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Invited Editorial Article

Shaheed Bhagat Singh: A Great Revolutionary and an Erudite Philosopher

Shaheed Bhagat Singh occupies central place in the Indian freedom movement. His name reached every nook and corner of the country after he and his associates, all young revolutionaries of the Hindustan Socialist Revolutionary Association (HSRA), avenged the death of Lala Lajpat Rai by murdering JP Saunders, ASP Lahore, on December 17, 1928. This dare devil act of killing an IP British officer of the rank of ASP, threw a daunting challenge before them. The spontaneously emerged circumstances forced them to choose between two possible options: to turn underground or oppose the British administration in a direct and open revolt. After deep thoughts, HSRA decided to adopt the latter. The strategy was prepared to give actual shape to direct and open fight by making use of British jails, police stations and courts as revolutionary platforms to widely disseminate the message of peace, freedom, and egalitarian social and political order, chiselled during long discussion among the members of the HSRA. And for this herculean task, it was decided – though with initial reservations on the part of Chandra Shekhar Azad and of course with heavy heart – that Bhagat Singh, one of the most intelligent young revolutionaries of HSRA, will lead the fight.

The decision to launch an open and direct front could partly be due to the thoughts related with the long self-exile of Sardar Ajit Singh for his involvement in 1907 'Pagri Sambhal Jatta' movement and partly for the longer ramifications of the adoption of violent methods for building an egalitarian social set-up and democratic governing order. Bhagat Singh and his associates might have decided to opt for the open fight after their action on December 17, 1928, to further shun violence on the one hand, and to minimize the implied losses of the struggle to keep oneself away from one's own people during the underground period or in exile as was in the case of his revolutionary uncle Sardar Ajit Singh. It was well thought-out strategy which speaks volumes of the political maturity of the young revolutionaries, their deep intellect and love for non-violent democratic means. It was in this context that Bhagat Singh, Rajguru and Sukhdev in their martyrdom defeated the so-called British administration that used to boast of its passion for liberal values and natural justice.

The direct fight began on April 8, 1928. The beginning was made by dropping of two mild bombs in the Central Legislative Assembly Hall at Delhi 'to make the deaf hear'

of the staggered sufferings of the subjugated. It was well-planned and deeply thought about non-violent action of its kind under the British rule in India. After the blast, Bhagat Singh and Batukeshwar Dutt did not leave the hall as decided beforehand. They kept on raising slogans: 'Inquilab Zindabad' and 'Down with Imperialism'. These two slogans, as cogently argued by Chaman Lal, represented the immanent change in the Indian revolutionary thought appeared as 'a sign of the growth of consciousness to a higher level in revolutionary movement of the country ("Revolutionary Legacy of Bhagat Singh, *Economic & Political Weekly*, September 15, 2017, 3712). He continued, 'the catalyst of this change was none



other than Bhagat Singh, who by now, through his experience of the revolutionary movement and from a systematic study of the world revolutionary movement the world over, particularly from his study of the Soviet experience, had reached the conclusion that it is not just enough to 'free the mother India from the chains of foreign slavery', it was much more important to understand the whole system of enslaving and exploiting other nations, i.e., the system of imperialism and then to understand the mechanism of smashing it." (Lal 2017: 3712).

Bhagat Singh started reading and critically analysing national and international unfolding of economic and political events at the very young

age of under 15; and the period of about four months from December 17, 1928 (murder of JP Saunders) to April 8, 1929 (dropping of bombs at Central Legislative Assembly) constitutes the most fertile phase in his revolutionary voyage. He also wrote extensively during this period under pseudonym Vidrohi in *Kirti* and *Balwant* in *Pratap* published from Kanpur. 'Achhut da Sawal', 'Mazhab atey Sadi Azadi de Jang', 'Dharm-Var Fassad atey Uhhna de Ellajh', 'Anarchism ke hai' and 'History of Anarchism' are among his various thought provoking articles carried in *Kirti*. These seminal articles clearly establish him not only as an accomplished scholar of great insights but also an erudite philosopher who cap-

tured the complex nature of British imperialism and the insidious role played by the entrenched social and religious structures of communalism and untouchability at grassroots of Indian society.

