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*The Gurdwara Reform Movement and the Sikh Awakening Documents on Punjab: pt. 1. Sikh politics (1919-1926) Punjab District Gazetteers The Gurdwara Reform Movement and the Sikh Awakening Punjab Politics, 1 June-14 August 1947 Tragedy Punjab District Gazetteers: Sheikhpura district Administration Report Report on the Public Health Administration of the Punjab The Politics of Religion in South and Southeast Asia Proceedings - Punjab History Conference The Indian Army and the Making of Punjab The Legislative Assembly Debates (official Report) The Gurdwara Reform Movement and the Sikh Awakening South Asian Cooperation & the Role of the Punjabs Faithful Fighters The Akali Movement The Partition of the Punjab, 1947 Proceedings - Punjab History Conference The Sikh Review Political Governance and Minority Rights Liberty at Stake Estimates of Charged Expenditure and Demands for Grants (Development) The Indian Annual Register The Indian Quarterly Register Politics of the Central Sikh League Federalism, Nationalism and Development Master Tara Singh Sikh Politics, 1920-40 Bearing Witness Annual Report on International Religious Freedom 2005, April 2006, 109-2 Joint Committee Print, * Educational Guide of Pakistan The Garrison State India's Parliament Annual Report, International Religious Freedom Sikhism and Indian Civilization The Pioneer Mail and Indian Weekly News The Legislative Assembly Debates ... Punjab District and State Gazetteers History of the United Panjab India: The Seige Within*

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Excerpt from The Gurdwara Reform Movement and the Sikh Awakening I consider it an honour to be asked to introduce this book to the public with a few words of my own. In the rapid march of events all over the country during the past two years, nowhere has Mahatma Gandhi's non-violent non-co-operation been so completely vindicated as at Tarn Taran, Nankana Sahib and Gum-ka-bagh by the calm and cool courage, and the patient, and even cheerful, sufferings of the Akalis in the face of cruelties, inhumanities and death. The story of the recent remarkable awakening among the Sikhs, their struggles for the freedom and purification of their historical places of worship, their disappointments and triumphs, will, I am sure, be read everywhere with absorbing interest. As an eye-witness of some of the thrilling, if tragic, incidents narrated by the author, I cannot help remarking that the simple rustics, who mainly composed the Akali Jathas, appeared to us as the heroes of a twentieth century Epic which was being enacted before our very eyes. I hope it will not be long before the story of their heroism, inspired by a sublime idealism, is immortalised in verse by a poet of eminence. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a

reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. A handful of Englishment controlled the vast British Indian empire for nearly 200 years. Throughout this period, the colonials who ran the empire (viceroys, bureaucrats, military men, police officers) constituted a miniscule minority of the Indian population. That a few thousand British men dominated so many million Indians for so long via native collaborators (feudal princes, educated babus, peasant recruits) has long been known. This book looks closely at the Indian army in order to show precisely how collaboration worked to sustain a national empire and a local economy. Show More Show Less. This is the fifth and final volume in a series which provides the texts of the Fortnightly Reports sent by the Governors of the Punjab to the Viceroy. Other key documents sent by the Governor or his Secretary are also included. There are 153 items in total. The volume opens with the announcement of the Mountbatten Plan on 3 June 1947 which provided for the partition of the Punjab. A major theme, therefore, of this volume is the making of arrangements for the division of the Province. This was far from straightforward and the Governor's relations with both Mountbatten and the political leaders became strained. These final administrative moves took place against a deteriorating communal situation with continual bombings, murders and stabbings. The daily situation telegrams which are included show how the coming of partition brought tragedy to the lives of ordinary people. August 14/15, 1947, reverberates with meaning for Indian and Pakistani people. The date does more than mark the "independence" of India. This momentous time marks the birth of two nation states, India and Pakistan, and is fixed in the memory of many as Partition and end of the Raj. Bearing Witness attempts to nuance this historical

