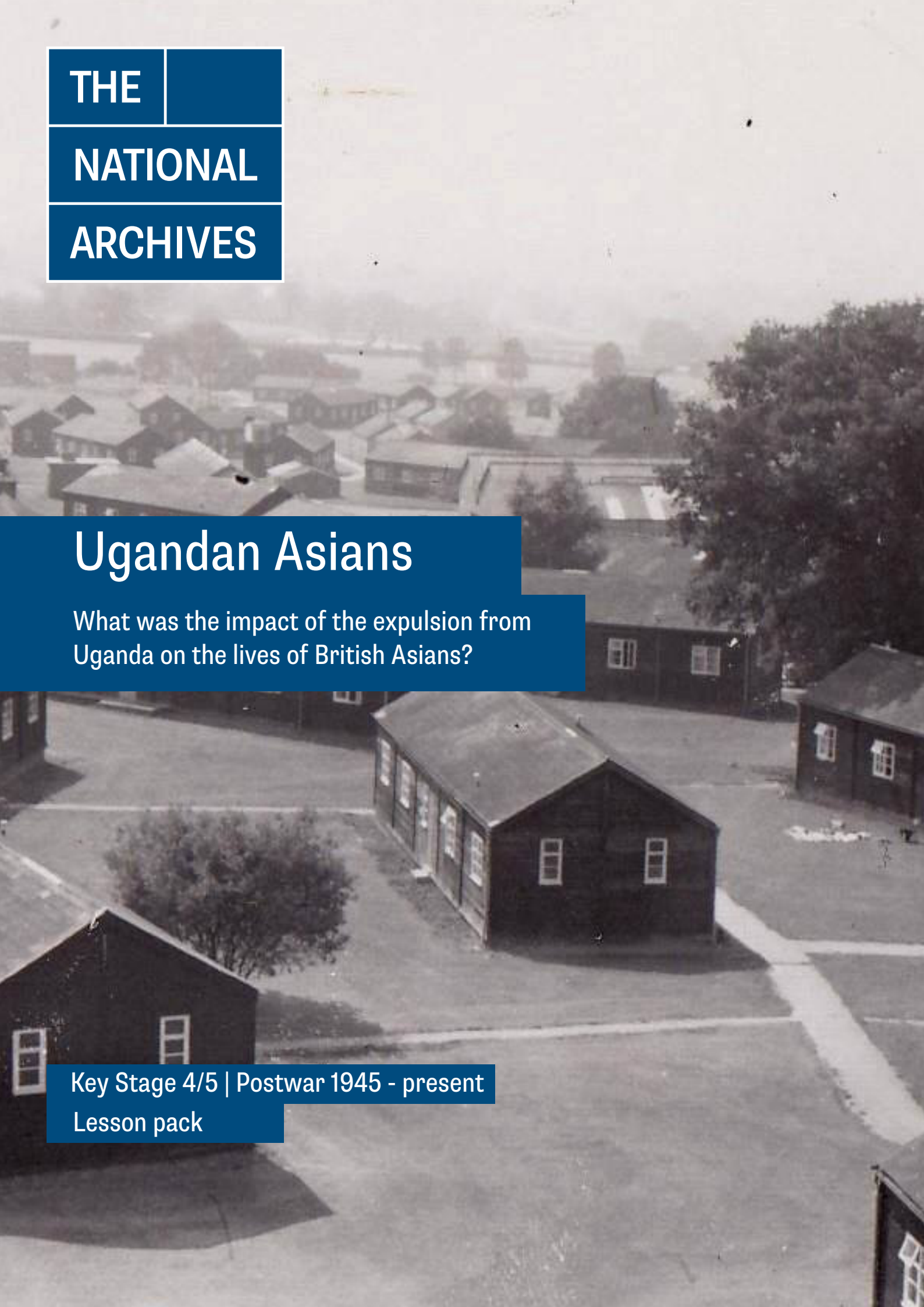


Ugandan Asians

What was the impact of the expulsion from Uganda on the lives of British Asians?

Key Stage 4/5 | Postwar 1945 - present
Lesson pack



Introduction

On 4 August 1972, General Idi Amin, leader of Uganda declared his intention to expel all Asian passport holders from Uganda. This was regardless of whether they were British nationals. He argued that since they had all been British subjects at some point, he was right to include even those who had taken out Ugandan citizenship.

