



Ambedkar Times

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Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

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

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Babu Jagjivan Ram Former Deputy PM A True Democrat and Savior of Downtrodden

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times & Desh Doaba

Babu Jagjivan Ram (April 5, 1908 – July 6, 1986) was known for his patriotism, straight forwardness, and concern for lower castes and poor. When in 1937, the Britishers wanted to set up a puppet government in Bihar, Babuji was approached with an offer of a large sum of money and a Ministerial berth and many other similar benefits to shake hand with them, but he simply refused to be on their side. Rather, he stood like a rock with his people who were to tally committed to lay their lives for the liberation of the motherland. He earned the love of the people and leaders of the Indian freedom movement for his patriotism and integrity. Showering praises on Babu Jagjivan Ram for his bold stand on to be remained with his people, Gandhiji said that he 'had emerged as pure as gold in the test of fire'.

Babuji was a born fighter and a crusader for freedom, dignity and social justice. During his middle school education, he refused to avail scholarship meant for Scheduled Castes students and earned it by appearing in open competition and becoming successful on the basis of his meritorious academic performance. It was also during his Arrah Town School days that he smashed twice separate pitcher meant drinking water for Scheduled Castes students and forced the principal to withdraw his discriminatory decision of segregated water arrangement at the premises of the school. He proved his exceptional talent by excelling in studies despite extreme poverty at home as his father (Sobhi Ram) passed away (1914) while Babu Jagjivan Ram was still in his village primary school. He and his mother (Vasanti Devi) fought boldly against poverty and social exclusion all around.

Despite such an oppressive social environment and poor economic conditions at home, Babuji acquired proficiency in Hindi, Bengali, English and Sanskrit besides Bhojpur – his native Bhasha. It was his command over Hindi and English that attracted the attention of Pt. Madan Mohan Malviyaji during the welcome address by him that finally took him to study at the prestigious Banaras Hindu University. It was at the Banaras Hindu University that Babuji organized, for the first time, Scheduled Castes students to protest against the denial of basic services like meals for Scheduled Castes students in the hostel and hair cuts by local barbers. After qualifying his Inter Science examination at BHU, Babuji left BHU and completed B. Sc. degree from the Calcutta University in 1931. It was during his stint at Calcutta University, Babuji organized Mazdoor Rally at Wellington Square in 1928. This mammoth rally in which approximately 50,000 people participated brought Babu Jagjivan Ram closer to Netaji Subash Chandra Bose who got convinced of his organizing skills and political acumen.

Babu Jagjivan Ram devoted his entire life strengthening India and empowering poor and lower castes. He was a great inspirer and organizer of people against oppression. He was an eloquent orator, a distinguished parliamentarian and a talented administrator. From his school days to the celebration of freedom at midnight, he remained in the forefront of various struggles (including the Civil Disobedience Movement in 1930 and the Quit India Movement in 1942) launched during the historic freedom movement of India. On the national political platform, he established himself as the savior of lower castes and poor people. He became the youngest minister in the interim government of Jawaharlal Nehru in 1946, Labor Minister in the first cabinet of India as well as member of the Constituent Assembly of India. He played a constructed role in the meeting of the Constituent Assembly of India for promoting the cause of the Scheduled Castes and poor people. He served as a minister of various portfolios at the level of Central Government exceptionally for more than forty years as a member of the Indian National Congress. In 1977 and joined the Janata Party alliance, along with his Congress for Democracy. He also served as Deputy Prime Minister of India (1977-79). In 1981, Babuji formed Congress (J). Till his passing away in 1986, he remained active in the service of the nation and the downtrodden.

"Ambedkar Times" and "Desh Doaba" Weeklies fondly remember Babu Jagjivan Ram on his Death Anniversary and pay him floral tribute!