moment by considering contemporary and post-event responses to Partition, which Indians and Pakistanis have inherited as one of uncontested significance. From testimonials and speeches by Jinnah and Nehru to fictional and non-fictional accounts by Indians and the British, and political cartoons that appeared in English newspapers at the time, Kamra offers an inductive study of primary texts that have been ignored until now. The book studies the three groups most affected by the events of 1947: the British, for whom this was the beginning of exile; the Indian elite, for whom the moment was a rite of passage; and the survivors of Partition, for whom the event is inextricably linked with trauma and loss of home, family, and community. Author Sukeshi Kamra asks, "Why do we not consider these valid and contesting readings in the teaching and learning of our history? Not doing so means that testimonials to Partition, such as narratives of trauma, autobiographies as 'personal' statements on a 'public' moment, and political cartoons as a minute-by-minute construction of history have yet to be considered." On the Sikh gurdwara reformation movement, 1920-1925. Contents: Introduction, Sikhism, The Development of Sikhism As a Distinct Religion, Sikh Tradition: Competing Organisations and Ideology, The Sikh Gurus, The Religion and Social Organisation of the Sikhs, Women in Sikhism, Gender and the Sikh Panth, Sikh Code of Conduct, The Concept of Hukam in Sikhism and Religious Experience, Sikh Politics in India, Unity of God The Sikh Point of View, Sikh Saints, Sikhism and Other Religious, Sikhism in the 21st Century. MJ Akbar is among those who have made a significant impact on Indian society by their writing, whether as authors or editors. Founder and Editor-in-Chief of the seminal newsmagazine, Sunday, in 1976 and The Telegraph in 1982, he revolutionized Indian journalism in the 1970s and 80s. In the 1990s he launched The Asian Age, a multi-edition daily that once again had substantive impact on the profession. He has also served as the Editorial Director of India Today, Headlines Today and as the editor of the Deccan Chronicle and the Sunday Guardian. MJ, as he is popularly known, first entered public life in 1989, when he was elected to the Lok Sabha. He went back to media in 1993 and returned to the political area in

2014, when he joined the Bharatiya Janata Party (BJP) and became the party's national spokesperson during the 2014 campaign led by Prime Minister Narendra Modi. In July 2016, he was named the Minister of State for External Affairs by Prime Minister Modi. His seven books have achieved great international acclaim: India: The Siege Within; Nehru: The Making of India; Riot-after-Riot; Kashmir: Behind the Vale; The Shade of Swords: Jihad and the Conflict between Islam and Christianity, Tinderbox: The Past and Future of Pakistan and Blood Brothers, his only work of fiction. In addition, there have been four collections of his columns, reportage and essays. The notion of a 'politics of religion' refers to the increasing role that religion plays in the politics of the contemporary world. This book presents comparative country case studies on the politics of religion in South and South Asia, including India, Pakistan and Indonesia. The politics of religion calls into question the relevance of modernist notions of secularism and democracy, with the emphasis instead on going back to indigenous roots in search of authentic ideologies and models of state and nation building. Within the context of the individual countries, chapters focus on the consequences that politics of religion has on inclusive nation-building, democracy and the rights of individuals, minorities and women. The book makes a contribution to both the theoretical and conceptual literature on the politics of religion as well as shed light on the implications and ramifications of the politics of religion on contemporary South Asian and South East Asian countries. It is of interest to students and scholars of South and South East Asian Studies, as well as Comparative Politics. This volume brings together a collection of essays analysing the current scenario in South and Southeast Asia with respect to the position of minority groups. Based on an in-depth investigation of some of the lasting minority-majority conflicts of the post-colonial period in countries that often escape comparison, the articles are a rich and critical exposition of the social, economic, cultural and political dimensions of these struggles. The central question being addressed is that of community rights in the modern nation-state and how these are being understood by the two concerned parties and, where and

