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Curator's Message

Chanchal Singh Chowdhry



Nanak's message was simple; there is only one God and you can call Him by any name you like. He himself used over 500 different names for God in the Guru Granth Sahib. He said no one religion has a monopoly over truth. We have different ways of becoming one with God - you can choose the path you like.



The impact of Guru Nanak Devji's vision is far greater now than was appreciated during his own lifetime, and his contribution to mankind will continue for many centuries beyond ours. Born into a Hindu Khatri family, he understood that the dominant Hindu society was plagued by an unjust caste system and gender inequality, and was fractured as a result. To Nanak, it was thus clear that without equality, there can be no social cohesion.

Guru Nanak's successors developed his vision and aimed to reform society further by speaking out against female infanticide, misogyny and the practice of Sati - where widows were expected to self-immolate and be cremated alongside their husbands.

The progress made on establishing a framework internationally for Human Rights has not been the work of one community, country or religion. People around the world have gathered and created a bond, which is reflected in the Human Rights Charter - section 19 of which relates to religion. Many of these rights including religious freedoms, education, and gender equality were embraced and enshrined in Guru Granth Sahib. Sikhism's vision of sharing one's wealth is directly related with eliminating hunger in the world.

Looking at the problems we are facing in such a troubled world - Syria, Yemen, Palestine, North Korea - there is a need to take the Guru's philosophy out of the Holy Book and put it into practice. It is refreshing to see the work done by Mr Ravi Singh of 'Khalsa Aid' to assuage the suffering that people face through no fault of their own.

We can only be spiritual if we treat people as equals and with fairness. Nobody is born higher than others. Inequality in society exists because we let it. The pervasive constraints of inequality and discrimination lead only to social, emotional and spiritual discontentment.

Sikhism tells us:

Ek Pitta Ekas Ke Hai Hum Barak
(We all are of one stock)



ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ

The entire universe is made of the same clay.

Sri Guru Granth Sahib

The Khalsa Academies Trust is a Multi Academy Trust which supports local communities to help establish and run Sikh Schools.

Our aim is to provide inclusive outstanding schools based on Sikh values which inspires our students to excel both academically and spiritually and to serve humanity. Our excellence will be built upon a strong partnership between passionate staff, committed learners, inspiring Governors and dedicated parents.

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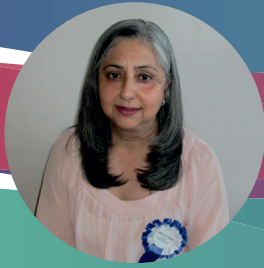
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President's Message

Cllr. Jasbir Kaur Anand



Since my involvement with the Association, I have seen it grow from strength to strength, not only in terms of our numbers, but also the various events, shows and exhibitions. I been an Executive Member for 18 years and was pleased to become the President of the Association in 2016.



I am extremely proud to be the President of The Pothohar Association UK, which has been interacting with the Pothohari Community since 1970. There are many opportunities to get more involved with your own Association and in particular, we hope our events encourage you to join our Executive Committee.

We have recently begun taking exciting steps in organising regular activities such as Health Seminars, Family Fun Day, Annual Lecture and Diwali celebrations. We have also recently launched our **Jallianwala Bagh 100 Years Memorial Appeal** and are committed to planting 1650 trees in memory of all those innocent people who were massacred on Sunday 13th April 1919.

Tonight, we are proud to honour and celebrate the success of four incredible pioneers who are a shining beacon for the next generation with our **Pride of Pothohar Awards**. Our lecture on **Human Rights** is vital to develop our understanding of the ever changing world with our fantastic and inspirational special guests.

As always, we welcome you to speak to our committee members who will be delighted to share with you on how you can get more involved within the Association.

And lastly, I request you to continue attending our events and to encourage the next generation to join in and participate in our activities. Fresh ideas and innovative creativity makes for a bright future. So, let us push for our younger and brighter generation to come forth to lead with pioneering activity ideas of the contemporary generation.

I wish you a memorable evening.

Thank You.

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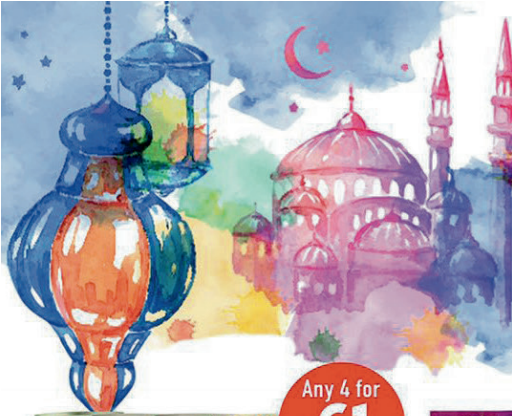
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Dr Nikky-Guninder Kaur Singh

Guest Speaker



Nikky-Guninder Kaur Singh was born in India, and went to Stuart Hall, a Girls' Preparatory School in the USA. She received her BA in Philosophy and Religion from Wellesley College, her MA from the University of Pennsylvania, and her PhD from Temple University.