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Remembering Babu Jagjivan Ram

Today, July 6, is the death anniversary (Punia Teethi) of Babu Jagjivan Ram. He died in 1986 after contributing a great deal to the politics, governance, and social transformational aspects of the country and the society at large. Babu Jagjivan Ram was a leader with his own position and stature both in the polity and society of India with about 5 decades of parliamentary life and many important positions in the governments since the interim government of Jawaharlal Nehru. As a young student in Jalandhar in the 1960s, what I knew about him was that he was a propped up nominee of the Congress Party to counter and undermine the influence and position of Dr. B.R. Ambedkar. Good or bad, it was a hard reality also. But at the same time, it is

are generally held. There I got more acquainted with the demeanour and persona of Babu Jagjivan Ram, as a junior official hanging around the corridors of power, where he came often and regularly to meet PM Indira Gandhi and participate in the Cabinet and Cabinet Committee meetings. I found him a man of quite charm and confidence. He was a much respected Minister not only with his colleagues but also with the elite bureaucracy. His weight in the government was clearly visible.



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940



PM Narendra Modi paying homage to Babu Jagjivan Ram on his birth anniversary, which is observed as Samatha Diwas, during the launch of 'Stand up India' (Courtesy) (File Photo)

also a hard fact that Ambedkar remained what he was and stood his ground in spite of all odds against him created by the machinations of his opponents. Nevertheless, today is the day to remember Babu Jagjivan Ram. He was an alumnus of the Presidency College of Calcutta (Kolkata) and Banaras Hindu University in the good old days. Babu Jagjivan Ram made it to the interim government of PM Jawaharlal Nehru in 1946 as the youngest Minister. Ever since, he remained an important member of all the governments with coveted portfolios and positions till his death in 1986. Obviously, after Babasahib Ambedkar's demise in 1956, Babu Jagjivan Ram became the sole leader and voice of dalits in the country. He was an able and competent politician and an able administrator and got due space and recognition both in the government and otherwise with considerable mass appeal and base. With the challenge of feeding millions amidst food scarcity, Babu Jagjivan Ram played an important role as Minister of Food and Agriculture to bring about the Green Revolution. He was the Defense Minister of India in 1971 who oversaw the resounding defeat of Pakistan and creation of Bangladesh by our valiant armed forces. My first hand visual encounter with him pertains to that time in 1971-72. My office in the Interpreter's Cell of the MEA was located in South Block (Defense Ministry/Army Hdqs. side where the offices of Defense Minister and Chief of the Army Staff are located) and many a times I got the chance to see him from a close distance. Meanwhile, my mental faculty was getting, gradually, a wide view of the things on ground. The stock of Babu Jagjivan Ram went high in my mind and thought and rightly so. More was yet to come. On my career progression in the MEA, I was posted in the PMO in April 1974 as Protocol (Hospitality) Assistant to work closely with the office of PM Indira Gandhi and the Committee/Conference Rooms where important meetings, including Cabinet and Cabinet Committee meetings

PM Indira Gandhi respected him with due reverence. As oral history, I may narrate here what I personally saw. Indira Gandhi would not come from her office to the Cabinet meetings in the Conference Room without checking whether Babuji, as she usually called him, had come. I also saw many a times in the Cabinet meetings, when Babu Jagjivan Ram came late somehow, PM Indira Gandhi would get up and make Babuji sit. She always extended and observed these sweet niceties to Babu Jagjivan Ram being a senior and able colleague.

I witnessed the momentous events pertaining to emergency and movement of leaders like Babu Jagjivan in the corridors of the PMO and the ante-rooms of the personal office of PM Indira Gandhi in South Block. I vividly remember Babu Jagjivan Ram's coming to meet PM Indira Gandhi sometimes in February/ March, 1977 before he parted company with her and forming Congress for Democracy and joining hands with the opposition to contest historical elections which defeated PM Indira Gandhi. The rest is history. Babu Jagjivan Ram was an astute politician. In spite of his administrative acumen and political standing, he was still a dalit leader. There was no light at the end of the tunnel for him.

