This volume will provide a thorough comparison of the rituals, beliefs and history of Sikhism and Christianity. Chapters will focus on God, revelation, the scriptures, worship, ethics and the history of these two religions, and will highlight both differences and similarities. ‘How do gender constructions transform religious experiences?’ ‘What is the role of bodily materiality in ethics and epistemology?’ ‘How does rethinking gender and sexuality force us to reconceptualise settled ontological frameworks?’ This collection provides the first research resource to Indian philosophical gender issues, exploring a variety of texts and traditions from Indian philosophy where the treatment of gender is dynamic and diverse. Organised around three central themes - the gender dynamics of enlightenment in the Hindu and Buddhist traditions; the simple binary opposition of genders in Indian traditions; the ways in which symbolic representations of gender differ from social realities in Hindu and Buddhist practice – a team of respected scholars discuss feminist readings, examinations of femininity and masculinity, as well as queer and trans identities, representations, and theories. Beginning with the Vedic tradition and ending with sections on Sri Ramakrishna and Gandhi, this wide-ranging handbook encourages fresh inquiry into classic philosophical questions. Offering critical analyses relevant to literary, cultural and religious studies, The Bloomsbury Research Handbook of Indian Philosophy and Gender opens up new ways of understanding gender and South Asian philosophy. Sikhism traces its beginnings to Guru Nanak, who was born in 1469 and died in 1538 or 1539. With the life of Guru Nanak the account of the Sikh faith begins, all Sikhs acknowledging him as their founder. Sikhism has long been a little-understood religion and until recently they resided almost exclusively in northwest India. Today the total number of Sikhs is approximately twenty million worldwide. About a million live outside India, constituting a significant minority in the United Kingdom, Canada, and the United States. Many of them are highly visible, particularly the men, who wear beards and turbans, and they naturally attract attention in their new countries of domicile. This third edition of Historical Dictionary of Sikhism covers its history through a chronology, an introductory essay, and an extensive bibliography. The dictionary section has over 1000 cross-referenced entries on key persons, organizations, the principles, precepts and practices of the religion as well as the history, culture and social arrangements. This book is an excellent access point for students, researchers, and anyone wanting to know more about Sikhism. “Religions in Focus” engages with the religious lives of members of some of the most significant religions today. It presents religions as contemporary ways of life that motivate and inspire people. Because religious people refer to sacred texts, honour the founders of their religions, learn from elders, or mould their lives according to authoritative teachings, “Religions in Focus” explains the relationship between tradition and contemporary practice. It offers an introduction to religions that is rooted in the best scholarship of the Study of Religions and provides a secure foundation for further study. A team of Religious Studies scholars from many countries, all skilled communicators about the contemporary religions with which they are thoroughly familiar, introduce what it means to live as a religious person today. They insist that however old or young these religions may be, what is most interesting is the ways in which people express them today. This is not a history of religions but an insightful introduction to living religions. A guide to further study and a companion website will point to ways of building on knowledge gained in studying this book, and applying skills developed in studying people's religious lives.
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— share much in common, notwithstanding a number of variations among them. In all these traditions the scriptures, writings, and practices hold compassion as an integral part and a supreme virtue. This collection of essays by leading scholars from different disciplines aptly captures the essence of the religious and spiritual aspects of these traditions as they relate to compassion. Most of the authors are practitioner-scholars and are experts in their own disciplines, including sciences, humanities, social sciences, law, and religion. The experts met in September 2014 at Naropa University in Boulder, Colorado, for two days of lively deliberations under the auspices of the Uberoi Foundation for Religious Studies, which was established to spread awareness and promote understanding of the Dharmic traditions throughout North America. After addressing the ‘central and fundamental’ knowledge of these traditions and the common features and interactions among them, the essays here discuss compassion from various perspectives, such as relationship with the natural world and the environment, and lesser shared practices, and the impact of the change of social and political structures. A final set of essays sheds light on the significance of compassion in each of these Dharmic traditions. As a comparative study, this is a unique collection from which a clear picture emerges of the central theme of moral and compassionate conduct in the Dharmic traditions. Radhasoami Reality explores the emergence of a new religious tradition that is expanding rapidly across North India and throughout the world. Mark Juergensmeyer seeks to explain why the religious logic of Radhasoami, which is based on the teachings of medieval Hindu saints, is so compelling to today’s society. This volume gathers scholars who focus on gender through a variety of disciplines and approaches to Sikh Studies. The intersections of religion and gender are here explored, based on an understanding that both are socially constructed. Far from being static, as so often presented in world religions