



Ambedkar Times

Weekly

Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com, editor@ambedkartimes.com

VOL- 16

ISSUE- 47

January 29, 2025

California (USA)

www.ambedkartimes.com

www.deshdoaba.com

Babu Mangu Ram Mugowalia – A Great Freedom Fighter, Revolutionary and Social Reformer

Babu Mangu Ram Mugowalia is such a historical legend in the history of Punjab whose contribution in the Freedom struggle of the country and liberation of the depressed sections known as Scheduled Castes and backward appears to have been covered under the dust of time. When the young Ambedkar was engaged in intellectual pursuits in the Columbia University, New York (1913-1916) to take on the irrational and degraded socio-economic system of his country, Babu Mangu Ram Mugowalia was bubbling with revolutionary zeal as a young founding member of the 'Ghadar Party' at Sanfransisco (California) to take on the mighty British Empire to liberate his mother land from the foreign yoke at the cost of his life. When Dr. Ambedkar took up cudgels for liberation of the downtrodden sections through his weekly 'Mooknayak' and social organization 'Bahishkrit Hitkarini sabha' in Maharashtra, Babu Mangu Ram Mugowalia was creating history through his Adi-Dharam or Ad-Dharam Movement in the land of five rivers. While Dr. Ambedkar is shining as a pole star guiding the destiny not only of the depressed and crushed sections of the Indian society but of the humanity as a whole, Mangu Ram Mugowalia's contribution remains almost buried in the history. It is time to dust out the history and show the glittering pages of his struggle and sacrifice to his people as a real tribute to the great Freedom Fighter, Revolutionary and Social Reformer of this land on his 137th Birth anniversary.

Born on 14 January 1886 to father Harnam and mother Attri in a poor downtrodden family of Mugowal village of present Garghshankar Tehsil of Hoshiarpur District of Punjab, Babu Mangu Ram was the youngest of the three siblings. His mother died when he was barely three years. He suffered untold miseries on account of stigma of pernicious Hindu caste system right from his school days as suffered by Dr. Ambedkar. Deprived of the basic minimum human rights, his people lived in ghettos performing traditionally assigned jobs of lifting and skinning the dead cattle and doing other menial occupations mostly as bonded labors. Schools, temples and other public places were out of reach for them. His eldest brother was sent to Dehradun to engage in more lucrative business of hides. As the business required minimum knowledge of three Rs, his father had to face lot of difficulties in getting the supply orders and other correspondence read over to him by upper caste persons, who would do favor only on performing free manual labor for them. Though British Government had opened the schools for them but the caste continued to be their nightmare at the hands of both the Hindus and the Sikhs. His father managed to admit him in a school at Mahalpur on the condition that he would sit at the door outside the classroom; he would receive lessons indirectly through a Muslim student; he would never enter the class room in any eventuality and he would carry sitting mat daily with him. He completed his primary education with third position even under those humiliating conditions. He took admission in the High School at Bajwara on the additional abominable condition that he would get lessons standing at the window outside the classroom. One day he took shelter in the class room due to heavy hailstorm outside. He was caned black and blue and thrown out of the room by the Brahmin teacher. When he reached the

school next day, he found the classroom furniture kept outside to wash out the pollution caused due to his entry in the classroom the previous day. The moment his teacher saw him, he shouted at him calling him by the caste name 'Chandala' and shooed him away. Mangu Ram ran away to escape the wrath of his teacher never to enter the school again. He was married in 1905. After assisting his father in the business for over four years, he was sent to America in 1909 for better economic prospects. He worked as a laborer in California (U.S.A) for about four years at the orchard of a rel-



