



## Bringing the Incompatibles Together: Some Critical Reflections on SAD-BSP Alliance

The Shiromani Akali Dal (SAD) is a native heritage political party of Punjab. The Bahujan Samaj Party (BSP), the newly announced alliance partner of the SAD, though also born in Punjab, where Dalits comprise one third of its population, had to blossomed only in the faraway Hindi belt of Uttar Pradesh (UP). Both the SAD and BSP are currently entangled in their respective adverse political circumstances. If the SAD is finding it difficult to maintain its heritage status – being a Panthic party of the Sikhs – for not defending the interests of its core support base – the farmers of the state, who also happen to mostly be Jat Sikhs, the BSP is currently experiencing an existential crisis in its birth-place. The SAD, being a partner in the National Democratic Alliance, has alienated its primary constituency over the quagmire of the three controversial agriculture-related laws, enacted by the central government. Punjab Dalits, though largely landless agriculture workers, have also felt the adverse impact of the laws on their lives. Thus, farmers and landless Dalit farmworkers, otherwise locked in class contradiction, have been brought nearer to each other in joint protest against the contentious farm laws. The 'farmers' protest' has therefore been successful in eliciting good response from the various Khet Mazdoor (agricultural workers) unions in Punjab. It has transcended its narrow ethnic boundaries and realised an unprecedented wider Kisan-Mazdoor political unity. To neutralize the negative political impact of this new-found Kisan-Mazdoor political unity on its electoral performance in the forthcoming assembly election in Punjab, the SAD has astutely chosen to sever its ties with the BJP and walk out of the NDA, and then inked an electoral alliance with the BSP in the hope of garnering votes from large swathes of the Scheduled Castes (SCs) population in Punjab, which is mostly concentrated in the Doaba region – namely Jalandhar, Nawanshahr, Kapurthala and Hoshiarpur districts.

SAD and BSP stakeholders have divergent opinions on the efficacy of the alliance formed on June 12, 2021. Akalis, beleaguered by the mounting pressure of farmers' agitation and the consequential disbanding of the quarter-century old SAD-BJP partnership, seek in the alliance not only a revival of the long-lost unity between Dalits and the Akalis in Punjab, but also a new lease of political

life to fill the void created by the snap of ties with the BJP with the hope of support from the SC one-third population in the state. However, for the SCs of Punjab, the alliance was more of a political stratagem to strengthen the hands of the SAD at the cost of their political interests in the forthcoming Punjab assembly election. They started echoing their resentment about the alliance immediately after its formal announcement by Sukhbir Singh-led SAD, and Satish Chandra Mishra, general secretary of BSP and a non-dalit confidante of Mayawati, chief matriarch of the BSP. It is quite ironical that despite being highly SC concentrated state, it failed to produce any local leader to rise up to the



occasion to mark the alliance announcing ceremony.

The local office bearers of the Punjab unit of BSP expressed their resentment over the number and the quality of the seats distributed between the SAD and BSP. The BSP not only got less seats (20) than the BJP (23), the earlier alliance partner of SAD, but was also allegedly deprived of those constituencies where its candidates performed relatively well in various previous assembly and parliament elections. They urged the Punjab unit of BSP leadership 'to get the seat sharing pact revised so that the reserved seats like Phillaur, Banga, Adampur and Chabbewal could be allotted to BSP'.<sup>2</sup> The three assembly constituencies of Phillaur, Banga, and Adampur – currently represented by SAD MLAs, who were earlier affiliated with the BSP – are among the well-groomed constituencies of BSP in the Doaba region of Punjab. In the Lok Sabha elections in 2019, BSP secured more votes than that of the SAD in these three assembly segments. The cadres of Punjab unit of BSP also expressed its resentment over the exclusion of four more well-groomed assembly constituencies (Sham Chaurasi, Chabbewal, Garhshankar and Balachaur) from its

fold. Moreover, in some of the other constituencies – Amritsar North, Amritsar Central, Pathankot, Bhoja, Bassi Pathana and Payal – allotted to BSP, its vote share in previous assembly elections were in three digits.

It is too early to predict how smoothly this newly formed political alliance will work – if at all – but a cursory look at the given socio-political and economic ground reality in the state divulges enough to identify emergent trajectories in the coming months. It is a common perception that Jat Sikhs and SCs have almost similar numerical strength (each 1/3) in the population of the state, but in terms of their share in the ownership of agriculture land in the state, the

Mayawati-headed BSP. Moreover, the SCs of Punjab, like their counterparts in other parts of the country, are not a homogeneous category – they are sharply divided into 39 castes

among themselves and further fragmented into different religions and syncretic faiths, metamorphosed into

Deras. Dalits, atomised into various castes, religions and Deras, are respectively aligned with different political parties and socio-cultural outfits in the state. The SAD-BSP alliance may not fetch substantial SC votes for SAD across the entire spectrum of these socio-religious divisions within the Dalit community. Similarly, Sikhs, given their clan affiliations with the Sikh-headed Punjab Congress party and Akali Dals of different nomenclatures, too have never voted exclusively for the SAD (Badal).<sup>3</sup> And at the

same time, those SCs who have been estranged with the BSP – for its not coming up to their expectations as a true representative of the legacy of Babu Kanshi Ram the progenitor of the BSP – and were earlier considered to be the sympathisers of the SAD, may withdraw their support from it precisely because of its alliance with the BSP. Similarly, the BSP may also have to pay the price for allying with the SAD. Those SC affiliates of the BSP who were not comfortable with the SAD, may like to dissociate themselves from the former for its political marriage of convenience. In fact, this latter sentiment which looks askance upon what to many appears to be rank opportunism, is likely to pervade, to a greater or lesser extent, the entire gamut of sub-groups upon which this alliance is predicated. It is well within the realm of possibility that the carefully weighed vote-bank calculus upon which this alliance is prima facie founded, may capsize upon the rock of skepticism.

Further explication of the internal dynamics of the recently announced SAD-BSP alliance and its expected impact on the electoral outcomes in the 2022 state Assembly election, is gained through a critical

(Contd. on next page)



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# Sahib Kanshi Ram and Dalit Emancipation

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Sahib Kanshi Ram devoted his life for the eradication of caste from the domestic structures of Indian socio-religious realm. The sole aim his life-long struggle was to facilitate the Bahujan Samaj to acquire power through the medium of ballot. He was a firm believer in the nonviolent power of democracy that he inherited from the teachings of Babasaheb Dr B.R Ambedkar. A chance reading of one of the numerous valuable writings of Dr. Ambedkar transformed his vision and he did not only prefer to live unmarried but also renounced his family life once for all. After he plunged into social struggle for the acquisition of political power for his people he did not look back at all toward his home in village Khauspur in Rupnagar district of Punjab. He did all this for helping his people to stand on their own feet to get rid of centuries' old slavery and blind faith in the Chaturvarna system of social hierarchy, which deny them their bare minimum human rights. He ingrained among his people that the political power is the only key to Dalit emancipation and empowerment in the real sense of the term.

