



THE SIKH MESSENGER

A MAGAZINE OF THE
NETWORK OF SIKH ORGANISATIONS UK

IN THIS ISSUE

Concern over growing racism in the UK

Indarjit's Law

*When two or more people find sufficient in common to call themselves "us"
a negative attitude to others strengthens their sense of common identity*

- used by politicians the world over

SPRING - SUMMER 2026

NETWORK OF SIKH ORGANISATIONS UK

QUIZ FOR ALL YOUNG SIKHS

ETHICAL TEACHINGS OF DIFFERENT RELIGIONS AND BELIEFS

RELIGION	EQUALITY OF HUMANITY	GENDER EQUALITY	BELIEF THAT GOD DOES NOT HAVE HUMAN ATTRIBUTES LIKE FAVOURITISM & JEALOUSY	SERVICE TO OTHERS	STANDING UP FOR THE BELIEFS & RIGHTS OF OTHERS	TOLERANCE& RESPECT FOR DIFFERENT FAITHS & WAYS OF LIFE	CONCERN FOR FUTURE	ADVICE AGAINST MISLEADING RITUALS & SUPERSTITIONS
BUDDHISM								
CHRISTIANITY								
JUDAISM								
HINDUISM								
ISLAM								
SIKHISM								
HUMANIST								

Place ticks in the above boxes to show commitment to the above ethical principles. Research the teachings of different religions **and give examples** of supporting ethical teachings, **embedded in religious texts or founders lives**, for each tick placed in the above boxes. Exclude subsequent cultural/social changes.

With Compliments

to

The Network of Sikh Organisations

from

Guru Nanak Trust

Jasvinder Singh Kohli
Tel: (Mob.) 07957 362 66 44

With Compliments

From Amar Subhag Kaur and
Sundeep Singh Maker
Maker Properties

The Lord first created Light :

*From the Lord's play all living creatures came,
And from the Divine light the whole creation sprang.*

Why then should we divide human creatures

Into the high and the low?

G G S p 1349

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THE SIKH MESSENGER

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THE SIKH MESSENGER

Spring-Summer 2026

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EDITORIAL

Concern over growing Racism in the UK, Editor

Politicians constantly tell us that we are living in difficult times and they are right. The once affluent West finds it increasingly difficult to impose terms of trade on countries that have now become strong competitors. Social hardship is on the increase, and predictably, many hold immigrants responsible.

The result is an alarming increase in racism in the UK, particularly against those not distinctly Anglo-Saxon. This is not confined to those on the far right as many claim. It is evident in political statements and in the print and broadcasting media with particular emphasis on refugees arriving in small boats. Refugees, those that have lost family, home and livelihoods, often because of ill-considered western action in countries such as Iraq, Syria and Afghanistan, are particularly at the receiving end of hostility. The West is increasingly turning its back on the Christian teaching:

'Be kind to strangers for you were once strangers in the land of Egypt'.

If a refugee commits a crime the entire refugee population is subject to hostility with assaults on those in refugee accommodation. Blaming those different to us for our social problems is now all too common in both the print and broadcasting media-including the BBC. Various communities suffer the same discrimination regardless of the religion. The morning after Vickram Digwa, a renegade Sikh barred from his local gurdwara was sentenced for the murder of Henry Nowak, the BBC and other media smeared the Sikh community by talking about the Sikh *kirpan* although this had nothing to do with the murder weapon. The result was abuse and hostility against Sikhs, particularly in the Southampton area. Not to be outdone, a government minister in a Commons statement, also wrongly stated that the murder weapon was a *kirpan*.

Anyone who looks different, whatever their ethnicity or religion, is today increasingly subjected to abuse or violence. This has resulted in better organised Jewish and Muslim communities successfully lobbying the government for substantial funding for protection against antisemitism and anti-Muslim hatred.

Government routinely state that they are opposed to all forms of racism and pledge to give equal support to all faith and non-faith communities. Yet in July of this year, it was announced that in addition to the substantial funding already provided, an extra £251 million would be provided to protect British Jews against increased antisemitism, self-imposed hostility linked to the community's silence over well-documented Israeli atrocities in Gaza. It was also announced A further £41m would be towards national police coordination, including training the police about antisemitism. Not to be outdone, the Muslim community is pressing for government support in supressing freedom of speech in a catch-all definition of 'anti-Muslim hatred'.

The Sikh Position

Some years back, I asked a minister in the Blair government, why Sikhs, prone to prejudice through visible identity, received little government support compared to other communities? Without hesitation, he replied 'It's the wheel that squeaks that gets the oil'. Sikhs are not very good at asking for special support. Our Gurus taught us to ignore petty insults like name calling, and work for '*sarbat ka balla*'- looking to the wellbeing of the wider community.

In looking to the wellbeing of all, Sikhs oppose the giving of special consideration to what is called 'anti-Muslim hatred', catch all terminology designed to curb any discussion on Islam or questionable Muslim behaviour. Early Sikh history, recorded by Muslim and Christian historians and found in Sikh texts, reminds Sikhs of the extraordinary courage and commitment to justice and respect for all faiths. It reminds us all how a small, persecuted minority, seeking refuge in jungles, went on under Maharaja Ranjit Singh to bring truly democratic rule to the Punjab, with respect for all communities.

Guru Nanak and other Gurus courageously discussed religious practices, criticising the notion that any one religion has a monopoly of truth. They went further: our holy scriptures the *Guru Granth Sahib* contains uplifting writings of Hindu and Muslim saints. Guru Arjan showed his respect for Islam by inviting a Muslim saint Mia Mir to lay the foundation stone of the *Darbar Sahib* or Golden Temple which has a door at each of its four sides, signifying a welcome to anyone from any religious or geographic direction.

Open discussion of religious teaching and practice is essential for true community cohesion. Our different religions are overlapping cycles of belief with the part in common much greater than the smaller areas of difference. Sikhs believe that these common ethical teachings should be brought to the fore in open debate and discussion and are bound to resist any attempt to curb open debate.

Footnote

The BBC's short-sighted attempt at censorship of Sikh history

The emperor Aurangzeb was a cruel Mughal ruler, who had imprisoned his father and murdered his brother. He was also responsible for the public beheading of Guru Tegh Bahadur who courageously criticised the emperor's policy of forced conversion of Hindus in Kashmir. Yet, a few years back, the BBC tried to stop the NSO's Director speaking about this brave example of standing up for the rights of others, in a Radio 4 Thought for the Day broadcast on the grounds that it might offend Muslims. The attempt was successfully resisted at the cost of a broadcasting career.