textbooks, religious traditions are constantly in flux, responding to historical, cultural and social contexts. So too is the Sikh tradition in terms of practices, ideologies, rituals, and notions of identity. We here conclude that ‘a’ Sikh tradition does not exist; instead, there are numerous forms thereof. In this volume, Sikhism is presented as a collection of ‘Sikh traditions’. Gender studies—in line with women’s liberation, masculine and feminist studies have long examined and have long deconstructed the patriarchy, but also move to identify other subordinate-dominant relations between individuals. Indeed, there are numerous forms of discrimination and power structures that simultaneously create a multiplicity of oppression. Intersectionality has become the basis of an increasingly systematized production of contemporary discourses on feminism and gender analysis, as is evidenced by the varied contributions in this volume. The International Conference on Sikh Studies and Global Compassion Conference Proceedings, project reports, and electronic resources produced in the field of Sikh Studies until June 2004, making it the most complete and up-to-date reference work in the field today. One of the youngest religions of the world, Sikhism has progressively attracted attention on a global scale in recent decades. An increasing number of scholars is exploring the culture, history, politics, and religion of the Sikhs. The growing interest in Sikh Studies has resulted in an avalanche of literature, which is now for the first time brought together in the International Bibliography of Sikh Studies. This monumental work lists over 10,000 English-language publications under almost 30 subheadings, each representing a subfield in Sikh Studies. The Bibliography contains sections on a wide variety of subjects, such as Sikh gurus, Sikh philosophy, Sikh politics and Sikh religion. Furthermore, the encyclopedia presents an annotated survey of all major scholarly work on Sikhism, and a selective listing of electronic and web-based resources in the field. Author and subject indices are appended for the reader’s convenience. A translation and analysis of Guru Nanak’s description of the Sikh path to spiritual liberation. Bringing South Asian and British imperial history together with recent scholarship on transnationalism and postcolonialism, Tony Ballantyne offers a bold reevaluation of constructions of Sikh identity from the late eighteenth century through the early twenty-first. Ballantyne considers Sikh communities and experiences in Punjab, the rest of South Asia, the United Kingdom, and other parts of the world. He charts the shifting, complex, and frequently competing visions of Sikh identity that have been produced in response to the momentous social changes wrought by colonialism and diaspora. In the process, he argues that Sikh studies must expand its scope to take into account not only how Sikhism is figured in religious and political texts but also on the battlefields of Asia and Europe, in the streets of Singapore and Southall, and in the nightclubs of New Delhi and Newcastle. Constructing an expansive historical archive, Ballantyne draws on film, sculpture, fiction, and Web sites, as well as private papers, government records, journalism, and travel narratives. He proceeds from a critique of recent historiography on the development of Sikhism to an analysis of how Sikh identity changed over the course of the long nineteenth century. Ballantyne goes on to offer a reading of the contested interpretations of the life of Dalip Singh, the last Maharaja of Punjab. He concludes with an exploration of bhangra, a traditional form of Punjabi dance that diasporic artists have transformed into a globally popular music style. Much of bhangra’s recent evolution stems from encounters of the Sikh and Afro-Caribbean communities, particularly in
the United Kingdom. Ballantyne contends that such cross-cultural encounters are central in defining Sikh identity both in Punjab and the diaspora. A comprehensive study of the life and work of Guru Arjan (1563–1606), the fifth Guru of the Sikhs, this volume reconstructs his life based on history, memory, tradition, and mythic representation. Pashaura Singh focuses on the major influences that shaped Guru Arjan's thought. He discusses the socio-political conditions that moulded the Guru's life, inspiring him to become one of the greatest religious leaders of the world. Presenting a systematic analysis of Guru Arjan's teachings, the author examines the Guru's role as leader of the growing Sikh Panth. The book discusses major institutional developments and the formation of the Sikh canon during the Guru's reign. It also explores the circumstances surrounding the Guru's martyrdom and the subsequent impact on the crystallization of the Sikh Panth. This book offers an analysis of key issues concerning the phenomenon of scriptural adaptation. It offers a new understanding of religious power, stressing the dynamic interplay between the individual and wider social, political and religious contexts. The author reveals how hair practices are created from ancient psychological and cultural impulses, become modified by time, culture and religious intent, and are adopted by adherents for reasons ranging from personal religious expression to group identity. This book is written for the interested observer of our increasingly diverse society and for the student of comparative religion and sociology. It will change forever how you see hair. The Oxford Handbook of Sikh Studies innovatively combines the ways in which scholars from fields as diverse as philosophy, psychology, religious studies, literary studies, history, sociology, anthropology, political science, and economics have integrated the study of Sikhism within a wide range of critical and postcolonial perspectives on the nature of religion, violence, gender, ethno-nationalism, and revisionist historiography. A number of essays within this collection also provide a more practical dimension, written by artists and practitioners of the tradition. The Handbook...