What was the impact of this decision on the lives of Ugandan Asians? What did it mean to become stateless? What was Amin's motivation for this policy? How did the British Government respond to his actions? What was the reaction of the British public?

Use this lesson to find original documents and video testimonies which explore the expulsion of Ugandan Asians and their experience as refugees in Britain.

This lesson has been developed with the support of the British Ugandan Asians at 50, a programme of the India Overseas Trust. We are grateful for their generosity in supplying the video testimonies included in this lesson.



The video testimonies included in this resource can be found via the online resource page:

<https://www.nationalarchives.gov.uk/education/resources/ugandan-asians/>

or via the youtube playlist:

https://www.youtube.com/playlist?list=PLddhSH7bW0pWfJJOYlhS_rt_pSDSLQFyE

Suitable for:

Key Stages 4 - 5

Time period:

Postwar 1945 - present

Connections to the Curriculum:

Key stage 4

- AQA GCSE History: Britain: Migration, empires, and the people: c790 to the present day
- Edexcel GCSE History: Edexcel, Migrants in Britain c800-present
- OCR GCSE History: OCR, Migrants to Britain c1250 to present (Schools History Project)

Key stage 5

- AQA GCE History: The Making of Modern Britain, 1951–2007: Attitudes to immigration; racial violence 1951-1964 & Issues of immigration and race 1964-1970.
- Edexcel GCE History British Political History, 1945- 90: Consensus and Conflict

Key stage 3

- Challenges for Britain, Europe, and the wider world 1901 to the present day: social, cultural, and technological change in post-war British society; Britain's place in the world since 1945. 1964-1974 issues of immigration and race

Teacher's Notes

The purpose of this lesson is to allow students to use original sources to explore the impact of the expulsion from Uganda on the lives of British Asians.

All original documents used in the lesson come from the collections at The National Archives and include letters, parliamentary debates, and newspaper articles. We hope the documents show differences in government opinion. We have also included four oral testimonies from Ugandan Asians as well so that students can learn importance of examining a range of sources including testimony alongside documentary evidence. These testimonies importantly help provide a sense of shared culture and right to come here, impact of migration on their lives including advantages and disadvantages. We hope this will enable them to discover the value of oral testimony and the kind of information that government documents might not provide.

The first source is an extract from a Cabinet paper concerning the Foreign & Commonwealth Office's response to General Amin's threat to expel Uganda Asians. It gives students some context on why they came to Britain. However, it is useful to discuss with students how the oral testimony provides more understanding about the human impact of this decision, sense of crisis, the emotion of leaving, the loss of family and friends. Students also gain incidental detail about the bureaucracy involved in the decision and that not all Ugandans felt hostility towards the Asians.

The second source includes extracts from a debate in the House of Commons about the Government's handling of the Ugandan Asians expulsion on 6 December 1972. This allows students to explore two different viewpoints about the settlement of Ugandan Asians in Britain and how they were received. The first extract includes comments made by Mr Timothy Raison M.P. (Aylesbury 1970-1992) and the second by Arthur Lewis M.P (West Ham North from 1950 to 1974). Students should compare these to the oral testimony provided. How far does it support either of these viewpoints. What does it reveal about the Ugandan experience of settlement? What is the value of this testimony?

The third source offers opportunity to examine the role of settlement camps. It is a letter from the Department of Environment recounting the impressions of Minister Eldon Griffiths after a visit to Hemswell resettlement centre. The document allows students to find out about preparations for the arrival of Ugandan Asians; issues around supporting their housing and employment; their possible experience of moving to Britain. The oral testimony, however, provides a unique perspective through the eyes of young person and their experience of the education system and offers an interesting counterpoint. Teachers can encourage students to consider the value of both types of evidence, their advantages, and disadvantages.

The final documentary source is an extract from the Times Newspaper dated, 26th September 1973 entitled '250 Asian families cut off from fathers.' The newspaper extract provides a window into how families were separated and forced to settle in designated areas. It is worth pointing out that BUA50 website on Prejudice can help students understand Red/Green areas: Prejudice | bua50 . The newspaper also discusses the findings of the Report of the Coordinating Committee for the welfare of Evacuees from Uganda'. Students are encouraged to evaluate what this means and the challenges it describes. What does it mean to be stateless? Use this letter, signed by a group of Ugandan Asian women in 1973/4 asking the government for permission for their husbands to join them in Britain, HO 289/90 to help discuss.

