

Globalising Gurmat: Sikh Philosophy, Education and the Pursuit of Equality

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Abstract

This meta-analysis revolves around the Guru Granth Sahib, the final and eternal Guru of the people of the Sikh faith. While physically being a scripture, it is much more than that. For its followers, it is a spiritual anchor and a living guide to ethical action, spiritual reflection, and social justice. This study delves into the functionality of Sikhism as a philosophy, identity, and practice across time and place through the core teachings of the Granth - the unity of creation (Ik Oankar), equality of all people, and the inseparability of devotion and service, to name a few. Through interaction with certain key publications by various other scholars, some of the core themes that the paper looks at are gender equity, education, political consciousness, diaspora, and ecological responsibility. It draws attention to how the egalitarian ethos of Sikhism transforms itself from theory into lifestyle through langar, seva, sangat, and collective leadership. Massification in Sikhism reflects its core principle of universal access to spiritual wisdom, promoting equality and collective participation through practices like sangat (community gathering) and seva (selfless service), removing social distinctions based on caste, class, or gender. From its origins, when Guru Nanak called for an awakening of human dignity to the present, Sikhism continues to be deeply committed to shared humanity through inclusive and courageous spirituality.

Keywords: Sikhism; Guru Granth Sahib; Seva; Simran, Equality, Education

Historical Background

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥

"Let self-restraint be the furnace, patience the goldsmith; intellect the anvil, and the Vedas your tools."

(Guru Granth Sahib, Ang 8)

The line inscribed above works as a metaphorical framework to facilitate a deeper understanding of the spiritual discipline and a pedagogical system that is Sikhism. The human self is represented as a workshop of transformation powered by ethics, intellect and spirituality leading to a life of justice and reflection. With reference to this meta-analysis, the verse echoes the themes central to the Sikh philosophy, education, and egalitarian ethics. This particular verse from the Guru Granth Sahib symbolises learning as a spiritual and ethical process. The "furnace of self-restraint" and "goldsmith of patience" are indicative of the stress on discipline and humility, the essentials for personal as well as social reform. The "anvil of intellect" and "tools of sacred knowledge" underline education as a pathway to the development of ethical awareness and promoting equality. The verse, thus, aligns with the theme of this paper, i.e. Sikhism as a holistic journey of learning that fuses inner growth with social justice and egalitarianism, spirituality, and active engagement with the world.

Sikhism developed in the Indian subcontinent during the 15th century as a dynamic faith. Rather than being a religious system, it is a lifestyle that is more than a religious system; it is a lifestyle that is comprehensively established in spirituality, social equality and in spiritual reflection, social justice, and ethical living. The ten Sikh Gurus shaped a unique worldview for the Sikhs, so they could be devout, egalitarian and politically conscious. In spite of having a profound legacy, the academic study of Sikhism gained momentum only in the late 20th century and divergent interpretations emerged across historical, theological, and postcolonial frameworks.

Methodology

Using both academic and scriptural resources, this meta-analysis delves into the multidimensional landscape of Sikhism. The anchor of this research is the *Guru Granth Sahib*, the only scripture and the eternal Guru of Sikhism that serves as the primary foundation for Sikh thought and practice. Through its hymns (*shabads*), composed by the Sikh Gurus and many others who achieved spiritual enlightenment, the *Granth* conveys the aspects of non-duality (divine unity (*Ik Oankar*)), social justice, gender equality, and spiritual deliverance through remembrance (*Naam*).