DEBATE ON THE KING'S SPEECH

A Sikh View on Building a Just Society Talk in the House of Lords 6-12-25

Lord Singh of Wimbledon

My Lords, I speak from a Sikh perspective on common concerns for peace and justice in our strife-torn world of today. The poet reminds us that rivers and mountains interpose to make one people implacable foes. It is not only geography that divides our one human family but human greed, prejudice and bigotry, including religious bigotry.

Seeing ourselves as superior and others as lesser beings has been a source of conflict throughout history. In 1937, in a speech justifying the proposed uprooting of Palestinians to create a Jewish state, Winston Churchill said:

"I do not admit ... that a great wrong has been done to the Red Indians of America or the black people of Australia. I do not admit that a wrong has been done to these people by the fact that a stronger race, a higher-grade race, a more worldly-wise race has come in and taken their place".

Rivalry between the "higher-grade" races resulted in the horror of the First and Second World Wars, atrocities against the Jews and the incineration of hundreds of thousands in Hiroshima and Nagasaki.

The suffering and devastation of war shocked world leaders into a new realism and a common desire to work for a more peaceful world. Victor nations agreed that the only way forward to lasting peace would be a recognition of the equal rights of all members of our one human family—imperatives for peace and justice first put forward by the Sikh Gurus more than two centuries earlier.

Jesus Christ wisely warned that the sword should not be used automatically to resolve differences, but today politicians and retired generals constantly call on the need for bigger and better weapons to defend ourselves against those we call our enemies. We show righteous indignation when those who are not our 'friends' abuse human rights, but we show less concern when a friendly country fires on innocent children and aid workers in Gaza, and at the threats by an eccentric friend and ally to obliterate all life in Iran. Powerful nations exploit smaller nations' conflicts by selling arms to impoverished people in places such as the Middle East, or by direct involvement in conflict in Iraq, Syria and Afghanistan. India buys oil from Russia to help fund Russian aggression against Ukraine. Unbelievably, Russia sells arms to Pakistan for use against India.

In a speech in this House a year or so ago, the noble Lord, Lord Robertson, a former Defence Minister, made clear what politicians mean by defence. He spoke about countries such as China and Russia *threatening the existing world order*. He was right: they too are also trying to acquire crude political and economic power. However, the

briefest glimpse at world history shows that the existing world order is built on racism, slavery and gross economic exploitation. Conflict is inevitable in a world built on such insecure foundations.

What do we need to do to make it a fairer world? Religious teachings were meant to provide the answer, but today rivalry between different religions and absurd claims of exclusive and favoured relationships with the one God of us all has made the distortion of true religion a major cause of conflict and suffering. Guru Nanak was a witness to such bigotry in India some 500 years ago. The Guru, like Jesus Christ in the parable of the good Samaritan, openly challenged this irreligious view of religion. He taught that the one God of us all is not the least bit interested in our different religious labels, but in what we do to create a fairer and more peaceful world.

At the same time, Guru Nanak recognised and highlighted the ethical commonalities between our different faiths. Our holy book contains writings of not only the Sikh Gurus but parallel ethical perspectives from Hindu and Muslim saints. I believe that this approach of looking to the good in others and building on common values and interests is the only way to lasting peace and justice.

Today, we are in a smaller, interdependent world. Our destinies are inextricably entwined, and we face common environmental and other challenges. We have to realise now that there is no “us” and “them”; there is only “us”. We all have a common responsibility to change old-fashioned mindsets about exclusive and superior religions, and the belief that force is the only way to resolution.

MURDER OF HENRY NOWAK

Extracts from a Statement by the Home Secretary Shabana Mahmood in the House of Commons 14-6-25

Last December, Henry, aged just 18, was a first-year university student with his life ahead of him. He was kind hard-working and loved by his family and friends. His murder, at the hands of Vickrum Digwa, was a horrifying act. Digwa murdered Henry and then lied about him as he lay dying, falsely accusing him of racism. It was an evil act.

I know that the thoughts of the whole House will now be with Henry’s family and friends, just as mine are. What they have been through is heartbreaking and, for most of us, unimaginable. I know that nothing can take their pain and loss away, but yesterday we saw some measure of justice. Digwa was sentenced to life imprisonment. He will serve a minimum term of 21 years.

However, I can and must pay tribute today to the dignified and powerful words of the Nowak family in the statement they gave after yesterday’s sentencing. They deserve answers, in particular about what happened on that awful night and the actions of the police officers who arrived on the scene.

There have been accusations, I know, of two-tier policing, and that one community has been prioritised over another. It will be for the IOPC to determine the facts in this case.

The Nowak family, and Henry’s memory, deserve answers. The family have also called on us all to take action to address the daily tragedy of knife crime in this country.

On knife controls, there have been calls to limit the right of Sikhs to carry their ceremonial knife, the kirpan, one of the five holy items in their faith. The Offensive Weapons Act 2019, passed under the previous Government, clarified and strengthened existing legal protections in relation to long kirpans. This included extending defences so that kirpans can be lawfully possessed for religious reasons and used in religious and ceremonial contexts but **let me be clear: carrying the knife for the purpose of religious observance is one thing, but using it, as so tragically occurred in this case, is quite another. It is a vile act, a crime of the utmost severity, and it will be met with the severest punishment.**

Yesterday, the Nowak family ended their statement with a powerful call to us all: they did not want Henry's death 'to be used to create further division, hatred or tension'.

The prosecuting lawyer quoted them

'This is not a case about Sikhism. This is not a case about racism. This is a case about murder'.

I echo those words. We cannot allow this murder to turn communities against one another. We must condemn those who seek personal political profit from tragedy. Instead, we must show who we really are in this country. This was a murder—a vile and violent crime. **The punishment must be reserved for those who are responsible for the act. We do not believe in collective punishment in this country.** Instead, we stand together against an act of pure evil

COMMENT

Murder is sadly a common occurrence receiving fleeting coverage in the media. The Home Secretary's Statement replete with inaccuracy is in line with today's deplorable media tendency of highlighting offences by those not seen as British to appeal to growing racism in society

Henry Nowak's family said: 'This is not a case about Sikhism. This is not a case about racism. Yet the statement goes on to make inaccurate comments about the murder weapon and the Sikh religion- ***'but let me clear: carrying the knife for the purpose of religious observance is one thing, but using it, as so tragically occurred in this case, is quite another'***

FACT The murder weapon was not a kirpan and, as the Nowak family rightly observed, the killing had nothing to do with Sikhism.

The Statement then generously concludes: we do not believe in collective punishment in this country. The inference is that we, British, do not want to punish the entire Sikh community.