Sahib Kanshi Ram Ji was an innovative thinker and a charismatic mass leader who coined new political vocabulary for the mobilization of downtrodden. The slogans he chiseled adroitly caught the imagination of all and sundry throughout the length and breadth of India. He told

his people unless and until they formed their own social and political organizations, no upper caste political party will allow them to come to rule India. And he was confident that given the 85 percent strength of Bahujan, if the latter joined hands no one in the world can stop them reach Delhi. His untiring efforts and firm faith in his people brought success though in some parts of the country. But as far as awareness among the Bahujan is concerned his was a great success. Ambedkar Times and Desh Doaba weekly newspaper pays sincere tributes to Sahib Shri Kanshi Ram Ji on his 11th death anniversary and solemnly resolve to continue struggling following into his footsteps. Posted at www.ambedkartimes.com

## Some points from

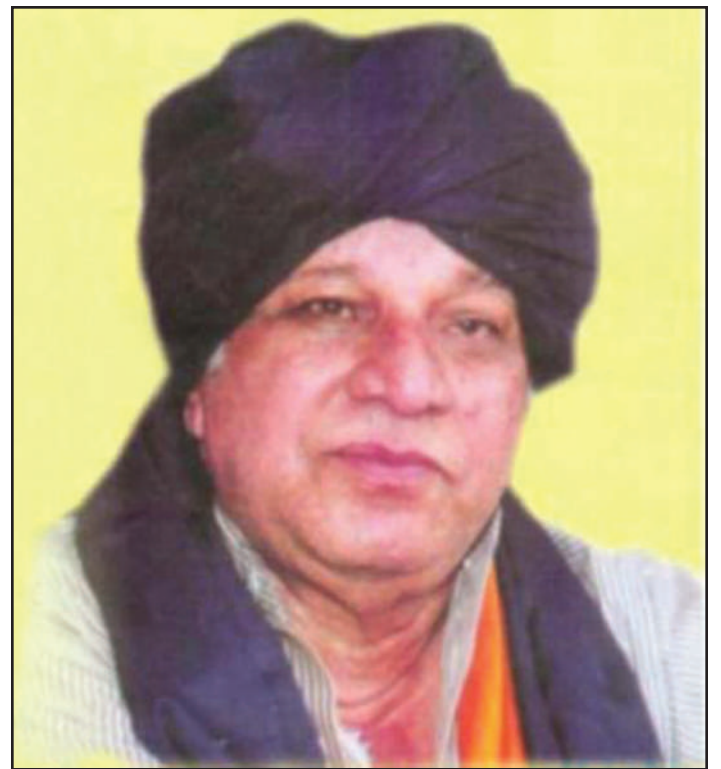
### Sahib Kanshi Ram's Speech –

- The Ad-Dharm movement was the movement of rebellion against the Hindu religion. It was the movement against the Manuwad.
- Ad-Dharm movement was the revolt against the Manuwad.
- We as a community must understand what Ad-Dharm movement was and 75 years ago what movement was started by our forefathers, how Ad-Dharm movement ran for 75 years, what next needs to be done and what future holds for us, for the movement.
- One thing I know is that if Guru Ravidass Ji's teachings were not included in Sri Guru Granth Sahib, no one would have ever known about Guru Ravidass.

• BSP is a party of weakest (section of the society) but its fight is with those who are powerful. How to fight these powerful parties? By developing the right thinking/mentality.

### We need to become ruling class if we want to form a casteless society

Sahib Kanshi Ram said– In 1936 Dr Babasaheb Ambedkar was invited by the "Jat Pat Todak Mandal, Lahore" to present his essay on the subject of caste. But the organizers of the conference did not allow Babasaheb to present the essay. Later on, Babasaheb published the essay in a form of book titled as "Annihilation of Caste". When I first read this book in 1962-63, I felt that annihilation of caste is certainly possible. But later on, when I started thinking deeply and began to study the subject of castes, caste system and behavioral patterns associated with the caste system, my understanding of caste began to change. My study of Caste is not merely based on reading books but it has emanated from my real life experience with the castes. There are millions of people who leave their



villages and migrate to metro cities like Mumbai, Delhi, Kolkata and other big cities. These people do not bring anything else with them; the only thing they bring with them is their caste. They leave behind in their villages their small huts, a small plot of land, etc.

But they cannot leave behind their caste in the village; the caste invariably accompanies them to the cities where they begin to stay in dirty shanties along the side of railway tracks and nallahs. If the caste is so dear to the people then how can we annihilate the caste? Therefore I have stopped thinking in the direction of the annihilation of caste.

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comparative analysis of previous Akalis-BSP alliances and their interface with the current political scenarios in Punjab in the backdrop of volatile situation emanating from more than six months old Kisan Morcha at Delhi borders. The SAD and BSP came together for the first time in 1996, twenty-five years ago, to jointly contest thirteen parliamentary seats in Punjab. They achieved victory on 11 seats – SAD on eight out of nine and the BSP on three out of four they contested respectively. Babu Kanshi Ram, the BSP supremo, himself was one the three victorious candidates. He won from the Hoshiarpur reserved parliamentary constituency. However, the 1996 alliance did not last long, as Prakash Singh Badal, the chief patriarch of the SAD, unilaterally decided to support the Bharatiya Janata Party (BJP) led Vajpayee government at the centre. Babu Kanshi Ram accused Prakash Singh Badal of breaking the alliance and called him *manuvadi*.<sup>4</sup> Subsequently, he formed an electoral alliance with the *Sarav HindShiromani Akali Dal* (Tohra) that played a signifi-

cant role in the defeat of SAD of Prakash Singh Badal in the Punjab Assembly elections in 2002. Similarly, Mayawati had also referred to the SAD-BJP government as an 'anti-Dalit' formation during a huge rally at Nawanshahr on the birth anniversary of Babu Kanshi Ram.<sup>5</sup>

Since 1996 much water has flown under the bridge. Except for the one lone assembly seat of Garhshankar won by Shingara Ram Sahungara in 1997, the BSP has not won any seats in either the assembly or the parliament elections in the state so far. Its share in the total votes polled during the last five Assembly elections (1997, 2002, 2007, 2012, and 2017) varies between 13.28 per cent to 1.59 per cent.<sup>7</sup> Thus, except for its impressive maiden electoral performance in the skewed 1992 assembly elections, boycotted by the SAD, wherein it attained victory in nine seats with 16.68 per cent votes, the BSP has never achieved that figure in its twenty-five year (1992-2017) old electoral history. Its electoral performance was catastrophic in the last assembly election in 2017. Except

Avtar Singh Karimpuri, former president of BSP unit of Punjab, the security deposits of all its other 110 candidates were forfeited. Its vote share dropped precipitously to an all-time low of 1.59 per cent. In the 2012 Assembly elections, its performance was relatively less abysmal with a vote share of 4.3 per cent. Out of its 117 candidates, 109 forfeited their security deposits. Though SCs constitute almost one third of the state population, their intra-caste divisions have so far torpedoed the BSP's ambition to emerge as a mainstream Dalit political party in Punjab. Whether the SAD-BSP alliance proves to be symbiotic or a mutually destructive scenario – given the complex interplay of the aforesaid factors – will be a key lookout in the 2022 Punjab assembly election.

