

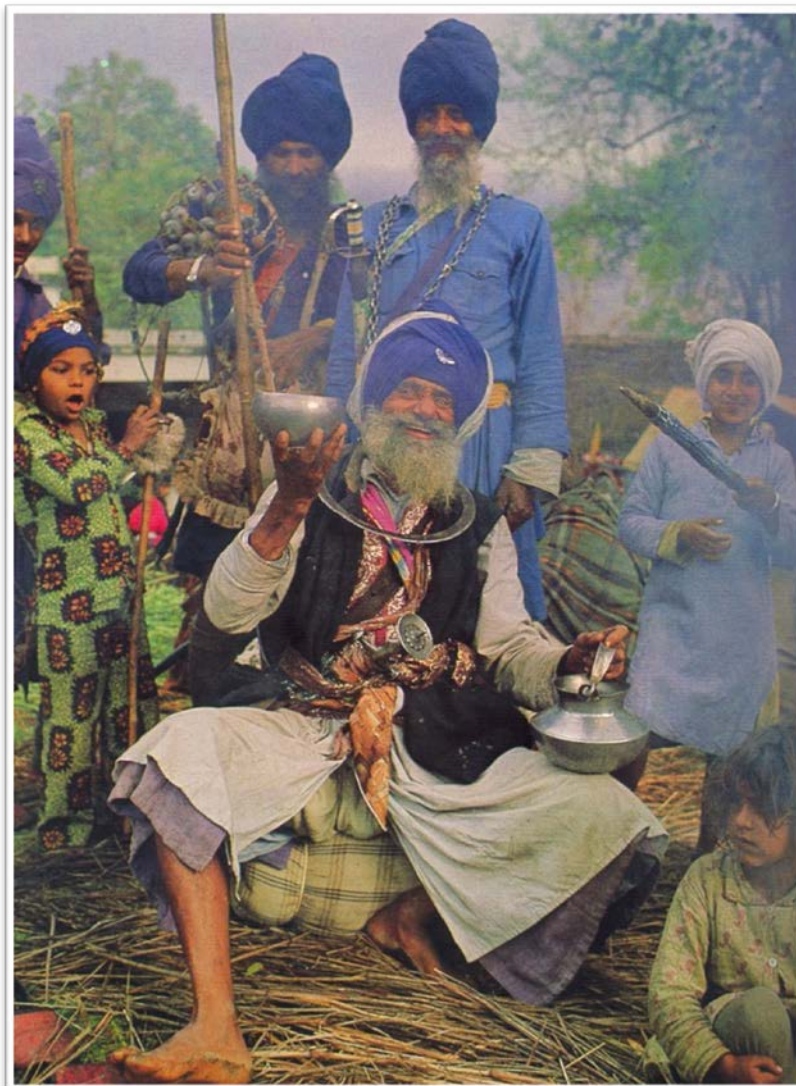
**ETH ZÜRICH / D-GESS**

**GESCHICHTE DER MODERNEN WELT**

**FS 2014**

## **UE The Making of a World Religion**

### **Introduction to the History of Sikhs and Sikhism**



*Nihang-Sikhs during a religious ceremony, c. 1980.*

TIME: THURSDAY 15:15-16:45 (20.02.; 06.03.; 20.03.; 03.04.; 17.04.; 15.05.)

PLACE: IFW D 42

INSTRUCTOR OF RECORDS: Prof. Dr. Harald Fischer-Tiné

## ABSTRACT

The primary aim of this course is to enhance the cultural sensitivity of the participants by introducing them to the richly diverse cultural and religious landscape of the Indian sub-continent while at the same time pointing to similarities and commonalities with more familiar western settings. Steering clear of exoticism or rigid cultural relativism, the course is designed to make students reflect on the interrelations between religion and politics and the processes of homogenisation and exclusion that go in tandem with religious community building. It provides a history of the Sikh religion that emerged as a distinct religious tradition between the early 16<sup>th</sup> and late 19<sup>th</sup> century in the north Indian Punjab and is now widely accepted as a “world religion”. This exemplary case study is used to illustrate a broader phenomenon, namely the kind of transformations religious communities undergo when faced with the challenges of modernity. The first part of the course offers a glimpse of the theology and liturgy of Sikhism, and explains why this particular Indian faith that was long perceived as part of Hinduism. The following sessions put the historical development of a religiously distinct Sikh community under scrutiny — from the days of founder Guru Nanak in the 15<sup>th</sup> to the multifaceted effects of the global migration of Sikhs in the 20<sup>th</sup> century and the rise of Sikh separatist terrorism in the 1980 and 90s.