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is divided into eight thematic sections that explore different 'expressions' of Sikhism. Historical, literary, ideological, institutional, and artistic expressions are considered in turn, followed by discussion of Sikhs in the Diaspora, and of caste and gender in the Panth. Each section begins with an essay by a prominent scholar in the field, providing an overview of the topic. Further essays provide detail and further treat the fluid, multivocal nature of both the Sikh past and the present. The Handbook concludes with a section considering future directions in Sikh Studies. In this richly detailed study, Kamala Nayar documents the social and cultural transformation of the Punjabi community in British Columbia. From their initial settlement in the rural Skeena region to the communities that later developed in larger urban centres, The Punjabis in British Columbia illustrates the complex and diverse experiences of an immigrant community that merits greater attention. Exploring themes of gender, employment, rural and urban migrant life, and the relationships between the Punjabis and the First Nations and other immigrant communities, Nayar presents findings from interviews conducted with over one hundred participants. She details the relocation of Punjabi populations from the Skeena region to British Columbia's lower mainland during the decline of the forestry and fishery industries, how their second migration changed their professional and personal lives, and how their history continues to shape the identities and experiences of Punjabis in Canada today. A nuanced look at the complexities of social and cultural adaptation, The Punjabis in British Columbia adds an essential perspective to what it means to be Canadian. These volumes convey what daily life is like in the Middle East, Asia and Africa. Entries will aid readers in understanding the importance of cultural sociology, to appreciate the effects of cultural forces around the world. 

The Handbook examines the traditions through which The Gurbani Was Being Transmitted in the Pre-Adi Granth Era. It Inquires The Role Of The Sikh Gurus In Nurturing The Sikh Scribal Tradition, Takes Into Account The Rival Traditions Of Udasis Bhallas And The Minas, And Points To The Limitations Of Biblical Methods Of Textual Criticism. Articles previously published in Journal of religious studies. Traces the development of the Sikh religion, describes their rituals and beliefs, and briefly surveys Sikh literature. Dharm /Dharma central to all the major religious traditions which originated on the Indian subcontinent. Such is its importance that these traditions cannot adequately be understood apart from it. Often translated as "ethics," "religion," "law," or "social order," dharma possesses elements of each of these but is not confined to any single category familiar to Western thought. Neither is it the straightforward equivalent of what many in the West might usually consider to be "a philosophy". This much-needed analysis of the history and heritage of dharma shows that it is instead a multi-faceted religious force, or paradigm, that has defined and that continues to shape the different cultures and civilizations of South Asia in a whole multitude of forms, organizing many aspects of life. Experts in the fields of Hindu, Jain, Buddhist and Sikh studies here bring fresh insights to dharma in terms both of its distinctiveness and its commonality as these are expressed across, and between, the several religions of the subcontinent. Exploring ethics, practice, history and social and gender issues, the contributors engage critically with some prevalent and often problematic interpretations of dharma, and point to new ways of appreciating these traditions in a manner that is appropriate to and thoroughly consistent with their varied internal debates, practices and self-representations. Contrary to popular opinion, there is more to Sikhism than the distinctive dress. First of all, there is the emergence of Guru Nanak, the founder of Sikhism, and the long line of his successors. There are the precepts, many related to liberation through the divine name or nam. There is a particularly turbulent history in which the Sikhs have fought to affirm their beliefs and resist external domination that continues to this day. There is also, more recently, the dispersion from the Punjab throughout the rest of India and on to Europe and the Americas. With this emigration Sikhism has become considerably less exotic, but hardly better known to outsiders. This reference is an excellent place to learn more about the religion. It provides a chronology of events, a brief introduction that gives a general overview of the religion, and a dictionary with