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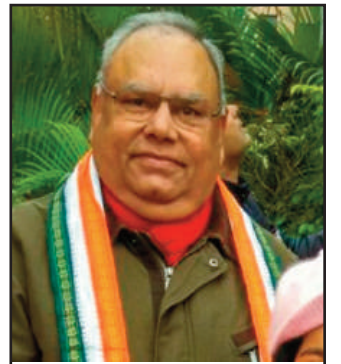
# 2022 Punjab Assembly Polls – Akali Dal - BSP Alliance

All political parties are gearing up for the forthcoming assembly polls due in the first quarter of next year, 2022. Akali Dal and BSP have taken the lead and announced their joining hands on June 12 to challenge the Congress hold on power with much hope and promise. Congress Party and BJP are still in the process of finalizing their plans and strategies. Akalis severed its long standing partnership with BJP recently in the wake of Farm Laws and farmers' agitation and was obviously needed additional support to unseat the Congress Party. BSP was the only option with a view to attract dalit support in this regard. On the other hand BSP also required boosting their aspirations to grab power as their cadres were getting restless and disgruntled. Out of 117 seats of the assembly, BSP will contest 20 – 8 in Doaba, 5 in Majha and 7 in Malwa ( 12 reserved and 8 general seats) against their expectation of about 25 seats and Akali

The leadership of both BSP and Akali Dal demonstrated to be 'up-beat' and expressed satisfaction on the alliance. BSP Supremo Mayawati termed the alliance as "a new political and social initiative" while BSP's senior leader who negotiated the alliance said, "Today is the new day in Punjab's politics; a historic day" President of Akali Dal, Sukhbir Badal said, The relationship which was formed by SAD Patron Parkash Singh Badal and BSP Founder Kanshi Ram 25 years ago has been revived". Former CM Parkash Singh Badal blessing the alliance said, 'It was the be-

knowledgeable hack I.P. Singh titled it as "BSP cadres happy with SAD tie-up, peeved at leaving 'good' seats". The Tribune in an editorial observed the alliance as 'is an attempt by Akali Dal and Mayawati led BSP to revive their political fortune jointly in the state". One of the senior most retired IAS officers of dalit community who also remained privy to important decisions of Manyawar Kanshi Ram and his politics, Tilak Sarangal candidly wrote in his timeline of Facebook and said, "The present alliance will also meet the same fate (referring to 1996). It may break even before

to select and name candidates who will contest on BSP symbol as BSP may not find winnable candidates in these General seats from its own cadres.



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it will depend on the performance of both the alliance partners and their ability to successfully transfer their vote shares to the respective candidates. If they succeed in doing so, it will be further confirmed that both parties really believe in an egalitarian society as visualized by the Sikh



Dal will have the major share of 97 seats. This share of 20 and 97 seems fine as BSP has lost its share of votes over the years from more than 15% in 1996 to less than 2% in 2017. There are many 'ifs and buts' on the likely outcome of the alliance between Akali Dal and BSP, given the history of their political conduct in the past. In 1996, both the parties contested the Lok Sabha elections together and registered a huge victory by grabbing 11 seats (3 BSP and 8 Akalis) out of 13 seats. Manyawar Kanshi Ram himself was steering the wheels of BSP. Later, Akalis ditched the alliance with BSP and joined hands with BJP in the next assembly polls in 1997. It generated confidence deficit on both the sides. Now after 25 years, they have come around to join hands to capture power. But the distance between the proverbial 'the cup and the lip' is to be gulfed.

ginning of a secular, federal and democratic revolution in the state and the country for a total socio-economic and political revamp of polity". Congress MP, Chaudhary Santokh Singh dubbed the alliance as "opportunistic" Another Congress MP, Ravneet Bittu created a 'political storm' by making a controversial and, prima facie, said to be 'castiest' remarks on leaving the said to be 'pious or holy' seats by the Akalis to the said to be a party of dalits, BSP. BJP appears to be watching the emerging scene carefully before jumping into the fray. Some political pundits feel that BJP might resort to arm twisting of Mayawati, if required, to torpedo the alliance to 'teach a lesson' to Akalis for divorcing BJP. The political analysts and the media have shown considerable interest in the development. The main stream media gave mixed reactions. The Times of India story done by a

2022 election. Even if it continues, BSP is going to be big loser. Of these 20 seats which they have got, only 3-4 seats are winnable. They may lose heavily. SAD will be at advantage. They may regain the lost ground because of after effects of Bargari incident. BSP cadre may vote for SAD, but vice versa may not be true. SAD, may go with BJP after elections, if they will be anywhere near majority." The sister of Manyawar Kanshi Ram, has criticized the SAD-BSP alliance and blamed Mayawati for the downfall of the party founder so laboriously by his brother. I spoke to some of the Punjab leaders of the BSP. They were hesitant of coming out openly. One of them, anonymously, said that BSP might win 7-8 seats – three on Doaba (Kartarpur, Phagwara and Nawanshar) and 4-5 elsewhere in Majha and Malwa from General seats where the party will ask its senior ally Akali Dal

Gurus and Manyawar Kanshi Ram who once said that Guru Granth Sahib was his election manifesto. And if the SAD-BSP Alliance did not show good results, then dalits will need to sit and contemplate whether they should chalk their own way, independent of all others streams with about 40% dalit population of Punjab. The new entrants and smaller players like Azad Samaj Party o Chandrashekhar Azad (Ravan) and Jeevan Malla's Bahujan Dravid Party among others would be there upset the appletart. BSP should not be oblivious of this. All said, obviously, it cannot be allowed any further that dalits sit outside the power structures and do the bidding of others whosoever they might be. I conclude:  
**Tu Pehle Baat;**  
**Phir Baat Ka Andaj Paida Kar,**  
**Phir Duniya Mein**  
**Tujhe Koi Nazar Andaz Kar Nahin Sakta**