## REQUIREMENTS

- Regular presence (minimum: 80%) and active participation in the discussions.
- Regular reading of the mandatory texts (a course reader with selected texts will be provided online).
- Presentation of 20-25 minutes on a selected topic, based on at least four of the readings listed below each topic
- Link to online reader: <http://gruppe.elba2.ch/11620/4kQqTzdd2q>  
Contact to the teaching assistant: [cornelia.rueegg@gmw.gess.ethz.ch](mailto:cornelia.rueegg@gmw.gess.ethz.ch)

## SESSION PLAN

(★ =mandatory readings available in the online Reader)

### Session 1 (20. 02. 2014) a) Introduction to the course

#### b) Glimpses on the lived practice of Sikhism

- McLEOD, W. H., *Sikhism*, Harmondsworth 1997, pp. 134-62. ★
- SINGH, I. J., *Sikhs and Sikhism. A view with a bias*, New Delhi 1994, pp. 56-75 und 88-95.

### Session 2 (06. 03. 2014) a) Historicising the founding father: The *Sant* movement and Guru Nanak (1469-1539)

- McLEOD, W. H., *Who is a Sikh? The Problem of Sikh Identity*, Oxford 1989, pp. 7-22.
- McLEOD, W. H., *Sikhism*, Harmondsworth 1997, pp. 87-102.

**b) From spiritual to worldly power: Militarisation of the Sikhs from the 17<sup>th</sup> to early 19<sup>th</sup> century**

- ALAM, Muzaffar, 'Politics under the later Mughals', in: BANGA, Indu (ed.), *Five Punjabi Centuries. Polity, Economy, Society and Culture*, New Delhi 1997, pp. 61-83.
- BANGA, Indu, 'Formation of the Sikh State (1765-1845)', in: Idem (ed.), *Five Punjabi Centuries*, pp. 84-111.
- DEOL, Jeevan, '18<sup>th</sup> Century Khalsa Identity: Discourse Praxis and Narrative', in: Shackle, Chr. et al. (eds.), *Sikh Religion, Culture and Ethnicity*, Richmond 2001, pp. 25-46. ★
- FENECH, Louis E., 'Maharaja Ranjit Singh (1780-1839): A diamond in the rough', in Brittlebank, K. (ed.), *Tall Tales and True: India historiography and British imperial imaginings*, Clayton 2008, pp. 55-69.
- GREWAL, J. S., *The Sikhs of the Punjab*, Cambridge 1990, pp. 62-120.



Guru Nanak the putative founder of Sikhism and his nine successors (miniature painting, Punjab c. 1820).

**Session 3 (20. 03. 2014)**

**a) External Pressures: Transformations under British colonial rule (1849-1920)**

- CATON, Brian, 'Sikh Identity Formation and the British rural Ideal', in: Pashaura Singh/Barrier, N. G. (eds.), *Sikh Identity. Continuity and Change*, New Delhi 1999, pp. 147-74.
- KERR, Ian, 'Sikhs and State: Troublesome Relationships and a Fundamental Continuity with Particular Reference to the Peri-

- od 1849-1919', in: Pashaura Singh/Barrier, N. G. (eds.) *Sikh Identity. Continuity and Change*, New Delhi 1999, pp. 147-74.
- KHUSHWANT SINGH: *A History of the Sikhs*, Vol. 2., Princeton 1966, pp. 82-120.
  - METCALF, Thomas, 'Sikh Recruitment for Colonial Military and Police Forces, 1874-1914' in: Idem, *Forging the Raj: Essays on British India in the Heyday of Empire*, New Delhi 2005, pp. 250-81.
  - Talbot, Ian, 'British Rule in the Punjab: Characteristics and Consequences', *Journal of Imperial and Commonwealth History*, 19 (2), 1991, pp. 203-21.