Along with the Granth, the meta-analysis draws references from many trusted academic texts that interpret Sikhism through the lenses of history, politics, philosophy and culture:

- The Oxford Handbook of Sikh Studies (*Singh & Fenech, 2014*) provides an integrated academic survey with inputs from scholars from different parts of the world who have studied Sikhism, its traditions and transformation through varying perspectives of the pillars of the Sikh philosophy.
- Dynamics of Sikh Revolution (*Jagjit Singh, 1999*) offers an understanding of the revolutionary nature of Sikhism as a campaign for spiritual and socio-political liberation with focus on the institutional change and social equality with the Gurus at the helm.
- Sikhism: Encyclopedia of Indian Religions (*Mandair, 2017*) helps in understanding Sikhism and its concepts in the light of its interaction with other faiths, its history and political aspirations while analysing the link between religion and violence.
- The A to Z of Sikhism (*McLeod, 2009*) functions as a reference manual providing a crisp and clear summary of the various aspects of Sikhism – the principles that govern it, the important historical developments, and about the Gurus and many other prominent figures that play a key role in the Sikh history.
- Sri Guru Granth Sahib (Original Scripture, SGPC Edition) has been the primary resource for the study that sets the context through the verses that have been cited and interpreted to explain and highlight the core themes of leadership, equality, justice, spiritual practice and interfaith dialogue.

Development of Sikh Identity

The Sikh identity resulted from a dynamic interplay of spiritual insight, social reform, and political consciousness. It started with Guru Nanak who challenged dominant religious beliefs by rejecting hierarchy of the caste system, rituals and the communal divisions. His teachings of *Naam* (divine remembrance), ethical behaviour, and equality among humans gave Sikhism its unique egalitarian existence.

Education was an important part of this process. The Gurus promoted intellectual reformation along with spirituality. Guru Nanak travelled far and wide, engaged with the traditions of different religions and encouraged open dialogue. The *Adi Granth* – a monumental curation of scriptures and a source of spiritual education, was compiled by Guru Arjan Dev, the fifth Guru. Later on, Guru Gobind Singh, known for his command over languages including Persian and Sanskrit, and classical texts, stressed the role of education and military training in moulding a community with robust morals and conscience (Singh & Fenech, 2014).

The creation of the Khalsa by Guru Gobind Singh in the year 1699 was a momentous event for the Sikh identity. This led to the transformation of the Sikh *panth* into a distinct order, represented by inward discipline and outward independence. The Sikh community received a visible identity, deeply rooted in spiritual devotion and a strong sense of civic responsibility through the Five Ks (articles of faith) and a unified code of conduct. A revolutionary experiment,

the Khalsa rejected any exclusions based on caste or gender and advocated equality of all as warrior saints dedicating their life to the pursuit of truth and justice (Singh & Fenech, 2014).

This spirit of equality was not just preached but put very much into practice. Some examples that stand out are those of Mata Khivi, who established and nurtured the tradition of *langar* (free communal kitchen), and Mata Sundari, who took the lead after Guru Gobind Singh's martyrdom. They both played significant roles in educating and guiding the community. Mai Bhago, led soldiers in battle and is recognised as a symbol of courage and spiritual faith. These women embodied the Sikh ideals, which perceived leadership and wisdom as accessible to all, regardless of gender (Jakobsh, 2003).

Singh and Fenech (2014), through their comprehensive study trace the evolution of the Sikh identity given the pressures of colonial and legal categorisations in the 19th century. While British authorities ended up granting Sikhism a formal recognition through rigid census classifications and legal codes, these efforts reduced the community's rich internal diversity to oversimplified categories. McLeod (2009) supplements this by recording key historical landmarks, including the formation of Sikh organizations, post-Guru leadership, and the role of dispersion in the preservation and reshaping of the Sikh identity.

While these shifts took place, the anchor of the Sikh identity, the principle of egalitarianism remained sound. It is the belief that the divine light (*jot*) is present in all human beings and they all equally deserve dignity, and access to equality in spiritual and social life. Be it sharing meals in *langar*, or education, the model of Sikh identity formation defies hierarchy, celebrates diversity, and calls for justice through compassion.

ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਕੋ ਕਾਟਉ॥

(*Gian Khadag Lai Man Ko Kato*)

"Take the sword of spiritual wisdom, and cut away the mind's doubt."

(*Guru Granth Sahib, Ang 1087*)

In this line *gian* (knowledge) is metaphorically represented as a sword—a powerful tool to eliminate ignorance and confusion. This aligns perfectly with how Sikhism views education as an active means of liberation. While being an important part of the identity formation, education was also primary in Sikh tradition. Guru Nanak established learning centres called *Dharamsala* where disciples learnt scriptural hymns, ethical conduct, and devotional practices. Over and above being spiritual hubs, these were centres for social and moral education.