This photograph with the President of India, Giani Zail Singh, and her father (on her left) celebrates the launching of her first book on Sikh aesthetics. The image was taken at the Rashtrapati Bhavan (President's House), New Delhi, India.



Dr. Nikky-Guninder Kaur Singh is the head of the Department of Religious Studies at Colby College in the USA. She holds the endowed Crawford Family Professor Chair. Professor Kaur Singh's interests focus on sacred poetics, art, and feminist issues. She has published extensively in Sikh Studies. Her books include **Of Sacred and Secular Desire** (2012), **Sikhism** (2011), **Cosmic Symphony** (2008), **Birth of the Khalsa** (SUNY, 2005), **The Name of My Beloved** (Penguin, 2001), **The Feminine Principle in the Sikh Vision of the Transcendent** (1993), and her undergrad honors thesis, **Physics and Metaphysics of the Guru Granth Sahib**. She has published over eighty journal articles and chapters. She has served on the editorial board of several journals including the **History of Religions**, the **Journal of the American Academy of Religion**, and **Sikh Formations**.

She is the Crawford Family Professor at Colby College in Maine, USA. Her interests focus on poetics and feminist issues. Nikky Singh has published extensively in the field of Sikhism, including *The Feminine Principle in the Sikh Vision of the Transcendent* (Cambridge: Cambridge University Press, 1993), *The Name of My Beloved: Verses of the Sikh Gurus* (HarperCollins and

Penguin), *Metaphysics and Physics of the Guru Granth Sahib* (Sterling). Her book on Sikhism was translated into Japanese. She has lectured widely in North America, England, France, India, and Singapore, and her views have been aired on television and radio in America, Canada, Bangladesh, Australia, Ireland and India.

Indpreet Ekta Kaur

Host



Ekta graduated in electronic engineering from Southampton University and gained a Master's degree in information technology, specialising in artificial intelligence, from Queen Mary & Westfield College, London University in 1991.

She worked at British Airways Engineering for just under 15 years and covered a broad spectrum of roles from wholly technical tasks to managing people. Ekta was their first female Asian technical manager and left her mark in many parts of the business. Some of her accomplishments include introducing a cabin defect coding system which is still in use today, working directly with Boeing to implement flight maintenance systems during the launch of the B777 aircraft into the company and as a key member of the senior management team, navigating the whole of the short-haul engineering workforce through a restructuring program.

She has found an astounding similarity between the principles of homeopathy and quantum physics, and is currently researching into this phenomena.

Ekta's other free hours of the week are spent in the voluntary sector and is also a Parish Councillor for Burnham, Buckinghamshire and is the Chairperson for the Recreation and Amenities Committee for Burnham.



Professor Ravinder Barn

Moderator



Ravinder Barn is Professor of Social Policy in the School of Law at Royal Holloway University of London. She has a national and international reputation for her work on child welfare, migration and marginality, and social justice. She has published 8 books and over 100 journal papers or book chapters. Over the last 20 years or so, her research into gender and violence has also been widely published and disseminated.

Her work on rape and criminal justice, and victim blaming has focused on India and the UK, in the context of theories of patriarchy, power and intersectionality. Ravinder's research is empirically and theoretically grounded and key findings are disseminated to a wide variety of potential beneficiaries ranging from academic researchers, central and local government, international organizations including the Council of Europe and the European Union, and third sector organizations.

Ravi Singh

Panellist



Ravi Singh is the CEO and Founder of Khalsa Aid, an international humanitarian aid organisation based in Slough, UK. Ravi's passion to serve, and vision to create positive change, has seen him lead from the frontline in areas of humanitarian crisis for over 18 years.

Whether it has been in response to man-made conflicts or natural disasters, Ravi has launched aid missions in over 25 countries and helped establish networks with local NGO groups to provide immediate short-term and long-term sustainable relief.

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Jallianwala Bagh Memorial

Plantation of 1650 trees in UK

The Pothohar Association UK launched the Jallianwala Grove initiative, to commemorate the centenary of the tragedy at Jallianwala Bagh. On the orders of General Dyer, 1650 bullets were fired on a peaceful gathering of men, women and children. The resulting carnage included Hindus, Muslims and Sikhs - either dead or badly injured.

We are appealing for your support for this worthy initiative. You can sponsor the planting of this grove, with each tree costing £25. You may donate in your own name or in the memory of a loved one. The money raised is ring-fenced for this project. You may send money directly to our bank by quoting your name in the reference so that a receipt may be sent to you.

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Host: Indpreet Ekta Kaur

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Lord Indrajit Singh

Sikhs and Human Rights

I was once privileged to act as a judge for Amnesty International Media Awards for exposing Human Rights abuse in different parts of the world. It was a harrowing experience going through the different entries which showed unspeakable atrocities taking place in more than half the countries of the world.

