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A woman with long dark hair is standing in a field of tall, dried, golden-brown flowers. She is wearing a long, cream-colored, textured coat over a ribbed, cream-colored dress. Her right hand is raised to her hair. The background is filled with green foliage and trees under bright sunlight.

BLUE VANILLA

BEST WISHES ON THE
550TH BIRTH ANNIVERSARY OF GURU NANAK



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The entire universe is made of the same clay.

Sri Guru Granth Sahib

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Dr Rajkumar Hans

Punjab and Punjabiya, Sikhism
and intellectual history



With schooling in the Punjabi vernacular base in the Majha countryside, Prof Rajkumar Hans did his Masters in History from the Guru Nanak Dev University. Availing an offer of UGC Research Fellowship while doing M.Phil at Amritsar, he moved to the Maharaja Sayajirao University of Baroda in 1978. Beginning his research in economic history of British Gujarat, Prof Hans gradually shifted his focus to social and cultural history of Gujarat and Punjab. During his academic career of teaching and research Prof Hans has travelled to various places within India and abroad. He has visited several universities abroad in France, Germany, Denmark, UK, Canada and the US. From a two-month Fellowship in Paris in 1990 he journeyed to Shimla as a Fellow at the Indian Institute of Advanced Studies (2009-2011).

For the last 15 years, he has been focusing his research on the marginalization of Dalits of Punjab, especially in the Sikh tradition. He has carried out research in the field of history of literary creativity of Punjabi Dalits and has highlighted some unknown and lesser known facts. Two of his monographs would be going to the press while scores of his articles and papers have been published in the national and international journals and volumes including Cambridge University Press, Duke University Press, Orient BlackSwan and Routledge. After retiring as a Professor of History from the MSU and spending 37 years in Gujarat, Prof Hans has settled in Amritsar from where since 2016 he has been continuing his research on Punjab and Punjabiya, Sikhism and intellectual history.

Dr Opinder Kaur Takhar MBE FHEA

Moderator



Dr Opinderjit Kaur Takhar is Director of the Centre for Sikh and Panjabi Studies at the University of Wolverhampton, and also Senior Lecturer in Religious Studies, she is a Fellow of the Higher Education Academy. Her 2005 book on Sikh Identity: An Exploration of Groups amongst Sikhs (Ashgate) is used as a key text in a number of Religious Studies courses at Universities around the world. Dr Takhar has written numerous academic publications on the Sikhs, including her research in the Oxford Handbook on Sikh Studies (2014). Her publications and research on the Ravidassia community is recognised worldwide and she has presented her work in Universities across the world. She is an Editorial Board member of the peer reviewed Journals Sikh Formations: Religion, Culture and Theory, and also Religions of South Asia.

Dr Opinderjit Kaur Takhar is Guest Editor for a Special Issue of the peer reviewed Journal Contemporary South Asia, published by Routledge. The focus of this Special Issue is Caste: Contemporary Dynamics in South Asia and Beyond. Dr Takhar has also produced textbooks and a Teacher's guide for the OCR GCSE syllabus on Philosophy and Ethics, used in secondary schools across Britain. Dr Takhar's research is not restricted to academia, it has been disseminated amongst the wider general public to whom the themes are particularly relevant. To this end, she is a regular participant on discussion programmes and panels in the media. Dr Takhar is also involved in Interfaith Dialogue and was awarded a MBE in 2018 for her services to Higher Education and the community in Wolverhampton.

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.

Suzi Mann

Host



Suzi's broadcasting career began at Sunrise Radio in 2000 where she presented a number of flagship shows, including Breakfast, and hosted numerous stage events with A-list celebrities. She was later headhunted by ITN's multi media division, to present Bollywood Insider one of the UK's leading, weekly Bollywood programmes. Suzi has appeared in a number of adverts, endorsing products and brands in English, Hindi and Punjabi.

Suzi is the voice of many educational and extra curricular courses with E-Learning, Workday and you may also hear her voice greet you on many business automated answer phones.

Suzi has hosted major film and music artists including Diljit Dosanjh, at prestigious venues within the UK including Royal Albert Hall, Wembley Arena, Barclaycard Arena, The O2 and BAFTA.