The seventh Guru, Guru Har Rai, is known for establishing schools and educational centres to promote holistic learning which included the subjects like Sanskrit, medicine and philosophy as well. (McLeod, 2009).

Philosophical Foundations of Sikhism

Sikhism is essentially the outcome of a philosophical and ethical structure that endorses the existence of One (*Ik Oankar*), the sacredness of Truth (*Sat*), and the importance of divine remembrance (*Naam*). These rise above being just mere philosophical concepts by creating the foundation of an outlook that connects sacredness with secularity (Singh, 2004). The Sikh philosophy replaces ritualistic traditions with meditative introspection (*Simran*) and active engagement in the world (*seva*), exemplifying what Oberoi (1994) expresses as a combination of uplifting vision and ethical responsibility. Mandair (2017) presents this integration as a challenge to the modernist dichotomies stating that Sikh metaphysics fundamentally rejects dualism in favour of a single divine reality.

Jagjit Singh (1999), in his analysis, infers the Sikh philosophy to be a revolutionary tenet. He accentuates that the Gurus did not just advocate inner transformation but also sought a change in the structure of the society by the means of spiritual awakening. This viewpoint is supported by Dhillon (2011), who upholds that Guru Nanak's teachings disrupted caste-based hierarchies by introducing the principle of universal equality into spiritual discourse. The emphasis on social justice, socially engaged life (*sangat* and *pangat*), and defiance of dominance reflects a vision of the divine exhibiting within social integrity (Nesbitt, 2005). In this given scenario, the Sikh philosophy is a call to action rather than being an intangible concept – a praxis that is a part of the everyday life of its followers, that challenges both individual ego and systemic injustice (Cole & Sambhi, 1995).

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

(*Ik Oankaar Sat Naam Kartaa Purakh Nirbhao Nirvair*)

— *Guru Granth Sahib*, Ang 1

There is One Universal Creator; His Name is the Truth. He is the Creator, without fear, without hate.

This verse introduces the Mool Mantar, the statement that defines the core of Sikhism. It conveys the creator that is the divine unity and emphasises its attributes of being fearless, impersonal, timeless, beyond birth and death, thus instituting the monotheistic and non-dual metaphysics of Sikh philosophy.

ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

(*Naam Japahu Jeeaa Sadaa Sukh Hoi*)

— *Guru Granth Sahib*, Ang 193

Chant the Name of the Lord, O soul, and everlasting peace will be obtained. This reflects the importance of Naam (divine remembrance) in realizing inner peace and spiritual deliverance, and lays emphasis on meditative introspection.

ਨ ਕੋਈ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨੁ ॥
(*Na Koi Hindu Na Musalmaan*)
— *Guru Granth Sahib, Ang 1136 (Guru Nanak, in Babur Bani)*
There is no Hindu, no Muslim.

Here, Guru Nanak challenges social divide and promotes universal brotherhood by emphasising that true spiritual identity goes beyond religious labels, caste, and creed.

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥
(*Sewa Karat Hoe Nihkaami, Tis Ko Hot Prapat Swami*)
— *Guru Granth Sahib, Ang 286*

One who performs selfless service, without thought of reward, shall attain the Lord. This teaches that moral activity—through humility and selfless service—is a must to progress spiritually.

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥
(*Hukam Rajaa-ee Chalnaa, Nanak Likhi-aa Naal*)
— *Guru Granth Sahib, Ang 1*
O Nanak, accept the Divine Will; all is preordained.

This communicates the Sikh idea of Hukam, or divine order. The Sikhs do not resist the flow of life and instead align their actions with the will of the divine, promoting surrender and contentment.