The city of Kanpur played a major role in shaping the revolutionary as well as intellectual life of Bhagat Singh. It was there, he came in contact with Batukeshwar Dutt, Ajay Ghosh, Bejoy Kumar Sinha, Shiv Verma and Jaidev Kapoor. He was introduced in Kanpur to the then emerging centre of revolutionaries within whose intellectual company and passion for the liberation of Bharat Mata, Bhagat Singh took refuge to save himself from the filial responsibility towards his family and to prepare for

the large responsibility of liberating India from the clutches of the British Empire as well as to establish people's democracy where women, Dalits, workers and peasant would have

equal rights. He was introduced to the Kanpur circle by his teacher, Jai Chander Vidyalkar of National College of Lahore. It was at Kanpur that he also joined the underground revolutionary organisation, Hindustan Republican Association founded by Sachinder Nath Sanyal who he earlier met at Lahore. Lahore, like Calcutta and Kanpur, was also an equally well-known centre of political thinking and revolutionary activities. Bhagat Singh home at Lahore was frequently visited by the revolutionaries of the Ghadar movement. Before the annexation of Punjab in 1849, Lahore was the capital of Sikh Kingdom of Maharaja Ranjit Singh. And before that it remained a seat of various vassals/subedars of the Delhi Sultanate and Moghul Darbar for a long time. It also provided fertile socio-political space to sow the seeds of Brahma Samaj and Arya Samaj. During his early years of life, Bhagat Singh came under the influence of religious practices of Arya Samaj as were observed in his family. It was at Lahore that Giani Ditt Singh of Singh Sabha used to engage Swami Dayanad Saraswati, founder of the Arya Samaj movement, in scriptural debates about complex issues of spiritual philosophy. Bhagat Singh developed companionship with Sukhdev and Bhagwati Charan Vohra at Lahore. Bhagwati Charan Vohra sacrificed his life on the banks of Ravi in Lahore while preparing bombs for the release of Bhagat Singh and his associates from the jail. Thus Lahore and Kanpur contain vital clues to understand Bhagat Singh, his revolutionary activities and intellectual growth.

Yet another equally significant, rather more strenuous, phase during which Shaheed Bhagat Singh established himself as an incisive philosopher and became a household name falls between April 8, 1929 and March 23, 1931. After the pronouncement of life imprisonment in the Delhi bomb case, which began on May 7, 1929 and ended on June 12, (Contd. on page 4)



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"Ambedkar Times" and "Desh Doaba" forum pay its floral tribute on the martyrdom day of our great revolutionaries – Shaheed-E-Azam Bhagat Singh, Rajguru and Sukhdev - who sacrificed their precious lives for the liberation of our mother land on March 23, 1931. Let us come together to follow their philosophy of nonviolence, egalitarianism and communal brotherhood in letter and spirit.

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times & Desh Doaba

How to get rid of air pollution in Delhi and surrounding cities?

The IQAir World Air Quality Report: 2021, released on March 22, 2022 highlights that India's capital Delhi has been named the world's most polluted capital for the fourth consecutive year. Of the 50 most polluted cities in the world, 35 are in India and 10 of the top 15 most polluted cities in Central and South Asia are in India, four in Pakistan and just one in China. India also ranks fifth among the countries most affected by air pollution. India's air quality is deteriorating day by day due to air pollution. This World Air Quality Report is compiled from the Air Quality Index of 6475 cities in 117 countries. According to the report, the concentration of PM2.5 in Delhi in 2021 is 14.6 per cent higher than in 2020. The concentration of PM 2.5 in Delhi was 84 micrograms per cubic metre in 2020 which increased to 96.4 micrograms per cubic metre in 2021.