ative of a landlord of his village. But he felt ill at ease working as a downtrodden under an employer suffering from the cancerous caste system even in a free democratic country like U.S.A. It was not a different experience for him than working as a landless laborer back home in India. Therefore, he left his caste-minded Indian employer and worked at different places like Fresno, Stockton, Sacramento and Elcehro etc. in a free and democratic environment. Influenced by the European and American history of independence, some young Punjabi American migrants were charged with aggressive patriotic fervor in the mid 1913 to free their country from the British yoke through violent revolutionary means. Lala Hardyal was their inspiring and motivating force. As a result, a revolutionary outfit with the name of 'Gadar Party' was formed and full time members were enrolled at San Francisco for the purpose. Fired with the patriotic zeal, Babu Mangu Ram also enrolled himself as a full-time founding member of the Party with the aspiration to see his people breathing in the fresh air of democratic principles of equality, liberty, fraternity and justice independent India. Kartar Singh Sarabha, Lala Ram Chander, Gyani Bhagwan Singh, Sohan Singh Bhakna, Lala Thakar Das, Udham Singh, Bhai Parmanand, Wasakha Singh, Prithvi Singh Azad and the like were other Punjabi front

runners of the Party. Babu Mangu Ram was addressed by his pet name of 'Godha'.

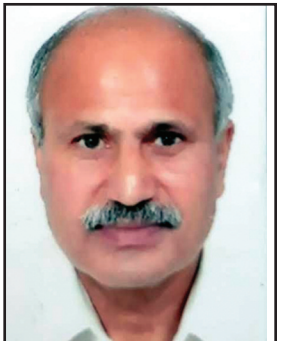
When the Party took decision involving life risk to send the shipment of weapons for the revolutionaries in India, Babu Mangu Ram volunteered to escort the ship. Four other members namely Charan Das, Harnam Rai, Mahesh Chan-

der and Hari Singh were selected for the hazardous task. Babu Mangu Ram was given the pseudonym of Nizamudin. It is worth mentioning here that a shipment of weapons was sent earlier also by the Party through a ship named 'Karyamaru'. But the ship was captured at Singapore. Therefore, the fresh venture to send the shipment of weapons to India was really a very dangerous proposition. But the brave freedom fighters were not deterred. They reached Secorro Island where the shipment was to be loaded. But they were identified and captured by a Sydney military ship named 'Man of War'. Fortunately, they were released on the intervention of an American War Ship. Thus, escorted by the five lions of Punjab, the ship named 'Maverick' set sail for India from Mexico with the shipment of weapons. It made a brief stopover at Hawaii Island. When the ship reached near Java or New-Kalidonya in the East Indies Islands, it was captured by the Japanese soldiers. Japan being an ally of the British in the War, Babu Mangu Ram and his colleagues were imprisoned for one year. But the British Government ordered instant hanging of the Gadarites at the midnight on charge of treason. As luck would have it, they were rescued by an armed German soldier named Barde and made to escape with the help of Germans. They took different escape routes and Babu Mangu Ram and his two other

colleagues found their way to Singapore. Unfortunately yet again, they were identified by the British spies who were the traitors of 'Gadar Party', and handed over to the British authorities. They were ordered to be shot dead with cannon fire. But this time also the lady luck smiled on them. They were once again rescued by the Germans and sent to Manila. It is believed that one namesake of Mangu Ram presented himself before the British authorities as Mangu Ram and sacrificed his life as a patriot. According to another version the local British officers hanged a drunkard person as Mangu Ram to save their skin for dereliction of duty. Babu Mangu Ram came to know from the Newspapers that he was awarded death sentence at Singapore on the charges of treason.

Believing the news of death sentence true, his family married his wife to his brother. Babu Mangu Ram went from Island to Island hiding himself and saving himself from the British authorities with the help of his Party. In the meantime, World War came to an end in 1918. Babu Mangu Ram decided to stay in Manila and got a job in an American factory manufacturing shirts for the American market. The secret of his connection with the Gadar Party was revealed during the course of his employment in Manila, but he put the

(Contd. on next page)



Col. Prithvi Raj Kumar
91-94648-94941
Chief Postmaster General (Retd.)
(Additional Secretary,
Govt. of India)

Babu Mangu Ram Mugowalia – A Great Freedom Fighter, Revolutionary and Social Reformer

(Continue from page 2)

blame on the Field Marshal. He continued to work in Manila till early 1925.

