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Sikhs in Indian Politics Routledge
 Closely examining how the Sikh separatist movement for Khalistan developed in the Punjab and why it turned violent, this book explores how internal power blocs within Sikhism shaped an exclusionary Sikh identity over the past 300 years. As well, the political economy perspective of the book helps explain how the interests of the Sikh capitalist farmers have shaped post-independence Sikh politics.

Sikh Ethnonationalism and the Political Economy of Punjab Oxford University Press
 The 7th International Conference on Basement Tectonics was held at Queen's University in Kingston, Ontario, Canada,

from August 17th to 21st, 1987. Much of the conference was devoted to presentations and discussions on "Major Fracture Zones in the Earth's Crust" and "The Tectonic Evolution of North America". Subsidiary themes at the conference were "Tectonic Controls of Cratonic Basins" and "Basement Structures and Metallogeny". The conference was characterized by lively discussion amongst a diverse group of participants with a broad spectrum of interests, encouraged by the single-session format of the conference and a generous allotment of time for discussion following each presentation. The following presided over individual sessions and their assistance is greatly acknowledged: D.L. Baars, P.J. Barosh, M.J. Bartholomew, R.e. Bostrom, D.M. Carmichael, E.M. Chown, J.J. Gallagher, M.C. Gilbert, H. Helmstaedt,

R.A. Hodgson, Y.O. Isachsen, J. Kutina, P.D. Lowman, S.P. Gay, Jr. and M.J. Rickard.

Chandigarh Routledge
 In this wide-ranging volume, leading scholars across several disciplines--history, literature, sociology, and cultural studies--investigate the nature of liberalism and modernity in imperial Britain since the eighteenth century. They show how Britain's liberal version of modernity (of capitalism, democracy, and imperialism) was the product of a peculiar set of historical circumstances that continues to haunt our neoliberal present.
African Elites in India Springer Science & Business Media
 "Chandigarh, India, culture, society."
State and Nation-Building in Pakistan Mapin Publishing Pvt
 "Sub-Saharan Africans have a longstanding and distinguished presence

in India, where they are most commonly known as Habshis or Sidis. Habshi is the Arabic for an Abyssinian or Ethiopian, and Sidi is apparently derived from the Arabic sayyidi, "my lord". In the last decade there has been a veritable explosion of scholarship on Habshis and Sidis in India. This book is a contribution to this growing field, but with a difference. Rather than the groups hitherto studied, its focus is on the elite of Sub-Saharan African-Indian merchants, soldiers, nobles, statesmen, and rulers who attained prominence in various parts of India between the fifteenth and twentieth centuries, and on Africans who served at the courts of Indian monarchs as servants, slaves, eunuchs, or concubines. This book is a series of snapshots, in the form of essays by specialists in history, numismatics, architecture, the art history of South Asia, of colour and black-and-white illustrations." -- Jacket description.

The Sikh Courier International

Routledge

In the Punjab, Pakistan, a culture of migration and mobility already emerged in the nineteenth century. Imperial policies produced a category of hypermobile Sikhs, who left their villages in Punjab to seek their fortunes in South East Asia, Australia, America and Canada. The practices of the British Indian government and the Canada government offer telling instances of the exercise of governmentality through which both old imperialism and the new Empire assert their sovereignty. This book focuses on the Komagata Maru episode of 1914: This Japanese ship was chartered by Gurdit Singh, a prosperous Sikh businessman from Malaya. It carried 376 passengers from Punjab and was not permitted to land in Vancouver on grounds of a stipulation about a continuous journey from the port of departure and forced to return to Kolkata where the passengers were fired at, imprisoned or kept under surveillance. The author isolates juridical procedures, tactics and apparatus of security through which the British Empire exercised power on imperial subjects by investigating the significance of this incident to colonial and postcolonial migration. Juxtaposing public archives including newspapers, official documents and reports against private archives and interviews of descendants the book analyses the legalities and machineries of surveillance that regulate the movements of people in the old and new Empire. Addressing contemporary discourse on neo-imperialism and resistance, migration, diaspora, multiculturalism and citizenship, this book will be of interest to scholars in the field of diaspora studies, post

colonialism, minority studies, migration studies, multiculturalism and Sikh /Punjab and South Asian studies.

Revolutionary Lives in South Asia

University of Hawaii Press

Religion, violence, and ethnicity are all intertwined in the history of Pakistan. The entrenchment of landed interests, operationalized through violence, ethnic identity, and power through successive regimes has created a system of 'authoritarian clientalism.' This book offers comparative, historicist, and multidisciplinary views on the role of identity politics in the development of Pakistan. Bringing together perspectives on the dynamics of state-building, the book provides insights into contemporary processes of national contestation which are crucially affected by their treatment in the world media, and by the reactions they elicit within an increasingly globalised polity. It investigates the resilience of landed elites to political and social change, and, in the years after partition, looks at the impact on land holdings of population transfer. It goes on to discuss religious identities and their role in both the construction of national identity and in the development of sectarianism. The book highlights how ethnicity and identity politics are an enduring marker in Pakistani politics, and why they are increasingly powerful and influential. An insightful collection on a range of perspectives on the dynamics of identity politics and the nation-state, this book on Pakistan will be a useful contribution to South Asian Politics, South Asian History, and Islamic Studies.

Survey of Kheechi Chauhan History

Patiala : Punjabi University

This book draws upon new theoretical insights and fresh bodies of data to historically reappraise partition in the light of its long aftermath. It uses a comparative approach by viewing South Asia in its totality, rather than looking at it in narrow 'national' terms. As the first book to focus on the aftermath of partition, it fills a distinctive niche in the study of contemporary South Asia. *Studies in History* Sahitya Akademi This book offers an analysis of key issues concerning the phenomenon of scriptural adaptation. It offers a new understanding of religious pluralism, stressing the need to enter into dialogue with an 'open attitude' by honoring the individual commitments and maintaining differences in mutual respect and dignity.

