

Birmingham Policy Commissions - Healthy Ageing in the 21st Century

Exemplar

Guru Nanak Nishkam Sewak Jatha, Birmingham

A Sikh Faith Based Organisation (FBO)

Registered Charity no. 508470

The Sikh Faith or *Dharam*

The Sikh *Dharam* came into being with the coming into this world of Guru Nanak Dev Ji, in 1469 in Talwandi (now called Nankana Sahib), in the Lahore district of Punjab, India. The word *Dharam* is reflective of religion and faith but it also encompasses a Sikh's wider sense of obligation and duty in his/her way of life, and his/her actions towards others and all of God's creation. The Sikh *Dharam* is based on the teachings, practical example and legacy of ten consecutive Sikh Gurus who founded the *Dharam* between 1469 and 1708.

Their teachings are encapsulated in a large volume of sacred text, revered as the 'eternal Guru' of the Sikhs. 'Sikh' means learner, a disciple of the Guru, who has the capacity to enlighten. The Sikh *Dharam* is not a proselytising tradition; hence most Sikhs inherit their faith through birth. Some Sikh men and women become fully committed faith practitioners, through initiation into the *Khalsa* order. The *Khalsa's* code of conduct is the global benchmark for the Sikh way of life.

Sikhs acknowledge One Infinite Creator, dwelling in and sustaining all creation. With this comes a profound respect for diversity, for people of all faiths and cultures. Human existence provides a golden opportunity to ignite the spark of the 'Infinite' within us, through learning to embody qualities such as compassion, benevolence, love, courage, selflessness and forgiveness. As humans, we are also challenged by our 'ego', which fuels selfishness, greed, hatred and deceit. The Sikh Gurus envisioned and shaped an ideal human being, free from negativity and empowered to do good in the world.

One's *Dharam* – faith or way of life – must be practiced as a loving duty to serve the Creator and creation. To do this, we must cultivate the heart and mind of a 'saint' and the grit and strength of a 'soldier' – this striking combination characterises the *Khalsa* tradition of 'Saint Soldier'.

The Sikh Gurus emphasised the importance and value of family life, working together with and contributing to the world around us. 'Pray, work and share' is the basic Sikh ethic. A Sikh also strives to be 'humble in one's heart and exalted in one's thinking.' Humility and selflessness must underpin a proactive, courageous and noble approach to life.

It was the tenth Sikh Guru, Guru Gobind Singh, who established the *Khalsa* order, creating a distinct and recognisable body of disciples. The first *Khalsa* initiation took place in 1699 when the tenth Guru summoned a vast gathering of Sikhs and challenged them to a dramatic test of faith – calling for someone who would be willing to give up their life for their *Dharam*. The five who passed this test are known as the Five Beloved Ones. They were initiated through receiving amrit, holy water or the 'elixir of immortality' and became the first *Amritdhari*, or initiated Sikhs. The tradition of initiating continues to this day, carrying forward the distinct legacy of the Sikh Gurus.

The Origins of Guru Nanak Nishkam Sewak Jatha (GNNSJ)

GNNSJ was an informal organisation originating in the 1950s in Kenya. This was where a saintly luminary, Sant Baba Puran Singh Ji, resided and led a small congregation in prayer and selfless service. Sant Baba Puran Singh Ji emigrated to the United Kingdom in the early 1970s where he was joined by another divine luminary from Singapore, Bhai Sahib Norang Singh Ji.

Out of deep compassion and recognising the plight of non-conforming Sikhs, they began inviting individuals and families to join together in collective prayer. Both were spiritually gifted, enlightened souls, who acted as role

models for the growing congregation. The prime purpose of collective prayer was to reconnect individuals with God. Their spiritual leadership role-modelled a disciplined life with duties, responsibilities and values that would facilitate human flourishing. By 1972, in Birmingham, Bhai Sahib Norang Singh Ji had started weekly *Simran* (prayer recitation) programmes at people's residences, starting with only four to five local families. This quickly grew to around 25 families who would meet regularly each week at some existing Gurudwaras (Guru's Abode – Sikh place of worship). In 1975, both faith leaders met, resulting in the congregation expanding very quickly until 1976. The Gurudwara on Soho Road was then purchased to look after the spiritual, cultural and social needs of the congregation. From these humble beginnings of prayer, the organisation Guru Nanak Nishkam Sewak Jatha (GNNSJ) came into being and was legally formalised.

With the purchase of connected and joined property on 18-20 Soho Road, the opportunity was created for facilitating *Sewa*, or selfless service within the hope of establishing a new Gurudwara.