The revolutionary activities of Babu Mangu Ram were second to none of the great martyrs and freedom fighters of the motherland. He put his heart and soul in the freedom struggle of the country as a great patriot in the prime of his youth. Fully conscious of the life risk involved in the venture, he jumped into the fray without giving second thought to the consequences. The liberation of the motherland was his obsession that he pursued with passion. He was face to face with death twice but he faced it with courage and fortitude as a gallant soldier rather than seeking apology. As the adage goes "fortune favors the brave", the lady luck stood by him both the times. Alas! The heroics of the great revolutionary are not being remembered what to talk of being honored in the revolutionary history of his motherland! Is it because he was born in a family degraded as downtrodden under the evil-designed and perpetrated irrational and obnoxious Hindu Social Order? Nonetheless, he was destined to pursue a rather bigger cause of liberating his people from the thralldom of scriptures, and to make them live the life of human beings!

Babu Mangu Ram decided to return to his homeland in early 1925. He reached the Indian coast via Lanka and reached his motherland via Madurai, Madras, Bombay, Poona, Satara, Nagpur and Delhi. He was moved at the sight of heart rending conditions of the downtrodden people en-route. The continued miserable condition of his people in Punjab shook his soul. He decided to devote rest of his life to fight for the cause of equality, liberty, fraternity and justice for his people instead of the independence of India. He was of the firm belief that the liberation of his people was more important than the liberation of the country. The Headquarter of his erstwhile Organization 'Gadar Party' at San Francisco happily approved of his new venture of social reforms. Though the Gadarites were active in their revolutionary activities in Punjab, but he never met them during his social reform movement. The Arya Samajists were already active in social reform activities in Punjab prior to his arrival on the Punjab scene. The Depressed Classes' people of Doaba region were economically somewhat better off due to their leather business and some land holdings. Their social and political consciousness was better and some of their youth such as Basant Rai, Thakur Chand and Shiv Charan (Shudranand) were actively engaged in social reform activities. It is believed that they talked about Adi-Dharam for the first time in the Conference held at Jalandhar in 1925. The Congress Party was conspiring to convert the downtrodden people between the Hindus and Sikhs to serve their political ends. In the light of what Babu Mangu Ram experienced

and observed, he felt the need of an exclusive and a different organization totally committed to the cause of downtrodden sections of Punjab. His research led to the conclusion that his people were the aborigines of the land and their faith or religion was Adi i.e. original. They were subjugated and enslaved by the Aryan invaders and subjected to draconian and unhuman laws. Hence, they should be identified as a separate faith called Adi-Dharma, and they should liberate themselves from the thralldom of Hinduism. Education was considered to be the first important need of the people. Accordingly, he opened a school in the village with the help of village landlords. It was named 'Adi-Dharam School'. A Conference of all sections of the Scheduled Castes was held in the school on 11-12 June 1926. The Conference issued a declaration containing the features, aims and objectives of the organization. It was declared that the Scheduled Castes were a distinct community of aborigines with its distinct religion-Adi-Dharam. Teachings of the saints such as Ravidas, Kabir, Namdev etc. of Bhakti Movement in medieval India were adopted for spreading among its people. Rishi Valmik was accorded equally respectable place. Dalit saints were accorded the status of Guru instead of Bhakats. The word 'Adi' was picked up from the Arya Samajists' Granths and Guru Granth Saheb. Sohang or Soham was adopted as the religious symbol. Red color was opted for its flag and red turban was prescribed for the members. Jai Gurudev and Dhan Gurudev were adopted the words of greetings among the members. The foundation of Adi-Dharam movement was laid in the special Conference of the community held at Mugowal in November 1926 with its Head Office at Jalandhar. A spacious building with residential accommodation was constructed with the active support of Seth Kishan Das and other wealthy people of the community for the permanent office of the organization. Aims and objects of the Movement and other details as contained in the declaration ibid were adopted for the organization. A Newsletter titled 'Adi-Danka' was launched to propagate the activities of the Movement. All the prominent persons of the Depressed Classes of the region were enrolled as members/office bearers of the Executive/Organizing Committee. Babu Mangu Ram headed the Executive Committee as its President. Seth Kishan Das, Shudranand, Basant Rai, Hari Ram, Hans Raj, Thakur Chand and some others were the office bearers/members of the Executive Committee. Regional Branches were set up all over the State including the hilly areas of present Himachal Pradesh. A Branch was opened at Varanasi, the birthplace of Guru Ravidas. Babu Mangu Ram and his team frequently travelled the length and breadth of the State propagating aims and objects of the organization. Soon the Adi-Dharam Movement picked up and spread fast with its large following all over the

State. It became a force to be reckoned with.

