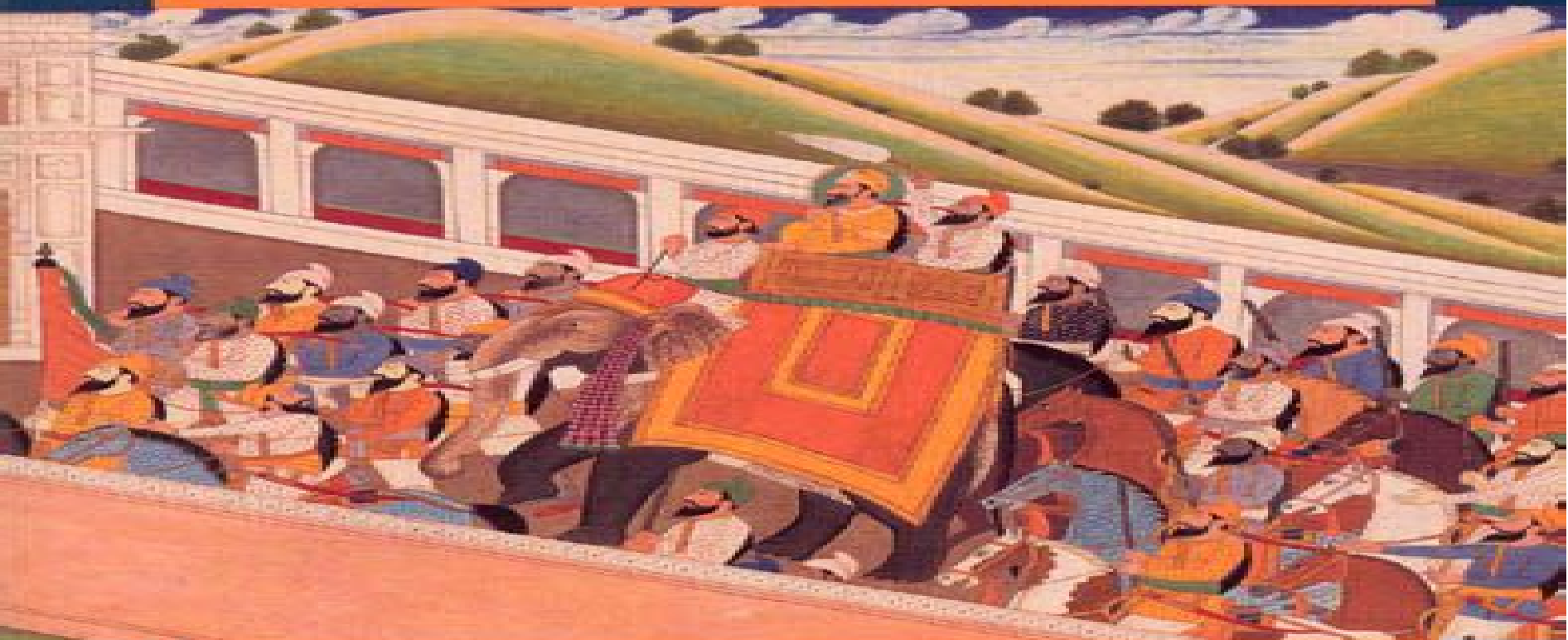


# THE CONSTRUCTION OF RELIGIOUS BOUNDARIES

*Culture, Identity, and Diversity  
in the Sikh Tradition*



HARJOT OBEROI

# Construction Of Religious Boundaries

**Harnik Deol**



## **Construction Of Religious Boundaries:**

**The Construction of Religious Boundaries** Harjot Oberoi,1997      **Invasion of Religious Boundaries** Jasbir Singh Mann,Surinder Singh Sodhi,Gurbaksh Singh Gill,Canadian Sikh Study & Teaching Society,1995 Contributed articles      **Who Owns Religion?** Laurie L. Patton,2019-11-27 Who Owns Religion focuses on a period the late 1980s through the 1990s when scholars of religion were accused of scandalizing or denigrating the very communities they had imagined themselves honoring through their work While controversies involving scholarly claims about religion are nothing new this period saw an increase in vitriol that remains with us today Authors of seemingly arcane studies on subjects like the origins of the idea of Mother Earth or the sexual dynamics of mysticism have been targets of hate mail and book banning campaigns As a result scholars of religion have struggled to describe their own work to their various publics and even to themselves Taking the reader through several compelling case studies Patton identifies two trends of the 80s and 90s that fueled that rise the growth of multicultural identity politics which enabled a form of volatile public debate she terms eruptive public space and the advent of the internet which offered new ways for religious groups to read scholarship and respond publicly These controversies she shows were also fundamentally about something new the very rights of secular Western scholarship to interpret religions at all Patton s book holds out hope that scholars can find a space for their work between the university and the communities they study Scholars of religion she argues have multiple masters and must move between them while writing histories and speaking about realities that not everyone may be interested in hearing      **Religious Traditions in Modern South Asia** Jacqueline Suthren Hirst,John Zavos,2013-03 This book offers a fresh approach to the study of religion in modern South Asia It uses a series of case studies to explore the development of religious ideas and practices giving students an understanding of the social political and historical context      **Boundaries, Dynamics and Construction of Traditions in South Asia** Federico Squarcini,2011-12-15 Boundaries Dynamics and Construction of Traditions in South Asia explores the dynamic constructions and applications of the concept of tradition that occurred within the South Asian context during the ancient and pre colonial periods This collection of essays features a significant selection of the specialized fields of knowledge that have shaped classical South Asian intellectual history and the aim of this volume is to offer a stimulating anthology of papers on the different and complex processes employed during the invention construction preservation and renewal of a given tradition      *Religious Individualisation* Martin Fuchs,Antje Linkenbach,Martin Mulsow,Bernd-Christian Otto,Rahul Bjørn Parson,Jörg Rüpke,2019-12-16 This volume brings together key findings of the long term research project Religious Individualisation in Historical Perspective Max Weber Centre for Advanced Cultural and Social Studies Erfurt University Combining a wide range of disciplinary approaches methods and theories the volume assembles over 50 contributions that explore and compare processes of religious individualisation in different religious environments and historical periods in particular in Asia the Mediterranean