

Sikh Women and Their Leadership Valour in Historical Context

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Abstract

The paper displays an applied structure for the investigation of authority shrewdness for administration. The reason for this paper is to give an outline of the exceptional part of initiative shrewdness for administration from the Sikhism conventions. The fundamental point of the review was to move the young ladies and make in them adore for their religion with the goal that they can feel that they have a place with the group of honorable and overcome individuals and will feel pleased with their brilliant legacy.

Keywords: Leadership, Wisdom, Sri Guru Granth Sahib Ji Sikhism, Sikh Women, Bravery.

Introduction

"The most imperative administration quality is a readiness to concede what you don't know or aren't sure about, and an ability to alter your opinion when gone up against with various confirmation and thoughts. It is a nature of scholarly openness and it is at the establishment of a state of mind of astuteness." J Pfeffer.

In today's initiative emergencies inside numerous nations, a lot of which is brought on by the strife of recognizing a compelling pioneer, individuals need pioneers who hear them out, and enable them instead of who practices control over them (Pellicer, 2008). Such a duty would make a feeling of uneasiness for any pioneer particularly in attempting to embrace a suitable authority style to deliver the required change.

Authority, at any rate the sort of initiative that makes a positive and practical effect as time goes on requires astuteness. Be that as it may, intelligence appears an out-dated idea, one that has been overwhelmed by more logical sounding ideas (e.g. psychological unpredictability, enthusiastic insight, and learning deftness) in the dialog about how best to evaluate and create authority. Notwithstanding, knowledge is making resurgence.

Knowledge

Sternberg (2007) portrayed insight as a procedure of creating mastery that one can choose to utilize and build up, that included both aptitudes based and mentality based parts. Intelligence improvement was viewed as deliberate, a point of view that required exertion and was seen as a long lasting formative process (Webster, 2007). While numerous meanings of intelligence have been proposed, they have been classified by points of view (see Yang, 2008b)

1. Composite of identity qualities or skills;
2. Positive consequences of human improvement;
3. Either end-state or limits that rise after more elevated amounts of subjective structures are produced; and
4. Collective arrangement of learning concerning the importance and direct of life.



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Sri Guru Granth Sahib Ji and Leadership

Sri Guru Granth Sahib ji contains the rationality of thought, activity and outcome. It offers an impeccable arrangement of qualities and functional set of accepted rules. Musings of the pioneer ought to be founded on particular vision at exactly that point would he be able to realize them. Visionary pioneer is the person who is aware of his vision. He ought to be innovative and certain about his idea to convey freshness to the framework to keep pace with the changing business environment. The Guru attests, —As the internal vision is stirred, one comes to know one's own home, profound inside the self-II (SGGS, p-153). The Guru guides, —One who sees the substance of reality with unprejudiced vision, O Saints, is exceptionally uncommon one among millions!! (SGGS, p-51).

1. ਤਬ ਲਗੁ ਮਹਲੁ ਨ ਪਾਈਐ ਜਬ ਲਗੁ ਸਾਚੁ ਨ ਚੀਤਿ ॥

As long as the Truth does not enter into the consciousness, the Divine Presence is not realized (sggs 58).

2. ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕ ਬੁਧਿ ਹੋਇ ॥

The Gurmukh is blessed with spiritual wisdom and a discerning intellect (sggs 317).

3. ਗਿਆਨ ਅੰਜਨੁ ਭੈ ਭੰਜਨਾ ਦੇਖੁ ਨਿਰੰਜਨ ਭਾਇ ॥

The ointment of spiritual wisdom is the destroyer of fear; through love, the Pure One is seen.

4. ਕਬੀਰ ਦਾਵੈ ਦਾਝਨੁ ਹੋਤੁ ਹੈ ਨਿਰਦਾਵੈ ਰਹੈ ਨਿਸੰਕ ॥ ਜੋ

ਜਨੁ ਨਿਰਦਾਵੈ ਰਹੈ ਸੇ ਗਨੈ ਇੰਦੁਰ ਸੇ ਰੰਕ ॥੧੬੯॥

Kabeer, those who brag, shall burn. Those who do not brag remain carefree.