Dr. Ambedkar, on the other hand, was in the thick of his battle since 1917 for the mission of liberation his people from the Hindu thralldom. In the second Round Table Conference (07 September - 31 December 1931) at London, Mahatma Gandhi represented the Congress Party. He made a statement in the Conference that he was the sole representative of the Congress and the Hindus including the Depressed Classes. It was an open challenge and affront to the position and leadership of Dr. Ambedkar who along with Rao Bahadur Srinivasan was representing the Depressed Classes. Reacting sharply, various organizations of the Depressed Classes in the country countered Gandhi's claim and sent telegrams to the British Prime Minister declaring Dr. Ambedkar as their sole representative. Babu Mangu Ram toured the State condemning Gandhi's claim. A large number of telegraphic messages with similar declaration were sent from Punjab also under Babu Mangu Ram's leadership. Hereafter Babu Mangu Ram whole heartedly supported and followed Dr. Ambedkar. When Gandhi resorted to fast unto death against the Communal Award on 20th September 1932, Babu Mangu Ram took a bold decision and countered Gandhi's action by going himself on fast unto death against him and in favor of Dr. Ambedkar and the Communal Award. He broke his fast on the intervention of Dr. Ambedkar on signing of the Poona Pact. When Lothian Franchise Committee visited Punjab in 1932, about one lac red-turbaned Adi-Dharam followers held a demonstration and Babu Mangu Ram led a twenty member delegation to present a Memorandum to the Committee seeking acceptance of their claim of Adi-Dharam as a separate religion. It sounded an alarming bell for the Hindu organizations particularly the Arya Samajists who indulged in false propaganda against the Adi-Dharam Movement. Their counter-demonstration against the Adi-Dharam Mandal's claim had no effect on the Committee. The Lothian Committee accepted the demand of the Adi-Dharam Mandal. Dr. B. R. Ambedkar was present in the Lothian Committee on this occasion. As a result of Dr. Ambedkar's presentation of true facts before the Franchise Committee of the Round Table Conference regarding the Depressed Classes, eight seats were reserved for the Depressed Classes in the Punjab Assembly.

In the first elections to the Provincial Legislatures in 1937, the Adi-Dharam Mandal contested nine seats in alliance with the Unionist Party and won eight seats. It lost one seat by merely seven votes. But the elections laid the foundation of friction and intra-organizational rivalry among the Adi-Dharam leaders. Seth Kishan Das, a prominent face of Adi-Dharam Mandal, contested election from Jalandhar with the support of Adi-Dharam Mandal. But Master Gur-

banta Singh, who was the General Secretary of the Mandal, stood against him on the Congress ticket and suffered heavy defeat. Subsequently, Seth Kishan Das founded the 'Punjab Achhut Federation' which was the Punjabi version of Dr. Ambedkar's 'Scheduled Caste Federation'. He appointed Gopal Singh Khalsa, M.L.A. Ludhiana as its Vice-President without taking Babu Mangu Ram into confidence. Taking advantage of the situation, Master Gurbanta Singh came closer to Babu Mangu Ram and founded a separate organization 'Ravidas Naujawan Sabha'. He contested Punjab Assembly elections again in 1946-47 against Seth Kishan Das and defeated him with the support of Babu Mangu Ram. Babu Mangu Ram won from Hoshiarpur with the support of Unionist Party. The building of Adi-Dharam Mandal which was constructed with the financial support from Seth Kishan Das went under the control of Master Gurbanta Singh. He converted it into 'Ravidas High School' and assumed its chairmanship. Thus, the Adi-Dharam Mandal fell prey to the individual political ambitions of its leaders. Babu Mangu Ram was offered Congress ticket in 1952, which he declined. But the Congress Party, Arya Samajists and the Scheduled Caste people themselves played an important role in weakening and ultimately wiping out the Adi-Dharam Movement. Babasaheb Dr. Ambedkar visited Punjab and attended election rallies at Jalandhar, Ludhiana and Patiala from 27 to 29 October 1951. Had the Depressed Classes' people followed the footsteps of Babasaheb and faced the Congress Party and Aryasamajists as one united force, the history would have been altogether different.