In October 2016 Suzi presented and featured in a documentary for the BBC called 'Passing The Baby' based on intra-family adoption. The documentary attracted huge interest and featured on The One Show BBC 1 and Victoria Derbyshire BBC 2 as well as on Radio 2, Asian Network and 5 Live. It was nominated as Best Documentary at the BBC Radio Awards 2017.

Suzi became the first ever female host of BBC Asian Network's Official Asian Music Chart and was awarded Best in Media 2016 at the British Indian Awards.

Following 15 years working as a Broadcaster Producer and TV Presenter, Suzi then started a training company. Her principle focus was to help build self-confidence amongst children between the ages of five to fifteen.

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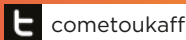
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Jallianwallah Bagh Memorial



Thanks to the generosity of Pothohar Association Members and Friends the association was able to raise funds to plant 1650 trees as the only lasting memorial to the Jallianwallah Bagh Massacre outside of India.

The planting of the Jallianwallah Grove began on 23 November 2018, the birth anniversary of Guru Nanak Dev Ji with an Ardas remembering all those killed and wounded during the massacre. All 1650 trees have now been established and form part of the UK's National Forest and is marked with the above plaque.

Jallianwallah Grove is located at Eastern Old Parks, Old Parks Farm just outside Ashby de la Zouch LE65 1RH.

Visitors are welcome to visit the site by appointment.
Please contact gen.sec@thepothohar.com to arrange a visit.

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Acknowledgments

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Host: Suzi Mann

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There is One
Truth by Name
Primal Creator
Without Fear
Without Enmity
Timeless
Unborn
Self Existent
By His Grace

***Best Wishes on the
550th Birth Anniversary
of Guru Nanak***

RAJINDER SINGH &
HARVINDER KAUR BHASIN

BHUPINDER SINGH &
GURLEEN KAUR BHASIN

550 Years of Reformation

Ranvir Singh Kanwar PhD.

The birth of Guru Nanak coincides with the dawn of the modern age. The medieval world is one dominated by religion whereas the modern world is dominated by the desires of men and the application of reason to evidence. Guru Nanak includes women as well as men and applies reason to evidence of the spiritual.

What he uncovers is a range of testimony about spiritual matters. This includes Muslims such as Sheikh Farid, Hindus such as Jaidev and people who have spiritual beliefs but refuse to fit inside a religious category such as Kabir. The unity of this testimony suggests that there is a Oneness that humans can experience. The openness with which this Oneness can be shared in dialogue leads to a revolution in human affairs. Since people can talk about experiences recorded in the vernacular or everyday language it is accessible and promotes dialogue, personal reflection and practical action. They can live without priests who have a monopoly of knowledge.

Moreover, as the text is a reflection of the Sabd or Word or Being Itself that makes each person, service of the divine takes a new meaning. It is not as a personal attendant of a statue or idol representing the divinity in its house or temple. Rather, serving humanity is serving the divine that is the core of each being. This is far removed from a unique and tribal god who is only worshipped in one way and can only be approached through certain rites, known to his servants or priests. This is the universal 1 who can be worshipped in many ways. There is a great difference between unity and uniformity. The fingers of the hand are different but all serve a purpose. Basing human relations on personal dialogue with Being and with each other, beings, emphasises the importance of personal reflection, friendliness and freedom from the controlling opinions and dull compulsions of economic and political life that prevent authentic living as a 'sachiara', which is the goal of Sikhi.

The revolution brought into the world by the birth of Guru Nanak is personal as well as social, physical as well as spiritual, as he shares testimony of the Unity of Being with the world.

Guru Nanak in the writings of Western Women

Eleanor Nesbitt, Professor Emeritus, University of Warwick Religions and Education Research Unit

'The first, the purest, the saintliest and the noblest of them all' is how Annie Besant described Guru Nanak in a lecture that she gave in Madras in 1920. Annie was a writer, of Anglo-Irish background. She was president of the Theosophical Society which was founded as a universal brotherhood without distinction of race, creed, colour, gender or social background. Unsurprisingly, she was drawn to Guru Nanak's 'idea of joining together the Hindus and the Muslims in one league of love to God and service to man' and she appreciated the fact that this thought was 'expressed not only in his words, but far more in his life' (1979: 3).

