

COLLECTION LEVEL	
Ref no	GB3228.77
Collection name / Title	Memories of Partition Project Archive
Accession number(s)	2018/6
Level of Description	Collection
Collection type	Donated Collection: Complete (fonds)
Date	2017-2018
Extent	12.5GB and 2 items
Name of creator(s)	Manchester Museum
Administrative / Biographical history	<p>'Memories of Partition' was an 18-month project, run by Manchester Museum, which aimed to capture the collective memory of those affected by the 1947 Partition of India into independent nations of India and Pakistan (and subsequently Bangladesh in 1971).</p> <p>At the heart of Memories of Partition was a community-based oral history programme, designed to capture, record and interpret some of the many hidden, personal experiences relating to Partition. The project assumed a primarily faith-based approach to community engagement, with the aim that balanced representation was afforded to Muslim, Hindu and Sikh communities at all times.</p> <p>Selected oral histories (and personal effects loaned by the interviewees) formed the inspiration for a series of documentary films, a temporary exhibition at Manchester Museum, public programmes, and a season of newly-created dramatic performance ('Come Closer') developed in a unique collaboration with the Royal Exchange Theatre.</p> <p>Timed to coincide with the 70th anniversary of Independence and Partition in August 2017, the project hoped to encourage greater public understanding of the historic and contemporary significance of Partition on Manchester and its diverse South Asian communities. It was part of a Manchester-wide cultural commemoration of the 70th anniversary.</p> <p>Users are advised that this collection contains testimonies that recount instances of violence by or towards certain religious groups which may be upsetting.</p>
Scope and content	<p>Oral history and video interviews with participants</p> <p>Exhibition text and photographs of the exhibition space</p> <p>Visitor feedback</p> <p>Artistic interpretation created in conjunction with the Royal Exchange</p>
Archival history	<p>Material in GB3228.77/1-2 transfer was directly from Manchester Museum to AIURRRC.</p> <p>Material in GB3228.77/3 the Royal Exchange Theatre was the conduit for contacting each writer and then providing digital copies of the material to AIURRRC.</p>
Immediate source of acquisition or transfer	This material principally came from Manchester Museum. The Royal Exchange Theatre was instrumental in facilitating the collection of the Come Closer material GB3228.77/3 directly from the writers.
Appraisal, destruction and scheduling information	<p>Appraised:</p> <p>6 boom mic tracks for the Jason Singh interview: Included in the boom mic tracks was a track of the air conditioning for editing purposes. The five other tracks are duplicates of the lapel mic tracks except the fifth track for which the boom mic did not record sound and so is blank. The lapel mic tracks have been retained and catalogued as GB3228.77/2/3/9.</p> <p>6 raw audio tracks from a filmed interview (video of interview not provided) with Kanta Sharma and Poornima Toteja. This audio / video was filmed as a possible film for the exhibition, it was not eventually used, no summary or translation was provided for this raw audio. An oral history interview with Kanta Sharma and Poornima Toteja has been retained and catalogued as GB3228.77/1/6, a description of this interview in English has been provided by the project and is included in the catalogue. Also an edited video and raw audio with Poornima Toteja has been retained and catalogued as GB3228.77/2/3/13-14.</p>
Accruals	No accruals expected as this was a time limited project and is now complete. However three Come Closer scripts have not been deposited and may be added in future.
System of arrangement	<p>GB3228.77/1: Oral Histories</p> <p>GB3228.77/2: Memories of Partition Exhibition</p> <p>GB3228.77/3: Come Closer monologues</p>
Access conditions	Partial Access Restriction
Conditions governing access (usage)	<p>Public access, order through MCC search room (24 hours notice required)</p> <p>For one interview (GB3228.77/1/9) a participant has requested anonymity. The audio is unavailable for use but the interview description is available in the catalogue.</p>
Conditions governing reproduction (permissions)	Mixed copyright, speak with staff before allowing copying of any material
Language/s	English, Urdu, Hindi, Punjabi
Physical characteristics and technical requirements	Public access copies of material to be created as requested
Existence and location of copies	<p>Final exhibition films available via YouTube - see individual item entries for relevant web addresses.</p> <p>Hard drive used for initial donation in storage.</p>
Archivist note	Catalogue compiled by J. Robson, Nov 2018

Rules or conventions	ISAD(G)
Date(s) description created / r	Aug 2018
Related material	<p>See also Kashmiri Lives collection (GB3228.79) for other material and memories relating to Partition. See also Commemorating the Partition of India material (GB3228.81).</p> <p>The archives of the Ahmed Iqbal Ullah Race Relations Resource Centre also contains the institutional project papers associated with the Memories of Partition project.</p> <p><u>Books held in the Race Relations Resource Centre:</u></p> <p>Violent belongings partition, gender, and national culture in postcolonial India Daiya Kavita, 2008. Reference: AR.2.01/DAI</p> <p>Midnight's descendants : South Asia from Partition to the present day / John Keay, 2015. Reference: HI.5/KEA</p> <p>Advanced history of India, Majumdar R.C., 1973. Reference: HI.5.02/MAJ</p> <p>Dwelling in the archive women writing house, home, and history in late colonial India Burton Antoinette, 2003. Reference: AR.2.01/BUR</p> <p>Freedom, trauma, continuities Northern India and independence, Low, D. A, 1998. Reference: HI.5.03/LOW</p> <p>Indian migrations / Rachel Warner, 1994. Reference: IM.6.03/WAR</p>
	<p>Books held in Central Library Manchester:</p> <p>Partition in Ireland, India and Palestine : theory and practice / T.G. Fraser, 1984. Ref: 320.54FR1</p> <p>Midnight's furies : the deadly legacy of India's partition / Nisid Hajari, 2015. Reference: 954.042HAJ</p> <p>At the time of partition / Moniza Alvi, 2013. Reference: 821.92ALY</p> <p>Midnight's descendants : South Asia and its peoples from Partition to the present day Keay, John, 2014. Reference: 954.04kea</p> <p>Keeping the jewel in the crown : the British betrayal of India / Walter Reid, 2016. Reference: 954.035</p> <p>Shameful flight : the last years of the British Empire in India / Stanley Wolpert, 2009. Reference: 954.0359</p> <p>India: a portrait / Patrick French, 2012. Reference: 954.04</p> <p>India remembered / Pamela Mountbatten, 2007. Reference: 954.0359MOU</p> <p>Where the river parts [electronic resource] / Radhika Swarup, 2016. Reference: See catalogue</p>
	<p>The bloodstone papers / Glen Duncan, 2007. Reference: 823.92</p> <p>For further information on any of these titles see the Manchester Libraries catalogue at: https://manchester.spydus.co.uk/cgi-bin/spydus.exe/MSGTRN/OPAC/HOME?HOMEPRMS=GENPARAMS</p>
Key words	Memories of Partition, India, Pakistan, Partition, Manchester Museum, Partition of India, 15-17 Aug 1947

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
GB3228.77/1	Section	Oral Histories	A collection of oral history interviews collected by the Memories of Partition project run by Manchester Museum	2017						
GB3228.77/1/1	Item	Oral history interview with Abida Khatoon Interview by Saira Qureshi	<p>Interview description by: Nusrat Ahmed.</p> <p>Track 1: Abida talks about her family and that they resided in Ludhiana in India and that they originally came from Iran. Her father's family were 'Sufi's'. In August or October 1947 the family went from Ludhiana to Pakistan. She cannot remember anything herself about her life at that time but her mother relays stories to people and she has memories of that. She says she was told she contracted Polio at around the age of 2 or 3 years so she wasn't allowed to go to school as it was felt she was too weak. Her mother's father was a member of the Muslim League and he concentrated on work more than being involved with his own family. [04.56] Remembers that her mother relates that she had friends of Muslims League followers and a lady called Baji Rukaiya comes to mind and that these ladies together would go out and canvas for votes for the Muslim League. They would go with her mother to people's homes for votes. Her mother has told her that on the 27th day of Ramadan in 1947 there was shooting on that night in Ludhiana and that the family went to Lahore in a military truck then from Lahore went to Faisalabad to her mother's brother home.</p>	25 May 2017	2 .wav files Track 1 duration: 38m 6s Track 2 duration: 13m 5s	Open	Public access, order through MCC search room (24 hours notice required)	Urdu and English	1536kbps	
			<p>The group of women Abida's mother talked about who took an active part in politics before the partition did not afterwards take any part in politics at all because to be part of politics you needed a lot of money. [09.39] She remembers that she was over the age of 8 years old when she first went to school and her first day was 16th April 1950 and her brother went with her to enrol her at school. She found that her Aunts were teachers were in that school. Also mentions that her mum's sister was a doctor in 1930's in India. She remembers that a teacher was killed on her journey at the time of 'Jallian Wala Bhag massacre' and they were told by the teachers at school to creep quietly rather than walk normally when travelling that way. She talks about her grandfather's life in India before the partition and that the divide was mostly the Muslims and Hindus. Later on the Sikh created their own community which became a large community in Punjab. The Sikh Community settled up to Amritsar and her family were warned that there will be a partition so you should leave your land and move towards Lahore which was majority Muslims. But her father would not agree to this as he said the divide was Muslims and Hindus, not Muslims and Sikhs.</p>							
			<p>He had lots of friends who were Sikh and he got lots of letters from those friends after the partition passing their love onto to Abida also as she was the youngest child. Abida discusses that she does not have any pictures of her childhood as her father did not agree that photographs being taken but she remembers one photo in her father's file of a group photo and a photo of 1971 of her father that she will try to trace from her sister. [21.55] Discusses that her family migrated 3 times and were not interested in protecting belongings. Also her father travelled a lot for his work. Abida says she heard stories about the partition and read about it too and through the press got to know about the killings and that the wells were poisoned and that thousands and thousands of people lost their lives and of the lives of their elders. And this is still the case to this date as Kashmir has not been divided. [27.52] Abida goes onto talk about the partition still has an impact over 77 years because Kashmir has not been divided. In September 1965 war was carried out for 3 weeks long and lots of lives were lost within the army. The main reason why Pakistan was made should be remembered and time should be given to our history. Similar to why the Quran gives us the knowledge of what we should do in this life...and that this should not just be read in times of despair. And similar to that the partition meant that we got the land from our forefathers and everything is linked to this point as to why Pakistan was made. [38:06]</p>							