One of the features of Sikhism that makes it stand out is the status of a living teacher regarded to its holy scripture. The status of the Guru Granth Sahib is much higher than just being a scripture. It is regarded as the Eternal Guru embodying divine wisdom. This respect transforms the process of reading the scripture into an act of communion. Sikhs' mode of engagement with the Granth is through *Path* (recitation), *Vichar* (reflection) and *Hukumnama* (the divine order), rather than relying solely on an interpretation of the same.

Singh and Fenech (2014) explain that the Sikh approach towards the interpretation is both personal and communal and has deeper roots in devotion rather than dogma. Mandair (2017) further mentions that the interpretation of the Granth leans towards performative meaning through sound, rhythm, and poetic metaphor and avoids relying on language alone. Using this mode, the text remains relevant through eternity and offers situational guidance while still being universal. Such a hermeneutic assures of the presence of the Guru that actively speaks to the community and not just a memory of what was spoken in the past.

Caste and Social Hierarchy

ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਿਚਾਨਬੋ॥
(*Maanas ki jaat sabhai ekai pehchaanbo*)

— *Guru Gobind Singh Ji* (Dasam Granth), echoed in spirit within the Guru Granth Sahib
Recognize all human beings as one.

This verse is fundamental for equality in education and rejects caste, gender, or class as legitimate barriers to learning or spiritual growth

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਜਤੁ ਸੰਜਮੁ ਨਾਹੀ ਜੇ ਮਨਿ ਕੋਰਾ ਧੋਤਾ॥
(*Jat sat sanjam jat sanjam naahee je man koraa dhota*)
— *Guru Granth Sahib*, Ang 889

Ritual purity or religious austerity are meaningless if the mind is impure.

This line is a straightforward critique of any learning that is outwardly limited and religious practices that are not open to all; true learning does not depend on social status but comes from ethical refinement. Sikhism came into being to oppose the caste-based hierarchies that were prevalent in the Indian society. Guru Nanak and his successors were firm in their rejection of the idea that the worth of an individual was determined by their birth. Instead, they championed the ideal of spiritual and social equality, which took shape in practices like the communal meal (*langar*), where all individuals ate together as equals.

However, Singh and Fenech (2014) admit to the existence of the role played by casteism in shaping the social realities in Sikhism, specifically in the Gurudwaras in Punjab and the diaspora. Jodhka's research illustrates that despite the rejection of caste identities in principle, these continue to manifest in marriage patterns, leadership roles and the politics of Gurudwara management.

While Jagjit Singh (1999) perceives the Khalsa as a challenge to the caste system, meant to demolish the hierarchy by means of spiritual brotherhood, Mandair (2017) implores scholars to take a good look at the discord between ideology and practice. According to him, there is a need to look beyond symbolism and take concrete action towards addressing the structural inequalities in the fields of education, land ownership, and Gurudwara governance. The conflict between anti-caste ideals and the existence of the caste-based practices continues to be an area for urgent self-reflection and reform.

Feminist Reinterpretations and Gender Reform

Feminist scholars have recently revisited the Sikh scripture and attempted to examine it through a gender-just viewpoint. In the process, they have discovered embedded narratives that highlight spiritual autonomy, divine femininity, and equality of being. Nikky-Guninder Kaur Singh (2005) observes that *Guru Granth Sahib* often adopts a feminine role, depicting the human soul as a bride waiting to be united with the Divine. This metaphor is not patriarchal and prioritises feminine experience as essential to spiritual life, giving the women a partial status at the centre of Sikh devotion. This interpretation is grounded in Sikh scripture itself. Guru Nanak censures misogyny in the following groundbreaking verse:

"ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜਮਹਿ ਰਾਜਾਨ ॥"

So kio manda aakhi-ai jit jameh raajaan?

Why call her bad, from whom kings are born?

— *Guru Granth Sahib*, Ang 473

This verse challenges patriarchal norms, advocating women as the origin of life and spiritual wisdom. Such teachings lay a morally correct framework for inclusive educational and religious practice.