Leadership ethics from Sikhism:

1. SACHA ACHAR: Truthful living.
2. SARB JI DAIA: Compassion towards all.
3. NA KO BAIRI, NAHI BIGANA: None foe, none stranger.
4. KHIMA ATE GRIBI: Forgiveness and humility.
5. SARBAT THE BHALA: Goodness to all.

6. NISHKAM SEVA: Selfless service.
7. KIRAT KARNA: Earning an honest living.
8. NAAM JAPNA: Chanting the name of God.
9. VAND CHAKKNA: Sharing with others.
10. CHARDI KALA: High spirits.

Need & Objective of The Study

This paper enlightens on effort to study the few noble brave Sikh women, the scripture of the Sikhs to explore values and ethic based principles and practices needed for building ethical leaders. The effort is to highlight the great philosophy from Sri Guru Granth Sahib so as to guide the destiny of the business world in its material pursuits. Ethical conduct is basically the inner voice of the business leaders and it is assumed that Sikh religion can give them a good direction. The aim of the research is to explore the leadership wisdom from the lives of Sikh women.

Sri Guru Granth Sahib underscores the Excellencies of knowledge, honesty, equity, caring, restraint, strength, quietude, satisfaction, and love for humankind, which are presently the valued beliefs of initiative. These goals are say in Shabad Gurbani such as:

Review of Literature

AM Azure Consulting Ltd (2008), examined on "The seven mainstays of initiative shrewdness". The fundamental goal of the review is to clear the thought behind the initiative knowledge, when it is required and the rationales behind the seven mainstays of authority intelligence. John E. Barbuto, Jr.(2012),studied on "shrewdness advancement of pioneers: A productive formative point of view." This paper proposes a structure for connecting helpful improvement hypothesis and the advancement of intelligence in leadersKegan's (1982) hypothesis of useful advancement – comprising of five phases (Level 1 – Impulsive; Level 2 – Instrumental; Level 3 – Interpersonal; Level 4 – Institutional; Level 5 – Interindividual) – is connected with the advancement of knowledge in pioneers. A complementary relationship between useful advancement and

intelligence improvement is proposed. Sikh Missionary College, Ludhiana contemplated on "Theory of Sikh Religion (section 3)." They talk about Guru Panth, penances and suffering, daswandh, Nishan Sahib. The country that is resolved to accomplish their target will dependably prevail in their main goal God Himself aides and favor such countries in their noteworthy outlines. Jasleenkaur et al in their paper "Administration Wisdom: Lessons from Sikhism" studied on qualities, for example, honesty, empathy, value, resistance, benevolence and stewardship. In this paper an endeavor has been made to spread the insight of Sri Guru Granth Sahib in connection to the over six center values so that the world everywhere can run over the profound treatment given to the said center regions. The examination was essentially exploratory in nature and depended on subjective research procedure called hermeneutics, which is the understanding of antiquated, established or religious writing. Dr.A.S.Chawla et al in their paper "Administration Perspectives of Sikh Religion" express the target as to investigate and decipher the lessons of administrative quickness from the accessible life history of Sikh Gurus. To investigate, plan and systematize the instinctive knowledge of Sri Guru Granth Sahib for compelling and effective esteem based administration. The review was exploratory in nature and depended on auxiliary data that has been acquired from existing writing and heavenly Guru Granth Sahib Ji. Sawan Singh in his book "Respectable and Brave Sikh ladies" take memoirs of twenty Noble and Brave Sikh Women. To finish his work he has assessed many books from the library of Orange County, Santa Ana,(CA.) USA. He acquired a couple inventories from various book retailers from better places. He understood that the present era needs some writing in view of truths and not fiction, but rather short accounts to the point.

Eleanor Nesbitt's (September 2019) article looks at the women's 'wide spectrum of gazes' encompassing Sikh women's appearance, their status and, in a few cases, their character, and including their reactions to the 'social evils' of suttee and female infanticide.

Barbara Bertonlani, (Feb. 2020), The paper reflects on the role of women in Sikhism in theory and social practice, starting from a case study in northern Italy. Although the normative discourse widely shared in mainstream Sikhism affirms the equality between man and woman and the same possibility to manifest devotion through every kind of seva.