#### **b) Internal reforms: the Singh Sabha's 'Purification' of Sikhism (1875-1914)**

- BARRIER, N. G., 'The Singh Sabhas and the Evolution of Modern Sikhism, 1875-1925' in: Baird, R. D. (ed.), *Religion in Modern India*, New Delhi 1994, pp. 189-220.
- JONES, Kenneth W., ' "Ham Hindu Nahin". Arya-Sikh Relations 1877-1905'; in: *JAS*, XXXII (1973), p. 457-75.
- MCLEOD, W. H., 'The contribution of the Singh Sabha Movement to the Interpretation of Sikh History and Religion', in: Idem, *Exploring Sikhism: Aspects of Sikh Identity, Culture, and Thought*, Oxford 2000, pp. 91-102.
- OBEROI, Harjot Singh, *The Construction of Religious Boundaries. Culture, Identity and Diversity in the Sikh Tradition*, Oxford 1994, pp. 305-77. ★

#### **Session 4 (03. 04. 2014) a) Sikh migration and the end of colonial loyalty (1913-1920)**

- FRASER, T. G., 'The Sikh Problem in Canada and its Political Consequences, 1905-1921', in: *Journal of Imperial and Commonwealth History*, 7 (1), 1978, pp. 35-55.
- GOULD, Harold A., *Sikhs, Swamis, Students and Spies: The India Lobby in the United States*, New Delhi etc., 2006, pp. 98-132.
- PURI, Harish K., 'The Ghadar Movement: A new consciousness', in: BANGA, I. (ed.): *Five Punjabi Centuries. Polity, Economy, Society and Culture*, New Delhi 1997, pp. 156-77.
- RAMNATH, Maia, 'Two Revolutions: The Ghadar Movement and India's Radical Diaspora, 1913-1918', in: *Radical History Review*, 92 (2) 2005, pp. 7-30. ★

#### **b) The third Sikh war': Militant Sikh politics (1920-1947)**

- FENECH, Louis E.: *Martyrdom in the Sikh Tradition: playing the "Game of love"*, New Delhi 2000, pp. 226-86. ★
- GREWAL, J. S., *The Sikhs of the Punjab*, Cambridge 1990, pp. 157-80.
- MOHINDER SINGH, 'Akalis and the Nationalist Politics', in: Banga, Indu (ed.): *Five Punjabi Centuries. Polity, Economy, Society and Culture*, New Delhi 1997, pp. 220-41.

- TAN Tai Yong, 'Assuaging the Sikhs: Government Responses to the Akali Movement, 1920-1925', in: *Modern Asian Studies*, 29 (3), 1995, pp. 655-703.

**Session 5 (17. 04. 2010) a) Linguistic nationalism & autonomy Politics in independent India (1947-1966)**

- BAL, S. S., 'Towards the Punjabi speaking State', in: Grewal, J. S./Banga, I. (eds.), *History and Ideology. The Khalsa over 300 Years*, Delhi 1999, pp. 200-10.
- BRASS, Paul, *Language, Religion and Politics in North India*, Cambridge 1974, pp. 277-366.
- NARANG, A. S. 'Movement for a Punjabi speaking state', in Banga, I. (ed.): *Five Punjabi Centuries. Polity, Economy, Society and Culture*, New Delhi 1997, pp. 243-66.
- PETTIGREW, Joyce, 'The Growth of Sikh Community Consciousness, 1947-66'; in: *South Asia*, (3) 1980, pp. 42-62.

**b) Fighting for *Khalistan* : Militant Sikh-separatism and civil war in the Punjab (1973-1992)**

- OBEROI, Harjot Singh, 'Sikh Fundamentalism: Translating History into Theory'; in: Marty, M./Appleby, R. S. (eds.), *Fundamentalisms and the State*, Chicago 1993, pp. 256-85.
- PUREWAL, Shinder, *Sikh Ethnonationalism and the Political Economy of the Punjab*, New Delhi 2000, pp. 119-63. ★
- SHANI Giorgio: 'The Construction of a Sikh National Identity' in: *South Asia Research*, 20 (1), 2000, pp. 1-17.
- STUKENBERG, Marla, *Der Sikh Konflikt. Eine Fallstudie zur Politisierung ethnischer Identität*, Stuttgart 1995, pp. 79-141.
- VAN DYKE, Virginia, 'The Khalistan Movement in Punjab, India, and the Post-Militancy Era: Structural Change and New Political Compulsions', *Asian Survey*, 49 (6), 2009, pp. 975-97.