Teacher's Notes

How does this fit into the context of the Immigration Act 1971? Finally, students can also explore an oral testimony which gives evidence of the shock and trauma felt by those having to live in another country and experience a new culture.

Students could work in pairs or small groups to discuss the questions and report back to the class, or they could work individually. All documents are transcribed, and difficult text explained in square brackets.

Extension questions and discussions.

- Group discussion topics: What would it be like to be stateless? Separated from family? Advantages in being with community? What about impact of government policy on attempts to spread the UAs across the UK?
- How does the experience of the Ugandan Asian experience compare to that of those travelled from the Caribbean after 1945?
- Extend your study on Uganda Asians by using further the original documents from this online exhibition Marking the 50th anniversary of the arrival of Ugandan Asians in Britain (2022) – The National Archives

Examine the following examples:

FCO 53/285

An extract from a report produced in September 1972 by the Law Officers Department of the Home Office outlining the British government's responsibility to accept the Ugandan Asians.

- Why was Britain responsible to accept the settlement of Asians expelled from Uganda?

FCO 73/163

This telegram, dated 5th January 1973, sets out the British Government's official reaction to General Amin's expulsion of Ugandan Asians.

- How would have the losses felt by the refugees been so significant in the short and long term?
- What insight does this source give about the motivation behind the expulsion?

FCO 89/10

This account of a meeting held on the 15 August 1972 between Geoffrey Ripon and General Amin shows the difficulties in pursuing diplomatic relations between Uganda and the UK at the time of the expulsion of the Ugandan Asians

- What issues did the expulsion create for Britain's relationship with Uganda?

Teacher's Notes

CAB 129/164 f.1-2

This memorandum of 6th December 1972 outlines the issues and steps being taken by the Government following General Amin's decision to expel the Ugandan Asians

- What issues did the expulsion create for Britain's relationship with Uganda?
- Does this source reveal anything further on this issue?

T353/27 f.5

This document shows a debate in the House of Commons about the Government's handling of the Ugandan Asians expulsion on 6 December 1972. Criticism by Mr Arthur Lewis MP (West Ham, North). Reference is made to the red areas- regions of high immigrant populations where the government was reluctant to allow Ugandan Asians to settle.

- Look at this source together with Source 2a in the lesson which also includes comments made by Arthur Lewis. What further information does this provide on his views and 'red areas'?

Background

Following a military coup in 1971, General Idi Amin became leader of Uganda. However, it was his decision to expel Asians that was to stun many across the world when he announced on 4 August 1972 that all Asian passport holders needed to leave Uganda. Later in the month, Amin announced that he wanted all Asians expelled, regardless of whether they were British nationals or not. He argued that since they had all been British subjects at some point, he was right to include even those who had taken out Ugandan citizenship. The net result was to create a category of person who was neither British nor Ugandan, but stateless.

General Amin was in a line of African leaders who wanted to promote Africa-first policies. However, he took this to new and unprecedented lengths with his announcement to expel Asians in 1972. Many Ugandan Asians were descended from merchants and workers brought over during the period of British rule and had become very successful businesspeople who were contributing to the economy. Ugandan Asians were also the target of resentment because of their success or because of their treatment of other ethnic Ugandans. Amin had already voiced his view that Ugandan Asians had benefited from colonial rule while at the same time being disloyal to Uganda. At the time of his announcement, the Conservatives were in power in Britain, led by Edward Heath. The Heath government were quick to respond and take up the responsibility to accept Ugandan Asians with British nationality despite the strong anti-immigrant views of the public at the time. Amin's announcement came at a particularly difficult time for the British government. This was a period of heightened anti-immigrant sentiment fuelled by politicians like Enoch Powell.

The British government wanted wider international support by making the expulsion a humanitarian and refugee issue. They encouraged other countries to host Asians who were expelled from Uganda, and this paid off to some degree as various offers from different countries came in. The Conservative government also tried to capitalise on the effort it had made to welcome the Ugandan Asians, highlighting its humanitarian values. The government set up a Ugandan Resettlement Board to organise the reception of new arrivals and their dispersal to specially kitted out centres. Apart from meeting the needs of new arrivals for food and accommodation, classes were provided about living in Britain.