He aspired to occupy the top slot in the hierarchy and rightly so and played his cards accordingly. Babu Jagjivan Ram very well knew that nobody can or will recognize his experience and talent and would offer him the top job. It was to be done by him alone. He did his best with the strategy to hold the balance in his hands with 30-35 odd seats in the Lok Sabha. It was a well considered and thought of strategy to join the election campaign under the leadership of Jai Prakash Narayan and other leaders in the opposition. The forces of change got a much needed boost with

Babu Jagjivan Ram's plunge against PM Indira Gandhi. During the election campaign and (Contd. on page 4)

Historicity of Chamar Women's Contribution in the Ambedkarite Movement: Part -5

Miss Anusaya Shivtarkar

Miss Anusaya Shivtarkar was daughter of Sitaram Shivtarkar. Shivtarkar Guruji was Dr Babasaheb Ambedkar's very close and trusted colleague, Secretary of the Bahishkrit Hitakarini Sabha he played a vital role in various activities in the early stages of the Ambedkarite movement up to 1937. Shivtarkar Guruji's role in the Ambedkarite movement is essential in First Parishad in Nagpur, Bahishrit Hitkarini Sabha, Samata Samaj Sangh, Round Table Conference, Pune Pact, Mook Nayak, Bahishkrit Bharat, Janata etc. Shivtarkar Guruji has contributed a lot in various dimensions of the developments of the Ambedkarite movement. Along with Shivtarkar Guruji his family also contributed to the movement. It can be seen that while Shivtarkar Guruji working in the movement with Babasaheb Ambedkar, his family members contributed their best to the movement by bearing the hardships and insults from their castes as well as others. We can see the references of his wife, daughters and son.

Sitaram Shivtarkar Guruji was belong to the Chamar community of Maharashtra he was working as a teacher in Mumbai and also played an important role in community social activities. His family members also became a part. His wife Venubai Shivtarkar also played a very important role in the Ambedkarite movement. His daughter Anusaya also became a part of the Ambedkarite Movement eventually. Anusaya Shivtarkar was the elder daughter of Sitaram Shivtarkar Guruji's second wife Venubai Devlekar. Anusaya was born on 21 September 1917 at the Wadiya Hospital in Paral. Her name after marriage was Sumati. She was married to Mr. Rajapure. They had a total of seven children. There is

some evidence of earlier Ambedkarite movements which through lights on Anusaya's work in Movement. After 1937 there is no evidence of Anusaya Shivtarkar's work in the Ambedkarite movement

Due to the residence of Shivtarkar Guruji in Mumbai, meetings, Sabha and important meetings were



कै. सीताराम नामदेव शिवतरकर हे आपल्या परिवारासह

held in Mumbai; it is seen that the members of Shivtarkar's family are consistently involved in it. On October 25, 1931, a public meeting of untouchable women was held in the grand courtyard of the Improvement Trust Chaul. Mrs. Ramai Ambedkar was present at this meeting. Miss Anusaya Shivtarkar was also present in this meeting. In this meeting, Dr. Babasaheb Ambedkar's Round Table Conference performance was supported. Mahila Mandal was established. Finally, Kalaram Mandir of Nashik Satyagraha was supported. In this public meeting, Ms Anusaya Shivtarkar made a passionate speech.

Anusaya Shivtarkar is seen in the Ambedkarite movement giving speeches on social issues of that time in various meetings. There are many events where Anusaya was accompanied by her mother. Many of these references are not available in written form, but those who are available, the references are important.

People from both touchable and untouchable groups worked in this team. A family dinner program was conducted through this

team. A family dinner was also held at Shivtarkar Guruji's house. All the touchable and the untouchables participated in it. Because of this, the community boycotted Shivtarkar Guruji and his family so Anusaya also suffered a lot.

On the dated 14 January 1933 one program organised by Untouchable Seva Sangh Hansa Mehata was president of the Haladi kumkum program for Untouchable women. Anusaya also contributed to that program.

An article was written in Janata newspaper by Ms Anusaya Shivtarkar on the occasion of Dr Babasaheb Ambedkar's birth anniversary on 14th April 1934. In that article, she says at the beginning that she got information about Dr. Babasaheb Ambedkar's work from her father.