Nonetheless, the Adi-Dharam Movement made a significant contribution in social reforms and welfare of the Scheduled Castes in Punjab. An appeal to the people was issued in Punjabi by the organization to project their problems. It resulted in flood of memoranda, proposals and problems concerning mainly the socio-economic issues haunting the marginalized sections. Some issues were within the Government's competence to address and some called for solution through awareness and initiative of the people. Babu Mangu Ram emphasized on the need for education as top priority and he made it incumbent of each Adi-Dharmi to get at least primary education as a minimum requirement. His demand for remission of full or half fees for the students of Scheduled Castes was acceded to by the Government. This facilitated the children of these sections to get admission in the schools and colleges with astonishing results. As per S.C. /S.T. report 1986 -87 (page 292) the literacy rate among these people was as high as 70%. As per the Punjab Alienation Act 1900, purchase of land by non-agriculturist communities was banned with the result that the Scheduled Castes were

(Contd. on next page)

Postal Address of Ambedkar Times : 5101 Doe Hollow Pl, Antelope, CA. 95843

The opinions expressed in this newspaper do not necessarily represent the views or opinions of the staff or employees of "Ambedkar Times". All disputes subjected to Sacramento (California) jurisdiction.

Babu Mangu Ram Mugowalia - A Great Freedom Fighter, Revolutionary and Social Reformer

(Continue from page 2)

confined to their traditional occupation and farm labor. They continued to be the victims of exploitation at the hands of the land owners. But as a result of long struggle by the people, the Act was amended facilitating them to buy land. The Scheduled Caste people were not allowed the facility of drinking water from the public wells, tanks, water sources and hotels since ages. As a result of persistent campaign by the Adi-Dharam Mandal, the public water sources were opened for them and violation of these orders was made punishable offence. Sign boards to this effect were put all over Punjab. Similarly bonded labor was got banned as a result of vigorous campaign against the evil by the Adi-Dharamis. Owing to

the Adi-Dharam Movement, the Government assumed liberal attitude towards appointment of Scheduled Caste people in Government jobs. As a result one Ishar Dass Pawar was appointed in PCS (judicial), thus, opening door for appointments in the lower cadres of civil and police departments for these people for the first time in Punjab. Apart from this, the Adi-Dharam Movement helped in minimizing the social evils such as dowry and extravagance in marriage expenditure etc. It laid thrust of fraternal bonding and moral values in life.

Though there is some visible improvement in the educational and economic condition of the marginalized sections in Punjab, but it is too below par. The demon of caste, social

and economic discrimination continues to haunt. Poverty and social evils are perpetual fate of these people. Farm labor and social boycotts are their everyday nightmare. Illiteracy, unemployment and poverty are their bane. Sweeping, cleaning and other menial jobs are inseparable part of their life. Though their population is more than 35% in the State, their true representation in the State and Central Legislatures is almost zero. Their political representatives are mere play toys in the hands of political Parties of the upper castes. Millions of socio-political groups and outfits of these sections are the evidence of self-interest and ego of the educated and political class standing like a solid rock in the way of their unity. It is over seven decades of

country's independence, but the plight of these sections is grim. Needless to say that it calls for the leadership of Babu Mangu Ram Mugowalia's élan and the light of Babasaheb's beacon to break the glass ceiling.

