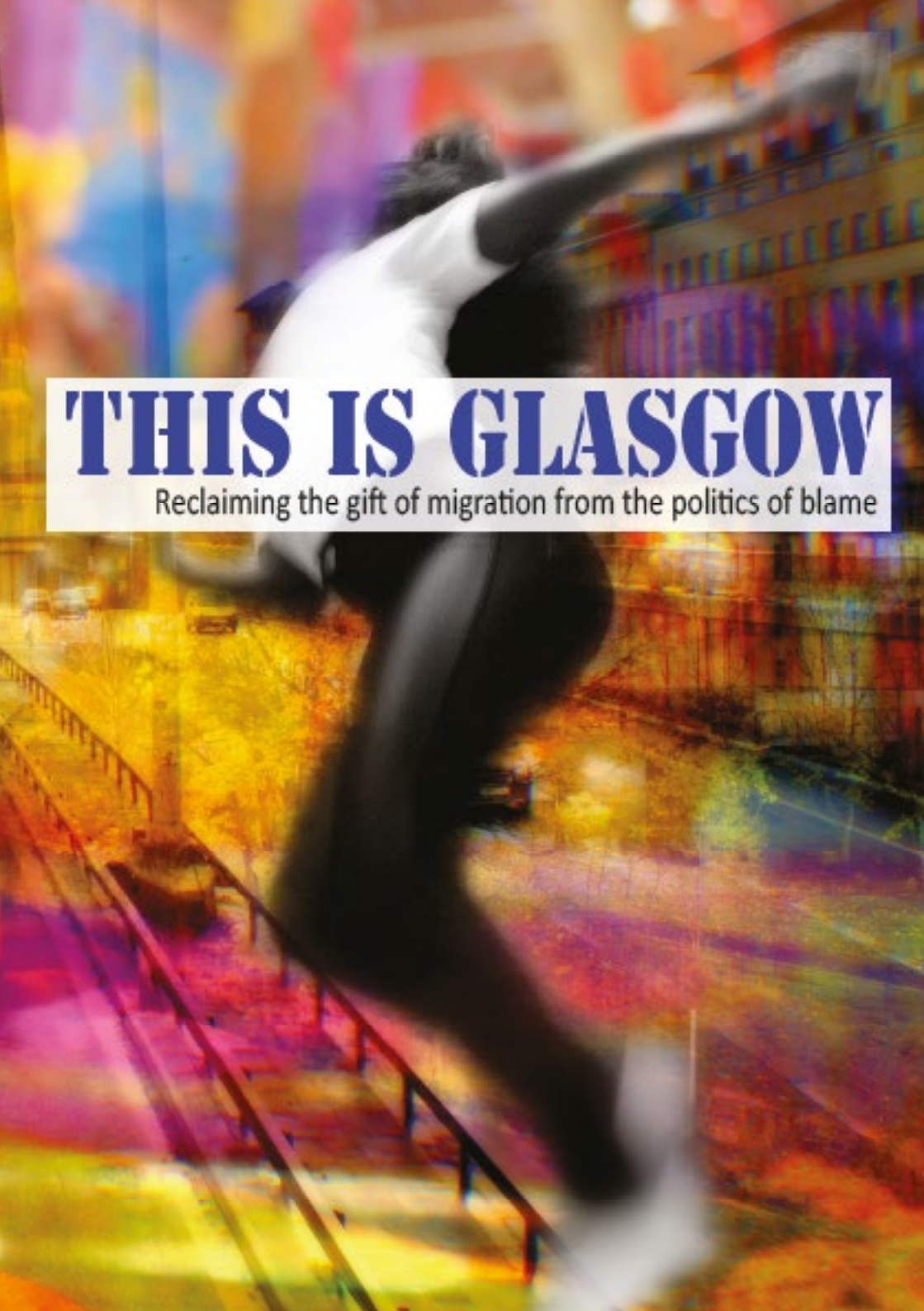


A person in a white t-shirt and dark pants is captured mid-jump, clearing a metal railing. The background is a vibrant, abstract collage of city scenes, including buildings, streets, and foliage, rendered in a painterly style with a rich palette of yellows, oranges, reds, and purples. The overall effect is one of dynamic movement and urban energy.

