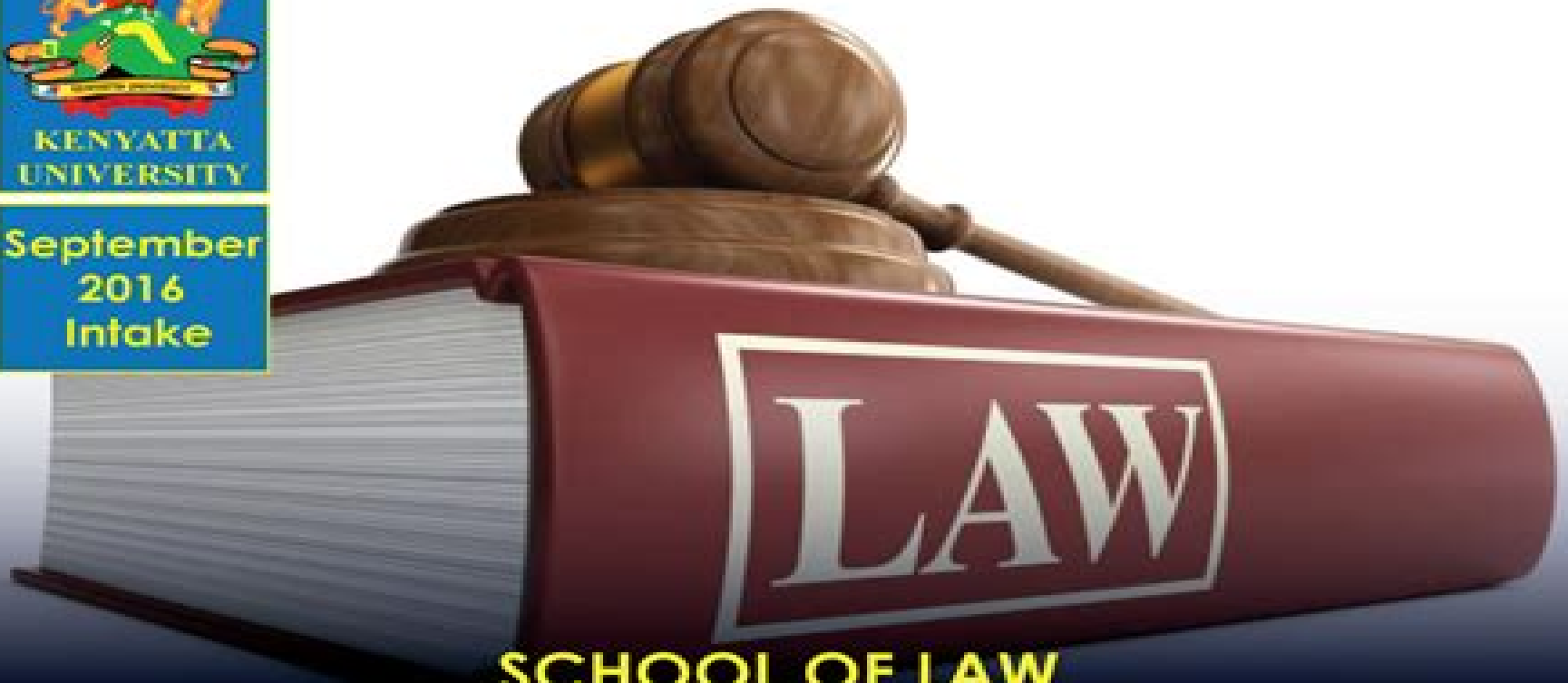




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share of Hindus in Guyana's Indian population declined from 83.5 percent in 1880 to 62.8 percent in 2012. The largest portion of the contraction was lost to Christianity. The loss notwithstanding, even a casual observer would conclude that Guyanese Hindus at home and in the Diaspora are a very religious people. Many of us do a jhandi or havan once annually; others do the more elaborate and costlier yajna where everyone is welcome once or twice in their lifetime. Most of us do a short daily puja, prayers, offerings, reading the shstras and listening to bhajan in our homes. An important but perhaps unintended way immigrants countered conversion to Christianity was an unplanned movement towards a synthesis that brought Hindus regardless of caste or sect under a unitary form of Hinduism. The synthesis began around the 1870s and was completed by the 1930s to the 1950s. Guyanese Hindus call the unified corpus of religious beliefs and practices that emerged from the synthesis Sanatana Dharma. Ramesh Gampat labels it Plantation Hinduism in this path-breaking book. The book argues that the brand of Hinduism practiced is inconsistent with Sanatana Dharma called Vedanta by the more philosophically inclined. Plantation Hinduism features an extraordinary dependence upon purohitas/pandits which has anaesthetized the Hindu mind and rendered him unable to think, question and inquire when it comes to Dharma. Rituals and bhakti have been degraded and turned into desire-motivated worship. Devatas have been misconstrued as Brahman rather than as limited manifestation of the one non-dual pure Consciousness. Belief in the multiplicity of gods encourages image worship and superstitions anchor Guyanese Hindus to tradition and mere belief. Plantation Hinduism is little more than desire-motivated actions, dogmas and superstitions. Absent is the idea that Sanatana Dharma is a spiritual science no less scientific than hard sciences such as physics and astronomy. The central message of Vedanta is the innate divinity of every person and the freedom to realize that divinity through anubhava, direct personal experience of Supreme Reality.

Sanatana Dharma and Plantation Hinduism (Second Edition Volume 2) Ramesh Gampat, 2020-01-06

Christian missionaries worked hard to convert immigrants. Their first order of business was to denigrate Hinduism, designate Hindus as heathen and disparage their culture, food and even attire. Immigrants stubbornly resisted, led by the tiny educated elite including Brahmins. Conversion was a failure at least up to the end of the 19th century but picked up a self-generating momentum thereafter. The result is that the share of Hindus in Guyana's Indian population declined from 83.5 percent in 1880 to 62.8 percent in 2012. The largest portion of the contraction was lost to Christianity. The loss notwithstanding, even a casual observer would conclude that Guyanese Hindus at home and in the