The first evacuation flights to the UK, organised by the UK government landed at Stanstead airport on 18 September 1972. Over the course of September and November 1972 many of those arriving were resettled in 16 temporary settlement centres managed by the Uganda Resettlement Board. These were people who had nowhere else to go and were housed by the Board in disused Army and RAF bases. Conditions in the camps were poor and they were often situated in isolated locations. The armed forces and voluntary organisations played a key role in helping to prepare the camps. The Board had also identified 'Red Areas' where it discouraged Asians from settling due to high concentrations of Commonwealth immigrants, preferring to encourage people to go to 'Green Areas' where they would receive assistance with housing and finding work.

Were they refugees, subjects or foreigners? By framing the crisis in terms of refugees, the British government tried to maximise the support it could get internationally, however, this fed confusion particularly in the press who referred to Asians from Uganda as refugees. Those Asians made stateless by taking on Ugandan citizenship found that while Britain resisted accepting them, some

Background

countries were willing to assist them. As a result, some people found themselves in a state of limbo, for example living in a European country, uncertain of their futures. Typically, a wife might have a British nationality and be able to stay in Britain while her husband would be stateless, and living elsewhere, because he had taken Ugandan citizenship. The crisis created a diplomatic headache for Britain which had to rein in the excesses of Amin by appealing to African and other world leaders for help, while at the same time ensuring that it did not lose its position of access and influence with Amin.

Books for further reading

- Bharti Dhir: "Worth. An inspiring True Story of Abandonment, Exile, Inner Strength and Belonging" Hay House UK Ltd. 2021. ISBN: 9781788174855
- Giles Foden: "The Last King of Scotland" Orion Publishing Co. 2021 ISBN: 9781474624275
- Lucy Fulford: "The Exiled: Empire, Immigration and the Ugandan Asian Exodus", Coronet, 2023. ISBN: 9781399711173, 1399711172
- Mahmood Mamdani: "From Citizen to Refugee: Ugandan Asians Come to Britain" Pambazuka Press, 2011. ISBN: 9781906387570
- Manzoor Moghal: "Idi Amin". Author House, 2010, ISBN: 9781449039745
- Shezan Muhammedi: "Gifts from Amin: Ugandan Asians in Canada (Studies in Immigration and Culture) University of Manitoba Press. 2022. ISBN: 9780887552830
- Noreen Nasim: "Expelled from Uganda", Amazon Digital Services LLC – KDP Print US, 2021. ISBN: 9798501109124
- Urmila Patel: "Out of Uganda in 90 days". CreateSpace Independent Publishing Platform, 2014. ISBN: 1500774294
- Neema Shah: "Kololo Hill", Pan Macmillan, 2022, ISBN: 9781529030549
- Nikesh Shukla: "The Good Immigrant" Publisher: Unbound, 2017. ISBN: 9781783523955
- Hafsa Zayyan: "We are all Birds of Uganda", Cornerstone. 2022. ISBN: 9781529118667

Tasks

Task 1: Expulsion from Uganda

Source 1a: Extract from a Cabinet meeting, 8 August 1972, Catalogue ref: CAB 128/50

Source 1b: Oral history – Praful Purohit

- What decision has General Amin announced concerning Asian holders of British passports?
- How many people are estimated to be affected by this decision?
- What does the Foreign and Commonwealth Secretary suggest is the reason for this announcement?
- Why do you think this document is labelled 'secret'?
- What do you think would be the impact of such a decision on the individuals concerned?
- Does the oral testimony reveal how people reacted to the news initially? What does the testimony show beyond Source 1a?

Task 2: Arrival in Britain

Source 2a: Extracts from debate including comments made by Mr Timothy Raison M.P. (Aylesbury 1970 -1992), in the House of Commons about the Government's handling of the Ugandan Asians expulsion on 6 December 1972. Catalogue ref: T353/27 f2

Source 2b: Extracts from debate including comments made by Arthur Lewis M.P. (West Ham North from 1950 to 1974.) in the House of Commons about the Government's handling of the Ugandan Asians expulsion on 6 December 1972. Catalogue ref: T353/27 f6

Source 2c: Oral history – Mayur Seta

- What is M.P. Timothy Raison's view on the government's response to the expulsion of Ugandan Asians?
- What does he infer about the public response to the settlement of Ugandan Asians in Britain?
- What are M.P. Arthur Lewis views on the matter?
- Can you explain their different responses?
- How far do parliamentary debates on this topic help us understand these events?
- Listen to Mayur's oral testimony. What was the actual experience for those who came?
- How were Ugandan Asians treated in the community according to this oral testimony?