The key feature, the common feature, of all these atrocities, is the use of fear, prejudice, jealousy or ignorance of others, to play on our baser passions, leading to former friends and neighbours to turn on each other in vicious and violent ways.

Goulding in his book 'Lord of the Flies', about a group of children marooned on a remote island, puts forward a thesis that without moral and ethical guidance, children, and by implication, adults, gravitate to less civilised behaviour. It is a disturbing view that unfortunately, has the ring of truth.

It's not only so on mythical remote islands or other countries. We see such behaviour in this country, in for example, the murder of an old lady for the few coins in her handbag, or in appalling crimes against children.

The reality of human nature, and the evidence is all around us, is that we humans do not come with preloaded software of right, wrong and responsibility. Decent responsible behaviour has to be taught and learnt. I firmly feel that religion can provide us with guidance for more responsible attitudes to our fellow beings. Religion can help us move away from today's obsession with self, to active concern for others.

As Guru Nanak taught, where self exists there is no God, where God exists there is no self. Or as a Christian theologian put it 'it's the 'I' in the middle of 'sin' that makes it Sin. Religion then, is fundamentally different from civics or citizenship in that far from conforming, it has its own standards and frequently challenges existing social norms in looking to deeper truths.

In his very first sermon, Guru Nanak declared 'Na koi Hindu, Na koi Mussalman- that in God's eyes there is neither Hindu nor Muslim, and by today's extension, neither Christian, Sikh nor Jew.. That God is not interested in our different religious labels, but in the way we behave.

I'll give other examples to show how religion aims to move us towards not only to being better citizens but to a better and fairer society. And let's face it, today's society that seeks happiness in material possessions, drink or drugs or in pampering ourselves because 'we're worth it', clearly needs a bit of ethical uplift. I'll take my examples from Sikh teachings, and I'm sure that in these you'll find ready and resonant echoes of the teachings of your different faiths.

As I said, Guru Nanak taught that God wasn't in the least bit interested in our different religious labels but in the way, we conducted ourselves. Sikhism sees other religions as different paths to a truer understanding of God; like paths up a mountain. We can start from different points, but still reach the same goal. Nor are the paths mutually exclusive. They frequently merge in ways that give us a heightened understanding of our own faith.

Take for example the Sikh teaching 'There is an inner-light in all; and that light is God.' Exactly the same sentiment is conveyed in the line of the Christian hymn 'to all life Thou givest, to both great and small; in all life Thou livest the true life of all'. It is important to remember that that a major benefit of our study of other religions is that it gives us a wider view of religion and a new and fuller perspective on our own beliefs. We learn that different religions are not barriers between people, but gateways to a greater understanding and enrichment of life.

Far from accepting the status quo on social practices, Guru Nanak was boldly critical of divisive practices such as the caste system, or superstitious dietary customs, and taboos on eating with, or socialising with those of other faiths. He and his successor Gurus taught the oneness of our human family and in this, emphasised the dignity and complete equality of women; teachings wholly at odds with the practices of the day.

“

There is the story of Dunning Chand, a rich merchant who used to put another flag outside his house every time he made a million rupees. And there were lots and lots of flags outside his house. He went to Guru Nanak and said 'I've made it in this world, will you help me get the same sort of success in the hereafter?'

Guru Nanak said that's easy. Take this needle with you when you die. It will guarantee your passage to heaven. Dunning Chand rushed home excitedly to his wife and told about the needle. She laughed aloud and said how can you take anything with you when you die? And then the penny dropped and the foolish miser began giving away his wealth to the poor.

”

Religion puts today's obsession with the material in a balanced perspective. Guru Nanak did not condemn material comfort, but taught the importance of a life of balance between the material and the spiritual dimensions of life.

Today there's not much wilderness left, but it is all too easy to spend our life in virtual reality, surfing the internet, in front of television, or, in other pursuits that leave us little time for those around us.

Religion reminds us of the need for balance in life. Sikhism requires us to live in three dimensions at one and the same time. Naam japna, kirt karna and wand chakna, That is meditating on God or reflecting on our direction on life in a way that allows us to distinguish between the trivial, which so often obsesses us, and the real priorities of life. Kirt karna is earning by honest effort, and wand chakna is the sharing of our good fortune with the needy; a common and important teaching of all our great religions.

Guru Nanak was frank in warning us that dedication to ideals that make for a fairer and more tolerant society, far from improving an individual's life chances, can cost dearly. He warned that those who would play this game of love for their fellow humans, should be prepared to carry their head on the palm of their hand, or in modern idiom, be prepared to place their head on the block.

Guru Teg Bahadur, ninth Guru of the Sikhs literally did this when he suffered martyrdom by beheading for speaking up for the Hindu community in the face of Mughal persecution. It was the philosopher Voltaire who declared, 'I may not believe in what you say, but I will defend to the death your right to say it.' Nearly a century earlier, Guru Teg Bahadur gave this noble sentiment practical utterance. His sacrifice and the earlier martyrdom of Jesus Christ, gives us a higher view of tolerance and concern for others.