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several hundred entries, which present the gurus and other leaders, trace the rather complex history, expound some of the precepts and concepts, describe many of the rites and rituals, and explain the meaning of numerous related expressions. All this, along with a bibliography, provides readers with an informative and accessible guide toward understanding Sikhism. Sixty-six photographs that depict traditional sites and places of worship, major festivals, rites of the life cycle, and attempts by artists to represent great religious teachers and heroic martyrs provide the basis for this study of contemporary religious practices of Sikhs in Delhi and the Punjab region of northern India. *Sukhmani (The Pearl of Happiness)* is a popular Sikh text by Guru Arjan, which inculcates the Sikh religious ethos and philosophical perspective on wellbeing and happiness. The book features a new translation of this celebrated Sikh text and provides the first in-depth analysis of it. The Sikh View on Happiness begins with an overview of the nature of suffering and the attainment of happiness in Indian religions. This provides the foundation for the examination of the historical, social, and religious context of the Sukhmani and its contribution to the development of the Sikh tradition. In addition to exploring the spiritual teachings of the Sukhmani, Nayar and Sandhu draw upon the Sikh understanding of the mind, illness, and wellbeing to both introduce key Sikh psychological concepts and illustrate the practical application of traditional healing practices in the contemporary context. In doing so, they highlight the overlap of the teachings in the Sukhmani with concepts and themes found in Western psychotherapy, such as mindfulness, meaningful living, and resilience. Do religions justify and cause violence or are they more appropriately seen as forces for peace and tolerance? Featuring contributions from international experts in the field, this book explores the debate that has emerged in the context of secular modernity about whether religion is a primary cause of social division, conflict and war, or whether this is simply a distortion of the ‘true’ significance of religion and that if properly followed it promotes peace, harmony, goodwill and social cohesion. Focusing on how this debate is played out in the South Asian context, the book engages with issues relating to religion and violence in both its classical and contemporary formations. The collection is designed to look beyond the stereotypical images and idealized portrayals of the peaceful South Asian religious traditions (especially Hindu, Buddhist, Jain and Sufi), which can occlude their own violent histories and to analyze the diverse attitudes towards, and manifestations of violence within the major religious traditions of South Asia. Divided into three sections, the book also discusses globalization and the theoretical issues that inform contemporary discussions of the relationship between religion and violence. This book maps the journey of the Indian poetic imagination—in Hindi, Panjabi and Indian English—from its original quasi-spiritual longings to its activist interventions in the public domain. As Indian poetry of the post-1990s gravitates towards a non-Orientalised postcolonial nationalism, it seeks to rewrite and disseminate the shifting coordinates of nationalist imagination in terms of the dissent of the subaltern discontents of the nation. The book is interdisciplinary: it studies Indian poetry from the new emerging imperatives of postcolonialism, new historiography (subaltern, dalit and diasporas), nationalism, and cultural studies. Covering the two major north Indian languages—Hindi and Punjabi—along with poetry in Indian English, the book is a close textual study of about 150 poetry collections in these languages. It is path-breaking in its study of secular poetry written in the so-called vernaculars, with critical attention to its participation in the political as well as cultural processes of nation-making. This cutting-edge book should be of interest to scholars of Indian writings in English, Hindi and Panjabi, gender studies, dalit and diaspora studies, postcolonial poetry and to students reading South Asian literature and culture. This study examines on the basis of historical evidence the ethical perceptions of the Sikh community at the turn of the last century. One of the world’s youngest religions, Sikhism was founded about 500 years ago in northern India. The Sikhs believe in the Ultimate Reality as a formless force that is above all things and yet present in them at the same time. They reject all distinctions based on social class and race and emphasize the importance of service to both community and family. In the 21st century, Sikhism faces new challenges and a geographical reach spanning the globe. In India, where Manmohan Singh became the first minority prime minister in 2004, Sikhs are still working to gain greater political independence. In the West, the faith is attempting to adapt to a new culture while also sharing its universal teachings. “Sikhism, Third Edition” describes the basic tenets of Sikhism, tells the engaging story of its growth in India, examines the recent move toward greater political independence within the Indian nation, the effects of Hindu nationalism on the Sikh community, and issues of cultural adaptation, persecution, and subsequent education now taking place in the West.

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