That was Shivtarkar Guruji was not only a person who started the movement outside the house, but it is seen that he established the values of the movement in his home as well. On this basis, Shivtarkar Guruji's daughter Ms. Anusaya Shivtarkar is also seen contributing to this movement in various contexts.

The name of the Written by Anusaya Shivtarkars artical, was 'Mahila Vargani Kay karave?' it is in Marathi (What should women do? Title translated in English) the content of her article is important. We will write on that article in the next parts of this article serious.

Senate Education Committee Unanimously Approves Assemblyman Hoover's Bill Limiting Smartphone Use in California Schools

Sacramento - Today the Senate Education Committee unanimously passed landmark legislation authored by Assemblymembers Josh Hoover (R-Folsom), Al Muratsuchi (D-Torrance), and Josh Lowenthal (D-Long Beach) to limit the use of smartphones in schools. AB 3216 would require school districts in California to adopt a policy no later than July 1, 2026 that limits or prohibits the use of smartphones by students during the school day. It was approved on a unanimous 7-0 vote. "This is a critical step toward protecting and improving the mental health and academic outcomes of students across California," said Assemblyman Josh Hoover. "Research continues to demonstrate the potential harms of smartphone use among children. The growing use of these devices in a child's everyday life can contribute to lower test scores, anxiety, depression, and even suicide. Our state must take action to limit the use of smartphones during the school day and protect kids from these potential harms." Last week Governor Gavin Newsom came out in support of reducing smartphone use in schools and LAUSD,

California's largest school district, passed a new policy prohibiting smartphones during the school day. "I am pleased to join Assemblymember Hoover in this bipartisan effort to require California school districts to place limits on student smartphone use on campus during school hours, unless approved by teachers or administrators for academic, emergency, or other purposes," said Assemblyman Al Muratsuchi, joint author of the bill and Chair of the Assembly Education Committee. "In 2019, I authored Assembly Bill 272, which was signed into law to encourage school districts to consider such limits. Since then, growing research shows excessive smartphone use not only interfering with learning but also contributing to teenage anxiety, depression, and cyberbullying. This bill will require all districts to develop their own appropriate policy to balance appropriate student use of smartphones at school with curbing the impact of excessive smartphone use on a student's educational, social, and emotional well-being." Under current law, school districts are authorized to limit or prohibit

smartphone use by students during the school day and many have done so with resounding success. Administrators have reported increased social interaction among peers, decreased instances of bullying on campus, and improvements in academic outcomes. A 2016 study found that when smartphones were removed from classrooms standardized test scores increased by an average of six percent, with even greater improvements among low achieving students. AB 3216 would continue to build on this success by expanding limitations on smartphones statewide. A recent piece published in The Atlantic by NYU social psychologist Jonathan Haidt described a number of the potential harms that smartphone use is contributing to in children:

Grades suffer when learning is disrupted as a result of smartphone distractions in the classroom Up to 15% of teenagers engage in "problematic social media use," which includes symptoms such as preoccupation, withdrawal symptoms, neglect of other areas of life, and lying to parents and friends about time

spent on social media

The latest Gallup data found that American teenagers spend around 5 hours per day on social media platforms alone. As smartphones have become ubiquitous since 2010 we have seen a 70% increase in the number of high school seniors expressing that "life often feels meaningless (now more than 1 in 5 seniors express this) Rates of anxiety, depression, and suicide are on the rise among young people Poor mental health outcomes and smartphone use are most strongly correlated in kids under the age of 14

AB 3216 is critical legislation that prioritizes the needs of California students by limiting these potential harms during the school day, increasing social interaction among peers, reducing bullying, and improving academic outcomes. It will next move to the Senate Appropriations Committee.



Dr. Sunita Sawarkar
sunitsawarkar@gmail.com



Assemblyman Hoover

Longing..longing and longing....

The Indian deities are said to long
For a human life on the earth
As that is claimed to be the apex rung
Of God's pleasure called Creation !