**Session 6 (15. 05. 2014) a) 'Imagined Homelands': The role of the global Sikh Diaspora (1920-2000)**

- DUESENBERY, Verne. A., 'A "Sikh Diaspora"? - Contested Identities and Constructed Realities', in: Idem, *Sikhs at Large: Religion, Culture and Politics in Global Perspective*, New Delhi: Oxford University Press, 2008, pp. 92-117.
- HELWEG, A. W., 'Ethnic Dynamics within a Transnational Framework. The Case of the Sikh Diaspora', in: Pashaura Singh/N. G. Barrier (eds.), *Sikhism and History*, New Delhi 2004, pp. 230-47.
- MC LEOD, W. H., 'The first 40 Years of Sikh Migration. Problems and some possible solutions' in: Idem, *Exploring Sikhism: Aspects of Sikh Identity, Culture, and Thought*, Oxford 2000, pp. 237-53.
- TATLA, Darshan Singh, *The Sikh Diaspora. The search for statehood*, London 1999, pp. 41-62. ★



- ———, 'Imagining Punjab: Narratives of Nationhood and Homeland among the Sikh Diaspora', in: Shackle, Christopher u.a. (eds.): *Sikh Religion, Culture and Ethnicity*, Richmond 2003, pp. 161-85.

### **b) Caste and Gender in Sikhism**

- JAKOBESH, Doris R., "The Construction of Gender in History and Religion: The Sikh Case", in Mandakranta Bose (ed), *Faces of the Feminine in Ancient, Medieval and Modern India*, New Delhi 2000, pp. 270-86. ★
- JODHKA, Surinder S., 'Sikhism and the Caste Question: Dalits and their politics in contemporary Punjab', in: *Contributions to Indian Sociology*, 38 (1&2), 2004, pp. 166-92.
- MCLEOD, W. H., 'Sikhs and Caste', in Ballantyne, Tony (ed.), *Textures of the Sikh Past: New Historical Perspectives*, New Delhi 2007, pp. 83-104.
- MCLEOD, H.: *Sikhism*, London 1997, pp. 234-50.



**,Counterflows of empire': Sikhs in Britain (1962 and 2004)**

## SELECT BIBLIOGRAPHY

- AXEL, Brian K., *The Nation's Tortured Body: Violence, Representation, and the Formation of a Sikh 'Diaspora'*, Durham 2000.
- BAL, S. S., 'Towards the Punjabi speaking State', in: Grewal, J. S. Banga, I. (eds.), *History and Ideology. The Khalsa over 300 Years*, Delhi 1999, pp. 200-10.
- BALLANTYNE, Tony, *Between Colonialism and Diaspora, Sikh Cultural Formations in an Imperial World*, (repr.) New Delhi 2007.
- BALLANTYNE, Tony (ed.), *Textures of the Sikh Past: New Historical Perspectives*, New Delhi 2007.
- BANERJEE, Himadri, *The Other Sikhs: A View From Eastern India*, Delhi 2003.
- (ed.), *The Khalsa and the Punjab: Studies in Sikh history, to the nineteenth century*, New Delhi 2004.
- BARRIER, N. G., *The Sikhs and their Literature*, New Delhi 1970.
- , 'The Punjab Government and Communal Politics 1870-1908', in: *JAS* (XXVII) 1968, pp. 523-39.
- , 'Sikh Politics in British Punjab prior to the Gurdwara Reform Movement'; in: O'Connell et al. (eds.), *Sikh History and Religion in the Twentieth Century*, Toronto 1988, pp. 159-90.
- , 'The Singh Sabhas and the Evolution of Modern Sikhism, 1875-1925'; in: Baird, R. D. (ed.), *Religion in Modern India*, New Delhi 1994. pp. 189-220.
- , 'Competing Visions of Sikh Religion and Politics: The Chief Khalsa Diwan and the Panch Khalsa Diwan, 1902-1928' in: *South Asia*, 23 (2), 2000, pp. 33-62.
- BRASS, Paul, 'The Punjab Crisis and Unity of India'; in: Kohli, A., *India's Democracy*, Princeton 1988, pp. 169-213.
- , *Language, Religion and Politics in North India*, Cambridge 1974, pp. 277-366.
- BROWN, Kerry (ed.), *Sikh Art and Literature*, London-New York 1999.
- CHAKRAVARTI, U./HAKSAR, N., *The Delhi Riots. Three days in the life of a nation*, New Delhi 1987.
- COHN, B. S., 'The Census, Social Structure and Objectification in South Asia'; in: *idem, An Anthropologist among the Historians and other Essays*, (repr) New Delhi 1987, pp. 224-54.
- COLE, W. O., *Teach yourself Sikhism*, Chicago 1994.
- , *Sikhism and its Indian Context 1469-1708*, London 1984.
- /SAMBHI, P.S. *The Sikhs: Their Religious Beliefs and Practices*, (2<sup>nd</sup> revised edition) Brighton-Portland 1995.
- CUNNINGHAM, Joseph Davey, *A History of the Sikhs from the Origins of the Nation to the Battle of the Sutlej*, London 1849.