Task 3: Experience of resettlement camps

Source 3a: Extracts from a letter dated 11 October 1972, from the Department of Environment recounting the impressions of Minister Eldon Griffiths after a visit to Hemswell resettlement centre, Catalogue ref: HLG 118/2933.

Source 3b: Oral history – Chandrika Keshavlal Joshi

Tasks

- What preparations have been made for the reception of Ugandan Asian refugees?
- What appears the main difficulty in supporting these refugees according to the authorities?
- Does the source give us any sense of the experience of those who came to settle in Britain?
- What other perspectives are provided by the oral testimony in the video Clip?
- Look closely at the photograph used as the illustration for this lesson which shows Heathfield Camp. What are your first impressions?
- What sort of difficulties did the Ugandan Asians face living within in this camp?

Task 4: Adjustment and impact of the expulsion

Source 4a: Extracts from an article in The Times newspaper with photograph. It provides insight into the challenges faced by families separated, and information about the red and green settlement areas, 26 September 1973, Catalogue ref: T353/112

Source 4b: Extract from a letter from the Uganda Resettlement Board requesting addresses for Ugandan Asian families so that 'life skills' visits could be arranged by local voluntary groups, 15 March 1973, Catalogue ref: T353/63.

Source 4c: Oral history – Fiyaz Mughal OBE

- How many Uganda Asian families are without their fathers according to this article?
- What does it suggest about Britain's immigration policy? [Find out about the immigration Act 1971]
- Why are these men considered to be 'state-less' do you think?
- What challenges does this suggest for their families?
- What does the Report of the Coordinating Committee for the welfare of Evacuees from Uganda suggest about those who have settled here?
- What are advantages and disadvantages of using newspapers as sources for finding out about these events?
- What other perspectives are provided by the oral testimony in the video Clip?
- Can you compare the Uganda Asian's experience to Commonwealth migration after 1945 using documents from this resource?

Source 1a: Extract from a Cabinet meeting, 8 August 1972

Catalogue Ref: CAB 128/50

Oversea
Affairs
Uganda

SECRET

2. *The Foreign and Commonwealth Secretary* said that the President of Uganda, General Amin, had announced that all Asian holders of British passports in Uganda would be required to leave the country within three months and that he looked to us thereafter to assume responsibility for them. Details of this decision were not yet available; nor could we be certain about its motivation. But General Amin's political standing in Uganda had recently declined as a result of tribal disputes; and it seemed probable that he had taken this action in an attempt to regain popular support. The number of individuals involved could not be assessed with accuracy; but preliminary estimates suggested that there might be about 57,000 British passport holders in Uganda. Moreover, 55,000 and 60,000 Asians in Kenya and Tanzania

Transcript

"Secret"

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Source 1b: Oral history – Praful Purohit - Transcript



Idi Amin, as soon as he was in power, within a few months he announced that Asians were corrupting the country, you know? And they were greedy and they weren't helping out the local people. So he announced that all the Asians should leave the country within ninety days...

...Most of the people didn't take any notice of the ninety days' notice. You know, they thought that he was just bluffing like you know. The Government of India, the Government of Britain, tried to persuade him to reverse his decision. But he wouldn't have it. So once people knew that ... he was serious about it, everybody started getting ready. Some of the people there didn't even have passports because they never thought that they would leave this country. There was so many red tapes you know, that we had to go to Kampala, filling various forms and there were big, big queues, you know.

I was stationed in Jinja. From Jinja to go to Entebbe, at that time there was tribal war going on as well. So they had several check points and there were quite a few military personnel on the way. So we had to go through about five to seven checkpoints and there they would search our baggage and everything and whatever they found – sort of good, they would just take it without asking us, just take it, you know, at gun point. We couldn't say anything to them you know. We were more worried about our lives than belongings. Once we boarded the plane, there was a sense of relief, you know. That at least we are leaving this country, but at the same time we were sorry that we were leaving our family behind. We had a house servant. She was crying out, you know, she said, 'It has nothing to do with us. We liked you Asians and everybody', but she said 'it's beyond us', you know. They were all crying, my family was emotional as well, you know. They didn't know what's going to happen, you know, to them or to me. But eventually we boarded the plane and there was sort of relief in a way that at least we are out- away from this country."

Source 2a: Extracts from debate including comments made by
Mr Timothy Raison M.P. Catalogue Ref: T353/27 f2

I want to speak about how far humanity has been upheld by events—in other words how far, in tackling the resettlement problem, we have been able to behave in practice with as much humanity as we showed when we took the decision in principle. The purpose of this debate is to probe and so far as possible to try to establish how we have been able to look after this group of people and how they are settling in.