THIS IS GLASGOW

Reclaiming the gift of migration from the politics of blame

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PLACES OF WORSHIP

Buddhist Centre	329 Sauchiehall Street	13
Hindu Mandir	1 La Belle Place	18
Central Gurdwara	138 Berkeley Street	24
St Aloysius' Church	25 Rose Street	30
Garnethill Synagogue	129 Hill Street	36
Al Furqan Mosque	19 Carrington Street	43
St Mary's Cathedral	300 Great Western Road	48
Renfield St Stephen's	260 Bath Street	54

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Words and Editing
Benjamin Williams

In collaboration with
The people and places of Glasgow

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Foreword

'This is Glasgow' may sound like a bold statement. A statement laying claim to a definitive, singular narrative of our city. Yet while boldness it seeks, singularity it spurns.

A boldness to embrace our heritage and reclaim the gift of migration from the politics of blame.

A boldness to retrace our footsteps: Glencoe, Garnethill, Galashiels. Then further. Krakow, Kampala, Kashmir. As the map turns ever torn and tea stained, our sense of journey runs ever richer.

A boldness that wears humility and pride as two straps of a rucksack. Humility to acknowledge the pain that we have caused. Pride to know that we each have a story to share. Humility that recognises our propensity to err. Pride that resolutely refuses to stagger in shame or denial.

'This is Glasgow' is a collection of images and stories in search of that boldness. It emerges from Stepping into Diversity, a project using oral history interviews and heritage walks to explore and celebrate the legacy of migration to Glasgow.

And in its midst rings a call to remember. A call to look again, stride again. A call to create tomorrow's welcome from Glasgow past and present.

This is Glasgow. A bold statement undefined.







The collaborators



A remarkable collaboration of people inspire us to walk. Some are named, others choose not to be. Some contribute without us knowing, others have yet to join the journey.

Their voices beckon while teapots rattle and hinges creak. And so we walk.

Some train to collect oral history interviews, others to lead heritage walks. All give of their time in the same generous spirit as those who share their stories and those who come on the walks.

Then there are the folk who work and worship in the places we visit, who create humbling hospitality and welcome us on our way.



The concept



Stepping into Diversity emerged from a unique collection of neighbouring heritage sites within Glasgow's diverse communities. Their close proximity combines inspiring narrative with an opportunity to connect street and story by foot.

The oral history interviews gather people's experiences of moving to Glasgow, living in the city and their personal interaction with place past and present.

Replete with poignancy, warmth and struggle, the interviews range from the partition of India to the

competing emotions of a late night arrival at Glasgow's Buchanan Bus Station.

The heritage walks incorporate the sight, sound and people connected to eight places of worship, laying bare the magnitude of migration's gift to Glasgow.

Intertwined in this book are images from the places we visit and stories from the wider migrant communities of Glasgow. The images and stories are unconnected.

Until now.





What have I done?

So when I arrived in Glasgow I had been travelling for about fifty hours and, as you can imagine, Glasgow 6am in February isn't looking at its best. So I got off the bus at Buchanan Bus Station. It was dark, it was wet, it was cold and my friend wasn't there. So I looked around and I thought, "what have I done?"

She did turn up about an hour later but I remember very clearly the thoughts that were going through my head when I was standing there, thinking "this is a very dark place". And people had told me before I came that it's dark and it's wet, so I was prepared for the weather. But I don't think I was prepared for the oppressive darkness of the natural darkness.

We took a taxi to the West End and had breakfast where she was staying and then came outside. And it was a completely different world, by this point the sun has come out. And she was staying very near Kelvingrove Park.

So my first experience of Glasgow outside, apart from the Buchanan Bus Station, was coming out of her house into Kelvingrove Park and I was absolutely stunned.