The Gurudwara so created, caters for the spiritual needs of the congregation and the community at large through provision of: prayers, initiation (baptism) ceremonies, weddings, naming of children, solemnisation of deaths and several regular spiritual workshops annually. It also provides language classes, music lessons (or *Keertan*) and scripture studies to its congregation and encourages active participation in voluntary activities. This helps to build individuals with good character and responsibility. It promotes a sense of community spirit and most importantly creates respect for one another. The Gurudwara served by GNNSJ is likened to an educational resource centre for the thousands of school children, teachers, trainee priests, students of theology etc. who make official educational visits to it as part of their studies every year. Groups, regularly attend from all over the UK and abroad. All funds for the charity work are raised from voluntary donations. No fees are expected for any of the services or facilities provided by the Gurudwara. One is able to donate whatever one can afford. All devotees are volunteer workers and do not get paid for their service. Self-help, self-reliance and community participation is encouraged and practiced.



Gurudwara in the 1970s, originally a modified Polish Club



Gurudwara served by Guru Nanak Nishkam Sewak Jatha, Birmingham (1995)

The Nishkam Commitment:

Selflessness....in all our actions and endeavours
 Integrity, honesty and fairness....in our behaviour
 Knowledge seekers....and life-long learners
 Health and wellbeing....are prioritised
 Innovation and imagination....applied to problem solving

Values Led
 All inclusive
 Loving
 Understanding
 Equality
 Sacrifice

Key Milestones in the life of GNNSJ



GNNSJ Vision & Mission

Empowering and Transforming Individuals into Good Human Beings

GNNSJ is a faith led, not for profit, benevolent organisation. It is dedicated to practicing and promoting *Nishkam* (selfless) service in the name of Guru Nanak Dev Ji, the founder of the Sikh *Dharam*. Its mission is the propagation; practice and advancement of the Sikh *Dharam* based on teachings and values of the ten Gurus and Guru Granth Sahib Ji, the eternal Guru and exalted sacred scripture of the Sikhs.

‘To uplift the plight of humanity through the practice of faith values within the context of shared responsibility, selflessness, love, forgiveness, altruism and compassion’

One must understand the human condition before understanding the need for humans to be empowered with values. The human being is innately weak and easily succumbs to many pitfalls including temptation, greed, lust, anger and ego. One needs to be empowered to overcome these weaknesses with values, wisdom and knowledge. This can be done through education, which begins at conception. We are informed, through the Guru’s teachings, that there is only one God. Humans are therefore all interconnected as well as interdependent. Strengthening human beings with values, empowers those individuals, the community and in turn society. The Gurudwara acts as a facilitator for imparting values, revolving around some basic principles, activities and values, which will be described below.

1. ***Simran – Naam Japo (prayer)***

Continuous recitation of the Guru Granth Sahib Ji, as well as individual prayer and contemplation. The idea is to remain constantly connected with God, humankind’s maker and Creator. Through prayer one is empowered with wisdom.

Within the Gurudwara, prayers are continually recited 24 hours a day by volunteers.

2. ***Nishkam Sewa (selfless service)***



Sewa – the practice of selflessly serving creation – is a vital foundation of the Sikh *dharam*; it is faith and values ‘in action’. In Sikh tradition, *sewa* goes hand in hand with *simran*, remembrance of the Creator. These practices are in turn guided and fine-tuned by listening to and contemplating *Keertan*, the singing of sacred teachings and keeping *sangat* (or company) of role models practicing *dharmic* living.