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GB3228.77/1/1 continued			<p>Track 2:</p> <p>Abida talks about her family and that they resided in a big mansion called 'Sher Vali Kohti' located on G.T. [Grand Trunk] Road. Her forefathers lived in this big mansion that has 2 huge lions on it hence the name 'Sher' which means Lions. And had big halls in it so all the Muslim League conventions were held in her fathers' house, which was located next to a mosque. When it was announced on 14th Aug that India is divided some people came to the house with firearms and some people put the straw mats from the mosque onto the doors and house and was put on fire. And people said the family had burned in the fire. Everything was made of wood the doors and beams but her mother and sister and her came out from the back door. They went to the Sufi Mahala (area) which was the forefathers place. Then they went in a military truck from Ludhiana to Lahore but only ladies were allowed and children under 16 only. At that time they stayed with their father's uncle for 15 days and then later on their mother's brother and his wife who was a teacher. [06.55] Recalls that one of her father's colleagues had exchanged cultural land and that land in Ludhiana could have been exchanged for property from India side to that in Pakistan but her father did not agree to this.</p>							
			<p>Tara Singh was the ringleader of the Sikhs who was offered that land could be exchanged but he did not agree and Muslims were killed by Sikhs. Her mother left everything in India big gardens and houses lemon trees and mango trees and her father said that place was paradise as the temperature of the place where she lived was lower than anywhere else. She says she has good memories and no main gates and boundary walls and streams around the house cultivating the house. The streams were used as a source of water for the land around the house. Her mother's political activities stopped when she went to Pakistan. Her mother was a generous person and she always shared things with others and Abida remembers people coming and saying they didn't have items and her mother would just give it to them. She says generosity is a gift from god and what you can do to help others. [13.05 End of interview]</p>							
GB3228.77/1/2	Item	Oral history interview with Basit Amtul Interview by Saira Qureshi	<p>Interview description by: Nusrat Ahmed.</p> <p>Track 1:</p> <p>Basat talks about her family and that they resided in a village in Sahiwal. Her paternal grandfather Abdur Rehman and his brother lived there. They were owners of land and employed lots of people. Some of the people living in a village nearby were Sikh's. One of the Sikh women had become her grandfather's sister and they all shared festivals together coming and going to each other's homes. [03.06] When the Partition happened there was lots of trouble and the Sikh family asked Basat's family to take their processions and keep them safe as otherwise will be looted and now they were no use to them as they were fleeing. The Sikh sister gave Basat's grandfather the keys to her property when they were fleeing. Basat's grandfather arranged horses for them to flee in the night so nobody would know so that they could cross the border. And after some time the Sikh woman that had been her grandfather's sister came and collected her possessions such as jewellery. Basat doesn't personally remember this story but was told this by her mother.</p>	25 May 2017	2 .wav files Track 1 duration: 12m 3s Track 2 duration: 5m 26s	Open	Public access, order through MCC search room (24 hours notice required)	Urdu	1536kbps	

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			Basat's father was a Lambadaar which is someone who sorts out prices and other matters with regards to land and transactions and any disputes about this. Her mother's name was Iqbal Begum and they had 3 daughters and 2 sons. She does not remember anything about the partition as she was born in 1946 one year before the partition. [08.11] She talks about her mother's life before the partition and that there was a lot community cohesion and people had high regard for her grandfather as he had high status in the village. There was not much conflict in the village as there were only local Muslims there but her grandfather helped other people. The family who left their belongings with her family did not have any contact with them afterwards and their names are unknown. The partition did not have any impact on Basat's family in a personal way and they did not gain or lose anything from this division of India. [12.03 End of track 1]							
GB3228.77/1/2 continued			Track 2: On asking Basat how she feels now about the Partition she answers that before the partition it was good that we all lived together, it did not change anything for her in particular as she says that her family continued to be friendly and that she still has lots of friends that are Hindus. Also that she has friends that are Sikhs too. She tells us that she was very young when she went to reside with her grandparents and that she did not see Hindus and Sikh people until she came to UK when she was 27 years old. Some of the factories where Basat's husband and his brother work are owned by Indian people and they meet with the men of the family through work and they have been invited to Basat's son's wedding also but the women do not engage with each other. Basat's husband's brother continues to work with in his business with both Indian Sikh and Hindus. [05.26 End of interview]							
GB3228.77/1/3	Item	Oral history interview with Bhim Virmani Interview by Harriet Morgan-Shami	Interview description by: Harriet Morgan-Shami Describes his birthplace as Dera Gazi Khan, it's geographical context and religious make-up of its population. His family were very wealthy, owning a large house and significant land in the area. Explains his family's successful merchant trading business and how they were given the title of Diwan by Maharaja Ranjeet Singh. [03:16] Explains the religious and cultural make up of Dera Gazi Khan e.g. the city was divided into Hindu and Muslim blocks based on cultural differences but there was no conflict or social tensions. There were very few Sikh families. Recounts his family's philanthropic contribution to the city e.g. building a school. Refers to the British as living separately in their own colonies. Explains that the different communities would mix during religious festivals e.g. Diwali, Eid, Christmas. [06:04] Returns to the subject of schools and explains that the Hindu primary school was Hindi medium but that the state run secondary school was Urdu medium. There was no school for girls, their education was at home.	19 Jul 2017	1 .wav file Total duration: 50m 24s	Open	Public access, order through MCC search room (24 hours notice required)	English	1536kbps	

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
			[06:48] Describes his large family. Recounts how his parents celebrated his birth according to different religious customs because "he belongs to God". Concludes that his community was very culturally mixed due to the movement of traders and its location in the borderlands and tribal area. Describes how Dera Gazi Khan had limited transport routes through Balochistan and describes only being able to travel to Quetta once a week on a bus through an army protected route in the tribal areas. Also describes the other limited means of transport to other cities and areas, e.g. Multan, Punjab. [11:30] Discusses family disagreement about his future career after he had completed his matriculation. His parents wanted him to continue his education but his grandfather wanted him to carry on the family business. His parents insisted he attend higher education so he travelled to Lahore in 1946 to study science at college. He was 16 or 17. That same year, the student union invited Master Tara Singh (Sikh political activist) to speak at the college. He made a speech against the Prime Minister of Bengal, Huseyn Shaheed Suhrawardy and called for Hindus and Sikhs to be united against Muslims. This was in response to a speech given by Suhrawardy believed to sanction intercommunal violence. Riots and panic ensued leading to colleges being closed.							
			[14:57] Tells of his relatives taking him into their home in the Old City area of Lahore where they owned a shop. He remained with his relatives for 4-5 months whilst the riots took place and he couldn't get back to Dera Gazi Khan where things remained peaceful until Partition was announced the following year. Recalls how Hindus remained in Lahore due to the location of the new border not being announced for 10 months after the Partition was announced. Explains how the rule of law began to break down during this time due to the police favouring their own religious groups leading to violence and destruction of property. [17:46] Recounts a story about a Muslim worker in his relatives' shop who his cousin tried to protect by disguising him in Hindu traditional dress to take him out of the Hindu majority area. Unfortunately he was killed. Remembers the Shahi Bazaar being burned down. Talks of the RSS (Rashtriya Swayamsevak Sangh) protecting the area he was living in by beating drums to warn people of danger. Describes the tense atmosphere which very quickly led to panic – recounts a memory of 2 oxen fighting in a local bazaar which was mistaken for a mob coming to attack.							
GB3228.77/1/3 continued			[20:22] Tells of his return to Dera Gazi Khan after a few months due to his parents worrying about him in Lahore. Describes the atmosphere of fear in his community in the city due to presence of a Muslim majority population. A Hindu military regiment were being transferred from Balochistan in trucks and were picking up Hindus along the way. His family were picked up and told that they were only allowed to bring a small number of personal possessions. [22:41] Discusses in more detail his movement from Dera Gazi Khan to India. Reflects on the tragedy of the British managing to transfer the administration, "everything except the people". Talks about being transported by train to Bathinda with very little protection, travelling very slowly through the aftermath of violence and with the fear of attack. Muses on the descent of the freedom given into killing and violence.							
			[26:47] Discusses his feelings of depression on arriving in India. The younger generation felt sadness but his parents' generation were in deep shock at their loss and the realisation of having to start all over again. Accepts that this experience was felt on both sides of the border and remembers the chaos of refugees being rehomed. Reflects again on the apparent lack of consideration and care shown by the British in the organisation of moving such a huge number of people – all the focus was on ensuring independence and the people on the ground were not considered.							

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			[30:10] Talks about being resettled in Delhi where his family were allocated 1 room in a medical college. They lived there for over a year, facilitating purdah by hanging saris to separate the room. Eventually they were officially recognised as refugees and given a small house. Remembers how his mother was determined that her children continue to receive an education and sold her jewellery to pay for this. He ended up working in the Post Office service for 10 years whilst attending "camp college" in the evenings where he successfully completed his MA in Economics in 1956. [33:47] Remembers how his father settled into his new life, starting a business loading and unloading carriages on the railway. He got a contract for work between Delhi and Kashmir and employed Kashmiri "hatos" to carry out the work. He remembers his father joking that the Kashmiris' energy came from drinking tea with salt. Recalls how the rest of his siblings were either educated or went into some sort of business e.g. girls took in embroidery.							
			[35:50] Recalls how the opportunity for promotion in the Post Office was limited. Recalls his family eventually being given 8000 rupees in compensation in the early 1950's. Expresses the wish to go back to his home in Dera Gazi Khan but is still concerned about the safety of such a trip. He has seen images of the school his family built on the internet. [38:51] Recalls how he successfully applied for a research scholarship to the Netherlands in 1958. The condition was that he pay his own passage from Delhi to the Netherlands. His family pulled together and found the money to send him on a steamer from Kerala to Italy and then on to the Netherlands. Discusses his dilemma on completing his scholarship – should he return to India and his clerical position, or should he travel to the UK to seek better career opportunities? He ended up in London where he worked in Selfridges during the day and continued his studies in the evening. Reflects on the resilience he learned from his experiences during Partition that resulted in him fighting and working hard to achieve. His studies led him to become a qualified teacher, training in Huddersfield and working at MMU for 25 years. Discusses problems with students understanding his accent.							
			[47:20] Reflects on his feelings about Partition 70 years on. Asks whether it was a tragedy or destiny? Concludes that it was a human tragedy caused by the folly of Congress and the British administration, but also provided opportunities and gave people strength. Dreams were shattered so new dreams had to be made. [50:24 End of the interview]							
GB3228.77/1/4	Item	Oral history interview with Dr. Kim Gandhi Interview by Atiha Chaudry	Interview description by: Harriet Morgan-Shami Begins interview by explaining his confusion about the reasons for Partition as a 10 year old. Explains that adults in school did not explain the violence that he and his friends were witnessing e.g. disturbances at night, houses being burned. [01:37] Describes his family and home in Lahore. Discusses community relations prior to the partition being positive with little differentiation between religious groups, especially the friendships between children. [02:48] Refers to his father's role at the university in Lahore, and how the university decided that staff should leave. Recounts how his father, along with two other friends and their families, decided to hire a truck to make the journey from Lahore to Ferozepur, and then to Solan, near Shimla. Mentions staying in a refugee camp in Ferozepur. Discusses witnessing violence and its aftermath whilst crossing the border and the fear he felt when the truck was searched at checkpoints. The children were told to be quiet during these searches.	8 Jun 2017	1 .wav file Total duration: 27m 17s	Open	Public access, order through MCC search room (24 hours notice required)	English	1536kbps	See also GB3228.77/3/5 for edited film and GB3228.77/3/6 for unedited film audio