I was stunned by the university, by Park Circus, and - probably this is the point where I should bring this into the story - I was a fan of Alasdair Gray. And I knew the places from his books and that the most striking moment was when I came out of the house and I saw the fountain in the middle of Kelvingrove Park. And this is exactly the same fountain which is drawn by Alasdair Gray in one of his novels. So I saw it and I thought "Alasdair Gray's fountain!"

It was an absolutely amazing experience and then I remembered the images from the book.

So my first experience, apart from the Buchanan Bus Station darkness, was this amazing place and from this point on I didn't notice the weather that much.

glasgow
the triratna buddhist community

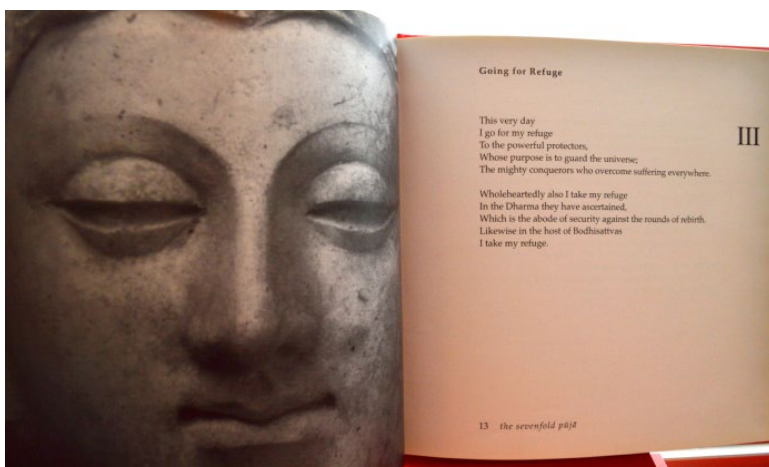
glasgow buddhist centre

the triratna buddhist community

www.glasgowbuddhistcentre.com

0141 333 0524





Going for Refuge

This very day
I go for my refuge
To the powerful protectors,
Whose purpose is to guard the universe;
The mighty conquerors who overcome suffering everywhere.

III

Wholeheartedly also I take my refuge
In the Dharma they have ascertained,
Which is the abode of security against the rounds of rebirth,
Likewise in the host of Bodhisattvas
I take my refuge.







Pitthu

Also, the other event I remember is Diwali. This is called Festival of Lights. This is a Hindu festival and at that time I remember that in our own homes we used to have the clay sort of lamps. And we used to put cotton wool with the oil in it and we used to put it on our house and then at night we used to light them.

And this was a very common sort of festival. Though it was a Hindu festival but all of us we used to celebrate. And we used

to have sweets at that time, new clothing and things like that. And we used to hear the stories of Rama and Lakshmana and his wife Sita and so many things about it.

But... we grew up and we never realised that these distinctions when we grew up, you know, older, that there are different faiths and different distinctions and different people worship different gods, goddesses and things like that. But at that time for us it was just different sorts of festival.



We used to get together whether they were Muslims or the Hindus or the Sikhs. It doesn't matter...

So little, little games there used to be. There was another game, which I remember was called pitthu. So we used to put stone together, one over the other higher one and we used to kick - actually hit it with the ball, a little ball.

And if you have thrown those stones from that pillar sort of thing, then you have won.

So little, little games, but very enjoyable. They were very... you grew up with those sorts of games which are gone now, you know.





Then you stand

I was so, so excited before coming here, and also... I don't think I was as scared before I came because it's so hard to kind of envision what it's going to be to move to a completely different country. So it was just like... I packed my bags, I just went over here and that's when I think it was a bit like, when my sister and my mum left I was just like, "Right. I'm here."

I think that I... I imagined Scotland to be very beautiful but I still don't think - because we'd been doing some road trips across the Highlands and to Loch Lomond and Loch Ness and Inverness and kind of all over the place lately - and on a good day I don't think you can really imagine how beautiful Scotland is.

It's amazing when you're like out there. Just because it's so big, as well, or the landscape and the kind of untouched areas, they're so massive.