I am the first to acknowledge that the climate in which this operation has been carried out has not been easy. There is no point in denying that there has been considerable opposition in the country to the presence of the Ugandan refugees here or in denying that there are fears that go deeper than mere prejudice. I accept that a heavy concentration of immigrants is a serious problem. I accept that the housing shortage and unemployment are realities. I accept that concern for a way of life is a perfectly legitimate concern. If we look at the

picture as a whole of what we have seen during the last few weeks, we can see that the best things in our own way of life, the things we most want to uphold—humanity and good sense, for example—have found expression and that in the way we have faced up to and accepted this challenge we have been able to show our way of life at its best.

Transcript

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Source 2b: Extracts from debate including comments made by Arthur Lewis M.P. Catalogue Ref: T353/27 f2

By all means let us help the Ugandan Asians in every possible way ; let us prepare to help the Kenyan Asians when they come, as they will ; but let us also help the people who are already here and have been suffering hardships for years. I do not want them to get any more than the Ugandan Asians ; I want them to get the same.

The Ugandan Asians in resettlement camps get a home, furniture, linen, lighting and fuel. They get food, which is cooked for them, and contractors clean their apartments—paid for by the taxpayer. They do nothing to keep their apartments clean. They are also supplied with entertainment and television sets. Good luck to them ; God bless them ; may they get all this for as long as they want it. All I want is for my constituents to have the same. Motions have been tabled asking for old-age pensioners to have free television licences. If the Ugandan Asians can have television sets why cannot the old-age pensioners?

Transcript

I want to speak about how far humanity has been upheld by events-in other words how far, in tackling the resettlement problem, we have been able to behave in practice with as much humanity as we showed when we took the decision in principle. The purpose of this debate is to probe and so far as possible to try to establish how we have been able to look after this group of people and how they are settling in.

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Source 2c: Oral history - Mayur Seta - Transcript



We arrived probably early October, and obviously the camp closed around the 16th of March. That's when all the last people left. Then we went to another camp. It wasn't far from here. So we were moved there after we finished, after this place closed down, and then what happened was, erm, Charles Swift who was the leader of Peterborough City Council, he visited Stradishall and the other camp and he invited fifty families to come and settle in Peterborough. So, you know, he wanted us to come there. As soon as he announced that fifty families were coming to Peterborough, he got a lot of hate mail, people outside his house, he had to be taken to work everyday with police protection. Yeah, he had lot of problems because he invited the Asians there and also obviously, locally, the locals were also, in you know, in this area, who were also, you know thinking, 'What's going to happen because if these Asians live in this area, then lots of the jobs will go...'

So, but Peterborough City Council, yeah so, they took us on. We got there and they gave us a house. I remember, going shopping, they gave us £50 which was quite a lot in them days, back in 1973. My mum and dad bought all the food, lots of it and we had a house and everything. And my dad got a job already, locally, working for Baker Perkins in Peterborough. And my dad became like ambassador to all the Ugandan Asians, 'Please come to Peterborough. Come and live here. It's a great city.'

Like I said, Peterborough City Council wanted us to come there. If you look at Leicester, they said, 'Please don't come here.' Peterborough wanted us to go there.

When I went to Peterborough, the first area I went to was all Asians – Pakistani and Indian, just full of Asians, not any white people in that area at all. The school I went to had all Indian and Pakistani kids and after one and half years, I moved to the city centre area and moved to a school where there was all ninety-nine percent English. I went to the school and the headmaster, first thing he done, told all the students – he was a fantastic guy, Mr Swinson – he told all the-, all the students that if he finds any racism from anybody, they'll be chucked out of the school and we never faced any racism in that school. It was fantastic, it was due to that headmaster of the school."

Source 3a: Extracts from a letter from the Department of Environment Catalogue Ref: HLG 118/2933

Mr Madge

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DEPARTMENT OF THE ENVIRONMENT
2 MARSHAM STREET LONDON SW1P 3EB
01-212 3434

11 October 1972

Mr. Eade.

~~Mr. King~~

JK 13/10

There is a first class reception area which is being manned by voluntary bodies (WRVS, Red Cross, and St Johns) on a shift system. The new arrivals are immediately met and given some refreshment.