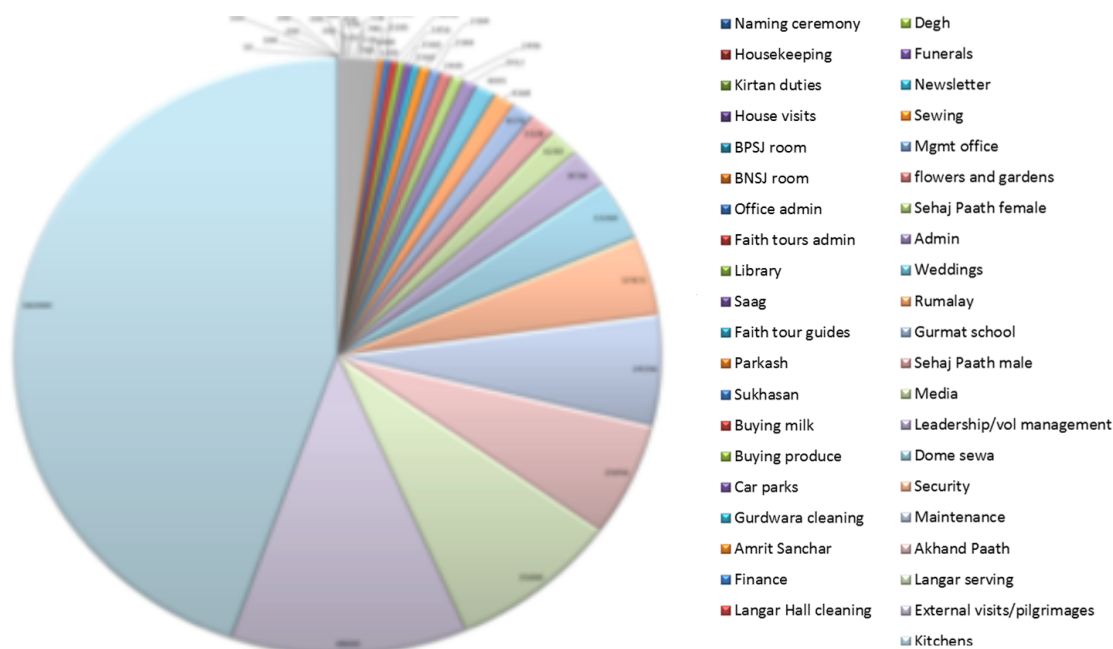
The term *nishkam sewa* highlights the selfless, unconditional nature of *sewa*, done ‘without expectation or desire’ (*‘nish-kam’*) or motive for any reward. It involves going beyond one’s self, seeing the bigger picture, the overarching context of one’s existence. It places one on an infinite scale and does not limit one, generating altruism, benevolence and the ability to make sacrifices for others. To go beyond one’s self requires the positive empowerment of the self – by understanding human nature, overcoming its pitfalls, and harnessing of one’s divine potential. *Dharam* provides one with such knowledge and opportunities, to expand one’s internal and external horizons and nurture a connection with the Creator and creation borne out of a profound sense of duty, indebtedness and love - compelling one to make a difference and to leave a worthwhile legacy. *Nishkam sewa* is the driving concept and force of our faith-based organisation, Guru Nanak Nishkam Sewak Jatha. It may be compared to secular concepts of social action, serving the common good, and active volunteering.

Within the spiritual paradigm of volunteering, *sewa* is not merely an act of ‘charity’, but a way promoting flourishing through interdependence through a sense of ‘spiritual kinship’ with others. It is not a mechanical obligation, but a passionate responsible lifestyle. For a *dharmic* person, the giving of one’s self in service to creation and living constantly in the presence of God, the One All-Encompassing Reality by whose grace and sustenance we exist, is an enviable goal. Such *sewa* requires one to practice trust, faith and sacrifice. Eventually these are blessed with the

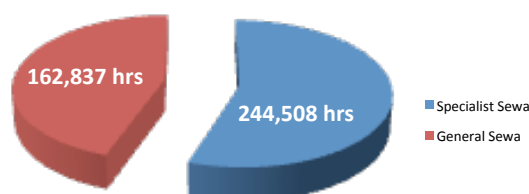
power of grace. The manifestation of God's presence provides limitless energy to our efforts and enables us to reap fruit in unexpected ways.

For successful volunteering, there are three parts of the human being, which must be collectively engaged: the body and its 'secular' physical functioning; the mind, which controls and governs the body; and the spirit or soul, the latent power of the Divine. The mind has the capacity to be one's best friend or worst enemy. It is positively empowered when it is connected with the Divine, the primal source of our spiritual attributes such as love, benevolence, selflessness and forgiveness. Religious initiation or baptism, is a formal commitment to forge this connection, hence our emphasis, as an organisation, on conducting regular initiation ceremonies. True *sewa* seeks no material or spiritual reward; it seeks only to neutralise and dispel the ego and to live an active, worthy life in God's presence. Liberation or emancipation is viewed humbly as a blessing, rather than sought out as a motive. *Sewa* is an essential part of a continuous life process to overcome the negative self, to ever-nourish the divine self and move beyond the self - to fulfil the rare unique opportunity of our birth on this planet as humans.

Breakdown of Hours spent by GNNSJ's Selfless Volunteers per annum



Breakdown of Visitors and Volunteers



Making a Grand Total of
407,305 hrs
of SEWA per annum

Equates to
£3,462,432
of SEWA per annum
By Nishkam Volunteers

7,000 Guided tour guests per annum

90,000 Hours of continuous prayer per annum

100,000 Hours of Scripture, Gurmat and Kirtan teaching per annum

1,000,000 Meals of langar served per annum

3. **Keertan (hymn singing)**

Singing and reciting verses of praise of the Almighty God. By so doing, one becomes grateful and gains control and focus of the mind, providing one with a sense of equipoise and serenity. In doing so it instils joy, reflection, contemplation and wisdom.

On-going teaching and training of *Keertan* continues at the Gurudwara with approximately 100 volunteers involved with weekly recitation of *Keertan*.