It's not like... when I've been travelling through South East Asia, you see these beautiful places but it's hard to kind of get away from the touristy paths there. Here you do a road trip and then you stand all by yourself - like with whoever you're travelling with - in the Highlands and there's not a soul there.

It's kind of... it is really powerful.





Partition

At that time I was living... now it is in Pakistan. It is called Lahore. It was the capital of the Punjab and it was also a very educational sort of centre. This is why there were so many colleges, universities... and I was studying at that time in my college.

It was my last year of my graduation. And so the partition came and all those very people who were neighbourly living for centuries... and they were forced to leave their homes.

So millions of people, they migrated from both sides you know. East to the west, west to the east, unfortunately.

And it was, as I said, you know, very, very sad. Very, very sad and very upsetting also, that I saw with my own eyes a lot of stabbing going on, burning of the houses going on.

Even when I was in Lahore, it started over there round about my college, round about us.



People were attacking us, you know, in the college itself. People used to come in hundreds and all that, but we were safe in the buildings.

And the same thing as when I saw all these sort of scene in Pakistan, while the Hindus' and the Sikhs' houses were burned and the killing was going on.

And when I came to on this side of the Punjab, which is in India now, I saw the same thing over here also. The Sikhs, you know,

killing the Muslims and all that and forcing them to leave their homes and their villages and all that. So it was very, very sad. Very upsetting it was.

And still, as you said, those harsh memories are still in my mind and from time to time I think about those sorts of scenes. It's like a dream... coming back... which is really very, very sad.

Yesterday we were living together and brotherly and neighbourly... so what has happened?







Langar

Scottish people with their families, with their children, right, they came over there and they were going round and they were looking round and seeing different aspects of the Gurdwara. And they were having the langar.

They were having the langar sitting down on the floor, you know. Amazing. It was so pleasing and so... I was really very, very pleased; very glad to see all this, that Scottish people, they are really interested.

On one side, I do get the impression that Scottish people are not going much now to church, you know, or not doing that much worship than in the olden times.

But still I found that still people are interested in other community, other places of worship. They want to see them, what it is.





I call myself

Yes, there are Mosques in Glasgow. There's many Mosques in Glasgow. But, again I call myself a liberalist Muslim. I don't believe in any form of institutional religion, whether that be Islam or Judaism or Christianity or any religion that's institutionalised, which I feel they are today, I don't believe in it. I therefore don't attend Mosques.

I don't go to Mosques because I feel what they have to say, I'm not interested because it's to do with power, it's to do... I don't think

it's to do with the essence of the religion, more to do with people and power. And I don't think that's what religion is supposed to be all about.

Actually I don't even like the word religion. Faith. I don't think that's what Islamic faith is supposed to be about or any other faith is supposed to be about.

So yes, I practice a faith which is Islam but I do not go to Mosques, no.





A pretty grim journey



So all over Germany and Austria and Czechoslovakia the committee organised trains. Our parents took us to the station. We could come here as unaccompanied children without parents - unaccompanied children under the age of 18.

The organisation was called Kindertransport. That was a marvellous safety organisation which saved 9,500 children.

Came to this country from December 1938 until the outbreak of war. I was one of these children. My mother put me on the train...

it was a pretty grim journey, you can understand.

Children had never been away from their parents before. I was a little older. I was 15, I had been away from home before. Screaming children in any case.

Once we left Germany it felt easier. The Nazi Guards had left the train and we... we entered Holland.

We had people at every station... dishing out chocolate and apples and cups of tea and sandwiches and we felt much better.





A wee bit in me

I still see myself as British or Scottish but, when I'm in Morocco, I'm the Scottish girl because I do have foreign features. But my eyes are blue so I think they could see through that.

I thought I might get people knowing that I had Moroccan in me but they didn't. So I was Scottish, I was British, I was from England in Morocco.

But here everybody always asks me. So it's quite difficult actually. I don't really know. I was always just like, I'm British. But it's funny... I don't know, it's quite mixed. I'm definitely British because I've been born and raised here and it's all I know. Well, all I knew until this year, should I say, before I visited (Morocco). I'd probably say I think I'm still British but I know there's a wee bit in me of something else.