Further Comment

It is a sad that newcomers to these shores in positions of authority try to show themselves more British than anyone else. Shabana Mahmood and her family must have experienced a degree of racism, yet she is happy to use racist language to enhance her credibility. It reminds me of those who have just entered a lift to those trying to get in-the theme of my first '*Thought for the Day*' which I referred to in my maiden speech in the Lords in 2011, reproduced below.

EXTRACT FROM MY MAIDEN SPEECH IN THE LORDS

Editor

I once worked for a civil engineering company where an end of day ritual made me see the lighter side of our attitude to those we see as different.

We were on the fifth and sixth floors of an eight-storey building. Above us were the overseas civil engineers, who clearly thought themselves superior. They would go about with briefcases carrying labels of exotic places visited. At the end of the day, they would get into the lift to go home. When the lift got to our floors, a curious thing would happen; those inside would unconsciously stick out their stomachs to give the impression that the lift was a little fuller than it actually was. We would barge in nonetheless; the stomachs would gradually recede, and we all became fellow work colleagues.

The lift would then move to the floors below, occupied by the Department of Health and Social Security. We all joined in in sticking out our stomachs to deter what, in our bigotry, we saw as a lower form of life entering our lift. However, again, they took no notice and got in; the stomachs would grudgingly recede, and we all got to the ground floor as fellow human beings—until the next day.

This strengthening of common identity by looking negatively at others is all too common. We see it all too often with a group of people who have been speaking together on a street corner. If one goes away, you can be sure that those remaining will often make some negative comment about the person who has just left, to strengthen their newfound sense of unity. We see it in the behaviour of football crowds. In its most serious form, it can lead to the active persecution of those we call different.

Guru Nanak, the founder of the Sikh faith, saw it in the India of his day some 500 years ago. He reminded us that we are all, men and women, equal members of the same human family and he criticised all notions and distinctions of race, caste or gender. These are 21st-century values being put forward in the 15th century. This theme has been central to my own life: from campaigning against apartheid in South Africa when it was unfashionable to do so, to supporting dissidents in the former Soviet Union and working with Amnesty International, and others, for greater social and political justice for all members of our human family

Question in the Lords

On the Home Secretary's Statement

Lord Singh of Wimbledon Hansard 3-6-26

My Lords, may I, on behalf of Britain's peaceful, well-integrated Sikh community of half a million, express our deepest condolences to the family of the young murdered student? His murder is totally unforgivable. It was carried out by someone from the Sikh community who has an obsession with weapons. It has nothing to do with the kirpan that is legitimately worn by Sikhs. It was an offensive weapon with a blade of 8 inches. It was meant to harm and hurt, and we again express our deepest condolences.

The other point I would like to make, which I would like the Minister to consider, is on media reporting. On Monday morning, I heard the BBC television news at 7 am. It constantly referred to the offensive weapon and mentioned "kirpan". It needs to be made absolutely clear that the kirpan is a symbolic, token weapon of about five or six inches, worn under the clothes and not for use in any way. It is simply a reminder of the duty of Sikhs to stand up against social or political injustice. I really would like the Minister to consider the reporting of this event, because that reporting is food and sustenance for the extremists in our society.

HOME OFFICE MEETING ON KIRPANS

Meeting of Sikh MPs and Lords called by The Minister for Policing and Crime, Sarah Jones MP

Lord Singh of Wimbledon thanked the Chair for allowing him to make the following Statement

Statement by Lord Singh Director NSO

Henry Nowak was murdered by a Sikh man using an offensive weapon. The Murderer, Digwa put forward a defence in the case, suggested it was part of his religious obligation as a *Nihung* sect, to carry the murder weapon - a Persian dagger known as *pesh-kabz*. This was both false and misleading. The murder had nothing to do with what the replica miniature *kirpan*, lawfully carried by *amritdhari* Sikhs and permitted to be worn under their clothing.ⁱ (Digwa had a *kirpan* under his clothing). Lord Singh suggested the meeting should be based with this clarity in mind.

Lord Singh emphasized that news sells better if it is presented in a way that appeals to baser prejudices. The BBC for example, referred to 'a ceremonial knife' and referred to the 'kirpan' in the context of Digwa's legal defence - 'using a blade that he said he carried as part of his Sikh faith'. The BBC, did later point out Digwa's claim in his defence was wrong. However, mention of the *kirpan* on our state broadcaster, served to blur the lines on the murder weapon, and in doing so, propagating a misleading narrative about the *kirpan*, which led to calls by political parties and petitions to remove the legal exemption to carry the replica miniature kirpan lawfully carried by *amritdhari* Sikhs (who are a very small minority of British Sikhs).

During the second world war, there was a saying, careless talk costs lives. Today, careless reporting is food and sustenance to latent racism prevalent in society. Online hatred against the peaceful Sikh community, markedly increased following reporting

of the Nowak case. In Southampton, the community has been fearful following incidents, including an attack against a Sikh priest, whilst he was out shopping. The elderly and vulnerable were encouraged to stay indoors.

Lord Singh's clarification about the murder weapon and concerns about media reporting were noted by the Minister, and in subsequent discussion, echoed by many other Sikhs present including Lord Singh and MPs Jas Athwal. Gurinder Singh Josan and others.

MESSAGE OF SUPPORT FROM CHURCHES TOGETHER IN BRITAIN AND IRELAND

to Mohinder Singh Chana Deputy Director NSO

Revd Dr Peter Colwell
Deputy General Secretary
Dear Mohinder,

In light of the recent events in Southampton and the targeting of the Sikh community by some within our society, we would want to extend our solidarity with you and the Sikh community at this time. Our diverse religious landscape is greatly enriched by the presence of the Sikh faith and its people who go far beyond their own community to help those in need. The Sikh people and its traditions must not be demonised.

On behalf of Churches Together in Britain and Ireland we send you a message of solidarity and encouragement. Please pass on this message to anyone within your community and do let me know if there is anyone you would like me to contact directly. If there is anything else I can do, please do not hesitate to get in touch.

With warmest wishes,
Peter
Revd. Peter Colwell Deputy General Secretary

.....
Dear Peter
Many thanks for your email which is highly appreciated at this difficult time.

It just shows the value of interfaith friendships especially when during moments like this, a community's belief and practice system is tested and often easily falls into misinterpretation, both by the media and people not conversant with faith matters.

I have copied into this email Lord Singh of Wimbledon our Director of Network of Sikh Organisations and Assistant Director Hardeep Singh who will no doubt have sight of your supportive email.

