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# **British Power In The Punjab 1839 1858**

**Hongru Du** 

#### **British Power In The Punjab 1839 1858:**

British Power in the Punjab, 1839-1858 N. M. Khilnani, 1972 From Policemen to Revolutionaries: A Sikh Diaspora in Global Shanghai, 1885-1945 Yin Cao, 2017-10-10 From Policemen to Revolutionaries uncovers the less known story of Sikh emigrants in Shanghai in the late nineteenth and early twentieth centuries Yin Cao argues that the cross border circulation of personnel and knowledge across the British colonial and the Sikh diasporic networks facilitated the formation of the Sikh community in Shanghai eventually making this Chinese city one of the overseas hubs of the Indian nationalist struggle By adopting a translocal approach this study elaborates on how the flow of Sikh emigrants largely regarded as subalterns initially strengthened but eventually unhinged British colonial rule in East and Southeast Asia The Sikhs of **the Punjab** J. S. Grewal, 1998-10-08 In a revised edition of his original book J S Grewal brings the history of the Sikhs from its beginnings in the time of Guru Nanak the founder of Sikhism right up to the present day Against the background of the history of the Punjab the volume surveys the changing pattern of human settlements in the region until the fifteenth century and the emergence of the Punjabi language as the basis of regional articulation Subsequent chapters explore the life and beliefs of Guru Nanak the development of his ideas by his successors and the growth of his following The book offers a comprehensive statement on one of the largest and most important communities in India today **Empire and the Peasant Proprietor** Preet S. Aulakh, 2025-09-18 As the British Empire consolidated its geographical possession of distant lands by the 19th century the agrarian nature of its colonies necessitated careful considerations about land tenure relationships After intense debates around property rights and political economy several land laws were enacted across the Empire between 1868 and 1875 which recognised the proprietary rights of peasant cultivators Empire and the Peasant Proprietor examines this transformative shift in the imperial approaches to land tenure Through a comparative analysis of historical land tenure arrangements in three diverse colonial sites Punjab Ireland and Prince Edward Island the book identifies two crucial mechanisms which facilitated the institutionalisation of peasant proprietorship One there was a fortuitous ideological alignment between important governing agents in the three colonies Two the debate about the impact of land reform in the colonies on the sanctity of English principles was redirected allowing for inter colony analogies and precedents to support the proprietary rights of peasant cultivators Empire and the Peasant Proprietor demonstrates the importance of these reciprocal influences within the imperial system and provides insight into contemporary challenges of secure land rights for a large proportion of the global population that continues to be dependent on agriculture for sustenance This is an open access title available under the terms of a CC BY NC ND 4 0 International licence It is free to read on Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations A Brief History of Pakistan James Wynbrandt, 2009 From the Publisher A Brief History of Pakistan attempts to answer these questions in a concise yet thorough account By illuminating the nation's past this book offers readers a detailed perspective of Pakistan today and enables them

to consider soundly how the country once a birthplace of civilization might change in the future The Second Anglo-Sikh War Amarpal Singh, 2016-06-15 A comprehensive account of the Second Anglo Sikh War complete with maps and illustrations The Insecurity State Mark Condos, 2017-08-03 A provocative examination of how the British colonial experience in India was shaped by chronic unease anxiety and insecurity The Construction of Religious Boundaries Harjot Oberoi, 1994-12-15 A study of the process by which a pluralistic religious world view is replaced by a monolithic one this book questions basic assumptions about the efficacy of fundamentalist claims and the construction of all social and religious identities The Christians of Pakistan Linda Walbridge, 2012-10-12 In May 1998 John Joseph the first native Pakistani Catholic bishop shot himself in front of the courthouse where a Christian had been sentenced to death for blasphemy This book tells the story of the Christians in Pakistan with Bishop Joseph as its centrepiece It is an account of outcastes who sought hope through Christianity but who now find themselves victims of a struggle to define Islam in Pakistan The majority of Pakistani Christians are descendants of untouchables converted to Christianity in the late 19th century In Pakistan a minority religion is linked with low status perpetuating the Indian Hindu caste system even though the Muslim majority has disassociated itself from all things Hindu and Indian The book also deals with enculturation in the Pakistani church the rise of native clergy conflicts between the local church and Rome the rise of fundamentalist Islam and the position of women in society and church **Ruling Through Education** Tim Allender, 2006 Tracing the history of colonial education in the Punjab the large province of Hindustan divided today between India and Pakistan this book argues that the British controlled system of colonial education in Hindustan failed well before the national movement challenged foreign educational practice in the early twentieth century Drawing on extensive archival research in Great Britain India and Pakistan Allender shows how the early ideas of British officials generated a highly imaginative village system of schooling Attempting to accommodate local language and religious sensitivities this broad based scheme offered possibilities to improve the lot of village boys The revolt of 1857 and a well meaning crusade against female infanticide prompted officials to drop this scheme and to content themselves with city based schools Christian missionary tensions with the government over their evangelising agenda also meant that their focus on poor students was limited to a mere 17 years These developments helped to create a strong indigenous voice for educational innovations and change notably represented in the Arya Samaj In 1882 the Hunter Commission marked a recognition over the previous 30 years made it impossible for them to reach the general population with an effective European led scheme of education

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