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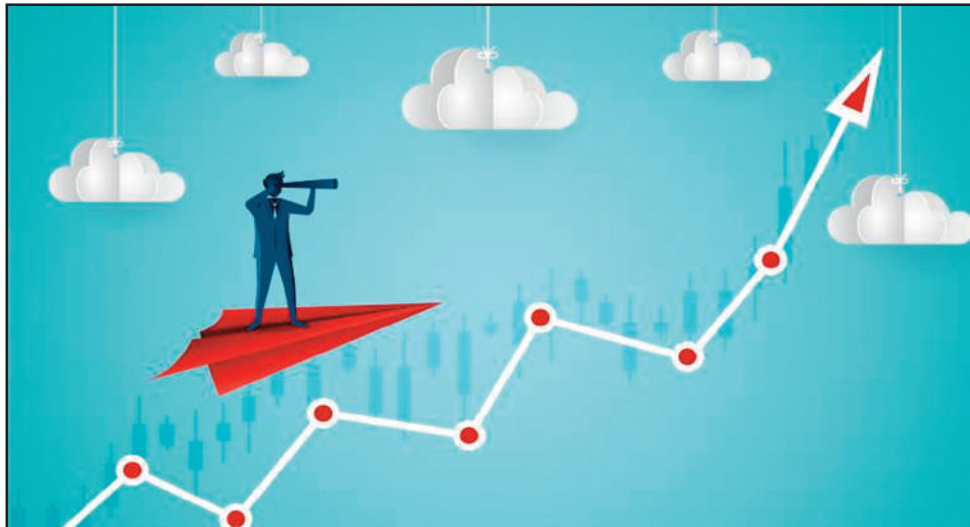
# India lags far behind in terms of Sustainable Development

**A** According to a report released by the United Nations on June 6, 2021, India's ranking of achieving Sustainable Development based on the 17 Social Development Goals (SDGs) set by the 193 countries in the 2003 agenda, which was 115th last year, has slipped to 117th position this year. India ranks not only the lowest among the BRICS countries — Brazil, the Russian Federation, India, China, and South Africa but also below the four South Asian countries — Bhutan, Sri Lanka, Nepal, and Bangladesh. The United Nations ranks sustainable development out of 100 points in the Social Development Goals. India scored 61.9 out of 100 points, while the rest of the BRICS countries China, Brazil, the Russian Federation, and South Africa scored 73.89, 72.67, 71.92, and 63.41 points respectively. In this regard, India's four smaller Asian neighbors — Bhutan, Sri Lanka, Nepal, and Bangladesh have scored 69.27, 66.88, 65.93, and 63.51 points, respectively. The report attributes India's decline in Sustainable Development to the challenges of eradicating hunger and food security. In addition, gender equality, solid infrastructure, sustainable industrialization, and the absence of innovations are some of the reasons why India's ranking has slipped.

The Global Hunger Index is created by Welthungerhilfe and Concern Worldwide institutions to raise awareness about hunger around the world. To understand the multifaceted nature of hunger, different countries are ranked on the basis of 4 indicators. The first indicator relates to people who are malnourished. The second indicator relates to children under 5 years of age who are underweight according to their height. The third indicator is for children under the age of 5 who are shorter in height. The fourth indicator relates to the death of children under 5 years of age. Reports of hunger in various countries of the world under the title of 'Global Hunger Index' every year show that India is often ranked low in this regard. Ensuring food security for all the people of the country is essential to eradicate hunger. The country enacted the Food Security Act in 2013, which provides food security to 67 per cent of the population. According to the law, the beneficiaries are entitled to get 5kg of food grains per month—rice at Rs.3, wheat at Rs.2 and coarse grains at Rs.1 per kg. Given the food prices, the food security provided to two-thirds of the population looks very good. But when we look at the quantity of food grains, there is some frustration because 5kg of food grains per person per month works out to 164 grams per day, which is not enough to satisfy the hunger of the workers. Ever since the enactment of this law, reports of non-receipt of ration, underweight, and very poor quality of food grains from various states of the country have been making headlines in newspapers / television channels. Apart from these facts, one aspect that requires a lot of attention is to understand the true meaning of food security. According to the United Nations' Committee on World Food Security, food security means a socio-economic approach for all people to have access to adequate, safe, and nutritious food at all times in order

to live an active and healthy life. If we look at this definition of hunger, there will be more frustration.

To understand hunger and lack of food security in India, it is necessary to review the development model adopted in the country. After the independence of the country, the Planning Commission was set up in 1950 and Five Year Plans were introduced from 1951. The period 1951-80 is considered as the Planning Period. During this period, the rulers of the country adopted a mixed economic development model under which public sector enterprises were established, expanded and developed and private sector enterprises were regulated and monitored. Various research studies conducted in the country revealed the fact that during the planning period (1951-80) employment opportunities in the public sector had increased, permanent jobs and services at concessional rates or free of cost were provided to the masses which led to reduction in economic inequalities. After 1980, planning was put into reverse gear. The country's adoption of the 'New Economic Policies' of liberalization, privatization, and globalization since 1991 has targeted the plan-



ning and the NDA government by abolishing the Planning Commission has created 'NITI Aayog' in which the capitalist / corporate world has been given an important place.

About half of the country's population depends on the agricultural sector for their livelihood. Dependents on the agricultural sector include farmers, agricultural labourers, and rural artisans. Different categories of farmers include large, medium, semi-medium, small, and marginal farmers. According to the 2015-16 Agricultural Census, the number of marginal and small farmers (who have less than 2 hectares of land) in the country is 86 per cent. These are farmers who, after meeting their household needs, have very few commodities to sell in the market. Apart from this fact, the economic condition of marginal and small farmers has been deteriorating day by day due to the sluggish rise in MSP or market prices of agricultural commodities and skyrocketing prices of inputs used in agricultural production. In some states these farmers sell A-grade commodities in the market to meet their needs for clothes, medicines, etc., and to meet their needs related to these commodities, they buy the lowest grade commodities in the market. Apart from farmers, there are two other classes in the agricultural sector — agricultural labourers and rural

artisans — who generally belong to the Dalit and Backward classes, are the two rungs at the bottom of the ladder of the agricultural economy. They are kicked more often. As these two classes are landless, they have no other means of production except to sell their labour. The ever-increasing use of herbicides and machinery in the package of 'New Agricultural Strategy' to meet the country's food grains needs has significantly reduced the employment days of these two categories in the agricultural sector. Due to government policies making agriculture a loss-making business, weak unions of agricultural labourers and rural artisans and some other reasons, the wage rates of these sections have not increased sufficiently due to which their income and consumption levels are low.

The issue of gender equality is important for the development of women. According to the laws of the country, any kind of discrimination against women on the basis of gender is illegal and punishable. Despite this, various socio-economic, political and other forms of discrimination against women are common in the country. In addition to wage discrimination against women

workers for equal work on the basis of gender, when the problem of declining employment arises, the sword of retrenchment is more on women.

Infrastructure can make a significant contribution in the Sustainable Development of a country. The Great Depression of the 1930s and many subsequent events in the world have proved that public sector infrastructure is important for the Sustainable Development of any country as it is not for profit but for the welfare of the people. During the planning period after the independence of the country, the public sector played an important role in the establishment, development, and expansion of infrastructure which contributed a lot to the Sustainable Development of the country. As a result of the "New Economic Policies" adopted since 1991, great achievements are often claimed in terms of infrastructure establishment, development, and expansion. In this regard, the public sector has been pushed back and the private sector brought forward. The ultimate goal of the private sector is to maximize its profits. Thus, the achievements made in infrastructure during this period have benefited the private sector, while the general public has been / is being deprived of infrastructure facilities.