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			[06:06] Recounts how the family stayed in the camp for 3 or 4 months. Describes the camp as being located in a large building, perhaps a school, with many people housed in individual rooms in difficult conditions. Talks about the scarcity of food and cooking equipment, and about how the local community brought food for people in the camp. Also talks about the difficult sanitation arrangements and lack of clean water leading to the outbreak of diseases such as cholera. Remembers seeing young children ill and people dying. [08:40] Describes how he finally came to understand the reason for the family's departure from Lahore when they arrived in Delhi where his father's university employers had arranged accommodation for their staff in a series of military barracks. Explains that each barrack was divided into 2 rooms and housed 3-4 families with a small outdoor kitchen. Relays how life started to get back to normal from that point onwards. Clarifies that whilst the University of Punjab arranged for the transfer of their staff to Solan, it was up to individual staff members to arrange their travel from Lahore – some never arrived in Solan. [12:21] Interviewer asks Dr. Gandhi to recall his memories of witnessing bloodshed. He talks about seeing people fall from trains both whilst he was travelling and when at the camp in Ferozepur.							
			[13:30] Interviewer asks for more details about immediate and extended family. Dr. Gandhi explains that his father's brother and family had to move from Sargodha to Jabalpur, and his mother's brother had also had to leave his village to move to India. He confirms that after a period of time they all found each other again. [15:16] Interviewer asks what happened after his family settled in Solan. Dr. Gandhi recounts how they stayed in Solan until the university transferred to Chandigarh. He describes the city as a modern paradise. He talks about the tradition of schoolchildren spending their holidays with their uncle's family and how often stayed in Jabalpur. [18:33] Talks about gradually coming to understand what had happened and the reasons for it, the fight for freedom, as he grew older and Independence was taught at school. He also mentions realising what had led to the assassination of Gandhi. He recounts that until he was 14 or 15, the importance of being free didn't matter to him. Discusses the similarities of schooling in Lahore and Solan, referring particularly to the lack of seating for students.							
			[20:42] Interviewer asks about Dr. Gandhi's journey from India to Manchester. He recounts how he took his Matriculation in Solan, moved to Ambala to complete his A-Levels and then went to Engineering College in Haryana. He worked for a little while in India before moving to Ethiopia for 3 years. He then migrated to the UK. He briefly discusses his lack of understanding about the role of the British as a young child. [22:55] Discusses where and how the rest of his family ended up settling in the UK, Canada, USA and India. Talks about his children and their births in India and Ethiopia, and their careers/marriages as adults. [26:28] Reflects on how different life might have been had Partition never happened. Concludes that the securing of freedom was the most important result of Partition. [27:17 End of interview]							
GB3228.77/1/5	Item	Oral history interview with J. K. Sharma Interview by: Atiha Chaudry	Interview description by: Harriet Morgan-Shami Introduces himself and tells of living in Manchester for 50 years, working as a university librarian. Talks about his family and his role in establishing the Ghandi Hall. [01:42] Recounts his early life, he was born in 1933 in the Punjab, some of his family were based in Lahore. Talks about his qualifications and his arrival in the UK in 1962. Briefly talks about his interests in retirement. [03:12] Gives some historical and political background to the Partition referring to the different political groups, the role of Cyril Radcliffe in drawing up the border and the beginning of the violence. [06:11] Remembers he and other teenagers being asked to sit on the roofs of houses in order to defend his area with bricks, stones and iron bars. Recalls the excitement that he and his friends felt. Refers to Muslim families in his village fleeing and other villagers going out at night to "expel" Muslims from villages. [07:23] Remembers how his family in Lahore had to walk all the way to the Indian border due to the lack of safe transport. Talks about the massacres on the trains and the millions of people who crossed the border on both sides.	8 Jun 2017	1 .wav file Total duration: 25m 8s	Open	Public access, order through MCC search room (24 hours notice required)	English	1536kbps	

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
			[08:10] Describes his village near Mahilpur on the Indian side of the border. Describes how family members who travelled over from the Pakistani side came to live with his family in their ancestral home and how different living areas in the house were created with sheets. Talks about food shortages. Briefly refers to his wife's family having to walk with their possessions including livestock. [10:42] Talks in more detail about his uncle and brothers who were living in Lahore at the time of the Partition. His brothers worked for the university and were therefore able to secure safe transport and continue in their roles once they settled in India. However his uncle was a contractor which made the process more difficult although he did eventually secure work. Briefly mentions Muslim properties being allotted to refugees. [12:16] Interviewer asks Mr Sharma to describe in more detail his experience of guarding properties by sitting on the roof. He remembers that he and his friends were not called upon to throw the stones, etc. He recalls that the situation went on from August to October, including his relatives having to stay with his family while the bureaucracy of the new government sorted out new accommodation for the refugees.							
			[14:08] Briefly discusses his schooling not being affected because he was able to remain in his village. [15:00] Is unable to recall losing any friends and emphasises instead how difficult it was to accommodate the people who came over from Pakistan. Recalls the lack of communication at the time. Remembers how he heard about train massacres on the radio. Explains how, as a teenager, he felt both fear and excitement during this period. [17:49] Returns to giving some historical and political context to the events of Partition, exploring the themes he touched on before. [19:17] Interviewer asks what he thinks might have happened if the Partition had not taken place. He states that people had been living peacefully and that then something changed. He thinks they probably would have been able to sort something out constitutionally for Muslims and Hindus to live together. Recognises that there was existing discrimination between Hindus and Muslims (e.g. having to drink from separate cups due to fears of uncleanness and also that the British Empire was bankrupt after WW2. Wonders if today's terrorism problems might be different if the Partition hadn't happened. Briefly mentions the situation in Kashmir. Accepts human nature – people can live in peace and then things change. [25:08 End of the interview]							
GB3228.77/1/6	Item	Oral history interview with Kanta Sharma and Poornima Toteja Interviewer: Saira Qureshi and Nusrat Ahmed	Interview description by: Nusrat Ahmed Kanta talks about her family and that they resided in Lahore, house number 3. Kanta was born on 27th April 1937. She says they had a big empty space like a park in front of her house and they had some cattle too and says they brought the cow with them on the train when they fled because of Partition. She went to a school named Deh Samaj and she grew up in an extended family where her father lived in the same home as his 2 brothers and their families. Her father's name was Maula Sharma and three brothers all lived together and one lived separate. Her father was a teacher. [04:26] And her mum and uncles families together all looked after the house with the paternal grandmother. The kitchens were separates but everything else was shared. Everyone lived together Muslims and Sikhs altogether as brothers and sisters. The grocery seller called Mia was Muslim and was like a brother to Kanta's mum but when problems started happening people became wary of buying his produce and people said be careful it might be poisoned. When the partition problems happened the men would stay awake in the night in case someone came and attached and she says her father was in charge of the rota of that.	1 Jun 2017	1 .wav file Total duration: 39m 53s	Open	Public access, order through MCC search room (24 hours notice required)	Urdu and Hind	1536kbps	

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
			Poornima is Kanta's daughter and she talks about how the similar killings happened in Punjab and Lahore and that lots of killings happened across the country. She describes how her grandfather went back after Partition to see his house. Her grandmother told her the story and that he was upset to see someone else living in this house and he didn't go into the house but had some water from the water pump which was his pump in the courtyard. Her maternal grandmother lost her own mother when she was 5 or 6 years old and Poorina has heard the story that at that time they would give a 'Peeri' (seating piece of furniture) as a bridal gift and this particular one was made of pure silver. They couldn't take it as it was too heavy but her grandmother would always talk about it and remembered it.							
			[10:50] Kanta says there is 1 hours travel distance between Amritsar and Lahore, when they escaped the rickshaw broke and her mother's brother hurt himself badly and they were unable to take any of their belongings. One of her uncles had to stay behind as they thought they should leave separately to avoid all being attacked together. Some of the family were separated and only reunited after some months. They had to stay in camps but Kanta's father left 2 or 3 weeks before the riots occurred and this how they were able to take the cow with them. But the rest of the family her father's brothers were dispersed. They did not get together after that as each brother settled where they ended up. Life in the camp was very bad. No facilities for washing and having left a comfortable life in Pakistan it was very difficult but because they got jobs they managed to get a property on rent and slowly bought some land and then they decided to live there.							
GB3228.77/1/6 continued			[19:24] Kanta talks about the different areas they lived in and then when she was about 16 they moved to Africa. Poornima says her grandfather did a lot of voluntary work helping the refugees and he was very qualified and then was told to go to Kenya to teach history. He immigrated to Kenya and became a head teacher there. Kanta says the Partition was all bad. Poornima explains how even now her grandmother would say 'Our Lahore'. All of Kanta's family survived but had to walk over lots of dead bodies. They came together after many years. It was Kanta's father that tried to get the family together. People were asking each other about their relatives and tried to find each other that way. They stayed apart because they felt that if there was going to be a bomb then at least if they were all not in the same place then some would survive. [28:49] Kanta says she was happy in Kenya and forgot everything, had safety and peace. She remembers when she did not have any clothes. Kanta was married in Amritsar. She has one child Poornima. She went back to Kenya and stayed there. People suffered a lot. Her father went to Lahore but she does not want to go. Some families really suffered and did not survive or lost children. Poornima explains how her mother came to live in UK. Kanta didn't want to come to UK but circumstances meant she had to. [39:53 End of the interview]							

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
GB3228.77/1/7	Item	Oral history interview with Reena Kallat Interview by Harriet Morgan-Sham	Interview description by: Harriet Morgan-Shami Interviewer asks about family history. Reena explains that her paternal grandfather was a sessional court judge and died when her father was very young. Her father remembers growing up in a large house in Lahore and his memories of the sessional court being held at the house, seeing criminals and police officers in the courtyard. [02:04] Recounts how her father was on the Indian side of the border during the Partition and explains that people had not fully realised how permanent the new borders were to become e.g. her father's elder brother had stockpiled provisions in their home in Lahore but was soon told that it would be better for the family to leave for India. Explains her family's resistance to talk about their memories with her despite her curiosity and desire to question her community's prejudices. [04:02] Gives more detail about her father and uncle at the time of the Partition and how they were fully integrated with people of other faiths. Discusses her cousin/auntie who was born just after the Partition and wonders if her persistent headaches were caused by the trauma experienced in utero. Briefly refers to the fear surrounding the protection of women's honour.	4 Oct 2017	1 .wav file Total duration: 20m 40s	Open	Public access, order through MCC search room (24 hours notice required)	English	1536kbps	
			[06:20] Recounts the story of her uncle returning to Pakistan to recover family jewellery without informing anyone. Also of her father's memories of watching refugees walking whilst sitting on the roof, basic defence tools and her aunt's husband being killed. Concludes that it has been hard to get relatives to talk about these memories. [08:45] Tells of her family's resettlement in Hoshiapur immediately after the Partition, their loss and the challenges experienced by her father and his brothers in gaining their education. Explains that the family was dispersed to different parts of India and that her Aunt ended up in Manchester. [10:26] Recounts the story of her Aunt's husband's violent death that may have happened around the time of the Partition, which ultimately led to her Aunt moving to Manchester. Her sketchy knowledge of dates leads her to emphasise the importance of recording this generation's memories before it's too late.							
			[12:29] Interviewer asks if this desire to capture memories has informed Reena's artistic practice. Refers to childhood experiences that she now realises were linked to an interest in pre-Partition life, as well as her friendships with artists across the border. Identifies her experience of living in Mumbai with its intercommunal tensions as being a key influencer of her creative practice and the legacy of Partition. Describes the positive interpersonal experiences of Indians travelling to Pakistan. Talks about psychological and social barriers present in contemporary Mumbai society e.g. referring to non-Muslim areas as "clean". Calls for a greater self-awareness and responsibility of individuals in the political choices they make. [17:35] Interviewer asks Reena to reflect on the legacy of Partition and its impact on an international understanding of both her as an individual and an Indian. Reena concludes that the Partition seems to have a legacy confined to only those who were directly affected. Talks about the relative lack of awareness of what happened even in the southern states of India. Believes that there is a growing understanding and that the Partition has global resonance with events such as the current refugee crisis and the war in Bangladesh in 1971, and emphasises the need for us to focus on our commonalities. [20:40 end of interview]							