(Source: Swaroop Chander Boudh, Sher-e-Punjab Babu Mangu Ram; Writings and Speeches of Babasaheb Dr. Ambedkar, Vol. 1, Vol.3, and Vol. 17, Pt.3; Dhananjay Keer, Dr. Babasaheb Ambedkar, Life and Mission; Mark Juergensmeyer, Religion as Social vision, p-25; , D, C, Ahir, Dr. Ambedkar and Punjab and Dr. Rajendra Prasad, India Divided, pp. 298, 303)

Read more:

<http://www.ambedkartimes.com/Dr%20Ronki%20Ram.htm>

Assemblyman Josh Hoover Introduces Legislation to Increase Penalties on Looting

SACRAMENTO - Today Assemblyman Josh Hoover (R-Folsom) announced the introduction of Assembly Bill 271 to help protect fire victims from additional hardship by increasing penalties on looters during declared states of emergency.

"Criminals continue to prey on victims of the wildfires in Los Angeles and across the state, callously stealing valuables from people who have been driven from their homes and are experiencing unimaginable heartache. Clearly, our penalties are not sufficient to deter those willing to exploit vulnerable individuals during this disaster," Assemblyman Hoover said. "We must do more to protect victims during these tragic events and send a message that these crimes will not be tolerated."

AB 271 allows a felony to be charged for offenders who commit burglary or grand theft in an area where a state of emergency, local emergency, or an evacuation has been called. It also imposes a two-year sentence enhancement for those who impersonate a government employee, such as a firefighter or peace officer, a tactic being used by some criminals to gain access

to homes. Josh Hoover represents Assembly District 7, which includes the cities of Citrus Heights, Folsom, and Rancho Cordova and the unincorporated communities of Carmichael, Fair Oaks, Foothill Farms, Gold River, Mather, McClellan Park, North Highlands, Orangevale, and Rosemont.

to homes.

Josh Hoover represents Assembly District 7, which includes the cities of Citrus Heights, Folsom, and Rancho Cordova and the unincorporated communities of Carmichael, Fair Oaks, Foothill Farms, Gold River, Mather, McClellan Park, North Highlands, Orangevale, and Rosemont.



Assemblyman Hoover



SKY TRANSPORT SOLUTIONS

STRIVE FOR MORE

ਟਰੱਕਾਂ ਵਾਲਿਆਂ ਵੀਰਾਂ ਦੇ ਲਈ
ਸਕਾਈ ਟਰਾਂਸਪੋਰਟ ਸਾਲਿਊਸ਼ਨ
ਦੀਆਂ ਵਿਸ਼ੇਸ਼ ਸੇਵਾਵਾਂ



SPECIAL BIT INSPECTION AND DOT AUDIT COMPLIANCE:

NOTARY PUBLIC SERVICES.
ON THE SPOT VIN VERIFICATION SERVICES.
DOT OUT OF SERVICES??
AUTHORIZED IRS E- FILE PROVIDER.
WE HAVE COMPLETE SOLUTIONS
FOR OUT OF SERVICE DOT.

SPECIAL DOT COMPLIANCE
FOR SAFETY, AUDITS AND
RECORD KEEPING.

WE PROVIDE
ALL TRUCKING
RELATED
PERMITS AND
SERVICES

ICC, DOT, IFTA, IRP Plates,
PERMITS, NYP, KYU, OR,
Canada Permit, CORPORATION
AND LLC FILLING
SERVICES, 2290, PTI,
Trailer plates.

PLEASE CONTACT US FOR MORE INFORMATION

PHONE: 209-855-6938, FAX: 209-762-6540

Email: skytransportsolution@gmail.com

Give us a chance to provide you best services

121 E 11th St. Tracy, CA 95376

Mindscales: A Philosophical Odyssey through Contemporary Tapestry

Dr. Arvinder Singh's *Mindscales: A Collection of My Insights* portrays an intellectually enriching anthology that traverses a broad spectrum of themes encompassing spirituality, cultural heritage, current higher education scenarios, and global affairs. The collection comprises twenty meticulously articulated essays, each reflecting the author's profound erudition and analytical acumen. Through a harmonious confluence of historical inquiry and contemporary reflection, Dr. Singh offers a compelling and captivating discourse that engages both the scholar, the thoughtful and insightful reader alike.