To try to resettle the Asians, the Department of Employment have set up an efficient office. They have good facilities for interviewing each Asian, and are well equipped with telephones - essential to facilitate the amount of work they are doing. So far over 370 jobs have been found, and with the wide range of skills the Asians have, it should not be too difficult to find more jobs. They are also receiving offers of temporary work, for example, potato picking.

The main problem at the moment seems to be housing. While the jobs are being found for them, accommodation, Mr Griffiths fears, is proving more difficult. Ideally the finding of a job and of accommodation should be synchronised at the camp. There will be more chance of achieving this, once they have the additional staff they require.

On the whole, the Asians seem quite happy, but they may find themselves a little overcrowded during the winter. This will need to be watched carefully as a demand for electricity and heating is bound to increase, which will put rather a strain on the fairly old electrical wiring and boilers.

Transcript

Department of the Environment
2 Marsham Street,
London SW 1P 3EB

21 October 1972

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Source 3b: Oral history – Chandrika Keshavlal Joshi – Transcript



My first impressions of UK were looking through the window of the sort of bus which was taking us to the train station from Heathrow airport. We arrived in Tonfanau Refugee camp. You know we really had no idea of what to expect and we were all taken to a cinema there which was a hall and we were allocated these little rooms which had these small uhm small one-bedders with these khaki blankets on top, a tiny electric heater was wall mounted and there were lots of beds in a tiny area...

In Uganda, you know we had our own fashion sense! And when you are fourteen you are very conscious of how you dress etc. So, you know ... you dress etc. So I still went around in my sandals, in my little Ugandan dress even though it was freezing cold because I'd rather look nice, than sort of wear these old-fashioned clothes!

Food options were limited. So it was mainly English food. And for vegetarians which were predominantly – a lot of Ugandan Asians, Gujaratis, were vegetarian – so there were not enough vegetarian options. And, you know, toast, milk, cornflakes, beans and after a couple of weeks, people complained and said there wasn't enough variety of foods for vegetarians and also people, you know, were missing their own food to an extent, you know. So after I would say a few weeks, they invited some of the Ugandan Asians who were already there to help with the cooking, and a stage came when they started making parathas and stuff like that and offering that which was much nicer. And much later, they actually gave us little electric plates, ..., you know homecooked.

I would say the early five years of our lives were really tough. And unlike a lot of Asian people who went and settled in places like Leicester, Birmingham – where other Asian social support is there, where other Asian people were there, we were housed in a small estate in South Wales and my father accepted the house because my mother was in a hospital there and we just didn't want to be too far away from my mum. We were housed in a little, little place called Penrhys which is a small village in South Wales. There were ten families who were housed in the Rhondda because a call out had gone to all the councils to say how many Ugandan Asians they can house and South Wales had said we would take ten. The nice thing was that we used to visit each other, so socialise with each other – take a bus and go over to their house and socialise there and make samosas and eat, and you know, and they came over....

I didn't get any of my A Levels. I went through a really traumatic period, so for me at fourteen, the five years were really hard. I couldn't... I am on top of a village, living in a – which was fine – initially trying really hard to integrate and the only Asian girl in my class etc – but the school was Ferndale Comprehensive School, so I would have to change buses in order to go to school because we were on top of the mountain. Only one shop and there was nothing else there. And although the school children, the headmaster, etc, the children were lovely – I could have made close friends from my class – the fact that it was so far away left me out. So I felt really isolated and lonely so the five years were very hard for me and I didn't get my A levels. But then I got a job in a hospital, as I had twelve to thirteen GCSE's – 13 O Levels, good grades. Right? So that meant that I worked in the hospital for two years and then got a qualification and got distinctions and decided to do dentistry.

Source 4a: Extracts from an article in The Times

Catalogue Ref: T353/112

250 Asian families cut off from fathers

By Christopher Walker

An estimated 250 Uganda Asian families in Britain are still without their fathers because of the "harsh and arbitrary" rulings of British immigration policy, the Coordinating Committee for the Welfare of Evacuees from Uganda said in its report released yesterday.

The committee said that a Mrs Khinji had been living at a Dover guest house for the past 10 weeks with her three children at an estimated cost of £57 a week to Kent social services department. "Her husband is stateless and at present in Belgium. If he and many like him were let in, their families would cease being a burden to the British taxpayer", Miss Helene Middleweek, a co-author of the report, said.

Some wives of Uganda Asians stranded in India are still being looked after at one of the two remaining resettlement camps, West Malling in Kent.