In 1914 an English writer and activist, Dorothy Field, had published her book, **The Religion of the Sikhs**, and she, too, was clearly impressed by 'Nanak's Way of salvation' from karma, with the 'first essential' being 'greater simplicity in belief and worship' and an emphasis on salvation being available to all, regardless of caste, education, wealth or gender.

Indeed, a century earlier, in 1814, an Irish woman, Maria Graham, had published **Letters on India**, and praised 'Nanac' as 'a man of singular virtue and benevolence' (1814: 372-373). In other western women's writings, too, he is commended as Founder of the Sikh faith, as a unifier in a warring society and as a reformer, paralleling Martin Luther in Europe.

The impact of Guru Nanak on a succession of writers is one of the themes of my forthcoming book **Sikh: Two Centuries of Western Women's Art and Writing** (Kashi House 2020). The responses of these women – travellers, journal-writers, artists and activists – supplement the records of his impact on generations of male commentators, of various backgrounds, in **Ganda Singh's Sources on the Life and Teachings of Guru Nanak**, published for Guru Nanak's quincentenary in 1969.

As a non-Sikh, I have been fascinated by other western, non-Sikh (European and north American) women's curiosity about Sikhs and their excitement about the Sikh religion. My own journey of discovery began on the Gurburab day in 1974. Fresh from England, I was teaching in a school in Naini Tal, in the hills of north India. Most of my pupils were Punjabis and at least half of them were Sikhs. I was asked to accompany them to the lakeside gurdwara for the celebration and I have been exploring the Sikh tradition ever since. One privilege was to co-author, with Gopinder Kaur, a book entitled **Guru Nanak** (1999). This year it has been relaunched in its e-version.

My experience of Pothohar (including places associated with the Bedi family) has been through the eyes of another of my Sikh co-authors, the late Kailash Puri, with whom I wrote *Pool of Life: The Autobiography of a Punjabi Agony Aunt* (2013). I realised how important the words of Guru Nanak Dev Ji were to her throughout her life.

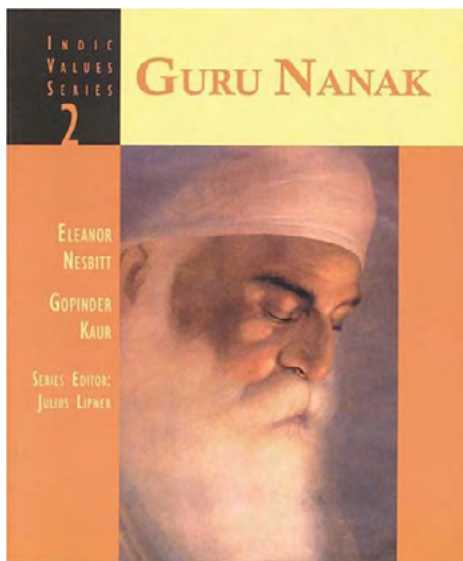
To return to my 'western women', in 2013 Harry Potter's creator, J.K. Rowling portrayed an English village. She showed Parminder Jawanda, the local GP, drawing comfort from the words of Guru Nanak's *Kirtan Sohilla*. In a subsequent Radio 4 programme Rowling explained how impressed she had been, many years earlier, by hearing of Sikhism's central egalitarian message from a Sikh friend.

This article is an excerpt from the forthcoming Book by Eleanor Nesbitt; *Sikh: Two Centuries of Western Women's Art and Writing*, London: Kashi House.

Other books of interest:

Eleanor Nesbitt and Gopinder Kaur (1999) *Guru Nanak*, Calgary: Bayeux Arts. Now available as an e-book <https://bayeux.com/guru-nanak-3/>

Kailash Puri and Eleanor Nesbitt (2013) *Pool of Life: The Autobiography of a Punjabi Agony Aunt*, Brighton: Sussex Academic Press



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Guru Nanak and the World Prophets

Dr SS Kapoor, Vice Chancellor World Sikh University London

In religions, a Divine Person, called either a Guru or a Prophet or a Messiah or an Avtar is an individual who is in direct contact with the Divine and serve as an intermediary delivering messages from the Supernatural Source to the people here, on earth, and vice versa.