A salient feature of *Mindscales* is its nuanced exploration of spiritual philosophy, a subtlety, particularly within the Sikh tradition. Dr. Singh undertakes a critical examination of the teachings of the Sikh Gurus, elucidating their timeless relevance in a rapidly evolving socio-cultural landscape. His interpretation underscores the universality of Sikh principles—compassion, selfless service, and spiritual transcendence—presenting them not merely as religious doctrines but as profound philosophical tenets that resonate across temporal and spatial boundaries. The author's discourse situates Sikh thought within a broader philosophical and intellectual framework, emphasizing its potential to foster ethical and moral clarity in contemporary life.

Furthermore, Dr. Singh's engagement with Punjab's cultural heritage is reflective and analytical. The essays delve into the intricate tapestry of Punjab's linguistic and artistic traditions, offering a critical lens through which the region's evolving identity can be comprehended. His exploration highlights the dialectical tension between tradition and modernity, capturing the resilience of cultural expressions amidst the forces of globalization and socio-political change. The author's ability to juxtapose historical continuity with contemporary disruptions lends his analysis a distinctive philosophical depth.

Mindscales presents a cogent and convincing critique of existing pedagogical paradigms in addressing the domain of higher education. Dr. Singh's analysis is rooted in an awareness of the epistemological and institutional challenges confronting the education sector. His essays advocate for a departure from rote learning models towards a pedagogical approach that privileges

critical thinking, creativity, and inclusivity. The author's reflections as well as his contemplations and deliberations on the commodification of education underscore the pressing need for a paradigm shift that reorients educational objectives towards holistic intellectual development rather than mere credentialism.

Drawing upon empirical data and theoretical insights, Dr. Arvinder Singh articulates a vision for an education system that is both responsive to societal imperatives and attuned to the aspirations of learners. His critique extends to the ethical dimensions of educational reform, emphasizing the

ing of progress that aligns with sustainability and ethical stewardship. This approach highlights the intricate relationship between cultural identity and ecological consciousness, encouraging us to adopt a more reflective and responsible stance towards global challenges.

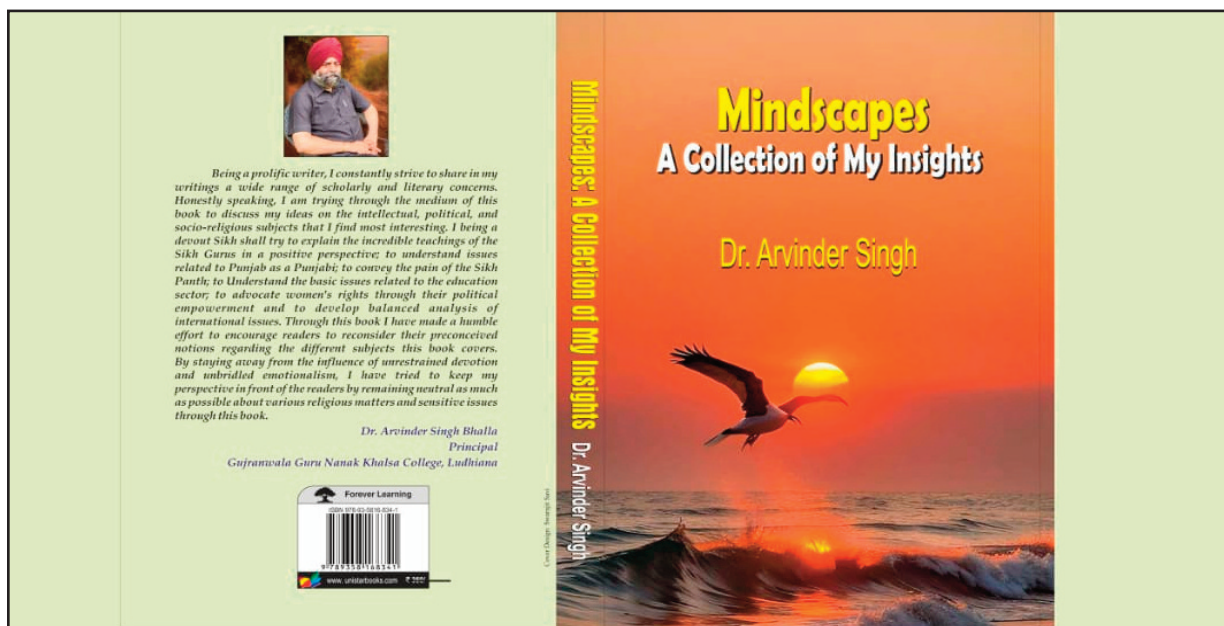
The prose of *Mindscales* is characterised by a rare synthesis of academic rigour and literary elegance. Dr. Singh's writing exhibits a clarity of thought that renders complex concepts accessible without compromising their intellectual depth. Each essay unfolds in a logical progression, coherently, inviting us to engage in a dialectical process of