I feel one of the difficulties of society today, is that we've become mesmerised by our apparent cleverness. It is true that this century has been one of unbelievable scientific achievement. Near instant communications, computers that double their power every 18 months or so, and rapid developments in the field of medicine that now give hope for the conquest of long feared killer diseases.

“

Another story illustrates the opposite extreme. Guru Nanak once met some hermits who had left their homes and were now living in the mountain wilderness in search of a greater understanding of God. They asked the Guru, 'how goes the world below'? Guru Nanak was angry in his reply and said the world is suffering and how can it be otherwise when those with knowledge and understanding desert it in such a selfish way. The Guru reminded them of the importance of meeting our social obligations, including the need to stand up against injustice.

”

But there has also been a downside. In our greed, we have destroyed much of our environment and polluted our food supply. In our arrogance, we have harmed our social environment by disregarding religious teachings of responsibility and concern for others, in a blinkered pursuit of personal happiness. The results are hardly surprising: family breakdown, increasing crime, including, as I've mentioned, mindless violence against children and the elderly, a greater dependence on alcohol and drugs and a general blurring of moral standards,

Religion can help reverse these trends with it's constant reminder to look beyond self-interest of individual, community or nation' to concern for all God's creation.

To me, the root cause of many of the problems that face us today, was succinctly stated by another famous Soviet human rights activist, Alexander Solzhenitsyn. Speaking at the Guildhall on receipt of the International Templeton Prize, he recalled his mother's words ,when she reflected on the horrors of the Russian revolution and the great purges-and said "its all because we've forgotten God ". He continued, "today, having witnessed suffering and horror that totally dwarfs that of earlier years, if I am asked to explain why the excesses, I can do no better than to repeat those pithy words 'its all because we've forgotten God'.

Today, when I look at the paradox of rising crime, increasing drug dependency and family breakdown set in previously unheard-of prosperity, I too feel 'it's all because we've forgotten God'. Not the God of the Christians, Sikh, Muslim or Jew, but as we learn from the study of our different religions, the one God of us

In conclusion, I'd like to emphasise that one of the greatest gains in our study of different religious teachings, is that that they are not all that different. Our different religions are in essence, overlapping circles of belief in which the area of overlap is far greater than the smaller areas of difference. Sikhs believe that in that area of overlap lie common values of tolerance, justice and compassion that are keys both to personal happiness, and the wellbeing of wider society.



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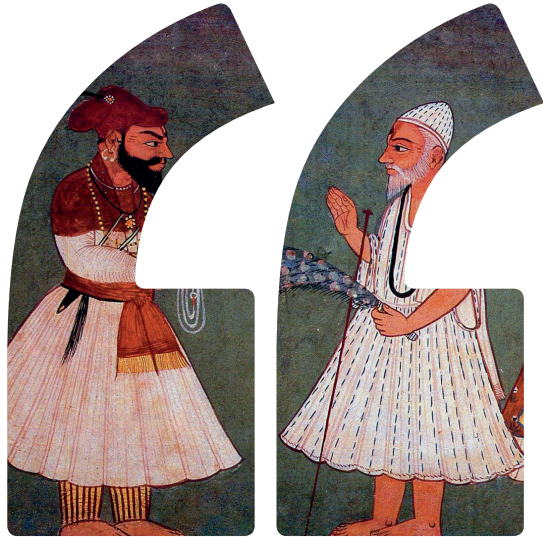
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Guru Nanak on Human Rights



Accept all humans as your equals, and let them be your only sect, conquer your own mind, and conquer the world

Guru Nanak Japji Sahib p.6



The definition of Human rights is set of rights that are afforded to all people equally therefore fundamental Human Rights form the basis of Sikh thought. Guru Nanak's vision for society was of an egalitarian community which moved forward by consensus.

"Na koi Hindu, na Musalman" (there is no Hindu nor Muslim) was arguably Guru Nanak's first sermon, which against the backdrop of increasing tensions between the two communities in fifteenth Century India was a radical pronouncement for any religious leader. His basic premise was that all people no matter their gender, religious affiliation or status in society were equal in all respects.

Guru Nanak elevated the position of women in society and gave them equal status to men.



Why should we talk ill of her, who gave birth to kings? The woman is born from woman; there is none without her. Only the One True Lord is without woman

Guru Nanak, Var Asa, pg. 473



IMAGE:

Guru Gobind Singh (with bird) encounters Guru Nanak Dev. An 18th century painting of an imaginary meeting.

In fact it can be argued that the Guru Granth Sahib is a feminist text as throughout humanity is referred to as female while God is often referred to as the "Husband Lord".