4. **Amrit Sanchar (religious initiation or baptism ceremonies)**

With the establishment of the Gurudwara in Birmingham, monthly *Amrit Sanchar* ceremonies were conducted allowing individuals to commit to an order or discipline. By joining the *Khalsa* order, one subscribes to a set of values and attributes within one's life – the code of conduct given is in conformity with the practical example of the Sikh Gurus.

To date over 500 *Amrit Sanchar* ceremonies have taken place within the United Kingdom, the majority of which have been at the Gurudwara in Birmingham.



5. **Langar (the Guru's free kitchen)**

The simple but profound act of providing and partaking of Langar brings many principles in to play. It is a practical manifestation of equality, where all are made welcome and required to sit on the same level, irrespective of caste, gender, creed, social or religious status; it keeps in balance the practice of simran (meditative remembrance) and sewa (selfless service to humanity) – done together it promotes spiritual progress whilst neutralising one's pride; it fosters a spirit of interdependence and cohesion while diminishing the divide between givers and receivers. It is prepared and served in this spirit with passion and devotion. Langar is considered as a meal befitting the 'King of Kings' and the 'poorest of the poor'. Devotees contribute in whichever way they can, through contributions of raw ingredients, fruit and money, or through offering their time and hands. Langar is also an opportunity for strangers to feed strangers and in doing so, to realise that there really are no strangers in the House of God or the Guru's abode.



Within the Gurudwara served by GNNSJ in Birmingham, approximately 20,000-25,000 meals are served per week, all made and served by volunteers.

6. ***Man Neeva (humility) & Mat Uchi (being wise)***

One must remain humble yet adhere to high moral values and principles.

7. ***Kirat Karo (earning an honest living, working in God's presence)***

The *Marg Sat Santokh Manufacturers Ltd. (MSS)* factory was founded in 1980, because of a lack of employment opportunities for many of the congregation members. This still functions as a specialist Hardware, Timber and Joinery merchant, adjoining the Gurudwara.

At the time it was started, some 43 shares were given to the employees, sharing the ownership of the co-operative. The words *Marg Sat Santokh* translate in vernacular to 'the path of truth and contentment'. It was set up with the guiding principle of *Kirat Karo*, which means to earn an honest living in God's presence. This principle encourages duty to one's social functions and to discourage a culture of despondency. As an organisation, GNNSJ encourages self-help, self-reliance, teamwork and community participation. Whilst working within MSS, employees are required to be non-exploitative, to control greed through reciting prayers and constantly remembering God – this practice continues to this very day. A befitting prayer verse was allocated to those employees at MSS, which reflects 'true wealth' as being the remembrance of the Divine through the word of God.

Through this continual spiritual enrichment, values empowerment and employment provision, GNNSJ congregation members began to develop their own homes with a view to seeking permanent settlement in Birmingham. With regular prayer and monthly initiation ceremonies, individuals started arriving from all areas of the country to settle, work and be a part of the Birmingham congregation.



8. ***Kar Sewa (Conservation of Roots, Traditions and Values)***

Prayer, selfless service and spiritual growth continued with earnest throughout the 1980s and 1990s, leading to more Sikhs settling in close proximity to the Gurudwara. Promoting and remembering one's roots, origins, tradition and beliefs is also a key part of the work GNNSJ is committed to. Through the Sikh tradition of '*Kar Sewa*' (collective volunteering for specified projects), traits such as selfless volunteering, self-reliance, self-help, and community participation, are all put into practice. GNNSJ has significantly conserved and restored sacred Sikh shrines, which have included all the five Takhts (seats of spiritual authority) of the Sikh *Dharam*. GNNSJ also completed the entire gold-gilding of Sri Harimandir Sahib (the Golden Temple) through *Kar Sewa* between 1995 - 1999.

From 2000-2002 GNNSJ was privileged to undertake the internal gold gilding of Takhat Sri Hazur Abchalnagar Sahib, Nanded, Maharashtra, India. The *Kar Sewa* restored the shrine to its former glory, in anticipation of the 300th anniversary celebrations marking the enthronement of Guru Granth Sahib Ji, as the eternal timeless Guru of the Sikhs. Some 15 million Sikhs from India and around the world visited Nanded in Maharashtra, during the celebrations to pay their respects.



To date, GNNSJ has had the privilege of conducting over 10 large extensive *Kar Sewa* projects in India, amounting to over £7 million over 15 years. This included the planning, financing, coordination and implementation of many projects alongside development of GNNSJ's own infrastructure through *Kar Sewas* also.