when, thereof, a situation of conflict arose. During the first four decades of the twentieth century, the British Indian Army possessed an illusion of racial and religious inclusivity. The army recruited diverse soldiers, known as the "Martial Races," including British Christians, Hindustani Muslims, Punjabi Sikhs, Hindu Rajputs, Pathans from northwestern India, and "Gurkhas" from Nepal. As anti-colonial activism intensified, military officials incorporated some soldiers' religious traditions into the army to keep them disciplined and loyal. They facilitated acts such as the fast of Ramadan for Muslim soldiers and allowed religious swords among Sikhs to recruit men from communities where anti-colonial sentiment grew stronger. Consequently, Indian nationalists and anti-colonial activists charged the army with fomenting racial and religious divisions. In *Faithful Fighters*, Kate Imy explores how military culture created unintended dialogues between soldiers and civilians, including Hindu nationalists, Sikh revivalists, and pan-Islamic activists. By the 1920s and '30s, the army constructed military schools and academies to isolate soldiers from anti-colonial activism. While this carefully managed military segregation crumbled under the pressure of the Second World War, Imy argues that the army militarized racial and religious difference, creating lasting legacies for the violent partition and independence of India, and the endemic warfare and violence of the post-colonial world. Following the Mutiny of 1857, various factors impelled the British to turn to the province of Punjab in north-western India as the principal recruiting ground for the Indian Army. This book examines the processes by which the politics and political economy of colonial Punjab was militarised by the province's position as the 'sword arm' of the Raj. The militarisation of the administration in the Punjab was characterised by a conjunction of the military, civil and political authorities. This led to the emergence of a uniquely civil-military regime, a phenomenon that was not replicated anywhere else in British India, indeed in the Empire. Analysing these events, this book: - Studies the manner in which the Punjab became the main recruiting ground for the Indian Army - Looks at how certain districts were selected for military

recruitment, and the factors motivating the 'military classes' among the Punjabis to join the Army - Discusses the effects of the First World War on the recruitment process in the Punjab - Highlights the role the civil-military regime played in the politics of the Punjab, its survival after the Second World War and the manner in which it handled the demand for Pakistan and the subsequent partitioning of the province. This book throws new light on the study of India's development through an exploration of the triangular relationship between federalism, nationalism and the development process. It focuses on one of the seemingly paradoxical cases of impressive development and sharp federal conflicts that have been witnessed in the state of Punjab. The book concentrates on the federal structure of the Indian polity and it examines the evolution of the relationship between the centre and the state of Punjab, taking into account the emergence of Punjabi Sikh nationalism and its conflict with Indian nationalism. Providing a template to analyse regional imbalances and tensions in national economies with federal structures and competing nationalisms, this book will not only be of interest to researchers on South Asian Studies, but also to those working in the fields of politics, political economy, geography and development. Many Sikhs had been living happily in America until September 11th, 2001. Everything changed that fateful day. Sikhs, who wear turbans and have long beards due to their religious beliefs, were hit twice. First, our country was attacked and thousands of Sikhs' innocent fellow citizens lost their lives. Second, some of our countrymen started terrorizing Sikhs due to ignorance. Suddenly, it looked like Sikhs were on the other side of the war. People were rightfully angered by the attacks but wrongly assumed that Sikhs might be the enemy. Shocked Americans, bristling with misguided patriotism, imitated the terrorists by terrorizing their innocent neighbors. All of a sudden Sikhs became the scapegoats. When you live in America but are misidentified as America's enemy, your American Dream starts slipping away. You know that your liberty is at stake. Why would somebody in his or her right mind then wear a turban and have a long beard anymore? One could be taunted by passers-by,

discriminated on the job, pulled out of the airport security line, and physically assaulted. It doesn't make sense unless you have a good reason to do it, and Sikhs do. What is their reasoning, and is it worth it? The Book Covers A Period Of Almost A Century From 1849 To 1947, The Main Contents Of This Work Are: Geography Of The Panjab, Panjab At The Advent Of Britishers, Panjab Under Lawrences, Political History Of The Panjab From 1849-1947, North-West Frontier And The British Government, Religious And Political Movements E.G. The Kukas, The Komagata Maru, Jallianwala Bagh, Nankana Holocaust, The Jaito Morcha, Guru-Ka-Bagh, Panja Sahib, And Babar Akalis, Riasti Parja Mandal, The Khaksars, Agrarian Agitations, The Legislation, The Civil Administration, Social And Economic Life Of The Panjab From Time To Time, The Singh Sabha, S.G.P.C, The Revolutionaries Of The Panjab, Various Riots, Canalisation Of The Panjab, The Panjab States With The Role Of Their Rulers In The Panjab History, Muzara Movements, The Panjab Civil Code, The Provincial Autonomy, The Unionist-Ministry, And Partition Of The Panjab. The Book Is The Result Of Many Years Of Research. In Order To Make It Authentic, The Author Has Consulted Almost All The Contemporary Sources. It Is For The First Time That This Period Has Been Systematically Explored In Detail. The Book Would Be Of Great Interest And Value For Students, Research Scholars And Teachers Of Panjab History.

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