What does the Guru Granth Sahib say in regards to Women?

The Guru Granth Sahib is one of a kind in religious history. Master Arjan states that the Guru Granth Sahib will give you 'Truth, Contentment and Contemplation'. Concerning ladies, Guru Nanak has said, The Gurus went facilitate. They utilized the Woman typically as a part of the Bani to speak to the devotee.

The Sikh Gurus not just lectured for the equivalent status of ladies, additionally changed their social life. History is full with illustrations where ladies who did not venture out of the house without covering

their appearances, performed great brave deeds in life. Subsequent to being sanctified through water, they confronted the adversary bravely and favored demise to an improper agreeable life and turned into the pioneers that motivated the others ladies in the general public.

Bibi Anup Kaur



As a decent pioneer have fearlessness and bravery; the biography of saint Anup Kaur is a brilliant case worth portrayal. She used to play with Sahibzadas (Guru Gobind Singh's children) and was preferred by Mata Sundri. She gathered other submersed young ladies and began learning fencing and other hand to hand fighting. They likewise utilized arms like sword, shield and lance. These young ladies likewise learned stallion riding. This outfitted gathering under Anup Kaur was knowledgeable in self-protection and got to be distinctly celebrated in the range. Anup Kaur with her gathering participated in the fight with the Sikhs against the slope boss. Triumph in this fight made self-assurance among the young ladies.

As fancied by Aurangzeb, the Mughal head, legislative head of Sirhind alongside legislative head of Lahore and the slope boss attacked the Anandpur stronghold with an enormous drive. The Sikhs met the Mughal strengths with shoot from their firearms. Sikh young ladies under the authority of Anup Kaur had an essential impact in this fight.

While crossing the overwhelmed Sirsa, Anup Kaur was isolated from the Guru's family in perplexity. Anup Kaur came to know from somebody that Mata Gujri and her two more youthful grandsons had been martyred, so they began to discover the Guru.

They were en route when the head of Malerkotla state with two hundred fighters encompassed them. While Anup Kaur's sidekicks kicked the bucket battling her own steed lurched, she tumbled down and broke her arm. She was captured and taken to Malerkotla. At the point when the boss came to realize that the youthful enchanting young lady was Anup Kaur about whose valiance he had heard a ton, he chose to wed her and educated his fighters to treat her consciously and get her arm treated.

She saw through their trap and understood that she would be compelled to grasp Islam and wed the boss. She was a defenseless detainee, however she decided to confer suicide to spare her confidence and respect. He guaranteed her an agreeable life in the imperial royal residence, however she can't. One day he called the Kazi (Muslim pastor) to coercively

change over and wed her, yet they discovered just her dead body as she had pushed a knife into her mid-section. In this manner the saint Anup Kaur who relinquished her life at the sacrificial stone of her confidence and purity was given a nice incineration she lavishly merited. She had not grasped Islam and had kicked the bucket a Sikh. She is still recollected consciously by the general population of the zone and her give up will never be overlooked.