Joint Secretary of the University Grants Commission, while releasing the book, commends the collection for its scholarly rigour and its capacity to inspire critical engagement with contemporary issues.



Dr. Sushmindar Jeet Kaur

Associate Professor & Head,
Gujranwala Guru Nanak Khalsa
College, Civil Lines, Ludhiana



transformative potential of knowledge when pursued with integrity and a sense of social responsibility. This philosophical orientation imbues his discussion with a depth that transcends mere policy analysis, offering instead a contemplative engagement with the very purpose of education.

Dr. Singh's intellectual pursuits are not confined to regional or national concerns; rather, they extend to a thoughtful engagement with global issues of core significance. The essays included in *Mindscales* reflect a keen awareness of the interconnectedness of contemporary geopolitical, economic, and environmental challenges. His analysis of globalisation, cultural hybridity, and economic interdependence offers a balanced perspective that avoids both uncritical celebration and wholesale condemnation of global processes.

Of particular note is his exploration of environmental ethics within the global context. Dr. Singh places ecological concerns within a broader philosophical inquiry into humanity's relationship with nature, advocating for a reimagin-

ing and reflection. The author's philosophical orientation is evident in his systematic exploration of themes, wherein he draws upon diverse intellectual traditions to construct a holistic narrative.

Underlying the analytical discourse is a profound query—Dr. Singh consistently returns to fundamental questions concerning human purpose, cultural belonging, and ethical dimensions. His ability to weave these philosophical reflections into discussions on education, culture, and globalisation lends the work a contemplative quality that encourages to transcend superficial engagement and seek deeper understanding.

The scholarly community has responded favourably to *Mindscales*, recognising it as a significant contribution to contemporary intellectual discourse. The Foreword by Sh. Satyapal Jain, Additional Solicitor General of India and former Lok Sabha Member underscores the book's intellectual depth and its relevance to a diverse readership. Additionally, Dr. Gambhir Singh Chauhan,

themes that are both timeless and timely, inviting readers to engage in meaningful dialogue with ideas that transcend disciplinary boundaries. Whether reflecting on spirituality, culture, education, or global affairs, Dr. Singh's acumen inspires a thoughtful and distinct engagement with the complexities of the modern world.

This volume not only provides a critical examination of pressing contemporary issues but also serves as a philosophical meditation on the nature of knowledge and human experience. It is a text that demands careful reading and thoughtful contemplation, delivering the reader with insights that are both intellectually stimulating and profoundly enriching. And for those seeking an interdisciplinary exploration of the intersection between culture, philosophy, and global realities, *Mindscales* offers a unique and valuable contribution. Dr. Singh's essays remind us of the transformative power of intellectual journey and the enduring relevance of philosophical reflection in our quest for meaning and understanding.



Dr. Paramjit S Takhar, MD

URGENT CARE CLINIC

DR. TAKHAR'S FAMILY MEDICINE & URGENT CARE CLINIC

8191 Timberlake Way, Suite # 400, Sacramento, CA 95823

Phone: 916-688-8888 Fax: 916-688-8837

Clinic Hours: Monday to Friday 9:00 AM to 5:30 PM, Saturday 9:00 AM – 4:00 PM & Sunday closed

We speak your language: Panjabi, Hindi, Urdu, Farsi, Arabic and Spanish



Goodie Takhar, PhD