Grafters





Also, I think the foreign workers are workers. They're far more conscientious. They want to improve their standard of living and they don't want to leave here.

It's not a case of coming here and earning money and sending it home and eventually going back. They don't go back. They don't want to go back. So they work hard.

But this has been going on for years in this country, donkey's years. When the Asian communities started to come here they had the

most diabolical jobs with the cleansing department, driving buses, tram cars...

They were hard jobs, they weren't easy... the unsociable hours. But they didn't need a lot of communication.

They didn't have to speak a great deal of English. Enough to get by would do. But they did it because the people in this country didn't want to do it.

These were too menial jobs for them. And they prospered.



... Jewish names ... faces ...
butchers ... bakers ... grocers ...

And that is how a lot of the migrant communities have succeeded. And the Jews were no different. They just worked.

And the railway company put doors on them and made them into storage areas or workshops.

They used to make furniture, as I said, and they would, for example, go round houses with a cart, pushing it with maybe a settee on it or a bed or some other kind of furniture. But they would sell it from their cart. Just like a stall.

And a lot of these the Jews rented out and made them into workshops for themselves. They could make like small factories.

They didn't need much in the way of machinery. They didn't have the money to buy machinery. A lot of it was handmade so it was all labour intensified.

But they grafted. Is that a Scottish expression – grafters? But they were. And that is basically how they started, they succeeded.

So that's how they succeeded.

With regard to their workshops, as far as Glasgow was concerned, a lot of them found these railway arches in the Gorbals. Where the trains ran - from Ayrshire or to Ayrshire from St Enoch railway station - was above the road and below it were these railway arches.





I did not see myself

I was an asylum seeker. So that was really tough. I felt that was wrong because I'm an able-bodied person. I believe in hard work. I believe in a person being rewarded for their efforts. And yet the system did not allow me to work to provide for my family. So I thought that was very, very discriminating.

And I couldn't understand why they are burdening the welfare state by shackling somebody who can actually help to contribute, even in terms of tax to the economy. In terms of whatever they bring in, you know, input to actually make the communities or society better. I didn't really understand and I still don't understand that concept.

So you find even the news... I wasn't interested in the news because I did not see myself in that picture being painted on the news bulletin or whatever it was. It was for somebody else, not me. So it was a really trying time.

But I did not stop because I felt, you know, you can only shackle a person that far. I had to still contribute to my community so I did a lot of volunteering even though I was an asylum seeker. That didn't stop me from contributing to my community. But it was a very difficult and challenging time.

U - Furgan
LAMIC CENTRE

041 - 230 - 1118
041 - 232 - 2811

18 CARRINGTON ST
GLASGOW
G4 9AU



Not at that time

So she brought us to the railway station. She bought the ticket and when we arrived Central Station Glasgow, oh there were Church ministers and elders and press people and a lot of other people. And they had our photos and everything.

When we came home, we were in 13 Harriet Street... some... guild member ladies they prepared the meal, house was all nice and tidy, beautifully decorated and meal was ready for us to eat.

So that's how... the first day I was not, I didn't eat, I wasn't used to this food.

But for few days Isabel stayed with us and she took me out but we couldn't get anything Pakistani.

Now a lot of Asian shops are here, we get everything, but not at that time. There were only us and one single lady used to live in this area.

We arrived here 8th of April 1963 and it was still very cold.





Aye

Aye for yes, which was strange.
That for me was pirate-speak.





International Flat

I first knew it as Stella home because she invited us to her home for these meetings.

And it was probably more when I came to live in the area and spent more time there I realised it was such an important...

I knew it was the International Flat and I knew that Stella - my understanding was that she had worked in Pakistan and she came back to Glasgow - she wanted to have her home a place of welcome

to people. And she really just did that in her own home.

The Church of Scotland and the YWCA supported her financially to have this flat called the International Flat but it really was very much.

It was her home, she lived there but there were lots of things happening there like Sharing of Faiths once a month.