The Sikh Zafar-namah of Guru Gobind Singh Oxford University Press

Louis E. Fenech offers a compelling new examination of one of the only Persian

compositions attributed to the tenth Sikh Guru, Guru Gobind Singh (1666-1708): the Zafar-namah or 'Epistle of Victory.' Written as a masnavi, a Persian poem, this letter was originally sent to the Mughal emperor Aurangzeb (d. 1707) rebuking his most unbecoming conduct. Incredibly, Guru Gobind Singh's letter is included today within the Sikh canon, one of only a very small handful of Persian-language texts granted the status of Sikh scripture. As such, its contents are sung on special Sikh occasions. Perhaps equally surprising is the fact that the letter appears in the tenth Guru's book or the Dasam Granth in the standard Gurmukhi script (in which Punjabi is written) but retains its original Persian language, a vernacular few Sikhs know. Drawing out the letter's direct and subtle references to the Iranian national epic, the Shah-namah, and to Shaikh Sa'di's thirteenth-century Bustan, Fenech demonstrates how this letter served as a form of Indo-Islamic verbal warfare, ensuring the tenth Guru's moral and symbolic victory over the legendary and powerful Mughal empire. Through analysis of the Zafar-namah, Fenech resurrects an essential and intriguing component of the Sikh tradition: its Islamicate aspect.

Archaeology and History Humanities Press

Buddhism, often described as an austere religion that condemns desire, promotes denial, and idealizes the contemplative life, actually has a thriving leisure culture in Asia. Creative religious improvisations designed by Buddhists have been produced both within and outside of monasteries across the region—in Nepal, Japan, Korea, Macau, Hong Kong, Singapore, Laos, Thailand, and Vietnam. Justin McDaniel looks at the growth of Asia's culture of Buddhist leisure—what he calls "socially disengaged Buddhism"—through a study of architects responsible for monuments, museums, amusement parks, and other sites. In conversation with noted theorists of material and visual culture and anthropologists of art, McDaniel argues that such sites highlight the importance of public, leisure, and spectacle culture from a Buddhist perspective and illustrate how "secular" and "religious," "public" and "private," are in many ways false binaries. Moreover, places like Lek Wiriyaphan's Sanctuary of Truth in Thailand, Suối Tiên Amusement Park in Saigon, and Shi Fa Zhao's multilevel museum/ritual space/tea house in Singapore reflect a growing Buddhist ecumenism built through repetitive affective encounters instead of didactic sermons and sectarian developments. They present different Buddhist traditions, images, and aesthetic

expressions as united but not uniform, collected but not concise: Together they form a gathering, not a movement. Despite the ingenuity of lay and ordained visionaries like Wiriyaphan and Zhao and their colleagues Kenzo Tange, Chan-soo Park, Tadao Ando, and others discussed in this book, creators of Buddhist leisure sites often face problems along the way. Parks and museums are complex adaptive systems that are changed and influenced by budgets, available materials, local and global economic conditions, and visitors. Architects must often compromise and settle at local optima, and no matter what they intend, their buildings will develop lives of their own. Provocative and theoretically innovative, *Architects of Buddhist Leisure* asks readers to question the very category of “religious” architecture. It challenges current methodological approaches in religious studies and speaks to a broad audience interested in modern art, architecture, religion, anthropology, and material culture.

50 Years Routledge

The Most Important Contribution Of The Elementary Or Secondary School Teacher Is His/Her Ability To Make Interpretations,

Innovations, Invent His/Her Own Study Units. Meaningful Science Education For Preservice And Inservice Teachers Is Imperative To De Peculiarities of Liberal Modernity in Imperial Britain Oxford University Press, USA

The End-Century Edition Of The Who'S Who Of Indian Writers, Is An Invaluable Work Of Reference For Writers, Publishers, Readers And Students Of Literary History. For Ease Of Use, The Entries Are Arranged Alphabetically By Surname Or Part Of The Name Preferred By The Writers Themselves. A Large Number Of Cross-References Are Provided To Facilitate The Location And Identification Of The Writers. Library of Congress Catalogs Univ of California Press
Contributed articles; study on different aspects of medieval and modern Indian history.

The Bhagats of the Guru Granth Sahib

The term ‘revolutionary’ is used liberally in histories of Indian anticolonialism, but scarcely defined. Implicitly understood, it functions as a signpost or a badge, generously conferred in hagiographies, loosely invoked in historiography, and strategically deployed in contemporary political contests. It is timely, then, to ask

the question: Who counts as a ‘revolutionary’ in South Asia? How can we read ‘the revolutionary’ in Indian political formations? And what does it really mean to be ‘revolutionary’ in turbulent late colonial times? This volume takes a biographical approach to the question, by examining the life stories of a series of activists, some well known, who all defined themselves in explicitly revolutionary terms in the early twentieth century: Shyamaji Krishnavarma, V. D. Savarkar, M. K. Gandhi, Bhagat Singh, Jawaharlal Nehru, J.P. Narayan and Hansraj Vohra. The authors interrogate the subversive lives of these figures, tracing their polyglot influences and transnational impacts, to map out the discursive travels of ‘the revolutionary’ in Indian historical and literary worlds from the early 1900s, and to indicate its reverberations in the politics of the present. This book was published as a special issue of *Postcolonial Studies*. *Journal of the Bombay Natural History Society*

The Aftermath of Partition in South Asia

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