Here in human life
We have fulfillment
Of longings of senses
Of heart's desires!
There is beauty,
There is luxury,
There is wealth,
There is power.
To long for !

Indian spiritual lore
Encourages a longing
For salvation,too.
A liberation...
From the cycle
Of life and death !

That, if actually possible,
Sanctuary of ethics

Un-haunted by shadows of past sins,
Dwells in brightness a conscience clean,
That cares nor for ruffles nor for dins
But enjoys serenity , calm and grace !

A clean conscience is God's own face
It stands no stains of remorse or tactics
It is a haven of cherished human ethics
And a tranquil sea of love and embrace !

It echoes harmony in every stance,
And sings praises for life's upright tenor
It has no time to rue, or regrets to whisper
But only a poem of purity to chant !

When God's Will and human choices
Fall in line and cut out a path clear
Grace and success are always there
Ethics prevail and quell all noises !

A conscience clean is a celestial garden
Where flowers of innocence bloom.
An untarnished sanctuary for virtue
And an unvarnished home for ethics !

Pangs of Poverty

No one ever invites poverty,
Even at birth it comes to sit at one's door
Then it pushes its fangs with alacrity,
Giving men eyes that ever implore !

It brings a spell of hunger and want,
Ushering in a dimness in all dreams.
Makes life just a series of silent screams
And a journey down life's slant.

A tale of hunger and unseen tears,
A trail of disgrace and lurking fears.
A compulsion to stretch your hand
To seek help , money or a favour!

Makes men eat from thrown plates,
Makes life a haunting song,
And a tapestry of endless want,
Where suffering is woven into daily chore.

We look at the poor men..
And say or feel certain things,
But then just pass by!



DESH BIR
+91-98780-24304

Born in 1951 and brought up and schooled in Kangra district of erstwhile Punjab (now Himachal Pradesh), Desh Bir did his M.A. in English from DAV College, Jalandhar and topped the GND University, Amritsar. Taught at DAV College, Jalandhar for three years before joining Punjab Govt. Education Service in 1976 as a Lecturer at Govt. College Hoshiarpur. He was selected in Central Services based on combined UPSC exam for IAS etc in 1978, but chose to stay in Education. He was promoted as Principal, Govt. College, Hoshiarpur, in July, 2006 and retired in October, 2009. After retirement, he was appointed as Ombudsman, NREGA for five districts of Punjab for four years. Has nearly 170 creative articles published in English Newspapers like Daily Post, Deccan Herald, The Tribune, Daily World, Punjab Advance and Kashmir Vision. Lately, he has taken to poetry for pouring out his intensely felt perceptions

All such feeling is barren empathy!

Let every human heart feel the ache..
And some resolve make,
To do something instantly,
To share what we easily can !

May no one be born poor !
People only spurn them...
Calling them accursed ones !
But it's not so! It's not so !

Man and Money

Where man and money meet,
They build an altar of deceit,
For ruthless Mammon to seat,
For all records of avarice to beat!

Money stands as a wall,
Between man and man.
The seeker fleeces all
As best as he may or can !

Norms or ethics, man flings,
Of success alone he sings !
All other men are his rivals
Who feel the heat of his lust!

Then man knows no relations :
Siblings are cheated !
Parents are deserted !
Workers are exploited !

He burns in the fire
Of desire for more!
At every lost chance sore,
He looks for more and more !

For such a man
Success means money.
In politics , business or in church,
His be-all is money and money and money!

The Stamp

I like to wear the stamp

Of being a nice, noble man,
The title of being God's own man,
But then, often, have doubts about it.

Temples I don't visit,
The rosary I don't roll !
Yet God is never out of mind
And believe that He has been extra kind!

At a place of pilgrimage,
Visited as a combination,
Of wanderlust and faith ,
I think I don't lack trust in God !

Yet , faced with a heavy crowd
Vying for a glimpse of the Holy Altar,
I don't mind buying a priority chance
By paying an special fee !