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GB3228.77/1/8	Item	Oral history interview with Salima Dean Interview by Harriet Morgan-Sham	<p>Interview description by: Harriet Morgan-Shami</p> <p>Salima tells how her family came to India from the Middle East several generations ago, lived in Goa and Chennai before settling in Hyderabad. They did not mix with the local community so had a "distinctive look". Talks about her Grandfather being a scholar and tutor to the Nizam of Hyderabad (monarch of the Hyderabad State), and her father who took the Indian Civil Service exam and became a civil servant therefore providing for his family. [03:40] Remembers going to school when she was 5 or 6. Tells of how the Nizam was keen for his people to be educated and remembers how carts were sent to pick up the girls to take them to school. Her cousins were well-educated and attended university. [04:45] Salima refers to Partition happening when she was about 7 years old. Tells of how "the Indian Army came and dismissed my father" along with others. Many people had to leave. Her father travelled to Karachi first, then Multan for work "but it didn't work out" so he returned to Karachi. Talks about how she, her 5 siblings and sick mother travelled to Karachi in 1948 – "it was difficult to build a home and find schools, but we managed". Discusses the establishment of an association and schools by people from Hyderabad in Karachi.</p>	17 May 2017	1 .wav file Total duration: 46m 28s	Open	Public access, order through MCC search room (24 hours notice required)	English	1411kbps	
			<p>[07:26] Discusses the Hyderabadi community's initial desire to keep their "mother tongue" (Urdu) and then the decision to establish English medium schools in response to people "moving out". She and her sister given the choice, her sister decides to continue her education in Urdu but she chose English. Talks about completing her Matriculation and studying Home Economics at University. [10:39] Discusses her marriage being arranged and subsequent return to Hyderabad where her husband taught at the Ali Gadar (?) university for Muslims. They lived there for a while before moving to the UK. [11:13] Interviewer asks about life between 1947-48 and the journey made after leaving Hyderabad. Salima reviews her family history including working for the Nawaab in Chennai (until the English "pushed him out"). Talks about problems with flooding in Hyderabad and determining when to celebrate Eid. Recalls that her Nana and Dhadha (Grandfathers) were brothers and that both families lived next door to each other, going to school together and enjoying family parties. [15:43] Talks about the Nizam of Hyderabad wanting to keep the princely state independent but that India was against that idea. India sent in the army, "an invasion", to which Hyderabad had to submit leading to a migration of Muslims to Karachi. Description of living conditions in new refugee settlements in Karachi, including the provision of water and sanitation. Reflections on how migrants lived alongside each other (language differences, schooling, housing associations, etc.). [20:10] Describes the differences between life in Hyderabad and her new life in Karachi. Describes the reasons for her family's departure from Hyderabad (discrimination her father experienced in work due to his Muslim status) and the hardships of the journey she, her mother and siblings took by boat from Mumbai to Karachi in 1948. Discusses her father's success in gaining administrative work on arrival in Pakistan and how the family moved from Karachi to Multan and back to Karachi as a result.</p>							
			<p>[26:43] Reflects on her family's acceptance of and adaptation to their new life. Describes the lessons learned by building new houses with mud bricks which were swept away in the monsoon, and mentions again the limited provision of water and sanitation. Concludes that despite the difficulties, life was peaceful in Karachi in comparison to now.</p>							

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			[30:45] Explains how she came to settle in Manchester including college education in home economics, her husband's job at a university in India, their migration to the UK , her securing work in the UK as a translator (Punjabi, Urdu), her subsequent role in a Family Advice Centre in Luton and gaining social work qualifications from Stevenage College, working in Brent, retirement in 1998, husband's health problems and death, moving into a nursing home, and decision to move in with her son in Manchester. [42:06] Final reflections on the change that Partition brought about, but also the sense that Muslims in Hyderabad had been lucky to not suffer physical violence. Concludes that due to the high levels of education in Hyderabad, many people were able to make successful new lives moving away to America, Europe, Middle East etc. Regret that it happened on a personal/social level but ultimately a sense that people made the best of it. [46:28 End of interview]							
GB3228.77/1/9	Item	Oral history interview with Person A and Person B Interviewer: Nusrat Ahmed	Interview description by: Nusrat Ahmed [edited by AIURRRC to provide anonymity to participants] Person A talks about her childhood before the partition she remembers that they used to go to the mosque to read the Qur'an, as they did not teach this in the schools they had to go to mosque to do Qur'an studies. She completed the Qur'an at the age of 6 or 7 years old. At that time the partition riots started and conflict rose. Nearly 6 months prior to the partition riots started and people started beating each other and people started migrating and for her family they left the village a month before the partition and moved to the new Pakistan. At that time people had left their homes and settled into camps due to the fighting. They lived in a district called Jalander. [03:19] The camps were designated about a mile away from the village and had to be made for their own safety and people settled in their own camps depending on the religion they followed. Later on they would go back to their villages to see to their cattle and livestock and then go back to the camps at night. Their camp was quite near and they would always leave the villages to go back to the camp for safety. Person A describes a time when they were attacked by Sikh people as they had all gathered for a religious gathering of a 'Khatam' the Sikh people found out and attacked. Another time she describes that her father had come with his brother and was attacked by a Sikh a few of the Sikh men and one yielded his sword which hit the woman present and her head rolled off her body. At that time four people were killed from the community. Everything was looted. After that nobody went back to the village as this was now under the control of the Sikh community.	30 May 2017	1 .wav file Total duration: 29m 41s	Access Restricted	Audio track closed, anonymised summary available in catalogue	Punjabi and En	1536kbps	
			[10:06] She talks about 3 or 4 days after that day where her father's older brother's son in law got some buses that allowed people to leave the place and they then left with the help of the British army. Her father stayed behind and her brother's wife did not manage to come with them but came after 3 months later and she says they were not sure where and how they had managed the journey. Another cousin looked after them in Pakistan, they did not have a home, just camped on land where they could. Nobody bothered with helping them and they managed to find some space on spare land and put cloth on the floor to sleep.							
			It was a very hard time, no food and they worried about being bitten by snakes. It was really hard. It took time to feel safe and they made houses after a while made out of mud huts and even after 6 years they struggled for food. Then an older brother joined the army and things got better. Land was allocated to people and they were told to start to make a living and future for themselves and their families. [15:36] Before the Partition they hadn't seen Hindus and only lived with Muslims because the village only had Muslim people. Some villages had people of different religions and people would enter the village selling good and that sometimes these people were Sikh or Hindus. Person A's husband came to the UK in about 1960 and then her and her family went a few days later. Person A's daughter (person B) tells that her father came to the UK to work and it wasn't about the partition, she talks about her life as a young child in Pakistan and says that there were issues for safety and bombs then too but she could not remember why this was happening.							

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			[20:40] The daughter talks about when she went to Pakistan years later as an adult to her father's original home in India and talks about her grandfather's village and how she met the people who were now there and says they were very nice to her. It made her feel good that she had done that. She says that the people were very nice and they all treated her with respect. Person A says that she was small but she knows that her parents who had lived and previous generations living in those homes felt the pain of having to leave. Her daughter feels that UK is her home and Person A says there were 3 places she could say is home but now it is UK and there is nobody in Pakistan now. And she has forgotten about India. She says that her home in India has actually been a palace which was really nice with marble all around. Her father was a farmer and landowner. Her grandmother told her stories of the house and how it was made and the house is still there in India. [29:41]							
GB3228.77/2	Section	Memories of Partition Exhibition	The Memories of Partition exhibition was on show at Manchester Museum 15 Aug 2017–Jan 2018. The Manchester Museum website describes the exhibition as: Find out about the experiences and legacies of the creation of India and Pakistan in 1947, through the memories of members of Manchester's South Asian communities. The partition of India led to the largest mass migration in human history, with an estimated 15 million people being displaced. The world-changing impact of partition remains relatively unexplored by museums across the UK. Memories of Partition will address this by revealing the untold stories of partition on local communities, multiculturalism and migration.	Aug 2017- Jan 2018						
GB3228.77/2/1	Item	Text for the five exhibition panels that formed the description element of the Memories of Partition exhibition	Panel text covers the following themes: A brief introduction to the exhibition Brief overview of Partition Legacy of Partition Creation of the exhibition as a response to the 70th anniversary of Partition Contributions, what will happen to contributions and how you can contribute	Jun 2017	5 .doc files	Open	Public access, order through MCC search room (24 hours notice required)	English	Digital	
GB3228.77/2/2	Item	Photographs of the exhibition	Images show the layout of the exhibition and details of individual exhibition cases	c.Nov 2017	6 .jpeg files	Open	Public access, order through MCC search room (24 hours notice required)	English	Digital	
GB3228.77/2/3	Series	Exhibition Films	These films were created to form part of the exhibition and were displayed at Manchester Museum between Aug 2017-Jan 2018. The final videos are available via YouTube and links to the finished films are included in the catalogue. For each interview there is also the raw / unedited audio track(s) which has been archived as part of this collection. The unedited audio has been briefly described and this is included in the catalogue.							

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
GB3228.77/2/3/1	Item	Unedited audio of the Ahmed Ali filmed interview Interview by: Atiha Chaudry	Interview description by: Harriet Morgan-Shami Track 1: Discusses his heritage and childhood. States that he was born in Pakistan but that he has many different heritages. Grew up in Karachi while his father worked for the British Army and then the Merchant Navy who he missed very much while he was away. [01:12] Remembers going to primary school smartly dressed and saluting the Pakistani flag. Talks about attending school in both Karachi and Sylhet due to his father's work and then his father's decision to leave Karachi so that he could work in Europe. [01:57] Talks about the reasons for his father joining the Merchant Navy. His grandmother was concerned for her son's welfare in the British Army so persuaded him to leave. Financial decisions were also a factor. [02:39]	29 Jun 2017	5 .wav files Track 1 duration: 2m 39s Track 2 duration: 4m 55s Track 3 duration: 7m 26s Track 4 duration: 5m 11s Track 5 duration: 4m 18s	Open	Public access, order through MCC search room (24 hours notice required)	English	2304kbps	See GB3228.77/2/3/2 for final video (also available on YouTube)
			Track 2: Talks more about his father's decision to join the Merchant Navy and how this took him away from his new wife. Tells the story of his mother writing a letter to inform her husband of the birth of his first son by including the baby's handprint. Talks about poverty and lack of employment being a key factor in his father's decision to migrate to the UK. [01:36] Talks about his primary education being between Karachi and Sylhet until he was 7 and then moving to the UK where he received the majority of his education. As a result he can speak Urdu, Sylheti and Bengali. [02:18] He explains that his father was away on a voyage when the Partition happened and returned to the newly formed East Pakistan. His family had not had to move as Sylhet became the new East Pakistan and, as Muslims, they were therefore on the right side of the border. Although he was not directly affected by the Partition, he can remember his grandparents talking about the cruelties of the British administration e.g. decapitation for failure to pay taxes, criminals being sent to a prison in Madagascar for life. [04:06] General discussion about filming/technical issues. [04:55]							
GB3228.77/2/3/1 continued			Track 3: Talks about receiving a Eurocentric education in the UK and therefore not being taught about the history of the Partition in school. Remembers becoming more aware of the geo-political situation as he grew older. Describes the impact of the Partition on the three ethnic communities in the UK as causing a tension between them, particularly Pakistanis and Bangladeshis. Recalls a close friendship between his brother and a Pakistani friend that continues today. Makes a direct link between the Partition and inter-relational trauma. [02:53] Discusses the war in Bangladesh and his interest in what was happening there as a young teenager. Refers to the war as a genocide and comments on the "barbarity" of Punjabi soldiers. Remembers seeing the Pakistani flag being burned during protests at that time and being sad about that. Concludes that the hatred between the two nations has not been redressed, that Pakistan needs to make an official apology in order to start resolving ongoing issues.							
			[05:00] Talks about Bangladesh experiencing a double trauma – the original Partition and then the subsequent partition. Expresses anger about why the conflict had to happen in the first place – why couldn't there have been more negotiation. Makes a link between what happened in Bangladesh to the trauma that is happening now in the UK after the Brexit vote. [07:26]							
			Track 4: Interviewer asks how he feels about the Partition now. He describes his life in the UK as being one of privilege, especially his work in equality and human rights. Reflects on the history/politics behind the decision to divide India. Asks whether the cost of the Partition has been the lack of healing between nations and whether or not the ensuing poverty has meant that independence has not actually been achieved. Concludes that the Partition should not have happened and that multiple agents are to blame. [04:40] Reflects that his parents would have wanted one united country rather than three divided ones. [05:11]							