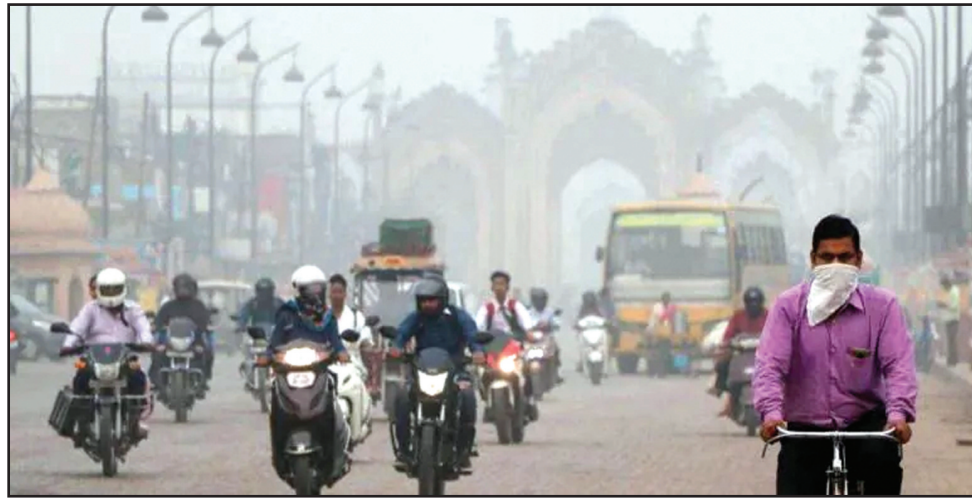
According to the report, no city in India has escaped the scourge of air pollution. The average PM2.5 concentration in India has increased to 58.1 micrograms per cubic metre in 2021 from 51.9 micrograms per cubic metre in 2020. According to the World Health Organisation (WHO) norms, amongst 10 the most polluted cities in India, in the city of Bhiwadi (Rajasthan), which is the most polluted city in the world, the concentration of PM2.5 is 21.40 times higher and in the city of Rohtak (Haryana), which is ranked 14th, it is 17.4 times higher.

The Union and State governments should ensure that devices are installed in the industrial units so that the hazardous gases emitted from the industrial units do not endanger the health of people. Instead of diluting the Environmental Impact Assessment of 2006, the Union government should strengthen the guidelines and implement them strictly so that industrial gases do not ruin people's lives, polluted gases do not cause small children to get infected with deadly diseases and the lives of ordinary people could be prolonged and made disease free.

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This is not the first report which highlighted the rising air pollution in Delhi, National Capital Region and other Indian cities. Alas! Whenever some international organisation releases a report on air pollution in India, the government of India starts rejecting it outright. In 2014 a Environment Performance Index Report by

the Yale Centre for Environmental Law & Policy of Yale University and the Centre for International Earth Science Information Network of Columbia University was rejected by the then Union Environment Minister, Anil Dave. A 2016 WHO report was rejected by the then Union Environment Minister, Harshvardhan, saying such ranking is irrelevant. In 2019 Union Environment Minister, Prakash Javadekar, has gone still further in rejecting an international report of air pollution in India. When a Member of Parliament expressed concern over the rising air pollution in the country saying that if the government pays so much attention to clean air, people should not die prematurely from the diseases caused by it, Prakash Javadekar replied that air pollution has nothing to do with diseases and also said that no Indian research proves this fact but these critics are just scaring people. This irresponsible



statement of Prakash Javadekar was also discussed at international level. At the 25th Conference of the Parties (COP) in Madrid (Spain) Maira Naira, Director of the WHO, said that people of all classes and ages are suffering from airborne diseases and their average age is also declining. At the same time, Maira Naira quipped that there is no research that shows that air pollution does not affect Indians and forgives them. Now the question arises that if air pollution does not affect Indians, then why do the Delhi and the Union governments blame their neighbouring states for Delhi's pollution every year? Why are Delhi schools closed on high pollution days in winter? Why is construction work halted for some time? Why is there a need for an even-odd system of running vehicles on roads? and why is there a need to install smog towers in Delhi?

According to a report by the Greenpeace Southeast Asia's Air Quality, in 2020, 120,000 people in India died of air pollution related diseases and the country suffered a financial loss of Rs. 2 lakh crore. As many as 54,000 people died in Delhi, 25,000 in Mumbai, 11,000 each in Bangalore and Chennai and 6,700 in Lucknow. According to a report by the State of Global Air 2020, 116,000 children in India could not even complete the first month of their lives due to air pollution. PM2.5 is generally considered to be the most

harmful air pollutant when it enters into our body through breath and causes diseases like asthma, brain stroke, heart, and lungs.