Once again, I am grateful to you and Churches Together in Britain for their understanding and message of solidarity and encouragement.
Warmest Regards
Mohinder

Lords Question on Anti-Muslim hate Crime 20-5-26

Lord Singh C/B

My Lords, all communities seen as different experience prejudice. There are no comparative statistics, properly gathered, to show that one community suffers more than others from this hate crime. It is visible difference that is the causing factor. Does the Minister agree that all communities should be protected equally and that there should not be a special difference set aside for one community, such as the definition of anti-Muslim hate crime? Why not anti-Sikh, anti-Hindu or anti-Buddhist hate crime? Does he further agree that the law already protects different communities? It is already there in law, and if other communities are hurt, that should also be looked at.

Minister Lord Hanson of Flint

(Lab)

The Government treat all forms of hate crime equally seriously. There is no hierarchy of victims. The police and the CPS will make decisions based on the facts and legal threshold in each case. There are definitions of types of harassment, and definitions of types of assurance for both Jewish and Muslim communities, but the Government and the police will treat all hate crime extremely seriously.

Comment

In the government's view all are equal, but some communities are more equal than others.

URGENT SUPPORT REQUIRED TO PROTECT THE RIGHT OF UK SIKHS TO FOLLOW SIKH TEACHINGS

N Kandola and Lord Singh

Dear Fellow Sikhs,

We at the Network of Sikh Organisations UK (NSO) are writing to you at a critical moment for freedom of religion and belief in the United Kingdom.

The Threat

In an undisguised attempt to gain Muslim electoral support, the government has introduced a definition of 'anti-Muslim hostility' that could prevent Sikhs from living true to Sikh teachings with unequal treatment between faith groups and far-reaching implications for free speech, religious expression, and equality under the law.

Background

An All-Party Parliamentary Group (APPG) on Islamophobia, chaired by Baroness Warsi, previously tried to impose a rigid definition of Islamophobia that we felt would make it difficult for UK Sikhs to practice their religion. In evidence to the APPG we argued that such a definition would be against the law and discriminate against other communities Baroness Warsi promised to come back with the detailed reply to our arguments. She never did.

Despite widespread objections, the present government tried to introduce a formal definition of Islamophobia in Parliament that would have the force of law. In the debate, we argued that such a definition would be against freedom of speech and the right of other communities to follow their religions. The Minister Lord Khan

reluctantly agreed that the proposed definition of Islamophobia was discriminatory and the proposal was withdrawn.

The government then, under a new Minister for Faith appointed a Working Group, largely composed of Muslim individuals, to put forward a more acceptable definition of anti-Muslim hostility. **The proposed definition is sadly looser and more discriminatory** than the earlier concept of Islamophobia and would virtually bar the discussion of essential aspects of Sikh teachings and Sikh history on the grounds that these might offend Muslims.

A example of existing pressures on Sikhs to dilute the Gurus' teachings

In 2019 the BBC tried to stop a talk on Thought for the Day about the martyrdom of Guru Tegh Bahadur who was beheaded for defending the right of Hindus in Kashmir to practice their own religion against attempts at forced conversion by their Mughal rulers - on the grounds that the Guru's stand could be seen as a criticism of Islam. It was successfully resisted at the cost of a broadcasting career

The proposed definition of anti-Muslim hatred would make it even harder to talk about the tolerant teachings of our Gurus.

Pressure in Schools to change or soften Sikh teachings.

- A religious education teacher explaining the martyrdom of Guru Tegh Bahadur may hesitate to fully explain the historical context involving Mughal rule, fearing complaints or disciplinary scrutiny.
- Teaching passages from the Sri Guru Granth Sahib, such as Babar Vani, which describe historical invasions and injustice, may be misinterpreted as "negative stereotyping," leading to complaints.
- Teachers may begin to self-censor Sikh history, avoiding key events central to Sikh identity to reduce perceived risk.
- Classroom discussions may be restricted, with teachers avoiding answering student questions on historical religious conflicts.

Result: dilution of religious education and loss of historical accuracy.

Pressures in the Workplace

- A Sikh employee raising concerns about halal meat or non-stun slaughter (based on Sikh beliefs and animal welfare principles) could face a complaint, requiring HR to assess whether this constitutes "prejudicial stereotyping."
- Employees expressing religious viewpoints in discussions may face internal investigations, even where no law has been broken.
- Staff may feel pressured to remain silent about their beliefs to avoid risk to their career or reputation.

The Challenge to Sikh teachings of Equality and respect

Sikhism teaches respect for other faiths and emphasises that no one faith has a monopoly on truth. The Gurus included writings of Hindu and Muslim saints in the Guru Granth Sahib where these lead us to more responsible living. In the same spirit, Guru Arjan invited a Muslim saint, Mian Mir to lay the foundation stone of the *Darbar Sahib* or Golden Temple, which has a door at each of its four sides to signify a welcome to all from any geographic or spiritual direction.

At the same time, our Gurus bravely criticised rituals and practices found in other faiths that take us away from religious imperatives. Importantly, even at the cost of their own lives, they opposed forced conversion and the unequal treatment of women. To voice such teachings would be against the proposed new definition of anti-Muslim hostility. If bigots and vote-seekers wish to challenge these teachings, they should do so in open debate, not in shabby back-door definitions.

SUMMARY AND A CALL FOR ACTION

The government's attempt to secure the electoral support of Muslims by riding rough- shod over the right of freedom of speech and the rights of other religions breaks many international conventions and laws including the UN Charter on Human Rights and the European Convention on Human Rights. The proposed definition would have a chilling effect on open discussion of history, theology, and ethical viewpoints

ACTION BEING TAKEN BY THE NSO WITH YOUR SUPPORT

The NSO has joined other concerned groups to take legal action to preserve the right to freedom of belief and freedom of speech. Our share of estimated legal cost is a target of £25,000. We need your help to meet it. Please donate generously.

Together, we can ensure there is one law for all.

NSO APPEAL TO ALL TO GURDWARAS ON QUESTIONABLE DEFINITION OF ANTI-MUSLIM HATRED

Hardeep Singh Deputy Director NSO

Dear Respected Gurdwara/Committee Members and Sangat Ji - WJJK WJKF.

We are writing to seek your support in addressing the national debate surrounding the 'anti-Muslim hostility' definition. We write to you to urgently seek your support in a matter of national importance being raised in the Network of Sikh Organisations, and our Director, Lord Indarjit Singh.

Lord Singh, speaking as an independent voice in the House of Lords, has taken a principled stand on 'Islamophobia' and the new 'anti-Muslim hostility' definition and its wider implications for freedom of expression, fairness, and equal treatment under the law for all faiths and philosophical beliefs. At a time when many voices remain

cautious, silent or even afraid, his intervention represents a critical defence for an open and honest dialogue in the United Kingdom.

