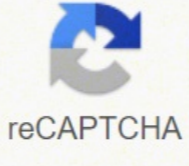




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J

Jainism

Jainism (Jainas), one of the oldest surviving religious traditions of the world, with a focus on asceticism and nonviolence for the first time, was codified in the Indian subcontinent near the 7th century. It arose primarily from a rejection of social problems for all. The main offering to modern global society is a balanced form of the Jain ethics of nonviolence (ahimsa) and nonpossession (aparigraha) grounded by a philosophy of non-attachment (anekantavada).

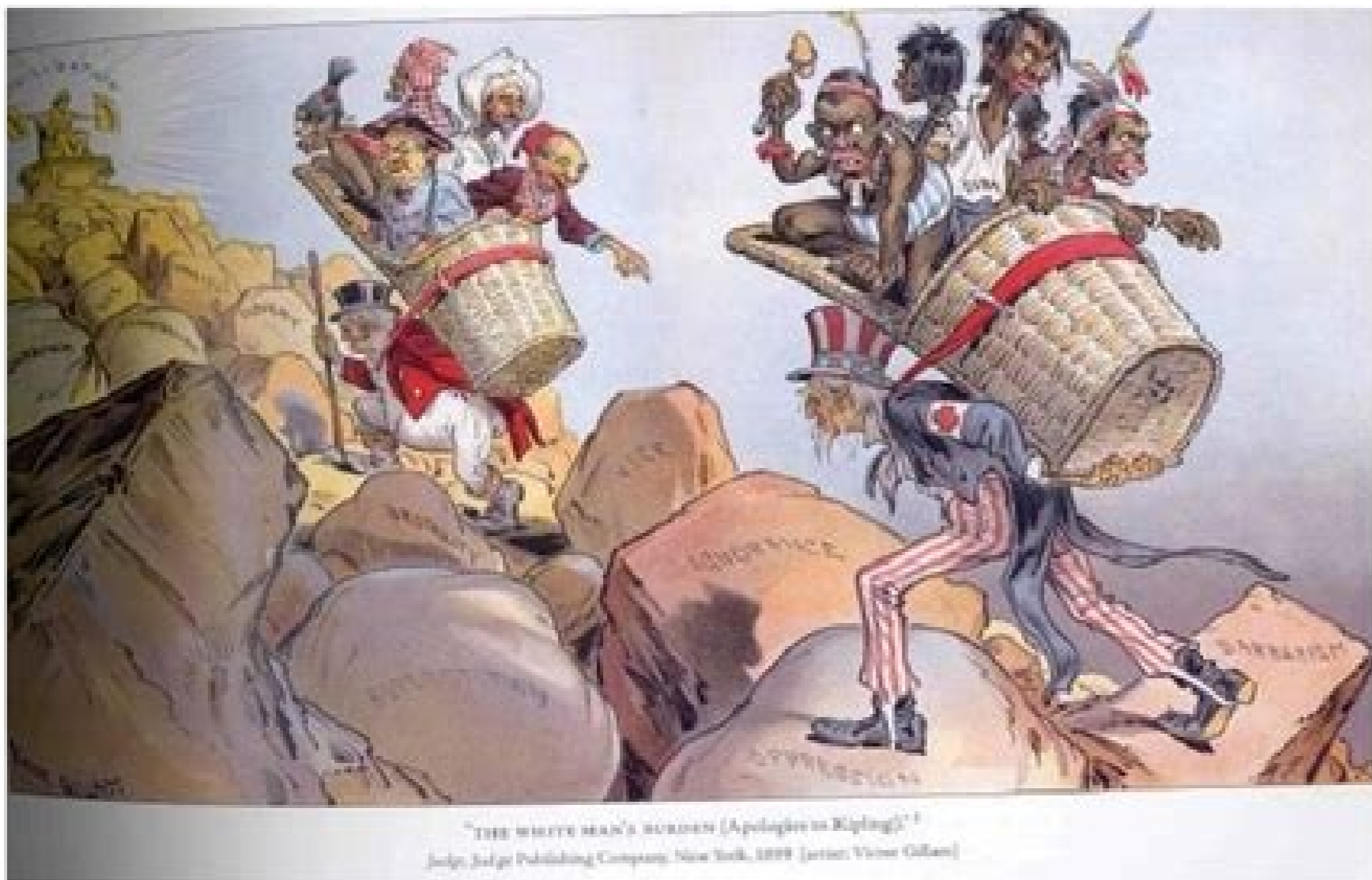
The moral transformation of Jainism from an ethics of world renunciation into an ethics for world transformation is an important feature. It belongs to the global movement of religious modernism, a 19th-century theological response to the ideas of the European Enlightenment, which Western colonial ideas in South Asia influenced under the influence of missionaries, global industrial capitalism, and modern science and technology. In the early decades of Jain modernism, Jainism was framed not only as a religion, in the sense of the new Religionswissenschaft (Science of Religion), but also as a world religion, both by colonial administrators and by Westernized Jain community leaders, promoting the influence agents that were dominant Jain ethics, especially in the global Jain diaspora.

Early History

The origins of the doctrine of the Jainas are obscure. According to tradition, the religion has no founder. It is taught by 24 cosmic prophets, in every half-cycle of the eternal wheel of time. Around the fourth century BCE, according to modern research, the Jain people of that epoch in world history, Pitruka (Pitruka)—known by his epithet Mahavira ("great hero"), Mahavira ("holder of a lord") (Jainas the name of Mahavira), or the epithet "Mahavira" (Jainas the name of Mahavira)—transformed the world, gained religious freedom (Anekantavada), and Mahavira's philosophy a universal doctrine of individual liberation (Moksha) of the soul (Jiva) or (Jiva) from the human cycle of rebirth and death (Samsara). In contrast to the dominant materialist position of Hinduism, his doctrine of liberation was based on the practice of nonviolence (ahimsa) and nonpossession (aparigraha). After Mahavira's death, Jainism found a religious order of monks and nuns, called Digambara and Svetambara ("unclad monks"), which became the heart of the Jain community ("Jainas community") of monks, nuns, male lay, and female lay. The modern history of the religion was the first economic organization of the world. After Jainas were persecuted in India, Jainism, in principle, was open to all. Already during Mahavira's lifetime, the Jainas began

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Colonialismo en Africa y Asia



"THE WHITE MAN'S BURDEN (Apologue by Kipling)"
Judy, Judge Publishing Company, New York, 1899 (artist: Victor Gillam)

- Liliana García Ramírez N.L. 9
- Emilio González Prendes N.L.
- Fabrizio Nicolau Rodríguez N.L.
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<http://web.archive.org/web/20110801000000/http://www.history.ac.uk/review/revue/774-Bloch%20-%20Imperialism%20in%20the%20Middle%20East>

David K. Fieldhouse
Oxford, Oxford University Press, 2005, ISBN 9780199297376, 400pp., Price £65.00

Review by
Dr Nigel Adton
London School of Economics
Citation
Dr Nigel Adton, review of Western **Imperialism** in the **Middle** East, 1914–1958, (review no. 575)

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David K. Fieldhouse
Oxford, Oxford University Press, 2005, ISBN 9780199297376, 400pp., Price £65.00
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