Chronological List of Completed Projects

1. Guru Nanak Nishkam Sewak Jatha (i) Headquarters Birmingham (ii) GNNSJ London (iii) GNNSJ Leeds (1977-87)
2. Marg Sat Santokh Manufacturers Ltd. (MSS Ltd) A community cooperative Birmingham U.K (1980)
3. GNNSJ Gurudwara Gura Pilgrims residence and hospital Gura, Punjab, India (1987)
4. Bridge Construction Punjab, India (1991)
5. GNNSJ Gurudwara, Anandpur Anandpur, Punjab, India (1993)
6. Sri Harimandir Sahib Amritsar Punjab, India (1995)
7. Takhat Sri Kesgarh Sahib, Anandpur Sahib, Punjab, India (1997)
8. Takhat Sri Hazur Abchalnagar Sahib, Nanded, Maharastra, India (1999)
9. GNNSJ Asthaan, Nanded, Maharastra, South India (2000)
10. GNNSJ Gurudwara Kericho, Kericho, Kenya, East Africa (1996)
11. Nishkam Saint Puran Singh Institute, Kericho, Kenya (1997)
12. Nishkam Civic Association NCA, Centre for Civic Excellence B'ham, UK (2006)
13. Gurudwara Charan Kanwal Sahib, Banga, Punjab, India (2004)
14. Sarovar Kar Sewa, Sri Harimandir Sahib, Amritsar (2004)
15. Gurudwara Fatehgarh Sahib, Sirhind, Punjab, India (2003)
16. Bhai Kanaihya Ji Memorial Complex, Aduti Sahib, Mohiwal, Punjab, India (2006)
17. Takhat Sri Damdama Sahib, Sabo Ki Talwandi, Bhatinda, India (2007)
18. Langar Hall complex, Anandpur, Punjab, India (2010)
19. Nishkam International Centre, NIC, Amritsar, Punjab, India (2006)
20. Nishkam Nursery, Handsworth, Birmingham, UK (2010)
21. Nishkam Education Trust, Birmingham, UK (2010)
22. Nishkam Healthcare Trust, Birmingham, UK (2012)



GNNSJ London



GNNSJ Leeds



GNNSJ Gura, Punjab



GNNSJ Amritsar, Punjab



GNNSJ Anandpur Sahib



GNNSJ Kericho, Kenya

10. Meeting our Social and Civic Responsibility

In the year 2006, identifying the need for citizens to engage with the wider society, the Nishkam Civic Association was set up. This is located adjacent to the Gurudwara. Civic responsibility, including social participation and action, is a core element of its activities. The building is more commonly known as the Nishkam Centre. It facilitates civic engagement to uplift the community. It delivers innovative adult education, training, health screening, well-being, art and heritage programmes. It received the "Queen's Award for Voluntary Service 2010".

The Nishkam Centre facilitates:

- education and training
- health screening and wellbeing services
- arts and heritage programmes
- promoting intra-faith & interfaith collaboration, intercultural and intercommunity dialogue
- championing social justice and inclusion



Building the foundations of the Nishkam Centre through volunteer *Nishkam Sewa* – Selfless Service (2005)



The Nishkam Centre and adjoining Gurudwara (2006)

11. Aid & Development

The Millennium Development Goals are a blueprint for humanity's problems. Each and every individual has a shared responsibility towards fulfilling them. The Nishkam Saint Puran Singh Institute (NSPSI) in Kericho, Kenya, is one of the many endeavours by GNNSJ (UK) assisting towards achieving the Millennium Development Goals. Opened officially in 2007 by Hon Raila Odinga, Prime Minister of Kenya, the Institute provides education to 300 local students of the Great Rift Valley.



Opening of the NSPSI by the Prime Minister of Kenya in 2007

12. Interfaith Dialogue

In the 21st Century, to be religious is to be inter-religious. The Sikh *Dharam* serves as an exemplary model for such interfaith engagement and collaboration. GNNSJ engages in interfaith dialogue and collaboration locally, regionally, nationally and internationally. It works with the Fetzer Institute, supports Globalisation for the Common Good and Council for a Parliament of the World's Religions. It engages with the Elijah Board of World's Religious Leaders, Religions for Peace and the United Nations.

GNNSJ is well recognised as a pioneer Sikh organisation within the interfaith arena, facilitating conferences and hosting numerous landmark events to foster international peace and harmony. GNNSJ participated in the Millennium Act of Reflection and Commitment, by the UK's faith communities in the year 2000. This was again reaffirmed in 2009, led by the Archbishop of Canterbury at the launch of the UK's first interfaith week.



Some interfaith highlights:

In November 2007, GNNSJ hosted a conference in collaboration with the Elijah Board of World's Religious Leaders and Guru Nanak Dev University at the Nishkam International Centre, Amritsar, India, titled 'Sharing Wisdom: the case of love and forgiveness.' His Holiness the Dalai Lama attended the conference.