As Sikhs, we cannot remain passive observers. Our history, shaped by sacrifices and resistance to injustice, demands that we stand firm. The martyrdom of our Gurus under oppressive rule during the Mughal era is not simply history—it is the foundation of our identity. To ignore or dilute this truth in modern discourse risks eroding the very principles we are duty-bound to uphold: speaking truth without fear, and defending righteousness without compromise.

We must also recognise that there is a growing reluctance in wider political circles to engage robustly on such issues, often influenced by pressing electoral considerations. This makes it even more essential for independent, value-led institutions such as Gurdwaras to lead with clarity and courage. We therefore call upon Gurdwaras across the United Kingdom to take coordinated and decisive action:

- Publicly support the need for balanced and transparent national debate
- Engage and educate Sangat on the implications of current policy discussions on Sikhs and other faiths.
- Work collectively to ensure the Sikh voice is heard clearly at a national level – we need to be counted.
- Holding elected officials to account on matters pertaining to freedom of speech and freedom of religion

To encourage support, Lord Singh will address the sangat at SGSS Hounslow on Sunday, 10th May at 2:00pm. In addition, we must resource this effort as it involves taking legal action in the form of judicial review. We have set up a Crowdfunder with a £25,000 target, which will contribute to the Free Speech Union's (FSU) legal fund for judicial review.

We are close to hitting £10,000 but have some way to go. The FSU will be the primary claimant in the case and the NSO plan to be co-claimants, or at the very least, provide witness evidence in the case. We invite donations via Crowdfunder for which we provide a QR code and link below: <https://www.crowdfunder.co.uk/p/freedom-of-religion-for-sikhs-is-under-threat#>

This is not a moment for hesitation. It is a moment for unity, leadership, and action. If we do not stand firmly for our principles today, we risk losing both our voice and the integrity of our history for future generations. We urge your Gurdwara Sahib to join us in this collective effort. In the spirit of *Chardi Kala* and *Sarbat da Bhala*, let us rise to this responsibility together.

Yours sincerely, Hardeep Singh, Network of Sikh Organisations

Question by Lord Sahota on anti-immigrant sentiment

Lord Sahota spoke in a debate earlier this week, following a question tabled by Baroness Gohir, on the anti-Muslim attacks in Edinburgh, which occurred after a knife attack by a Sudanese asylum seeker.

Lord Sahota, rightly pointed to anti-immigrant sentiment as well as spate of anti-Sikh incidents, referring (indirectly) to the religiously aggravated assault of a Sikh woman in her 20s - the rapist John Ashby, had assumed his victim was a Muslim woman. This crime will likely be recorded by the police as 'Islamophobic', based on the flawed nature of perception-based reporting.

Sikhs have received a backlash since 9/11 and following the multiple jihadist attacks since. Most recently there has been anti-Sikh hostility (most online) following the murder of Henry Nowak. Indeed, Sikhs also face hostility from Islamic extremists too. But Sikhs, like Christians, Hindus, Buddhists and other faiths don't have a government backed hate crime definition or plans for a designated hate-crime Tsar.

There are also dedicated (standalone) security funding schemes for protecting schools/places of worship for Jews and Muslims only. There are serious questions to challenge the government's hierarchical public policy approach.

We believe all faiths and those of no-faith should be treated equally when it comes to government hate crime policy and we lobbied with others to successfully include both race and religion as amongst motivating factors behind the targeting of Sikh girls and white working-class girls, by men of predominantly Pakistani Muslim heritage.

There must be an even-handed approach and level playing field for all human beings and we should not shy away from discussing all forms of hatred, no matter how uncomfortable it is to discuss the source of the prejudice.

GLOBAL SIKH COUNCIL PRESS RELEASES

The NSO is an affiliate of the Global Sikh Council

1. GLOBAL SIKH COUNCIL QUESTIONS CONTINUED CLOSURE OF ATTARI-WAGAH BORDER ACCESS FOR PILGRIMAGE

-Urges PM Modi to reopen Sri Kartarpur Corridor without delay

Chandigarh, August 2, 2026:

The Global Sikh Council (GSC), the umbrella organisation of national-level religious bodies worldwide, has expressed profound dismay and anger over the Union Government's continued refusal to reopen the historic Sri Kartarpur Sahib Corridor for pilgrimage to Gurdwara Sri Darbar Sahib, Kartarpur Sahib, in Pakistan.

The Council has formally addressed a letter to Prime Minister Narendra Modi to reverse the closure to help meet the aspirations of millions of Sikh devotees across the globe. In the letter, GSC President Dr Kanwaljit Kaur and Secretary Harjeet Singh noted that the Minister of State for External Affairs, Kirti Vardhan Singh, had informed the Parliament during question hour that the corridor remains closed on account of unspecified “security concerns.”

The Council observed that the pilgrimage route was initially suspended with the onset of COVID-19 restrictions, but has remained shut long after international travel and religious congregations resumed the world over. Reacting sharply to this continuing impasse, the Council leaders questioned the rationale of keeping the corridor sealed while other channels of cross-border movement remain fully operational.

“If Sikh pilgrims are permitted to travel to Pakistan through the Attari-Wagah border to visit historic Sikh Gurdwaras under existing protocols, why must the Kartarpur Sahib Corridor remain shut?” the GSC President asked.

“Devotees visiting Kartarpur Sahib simply offer their obeisance at Gurdwara Sri Darbar Sahib, built at the site where Sri Guru Nanak Sahib spent his final years upon this earth, and return safely by evening. To deny this direct access is an incomprehensible violation of a fundamental religious right, one that wounds the deepest sentiments of the Sikh Panth worldwide.

Highlighting what it termed a double standard in state policy, the Council pointed out that despite diplomatic tensions and geopolitical friction with neighbouring nations, commercial trade and economic engagements continue unabated.” Yet a spiritual pathway meant solely to connect devotees with their heritage and with one of the most revered shrines of Sikhs is being withheld under the pretext of security.

“Sikhs hold in deep reverence the historical shrines across the border in Pakistan, intrinsically bound to the life and philosophy of our Guru Sahiban. To restrict access to these sacred spaces is to inflict lasting emotional and spiritual injury upon the Sikh Panth,” the Council added.

The Global Sikh Council has appealed with urgency to Prime Minister Modi to intervene of the global Sikh diaspora by restoring unhindered access through the Kartarpur Sahib Corridor without further delay, an act that would give tangible expression to the ideals of love, peace and Sarbat da Bhala among nations.