and Europe from antiquity to the recent past Contrary to standard

theories of modernisation which tend to regard religious individualisation as a specifically modern or early modern as well as an essentially Western or Christian phenomenon the chapters reveal processes of religious individualisation in a large variety of non Western and pre modern scenarios Furthermore the volume challenges prevalent views that regard religions primarily as collective phenomena and provides nuanced perspectives on the appropriation of religious agency the pluralisation of religious options dynamics of de traditionalisation and privatisation the development of elaborated notions of the self the facilitation of religious deviance and on the notion of dividuality

Religion and Public Life in Canada Marguerite Van Die, 2001-01-01 As this collection of scholarly case studies reveals religion once played a major public role in all aspects of Canadian society including politics education and culture

**Religious Categories and the Construction of the Indigenous** Christopher Hartney, Daniel Tower, 2016-10-18 This volume significantly advances the academic debate surrounding the taxonomy and the categorisation of indigenous religion Developing approaches from leading scholars in the field this edited volume provides the space for established and rising voices to discuss the highly problematic topic of how indigenous religion can be defined and conceptualised Constructing the Indigenous highlights the central issues in the debate between those supporting and refining current academic frameworks and those who would argue that present thinking remains too dependant on misunderstandings that arise from definitions of religion that are too inflexible and from problems caused by the World Religion paradigm This book will prove essential reading for those that wish to engage with contemporary discussions regarding the definitions of religion and their relations to the indigenous category Contributors are Zoe Alderton Steve Bevis James L Cox Christopher Hartney Graham Harvey Milad Milani Bj rn Ola Tafjord Daniel J Tower Garry W Trompf and Jack Tsonis

*Religion and the Specter of the West* Arvind-Pal S. Mandair, 2009-10-22 Arguing that intellectual movements such as deconstruction postsecular theory and political theology have different implications for cultures and societies that live with the debilitating effects of past imperialisms Arvind Mandair unsettles the politics of knowledge construction in which the category of religion continues to be central Through a case study of Sikhism he launches an extended critique of religion as a cultural universal At the same time he presents a portrait of how certain aspects of Sikh tradition were reinvented as religion during the late nineteenth and early twentieth centuries India s imperial elite subtly recast Sikh tradition as a sui generis religion which robbed its teachings of their political force In turn Sikhs began to define themselves as a nation and a world religion that was separate from but parallel to the rise of the Indian state and global Hinduism Rather than investigate these processes in isolation from Europe Mandair shifts the focus closer to the political history of ideas thereby recovering part of Europe s repressed colonial memory Mandair rethinks the intersection of religion and the secular in discourses such as history of religions postcolonial theory and recent continental philosophy Though seemingly unconnected these discourses are shown to be linked to a philosophy of generalized translation that emerged as a key conceptual matrix in the colonial encounter between India and the West In this riveting study Mandair