In September 2021 a study was conducted by Dr. Arvind Kumar of Lung Care Foundation and Dr. Sandeep Salvi of Pulmocare Research and Education Foundation (PURE) of India. Their study has revealed that in Delhi, Mysore, and Kottayam, the percentage of children suffering from asthma and allergies, airways obstruction and childhood obesity in highly air-polluting areas is higher than in low air-polluting areas. One in three school-going children in Delhi suffers from asthma, more than 50 per cent suffer from sneezing, 44.9 per cent from itchy watery eyes while 22.6 per cent children in Mysore, and Kottayam suffer from asthma. School-going children in Mysore, and Kottayam have also a much lower percentage of air-borne diseases than

industrial units, construction works, burning of waste dumps, and the like.

The increasing number of vehicles in these areas is responsible for the increasing PM 2.5 concentration in Delhi and its surrounding areas. Although the Delhi government has announced to cancel the registration of more than one lakh diesel-powered vehicles older than 10 years, this will not solve Delhi's air pollution problem as people have to use vehicles while moving from one place to another. The need for more vehicles has to remain, so the same number of new vehicles will come on the roads. Older vehicles will continue to run in the vicinity of the National Capital Region. The only difference will be that new vehicles will run on the roads of Delhi. In order to reduce air pollution in and around Delhi, public transport needs to be streamlined and increased in proportion to the population. Doing so will reduce the number of private vehicles on the roads, which in turn will reduce the amount of greenhouse gases emitted by vehicles. Reducing the number of private vehicles will also eliminate the hassle of widening roads and creating new parking spaces.

The amount of greenhouse gases in the atmosphere can also be reduced by converting the vacant parking lots into green belts as the vegetation in the green belts will start absorbing these gases. Reduction in construction of roads, underbridges and overbridges will significantly reduce the pollution from construction works. The government of Delhi and the administration of surrounding cities should expeditiously shut down all coal-fired power plants to generate electricity and use renewable resources for this purpose and install air purifying devices in industrial units to ensure that harmful gases released from the industrial units do not endanger the health of people and pollute the environment.

The use of modern technology to deal with the piles of garbage, intuitive labelling of disposed garbage before being collected, labelled as recycle, compost or trash, use disposed waste to generate alternate sources of electricity, use recycling technology to waste to give it a second life. With Delhi having an international airport, thousands of vehicles pick up and drop off passengers from neighbouring states every day, which emit large amounts of pollutant gases into the atmosphere.

So, the union government needs to make arrangements to operate domestic as well as international flights from the airports of neighbouring states. Air pollution is on the rise in our country, we must take immediate steps to curb it.



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My fellow-Bootan Mandians – Priya Ambedkar

I have been writing in my blogs about my fellow residents of Bootan Mandi, my native place in Jalandhar, who have done well in life. My eyes and ears fell prey to yet another fellow, in the course of time, Priya Ambedkar, a young lady of 28. I thought of writing about her as a matter of appreciation and pride. Priya has excelled herself in not only in academics but in the adventure sport of Mountaineering. Here we go.

Priya is the proud daughter of her parents, an ordinary low middle class family of Bootan Mandi. Her father Ashok Kumar nick-named Gokha is engaged in leather business for their living, the traditional family business of her grandfather Hari Ram. I was happy to listen from Priya that their family was an ardent follower of Babasaheb Ambedkar and as such her father always encouraged her in pursuing her educational and sports interests and also other extra-curricular activities. They belong to Mal clan of Bootan Mandi but out her sheer dedication towards Babasaheb Ambedkar, she has added Ambedkar to her name. I first heard her speaking at Guru Rvidass Dham at Bootan Mandi a year ago at the Constitution Day function and came to know about her interest and engagement with Mountaineering, an activity generally reserved for the children of sophisticated elite. I was impressed. Now some days ago I came across a posting in the Facebook about Priya