Diaspora are a very religious people. Many of us do a jhandi or havan once annually; others do the more elaborate and costlier yajna where everyone is welcome once or twice in their lifetime. Most of us do a short daily puja, prayers, offerings, reading the shstras and listening to bhajan in our homes. An important but perhaps unintended way immigrants countered conversion to Christianity was an unplanned movement towards a synthesis that brought Hindus regardless of caste or sect under a unitary form of Hinduism. The synthesis began around the 1870s and was completed by the 1930s to the 1950s. Guyanese Hindus call the unified corpus of religious beliefs and practices that emerged

from the synthesis Sanatana Dharma Ramesh Gampat labels it Plantation Hinduism in this path breaking book The book argues that the brand of Hinduism practiced is inconsistent with Sanatana Dharma called Vednta by the more philosophically inclined Plantation Hinduism features an extraordinary dependence upon purohits pandits which has anaesthetized the Hindu mind and render him unable to think question and inquire when it comes to Dharma Rituals and bhakti have been degraded and turned into desire motivated worship devats have been misconstrued as Brahman rather than as limited manifestation of the one non dual pure Consciousness belief in the multiplicity of gods encourages image worship and superstitions anchor Guyanese Hindus to tradition and mere belief Plantation Hinduism is little more than desire motivated actions dogmas and superstitions Absent is the idea that Sanatana Dharma is a spiritual science no less scientific than hard sciences such as physics and astronomy The central message of Vednta is the innate divinity of every person and the freedom to realize that divinity through anubhava direct personal experience of Supreme Reality Leveraging Gender, Youth and Social Networks for Inclusive and Transformative Livestock Production in the Tropics and Subtropics Stefan Burkart, Renee Marie Bullock, Juan Andrés Cardoso Arango, Marcela Ramos , Natalia Triana Angel, 2024-10-14 Social research has provided critical insights into understanding gender and generational gaps and the ways that power relations create differentiated access to agricultural and livestock technologies and services Many of these technologies and services such as improved feed options grass legume associations silvo pastoral systems improved animal genetics health and welfare grazing management and associated water and soil health and manure management have the potential to improve livelihoods sustainability food security and generational transfer dynamics Their adoption contributes to mitigating many of the impacts the livestock sector has on the environment through for example reducing greenhouse gas emissions and deforestation increasing biodiversity restoration and land sparing Likewise their adoption helps producers adapt to climate change Kenyatta University ,2010

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