The chairman of GNNSJ met with the late Pope St John Paul II in 2000 and attended the World Prayer for Peace in Assisi, Italy in 2002. He also attended his funeral, and was part of an official delegation welcoming His Holiness Pope Benedict XVI on his State visit to the UK in September, 2010. GNNSJ has also engaged in frequent dialogue with the Pontifical Council of Inter-religious Dialogue, and hosted a bi-lateral Sikh-Catholic dialogue at the Nishkam Centre in 2008 and 2012.

13. Empowerment through Values Education

The Nishkam School Trust was started in 2009. GNNSJ now has a Nishkam Nursery, Nishkam Primary and High School, as well as a recently opened school in West London. The purpose is to instil values within children, so that they learn to be compassionate, humble, honest and trustworthy.

The Nishkam School Trust Vision



1. More than Academic Excellence Nishkam Schools will not only provide an excellent education but will also inspire a passion for lifelong learning. By recruiting outstanding teachers, we will create learning experiences, which are character building, whilst enabling each child to develop his or her own originality. The National Curriculum will be enhanced and enriched through opportunities to learn from 'experts in residence' and visiting specialists in music and art, business and technology, sports and outdoor pursuits, as well as faith.

2. More than a School Nishkam Schools aims to foster communities which actively support children throughout life, both within and beyond the school gates. We will work imaginatively with parents, families and guiding institutions to help ensure children are surrounded by good role models and mentors. These partnerships will provide children with direct experience of civic institutions, industry and commerce, as well as skills in research and innovation.

3. More than 'Self' Nishkam Schools will be driven and sustained by the principle of being Nishkam, creating a mindset to serve others without expectation of reward or recognition. Experience suggests that this selfless practice promotes humility and unlocks great potential to transform ourselves and the world around us.