Industrialization can make a significant contribution in the Sustainable

Development of any country. Since 1991, there have been many claims of industrial development in the country. In fact, large industrial units are developing very fast in which the increasing use of machines

and automatic machines has greatly reduced the employment opportunities and changed the nature of employment from permanent to casual. Micro, small, and medium enterprises (MSMEs) are being ignored from various angles. These are the industrial enterprises which provide more employment opportunities to the workers. These facts show that the country has moved towards unsustainable industrialization which will further increase economic inequalities.

By adopting scientific thinking, new inventions can bring a lot of changes. New inventions will only be meaningful if they reach the masses. Research and development work in public sector institutions plays an important role in doing so. Some important inventions are being made in the country, but often it is happening in the private sector which is benefiting the capitalist / corporate world and keeping the general public away from the benefits of those inventions. Such phenomena are found in the fields of agriculture, industry, and services. Grants for research and development to government universities and other institutions are either being reduced or eliminated altogether. When salaries and pensions are not paid on time in most of these institutions, how will the researchers working there be able to focus on making inventions?

India's rulers never tire of propagating that the country would become an international economic superpower in the near future. They have become more skeptical about the country's economic growth rate by not paying attention to the country's Sustainable Development. When the economic growth rate is accelerating, they leave no stone unturned to pat themselves on the back. When the economic growth rate stagnates or goes down or comes in negative, our rulers are quick to take pro-capitalist / corporate world and anti-people decisions in the name of economic reforms. For attaining Sustainable Development in any country, it is imperative that a development model be adopted in the country which ensures the establishment, expansion and development of public sector enterprises as well as regulating and monitoring the private sector enterprises. To do that we have to come back to planning. In addition to doing so for Sustainable Development of the country, it is also important to pay close attention to the environment as India ranks 168th in the United Nations' report on the Environmental Performance Index prepared for 180 countries of the world.



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# India lags behind in Sustainable Development

According to the United Nations Sustainable Development Report released on 5 June 2021, India slipped down by two ranks to 117 from 2020's 115th rank in achieving the 17 Sustainable Development Goals. The 193 countries of the United Nations set 17 Sustainable Development Goals in 2015 as part of the 2030 Agenda for Sustainable Development. The United Nations ranks Sustainable Development out of 100 points in the Social Development Goals (SDGs). India scored 61.9 out of 100 points while its seven neighbors—China (73.9), Bhutan (69.3), Maldives (67.6), Sri Lanka (66.9), Nepal (65.9), Myanmar (64.6), and Bangladesh (63.5) got more points than India. Sweden has the highest score of 84.7 in Sustainable Development. The report attributes India's decline in Sustainable Development to the challenges of eradicating hunger and hindering food security goals. In addition, gender equality, building resilient infrastructure, sustainable industrialization and the absence of innovation are some of the reasons why India's ranking has slipped. According to the report, India also ranks very low in terms of Environment Performance Index (EPI), ranking at 168 out of 180 countries. According to the Yale University's EPI report, India is 21 ranks behind Pakistan in terms of biodiversity and habitat. Environmental Health Indicator is another criteria that shows the ability of any country to deal with the health problems of its people due to environmental health risks. Out of 180 countries, India ranks 172nd in environmental health. In the case of Environmental Health, Pakistan is ranked 127th while India is 148th. The rankings are based on indicators such as climate, air and water pollution, sanitation, drinking water supply, ecosystem services, biodiversity etc.

The first goal of Sustainable Development is to eradicate hunger in all countries of the world. Four indicators are used to understand the state of hunger. The first indicator is the share of population that is undernourished (whose caloric intake is insufficient), the second child wasting (the share of children under five who have low weight for their height) and third child stunting (the share of children under five who have low height for their age) and the fourth is the mortality rate of children below five years. In the first round of the 5th National Family Health Survey (2019-20) of 22 States and Union Territories it was clear that the rate of malnutrition among children in India is higher than the National Family 4th Health Survey conducted in 2015-2016. Data collected before the Corona pandemic shows that the number of people in India who do not get enough to eat is constantly increasing. The rising rate of child malnutrition is also pointing to a bleak future for the country. Another reason for the decline in Sustainable Development is the lack of food security. According to the August 2020 State of Food Security and Nutrition in the World report, food insecurity in India has increased by 3.8 per cent between 2014 and 2019. According to the report, during the period 2014-2016, 27.8 per cent of India's population suffered from moderate to severe food insecurity, but during 2017-19, the

population increased to 31.6 per cent. The number of food insecure people increased to 48.96 crore in 2017-2019 from 42.65 crore in 2014-16. According to the above report, India accounts for 22 per cent of the world's food insecurity.

The issue of gender inequality in India is neither new nor surprising. In our country discrimination against girls starts even before they are born and it stays with them till their death. The birth of girls is still not celebrated at home, as evidenced by the declining number of girls compared to boys in every population survey census from 1991. In addition, there are increasing incidents of violence against women on a daily basis, ranging from domestic violence to gang rape. According to the Global Gender Gap Report 2021 released by the World Economic



Forum, India is down 28 ranks from 2020 in terms of gender inequality. India is ranked 140th out of 156 countries. Out of the South Asian countries, only two countries, Pakistan, and Afghanistan, lag behind India in this regard. The report identifies four indicators for measuring women's inequality: women's economic participation and opportunities in economic activity; education, health and survival; political empowerment; and the pace of development of reducing gender inequality. On an average women's income is one-fifth that of men, which is due to rising unemployment among women due to declining employment opportunities. At the same time, there is wage discrimination against women. Although there is a lot of talk about the political empowerment of women in our country, the 33 per cent reservation bill for women in the Parliament and the Legislative Assemblies, which has been pending for almost three decades, has yet to be passed. The number of women in the cabinet was 23.1 per cent in 2019, which has come down to 9.1 per cent in 2021. The literacy rate of women is also lower than that of men. Inequality of women is an important indicator of Sustainable Development which our country is not paying attention to.

Day by Day India is lagging behind in terms of sustainable infrastructure. Institutions related to government education and health services in rural and urban areas have declined significantly in recent decades. Vacancies of teachers in government educational institutions (schools, colleges, and universities) are not being filled and the percentage of grants to these institutions

has been gradually reduced. The poor condition of government hospitals has been exposed in the first and second wave of the Corona pandemic. Thus, the decline of public institutions is a clear indication of the government's irresponsible attitude towards Sustainable Development.

Sustainable industrialization, another goal of Sustainable Development, means that industrialization which will increase the growth rate as well as provide employment to the people of the area and raise their standard of living and the industries will meet the environmental norms so that they can absorb the environmental elements (air, water and soil) and do not harm the health of the people. India, in the race for economic growth, entangled in the web of corporations, is flouting environmental norms, giving nu-

was hit by 321 natural disasters in which 80,000 people died and 100 million people were affected. The year 2020 has been the 8th worst year on record so far and last year

five terrible cyclonic storms also took a heavy toll on the country. Highly populated and economically backward states like Bihar, Jharkhand, Uttar Pradesh, Assam, Odisha, and Chhattisgarh have been hit hardest by natural disasters due to climate change.