And I did go to that sometimes,



I enjoyed the discussions but I also, I enjoyed going. I think it was a Friday night. There were different cultural evenings and I would maybe... have free time on a Friday evening.

And one time it would be music, another time it would be poetry reading. And I enjoyed poetry and lovely music because it was very high standard.

One of our neighbouring churches - we worked very ecumenically

in Landsdowne - was St Mary's Episcopal Church and there was some very talented musicians there.

Some who are now, they were maybe music students then and went on to be professional musicians. And they would come.

So there would be lovely music playing and you'd meet very interesting people. People from all over the world and people from Scotland as well.





Stella

Well the International Flat was set up by a woman called Stella Reekie. She was employed as a community worker for the Asian community in Glasgow, well I suppose the West End of Glasgow.

I think this would probably be about the 60s, 70s. At a time when there was a lot of immigration particularly from Asia into Glasgow.

She was a community worker. I think I heard she got the job because she spoke Urdu. I've also heard she spoke very bad Urdu but

she could communicate... I think nowadays you wouldn't have a white woman doing that job, it would be an Asian woman.

She lived in Belmont Street first of all, that was her home, but then she obviously had a vision for... a kind of drop in centre for people of different cultures and faiths.

And she then got this flat in 20 Glasgow Street, which was owned by the Church of Scotland. How she managed to persuade them to buy it I don't know.







Where he remained

So my grandfather came over here before the First World War, between 1900 and 1914. I think it was 1909 he came to Glasgow. He obviously brought some of his family with him but my mother was born in Glasgow.

My father, he came with his father as a three month old child from Poland to Dublin, to a place called Inchicore. And he was brought up there and went to school in Dublin. And it was only when he was a young man

that he started travelling about the country. He stayed with an uncle in Glasgow.

And then after that he decided to emigrate to New Zealand, where he was away for... I think it was a year or 18 months and he worked in the coal mines.

When he came back to this country, he decided not to settle in Dublin. He settled in Glasgow and that's where he remained until he died in 1952.







Born

My mother and father adopted me
so that's when I was born.



So it's like that

There is a lot I owe to my background. A lot I owe to my parents. A lot I owe to my school that I went to in terms of what it gave me. It kind of led me to where I am just now.

So, in terms of nationality, I feel very attached to India and I do feel Indian. For whatever problems it has just now, I can identify with them as well.

But I dare not run away from it or I don't want to run away from

it because Scotland has a comfort zone that I've... started to settle in.

But I do feel attached a lot to Scotland as well because I do owe a lot to Scotland in terms of the time that I've spent here has been... has kind of accelerated my growth, I would say.

Whether it's professionally or intellectually, I feel quite obliged to Glasgow and Scotland and the place I work, the places I have worked and I went to study in.



I find that I'm very selective of my loyalties but when I'm loyal, I'm 100%. I'm kind of 50-50, say 60-40 India/Scotland. At the bottom of my heart I do feel that I'll never change being an Indian. But I do feel very Scottish as well.

I feel obliged and I owe a lot to Scotland, so yeah, part of my heart is in Scotland because when I go back to India I do miss Scotland. When I come to Scotland I miss India. So it's like that at the moment.

If that answers your question, I don't know.





A new chapter

“We are embarking upon writing a new chapter in history.

A chapter in the history of the Glasgow Hindu Mandir which we Hindus will be proud of for many generations to come.

A chapter also in the long and varied history of Glasgow, a city we all love so much where we have found welcome.”

Mrs Shobha Nagpal
Speaking at a Hindu Temple inauguration
Glasgow, July 2006

This chapter

is about young people and chapters past. It is about the energy of previous chapters calling a new generation to dance their rhythm, taste their difference, capture their imagery.

It is impossible

to know exactly where this new chapter originated. It is unhelpful to suggest precisely what it could say. There is nothing but excitement in imagining where it might go.

The young people

live in (or around) Knightswood and Rutherglen and are aged between eight and twelve. During a workshop day they explored cultural identity, migration and prejudice.