demonstrates how this philosophy of translation continues to influence the repetitions of religion and identity politics in the lives of South Asians and the way the academy state and media have analyzed such phenomena *Ecclesial Boundaries and National Identity in the Orthodox Church* Tamara Grdzeldze, 2023-05-15 Grdzeldze's study evaluates the present state of ecclesiology in the Orthodox Church focusing on the history of autocephaly and its relationship with the rise of religious nationalism To date the Orthodox Church has not sufficiently addressed the pressing problem of religious nationalism Tamara Grdzeldze's *Ecclesial Boundaries and National Identity in the Orthodox Church* fills this lacuna offering a solution to the ecclesiological problems posed by the rise of group related sentiment in Orthodox communities Grdzeldze's monograph begins with an examination of the history of autocephaly and synodality in the Orthodox Church As she explains the political autonomy of local churches in the Eastern Roman Empire which was later transformed into autocephaly instinctively carried the kernel of group related sentiments whether national or ethnic Over time such sentiments have given rise to religious nationalism which has further resulted in the inability of autocephalous churches to disengage from their national political involvements Consequently Orthodox Churches are unable to conduct a conversation on the hermeneutics of authority After sketching this historical background Grdzeldze offers a solution to this ecclesiological problem proposing a eucharistic hermeneutics by which the concepts of autocephaly and synodality might be preserved from misappropriation by religious nationalists This proposal is centered on the principle that the Church represents the Body of Christ and thus embraces the whole people of God and the whole of God's creation through the sacramental life Ultimately this eucharistic mode of visioning the Church furnishes a solution to the crisis of borders and boundaries in the Orthodox Church Prophetic Maharaja Rajbir Singh Judge, 2024-09-10 How do traditions and peoples grapple with loss particularly when it is of such magnitude that it defies the possibility of recovery or restoration Rajbir Singh Judge offers new ways to understand loss and the limits of history by considering Maharaja Duleep Singh and his struggle during the 1880s to reestablish Sikh rule the lost Khalsa Raj in Punjab Sikh sovereignty in what is today northern India and northeastern Pakistan came to an end in the middle of the nineteenth century when the British annexed the Sikh kingdom and eventually exiled its child maharaja Duleep Singh to England In the 1880s Singh embarked on an abortive attempt to restore the lost Sikh kingdom Judge explores not only Singh's efforts but also the Sikh people's responses the dreams fantasies and hopes that became attached to the Khalsa Raj He shows how a community engaged military political and psychological loss through theological debate literary production bodily discipline and ethical practice in order to contest colonial politics This book argues that Sikhs in the final decades of the nineteenth century were not simply looking to recuperate the past but to remake it and to dwell within loss instead of transcending it and in so doing opened new possibilities Bringing together Sikh tradition psychoanalysis and postcolonial thought *Prophetic Maharaja* provides bracing insights into concepts of sovereignty and the writing of history **Rethinking Religion in India** Esther Bloch, Marianne Keppens, Rajaram Hegde, 2009-12-24 Critically assesses recent

debates about the colonial construction of Hinduism Written by experts in their field the chapters present historical and empirical arguments as well as theoretical reflections on the topic offering new insights into the nature of the construction of religion in India

*The Ahmadiyya in the Gold Coast* John H. Hanson, 2017-10-16 The Ahmadiyya Muslim Community a global movement with more than half a million Ghanaian members runs an extensive network of English language schools and medical facilities in Ghana today Founded in South Asia in 1889 the Ahmadiyya arrived in Ghana when a small coastal community invited an Ahmadiyya missionary to visit in 1921 Why did this invitation arise and how did the Ahmadiyya become such a vibrant religious community John H Hanson places the early history of the Ahmadiyya into the religious and cultural transformations of the British Gold Coast colonial Ghana Beginning with accounts of the visions of the African Methodist Binyameen Sam Hanson reveals how Sam established a Muslim community in a coastal context dominated by indigenous expressions and Christian missions Hanson also illuminates the Islamic networks that connected this small Muslim community through London to British India African Ahmadi Muslims working with a few South Asian Ahmadiyya missionaries spread the Ahmadiyya's theological message and educational ethos with zeal and effectiveness This is a global story of religious engagement modernity and cultural transformations arising at the dawn of independence