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			Track 5: Reflects on the lack of recognition that is given to the Bengali contribution to Pakistani independence by the Pakistani community today e.g. the fact that the Muslim League began in Dhaka, the Lahore Resolution was drafted by a Bengali. Feels that better recognition of this history by the Pakistani community would bring cohesion and catharsis. [02:01] Refers to the Bangladeshi War of Independence in 1971 as being a second partition. Asserts that this wasn't the fault of the people but rather the politicians in Pakistan. Gives some political/historical context to the war. States that people do not talk about it because it was a shame, a genocide. Remembers seeing magazine articles about it as a boy of 13 at the time. [04:18 End of interview]							
GB3228.77/2/3/2	Item	Final edited exhibition film interview with Ahmed Ali	Final version available at: https://www.youtube.com/watch?v=o21Nnk22Q7g&t=0s&list=PLWB71R_ApQzskOCBdDorsVqLu8hfNr_AJ&index=9	Aug 2017	1 .mov file Total duration: 4m 48s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 14212kbps 48kHz	See GB3228.77/2/3/1 for unedited interview audio
GB3228.77/2/3/3	Item	Unedited audio of the Mr Ghafoor filmed interview Interview by: Atiha Chaudry	Interview description by: Harriet Morgan-Shami Track 1: Atiha and Mr. Ghafoor introduce themselves and explain their family connection to the Partition. They both confirm that Mr Ghafoor and Atiha's mother are cousins and that they made the Partition journey to a refugee camp together. [00:55] Atiha asks her uncle about life before the Partition and he explains that his family were middle class farmers living in Alola, Jalandhar district. He recalls that he was living with his grandfather because his own father was in Kenya during this time. He confirms that he was born in 1932 which makes him a little older than Atiha's mother. [01:39]	25 Jun 2017	6 .wav files Track 1 duration: 1m 39s Track 2 duration: 5m 56s Track 3 duration: 8m 23s Track 4 duration: 3m 48s Track 5 duration: 2m 6s Track 6 duration: 3m	Open	Public access, order through MCC search room (24 hours notice required)	English	2304kbps	See GB3228.77/2/3/4 for final video (also available on YouTube)
GB3228.77/2/3/3 continued			Track 2: Atiha and Mr. Ghafoor discuss the different ages between him and her mother. Mr Ghafoor recalls that his mother died in 1937 and that he has no siblings so he was living alone with his grandfather at the time of the Partition. He recalls how his father returned to India when his mother died and wanted to take him back to Kenya with him. His grandfather would not let him go back with his father due to concerns over who would take care of him with his father refusing to remarry. [01:24] Atiha asks her uncle to explain how he and her mother were related. Mr Ghafoor explains that he and Atiha's mother lived in the same village. He recalls Atiha's mother visiting his house and he visiting hers. [02:03] Atiha asks Mr. Ghafoor when he first became aware that the Partition was happening. He recalls finding out in May/June that there was going to be a partition but they were not told exactly where the new borders would be. He recalls that the announcement was made in July that his village was to be in the new India. He remembers that violence broke out between friends stating that people probably didn't want to do it but that the community pressure was so great.							

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			[03:04] Atiha asks if Mr. Ghafoor can remember witnessing any of the fighting. He recalls that his own village was attacked and that two people were killed and several people injured. He remembers that at the end of July his family decided that it was no longer safe to remain in the village and that they would have to travel to Pakistan. [03:53] Mr Ghafoor remembers that first they walked, along with the rest of the village to Nakodar camp 2 ½ miles away from his village. He recalls that they took hardly anything with them but that they had some cash in the house which they brought. He remembers that some people were able to bring food along with them on carriages but that his family were unable to do that. He remembers a Hindu teacher from his village finding out that his family were in the camp and offering his help by offering money and food. Atiha corroborates his memory by stating that her mother remembers that the family were unable to take much with them apart from a copper cup which has now been passed down to Atiha. Mr Ghafoor remembers staying in the refugee camp for 3 ½ months. [05:56]							
			Track 3: Atiha asks Mr Ghafoor what life was like in the Nakoda refugee camp. He recalls that people feared being attacked by Hindus and Sikhs at the camp but that the British man in charge of the camp looked after everyone very well, deciding not to move people until they got military support from Pakistan. He remembers that this man wore shorts with no shirt. It took 3 ½ months before they could start to be moved. [01:35] Mr Ghafoor recalls the journey they made to Pakistan from the refugee camp. It took several days to reach the border, travelling 14-15 miles a day. He recalls that there were about 3000-4000 people making the journey together. He describes his grandfather having family on the Pakistan side of the border who were able to take them by bus to Sahiwal. [03:03] Atiha and Mr. Ghafoor remember that her mother travelled to a different place, Gujranwalla when they reached the Pakistan border. She remembers that her mother's family were given a haveli with lots of land where rice was grown which they had no experience of harvesting. They discuss Atiha's grandmother dying during this period.							
			[04:10] Mr Ghafoor remembers staying in Pakistan until 1949 when he moved to Kenya to be with his father. He recalls attending a private college to improve his English. He recalls working in telecommunications between 1950s-1970s. He talks about the changes that happened when Kenya became independent in 1963 and the pressure to come to the UK or return to India/Pakistan. He remained in Kenya. He talks about his decision to leave Kenya with his family in 1975 to come to the UK. He came to Manchester because his in-laws were here and the challenges of securing work. [08:23]							
GB3228.77/2/3/3 continued			Track 4: Atiha asks Mr. Ghafoor to remember what happened to his grandfather. He recalls him dying in 1955 at nearly 100 years old after Mr Ghafoor had travelled to Kenya. Atiha and Mr. Ghafoor discuss how hard the journey to Pakistan was for older people and that many were lost. Mr. Ghafoor recalls how families were separated with people settling in different towns. [01:40] Mr. Ghafoor and Atiha discuss how her mother's family eventually settled in Sahiwal where Mr. Ghafoor's family were living. She talks about her mother recently telling her that her own mother had died in Gujranwalla while they were working on the land. She thinks she might have caught and died from malaria. [02:30] Atiha asks Mr. Ghafoor to talk about what was most memorable from that time and whether he thinks the Partition was a good thing. He states that it was a good thing for Pakistan. He doesn't remember losing any friends during the Partition. [03:48]			Open				
			Track 5: (Conversation between subjects in Urdu) Mr. Ghafoor and Atiha talk about how the same things happened to Hindus and Sikhs and he asserts that he doesn't want to take sides. Mr Ghafoor explains that he has visited Pakistan several times to visit family in Sahiwal. [01:15] Mr Ghafoor talks about losing touch with his mother's family after independence. His mother's family had only lived 5 miles away from his home before the Partition. [02:06]							

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
			Track 6: Mr. Ghafoor talks more about his mother's family, two sisters, who went to a different camp and made a different journey. He has never been able to find out what happened to them. He recalls putting an advert in the newspaper but there was no response. He wonders whether their lack of education meant that they were unable to read the paper and were therefore unaware of the advert. [02:10] Atiha asks Mr Ghafoor how he feels about these things now. Mr Ghafoor explains that he has no desire to go back as there are no close relatives there now and he is settled in Manchester. He explains that these memories are very hard but that there is nothing he can do but face the reality of the situation. [03:00 End of the interview]							
GB3228.77/2/3/4	Item	Final edited exhibition film interview with Mr Ghafoor	Final version available at: https://www.youtube.com/watch?v=VzJYXW9D21U&t=0s&list=PLWB7IR_ApQzskOCBdDorsVqLu8hfNr_AJ&index=3	Aug 2017	1 .mov file Total duration: 2m 51s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 27969kbps 48kHz	See GB3228.77/2/3/3 for unedited interview audio and GB3228.77/1/4 for oral history interview
GB3228.77/2/3/5	Item	Unedited audio of the Dr. Kim Gandhi filmed interview Interview by: Atiha Chaudry	Interview description by: No description was done by the project for this film audio - description by AIURRRRC Track 1: Dr Gandhi begins by introducing himself [01:05] He describes his childhood (before Partition) that he experienced as being very normal, that the question of being an Indian or a Pakistani was not a part of his childhood and when a child he did not understand the wider events that were affecting him [02:24] Dr Gandhi then describes his family, his dad worked at Punjab University, they owned their own home and although not rich he had a good childhood [03:07] Dr Gandhi describes his first experiences of the effects of Partition, houses burning, shouting, fighting etc. but without an understanding of the cause [04: 40] Dr Gandhi then recounts a family meeting regarding the decision to leave Lahore with other families that his father knew through the University. They hired a truck to take the 3-4 families from Lahore to Ferozepur, he describes the problems they encountered along the way when the truck kept getting stopped along the route and how later in life he understood the risk associated with the journey [07:34] On reaching Ferozepur the family were housed in a building with a family in each room, some local people began to help by bringing food and clothes, stayed there for 3-4 months in difficult conditions, even in Ferozepur they still experienced the riots and killings, Dr Gandhi describes a continued lack of understanding at the time of why these events were taking place [09:28] General conversation between film maker, interviewer and Dr Gandhi on the progress so far [09:58]	Aug 2017	4 .wav files Track 1 duration: 9m 58s Track 2 duration: 8m 18s Track 3 duration: 5m 26s Track 4 duration: 18m 46s	Open	Public access, order through MCC search room (24 hours notice required)	English	2304kbps	See also GB3228.77/1/4 for oral history interview and GB3228.77/2/3/5 for edited film
GB3228.77/2/3/5 continued			Track 2: Dr Gandhi describes conditions at the camp at Ferozepur, no washing facilities, a lack of water, a lack of food, poor sanitary conditions that led to an outbreak of Cholera and other diseases [01:58] he describes that there was continued violence near the camp including killings [02:55] the family then move Solan, near Shimla as the University had moved there and all staff were to report to Solan, the family lived in military barracks which had been converted into houses, he lived with his family (8 in total) in two rooms, sharing the barrack with 5 other families, although here their lives were no longer under threat, the conditions were basic with little sanitation, water rationed and make shift kitchens created outdoors, his father returns to work [06:29] Dr Gandhi begins his education, he walked 3-4 miles to school, although difficulties there is a beginning of return to normality, he takes A levels and then went to Ambala to take his intermediate before going to an engineering college, life returning to normal [08:08] General chatter between interviewer and film crew [08:18]							