The committee criticized the Government's attempt to divide Britain into "red" and "green" areas for Asians.

"The policy of offering assistance to families wishing to go to 'green' areas but not 'red' ones meant that many of the refugees who had relatives or friends already here, almost inevitably in 'red' areas, bypassed the board completely."

The report blames low pay, unemployment of some members of large families, high rents and the administrative practices of the Supplementary Benefits Commission for the poverty of some of the self-settled Asians.

While a proportion of Asians now living in the community—especially those who made their own arrangements to do so—are in unsatisfactory accommodation and are experiencing difficulties, the in-

formation available from surveys carried out for the board all over the country refutes any suggestion that "the vast majority joined the homeless, the unemployed and the socially deprived". Some 80 per cent of those capable of employment are working. There is ample evidence that many have settled satisfactorily and are making a success of their new life.



A Uganda Asian woman, whose husband is not allowed to settle in Britain, reading a letter from him to other separated wives yesterday at the West Malling resettlement camp in Kent.

Transcript

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While a proportion of Asians now living in the community -especially those who made their own arrangements to do so- are in unsatisfactory accommodation and are experiencing difficulties, the information available from surveys carried out for the board all over the country refutes any suggestion that 'the vast majority joined the homeless, the unemployed and the socially deprived'. Some 80 percent of those capable of employment are working. There is ample evidence that many have settled satisfactorily and are making a success of their new life.

[Image caption: A Uganda Asian woman, whose husband is not allowed to settle in Britain, reading a letter from him to other separated wives yesterday at West Malling resettlement camp in Kent.]

Source 4b: Extract from a letter from the Uganda Resettlement Board Catalogue Ref: T353/63



UGANDA RESETTLEMENT BOARD
Riverwalk House, Millbank, LONDON, SW1P 4RS
Telephone: 01-828 7848, ext.

Our reference:
Your reference:

15th March, 1973.

Dear Sir,

The Board have been considering ways in which Uganda Asian families in the community can be given further help to settle down. The Board have consistently taken the view that these families should rely for the local support which is often needed on the established statutory and voluntary agencies in their locality, and the Board is grateful to those agencies in many areas which are providing help and assistance.

It has become increasingly apparent that, quite apart from the support that is being provided by the statutory services, there is another important need which seems to be more in the province of the voluntary organisations. This is the need for advice and assistance with the minor, but nevertheless important, mechanics of living in our community, such as shopping, local customs and regulations, the use of unfamiliar appliances, making acquaintances in the area and so on. The Board have, therefore, asked the Women's Royal Voluntary Service and the Community Relations Commission to be good enough to arrange for visits to Uganda Asian families on their behalf, particularly in areas where families have settled in rather isolated groups. Such visits would not in any way be a substitute for the professional work of the Social Services and Social Work Departments, but would be a supportive service.

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Source 4c: Oral history - Fiyaz Mughal OBE - Transcript



The sense of trauma and dislocation is something that's not talked about within the Ugandan Asian experience. It's an experience which is talked about by some people who are very wealthy, you know, that wealth is something they've been successful with, which is great. There is a lot of talk about, well it was the right thing that happened in the end to some in the Ugandan Asian community they found their peace in the UK, but that's not the full story. What's drastically missing in this whole arena, and I have raised this and I continue to raise it, is the fact that actually there has been an emotional trauma that is carried by refugees that is not talked about. So that emotional trauma, that sense of dislocation I've carried with me even though I've lived in the UK forty-one years now. I can wake up any day and think, actually I can leave the UK tomorrow. So I do feel a sense of rootedness but I also don't feel the sense of rootedness. And that comes from a sense of dislocation actually.

Uganda has given me an ability to learn to adapt, because we had to learn to adapt and adapt quickly. We didn't have time. We were just thrown into the situation and we learnt that. I guess also my parents kept saying that. You know, they were pretty much like survivors. You get there, you get to a country and you adapt. Like other Ugandan Asians, you get on with it. You have to, you have to live, you know. So the flexibility of mindset, I think, the flexibility of being able to overcome obstacles is one of the outcomes of the trauma of dislocation from Uganda. There was a strong feeling of unsafeness that my parents had throughout their lives, after Uganda. After Uganda, my father was OK but my mother was pretty paranoid about security. She carried that all the time. And I guess the sense of fear that my mother has had, or had, has I think been in a way been projected into me. So there is a part of me that feels very willing to fight for my identity.