In Sikhism the Divine Person who has brought messages from the Supernatural Source is called a GURU. The first Guru was Guru Nanak, who was a great philosopher, a linguist and a distinct social reformer. He was very close to the Almighty and was specially chosen by Him to tour the whole world and spread the Heavenly message far and near. Two important Sikh law documents called 'Jap' Ji, and 'Moolmantar' were specially handed to Guru Nanak by Him. Guru Nanak was succeeded by nine successors, to complete the work started by him. It was the tenth Guru, Guru Gobind Singh, who declared the mission of Guru Nanak completed, when he established the order of the Khalsa, on 30th March 1699, at Keshgarh in Anandpur.

The Sikh Gurus present an unbroken chain of Divine Beings, thus taking responsibility of Divine work, one after another, as designated by the previous Guru. It is believed that at the demise of the Guru, the Holy

Spirit passed on to the next Guru. Thus Sikhs revere all Gurus with the same esteem.

The perception of a Divine Person in Sikhism is, accordingly, different in comparison to other religions. The first difference is the continuity of Guruship and secondly, the equal reverence of all Gurus. These two characteristics are exclusive to Sikhism.

In contrast, for example, unlike Sikhism, important Hindu Avtars, Rama and Krishna, came to this world many thousand years after each other, belonging to two different eras; again in Islam, unlike Sikhism, the four immediate successors of Hazrat Mohammed are not revered as Hazrat Mohammed himself, except Ali, the fourth Calipha, who is revered only by Shia Muslims.

Many hymns in Guru Granth Sahib, read that there comes a stage in the life of a devotee when the intensity of his/her devotion is so deep that both devotee and the Almighty become one. Bhagat Kabir, says this in one of his Shabads, raga Ramkali, page 969.

rwm kblrw eyk Bey hY koie n skY
pCwnl]6]3]

The Master and Kabir have become one. It is difficult to recognise who is Master and who is Kabir (No one can tell them apart). ||6||3||

Bhhat Kirat also gives his thoughts in the following swaya, page 1395:

Awip nrwiexu klw Dwir jg mih prvirXau]

The Master Himself wielded His power and entered the world (in the form of Guru Nanak)

(gurU nwnk) Awp hl nrwiex-rUp hY, jo Awpxl s` qw rc ky jgq ivc pRivrq hoieAw hY [

inrMkwir Awkwru joiq jg mMfil kirXau]

The formless Master took form, and with His light He illuminated the realms of the world.

inrMkwr ny (gurU nwnk jl dw) Akwr-rUp ho ky (rUp Dwr ky) jgq ivc joiq pRgtwel hY [

jh kh qh BrpUru sbdu dlpik dlpwXau]

He is All-pervading everywhere; the lamp of the Shabad, the Word, has been lit.

(inrMkwr ny) Awpxy Sbd (-nwm) nMU, jo hr QW hwzr-nwzr hY, (gurU nwnk-rUp) divy dl rwhIN pRgtwieAw hY [

ijh isKh sMgRihE qqu hir crx imlwXau]

Whoever gathers in the essence of the teachings shall be absorbed in the feet of the Master

ijnHW is` KW ny ies Sbd nMU gRhx klqw hY, (gurU nwnk jl ny) qurq (auhnW nMU) hrl dy crnW ivc joV id` qw hY [

nwnk kuil inMmlu Avqir` au AMgd lhxy sMig huA]

Lehna, who became Guru Angad, and Guru Amar Das, have been reincarnated into the pure house of Guru Nanak.

lhxy jl (Bwv,) gurU AMgd jl dy nwl iml ky (gurU Amrdws) gurU nwnk dyv jl dl kul ivc inrml Avqwr hoieAw hY [

gur Amrdws qwrq qrx jnm jnm pw srix quA]2||16||

Guru Amar Das is our saving grace, who carries us across; in lifetime after lifetime, I seek the sanctuary of your feet. ||2||16||

hy gurU Amrdws j!! hy sMswr dy qwrn nMU jhwz! mYN hryk jnm ivc qyry crnW dl srn (rhW)]2||16||

Guru Nanak's Unique place in the History of Religions

A detailed and comparative study of prophets/avatars of many different faiths reveals the following startling facts about Guru Nanak:

1. Guru Nanak was the most travelled prophet amongst all world prophets. He travelled about 14000 miles in 14 years, to fulfil his eternal duties.
2. Guru Nanak's responsibilities to spread the Divine message were much more than the others, as the area he covered for his preaching was much wider than covered by others.
3. Guru Nanak was a linguist amongst all of them, and has written hymns in many languages.
4. Guru Nanak was welcomed by all head of states and religious leaders with esteem and reverence.
5. Guru Nanak is a personality in history and not in mythology. His date of birth, parents, and place of birth are all real and not made up by astrologers.
6. Guru Nanak preached the power of Shabad rather than showing his divinity by the myth of miracles.
7. Guru Nanak had the unique distinction of visiting holy Mecca despite being a non Muslim.
8. Guru Nanak's spiritual master was God himself and not any other mortal human being.
9. Guru Nanak himself wrote the hymns revealed to him by the Almighty. The Pothi in which he wrote and stored his hymns is called Guru Harsahai Pothi and is in the village called Harsahai.
10. Guru Nanak's message is about absolute monotheism. There is no room of Devil in Sikh thought.
11. Guru Nanak said God is all love, compassion and kindness. There is no room of Divine wrath in Guru Nanak's thoughts.
12. Guru Nanak said God, Himself, is all powerful. There is no room of division or delegation of powers of God.
13. Guru Nanak's thoughts are pure and simple. There is no room of magic, spells or superstitions.
14. Guru Nanak's religion is people's religion. There is no room of fasts, pilgrimages, and blessed days.
15. Guru Nanak said God is easily accessible. There is no room of rituals, priests and special ceremonies.

Guru Nanak service to humanity is servive to God.

by Tejinder Chandhyoke



Guru Nanak stated that life is a trust and it is to be spent in the love and service of humanity. The most famous teachings attributed to Guru Nanak are that there is only one God and that all human beings can have direct access to God with no need of rituals or priests. His most radical social teachings denounced the caste system and taught that everyone is equal, regardless of caste and gender.

Guru Nanak travelled far and wide teaching people the message of one God who dwells in every one of His creations and constitutes the eternal Truth. He set up a unique spiritual, social and political platform based on equality, fraternal love, goodness, and virtue.

2019, will mark the 550th birth anniversary of the founder, Sri Guru Nanak Dev Ji. Sikha as well as others who have faith in the Guru's teachings are

waiting to celebrate the occasion all over the world. The question is - what is the best way to mark the anniversary both for the community and as an individual. I feel everyone should rise to the occasion and help spread Guru Nanak 's humanitarian messages.

Guru Nanak Dev is often referred to as the Social Reformer. Guru Nanak gave us the following three pillars of Sikhism: Naam japna, Kirat karni and Vand chakhna.

Naam japna is to recite and repeat the name of God. When somebody recites the name of God, he is in communion with the Lord. This helps to control the Five weaknesses of the human personality:

Kam (lust), Krodh(anger), Lobh(greed), moh (emotional attachment), ahankar(ego)
Kirat karni is earning one's livelihood

with honest labour. Kirat is central to the Sikh concept of seva, service. Vand chakhna is best explained as 'sharing is caring', sharing and helping those with less and who are in need

When a person follows these three principles, he is well on his way to realising the potential and purpose of his life.

When asked by Muslims in Madina, 'Are you Hindu or Muslim', Guru Nanak replied, "Na main Hindu, na Musalman, Nanak jagg ke jee pran" and he also said, "Ek pita ekas ke hum barak" – 'We are children of one God'. He said in a shabad while praising the role of woman in society: "So kyun manda aakhiye, jitt jamme rajan' – How can we criticise woman who gives birth to saints and avatars of all religions?

The year 2019, on the occasion of 550 years of Guru Nanak Dev's birth, is a good time to remind ourselves of the

revered master's teachings. He spoke of one God, universal brotherhood, love, humility, simplicity, equality and tolerance. He did not restrict himself to one religion; he chose to embrace the good teachings of all faiths, that have universal applicability and validity for all times to come. Hence it was said, "Guru Nanak Shah Fakir /Hindu ka Guru, /Mussalman ka pir."

Sukhneel Kaur Goel (Partner) of
The GPT Law Practice

wishes the Pothohar Association UK
all the best with their endeavours.

Sukhneel, a family lawyer with Resolution Accreditation for over 20 years, offers specialist advice in respect of Divorce Proceedings and matters relating to Children and Finances after marriage breakdown.