2.Global Sikh Council appeals to Jathedar to invoke Akal Takht Sahib's authority for Panthic unity ahead of Punjab assembly elections

Chandigarh, 3 August, 2026: The Global Sikh Council (GSC), representing Sikh national bodies from nearly thirty countries with significant Sikh populations, has issued a formal appeal to Singh Sahib Giani Kuldeep Singh Gargaj, Jathedar of Sri Akal Takht Sahib, Amritsar urging him to assume direct leadership of the Sikh Panth at what the Council has described as a grave and critical juncture in Punjab's political and social life.

The appeal, adopted following deliberations of the GSC Executive Committee meeting held recently, invokes the doctrinal foundations of Sikh polity, namely ‘Miri-Piri’, the indivisible union of temporal responsibility and spiritual authority, and the principle of ‘Guru

Granth' and 'Guru Panth', under which doctrinal finality rests with Sri Guru Granth Sahib Ji while collective decision making is entrusted to the Guru Panth. The Council notes that Sri Akal Takht Sahib has historically assumed this leadership role in moments of existential threat to the Panth, exercised through the Jathedar of highest temporal seat as spokesman of the Guru Panth.

Citing rising concern among Panthic voices in Punjab and abroad, including a recent call for unity from different quarters including Bibi Satwant Kaur, Chairperson of the Panthic Council *and Bhai Jagtar Singh Hawara*, the GSC has drawn attention to the sheer fragmentation of Akali politics in the state. Of the eleven registered parties carrying the name Akali Dal, only Shiromani Akali Dal (Badal), secured seats in the 2022 Punjab Assembly elections, winning three of one hundred and seventeen. The Council argues that this division has left the Panth without effective political representation at a time when it faces mounting challenges, including law and order concerns, drug abuse among youth, river water, rising debt and what the Council describes as unregulated demographic change driven by large scale migration into the state.

In its representation, the GSC has proposed a series of concrete steps for the Jathedar's consideration. These include a formal call, by Adesh to all active Akali Dal factions, among them Shiromani Akali Dal under Sukhbir Singh Badal, the newly constituted SAD Punar Surjit under Giani Harpreet Singh, Shiromani Akali Dal (Amritsar) under Simranjit Singh Mann, and Akali Dal (Waris Punjab De) under Amritpal Singh, to contest the coming Assembly elections on a unified platform with an agreed seat sharing formula *and nominations in Boards and Corporations*. Where consensus on leadership proves elusive, the Council has suggested the constitution of a five member presidential committee (Presidium), or alternatively the appointment of a respected professional from outside active politics to steer the coalition; a model it likens to Dr. Manmohan Singh Ji's appointment as Prime Minister of India.

The GSC has further proposed the establishment of a committee of senior lawyers to examine allegations of electoral roll irregularities, working in coordination with the State Election Commission and with grassroots groups already engaged on the issue in villages across the state. The Council has also called for legislative safeguards concerning voting rights, agricultural land purchase and government employment eligibility for recent migrants to Punjab, framing the proposals as protective of the rights of Punjab's native born population.

The Council has appealed to the Jathedar to extend this call for unity beyond the Akali Dal factions to include Dalits and others with a view to building the broadest possible coalition capable of forming a government responsive to Punjab's interests. The GSC has additionally invited Sikh organisations, societies and non-governmental bodies worldwide, as well as other groups working for Punjab's interests irrespective of religious affiliation, to join the appeal and to convey similar representations to Sri Akal Takht Sahib.

The Global Sikh Council has stated that it awaits the Jathedar's guidance and has reaffirmed its commitment to supporting any initiative undertaken by Sri Akal Takht Sahib toward restoring unity within the Sikh Panth.

Lady Kanwaljit Kaur, Chair Global Sikh Council

RELIGIOUS EDUCATION IS CHANGING – SIKHS MUST HAVE A VOICE

Nick Singh Kandola Asst Director Education

A major change is coming to the teaching of religion in schools in England. For the first time, the Government intends to bring Religious Education (RE) within the National Curriculum. This should be of particular interest to the Sikh community. What children learn at school about religion helps shape their understanding not only of Christianity, Islam, Hinduism and other traditions, but also of who Sikhs are, what we believe, and the contribution Sikhs make to British society.

At present, RE is compulsory in schools, but unlike subjects such as history, mathematics and science, it does not form part of the National Curriculum. In maintained schools, the syllabus is generally determined locally, while academies and faith schools have different arrangements. The result is considerable variation in what pupils learn.

A National Curriculum for RE

The Government's Curriculum and Assessment Review concluded that RE should ultimately become part of the National Curriculum. It argued that this would improve access to high-quality RE and help prevent the subject from being further diminished.

The Review recognised, however, that religion is a sensitive area. It therefore recommended a phased approach and the creation of a group representing faith organisations, secular organisations, teachers and education experts to see whether agreement could be reached about a common core of knowledge that every child should receive. That work has now produced an important result.

In July, Education Secretary Bridget Phillipson announced that sufficient consensus had been reached for the Government to proceed. A public consultation on the content of the new National Curriculum, including RE, is expected in September. Schools, including schools with a religious character, are expected to be able to build upon the national requirements.

The principle sounds reasonable: every child should receive a high-quality education about religion and belief, regardless of where they live or which school they attend.

But for Sikhs, an important question remains: **What will children actually be taught about Sikhi?**

For many years, minority religions have sometimes been presented in schools through easily recognisable external features. For Sikhs this can mean lessons concentrating on the turban, the 5Ks, the Khanda, the *Gurdwara*, langar and festivals such as Vaisakhi. These are important, but they do not by themselves explain Sikhi.

A child can learn that a Sikh wears a kara without understanding why. A pupil can visit a *Gurdwara* and eat *langar* without understanding the revolutionary principle of equality behind the institution. They may learn that Guru Nanak founded the Sikh faith

without seriously engaging with what Guru Nanak taught. Good Religious Education should go further.

Children studying Sikhi should encounter the teachings of Guru Nanak and the succeeding Gurus; the Sri Guru Granth Sahib Ji; belief in one Creator; equality of women and men; rejection of caste discrimination; honest work, sharing with others and remembrance of God; Seva; defence of religious freedom; and the Sikh responsibility to work for justice and the wellbeing of humanity. These teachings also provide an excellent basis for discussion with children of other faiths and none.

Religion should not simply be about differences

There is another reason why Sikhs should take an active interest in the new curriculum. Too often Religious Education can become a catalogue of differences: Christians believe this, Muslims do this, Sikhs wear this, Hindus celebrate this and Jews eat or do not eat that. This can unintentionally make religions appear as separate boxes. The Sikh Gurus gave us a much richer way of looking at religious diversity.