Mai Bhago Ji

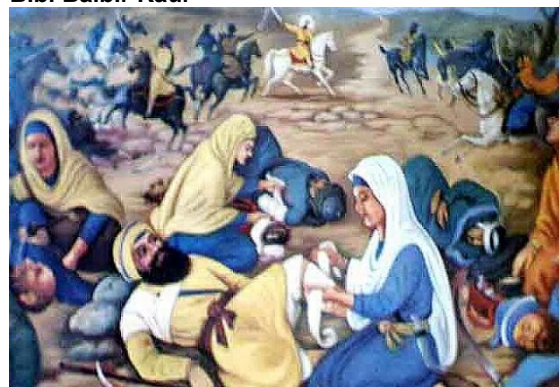


A pioneer must have the nature of bravery. In the Sikh history Mai Bhago was a most courageous lady. Confidence, truth, and valor were her trimmings. In her adolescence, Mai Bhag Kaur was called Bhag Bhari, which signifies "lucky". On being sanctified through water, she was named Bhag Kaur. In the Sikh history, she is known as Mai Bhago. As a young lady she had found out about the suffering of Guru Arjan Dev, the wars of Guru Hargobind, shamefulness done to the Sikhs and their provocation by the Mughal armed force. These occasions left a profound impact on her delicate personality. She decided to stop such unfairness and viciousness against the Sikhs. She had a well-constructed body and look of a fighter. She, alongside her family, went to Guru Tegh Bahadur at Anandpur Sahib with her dad. She needed to remain there to take in the combative technique and turn into a holy person trooper, however her dad brought her back. Notwithstanding, she yearned to join the Sikh armed force and began taking in the craft of fighting and stallion riding from her dad. She had a lance in one hand, sword in the other, a shield on her shoulders and other little arms in her belt. At that point she began penetrating trees with her lance and learnt horse riding. Before long she turned into a staunch holy person officer. She came to realize that a few Sikhs of her territory had forsaken Guru Gobind Singh at Anandpur Sahib and disavowed his guruship in composing. The Mughals had double-crossed Guru Gobind Singh and the legislative leader of Sirhind was arranging a major assault on Guru Gobind Singh at town Dina. She said to her significant other Nidhan Singh "Protect up your lions and let us set out our lives for the Guru who has yielded his dad, mother and four children for the Sikh confidence. We should not sit still when pure lives are being bricked alive." She, alongside her significant other, went from town to town and told the general population the truth of betrayers to them. Women of the miscreants did not converse with them when they returned, reviled and insulted them. These women dressed themselves as officers and needed to continue with Mai Bhago. They

alongside their pioneer, Mahan Singh, walked to help the Guru and look for his absolution

On their way, they came to realize that the Guru was enjoying nature at the pool of Khidrana, close Mukatsar. They were likewise educated that the Mughal strengths, under the charge of the legislative head of Sirhind, were continuing towards the Guru. Mai Bhago and the gathering chose to check the armed force continuing towards the Guru. They understood that the Mughal armed force was immense and they were just forty. She thought about an arrangement and requested that the Sikhs spread their white shirts on the shrubberies so they look like tents of the Sikh powers (Gurdwara Tambu Sahib). After the fight, the Guru descended from the hill and found that each individual from Bhag Kaur's gathering was either dead or injured. He dealt with them. Mai Bhago was lying gravely harmed. She was dealt with and soon she recouped completely. The city of Mukatsar (Pool of Immortalization) was worked at that place. "Mukat" or "Mukti" implies salvation and "sar" implies a pool. These forty Muktas are recollected every day in the Sikh supplications (Ardas). The Guru commended the grit of Mai Bhago. She told the Guru how the forty weaklings had battled boldly and set out their lives. The Guru requesting that her do a reversal to her town as her significant other and sibling had additionally kicked the bucket in that fight. She communicated her longing to wind up distinctly a dynamic holy person officer and remain in the administration of the Guru. Her desire was allowed. She went with the Guru to Damdama Sahib, Agra, and Nanded, a city in the South of India, and lived there until the Guru left this world. After the Guru's passing, she cleared out Nanded. She was an image of boldness and strength. Her illustration propelled many overcome Sikh women to face passing with respect.

Bibi Balbir Kaur



As Great leaders have a tolerance power. They never lose their heart. Bibi Balbir Kaur has this quality. She take part in Movement for the liberation of Gurdwaras from the control of corrupt priests (Mahants), protected by the British, had awakened the Sikhs and they began to assert their religious independence through non-violent efforts.

British officials of the Nabha state forcibly dispersed a meeting of the Sikhs who had gathered in the Gurdwara Gangsar at Jaito, a city in the Nabha state. The British officials also interrupted Akhand

Path started by the Sikhs to pray for the restoration of the rights of the ruler. A state of war was declared and a band of martyrs started from Akal Takhat, Amritsar to Jaito to start the Akandh Path there. Every member of the band took a pledge to remain non-violent at any cost and to sacrifice his/her life if attacked.

Now the S.G.P.C. decided to send five hundred people daily. Ladies were not allowed to proceed with the band, but they insisted to participate in such a holy endeavor. Bibi Balbir Kaur, with her two year old son, was the leader of the women volunteers.

After the first stop, it became clear that the services of the ladies for cooking food would not be required. The leader of the band asked them to return. Others agreed, but Balbir Kaur wanted to continue the march. The leader did not want to break her heart, and reluctantly permitted her, keeping in view her utter display of self-sacrifice.