*The Book on Trial* Girja Kumar, 1997 Existence of the freedom to read write print publish discuss debate and dispute creative writing and dissident writing in India

*Between Colonialism and Diaspora* Tony Ballantyne, 2006-08-16 A bold historical reevaluation of constructions of Sikh identity from the late eighteenth century through the early twenty first

**The Cherished Five in Sikh History** Louis E. Fenech, 2021 Despite the centrality of this group to modern Sikhism scholarship on the Panj Piare has remained sparse Louis Fenech's new book examines the Khalsa and the role that the Panj Piare have had in the development of the Sikh faith over the past three centuries

**Hermeneutics and Hindu Thought: Toward a Fusion of Horizons** Rita Sherma, Arvind Sharma, 2008-05-21 The advent of Hindu Studies coincides with the emergence of modern hermeneutics Despite this co emergence and rich possibilities inherent in dialectical encounters between theories of modern and post modern hermeneutics and those of Hindu hermeneutical traditions such an enterprise has not been widely endeavored The aim of this volume is to initiate such an interface Essays in this volume reflect one or more of the following categories

- 1 Examination of challenges and possibilities inherent in applying Western hermeneutics to Hindu traditions
- 2 Critiques of certain heuristics used historically to understand Hindu traditions
- 3 Elicitation of new hermeneutical paradigms from Hindu thought to develop cross cultural or dialogical hermeneutics

Applications of interpretive methodologies conditioned by Western culture to classify Indian thought have had important impacts Essays by Sharma Bilimoria Sugirtharajah and Tilak examine these impacts offering alternate interpretive models for understanding Hindu concepts in particular and the Indian religious context in general Several essays offer original insights regarding potential applications of traditional Hindu philosophical principles to cross cultural hermeneutics Long Bilimoria Klostermaier Adarkar and Taneja Others engage

Hindu texts philosophically to elicit deeper interpretations Phillips and Rukmani In presenting essays that are both critical and constructive we seek to uncover intellectual space for creative dialectical engagement that we hope will catalyze a reciprocal hermeneutics

Religion and Nationalism in India Harnik Deol,2003-09-02 This timely and significant study explores the reasons behind the rise in Sikh militancy over the 1970s and 1980s It also evaluates the violent response of the Indian State in fuelling and suppressing the Sikh separatist movement resulting in a tragic sequence of events which has included the raiding of the Golden Temple at Amritsar and the assassination of Prime Minister Indira Gandhi The book reveals the role in this movement of a section of young semi literate Sikh peasantry who were disaffected by the Green Revolution and the commercialisation of agriculture in Punjab Drawing on a wide range of sources Deol examines the role of popular mass media in the revitalisation of religion during this period and the subsequent emergence of sharper religious boundaries

**Construction of Maya Space** Thomas H. Guderjan,Jennifer P. Mathews,2023-11-07 This volume focuses on how powerful people of the ancient historical and contemporary periods in the Maya world used features such as walls roads rails and symbolic boundaries to control those without power and how the powerless pushed back

Saivism in the Diaspora Ron Geaves,2007 The book will explore contemporary manifestations of the worship of Siva that have transmigrated to the West It explores Hindu vernacular traditions or village Hinduism especially in the context of the Hindu diaspora where the general assumption is that such forms of Hinduism cannot survive as they lack the infrastructure and the rural environment Based on extensive fieldwork in Britain and India the author shows that significant developments are taking place where Hindu communities have achieved sufficient concentration for various movements to appear that reproduce folk traditions connected to a particular locale in the subcontinent These movements often display a focus on the pragmatic or apotropaic motivation for worship of deities associated with healing The focus is on the Baba Balaknath communities originating in the Punjab and Himachal Pradesh the worship of Murugan amongst Tamil populations and the Community of the Many Names of God in Wales which originated in the worship of Subramaniam in Shri Lanka The book will not only throw some clarity on changing beliefs and practices in the Hindu diaspora particularly the role of the apotropaic or pragmatic dimension it will also help to understand important theoretical concepts such as Sanskritisation and the relationship between the Little Tradition and the Great Tradition or All India and local traditions

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