This equality has been personified by female figures in Sikh history. The role of Guru Angad Dev Ji's wife, Mata Khivi, was central to the concept of *langar*, the community kitchen that represented equality physically and symbolically. The *Guru Granth Sahib* explicitly acknowledges her contribution:

"ਖੀਵੀ ਨੇਕ ਜਤਾਰੀਐ ਮਾਇਆ ਮੋਹੁ ਸਭ ਤਜਿਆ ॥"

Khivi nek jataari-ai, maayaa moh sabh tajiaa

Khivi, the virtuous, has renounced all attachment to illusion.

— *Guru Granth Sahib*, Ang 967

This praise accorded to a woman by her name shows that leadership by women, both spiritual and managerial, was accepted and also but revered during the early years of Sikhism. Similarly, Mata Sundari, the wife of Guru Gobind Singh Ji, assumed the responsibility of guidance to the community after his demise. She issued hukamnamas (edicts) and advised the Khalsa Panth during political upheaval (Jakobsh, 2003). These roles disprove the misconception of only silent participation of Sikh women.

There are other verses in the *Granth* that too affirm divine gender fluidity and equality:

"ਮਨ ਤੁ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥"

Man too jot saroop hai aapnaa mool pachhaan

O my mind, you are the embodiment of Divine Light—recognize your origin.

— *Guru Granth Sahib*, Ang 441

This verse reinforces that all beings, notwithstanding the gender, possess divine light, emphasizing a non-dualistic doctrine where the distinctions of being male or female disappear in the presence of truth.

"ਨਾਰੀ ਪੁਰਖ ਸਬੈ ਮਿਲਿ ਪੂਜਹਿ ਏਕੈ ਨਮਸਕਾਰਾ ॥"

Naari purakh sabai mil poojeh ekai namaskaaraa

Both women and men worship together, bowing before the One.

— *Guru Granth Sahib*, Ang 983

This verse further upsets the concept of dualism by presenting collective prayer and worship to be gender-inclusive. Despite the fact that women played key roles in Sikh history, the contemporary Sikh institutions seem to be failing the egalitarian ideals. Jakobsh (2014) decries the general underrepresentation of women in the fields of Gurdwara management, katha (scriptural discourse), and political leadership. Mandair (2017) insists on pushes for a fresh take on the teachings, one that destroys colonial and patriarchal remnants along with theological gatekeeping. Symbolic participation is not enough for the rectification of these disparities; it requires demands fundamental re-engagement with Sikh ideology through a framework that is based on gender equity. The feminist reinterpretation, here, does not ask for changing Sikhism to fit modern feminism, but reclaiming and realising the already existing radical egalitarianism in Sikh scripture and history.

From Gurmat to Global Classrooms

ਗਿਆਨੁ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਆਗਿਆ ਅਧੋਰੁ ਬਿਨਾਸੁ ॥

(Giaan anjan gur dee-aa, aagiaa andher binas)

— *Guru Granth Sahib*, Ang 1399

The true Guru gives the salve of knowledge, and the darkness of ignorance is dispelled.

This shows that *gian* (spiritual wisdom) is not a social privilege but is made freely available through grace and communal teaching.

Education has been at the core of Sikhism as a path to moral reforms and liberation, not just a way to spread literacy. Sikh doctrine views *gian* (divine knowledge) as a common right and responsibility, irrespective of social status, caste or gender. Be it *dharamsals* of the past or the Sikh institutions of the present, they have a common goal of fostering spiritual awareness and social responsibility (Singh & Fenech, 2014). Guru Nanak's persistence with regard to accessible and all-inclusive learning upset the Brahmin convention that limited its access to the upper castes, thus laying a foundation for the modern demand for impartial education (Jagjit Singh, 1999).

This comprehensive model of education encourages change and is greatly aligned with the National Education Policy (NEP) 2020 of India. This Education policy fosters rounded, value-based, and accommodative learning arising from India's cultural traditions. It accentuates moral growth, access to learning in multiple languages, critical thinking, and educational equality, all the principles that clearly resonate with the Sikh teachings. Specifically, the Sikh emphasis on *Naam Simran* (remembrance), *seva* (selfless service), and *sangat* (collective learning) emulates NEP's calls for experiential and community-based learning models (Government of India, 2020).