How does God take it ?
I don't know !
Yet I justify, I am fair
In my faith !

This is how divinity
And worldliness
Find a soft seam,
In my scheme of things!

Am I a worldly-wise egoist
Claiming to be a devout believer?
I don't know :
I think, I am honest though !

Cleavages !

All around, far and wide
I find the mess of cleavages
Based on caste,
Created by complexion,
Ascribed to religion,
Decided by money,
Or ownership of land,
Or by political ideology,
Or self assumed superiority!

You might say' It's God's Will'.
But the divine scheme never meant it.
Divine hand is implicated
Only by the crafty cranium
Of the dominating lot
Who try to perpetuate
And justify injustice
Authored by society—
The society of self-servers !

Fair and brown people,
Rich or poor folk,
Landlords and tenants,
The rulers and the ruled,
Millionaires and slum-dwellers,
Consumers and farmers,
Are thought of as mutual adversaries---
All inhuman distinctions coined by man!
All these 'duos' are human creation !

We, as a society did it !
We allowed it space to thrive !
Half of us felt benefitted,
And so never thought of fighting it!
Deprivation anywhere
Is an ugly gift from the privileged ones.
Unless we share what we have
Or love the others as ourselves,
We shall remain sub-human !

Remembering Babu Jagjivan Ram

(Continue from page 1)

just before results, it was almost evident that Jagjivan Ram will be the next PM of the country. His whirlwind tour of the breadth and length of country set the direction and the Congress Party led by Indira Gandhi was squarely defeated. Jagjivan Ram could get about 30 seats, as expected, for the Congress for Democracy, his newly floated political outfit but Jagjivan Ram never thought and imagined that Congress will be defeated that badly. The overwhelming support to the bandwagon of change with a huge majority in the Lok Sabha disturbed and changed the scenario. Charan Singh and company, belonging to the Manuwadi mindset - "Shoe is meant to be worn on the foot and not kept on the head" and "How come a brick meant for the

gutter would be fixed in the gallery" - came to the fore and spoiled the chances of Jagjivan Ram to occupy the top slot which he richly deserved. Babu Jagjivan Ram felt cheated but what could be done. He was defeated politically by forces of status quo. Again when Charan Singh government could not face the parliament and seek vote of confidence in 1979-80 and fell, Jagjivan Ram made yet another bid and was ready to prove his majority in the Lok Sabha but again President Sanjiva Reddy, it seemed, preferred to settle old scores against Jagjivan Ram rather than upholding the constitutional provisions and values and denied that due chance to Jagjivan Ram to hold the coveted post of PM of India. It would have been a game changing development, had Jagjivan Ram become the

PM of India in 1977 and again in 1980. The contemporary political history of India would have been different. But that was not to be and Jagjivan Ram died a dejected man, sadly. Before I end this narration, let me add yet another fact which is generally not mentioned. It goes to the credit of BJP (then Janta Party) leadership like Atal Bihari Vajpayee, Lal Krishan Advani, Nana Deshmukh among others that they did not oppose, rather supported Jagjivan Ram's unannounced or unproclaimed bid for the top job of the country. Historians will analyse and record these events in the right perspective.

I did not intend to be lengthy in this narration but oral history tends to be lengthy. It is said Babu Jagjivan Ram was a jovial and confident man. One interesting anecdote narrated by

an army General in a social event may suffice to register that fact. Defense Minister Jagjivan Ram was hosting a dinner for his visiting counterpart from a friendly country. Tandoori chicken came as a snack/starter. Jagjivan Ram started eating with his hand while the foreign guests were struggling to eat with knife and fork. Seeing this, Jagjivan Ram observed, in a lighter vein, Excellency, please see how we eat Tandoori chicken and enjoy and added "Eating Tandoori chicken with knife and fork is like making love through an interpreter" It added to the bonhomie on the dining table.

My humble tribute to the memory of a leader - Prime Ministerial stuff - who could not become PM, Babu Jagjivan Ram.



Dr. Paramjit S Takhar, MD

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