Ambedkar and was really overwhelmed to know that since then Priya has taken many strides upwards in her chosen vocation Mountaineering and has earned much due and deserved recognition in the process. My curiosity grew to meet her and know a bit more about Priya with view to felicitate her on her achievements and express my apprecia-



tion as a fellow BootanMandian. My nephew Mahesh Chander was handy,

as always, and he invited her to his residence, our traditional family house where my brother Krishan lives, for a meeting. Priya came with her Tai ji (Auntie). I was further impressed by her confident demeanor and a good sporty look as an imposing young lady. Priya did her Bachelor of Arts from HMVCollege Jalandhar and Masters in Political Science from Guru Nanak Dev University Amritsar. She informed with a sense of enthusiasm that she was interested in doing Ph.D on a theme pertaining to Babasaheb Ambedkar, her icon. As regards her interest and involvement in mountaineering, she said with a characteristic simplicity that somehow from the very beginning 'she

wanted to do something different' which generally girls of common families with marginalized social and economic backgrounds don't do. Priya was a cadet of the Army Wing of the NCC. Priya told me that she discussed her interest with the Commanding Officer of her NCC Battalion. He was somewhat amused and said that it was not easy. Priya insisted and succeeded in obtaining

that she was determined to do more by scaling her peaks of 1600 and 18000 soon and was all set to join her

Institute. Her zeal and determination, I felt, was already at the Everest when she informed that she had decided to name her next higher climb as "Bhima-Koregaon" as a tribute to our brave fore-fathers. While talking to her I could feel a little sense of remorse in her heart that whereas she was getting all support and engorgement from outside, of late from the media too, but her own in Bootan Mandi, except her parents and immediate family, did not take any notice of her activities. I could feel her pain as a humble BootanMandian. I said, with a view to assure her that I had spoken to two of the BootanMandians working at the higher echelons of the hierarchy; IAS Babita and PCS Anupam and informed about Priya and her excellent achievements. In turn they had wished her all the best. She was happy that she was in our thoughts.

With this, I take this opportunity to wish Priya Ambedkar all the very best in her strides to scale higher heights in the days to come. WE the BootanMandians are proud of her. I also request and urge the community leaders to kindly see, consider and chip in to hold and support Priya in her further pursuits. This request is on my own; Priya is proud and steadfast.

अपना मुकूदर आप बनाते हैं एहले दलि;
हम वह नही जनिहें ज़माना बना गया.



Ramesh Chander
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Punjabi Likhari Sabha Kavi Darbar – Dedicated to Guru Ravidass

Punjabi Likhari Sabha of Jalandhar holds a monthly Kavi-Darbar on every 15th Day of the month. This month, March 2022, also the traditional Darbar was held which was dedicated to Guru Ravidass in connection with his Gurpurab on February 16. It is, indeed, a very thoughtful of the Sabha to celebrate the Guru Ravidass Jyanti every year by dedicating a Kavi Darbar to the great Guru. It

was an honour to join the Kavi Darbar as a Guest of Honour along with a prominent businessman and a literary figure himself Sardar Surjit Singh of Sasta Iron among the poets of Jalandhar who recited their poems,

sang their geets (songs) both on matters of interest and concern to the society and also their compositions to glowing tributes to Guru Ravidass.



President of the Punjabi Likhari Sabha, Sardar Harbhajan Singh Nahar, an erudite orator and a geetkar of standing very thoughtfully sang in Taranum the famous geet of Charanjit Safri – Ik Pathari Tan Ik Teri Aar be;

Sanu Dohan Naal Ho Giya Piar Be Kanshi Waldia.

It revived my cherished memories of mid-1960s when at Guru

Lod Sanu", in my brief remarks thanked Punjabi Likhari Sabha for inviting me the important and educative function and recited a stanza of



Gurdass Ram Alam's poem as a tribute to Guru Ravidass – Inshani Haq Gariban Nu De Gya Jo; Oh Ravidass Si Aagu Inqlabian Da" My friends and benefactors; Sardar Beant Singh Sarhadi,

Raviass Gurpurab celebrations Pira Singh Panchi sang this song in the presence of Charanjit Singh Safri sitting on the stage and made the audience spell bound. Quoting one of the poets that "Eho jahe Kavi Darbaran Di

Chief Patron and Param Dass Heer, Secretary of Punjabi Likhari Sabha have always been very kind and respectful in remembering me to join their very useful and harmonious activities.