Come, my dear sisters and spiritual companions! Hug me close in your embrace. Meeting together, let us tell the tales of our All-powerful Husband Lord. All Virtues are in our True Lord and Master; we are utterly without virtue.

Guru Nanak, Sri Rag, pg. 17

Guru Granth Sahib is largely a spiritual text, but Guru Nanak did write some verses which have become known as "Babar Bani" in which the Moghul invader Babar has been criticised for rape and brutality against women in particular.



Bringing the marriage party of sin, Babar has invaded from Kaabul, demanding our land as his wedding gift, O Lalo. Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo. The Qazis and the Brahmins have lost their roles, and Satan now conducts the marriage rites (rape), O Lalo. The Muslim women read the Koran, and in their misery, they call upon God, O Lalo. The Hindu women of high social status, and others of lowly status as well, are put into the same category, O Lalo.

Guru Nanak, Raag Tilang, p722

Guru Nanak was very critical of the caste system which was so prevalent at the time and stated that all people are equal and preached that the divine spark resides within each and every one of us.



Pride in social status is empty; pride in personal glory is useless. The One Lord gives shade to all beings.

Guru Nanak, Siri Raag, Page 83



Recognize the Lord's Light within all, and do not consider social class or status; there are no classes or castes in the world hereafter.

Guru Nanak, Raag Asa, Page 349

Guru Nanak's successors built upon these teachings and further stressed the equality of all people and spoke up for the oppressed and disadvantaged. The Sikh faith promotes freedom of religion and many other rights that we take for granted in modern society. We often forget that these rights and freedoms that we enjoy today were hard won. Guru Nanak was indeed a pioneer and a radical activist rather than simply a "holy man".

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Human Rights and the Evolution of the Status of a Woman

Dueep Jyot Singh

More than 500 years ago, Guru Nanak, the founder of the Sikh religion, decided that it would take a long while for the society of his times to change its retrogressive and brutal attitude against women and the deeply rooted enslaving power of a caste system. That was because nobody was willing to give up his manly prerogatives, as Lord and Master, or his masculine rights as set out by some obscure sage 5,000 years ago. These were still being cherished and held dear by everyone who believed in Manusmriti in these times of social turmoil and political upheaval.

According to Guru Nanak and the other nine successive gurus following him, they believed in the unity of one being, community cohesion, one soul, the human being in its shell and the spiritual all-powerful One of the universe, both in total, mental and spiritual harmony and accord. Naturally, this sort of teaching was not accepted by people who did not want to let go of their own personal privileges, rights, beliefs, traditions, and supposed prerogatives, or anything which interfered with their own desires, wishes, or comfort.

These enlightened controversial and revolutionary ideas must have shocked a hidebound and narrow minded society, which was already hag-ridden with the tyranny of foreign invaders, the universal, greedy brotherhood of priests and social customs, traditions, and attitudes dictating a major part of one's life, behaviour and conventions. These, of course were imposed upon everybody to rule and regulate their behaviour, code of conduct, and morals.

ਭੰਡੀ ਜੰਮੀਐ ਭੰਡੀ ਨਮੀਐ ਭੰਡੀ ਮੰਗਣ ਵੀਆਹੁ

From woman, man is born; within woman, man is conceived; to woman he is engaged and married.

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ

Woman becomes his friend; through woman, the future generations come.

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡੀ ਹੋਵੈ ਬੰਧਾਨੁ

When his woman dies, he seeks another woman; to woman he is bound.

ਸੋ ਕਉ ਮੰਦਾ ਆਖੀਐ ਜਤਿ ਜੰਮਹਾ ਰਾਜਾਨੁ ॥

So why call her bad? From her, kings are born.

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥

From woman, woman is born; without woman, there would be no one at all.

ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥

O Nanak, only the True Lord is without a woman.



However, Guru Nanak proclaimed that men and women were equal in the eyes of God. God did not care about the caste, race, religion, creed or gender, man and woman, of the physical shell. (Eka Purakh Sabbe Hai Naar). He was just interested in the spiritual enlightenment of a soul and the actions done by that particular soul, when it came upon the earth for its earthly sojourn.

Sikhism does not advocate demeaning of women in any manner, ever. This is the time when Sikhism advocated that a woman, the mother of the future generations, was not a financial burden, a social liability, an overall inconvenience and an encumbrance of which to get rid at the earliest opportunity, either through murder in the name of foeticide or marrying her off when she was very young, so that another family could take on the responsibility of her physical security and her financial burden.

Guru Amar Das, the third guru, encouraged girls to learn as well as teach in religious centres. Guru Gobind Singh was one of the first Masters to encourage a woman's own individuality, and identity in society and family. The 10 Masters made women leaders, administrators, teachers, warriors and orators at a time when in the rest of the world, they were the legal possessions of their husbands with no rights of their own, either material or financial.