About 70 per cent of the country's water resources are polluted. According to a report by the NITI Aayog, by 2030, 40 per cent of the country's population will suffer from shortage of drinking water. According to a report by the Global Water Quality Index, India ranks 120th out of 122 countries in terms of water purity. According to a 2018 report by the NITI Aayog, more than 60 per cent of the country's sewage and industrial effluents are discharged into rivers and streams without treatment. Diseases caused by drinking contaminated water kill 1.5 million children every year.

Our government claims to have met the Sustainable Development Goals, but makes little effort to reach them. India ranks 172nd in environmental health. Environmental health status is an indication of how well a country is protecting its population from disasters caused by environmental degradation. The Corona pandemic was a catastrophe that led governments around the world to provide unemployment benefits to the unemployed during the lockdown, as well as to make the vaccine available to their own people on a priority basis.

In our country, there was no concrete plan to deal with the Corona pandemic in the early days without a lockdown. Lack of basic health services, medicines, and oxygen in the country has killed millions of people in the second wave of Corona and continues to do so. The bodies of some people have been found floating in the river Ganga even after their death.

For Sustainable Development, the present generation should use natural resources in such a way that the needs of future generations can be easily met. The government of our country needs to strengthen the infrastructure for Sustainable Development of the country. The planning in the country should be such that educational and health services are available to every citizen. The government should ensure education and employment for girls and women to reduce gender inequality in society. Environmental regulations for the protection of the environment should not be relaxed, but should be enforced strictly and seriously so that the health of the people as well as the health of the earth and the environment is maintained.



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Ishwar Das Pawar  
District and Sessions Judge (retd.)

# My Struggle in Life

## The Career-making Event

The examination day approached. We had made all preparations humanly possible. We gathered at the school, got the blessings of the saintly headmaster and the staff, touched their feet, and left for the examination center, which, ironically, happened to be the hall of the local Sanatan Dharma High School where our entry had been refused. After the paper was over, we came back to the school, touched the feet of the headmaster, and reported how we had fared on the first day of the examination. We continued our efforts in right earnest till the last paper.

The examination was over. Everybody was making assessments and taking stock of his performance in the test. I had not done badly, but examination is an examination after all. Nobody can be sure of the result. We dispersed for our homes after bidding good-bye to the members of the staff and the students.

Thus my academic career in

the DAV High School, Una, came to an end after a very close and affectionate association for full five years. There I received all the love and affection both from the members of the staff and the students which made us forget what had happened when my brother and I were admitted in the school.

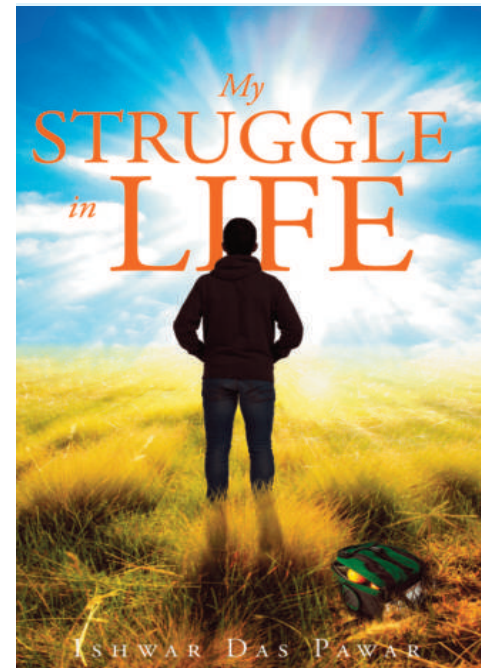
Otherwise, the association with one's alma mater is a lifelong affair. Pending the declaration of the matriculation examination results by Punjab University, my thoughts were fixed on getting a job somewhere. I had heard that there were more chances of getting a job in the Patiala state. But I had to try only after the result was out.

The Punjab of those days—one of the biggest provinces of British India—was silent about any promise of providing a job. Hopefully, I received a letter from my friend Durga Das, from Changa Manga in the district of Montgomery, now in Pakistan, where he had secured an employment with a firewood merchant for a monthly pay of Rs 30. He wrote me to say that a similar job with the same employer and carrying the same emoluments

had been earmarked for me. It was good news! A job with remunerative pay! I made up my mind to join my friend and the job after the results. I replied, thanking him for his concern for me and conveying my intention of joining him immediately after the result had been declared. I was happy I had been assured of a job and that too without any effort on my part.

One day, I went to Una with my father. There we came to know that the result had been published in the papers that very day. I looked up The Tribune and was overjoyed to find my name among the first five in the merit list. I had secured 676 marks out of a total of 800 marks. Consequently, I was awarded a university scholarship of Rs 18 a month for a period of two years. Tek Chand Syal also got a government scholarship of the same amount and for the same period. There used to be eighteen university scholarships and an equal number of government scholarships.

The first eighteen in the merit list were awarded the university scholarships while the next eighteen got government scholarships. There were



rejoicings also in the school circles over the brilliant results. The image and reputation of the school shot up.

Thus the way was paved for me for further studies. My father, very happy as he was, promised to augment the scholarship amount of Rs 18 by a sum of Rs 10. But I was not confident whether he would be in a position to pay me Rs 10 every month for four years.

The family was very poor, and the earnings pooled together were not sufficient to meet the needs of a family of eleven souls—parents, four sisters, and five brothers of whom I was the youngest. But nature would help as it had done before.

## Shri Guru Ravidass Temple, Pittsburg (California)

# 1st. Guru Ghar in North America

June 2nd, 1985 was a historic day for the devoted followers of Shri Guru Ravidass Ji Maharaj when this Guru Ghar was opened for Sangat. As already announced in the Temple News letter, its 36th Anniversary is being celebrated on June 27, 2021

Most of the devotees associated with the foundation were immigrants from Fiji Islands - joined by a few devoted immigrants from India - carried their cultural heritage to this country and their hard work and perseverance became instru-

Dalel had the honor of performing the opening and Nishan Sahib ceremonies respectively by donating generously. Today the entire community in USA is proud to see the growing splendour, glamour and expansion of our Guru Ghar to its remarkable heights.

It is our social and moral obligations to keep our children, who are our future saviours, attached to our cultural heritage

by insulating them from the current influence of undesirable elements of social pitfalls. That will reflect the real purpose of opening any religious institution like our Guru Ghar.

**California Reopened:-** Today, the 15th of June, 2021 is another big and joyous day in our collective fight against COVID-19 when the Governor, Gavin Newsom ushers in California reopening the stagnant economy. Let us all pray for an end to this Pandemic which had put the entire life on hold for over 15 months.