She was a beautiful lady of 22 years and full of youth. When the group reached near the destination, the leaders stopped and said, "The British forces are ready to face us with machine guns. Only those permitted by the Akal Takhat should proceed further". Some returned while others found hidden routes. Bibi Balbir Kaur, with her son did not adopt any hidden route and continued to march with the other members of the party.

When the leader came to know that the Bibi was marching with the band, he stopped, came to her and said, "Sister, there is real danger of firing ahead." She replied with folded hands, "Dear brother, don't stop me, I am also a baptized one. Our Gurus have bestowed equality to women. If you are worried about my child, let him serve the community. He cannot get a better chance in life." The leader persuaded her to return but she did not budge from her decision.

But as soon as the party entered the boundary of the Nabha state, it was warned by the state police and the British forces not to proceed forward. The saint-soldiers did not stop and continued their march. When they reached near the city of Jaito, they were welcomed with the shower of bullets.

Bibi Balbir Kaur continued her march hugging her child. With a smile on her face, she was waiting for the bullet she had eagerly waited so far. Suddenly a bullet hit her in her forehead. Her face was covered with blood. A stray bullet struck the child in her arm. The child died in an instant. She kissed his forehead and placed his dead body along with the other wounded and killed. Saying, "O God, Take back your charge temporarily entrusted to me," she rushed forward. After reaching the Gurdwara she bowed her head to God and thanked Him for giving her a chance to reach there.

The bullets had not stopped raining. Suddenly a bullet hit straight her chest and pierced her body. Her cherished desire was fulfilled. Her bloody face showed peace and courage. Balbir Kaur became immortal and her heroic deed is mentioned in many books. In fact, such sacrifices created a new life amongst the Sikhs in those days.

Bibi Harsharan Kaur



Bibi Harsharan Kaur was an overcome and magnanimous Sikh lady who gave her life to satisfy her commitment same as a decent pioneer do. She confronted chances and did not permit perils to remain in her direction. She is notable for reacting to the call of her obligation overlooking her security.

Master Gobind Singh with his two elder children, five adored ones and thirty-five different Sikhs, forty-three souls in all achieved Chamkaur. The following morning they were assaulted by a great many Mogul troopers. Two under matured sovereigns, Ajit Singh, and Jujhar Singh (still in their adolescents), and thirty-five of the remaining. The Guru himself participated in the fight. In the wake of leaving Chamkaur, the Guru achieved a town where Harsharn Kaur, a sanctified through water Sikh woman, lived. She perceived the Guru, bowed before him and got some information about the sovereigns and alternate Sikhs. She had been a nursing sister to the sovereigns. The Guru educated her regarding their suffering. Listening to this, she decided to incinerate the dead assemblages of the rulers and different Sikhs. She understood that it was her ethical obligation to give these saints a not too bad incineration regardless of the possibility that it cost her life.

She masked herself as a Muslim lady, outfitted herself and covertly began for the fight scene. On coming to there, she accumulated all the dead assemblages of the Sikh saints at one place. She gathered adequate dry wood and hedges, and heaped them high. She put all the dead bodies on the heap, supplicated with tears in her eyes, and set them ablaze. Blazes of flame woke the resting fighters. They rushed to the scene and were disillusioned to find that there was no dead body left.

In the light of the fire, they were shocked to discover a lady. They asked her identity and from whence she came. She didn't talk, as she would not like to tell a lie. She remained with no indication of dread. When they saw that she had a sword in her grasp, they got to be distinctly enraged. Presently two officers lifted her and tossed her body alongside her sword in the fire. Her spirit met her martyred siblings.

Bibi Sharan Kaur

A pioneer ought to have a sharp and insightful personality. In Sikh history Bibi Sharan Kaur was known for her magnificent reconnaissance. Sharan Kaur, whose unique name was Sharni, was conceived in a Hindu As soon as she got to be distinctly sixteen years of age she was hitched to a young fellow, Jagat Ram, of an adjacent town. After a cheerful marriage, she cleared out, alongside her prepare and the marriage gathering, to the town of her in-laws. As the marriage parade was going through a thick woodland, a gathering of equipped goons assaulted the gathering. They requested them to surrender the money, assets, and the lady of the hour. The defenseless party was unarmed and asked for the dacoits to take everything, except abandon them with the lady. Their ask for was rejected and they were compelled to escape, leaving the lady of the hour in her palanquin. She cried and implored them to release her with her prep. Poor people prepare was disillusioned and discouraged.