Gender discrimination is something which will not be able to cross religious boundaries and mindsets within the next couple of centuries, because it is deeply ingrained in the psyche of mankind's social fabric, culture and traditions. Nevertheless, Sikhism, with its views about the social, political, financial, and traditional position of a woman in today's world, which was started more than 500 years ago is taking a step forward towards the changing of old and outmoded outlooks, attitudes toward women, and the belief of full temporal and spiritual responsibilities at an equal level with their menfolk.

One understands this. But until one believes in it, it is going to be "the more things change, the more they remain and will remain the same." Global society today needs to take heed of important issues such as gender pay inequality and the "Me Too" campaign seriously while repositioning itself on the right side of Human Rights vis-à-vis the status of women, globally, in today's world.



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Sathnam Sanghera

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His novel, *Marriage Material*, has been shortlisted for a 2014 South Bank Sky Arts Award and a 2013 Costa Book Award, been longlisted for the 2014 Desmond Elliot Prize, picked by *The Sunday Times*, *The Observer* and *Metro* as one of the novels of 2013, cited as one of the *Guardian Readers' Books of the Year* in 2014, and is being developed as a multi-part TV drama by Kudos.

He has won numerous prizes for his journalism, including the accolade of Young Journalist of the Year at the British Press Awards in 2002, Article of the Year in the 2005 Management Today Writing Awards, Newspaper Feature of the Year in the 2005 Workworld Media Awards, HR Journalist of the Year in the 2006 and 2009 Watson Wyatt Awards for Excellence, Media Commentator of the Year in the 2015 Comment Awards and the Edgar Wallace Trophy for Writing of the Highest Quality in the 2017 London Press Club Awards.

He was awarded an honorary degree of Doctor of Letters for services to journalism by The University of Wolverhampton in September 2009 and a President's Medal by the Royal College of Psychiatrists in 2010. In 2016 he was elected a Fellow of The Royal Society of Literature.

He was formerly a trustee for mental health charity Rethink and chair of Creative Access, which helps find internships in the creative industries for talented young people from under-represented backgrounds. He lives in London.

Sathnam Sanghera was born to Punjabi parents in the West Midlands in 1976, attended Wolverhampton Grammar School and graduated from Christ's College, Cambridge with a first class degree in English Language and Literature in 1998.

Between 1998 and 2006 he was at *The Financial Times*, where he worked (variously) as a news reporter in the UK and the US, specialised in writing about the media industries, worked across the paper as Chief Feature Writer, and wrote an award-winning weekly business column. Sathnam joined *The Times* as a columnist and feature writer in 2007 and is a regular contributor on BBC Radio and TV.

Sathnam's first book, *The Boy With The Topknot: A Memoir of Love, Secrets and Lies* in Wolverhampton, was shortlisted for the 2008 Costa Biography Award, the 2009 PEN/Ackerley Prize and named 2009 *Mind Book of the Year*. It was adapted for BBC2 by Kudos/Parti Productions and aired to high ratings and critical acclaim in November 2017, being described by *The Radio Times* as a "smash hit".

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Mona Singh

Pride of Pothohar
Award Winner



Popularly known as the crown princess of British Bhangra, Mona Singh has released three globally successful albums *The Beginning*, *The Second Chapter* and *Stronger* along with a number of stand-alone hit singles.

The daughter of legendary Bhangra icon Channi Singh OBE of the band *Alaap*, she has delivered a number of eye-catching music videos shot internationally, won several awards and performed all over the world.

Mona has also collaborated with big names including mainstream producers Basement Jaxx on their chart-topping track *Lucky Star*; the late great Bollywood playback singer Labh Janjua on their hit track *Saadi Marzi* and popular Bollywood songwriter Kumaar and renowned Punjabi Music Director Jatinder Shah on her recent chart-topping single *Koka Silver Da*.

Other achievements include performing on popular BBC show *Top Of The Pops*, performing for British Prime Minister David Cameron at 10 Downing Street, playback singing for high profile films and co-composing the opening song for the successful film *Chaar Sahibzaade* – *The Rise of Banda Singh Bahadur*, with her father Channi Singh.

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Dr Rupy Aujla

Pride of Pothohar
Award Winner



Dr Rupy Aujla is the NHS GP who started 'The Doctor's Kitchen', a project to inspire patients about the beauty of food and the medicinal effects of eating well. He creates delicious recipes and talks about the amazing clinical research behind the ingredients he uses on YouTube, Instagram and his blog.

In his role as clinical adviser to the Royal College of GP's, he has big aspirations to bring the concept of 'Culinary Medicine' to the profession globally and he has a cookbook published with Harper Collins called, "The Doctor's Kitchen".



As a doctor, I see the effects of poor dietary and lifestyle choices every day. I got so many questions about nutrition whilst working as a general practitioner that I plucked up the courage to get behind a camera and literally show my patients how to get phenomenal ingredients onto their plate. I'm just a straight talking doctor giving healthy eating inspiration.