The *Sri Guru Granth Sahib Ji* contains not only the writings of Sikh Gurus but also the writings of Hindu and Muslim Bhagats. The message is not that all religions are identical. Clearly, they are not. Rather, wisdom and goodness are not the monopoly of any one religious label. This approach is particularly relevant in today's Britain.

Children need sufficient knowledge to understand genuine differences between religions, but they should also be encouraged to recognise the ethical values that can unite people across religious boundaries: compassion, honesty, equality, service, concern for others and opposition to injustice.

As Sikhs say in Ardas, we seek **Sarbat da Bhala** – the wellbeing of all humanity.

The term "worldviews"

The Sikh community should also pay close attention to the increasing use within RE of the expression **"religion and worldviews"**. There are good reasons for teaching children about non-religious perspectives alongside religious ones. Britain contains people with many different understandings of life, and education should prepare children to engage intelligently and respectfully with the society in which they live. But inclusion must not result in dilution.

If the curriculum becomes so broad that pupils encounter numerous "worldviews" while acquiring little substantive knowledge of the major religious traditions, children may finish school knowing a little about everything but understanding very little in depth. For a community such as ours, this matters.

Sikhs form a relatively small proportion of Britain's population, yet Sikhi is a major world religion with a distinctive scripture, philosophy, history and ethical tradition. Its inclusion should not depend simply upon how many Sikhs happen to live near a particular school. A National Curriculum potentially provides an opportunity to correct that inconsistency.

An opportunity for the Sikh community

The proposed reforms should therefore not simply be viewed with suspicion. They represent an opportunity. A well-designed National Curriculum could ensure that a child growing up in an area with few Sikh families still gains a meaningful understanding of Sikhi. It could improve the quality of teaching, reduce stereotypes and give teachers clearer guidance about what pupils should know. But that will only happen if Sikhs engage with the process.

When the Government consultation is published, Sikh organisations, Gurdwaras, teachers, academics, parents and young Sikhs should examine the proposals carefully.

We should participate, not complain afterwards

There is a wider lesson here for our community. It is easy to complain when textbooks contain inaccuracies or when schools misunderstand Sikh teachings. It is much more effective to participate while national policy is actually being formed. The forthcoming consultation gives Sikhs an opportunity to help shape how future generations of British children understand religion. We should take it.

The objective should not be to demand special treatment for Sikhi. It should be to ensure **fair treatment, accurate representation and meaningful teaching**.

Guru Nanak taught in a society deeply divided by religious labels, caste and social inequality. More than five centuries later, those teachings have considerable relevance to the challenges facing modern Britain.

If Religious Education is being redesigned for a new generation, the Sikh community should make sure that this universal and uplifting message is properly heard.

HOPE FOR PEACE

Sikhism recognises the importance of our different ways of life in our common quest for peace. This sentiment is underlined in the following verse from our holy scriptures.

O Lord, save our world on fire with conflict and strife.
Let the healing kindness of Your blessings
Save us, through *any* way You choose.
Says Nanak, the path of peace
Lies in reflection on His word.
The Lord alone has the power of true forgiveness.

Guru Granth Sahib p853

INDIAN GOVERNMENT CENSORSHIP OF SATLUJ

- A film on the findings of S Jaswant Singh Khalra, a courageous human rights activist

Hardeep Singh Deputy Director NSO

Satluj is inspired by the life of human rights activist Jaswant Singh Khalra, who exposed thousands of disappearances, extrajudicial killings and secret cremations of Sikhs carried out by the Punjab Police during the state's years of militancy. It is an inconvenient truth for Indian authorities. One of the vague reasons cited for censoring *Satluj*, includes, 'it could be used by anti-India forces'¹. Meanwhile, India's ministry of information and broadcasting put together a high-level interdepartmental committee, doubling down on the ban.¹ Indeed, the debacle is a chilling development for international freedom of expression. Films should be judged by critics, not censored by the state.

Khalra, played by Dosanjh, investigated disappearances and extrajudicial killings from the early 1980s to the mid-1990s. Following the Indian army's storming of the Golden Temple in 1984 and the anti-Sikh pogroms following Indira Gandhi's assassination, Punjab was convulsed by an insurgency caused by outrage at the government's cruel and open attempt to humiliate the Sikh community. It was, as described by David Cameron a former UK prime minister, the worst blot on India's post-Partition history. Sikh activists responded by assassinating political leaders, conducting bombings and attacks on those considered responsible. Meanwhile, human rights groups accused Indian authorities of widespread abuse.

Khalra, documented more than 2,000 secret cremations in Amritsar alone.¹ Later investigations by human rights groups, confirmed secret cremations had indeed occurred across Punjab (cremation one of several methods used to dispose of victims' bodies). After revealing his findings, Khalra was abducted by Punjab police and 'disappeared', in September 1995. India's Supreme court, who ordered the Central Bureau of Investigation (CBI) to investigate Khalra's abduction and allegations of mass cremations, said the CBI's findings highlighted, a 'flagrant violation of human rights on a mass scale'.¹ The police officers behind Khalra's abduction and murder were eventually brought to justice.¹ In 2012, India's National Human Rights Commission announced compensation to the families of victims' in the 'The Punjab mass cremation case'.¹

The hypocrisy of India's censorship of *Satluj* is clear. Films such as the Bollywood high octane spy-drama - *Dhurandhar* (2025) and *Dhurandhar The Revenge* (2026), infused with a generous dose of Indian nationalism, or *The Kashmir files* (2022) based on the forced exodus of Kashmiri *pandits* from the Kashmir valley by *jihadists* in the 1990s - faced no equivalent interference. In fact Prime Minister, Modi, praised the latter saying: 'everyone must watch [the] film, some tried to hide truth for years'.¹ Moreover, several BJP led states offered the film tax exemptions, some even allowing government

employees leave to watch it.¹ Indeed, the world must know about the campaign of terror against the Kashmiri pandits, especially given Kashmir, is often raised by British Pakistani heritage MPs in the UK parliament.¹ But a film about a Sikh, who fearlessly exposed mass extrajudicial killings of his co-religionists, is absurdly considered a security threat. Why the double standard? Perhaps, only truths which align with official narratives, are permitted?