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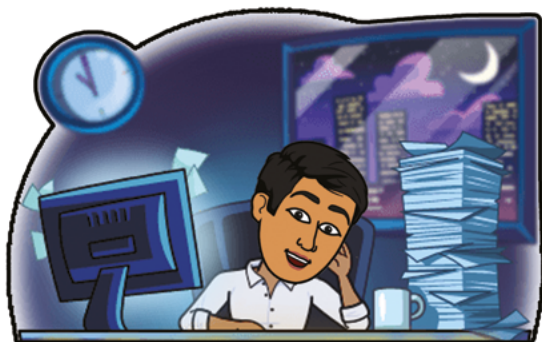
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AMANDEEP SINGH “INK’QUISITIVE”

Pride of Pothohar Award Winner

Amandeep Singh also known as (Inkquisitive) is a London based Artist who has risen to the forefront of youth art and culture creating work that challenges and reflects a new movement of self-expression and experimentation. With a present combined following of almost 400,000 dedicated followers and fans around the world, on all social media platforms, Inkquisitive passes as one of the most influential Illustrators in our generation.

His spark and love for creativity was adopted at a young age by the influence of his Fathers calligraphic skills which led a very young Inkquisitive to adventure into the arts. Having completed his BA in Graphic Design in 2008 and his MA in Illustration in 2009, Inkquisitive first made the headlines being one of the first South Asian Artists to exhibit his work as a solo artist internationally in Toronto. With the huge success of his first show, 9 years on, Inkquisitive proudly sits on 20 sold out international exhibits stretching from USA to Kenya to Australia and many more locations.

Inkquisitive's work continues to be not only bright and beautiful but also engaging in many ways. Themes include, culture, music, religion and politics. Putting life into every stroke and splash, he continues to question the viewer, hence the name In(k)quisitive. The art continues to be part of global projects and recognized by mainstream media and admired by A List celebrities. Brands such as GAP to prominent artists such as the likes of Madhuri Dixit, The Weeknd, Drake and many many more all admire the craft of the Turbaned Artist who continues to break boundaries and continues to leave a mark in this world.

REHMAT RAYATT

Pride of Pothohar Award Winner



An accomplished self shooting director and editor, and my films have been screened at film festivals and in cinemas globally, as well as broadcast on Sky Arts and a number of smaller channels. Notable achievements include filming and editing a 6-part series for Sky Arts and filming and editing award-winning feature documentary Toxification.

JAGJEET “JAY” SINGH-SOHAL

Pride of Pothohar Award Winner



Jagjeet “Jay” Singh-Sohal is the West Midlands Police and Crime Commissioner candidate for the Conservative party. He is also an Approved Prospective Parliamentary candidate for the Conservatives as well as a Director of Conservative Friends of India.

Jay is also a Captain in the Army Reserve with a decade of service including overseas tours and duty in the Middle East, Estonia, Italy, India, South Korea and Kazakhstan.

Jay serves on a number of charity organisations including the renowned Commonwealth War Graves Foundation and as Chairman of the WW1 Sikh Memorial. In 2019 he was awarded the “Points of Light” award by the Prime Minister Boris Johnson in recognition of his voluntary work with the memorial and the annual Saragarhi Day commemoration.

He is a qualified journalist and has won prestigious awards from the NUS/Daily Mirror and the British Sikh Association. A confident broadcaster and public speaker, he regularly appears in British and international media. He has hosted events for the British Army, In 2013 he founded the annual UK commemoration of “Saragarhi Day” while in 2014 he created the UK’s first national WW1 Sikh Memorial.

SUMAN KAUR

Pride of Pothohar Award Winner



Suman Kaur is an award winning artist based in Yorkshire. She won the televised art competition the BBC Big Painting Challenge 2017 as one of ten amateur artists selected from the UK. Prior to the show and making the decision to become an Artist full time she worked with amputees and people with disability.

Her works have been showcased across the UK notably in the Billy Connolly: Portrait of a lifetime exhibition 2017, the Mall galleries London as part of The Sunday Times Watercolour touring exhibitions and Artists and Illustrators magazine - Artist Of The Year 2018 exhibition. She has had work permanently acquired by Leeds Museums following the exhibition 'Faith in Peace and War' 2018 which included work of Princess Sophia Duleep Singh.