Moreover, NEP 2020's emphasis on teaching in and of regional languages or mother tongue identifies with Sikh traditions, which regard its own Punjabi and Gurmukhi as holy mediums of scriptural knowledge. Yet, there is concern that the language is losing its hold among Sikh diaspora and those living in urban India, more so in the institutions with English as a the medium of instruction. This needs to be addressed through stronger state-supported initiatives in Punjabi language education (Nesbitt, 2005; Kaur & Singh, 2020). While NEP encourages vernacular learning, its implementation in Punjab and Sikh-majority schools must grant an equal status to Punjabi as it does to Hindi and to retain and continue the culture.

Sikhism offers a unique model educational leadership, one that has its roots in humility, integrity, and collective empowerment. Guru Gobind Singh declared the Guru Granth Sahib to be the eternal Guru. This signified a shift from individual appeal to scriptural authority, promoting a governance led by the community (*Guru-Panth* model). This is diametrically opposite to the prevalent hierarchical models in many Indian institutions. Mandair (2017) supports leadership that encourages dialogue and opposes domination—an idea reinforced in NEP 2020 through attention to autonomy, teacher empowerment, and student-centric governance.

However, there is a lot missing. Jagjit Singh and Dharam Singh, among other Sikh thinkers disapprove of educational systems in India, both colonial and postcolonial, for ignoring Dalit and rural Sikh populations – an issue that continues to be relevant.

Although NEP 2020 takes the responsibility of minimising socio-economic disparities, there are several roadblocks, such as lack of infrastructure, shortage of teachers and digital exclusion among marginalized Sikh communities, that need to be addressed to realise this vision (Dhillon, 2011; MHRD, 2020). Last but not the least, NEP's agenda of adult education and open learning systems aligns with the Sikh tradition of lifelong learning, including *gurbani vichaar* (scriptural reflection), which is digitally expressed as online platforms for *kirtan*, *Punjabi learning*, and *Sikh history*.

There is a need for future educational frameworks to integrate formal academics with faith-informed learning to preserve diversity without diluting identity.

Egalitarianism and the Structure of Sikh Education

Sikh education has always followed the egalitarian principles established by the Gurus. The practice of teaching in a common space, the Gurus and disciples eating in a common space, without any distinction of caste, class, and gender, and the free access to scripture —is itself revolutionary and reinforces the belief that divine knowledge is for all. Jagjit Singh (1999) condemns education systems that support disparity, stating that the Khalsa was created to obliterate such divisions. Mandair (2017) elaborates on this view, claiming that Sikh schooling must constantly fightback elitism in the various forms linguistic advantage, male dominance, or caste-based exclusion. Free schools in backward areas, mentorship for overlooked youth and scholarship funds within the diaspora are some of the efforts towards the revival of the egalitarian model. However, it is important to ensure that increased access is accompanied by equality, so each student is seen as dignified and not deficient

Verse:

ਨਾਨਕ ਉਤਮ ਨੀਚੁ ਨ ਕੋਈ॥

(*Nanak utam neech na koi*)

— *Guru Granth Sahib*, Ang 15

There is no high or low; all are equal in the sight of God.

In the context of education, this emphasises that every student, regardless of background, is worthy as no child is a “deficient learner” by birth and has potential to learn.

Final Reflection

This paper delves into Sikhism through an array of related themes – spiritual philosophy, institutional growth, the diasporic journey, gender equality, environment consciousness, and the role of education. What materialises is a dynamic, evolving faith that is much more than just a historical religion. It encourages dialogue, has its roots in compassion and grounded in compassion, and is highly devoted to justice.

The mainstay of this study is the *Guru Granth Sahib*, whose eternal lessons of equality, self-realization, and remembrance of the divine continue to be the guiding light for the Sikh identity. Other scholars - Singh & Fenech, Jagjit Singh, Mandair, and McLeod – contributed through different perspectives of Sikh history and ideology. Altogether, they illustrate that Sikhism is a way of life that rises above rituals or doctrines; A way of life that is a journey of self-transformation that finds contentment in the service of others.

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