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
			Track 3: Dr Gandhi recounts two memorable and distressing events from his journey from Lahore to Solan [02:19] Dr Gandhi gives his opinion on what has been achieved as a result of partition, and how he feels about it [05:10] General discussion about further filming [05:26]							
			Track 4: General discussion on the interview, topics covered, the filming etc. [01:10] Interviewer and Dr Gandhi continue conversing about the interview and the impact that Dr Gandhi's story will have, his granddaughter has been undertaking a project on the subject of Partition and included his experiences as part of her school project [02:44] the interviewer asks if Dr Gandhi has any family items from that time like photographs etc., he says no but explains that three years previously he had attended a conference in Lahore and at this time visited his old house in Lahore and other areas in where his family had lived and worked, his wife's old house where she was born and lived was still there and they were able to see it [07:06] general conversation about the filming while additional shots are taken, the interviewer describes what the exhibition will look like. Dr Gandhi reveals he was an actor in one act plays when he was younger during his time with the Indian Association where he was the Social Secretary, Dr Gandhi reveals he plays the sitar and describes how he organised events and concerts including a concert by Ravi Shankar in 1974 [11:56] the interviewer asks if there are any photos of family before partition, he responds no but he recounts that there were no cameras and they first had a radio at home when he was 24, and how 50-60 people would come to listen to radio programmes, TV only when he came to Manchester in 1972-1973 a black and white TV, no camera or telephone, discussion on the progress of technology, he was 31 when he first flew in a plane to Ethiopia [14:30] discussion of final filming shots, moving of the camera, general talk about the interview, background noise while additional shots are taken etc. [17:22] thanks given to Dr Gandhi, further conversations lost in noise general sounds of packing up [18:46 End of interview]							
GB3228.77/2/3/6	Item	Final edited exhibition film interview with Dr. Kim Gandhi	Final version available at: https://www.youtube.com/watch?v=sSEebfdd0k4&t=0s&index=2&list=PLWB7IR_ApQzskOCBdDorsVqLu8hfNr_AJ	16 Jun 2017	1 .mov file Total duration: 3m 45s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 10942kbps 48kHz	

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
GB3228.77/2/3/7	Item	Unedited audio of the Jamila Bhatti filmed interview (with contributions from her daughter Saira Qureshi) Interview by: Atiha Chaudry	<p>Interview description by: Harriet Morgan-Shami</p> <p>Track 1: General discussion between volunteers as camera and recording equipment set up. [00:49] Describes her family background. Family originally from Ambala, lived in Lahore during the winter and moved to Shimla in the summer due to her father's role as the Head Administrator in the Punjab Secretariat. Talks about her siblings. Explains that she spoke Urdu and Punjabi as a child growing up in Lahore, her father describing the latter as a rough language whilst the former was respectable. [03:28] Describes her family home in Lahore which was a large 3 storey building. Remembers her father bringing work colleagues home and not being allowed to go downstairs during their meetings. Recalls not being allowed to play with friends who were not family members and talks about having servants when staying in Shimla. [06:09] Describes her family in more detail. Talks about her father's daily routine and his preference for walking over using a car. Briefly talks about her mother who died when Jamila was very young. Explains that her brother ultimately worked in Intelligence and was assigned to Bhutto. Tells of her own family and having four children. [09:18] Talks about her confusion over her birthdate. Describes in more detail her family's ancestral home of Ambala and her extended family. Talks about the hierarchy under British rule – British first, Hindu second, Muslim last – and how the most educated were allowed to work in the administration. Remembers her family gathering once a year in Ambala to celebrate the Mela and to go hunting, and recalls the many Mango trees there.</p>	10 Apr 2017	3 .wav files Track 1: 24m 41s Track 2: 12m 27s Track 3: 8m 57s	Open	Public access, order through MCC search room (24 hours notice required)	English	384kbps	
			<p>[14:39] Interviewer asks about her memories of the Partition taking place. Jamila explains that her father continued to go to work and that she and her brother were locked in the house. Remembers going on to the roof and seeing smoke coming from the Shalmi Hindu/shopping area of Lahore. Recalls seeing a Sikh man riding on a bike and being killed by Muslims before her brother taking her away from the roof. [16:41] Talks about her 3 sisters being in India and returning to Lahore in a convoy organised by the British Government for Officers' families. Describes how many other members of her extended family came to stay with them in Lahore because they had nowhere else to go. Remembers hearing the adults talking about a train carrying Muslims from India to Pakistan being massacred and sent on to Lahore with the dead bodies still inside. This caused anger amongst Muslims in Lahore who did the same to Hindu trains. Talks about the Hindu area of Shalmi in Lahore being burned. Remembers her father talking about people being thrown back into burning houses. Refers to Muslim women throwing themselves in wells to avoid being raped and/or abducted. [20:41] Remembers her father's uncle resisting leaving Lahore. When his family finally did leave they were attacked by Hindus and her great uncle murdered in front of his children. Recalls how people left feeling that they would soon be returning. Further emphasises that both Hindus and Muslims committed the same violence against each other. Talks about the refugee camps in Lahore and the lack of food.</p>							
			<p>[22:22] Confirms that she remained in Lahore during this period. Interviewer asks how she felt as a child about what was going on. Recalls being confused about why she was being locked in the house. Talks about seeing the university buildings being looted and remembers her stepmother's brother stealing which led to her father getting angry and kicking both her stepmother and her brother out. He felt that no one should steal from another regardless of their religious identity. [23:59] Talks about her father helping people e.g. housing relative who had to flee from India. [24:41]</p>							

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
GB3228.77/2/3/7 continued			<p>Track 2: Expresses her desire to go to India. Talks about her brother's death. (Interviewer setting up recording). [00:30] Talks about her 3 sisters being married and living in India at the time of Partition. Recalls her father telling her sisters that they could choose whether to stay in India or come to Pakistan. Due to her father's role in the government administration he was able to arrange safe passage for his daughters to Pakistan. [02:12] Interviewer asks Jamila to describe a photograph of her father. She explains that the photograph is proof of her father's position in the British Raj. She believes it to have been taken on the day of the announcement that Pakistan was to be created. She describes the other people in the photo, one of which she believes to be Lady Mountbatten. Her father is pictured speaking. Recalls a photograph of the King, Queen Elizabeth, Princess Elizabeth and Princess Margaret in her family home in the meeting room and remembers thinking that Princess Elizabeth was beautiful. [04:50] Jamila's daughter, Saira, asks her to remember what happened to her sister during the Partition. Jamila tells how her third sister had just given birth to a son when she had to travel from Ambala to Lahore by train. She became ill during the journey and died. She was 18. [06:41] Jamila confirms that the family home in Lahore remained in the family's possession. She recalls that the ancestral home in Ambala was taken care of by their Sikh neighbours who prevented others from looting it. She tells of how those Sikh neighbours brought the family's possessions to them in Lahore a two years after the Partition.</p>							
			<p>Talks about the harmony between different religious groups prior to the Partition and how these Sikh neighbours always made them feel welcome when her family visited Ambala after 1947. Equally when these Sikh neighbours wished to visit an important Gurdawara in Lahore to worship they stayed with her family. [11:42] Begins to recount how she came to live in UK. Her husband came over in 1963. [12:27]</p> <p>Track 3: Discusses her migration to the UK which was primarily motivated by the desire to flee the Indo-Pakistani War of 1965. [01:30] Tells of her marriage at 15 to her husband who came from Sialkot. They were married in Lahore and then moved to Karachi for his work. She started having children when she was 16. Talks about her homesickness after arriving in the UK. Describes where her children live now in the UK and what they are doing and her. [04:52] Recalls her depression after her husband died and how that motivated her to start a charity in Karachi that supports cancer patients. She then went on to buy land where she built a hospital. [07:39] When asked what life would have been like if the Partition hadn't taken place, she believes people would have been happy. She talks about the intercommunal harmony before the Partition describing different communities celebrating each other's events and states that they were a peaceful people. [08:57 End of the interview]</p>							
GB3228.77/2/3/8	Item	Final edited exhibition film interview with Jamalia Bhatti	Final version available at: https://www.youtube.com/watch?v=8wu7PeesPBs&t=0s&list=PLWB7IR_ApQzskOCBdDorsVqLu8hfNr_AJ&index=10	Aug 2017	1 .mov file Total duration: 3m 59s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 22419kbps 48 kHz	

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
GB3228.77/2/3/9	Item	Unedited audio of the Jason Singh filmed interview Interview by: Kim May	<p>Interview description by: Harriet Morgan-Shami</p> <p>Track 1: Jason introduces himself, explains where he comes from and his career. [01:08] Jason makes a direct link between the Partition and his own identity as an Asian living in Britain today. Also refers to the Partition as a separation of people and land/place with particular reference to his own family who moved from Lahore to Ambala. Acknowledges that it's meaning is fluid and different for different people. He has also found that learning new information about his family's experiences raises new questions. [03:03] Jason reflects on the Partition stories handed down to him and acknowledges that it really wasn't spoken about. He recalls asking his grandmother to share her memories of the Partition but she reacted very negatively and told him never to ask her about it again. [04:54] Jason remembers that his grandmother did tell him stories of the Partition however. He recalls his grandmother telling him that the family had to leave very quickly and that she had to leave all her possessions including all her dowry – she was recently married. [06:11] Jason talks about his family's close connection to their home in Lahore as reflected by the stories his grandmother told e.g. children playing with and eating mangos in huge vats of cold water. He also remembers his grandmother telling him about her swing in the garden and the fields surrounding the garden and how he could sense that these memories of her youth before the Partition were very precious. [07:45]</p>	20 Jun 2017	5 .wav files Track 1 duration: 7m 45s Track 2 duration: 5m 10s Track 3 duration: 2m 12s Track 4 duration: 4m 57s Track 5 duration: 27m 56s	Open	Public access, order through MCC search room (24 hours notice required)	English	1152kbps	
			<p>Track 2: Jason recounts a story his grandmother told him about an incident on the train on which she was travelling from Pakistan to India. He recalls his grandmother's memory of seeing Sikh men use their turbans to pull women and children up to safety from under a bridge and the paradox of the trauma of the event with the beauty of seeing all these colourful turbans hanging over the side of the bridge. He sees this as a symbol of hope and community, people helping people. [02:12] Jason refers to the film Gandhi, in which his great uncle had a small part, as a trigger for family conversation about the Partition. He remembers watching the film with his family as a child and that being the first time he heard the word Partition in a social context. [03:50] Jason makes a connection between the trauma of the Partition and the fragmentary nature of people's stories and memories. He again says that his family didn't discuss it openly because it was so traumatic but that the few stories his Grandmother told has led him to constantly be searching for "truth" around the Partition. [05:10]</p>							
			<p>Track 3: Jason talks about the trauma of the Partition being passed down to younger generations. He concludes that even though the partition was not discussed openly he is still aware of questioning issues around movement, displacement, etc., both in connection to his own life but also with what is occurring internationally at the moment. Jason makes particular reference to the nomadic connection between himself and his great grandfather and wonders if this was something that was passed down. He concludes that the legacy of Partition is a transference of trauma. [02:12]</p>							
			<p>Track 4: General conversation (some inaudible) between interviewer(s) and interview about the interview so far and filming issues. [01:00] Jason gives some brief context to how he came across a briefcase owned by his great grandfather containing objects connected to his family's life before and during the Partition. He goes on to describe the contents of the briefcase and how some of the objects related to his great grandfather e.g. letters of recommendation as a palm reader and astrologer. Jason talks about his personal feelings of connection to the objects. [03:48] Jason refers to the document that contains the list of the belongings that his family left behind in Lahore. He also mentions having been able to use the address on the document to Google Earth the location and how he feels about seeing that place now. [04:57]</p>							