Since her appearance with the BBC she has used her platform to raise issues with lack of representation and encouragement of marginalised artists particularly as a British South Asian Artist. She worked with organisations such as Pink Ladoo project on Best seller 'Stories for South Asian Supergirls' creating awareness through her art of the talents of South Asian women in history.

SANAM ARORA

Pride of Pothohar Award Winner



An alumnus of the London School of Economics, Sanam is the founding Chairperson of the National Indian Students and Alumni Union UK, the national body which has united all students and young professionals in the U.K, providing a home away from home for those students & youth who come to the U.K. to study or work.

Professionally, she is a Consultant specialising in Investment Management, and works with top global asset management houses, providing strategy and transformation advise. She is also the Youth Coordinator — UK for the People of Indian Origin Chambers of Commerce and Industry and Head of Youth Affairs at the UK Asian Business Council.

Sanam has played an instrumental role in putting the young Indian diaspora at the forefront of policymaking in the UK and India, and has created a unique ecosystem for the youth that fosters entrepreneurship, leadership and patriotism. She is a recipient of the Honorary Studentship of the London School of Economics, the highest honour bestowed by the LSE SU upon a student, and has been recognised by many governmental and non-governmental organisations for her contributions to the community, and UK-India relations.



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THE POTHOHAR ASSOCIATION UK

MEMBERSHIP FORM

Please use CAPITAL LETTERS.

* delete as applicable

Surname:

Full Name: (Mr/Mrs/Miss/Ms)*

Spouse Full Name: (Mr/Mrs/Miss/Ms)*

Address:

Post Code:

Telephone No.

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E-Mail:

To: The General Secretary,

I hereby apply for Life /Associate* Membership of The Pothohar Association U.K., subject to the approval of the Executive Committee. I agree to abide by the Constitution of the Pothohar Association. I certify that I am /not* a descendant of Pothohar and I fully understand that any erroneous declaration will lead to my expulsion from the Pothohar Association.

I/we* enclose my/our*, Life/ associate* membership subscription of £
(Life £50 per couple or £25 single)

Signature of Applicant:

Date:

Signature of Spouse:

Date:

Proposed by: (Full Name)

Seconded by: (Full Name)

////////////////////////////////////
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Application: Approved / Not Approved* by the Executive Committee on:

Receipt No.

Membership No. (ID)

Official's Name:

The following were sent to the new member on

1. Acknowledgement Letter
2. Receipt

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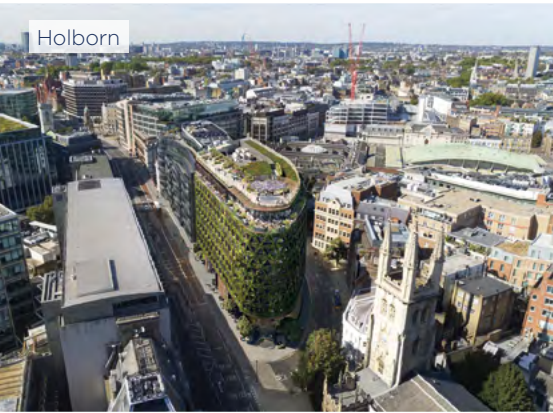


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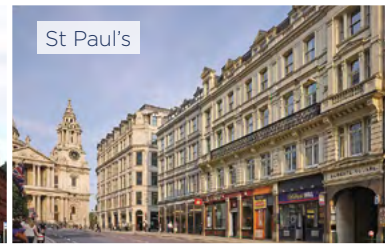
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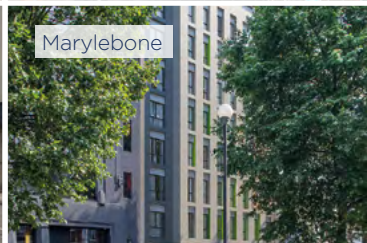
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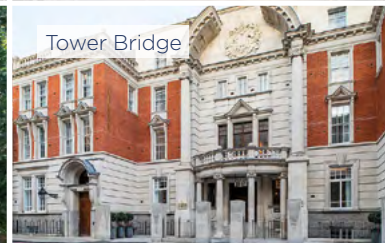
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