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Sandeep Tak

Pride of Pothohar
Award Winner



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Sandeep Tak has always been a driven and focused person, she dedicates her time and efforts into improving herself to become a better footballer as she is a current player at Tottenham Hotspur Ladies. Sandeep has been playing football since she was a little girl and has a dream of playing professionally one day and representing England. Sandeep has had many accomplishments since she started playing the game but there are two achievements that stand out for her and they are; receiving the 'best player in Hackney' award whilst being the only girl in the tournament and having played in America on a football Scholarship.

However, Sandeep doesn't just play football, she is also studying for a business management degree and has just completed her second year. She believes that an education is one of the most important things you can accomplish in your life. Adding on to this, she is now working with a charity called 'Magic Bus' who work in India to provide young children the opportunity to gain an education and then a job when they are older, they also do this through interaction in sports; specifically football and this is a project that Sandeep is so grateful to be a part of as she wants to help people, especially young girls from her home country and all over the world to an education and to be able to play the game that she loves so much. This opportunity came through her agency 'Inventive Sports' who recognised her talents about 2 years ago and offered her a representation contract. Sandeep has also managed to become an Ambassador for Magic Bus and BeJustStrong clothing brand.

She is also gaining a tremendous number of followers and supporters through her social media and has spoken on BBC radio several times regarding her story and Sikh Channel. Sandeep's main goal in life is to make a difference in this world and make it a better place.



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Human Rights and Sikh Gurus



Dr Sukhbir Singh Kapoor
Vice Chancellor
World Sikh University London

Human rights are the basic privileges and freedom that belong to every human being. They apply to all people regardless of colour, race and nationality. They are guaranteed and cannot be compromised although they can sometimes be restricted, for example, in the interests of national security. They are defined and protected by international law and laws of different countries. At present times, in Britain, human rights are protected by the Human Rights Act 1998 and in India, they are guaranteed by the Indian Constitution enforced in 1960.

From times immemorial, various kingdoms throughout the world have been making their laws to give human rights to their subjects. Some kings implemented them earnestly while others abstained to apply them.

In India, the history of Human Rights has remained very chequered. The period of Sikh Gurus and the Mughal period go hand in hand. Where Mughals on the whole violated human rights, the Sikh Gurus cautioned them, reprimanded them and sacrificed their lives to fight for restoration of human rights.

Guru Nanak, the founder of Sikh religion, met Babar, the first Mughal who invaded India in 1520 and established Mughal Empire over there (1526-1530). Guru Nanak cautioned him against the atrocities and persecution of innocent people and wounds inflicted by his army. Babar promised to be a just king and followed Guru's instructions and henceforth respected human rights and treated his subjects with respect. Guru Nanak had told Babar that we all have one common father, he said,

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

There is only one Creator of all souls. May we never forget Him ||6|| [Japji pauri 2]

Hamuyun, son of Babar and the second Mughal emperor went to see Guru Angad at Khadur Sahib, to have his blessings. He assured the Guru that he will be a just king and respect human rights.. On the advice of the Guru, he went back to Afghanistan and came back after a few years to rule India. Guru Angad, referring human rights, had said to Hamayun:

ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ॥

How can anyone be called bad and immoral? We have only one Master. Eliminate your conceit and then perform service to humanity, only then you will be get honour - Guru Angad Dev, page 1238



Akbar, the son of Hamayun was a just and kind king, he visited Guru Amardas, met Guru Ramdas and Guru Arjan to have their sanctifications and vowed to be a protagonist of human rights.

Guru Amardas also told Akbar about the unity of God and oneness of human race:

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ ॥

There is only one Creator of all beings.
He blends our light with His Light. Guru Amardas page 68

Guru Ramdas also told Akbar about God and Sikh belief in divine values, he said

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ॥੨॥

If You will bless me with happiness, then I will worship and adore You. Even in pain, I will meditate on You. ||2||

Guru Arjan also, commenting on human rights has said in his hymns:

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

No one is my enemy, and no one is an alien. I truly love everyone. ||1|| Guru Arjan 1299

The tide of governing justice and uprightness turned full cycle when Jahangir, the son of Akbar, took over. During his reign the compulsory conversion to Islam became rulers' top priority. Fundamental Rights of Hindus to openly worship their idols, riding a horse and tying a headgear (pagri/ turban) were suspended. A tax to visit places of pilgrimage was imposed. Guru Arjan raised his voice against these atrocities and outrageous laws. He was arrested and tortured to death at the young age of 43. He sacrificed his life fighting against laws of injustice and cruelty.

Shah Jahan, the son of Jahangir, became the next Emperor. He was just like his father in bigotry. Guru Hargobind had to confront him many a times against his unjust laws, to save the innocent and protect the oppressed.

Aurangzeb, the son of Shah Jahan, was the worst of all Mughals. He was unjust and cruel. He suspended all human rights and treated his subjects as his slaves. The worst sufferers were both Hindus and Sikhs.