- DAS, V., 'Counter-concepts and the Creation of Cultural Identity: Hindus in the Militant Sikh-Discourse' in: Dalmia, V. / Stietencron, H. v. (eds.), *Representing Hinduism. The Construction of Religious Traditions and National Identity*, New Delhi-Thousand Oaks-London 1995, pp. 358-68.
- DEOL, Harnik, *Religion and Nationalism in India. The case of the Punjab*, London 2000.
- DIETRICH, A., 'The Khalsa Resurrected: Sikh Fundamentalism in the Punjab'; in: CAPLAN (ed.), *Studies in Religious Fundamentalism*, Basingstoke 1987, pp. 122-37.
- DOGRA, Ramesh Chander, *Encyclopaedia of Sikh religion and culture*- New Delhi [u.a.] 1996.
- DUSENBERRY, V. A. 'A Sikh Diaspora? Contested Identities and Constructed Realities', in: Van der Veer, P. (ed.), *Nation and Migration*, Philadelphia 1995.
- EFFENBERG, Christine, *Die politische Stellung der Sikhs innerhalb der indischen Nationalbewegung, 1935-47*, Wiesbaden 1984.
- FENECH, Louis E., *Martyrdom in the Sikh Tradition: playing the "Game of love"*, New Delhi 2000.
- FOX, R. G., *Lions of the Punjab. Culture in the Making*, Berkeley etc. 1985.
- FRASER, T.G., 'The Sikh Problem in Canada and its Political Consequences, 1905-1921', in: *Journal of Imperial and Commonwealth History*, 7 (1), 1978, pp. 35-55.
- GOULD, Harold A., *Sikhs, Swamis, Students and Spies: The India Lobby in the United States*, New Delhi etc. 2006.
- GREWAL, J. S., *Sikh Ideology, Polity and Social Order*, New Delhi 2007.
- , *Contesting Interpretations of the Sikh Tradition*, New Delhi 1998.
- , *The Sikhs of the Punjab*, Cambridge 1990 (=NCHI, II.3).
- , *Guru Nanak in History*, Chandigarh 1979.
- , *From Guru Nanak to Maharaja Ranjit Singh. Essays in Sikh History*, Amritsar 1972.
- /BANGA, I. (eds.), *History and Ideology. The Khalsa over 300 Years*, Delhi 1999.
- GREWAL, R./PALL, S., *Five Centuries of Sikh Tradition: Ideology, Society, Politics and Culture*, New Delhi 2005.
- GUPTA, D. *The Context of Ethnicity: Sikh Identity in a Comparative Perspective*, Oxford 1996.
- GUPTA, Hari Ram, *History of the Sikhs*, 5 vols. Delhi 1978-1991.
- HALL, Kathleen D., *Lives in translation: Sikh youth as British citizens*, Philadelphia 2004.
- HARBANS SINGH, Bhatia, *Encyclopaedic history of the Sikhs and Sikhism*, New Delhi 1999.
- HORSTMANN, M., 'Der Sikhismus'; in: Antes, P. *Die Religionen der Gegenwart. Geschichte und Glauben*, München 1996, pp. 136-60.
- IMRAN, Ali, *Punjab under Imperialism, 1885 - 1947*, Princeton, NJ 1988.