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GB3228.77/2/3/9 continued			Track 5: Undescribed by project, description produced by AIURRRC. A continuation of the conversation about the contents of the brief case begun in track 4, discussion of the family and how this has helped him to make sense of his own life [06:55] general background noise as filming of briefcase is undertaken [07:40] describes his mother arranging the material in the case and introduces several items including a plaque showing how to read a forehead, his great grandfather's business card, hand written testimonies, pulling out and describing some of the key testimonies [18:44] comments on the rarity of the documentation that is in the case and discusses further examples of the material and using it to google locations connected with his family [20:15] continuing discussion re case contents and how it has survived (some inaudible) while filming of items continues [22:48] introductions as others come into the room, discussion (some inaudible) regarding the contents of the case including his grandfather's passport and his travel prior to Partition, explaining his work as a palm reader 1932-1942, and a list of the property left in Lahore by the family in 1947 [27:56 End of interview]							
GB3228.77/2/3/10	Item	Final edited exhibition film interview with Jason Singh	Final version available at: https://www.youtube.com/watch?v=eMPDbna6bXw&t=0s&list=PLWB7IR_ApQzskOCBdDorsVqLu8hfNr_AJ&index=5	Aug 2017	1 .mov file Total duration: 4m 13s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 15907kbps 48kHz	
GB3228.77/2/3/11	Item	Unedited audio of the Amarjit Singh Ghura and Rajinder Ghura filmed interview Interview by: Atiha Chaudry	Interview description by: Harriet Morgan-Shami Track 1: Rajinder and Amarjit introduce themselves. Amarjit explains that he was born in Sialkot where he and his family lived in a haveli. After the Partition they moved to Jammu. Conversation between Rajinder and Amarjit discussing the haveli, the family's wealth, land and assets which included a printing press. [01:30] Amarjit talks about growing up in a big house (haveli) with his extended family. He talks about going to school where he learned Urdu which he loved. [02:15] Amarjit talks about living in Jammu with his cousin after the Partition and how they had to travel some distance to bathe and how his father gave him money to purchase roasted channa. [02:48] Amarjit returns to describing his family and attending school before the Partition where there were one teacher he was afraid of. Rajinder and Amarjit talk about the land around the haveli. [04:32] Amarjit explains that he was only nine years old when the Partition occurred so he did everything his father told him to. Remembers leaving his home holding his father's hand and feeling very scared. Recalls seeing Muslims killing Sikhs with swords. Explains that his family didn't pack their belongings because his father thought that they would only be leaving for one night and then returning. The subsequent killing, however, prevented them from returning. [05:53] Amarjit recalls travelling to his cousin's home by train where he witnessed killing. Rajinder reminds Amarjit that there were already other people sheltering at his cousin's house. Amarjit does not recall how long the journey took – his main memory is of holding his father's hand whilst witnessing Muslims using swords to kill Sikhs on the train. Rajinder explains that there was very little food other than rice which is grown in Jammu. [07:37]	15 Jun 2017	5 .wav files Track 1 duration: 7m 37s Track 2 duration: 2m 8s Track 3 duration: 8m 44s Track 4 duration: 9.50 Track 5 duration: 12m 29s	Open	Public access, order through MCC search room (24 hours notice required)	English	2304kbps	

Ref no	Level	Title	Description	Date	Extent	Access conditions	Conditions governing access (usage)	Language/s	Physical characteristics and technical requirements	Related material
GB3228.77/2/3/11 continued			<p>Track 2: Amarjit remembers a little about his time at his cousin's house but particularly recalls having to travel to the Tawi river to bathe. [01:00] Amarjit and Rajinder discuss who was staying at his cousin's house and his family ultimately having to leave and travel to Pathankot. [02:08]</p> <p>Track 3: Amarjit talks about learning Urdu and Urdu poetry at school and how much he loved it. Rajinder confirms his continuing love of reading Urdu. Amarjit tells how he had to stop learning Urdu after the Partition when he came to live in India. He discusses the new house they were given and how he didn't like it because it was so much smaller than his first home. [02:57] Interviewer asks what became of the family's business in India. Amarjit and Rajinder explain that the printing press was the main family business but that all that was lost when they came to India. The couple recall how life became much harder in Pathankot in comparison to the fairly affluent life they had had in Sialkot, especially after his uncle died. Amarjit remembers his cousin taking over the printing press and paying his father a low wage. Recalls how loving his mother was, waiting up late for him to return from the cinema and making him chapatti. Rajinder and Amarjit talk about his father becoming timid and like a servant to the cousin due to the lack of money. [06:15] Interviewer asks how hard it must have been for Amarjit's father to have lost everything. Amarjit remembers the Partition causing a big change in their circumstances and his father having to start again in the printing trade as a compositor. Discusses his move to the UK and his career as a television engineer despite having wanted to learn about music. [08:44]</p>							
			<p>Track 4: General discussion between filmmakers, interviewer and interviewees about the temperature in the room. [00:40] Rajinder asks Amarjit about his schooling – he was in a private school in Sialkot and then a government school in Pathankot. Rajinder mentions the family moving to Delhi after living in Pathankot and asks about his older brother who was adopted by an aunt. Further discussion about school and trying to remember his age/grade in different schools. Amarjit remembers a close friend he made in Pathankot who is still in touch with. Amarjit recalls winning a high school scholarship which meant his father did not have to pay his school fees. However, his father could not afford for him to continue his studies to become an electrical engineer. [04:50] Amarjit remembers his family coming to Delhi but that his father could not settle. They moved to be with his father's sister with whom the family was very close. Amarjit does remember life improving very much in Delhi. Interviewer asks why familial relationships changed. Amarjit says his cousin treated his father like an employee. Some reflection on whether the Partition changed people's behaviour. [08:02] Interviewer asks if life improved for his parents after the Partition. Amarjit reflects on the huge change but remembers how much his parents loved each other. Amarjit says how scared he remains when recalling the Partition. [09:50]</p>							

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			Track 5: General discussion between filmmakers, interviewer and interviewees about how the filming has gone so far. [01:26] Rajinder explains how she and Amarjit met and were married, and how their relationship has evolved. [02:03] Interviewer asks if Amarjit has ever returned to Sialkot since the Partition. Rajinder explains that her nephew has been to the haveli and that the family name is still on the door. [03:12] Rajinder recalls her father in law's concerns about his son moving to the UK and goes on to talk about how Amarjit sent money back to his parents in India, and how the rest of his siblings helped to take of his parents. She worries that they should have sent more money but explains how she and Amarjit were starting from scratch in the UK. [04:42] Interviewer has conversation with Amarjit and Rajinder about the violence perpetrated by all sides. Rajinder agrees and reflects on why the violence happened in the first place asking why it was stirred up? She also talks about different communities protecting each other concluding that there are good and bad people everywhere. Rajinder makes a distinction between India and Pakistan in their approach to letting different groups stay i.e. India welcomed Muslims to stay but Pakistan did not offer the same welcome to Hindus and Sikhs. She wonders if she and Amarjit will ever go back to the haveli.							
GB3228.77/2/3/11 continued			[07:06] Rajinder recalls that Amarjit caught rheumatic fever as a young child and that this has affected his health in adulthood. She remembers him having a major heart operation when their first child was a baby. She recalls her parents setting her and Amarjit up in business and not asking for any repayment of funds until the couple had saved enough money. Rajinder talks about she and Amarjit helping to pay for Amarjit's siblings' weddings thanks to them being given the business to run. [08:51] Interviewer, Amarjit and Rajinder discuss whether he still has objects from that time. He explains that because the family thought they would return they didn't take anything with them. Some discussion around passports and Britain's decision to create two Pakistan's so far away from each other. [10:38] General discussion about filming process and what's for lunch! [12:29 End of interview]							
GB3228.77/2/3/12	Item	Final edited exhibition film interview with Mr and Mrs Ghura	Final version available at: https://www.youtube.com/watch?v=E53n3WHCOG8&t=0s&list=PLWB71R_ApQzskOCBdDorsVqlu8hfNr_AJ&index=6	Aug 2017	1 .mov file Total duration: 3m 2s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 16972kbps 48kHz	
GB3228.77/2/3/13	Item	Unedited audio of the Poornima Toteja filmed interview Interview by: Atiha Chaudry	Interview description by: Harriet Morgan-Shami Track 1: Poornima introduces herself and explains that she was born in Kenya but brought up in Delhi by her grandmother. [00:43] Poornima explains that her knowledge of the Partition comes from the stories told to her about Lahore by her grandmother. [01:23] Poornima recalls that her grandmother was born in Amritsar before moving to Lahore when she married. She had other siblings living in Lahore and the family built a house where they could live as a joint family. Poornima remembers her grandmother talking about her happy relationships with family members as well as neighbours. [02:29] Poornima says that her grandmother recalled the neighbourhood as being very friendly with Muslims and Hindus going to school together and neighbours living together from different faith backgrounds. [03:13] Poornima explains that her grandfather, a schoolteacher, became aware that trouble was coming and decided that he would move his family to Amritsar during the summer holidays. The rest of the family did not initially want to leave their home but eventually decided to leave separately in order to avoid everyone being caught up in the violence. Poornima explains that her grandparents were the first members of the family to leave. She looks at a photograph of the family and explains who everyone is. [05:22]	15 Jun 2017	7 .wav files Track 1 duration: 5m 22s Track 2 duration: 5m 4s Track 3 duration: 5m Track 4 duration: 4m 40s Track 5 duration: 55s Track 6 duration: 2m Track 7 duration: 3m 26s	Open	Public access, order through MCC search room (24 hours notice required)	English	2304kbps	See also GB3228.77/1/7 for oral history interview