Guru Tegh Bahadur challenged Aurangzeb against his atrocities and compulsory conversion of Hindus to Islam. The Guru was arrested and beheaded in Chandni Chowk in Delhi. He gave his head but not his faith and belief in human rights. He has cautioned in his hymns:

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥

O mortal people! Why are you absolutely unconscious? you should be afraid of your sins, page 220

Guru Gobind Singh, the son of Guru Tegh Bahadur, along with his mother Mata Gujri and four sons aged 5-18 rose against the butchery of Aurangzeb and his policies of mutilating human rights. They all had to give their lives to restore human rights and justice.

According to Guru Gobind Singh, the following hymns fit in the Sikh motto for human rights:

ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਰਚਾਨਬੋ

"Recognise all human race as one."

ਸਾਚੁ ਕਹੋਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਖੁਭ ਪਾਇਓ ॥ ੯॥੨੯॥

"One, who truly loves in this world, will surely realise the Almighty".(9)(29)



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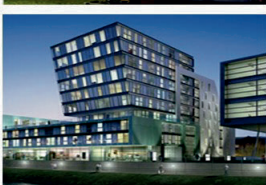
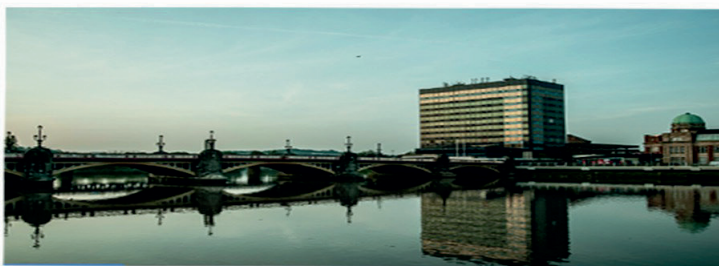
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Sikh Human Development Foundation (SHDF) was set up in 1999 with a mission to “Transform Lives Through Higher Education” by providing scholarships to bright but poor students in Punjab and neighboring states. SHDF has provided scholarships to more than 5,700 students transforming the lives of not only these students, but also of their families and the community.



Navdeep Kaur,
Nursing Student

"I passed Senior Secondary with distinction and was about to quit further studies because of the poor financial condition of my family. My father was about to sell our house to support my brother's and my education. Luckily my friend guided me about SHDF scholarship which I have received. I want to thank SHDF from the bottom of my heart. We have dropped the idea of selling our house."



Harsimrajnit Singh,
B.Tech student

"I was born in a down-trodden family. My father is a laborer. I firmly believe in Bill Gate's quote, "If you are born poor, it is not your mistake but if you die poor, it is your mistake." This spirit empowers me to bounce back. I want to do B. Tech. and will be very grateful for an SHDF scholarship."

Some of the students below are waiting for scholarships. **THEY NEED YOUR HELP. DONATE NOW.**

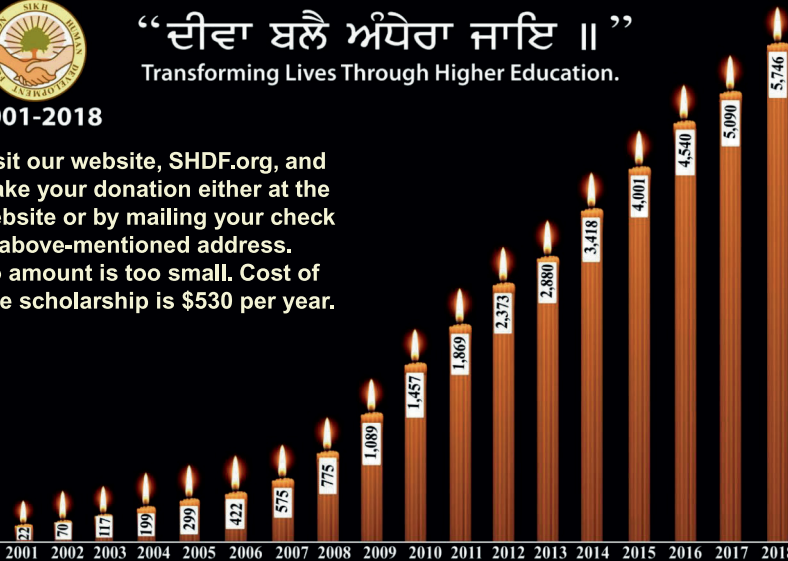


“ਦੀਵਾ ਬਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥”

Transforming Lives Through Higher Education.

2001-2018

Visit our website, SHDF.org, and make your donation either at the website or by mailing your check at above-mentioned address. No amount is too small. Cost of one scholarship is \$530 per year.

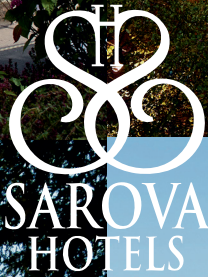


Cumulative Scholarships Awarded

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