The same year Khalra was murdered, he gave a moving speech in Canada. He told his audience, that the mothers of children who'd gone missing, urged him: 'at least find out, is he even alive or not.'¹ Last year, a primary school in Fresno; California, was named in his honour.¹ Indeed, Khalra, was a man driven by his conscience, despite knowing the risk to his own life. Famous Bollywood film directors have pushed back against India's censorship. Ram Gopal Varna, posted on X, 'Just saw SATLUJ and it is not a film, but a deep wound that will never heal. It stirs up the sludge in one of the darkest chapters of our [Indian] history..' He went on, Diljit Dosanjh's, 'only weapons are a ledger and a conscience'.¹ Meanwhile, prominent filmmaker Anurag Kashyap, wrote: 'The thing about banning something is that the more you ban something, the more people want to watch it. I was not even planning to watch this film but now I will have to watch to understand why it got banned.'¹

Kashyap is of course right, since the ban, copies of the film are circulating online and *gurdwaras* in Punjab and across the Sikh diaspora, including here in the UK¹ are hosting public screenings, in defiance. The streaming network ZEE5 is still backing the movie too – they posted on X, 'We remain committed to exploring every possible avenue to bring Satluj back to you.'¹ A Public Interest Litigation has since been filed in the Punjab and Haryana High Court, looking to restore the film on ZEE5.¹ Banning of the film in India, has ironically generated a great deal of free publicity for the filmmakers, far beyond India's borders – the BBC,¹ *Bloomberg*¹ and *The New York Times*¹ are amongst those who've covered the fallout. India's selective censorship of the creative arts demonstrates the fragility of global freedom of expression and its chilling effect. Given the position the country currently holds in the World Press Freedom Index - 157/180, perhaps, this should all come as little surprise.¹

The article was first published in The Critic. This is an abridged and edited version for The Sikh Messenger.

A Summary of Sikh Teachings

The Sikh religion was founded by Guru Nanak who was born in Punjab in 1469. It was a time of hostility between the weak, majority Hindu community and Muslim invaders from the North, bent on forced conversion. Each claimed that theirs was the one true religion.

Against this background, Guru Nanak, in his very first sermon taught:

The one God of us all isn't in the least bit interested in our different religious labels like Hindu or Muslim, or by today's extension, Christian, Sikh or Jew. God, the Guru taught, is only concerned with what we do in life, particularly to help the disadvantaged and oppressed.

Sikhism teaches that different religions are simply different paths to our understanding of God and our responsibilities in life. The Sikh teaching that we are all equal members of the one human family naturally follows from this, as does the emphasis on the full equality of women. Sikh women often lead congregational worship and are encouraged to fully participate in all walks of life.

Guru Nanak instituted a system of successor Gurus who showed by the example of their own lives that the principles of Sikhism remained relevant in different political and social circumstances. It wasn't easy, and two of the Gurus were cruelly martyred for teaching tolerance and the right to freedom of belief. The first of these martyrs was Guru Arjan, the 5th Guru and main author of the Sikh scriptures, the Guru Granth Sahib, in which, in addition to compositions of the Sikh Gurus, he also included verses of Hindu and Muslim saints to emphasize that no one religion has a monopoly of truth.

The 9th Guru, Teg Bahadur, though disagreeing with some aspects of Hindu worship, was publically beheaded for defending their right to freedom of worship against attempts of forced conversion by the Mughal rulers. At the time, Sikhs had no distinguishing symbols and were too cowed to be identified as Sikhs and claim their Guru's body, which was eventually removed by stealth.

The 10th Guru, Gobind Singh, son of the martyred Guru, thought long and hard about this lapse of courage, and how to ensure Sikhs always stood up for their beliefs. On the Spring festival of Baisakhi 1699, he challenged Sikhs to come forward if they were ready to stand up for their beliefs even at the cost of their lives. Sikhs readily came forward. The delighted Guru knew that Sikhism could now flourish without the guidance of further living Gurus. He gave Sikhs a distinct identity as a constant reminder of a commitment to live true to Sikh values at all times. The most noticeable of Sikh symbols is uncut hair covered with a turban. Others are a small comb as a reminder of the need for cleanliness, a steel bracelet, a kirpan or short sword, and shorts or trousers to replace the cumbersome Indian dhoti. The Guru then added verses of Guru Teg Bahadur to the Holy Granth and asked Sikhs to follow the teachings of the Guru Granth Sahib as they would a living Guru.

A Sikh place of worship is called a gurdwara, and essentially consists of a prayer hall and an area for communal eating, the langar hall. All people, regardless of race, religion or social standing are always welcome to join Sikhs for langar, which in larger gurdwaras is served from dawn to dusk.

Sikhism is not a religion of renunciation, but one of a commitment to positive action for self-improvement and improvement of society as a whole. Sikhs are expected to follow the threefold path of *naam japna*, *kirt karna* and *wand chakhna*, that is: reflecting on spiritual guidance, earning by honest effort and using talents, wealth and experience to help others. Sikh teachings see people in three categories: 'manmukhs' who care only about themselves, then there are those who, while doing little harm to others, do little to make the world a better place, and at the positive end of the spectrum, there are the 'gurmukhs', those committed to working for the wellbeing of others who leave the world better for they having lived. The whole thrust of Sikh teachings is to move us to the gurmukh end of the spectrum.

Lord (Indarjit) Singh Director Network of Sikh Organisations UK

NETWORK OF SIKH ORGANISATIONS UK

The Network of Sikh Organisations (NSO) is a registered charity no.1064544 that links more than 130 UK gurdwaras and other UK Sikh organisations in active cooperation to enhance the image and understanding of Sikhism in the UK

Some of the things we do:

- Promote unity and cooperation between all Sikh organisations in the UK, whether or not affiliated to the NSO
- Enhance the image and understanding of Sikhism throughout the UK through broadcasts on radio and television and articles in UK dailies and the social media
- Promote and participate in inter-faith dialogue and the active promotion of tolerance and respect between faiths.
- Through the Sikh Chaplaincy Service (SCS) provide spiritual and pastoral care to all Sikhs in prison establishments in the UK
- NSO is the Endorsing authority for Mandeep Kaur, Sikh Chaplain to the Armed Services
- Support Sikh chaplains in hospitals,
- NSO is the recognised authority for the inspection of Sikh faith schools and is represented on the Religious Education Council and the All-party Parliamentary Group (APPG) for Religious Education. Deputy Director NSO Education Dr Kanwaljit Singh OBE. provides training and guidance to Sikh schools.
- NSO is actively engaged in the protection of human rights and religious freedom with NSO Director serving a Vice Chair of the APPG for international religious freedom. The 'NSO is also supported by Deputy Director Jesbir Uppal of "Freedom Declared."
- Work with government and other statutory and non-statutory bodies to ensure that the views and concerns of UK Sikhs are fully represented.
- Counter the numerous sants, babas and politically motivated individuals who seek to distort the Gurus' teachings and establish their own 'maryada'

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