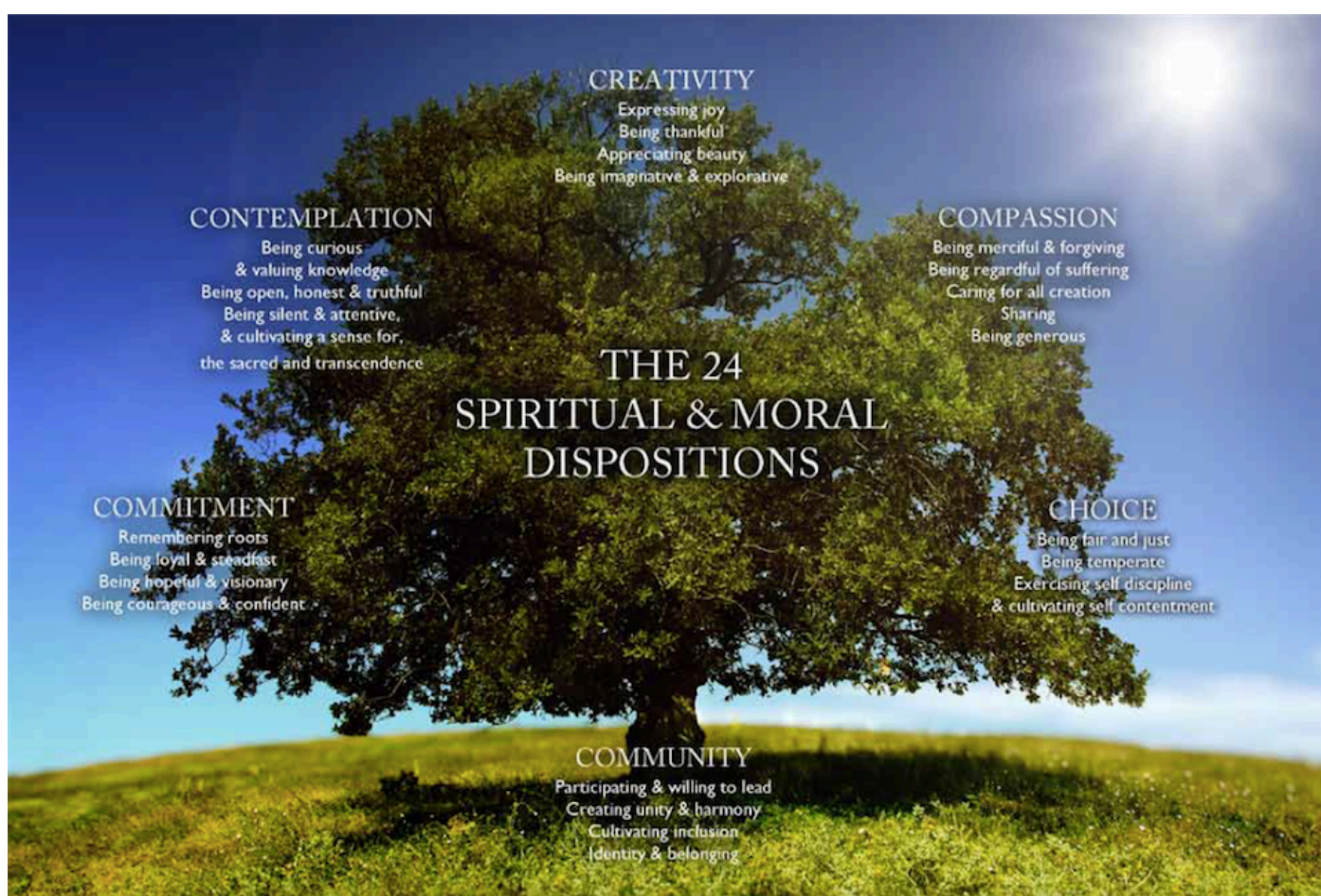
Education Endeavours – Timeline

- Sept 2009: Opened Nishkam Nursery (capacity: 60 children).
- Sept 2010: Opened private Nishkam School with no school fees, only voluntary donations
- Sept 2011: Opened one of the flagship Free Schools, Nishkam Primary School, Handsworth, Birmingham. A Sikh Ethos Multi-Faith School, nurturing children of all faiths and no faith by delivering an enhanced National Curriculum (capacity: 180 children on day one, rising to 420 within 5 years).
- Sept 2012: Opened Nishkam High School and Sixth Form in Newtown, Birmingham (capacity: 200 children on day one, rising to 700 within 5 year).
- Sept 2013: Opened Nishkam School West London (capacity: 300 on day one, rising to 1120 within 5 years).

The Trust also:

- Provided financial support for lectureship (5 years) for study of the Sikh faith at the University of Birmingham (UOB).
- Part-financed post-Doctoral research at the UOB on “Faith, Civic Society and the UN”.
- Provides financial support for teaching “Religions & Peace Building” at UOB

GNNSJ was also instrumental in forming the 24 spiritual and moral dispositions, used by the Birmingham Standing Advisory Committee for Religious Education (SACRE).



14. Faith-Inspired, Values-Driven Healthcare

More recently since 2012, it was observed that the health of the local community was suffering. Large health inequalities and difficulties in accessing culturally sensitive health and social care compelled GNNSJ to launch the charitable Nishkam Healthcare Trust. The Trust is tasked with looking after provision of a new healthcare centre located opposite the Gurudwara, which currently has a pharmacy and voluntary foot care clinic. Its emphasis is on faith-inspired, values-driven healthcare with the strapline of ‘caring with compassion, helping with humility and listening with love’.

Nishkam Healthcare Trust Mission Statement

An innovative approach to healthcare: infusing faith-inspired, values-led care into clinical practice. Resulting in prevention, healing and patient empowerment. Improving the health and wellbeing of the community.



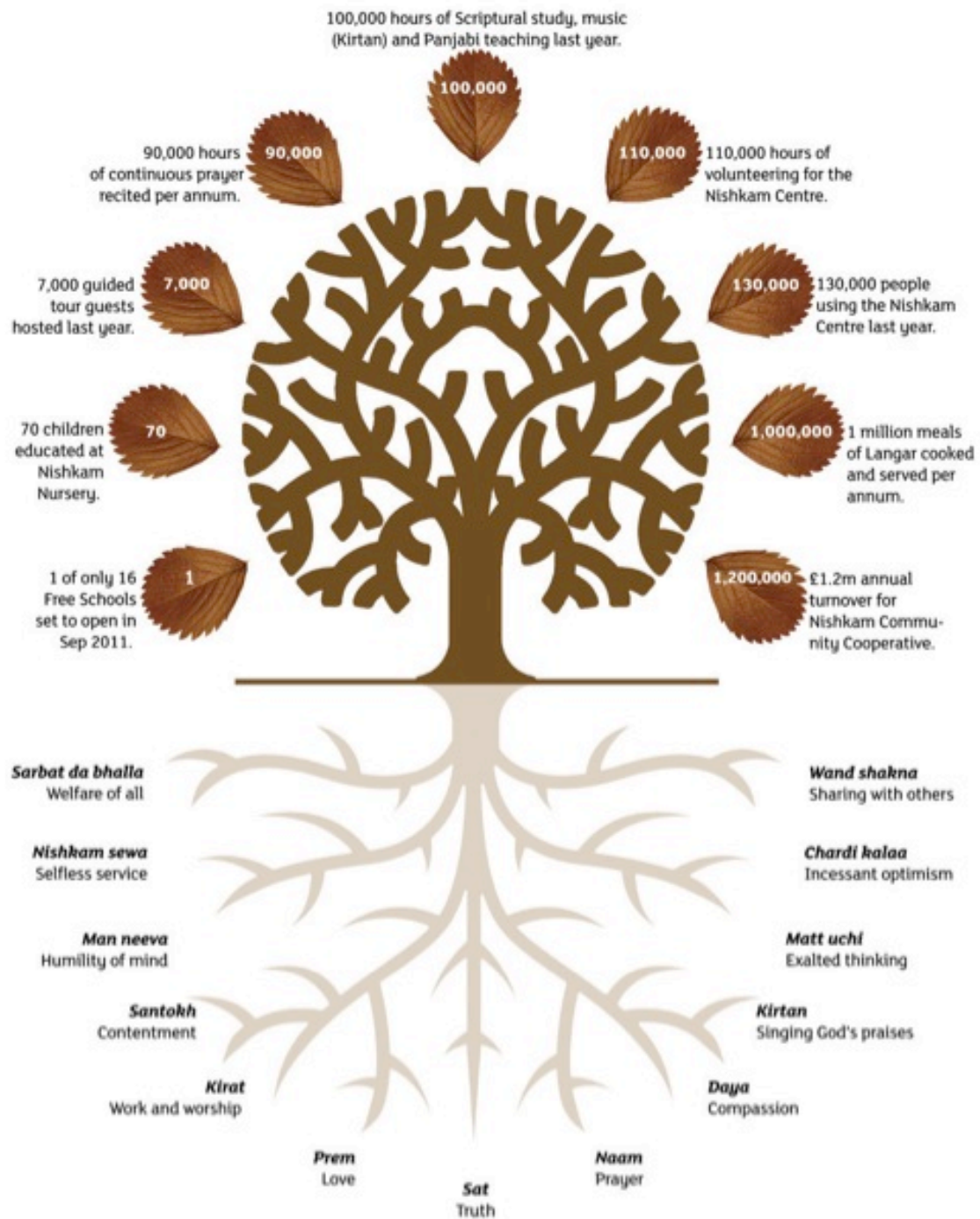
Currently GNNSJ is helping elderly members by:

- Providing free hot meals (of the 20,000-25,000 meals served weekly 60-70% are served to elderly members)
- Providing counselling and guidance
- Opportunity to do a wide range of Nishkam Sewa (selfless service) throughout the Gurudwara complex e.g. prayer services, cooking, cleaning, infrastructure work
- Opportunity to attend and participate in organised pilgrimage tours in India and Africa
- Use of a library
- Participation in holistic living via the use of the NCA gym in a culturally sensitive environment
- Provision of a pharmacy and free collection / delivery service of medicines
- Provision of a voluntary foot care clinic



Nishkam Pharmacy opened for business on 18th January 2013

Spiritual capital has been accumulated at the Gurudwara through constant selfless volunteering and inspirational leadership. This drives, perpetuates and nurtures the core activities of Sewa (selfless service), Simran (constant prayer), Sangat (company of the Saintly) and Kirtan (singing God's praises) which takes place 24 hours a day 7 days of the week.



Summary

In summary, from the humble beginnings of prayer, GNNSJ volunteers continue steadfast in their aims to practice and propagate the values from the Sikh *Dharam*, continually and innovatively building upon the seeds already sown. Starting in the 1950s in Kenya, led by spiritually empowered luminaries, the organisation grew to become a formally registered charity in 1978. It has since contributed in excess of £50 million of investment in Birmingham, £7 million in India and £2 million in East Africa. The Gurudwara remains the spiritual hub and centre for this constant spiritual regeneration, driving the endeavours of all other projects. The centres for excellence around the Gurudwara provide infrastructure and service, regenerating an inner city area through individuals and a community empowered with values. The net result and effect has been to nurture good human beings with duty and responsibility, helping and contributing to society at large. Through commitment towards God, from its base in Birmingham, GNNSJ has grown to become an internationally renowned organisation. With a current guesstimated global, informal membership base of 1 million, it continues to expand its efforts based upon the teachings and loving guidance of the Sikh Gurus.

All this could not be possible without the blessings of God Almighty and the continued support, dedication and commitment of the selfless volunteers within the congregation.

Online links to further information

Nishkam – Life, Love and Service from a Sikh Perspective http://www.youtube.com/watch?v=cKo2wyJAZ_k

Nishkam School Trust <http://www.nishkamschooltrust.org/>

Nishkam Civic Association <http://www.ncauk.org/>

Nishkam Healthcare Trust <http://www.nishkamhealthcaretrust.com/>

Nishkam Media Centre <http://nishkammediacentre.com/>

Produced by
Guru Nanak Nishkam Sewak Jatha (B'ham) UK
18-20 Soho Road, Handsworth, Birmingham, B21 9BH
+44 (0) 121 551 1125 info@gnnsj.org

© Guru Nanak Nishkam Sewak Jatha
All Rights Reserved

October 2013
BSJ / SSC