- JEFFREY, Robin, *What's happening to India: Punjab, Ethnic conflict, and the test for Federalism*, Houndmills 1994.
- JUERGENSEMEYER, Mark; 'The Logic of religious violence. The Case of the Punjab', in; *Contributions to Indian Sociology*, 22 (1988), pp. 65-85.
- JONES, K., ' "Ham Hindu Nahin". Arya-Sikh Relations 1877-1905'; in: *JAS*, XXXII (1973), pp. 457-75.
- KAPUR, Rajiv A., *Sikh Separatism*, London 1986.
- KERR, I. J., 'Sikhs and State: Troublesome Relationships and a Fundamental Continuity with Particular Reference to the Period 1849-1919', in: Pashaura Singh/Barrier, N. G. (eds.) *Sikh Identity*, pp. 147-74.
- , 'British Relationships with the Golden Temple', in *IESHR*, 21 (1984), pp. 139-51.
- KHUSHWANT SINGH, *A History of the Sikhs*, 2 vls., Princeton 1963/66.
- /RAI, Raghu, *Die Sikhs*, Stuttgart-Bonn 1986.
- LAFONT, Jean Marie, *Maharaja Ranjit Singh: Lord of the five rivers*, New Delhi 2002.
- LAWRENCE, B. B., 'The Sant Movement in North Indian Sufism'; in: Schomer, K./ MacLeod, W. H. (eds), *The Sants. Studies in a Devotional Tradition in India*, Berkeley - Delhi 1987, pp. 359-73.
- LORENZEN, David N., *Bhakti Religion in North India: community identity and political action*, Albany 1995.
- MACAULIFFE, Max Arthur, *The Sikh Religion*, 6 vols, Oxford 1909.
- MADAN, T. N., 'The Double-edged Sword: Fundamentalism and the Sikh Religious Tradition'; in: MARTY, M./APPLEBY, R. S. (eds.), *Fundamentalisms Observed*, Chicago 1991, pp. 594-627.
- MAHMOOD, Cynthia Keppley, *Fighting for faith and nation: Dialogues with Sikh militants*, Philadelphia 1996.
- MAJOR, Andrew J., *Return to Empire. Punjab under the Sikhs and British in the mid-nineteenth century*, New Delhi 1996.
- MCLEOD, W. H., *Sikhs of the Khalsa: A History of the Khalsa Rahit*, Delhi 2003.
- , *Historical Dictionary of Sikhism*, Delhi 2002.
- , *Exploring Sikhism: Aspects of Sikh Identity, Culture, and Thought*, Oxford 2000.
- , *Sikhism*, Harmondsworth 1997.
- , *Popular Sikh Art*, Delhi 1991.
- , *The Sikhs, History Religion and Society*, New York 1989.
- , *Who is a Sikh? The Problem of Sikh Identity*, Oxford 1989.
- , *Early Sikh Tradition. A Study of the Janam Sakhis*, Oxford 1980.
- , *The Evolution of a Sikh Community*, Oxford 1975.

- , *Guru Nanak and the Sikh Religion*, Oxford 1968.
- (ed.), *Textual Sources for the Study of Sikhism (Textual Sources for the Study of Religion)*, Chicago 1990.
- NAYAR, K./SINGH K., *The Tragedy of the Punjab. Operation Bluestar & after*, New Delhi 1984.
- NESBITT, Eleanor, *Sikhism: A Very Short Introduction*, Oxford 2005.
- NIJHAWAN, Michael, *Dhadi Darbar: Religion, Violence and the Performance of Sikh History*, New Delhi, 2006.
- OBEROI, H. S., *The Construction of Religious Boundaries. Culture, Identity and Diversity in the Sikh Tradition*, Oxford 1994.
- , 'From Ritual to Counter-Ritual: Rethinking the Hindu-Sikh Question 1884-1915'; in O'CONNELL (ed.) *op. cit.* p. 136-58.
- , 'The Making of a Religious Paradox: Sikh Khalsa, Sahajdhari as Modes of Early Sikh Identity', in: Lorenzen, *Bhakti Religion in North India*, pp. 35-66.
- , 'Sikh Fundamentalism. Translating History into Theory'; in: Marty, M./Appleby, R.S. (eds.), *Fundamentalisms and the State*, Chicago 1993, pp. 256-85.
- , 'From Punjab to "Khalistan": Territoriality and Metacommentary', in: *Pacific Affairs*, 60 (1987), pp. 26-41.
- O'CONNELL et al. (eds), *Sikh History and Religion in the Twentieth Century*, Toronto 1988.
- PETTIGREW, J., *The Sikhs of the Punjab. Unheard voices of state and guerrilla violence*, London 1995.
- , *The Influence of the Urban Sikhs on the Development of the Movement for a Punjabi-speaking State*, Leiden 1976.
- , *Robber Noblemen. A Study of the Political System of the Sikh Jats*, London 1975.
- , 'Take not Arms against thy Sovereign: the Present Punjab Crisis and the Storming of the Golden Temple'; in: *South Asia Research*, 4 (2), 1984.
- , 'The Growth of Sikh Community Consciousness, 1947-66'; in: *South Asia* (3) 1980, pp. 42-62.
- PUREWAL, Shinder, *Sikh Ethnonationalism and the Political Economy of Punjab*, Delhi 2000.
- RALHAN, O. P. (ed.), *Documents on Punjab* (15 Vols.) New Delhi 1994.
- SCHOMER, K./MCLEOD, W. H. (Eds.), *The Sants. Studies in a Devotional Tradition of India*, Delhi etc. 1988.
- , *Encyclopaedia of Sikhism. Religion and Culture*, 2 Vols. New Delhi
- SHACKLE, Christopher et al.(ed.): *Sikh religion, culture and ethnicity*, Richmond 2001.
- SHIVA, Vandana, *The Violence of the Green Revolution: ecological degradation and political conflict in Punjab*, Dehra Dun 1989.
- SINGH, Attar, 'The Shiromani Gurdwara Prabandhak Committee and the Politicisation of the Sikhs'; in O'CONNELL (ed.), 1988 *op. cit.* pp. 226-32.