A thought struck Jagat Ram and he went straight to Sardar Hari Singh Nalwa at Jamrud where he was building a fortress. He griped to the Sardar that his lady of the hour was coercively taken away by a couple of dacoits.

Dacoit were all the while talking happily and making the most of their triumph when the Sikh horsemen encompassed them and requested them to incapacitate themselves. The dacoits were shocked dwarfed. The Sikh officers brought the dacoits, the goods, and the lady of the hour to Hari Singh Nalwa. At the point when the Sardar asked the lady of the hour her name, she said, "I loathe my old name. Be that as it may, for your help I would have conferred suicide. Presently I am under your "Sharan" (insurance) so I might want to be called SharanKaur. The lady of the hour and the groom asked for the Sardar to permit them to live there like troopers, as they would not like to live like defeatists among the weaklings. On their request, they were purified through water and permitted to remain there. The Sardar watched the couple for a couple days. One day, he said to his armed force officer, "Sharan Kaur is by all accounts overcome and smart. I think she can turn into a superb spy. Prepare her to wind up distinctly one." and in a couple of months she grabbed the craft of spying.

When she was sent to discover the quality of the Pathan drives that were wanting to assault Jamrud. She camouflaged herself as a Pathan young lady and declared that the Sikhs had killed her sibling. She met the Pathan boss, sobbed, and let him know

that the Sikhs had a colossal armed force in the Jamrud fortress and they had slaughtered her sibling pitilessly. The boss expressed gratitude toward her for the data. He likewise informed her regarding the Pathan quality. She all of a sudden inclined forward as though she were going to black out. As the main rose to bolster her, she took out her hanky and squeezed it to his nose and she achieved Jamrud before the Pathan fighters could get her. She was granted a decoration for serving the Sikh Empire with unique excellence.

The Jamrud territory was encompassed by Pathans who were hostile towards the Sikhs. Unfortunately, Nalwa was hit seriously by Pathans and kicked the bucket the following day. Everybody in the fortress was discouraged and tense as there was nobody to supplant Nalwa. SharanKaur did not lose heart and empowered the Sikh armed force.

Overcome Sharan Kaur achieved Peshawar by strolling and running the entire night through the thick timberland. She reported the entire story to Maharaja Ranjit Singh, who was exceptionally tragic to take in the news of the passing of his best broad. Seeing that the circumstance was not kidding, he without a moment's delay left to rebuff the renegades. When the dissidents came to realize that Maharaja Ranjit Singh had come to with a gigantic support, they surrendered and guaranteed to carry on. SharanKaur, with her better half, came back to Lahore with Maharaja Ranjit Singh where he presented respect on her. This was the most radiant minute in her life.

The modest powerless lady, Sharan Kaur, was changed into an overcome holy person fighter after her immersion. She is known as the boldest lady in the Sikh history. Her courage spared the Sikh kingdom from being dismantled. She will dependably be associated with her sacrificial administration and superb secret activities.

Conclusion

The lessons of administration quickness from the life history of the five extraordinary Sikh ladies can sharpen the worldwide business pioneers towards esteem based administration for supportable development and achievement. Aggregate shrewdness of the colossal ladies requires an administrator to be caring and his style to be the one which is splashed with ethics and imparted qualities to the general prosperity of all as the center concern. Compatibility in devout considerations, earnest words and activities for the benefit of all was the best helper for the supporters of the Sikh ladies so the need of great importance is for the pioneers who are consistent with their assertion. Supervisors can fabricate moral socially dependable associations by soaking up the Sikh model of moral administrative direct and can start a move to leave the endless loop of diseases winning in the general public and framework. It gives us an awesome legacy that we can be pleased with. It gives inward satisfaction and upliftment. It requires the arrangement of thought, word and deed and inspire us to make an initiative culture of still, small voice, care and awareness.

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