



naujawani

# Economic Thought Of The Sikh Gurus

**SA Adler**



## **Economic Thought Of The Sikh Gurus:**

Economic Thought of the Sikh Gurus J. R. Dass, 1988 Economic Thought of the Sikh Gurus reveals how down to earth the Sikh religion is and demonstrates the absolutely secular nature of that way of life J R Dass has analysed the contribution of the Sikh Gurus from Nanak to Gobind Singh to the socio economic development of Northern India The Gurus taught and practised what were during the time extremely revolutionary economic ideas chiefly the secular ideal of community living Alongside the Gurus economic ideas found in the Sikh Scriptures the writer has extrapolated the ideas of the classic Western economists of later years such as Adam Smith Keynes and Marshall to prove that the Sikh Gurus were far ahead of their age in respect of their economic theories The relevance of the Gurus thoughts in economic revolution and the need to narrow down economic disparities are found to be relevant centuries later in the present work

**International Bibliography of Sikh Studies** Rajwant Singh Chilana, 2006-01-16 The International Bibliography of Sikh Studies brings together all books composite works journal articles conference proceedings theses dissertations 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

**Handbook of Research on Development and Religion** Matthew Clarke, 2013-01-01 With eighty percent of the world s population professing religious faith religious belief is a common human characteristic This fascinating and highly unique Handbook brings together state of the art research on incorporating religion into development studies literature and research The expert contributors illustrate that as religious identity is integral to a community s culture exclusion of religious consideration will limit successful development interventions it is therefore necessary to conflate religion and development to enhance efforts to improve the lives of the poor Issues addressed include key tenets beliefs and histories of religions religious response to development concerns gender environment education microfinance humanitarian assistance and the role of faith based organisations and missionaries in the wider development context Practical case studies of countries across Africa Eastern Europe and the Pacific including Australia underpin the research providing evidence that the intersection between religion and development is neither new nor static By way of conclusion suggestions are prescribed for extensive further research in order to advance understanding

of this nascent field This path breaking Handbook will prove a thought provoking and stimulating reference tool for academics researchers and students in international development international relations comparative religion and theology

Studying the Sikhs John Stratton Hawley, Gurinder Singh Mann, 1993-07-01 This basic guide and resource book targets four fields religious studies history world literature and ethnic or migration studies in which Sikhism is now receiving greater attention The authors explain the problems of studying and interpreting Sikhism and opportunities for integrating Sikh studies into a broader curriculum in each field They also provide a sense of the Sikh community's own approach to education and evaluate materials and approaches at the North American university level Included are a sample syllabus with an explanatory essay a bibliographical guide a glossary and a general bibliography Gurinder Singh Mann's review of his course on Sikhism is an effective mini guide to the field as a whole

**Historical Dictionary of Sikhism** Louis E. Fenech, W. H. McLeod, 2014-06-11 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

Sikh Gurus and the Indian Spiritual Thought Tārana Singh, 1981 *The Sikhs* Rajwant Singh Chilana, Navneet Lamba, 1989

**India Working** Barbara Harriss-White, 2003 By drawing on her extensive fieldwork in India and on the adjacent theoretical literature Barbara Harriss White describes the working of the Indian economy through its most important social structures of accumulation Successive chapters explore a range of topics including labour capital the state gender religious plurality caste and space Despite the complexity of the subject the book is vivid and compelling The author's intimate knowledge of the country enables the reader to experience the Indian local scene and to engage with the precariousness of daily life Her conclusion challenges the prevailing notion that liberalisation releases the economy from political interference and leads to a postscript on the economic base for fascism in India This is an intelligent book first published in 2002 by a distinguished scholar for students of economics as well as for those studying the region

*History of Sikh Gurus Retold: 1606-1708 C.E* Surjit Singh Gandhi, 2007 The Impulse Behind The Study In Hand Was The Longing To Find Adequate Answers To Certain Vital Questions What Exactly Does Sikhism Stand For Why Was It Originated And Developed By Guru Nanak And His Nine Successors How Did It Strike Roots Among People What Institutions

And Structures The Gurus Evolved To Highlight And Escalate It What Type Of Praxis Of Man And Society Gurus Visualized How Was It Different From Contemporary Religious Systems Islam Hinduism Sahajyana Buddhism Nathism Bhakti System Etc Was It A Synthesis Of Different Traits Of Different Religions Was It A Syncretism Of Hindu And Muslim Cultures Or Was It An Independent System Did Sikhism Purport To Design To Raise Itself On Premises Different From The Ones Which Formed The Foundations Of Hindu Or Other Societies Was It Merely Reformist Movement Aiming At Certain Targets Within Time And Space Or A Distinct Spirito Social Process To Urge The People To March Towards Integrated Development Both At Micro And Macro Levels What Was The True Nature Of Supreme Reality As Conceived By The Gurus How Is This Related With The Universe Including Man And How Does It Permeate Pervade And Operate The Whole Universe What Type Of Society Conforms To God S Will And How Was Its Consummation Possible Which Models Of Polity And Social Edifice Were Recommended By The Gurus Is Sikhism A Life Affirming Dispensation Or Life Negating Philosophy Why Was Structural Bonding Of Religion And Politics Effected And Institutionalised What Is The Place Of Sikhism In The Comity Of Religions And How It Is Relevant To Challenges Of The Present Day World Such Questions And A Lot More Being Vital And Crucial For The Understanding Of The Role Of Gurus And Their Dispensation Have Been Fully Taken Cognizance Of In The Present Study