- SINGH, Fauja, *The Kuka Movement*, New Delhi 1965.
- (ed), *Historians and Historiography of the Sikhs*, 1978.
- SINGH, Gobinder, *Religion and Politics in the Punjab*, New Delhi 1986.
- SINGH, Gurharpal *Ethnic Conflict in India. A Case-Study of the Punjab*, Basingstoke 2000.
- SINGH MANN, Gurinder, *The Goindval Pothis: The earliest extant Source of the Sikh Canon*, Cambridge 1996.
- SINGH, Harbans, *The Heritage of the Sikhs*, Columbia 1973.
- SINGH, Mohinder, *The Akali Movement*, Delhi 1976.
- , 'Akalis and the Nationalist Politics'; in: BANGA, Indu (ed.), *Five Punjabi Centuries. Polity, Economy, Society and Culture*, New Delhi 1997, pp. 220-41.
- SINGH, Pashaura, *Life and Work of Guru Arjan: History, Memory and Biography in the Sikh-Tradition*, New Delhi 2006.
- , *The Guru Granth Sahib. Canon, Meaning and Authority*, Delhi 2000.
- /BARRIER, N. G. (eds.) *Sikh Identity. Continuity and Change*, New Delhi 1999.
- SINGH, Patwant, *The Sikhs*, London 1999.
- SINGH, Pritam / SINGH THANDI, Shinder, (eds.), *Punjabi Identity in a Global Context*, New Delhi [u.a.] 1999.
- SHANI, Giorgio, 'The Construction of A Sikh National Identity' in: *South Asia Research*, 20 (1) 2000, pp. 1-17.
- STUKENBERG, M., *Die Sikhs. Religion, Geschichte, Politik*, München 1995.
- , *Der Sikh Konflikt. Eine Fallstudie zur Politisierung ethnischer Identität*, Stuttgart 1995 (=BSAF, Bd. 167).
- TALBOT, I., *Punjab and the Raj*, New Delhi 1988.
- TAMBAIAH, S., *Levelling Crowds. Ethnonationalist Conflict and Collective Violence in South Asia*, Berkeley 1996.
- TAN, T. Y., 'Assuaging the Sikhs: Government Responses to the Akali Movement, 1920-1925., in: *Modern Asian Studies*, 29 (3) 1995, pp. 655-703.
- TATLA, D. S., *The Sikh Diaspora: The Search for Statehood*, London 1998.
- THIEL-HORSTMANN, M., *Leben aus der Wahrheit. Texte aus der Heiligen Schrift der Sikhs*, Zürich 1988.
- THURSBY, G.R., *The Sikhs*, Leiden 1992 (=Iconography of Religions XII, 16).
- TULLY, Mark/JACOB, Satish, *Amritsar*, London 1986.

TUTEJA, K. L., 'The Congress in Punjab: A Study of the Congress-Central Sikh League Relations, 1919-29'; in: Grover, V., *The Story of Punjab. Yesterday and Today*, Vol. 1, 1999, pp. 425-38.

UBEROI, J. P. S., *Religion, Civil Society and the State. A Study of Sikhism*, Delhi 1996.

WALLACE, P., *Political Dynamics and Crisis in Punjab*, Amritsar 1988.

—, 'The Dilemma of Sikh Revivalism: Identity versus Political Power'; in: Björkmann, J. W. (ed.), *Fundamentalism, Revivalism and Violence in South Asia*, New Delhi 1988, pp. 54-74.

WEBSTER, J. C. B., *The Nirankari Sikhs*, Delhi 1979.