A life size board game

provided the warm-up. Young people explored heritage sites at the heart of Glasgow’s migration story in a race to find different symbols in the city’s places of worship.





Photography skills

were acquired by some of the group through an Open Eye workshop. A visit to Glasgow's Hindu Temple offered a thought provoking setting in which to try their new found skills.

Snapbacks (caps to the rest of us)

are never short of a symbol or two and provided the perfect opportunity for a second group to create symbols of their own identity. And some caps to put them on.

Dancing

is the only option going when you don a hand-made snapback. So dance they did. An energetic celebration of Glasgow's diversity was created from the dance traditions bringing our city to life.









This is Glasgow

a celebration of identities & diversity

Creating tomorrow's welcome from Glasgow's past & present

Exhibition Launches

Thursday 12th June 4pm
Burnhill Sports Centre, Rutherglen
Moving to the Old Church Hall, Rutherglen
from 13th June

Friday 13th June 3pm
LINKS, 160 Lincoln Ave, Knightswood

Contact the West of Scotland Regional Equality Council on 0141 337 6626 for more details

WSREC
West of Scotland Regional Equality Council

LINKS (SCOT)
LINKS (SCOT)

Open Age

aberlour
aberlour

Celebrate

Scottish Refugee Council
2014

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13th June 3pm
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Both exhibitions will run throughout Refugee Week

Contact WSREC on 0141 337 6626 for more details

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This is Glasgow

Creating tomorrow's welcome from Glasgow past and present

"We are embarking upon writing a new chapter in history
A chapter in the history of the Glasgow story. A story which we think will be proud of in 100 years."

"Glasgow is the one of our 32 most proud cities"

Mr. Gordon Brown
Speaking at a 2005 Glasgow (Glasgow)
Glasgow, 2005

Introduction

The Glasgow City Council has been working with the Glasgow City Council to create a new welcome for Glasgow.

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Introduction

The Glasgow City Council has been working with the Glasgow City Council to create a new welcome for Glasgow.

This is Glasgow

Participants



Sally
Jenna
David
Kevin
Blanche
Tareq
Faisal
Mona

David
Kevin
Blanche
Tareq
Faisal
Mona

David
Kevin
Blanche
Tareq
Faisal
Mona

David
Kevin
Blanche
Tareq
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Faisal
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David
Kevin
Blanche
Tareq
Faisal
Mona

David
Kevin
Blanche
Tareq
Faisal
Mona





After the party

the exhibition took flight. LGBT training for peer mentors. Piano painting for inspiration. Dressmaking for storytelling. A Hagar and the Angel workshop exploring journeys and space.

And all because

Glasgow's story has no final chapter. It is a story part written, unwritten, rewritten.

A story we can all create but never own. A story to be told and retold.

This is Glasgow. A new chapter in the telling.









Acknowledgements

Oral Histories

Thank you to all the inspiring people who share their stories...

Heritage Walkers

and for the enthusiasm of those who come on the walks.

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Veronique Boum	Aileen Lytton	Duncan Toms
Stan Campbell	Dr Gill Maxwell	Gill Young
James Curran	Paul McNulty	
Sharon Dunn	Frankie Miller	
Clara Aguilar Falguera	Francesca Pisanu	

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Acharya Ji	Haq Ghani	Dilmeet Sangha
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The Rev Cedric Blakey	Stanley Kaye	
Father Tim Curtis	Stewart Kerrigan	
Dassini	Gerald Levin	
Sylvia Fisher	Dr Satwant Multani	



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Jane Williams

WSREC

The West of Scotland Regional Equality Council (WSREC) was established in 1971 as a Race Equality Council. Its vision is of an inclusive society free from discrimination.

Minority ethnic people can face discrimination not only because of their ethnic background but also because of their gender, sexual orientation, disability status, religion or belief, or their age.

To reflect this the charity became a Regional Equality Council in 2008, committed to challenging all forms of discrimination.

Archive

This book and its accompanying stop motion film, along with the oral history recordings and transcriptions, form a public archive hosted by the West of Scotland Regional Equality Council.



West of Scotland Regional Equality Council



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