Shaheed Bhagat Singh: A Great Revolutionary and an Erudite Philosopher

(Continue from page 1)

1929, Bhagat Singh and Rajguru were shifted to Lahore and Mianwali jails respectively for the trial of Lahore conspiracy case. During his incarceration in Lahore, Bhagat Singh, along with his other jailed revolutionary associates, underwent long hunger strikes for almost five months one after the other. It was also during this slightly less than two years of period of incarceration, Bhagat Singh wrote many letters to his family, friends, and officials of the jail and courts. 'Why I am an Atheist', 'Jail Notebook', 'Letter in the name of Young Activists' were among the few brilliant texts penned by him in the jail at Lahore where he finally embraced martyrdom along with his co-prisoner revolutionaries Rajguru and Sukhdev.

Bhagat Singh, as mentioned above, had already become a house-hold name throughout the country for his leading roles in the Lahore Conspiracy case and later the Central Legislative Assembly Bomb case, and his extraordinary brilliant writings. His popularity can be gauged from two editorial dedi-

cated to his martyrdom by two leading contemporary thinkers: Periyar E.V. Ramasami in his Tamil Weekly *Kudi Arasu* on March 29, 1931 and Dr. B.R. Ambedkar in his *Janata* newspaper on April 13, 1931, entitled "Three Victims". In Punjab the news of the hanging of Bhagat Singh, Rajguru and Sukhdev spread like a wild fire. Despite all the efforts of the British administration, thousands of people, mesmerised by his egalitarian vision for the independent India and the rare courage with which he confronted ruthless oppression during his incarcerations, reached the banks of Sutlej during the night of March 23, 1923 and performed the last rites of the remains of their beloved heroes with soulful gratitude and unspeakable emotions. After his martyrdom, people of Punjab in general and rest of the country in India made Bhagat Singh an integral part of their folk. A large number of prose, poetry, novels and academic research articles and books highlighting varied dimensions of his life, mission and philosophy are a living testimony to his being a great revolutionary and an erudite philosopher. Among

the latest international peer reviewed published research papers mentioned can be made of: Kama Maclean, "The History of a Legend: Accounting for Popular Histories of Revolutionary Nationalism in India," *Modern Asian Studies*, published online by Cambridge University Press, 16 February 2012; and Neeti Nair, "Bhagat Singh as 'Satyagrahi': The Limits to Non-violence in Late Colonial India," *Modern Asian Studies*, published online by Cambridge University Press, 01 May 2009. Chris Moffat's *India's Revolutionary Inheritance: Politics and the Promise of Bhagat Singh*, Cambridge: Cambridge University Press, 2019 is one of the recently seminal books on Bhagat Singh and his philosophy and praxis.

In 2018, Delhi Government established a Bhagat Singh Archives and Resource Centre. With its rich collection of books, rare documents, journals, and archival material, including the socialist revolutionary jail records, this centre has evolved into the first of its kind Bhagat Singh Archives and Resource Centre in the country. The sole spirit behind

this great endeavour is Chaman Lal, a retired academic from Jawaharlal Nehru University and former member of Senate and Dean (Languages Faculty) of Panjab University, Chandigarh.

He has been continuously researching on the life, struggle and writings of Shaheed Bhagat Singh for the last many decades, and has collected from India, Pakistan and many other countries lots of literature and rare references in that regard. Currently, an advisor at the centre, Chaman Lal is said to have donated 2000 books on Bhagat Singh in various Indian languages (Mohammad Ibrar, "Know All About Bhagat Singh Struggle in His Very Own Corner," *Times of India*, "March 23, 2021). Such efforts will certainly help us to understand the context and the contributions of our great revolutionaries who sacrificed their precious lives for the freedom of the mother land and left behind a rich treasure of their experiences and meticulously articulated philosophical narratives.



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