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			<p>Track 2:</p> <p>Poornima starts to describe the journey her grandparents took and explains that her grandmother broke her knee after the tonga they were travelling in broke. Her grandmother was in so much pain that she asked to be left behind but her grandfather refused and she ultimately received treatment before they arrived safely in Amritsar. [01:34] Poornima recalls that her grandfather's older brother left a while after her grandparents and was attacked while he tried to escape. A family helped him and his wife by hiding them in a train carriage at a station where his wife took care of him until he regained consciousness. They were there for two weeks before he well enough to catch a train to Ludhiana. Poornima explains that the different brothers ended up in Amritsar, Ludhiana and Delhi, one in a refugee camp, but they did not know where each other had ended up. [03:53] Poornima explains how her grandfather took the initiative to find his brothers which took some time. [05:04]</p>							
GB3228.77/2/3/13 continued			<p>Track 3:</p> <p>Poornima recalls her grandmother's close emotional connection to Lahore even though she moved to Kenya and Delhi, and remembers that she referred to the city as "Our Lahore". [00:40] Poornima recalls that her grandmother mourned the loss of a piri (sic), a heavy silver stool that had belonged to her mother and she had sat on during her wedding. It had been too heavy to take with them when they left for India. Poornima also recalls her grandfather's distress at managing to return to Lahore once things had settled, to find that another family was now living in their home. The family had invited him in for a drink but he declined, preferring instead to drink water from the pump outside. Poornima remembers that all her family yearned to return to Lahore. [02:37] Poornima explains that although the family no longer lived together when they arrived in India, they still remained close. That closeness has remained with younger generations. [03:35] Poornima explains that she and her relatives still speak to each other in Panjabi and that they speak it with a Lahori accent which she didn't realise until she migrated to the UK. Poornima reflects on the continuing influence of her connection to Lahore on her sense of identity. She expresses fear at the idea of travelling there herself but admits she asks friends who travel there to take pictures and look for her family home. [05:00]</p>							
			<p>Track 4:</p> <p>Poornima talks about her grandmother's love for Lahore and how she talked about the city on the day she died. She talked about life in Lahore e.g. cooking. She remembers her grandmother telling her about a Muslim vegetable stall holder who sent vegetables to her home because he knew it would not be safe for her to venture out during the riots. [01:19] Poornima explains that her grandmother's niece, who was heavily pregnant, had died whilst walking from Lahore to India. The family had not been able to provide her with a funeral and this continued to be a great sadness to her. [02:08] Poornima talks about her grandmother's sadness at having to leave personal belongings behind, and the uncertainty they felt starting a new life in Delhi. She explains that her mother's education was disturbed due to not being able to go to school during this period. Poornima briefly explains that her grandfather moved to Shimla before going on to Kenya. [02:57] Poornima reflects on her close relationship with her grandmother inspiring her to interest in the Partition. She remembers how important Lahore was to her Grandmother and how she never spoke of the Partition as being a good thing. She always wanted to return to Lahore. [04:40]</p>							

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			<p>Track 5: Poornima returns to what she thinks her Grandmother felt about the Partition which is grief for losing her home and her city. [00:55]</p> <p>Track 6: Poornima remembers hearing about her grandfather having to ride his bicycle across dead bodies in the street which was so upsetting that he suffered from nightmares and depression. [01:00] Poornima explains that even after her grandparents arrived in India, they were still caught up in the violence as Muslims were trying to travel across to Pakistan. This led to people sleeping separately from each other in the same house so that should they be attacked, there would be more likelihood of survivors. [02:00]</p> <p>Track 7: General discussion between filmmakers and interviewee about positioning of camera/photograph. [01:09] Poornima points to different family members in a photograph explaining who they all are and, if still alive, where they are living now. [03:26 End of the interview]</p>							
GB3228.77/2/3/14	Item	Final edited exhibition film interview with Poornima Toteja	Final version available at: https://www.youtube.com/watch?v=Hwf2pZfy1Nk&t=0s&list=PLWB7IR_ApQzskOCBdDorsVqLu8hfNr_AJ&index=7	Aug 2017	1 .mov file Total duration: 3m 35s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 15621kbps 48kHz	
GB3228.77/2/3/15	Item	Unedited audio of the Radhia Sultana Ali filmed interview Interview by: Atiha Chaudry	<p>Interview description by: Harriet Morgan-Shami</p> <p>Track 1: Tells her name and explains that she was born in Sylhet. Says that her mother was very young during the time of the Partition. Recalls her mother telling stories about seeing planes flying overhead during WWII and how frightening that was. [01:24] Recalls her Aunt, whose family lived closer to the new Indian border, seeing women being mutilated and telling stories about large groups of people fleeing and losing their homes. [03:05] Talks about her own memories of the Bangladeshi War of Independence which occurred when she was a child. Remembers her mother</p>	29 Jun 2017	3 .wav files Track 1 duration: 6m 36s Track 2 duration: 7m 21s Track 3 duration: 1m 38s	Open	Public access, order through MCC search room (24 hours notice required)	English	2304kbps	
			<p>Track 2: Talks about her great aunt being an education minister in Jinnah's government when Bangladesh was East Pakistan. [01:56] General discussion between film makers, interviewer and interviewee about how to talk about photograph depicting great aunt with Jinnah and other ministers. [03:26] Talks about a photograph of her great aunt, an education minister, with Jonnah. Explains that the photograph was given to her by her aunt to preserve as it is difficult to keep photographs in Bangladesh where the weather is so hot which leads to things rotting. She expresses pride at having a relative in such an important position. [04:40] Talks about a male relative who worked in peace negotiations in the War of Independence and was subsequently shot. [06:09] Believes that the Partition resulted in a large cost. Talks about the media being supportive of the winner and therefore other stories not being told. [07:21]</p> <p>Track 3: General discussion between Radhi, her husband and interviewer/film maker about the people in the photograph and her relationship to them. [01:38 End of the interview]</p>							

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GB3228.77/2/3/16	Item	Final edited exhibition film interview with Radhia Sultana Ali	Final version available at: https://www.youtube.com/watch?v=03DyHyppQGw&t=0s&list=PLWB7IR_ApQzskOCBdDorsVqLu8hfNr_AJ&index=11	Aug 2017	1 .mov file Total duration: 2m 49s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)	English	Total bit rate: 10638kbps 48kHz	
GB3228.77/2/3/17	Item	Unedited audio of the Warda Khokhar filmed interview Interview by: Kim May	Interview description by: Harriet Morgan-Shami Track 1: Warda introduces herself and explains that although her family comes originally from Pakistan her parents moved to Qatar where she and her siblings were born. She talks about her academic career and her particular interest in the gender violence perpetrated during the Partition. [01:36] Warda reflects on the impact growing up away from Pakistan has had on her understanding of the Partition. She explores her identity as something that has been given to her rather than experienced i.e. she was told she was Pakistani rather than growing up there. This has caused her to do her own research into what it means to be Pakistani which led her to learn about the Partition. Concludes that this has given her the freedom to create her own stories of Partition. [04:02]	15 Jun 2017	3 .wav files Track 1 duration: 4m 2s Track 2 duration: 7m 19s Track 3 duration: 3m 59s	Open	Public access, order through MCC search room (24 hours notice required)	English	2304kbps	
			Track 2: Warda explains that not many stories of the Partition were handed down to her due to her family's focus on surviving in a new country - reminiscing was a luxury they could not afford. Ward recalls having to ask her parents about their memories as she herself found out more about the Partition. She found out that her paternal great uncle travelled over from India to Lahore where the rest of his family eventually settled. Warda tells of her mother's family who remained in Bahawalpur during the Partition and goes on to give some historical context to the region. Talks about her family having to conform to an "artificial" identity, that is one that was forced upon them by the decisions of others.							
GB3228.77/2/3/17 continued			[03:10] Warda talks about her motivation for specialising in Partition Studies at university, referring to her friendships with other Pakistani students who told her more about their knowledge of the period. She talks about her particular interest in the gender politics of the Partition and talks in detail about the violence committed on women's bodies as being symbolic of a need to maintain community identity by soiling the "other". She also talks about the imagery used by the media at the time - India depicted as a woman with her arm, Pakistan, being ripped off. Warda makes the connection between the violence and her family's decision to leave and start again somewhere new and safe. [07:19]							
			Track 3: Warda talks about her feeling that as a British Asian she didn't have a claim to the Partition. She explains that only in a post-9/11 world where her identity was being scrutinised, did she begin to research what it means to be Pakistani and took some ownership over her nation's history. She now believes that her British Asian feelings about Partition are just as valid and important to the study of the event as those of people from the region. [01:09] Warda refers to the assumptions made by older people in her community, that as a young person she will not be interested in her history. She explains that she, along with other Millennials, has had to counter stereotypes imposed on her by using historical knowledge e.g. the fact that Pakistan was on the "hippy trail" during the 60's and 70's. [02:17] Warda mentions her experience of having to convince Pakistani people of the validity of her interest and knowledge. She explains that while she does not live there, the history and goings-on of the land has impacted her life. She feels she is a mediator between Pakistani and British understanding. She wants, as an academic, to empower personal histories as a means of talking back to power. [03:59 End of the interview]							

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GB3228.77/2/3/18	Item	Final edited exhibition film interview with Warda Khokhar	Final version available at: https://www.youtube.com/watch?v=oMGuOGOyyc&t=0s&list=PLWB7IR_ApQzskOCBdDorsVqLu8hfNr_AJ&index=4	Aug 2017	1 .mov file Total duration: 4m 19s	Open	Recommend accessing version via YouTube. Otherwise public access, order through MCC search room (24 hours notice required)		Total bit rate: 19965kbps 48kHz	
GB3228.77/2/4	Item	Visitor comments: luggage labels used within the exhibition to collect comments on the Memories of Partition Exhibition	There are a variety of comments some related to the Museum as a whole, others just recording visitors attendance and some specific comments on the Memories of Partition exhibition itself	Aug 2017-Jan 2018	1 bundle	Open	Public access, order through MCC search room (24 hours notice required)	Multiple (main)	Physical	See GB3228.77/2/2 for image of how luggage labels were displayed / collected at the exhibition
GB3228.77/3	Section	Written monologues created under the 'Come Closer' initiative	As part of the Memories of Partition project a season of newly-created dramatic performance ('Come Closer') was developed around the theme of Partition. These pieces were created in collaboration with the Royal Exchange Theatre.	2017						
GB3228.77/3/1	Item	Knives and Forks by Sarah Sayeed	Not deposited							
GB3228.77/3/2	Item	Jai Hind Pakistan Zinabad by Satinder Chohan		2017	1 .pdf file	Open	Public access, order through MCC search room (24 hours notice required)		Digital	
GB3228.77/3/3	Item	The Echo Chamber by Swati Simah	Not deposited							
GB3228.77/3/4	Item	Spirits of Sunaam by Hafsa Aneela Bashir		2017	1 .pdf file	Open	Public access, order through MCC search room (24 hours notice required)		Digital	
GB3228.77/3/5	Item	Jaan by Furquan Akhtar		2017	2 .pdf files	Open	Public access, order through MCC search room (24 hours notice required)		Digital	
GB3228.77/3/6	Item	Afterthought by Tuheen Huda	Not deposited							
GB3228.77/3/7	Item	Part It Part Not by Afshan D'souza-Lodhi		2017	1 .pdf file	Open	Public access, order through MCC search room (24 hours notice required)		Digital	
GB3228.77/3/8	Item	Bharat Mata by Dipali Das		2017	1 .pdf file	Open	Public access, order through MCC search room (24 hours notice required)			

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