**Sikhism, Origin and Development** Dalbir Singh Dhillon,1988 *Rejuvenating Punjab New Economic World Order* Jaspal Singh,2023-09-07 New Economic World Punjab **Sikhs in Ontario** Judith Bali,1993 **Professional Social Work - Indian Perspective** Mr. Rohit Manglik,2023-12-23 In this book we will study about the development values and principles of social work in the Indian context **The Creation of the Khalsa** Sukhbir Singh Kapoor,1999 Contributed articles

**Information and Behavior in a Sikh Village** Murray J. Leaf,2023-11-10 This is the first major study of a Sikh community in Central Punjab to appear in the modern anthropological literature Perhaps because this historically and economically important people and region have been so long neglected they present certain important contradictions or paradoxes in terms of commonly accepted generalization about Indian village life Thus the villagers describe their Sikh religion as Hindu yet insist that it forbids observance of caste restrictions They are sincere in their beliefs and scrupulous in their performance to ritual yet retain caste identifications and in certain contexts use caste terms for address They have a strong factional organization but it cuts across both kin and caste lines moreover many villagers remain aloof from factions and those who do belong frequently forget their quarrels and cooperate Finally the villagers are intensely concerned with trade and profit making yet resort to many practices in a labor intensive system that scholars have termed characteristic of a subsistence or traditional economy as distinct from a market or a traditional one Instead of attempting to resolve these contradictions or to attribute them to a process of social breakdown Leaf takes the view that they represent a stable pervasive condition of social life He capitalizes on their clarity in a particular village to draw attention to two elements of social theory that he regards as of general importance His overall strategy of analysis places each seemingly contradictory

element in its proper context and then ascertains how these contexts are related to one another and to the behavior of the villagers. The first of the theoretical concepts that he develops for this purpose is a modified version of the idea of a message source used in information theory permitting observation and isolation of socially defined conventions that result from behavior and affect it in turn. The second concept is a view of behavior as individual actions that respond to such social constraints obtain support and ultimately feed back into the social system a cyclical model of social communication on an individual level. Use of these two concepts sets aside total system theory which has attracted mounting criticism by social and cultural anthropologists in favor of what may be termed a multiple system theory. Two important practical results of this shift in perspective are general heightening of empirical accuracy of analysis and an enhance insights into the ways that dynamica change cooperation and competition inhere in all social organization. This title is part of UC Press s Voices Revived program which commemorates University of California Press s mission to seek out and cultivate the brightest minds and give them voice reach and impact. Drawing on a backlist dating to 1893 Voices Revived makes high quality peer reviewed scholarship accessible once again using print on demand technology. This title was originally published in 1972      *Searches In Sikhism* Nirmal Singh, 2008      **Muslims under Sikh Rule in the Nineteenth Century** Robina Yasmin, 2022-01-13 Though the history of Sikh Muslim relations is fraught with conflict this book examines how the policies of Sikh rulers attempted to avoid religious bigotry and prejudice at a time when Muslims were treated as third class citizens. Focusing on the socio economic political and religious condition of Muslims under Sikh rule in the Punjab during the 19th century this book demonstrates that Maharaja Ranjit Singh and his successors took a secular approach towards their subjects. Using various archival sources including the Fakir Khana Family archives and the Punjab Archives the author argues citizens had freedom to practice their religion with equal access to employment education and justice      **Studies in Sikhism Its Institutions and Its Scripture in Global Context** Gurnam Kaur, 2013      *The Making of Sikh Scripture* Gurinder Singh Mann, 2001-05-03 The Adi Granth original book the primary scripture of the Sikhs comprises approximately 3 000 hymns. Although the authorship of the hymns is well recorded the history of the compilation the Adi Granth the creation of the Sikh canon is the subject of considerable speculation and debate. In this book Gurinder Mann attempts to construct a comprehensive secondary literature on the topic. His findings on some key issues differ from the traditional Sikh position and from the hypotheses of other 20th century scholars as well as raising some entirely fresh questions. Mann s revised and expanded picture of the history of the text and institution of Sikh scripture will be of interest not only to scholars of Sikhism and Sikh religionists but to scholars of comparative canon formation      *Thoughts* Indarjit Singh, 2023-03-03 INCISIVE VIEWS AND COMMENTS ON NEWS OF THE DAY COUCHED IN HUMOUR AND UNFAILING COMPASSION RT HON BARONESS D SOUZA CMG THE LORD SPEAKER 2011 2016 Lord Indarjit Singh s talks on BBC Radio 4 s Thought for the Day have inspired many including Royalty Prime Ministers Christian Muslim and Jewish leaders. One of Indarjit s talks in 1999 provided the impetus in setting up the

Lambeth Group to celebrate the Millennium by setting up a Faith Zone at the Millennium Dome and to Indarjit hosting a National Service of Reflection and Reconciliation in the Queen's Gallery of the House of Lords Tony Blair the then Prime Minister described it as the most moving celebration of the Millennium he had witnessed RT HON CLARE SHORT MP SECRETARY OF STATE FOR INTERNATIONAL DEVELOPMENT Speaking on BBC Radio 4 Today Programme on December 2004 on who she would like to nominate in the Programme's competition Listener's Lord the person listeners would most like to see in the House of Lords I would like to nominate Indarjit Singh He contributes regularly on Radio 4's Thought for the Day and he gives impressive homilies drawing on the wisdom of Sikh teachings to help us think through the moral issues of the day Lord Singh came a close second to celebrated musician and human rights activist Bob Geldorf

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