I also appreciate Mr. Prem Chumber Chief Editor, Desh Doaba and Ambedkar Times for keeping his publications open on-line during the Pandemic.

With thanks to the entire Sangat.



with the recitation of 3 -days Akhand Path ceremony. Hearty congratulations to the entire sangat for celebrating this momentous day.

**Pioneers Remembered:-** We pay our respectful homage in remembrance to all the founding members -most of them are not with us- who did a tremendous and an applaudable job to bring this Guru Ghar into existence. Their memories associated with their vision, devotion and untiring efforts will remain deeply embedded in the hearts and souls of the entire sangat who will carry their legacy to the future generations.

mental in the opening of this historic place which has the honor of being the Shiromani Guru Ghar with five other Guru Ghars functioning in California.

It was an historic accomplishment in the annals of its history and a badge of honor to the undaunted and devotional efforts of the entire sangat (very few families) who, in spite of their meager means and financial resources at that time opened their hearts by donating generously for this noble cause.

Mr. Sukhraj Chopra and Mr. Karma Ram



Humble Sewadar,  
O.P. Balley (General Secretary)  
Supreme Council  
Sri Guru Ravidass Sabhas USA  
1-925-252-6085



# My Friend Janak Raj Chauhan – An Obituary

We are passing through a difficult time. This is for the 5th time in a short span of about 2 months that I had to write an obituary of my friends and people of sterling worth for the community and the society at large. Today it is for my close friend and an active and untiring community activist, Janak Raj Chauhan, about 65 years, who succumbed to various ailments like diabetes on June 7. For the last couple of months, he was confined to bed due to acute fallout of diabetes. Though he was suffering from the disease for a couple of years yet he remained active and participative in all sorts of community activities with lot of grit and sense of involvement. We all will miss him and his always enthusiastic approach to deal with matters at hand.

I came know Janak only recently on my return to Jalandhar after retirement from diplomatic career in 2010 through my friend Ram Lal Dass. Janak took voluntary retirement from his coveted position of an officer in the Bank of Baroda a couple of years ago. Janak was the Convener/Patron of Society for the Poors' Economic Development (SPEED) and he invited me to join them in their endeavors to do something concrete for the empowerment of the weaker sections of the society. It was a pleasure to work with Janak. I found him a



man of commitment and total engagement with cross sections of the civil society with regard to his work for the community. It was Janak who introduced me or revived my connection with his associates and well-wishers like Principal Dr. V.K. Tiwari, Principal Dr. K.C. Mohindru, Prof. K.K. Ghai, DGP (Retired) Lubhaya Ram Jassi, IPS, Tax Commissioner (Retired) Joginder Baghe, IRS among others in the process. From this one can understand Janak's level of en-



gagement with the who's Who of the civic society in and around Jalandhar. Some years ago, Dr. Kshipra Uke and her husband Dr. Shankar Das, both scholars of the JNU, visited us in Jalandhar with regard to revival of Babasaheb Ambedkar's unfinished task of establishing School of Politics in Jalandhar. Janak was very helpful in facilitating their work. With the help of one of his associates, Rajesh Viridi, he found a site in a close by village in Kale Bahian for the school and

even made arrangements for the stay of interested students, who came from different parts of the country for the interview, at the Punjab Press Club. Janak, under the aegis of SPEED, arranged an introductory function for the visiting JNU scholars at Ambedkar Bhawan, a nerve centre of the community activities. Unfortunately, the school project could not take off, in spite of Janak's unstinted support. Just to know a bit more about Janak, I spoke to our common

service in different banks. Janak Raj remained active during his service in the BoB as an office bearer of employees union to

safeguard the interests of the employees. Janak Chauhan was a much respected person among his colleagues. I found that Janak was having and maintaining a close liaison with the media including Doordarshan and the community outfits like Desh Bhagat Memorial in Jalandhar. I recall that he invited me one day to his home near Maq sudan for recording an interview for a TV channel run by his close friend and associate Channa Sahib and enjoyed his hospitality over piping hot pakoras and masala tea.

I close this with heartfelt condolences to the bereaved family of my friend Janak Raj Chauhan. Janak was an asset of the family and the community. His going has created a huge vacuum which would be difficult to fill.

Jis Dhaj Se Koi Maqtaal Mein Gaya;  
Woh Shaan Salamati Rehti Hai,  
Yeh Jaan To Aani Jaani Hai;  
Is Jaan Ki Koi Baat Nahin.



**Ramesh Chander**  
Ambassador - I.F.S. (Retired)  
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## Special on World Blood Donation Day

World Blood Donation Day June 14 is celebrated as World Blood Donation Day. World Blood Donation Day aims to promote blood donation. World Blood Donor Day was first observed in 2004.

World Blood Donation Day: 'World Blood Donation Day or World Blood Donor Day' is celebrated on June 14.

### Special things

The theme of World Blood Donor Day 2020 is 'Safe Blood, Save Lives'.

World Blood Donor Day is celebrated on June 14.

World Blood Donor Day was first observed in 2004.

World Blood Donation Day June 14 is celebrated as World Blood Donation Day. World Blood Donation Day aims to promote blood donation. World Blood Donor Day was first observed in 2004. It was started by the World Health Organization. World Blood Donation Day is celebrated around the world with the intention of meeting the need for blood and anemia according to this need.

Why is World Blood Donation Day or World Blood Donor Day celebrated?

Nobel laureate Carl Landsteiner was born on June 14. These are the scientists who were credited with discovering the ABO blood group system. World Blood Donor

Day is celebrated on the birthday of Karl Landsteiner, the discoverer of blood groups. Prior to the discovery of blood groups by Carl Landsteiner, group information was provided without blood transfusions. For this discovery, Carl Landsteiner was awarded the Nobel Prize in 1930.

What is a blood transfusion or a blood transfusion? (What is a blood transfusion?)

Blood transfusion is the transfer of blood or parts of blood from one person to another. Blood transfusion is done to supply blood to the body. Blood transfusions are often needed when the body is anemic. Blood is transferred to a vein through a needle or a thin tube. How much blood is transfused determines how long it takes. Blood donation has a good effect on health.

Significance of World Blood Donation Day

World Blood Donation Day is celebrated every year on June 14 to thank those who have saved lives and to make people aware of the need for regular blood donation.

The need for safe blood is everywhere. Safe bleeding is often important during treatment. This is one of the life saving medical needs.



Blood is also important for the treatment of the injured during all kinds of emergencies (natural disasters, accidents, armed conflicts, etc.) and plays an important, life-saving role in maternity and neonatal care. World Blood Donation Day is important for the importance of this blood and the importance of blood donation to reach out to the people and create awareness.

Slogan of World Blood Donation Day

World Blood Donor Day slogan is 'Safe Blood, Save Lives', Safe Blood Saved Lives. In addition, the slogan on World Blood Donation Day is 'Give blood and make the world a healthier place, donate blood and make the world a healthier place'. Who can donate blood?

Any healthy person can donate blood only after the age of 18 if he weighs more than 45 to 50 kg. The donor should not have diseases like HIV, Hepatitis B or Hepatitis C. Keep the required amount of iron in the body. For this, eat fish, beans, spinach, rice or any iron-rich foods before donating blood.

World Blood Donation Day Events

Due to the current Covid-19 epidemic, the WHO will launch a global virtual campaign this year.

From time to time various programs and campaigns are run by people around the world for the betterment of the people of the world.

The benefits of blood transfusions  
Improves heart health: Donating blood reduces the risk of heart attack. Donating blood does not cause blood to clot, it thins the blood to some extent and reduces the risk of heart attack.

Lose weight: Blood transfusions can also help you lose weight, so donate at least twice a year.

Calorie deficiency: Day blood Donating stomach blood burns 650 calories from your body.

Improves liver health: Donating blood can reduce liver problems. Too much iron in the body puts pressure on the liver. At the same time, donating blood balances the amount of iron. Reduces the risk of diseases such as cancer and cancer: Balancing the amount of iron improves the health of the liver and also reduces the risk of cancer.



**Uday Randev**  
91-98786-70658



# Educate, Agitate and Organized

Thus the real sequence of the slogan is: Educate, Agitate and Organize

Prem Kumar Chumber

Editor-In-Chief: [www.ambedkartimes.com](http://www.ambedkartimes.com)

Educate, Organise and Agitate is the most misquoted slogan of Baba Sahib Dr Ambedkar. Its true version is: Educate Agitate and Organise. Baba Sahib uttered these precious words at the end of his historic speech delivered at the **All-India Depressed Classes Conference** (July 18-19, 1942 at Nagpur), convened to create an All-India organization with distinct aims and purposes in co-operation with all the inter-provincial forces. It was at this very conference that a declaration was made about the formation of the **All-India Scheduled Castes Federation**. Below are given the exact words of the concluding part of this historic speech of Baba Sahib, as cited in his 'fascinating biography' authored by Dhananjay Keer:

"My final words of advice to you are educate, agitate and organize; have faith in yourself. With justice on our side, I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it. For ours is a battle, not for wealth or for power. It is a battle for freedom. It is a battle for the reclamation of human personality" (Bombay: Popular Prakashan, 3rd ed. 1971, p: 351, emphasis added).

Baba Sahib' struggle for the uplift of the socially excluded was precisely spiritual in the sense that it intends to restore their lost dignity and make them equal with all the other sections of the rest of the society. For that the method he chooses was democratic-constitutional. Being educated in the oldest democracies in the world, Dr. Ambedkar imbibed the true spirit of democracy and constitutionalism. He wanted his

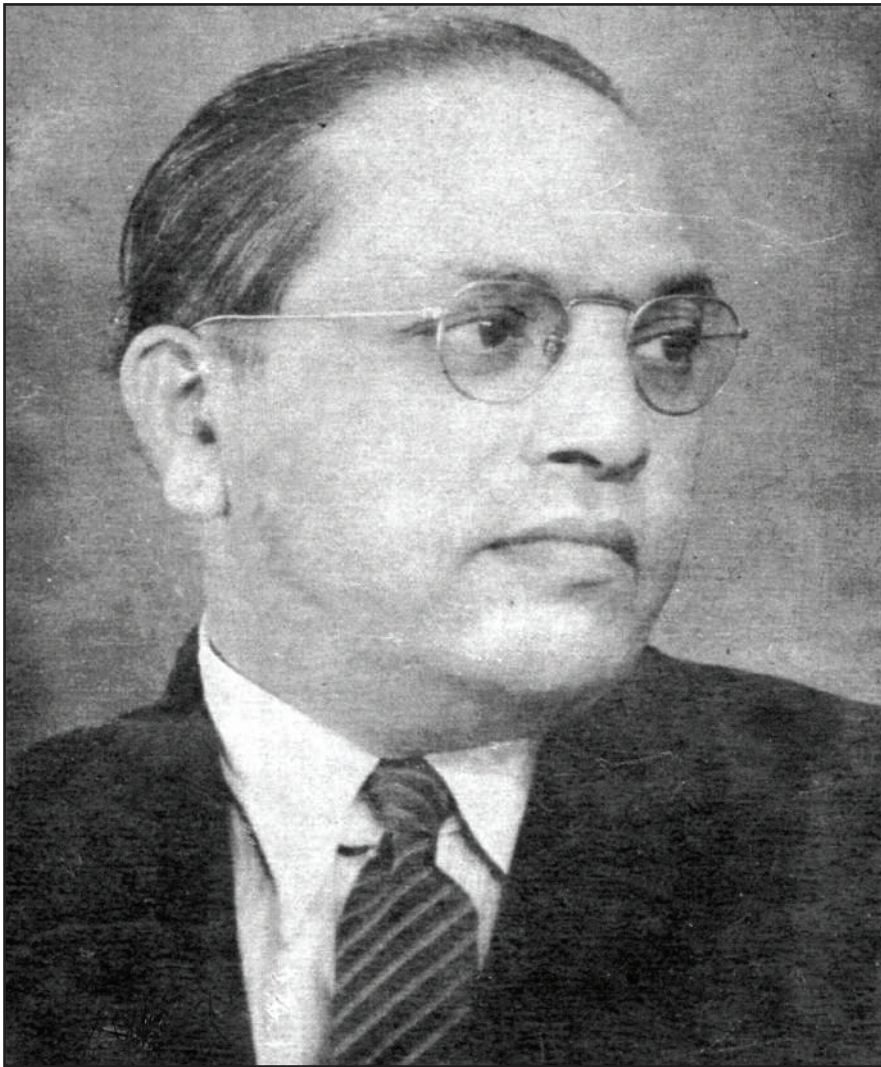
fellow –beings and his countrymen to follow democratic ways for the peaceful resolution of all one problems including the most fatal one – the Untouchability.

In his democratic scheme of conflict resolution, education figures at the very beginning of the social struggle. Hence "educate" comes first in his three stepped slogan of educate, agitate and organize. By education Baba Sahib did not mean merely certificates and degrees. For him to educate means to become aware of one's real life conditions; to be conscious of ones surroundings; to raise objection to the inhuman existence in the society; and to ask for change for the better. "Tell the slaves he is a slave and he will revolt", that is the real meaning of education.

It is such education that will stir agitation within, leading to what Baba Sahib called "agitate". To "agitate" does not mean to organize guerrilla warfare, to do murda bad – murdabab. On the contrary, it means to become aware about ones social conditions and to seek viable steps for the eradications of the causes of the problems. Baba Sahib told us that only real and true education could only make us to "agitate".

And it is this agitation, which is within, that would ultimately help us to "organize". The true example of which is Baba Sahib himself, who after obtaining critical and rational sense through his education felt toofan within and consequently organized three political parties (Independent Labor Party, Scheduled Caste Federation and Republican Party of India) to secure Dalit human rights.

Thus the real sequence of the slogan is: Educate, Agitate and Organize.



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