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SANA SINDH CONFERENCE "State Of Human Development In Sindh"

Event Coverage
media360
communications

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EDITORIAL

Human Development in Sindh — need to curb the drug use and abuse.



Dr. Syed Waliullah Shah

Human development approach is focused on improving the lives of people, creating fair opportunities, and choices for all. The foundation of human development is to live a healthy and creative life, acquire knowledge, and have access to resources required for good standard of living. The human development index (HDI) is an aggregated index measure of three basic dimensions of human development. The current UNDP report places Pakistan in the low human development category (HDI, 0.54) at a global ranking of 164. Sindh is ~0.517 which falls in low human development. Human health/healthy life is one of the main indices used to measure HDI. The WHO/UHC service coverage index for health and health systems ranking of countries worldwide places Pakistan at 124.

There is an epidemic drugs prevailing in our beloved Sindh which has gone for long unnoticed. Drugs use and abuse in every city, town and village of Sindh is a potential problem to address. Narcotics, or opiates (morphine, heroin, oxycodone, methadone, codeine) relieve pain. Sedatives (barbiturates, nonbarbiturates) induce sleep and decrease CNS activation and behavioural activity. Stimulants (amphetamines, cocaine) increase CNS activation and behavioural activity. Hallucinogens (LSD, mescaline, psilocybin) effect mental and emotional functioning, by distortions in sensory and perceptual experience. Marijuana, hashish, and THC are derived from cannabis. When smoked, cannabis has immediate and several hour lasting impact. The unintended effects include anxiety, sluggish mental functioning, and impaired memory.

Public awareness of the long lasting and deadly side effects of ecstasy includes increased blood pressure, muscle tension, sweating, blurred vision, insomnia, and transient anxiety. Possible long-term negative effects are sleep and memory problems, high blood pressure, and liver problems. Alcoholic beverages (beers, wines, distilled spirits) contain 4-40% EtOH. Heavy drinking causes impairments in mental and motor functioning, mood swings, and tendency to quarrel, pick fights, and find faults.

Government, society and people must realize that the dependency on the drugs is both wrong and dangerous. People can become either physically or psychologically dependent on a drug. Physical dependence is a common problem with narcotics, sedatives, alcohol and stimulants. It exists when a person continues taking a drug to avoid withdrawal illness. Withdrawal from heroin, barbiturates, and alcohol can produce fever, chills, tremors, convulsions, vomiting, cramps, diarrhea, and severe aches and pains. Withdrawal from stimulants can lead to fatigue, apathy, irritability, depression, and disorientation.

The CNS depressants (sedatives, narcotics, and alcohol) carry the highest risk of overdose. Owing to their synergy with each other, many overdoses result in coma, brain damage, heart attack, stroke, cortical seizure and death within a brief period. Deaths due to overdoses of cocaine have increased sharply. The most obvious effects of drug abuse include ill health, sickness, hepatitis, HIV/AIDS and ultimately death.

Out of ~45% children in Sindh, ~23% are adolescents aged 10-19 years. The maturing brain may be particularly vulnerable to the acute effects of drugs. The drug use/abuse during adolescence may significantly increase a young person's risk for developing a substance use disorder later in the life. The non-uniform maturation pattern in which the limbic region (emotions) develops faster than the cortex region (reasoning) may significantly contribute to an increase in risk-taking by youth/young teenagers. The risk-taking during the teenage years may be normative and functionally adaptive as the adolescent strives for independence from adults. Such behaviors may also contribute to an incentive to initiate drug use. Given the unique neurodevelopmental processes taking place during adolescence, they try out new experiences and take risk.

Adolescents (10-19 y) are uniquely susceptible to the short- and long-term effects of drugs. Early drug use may alter brain maturation, contribute to lasting cognitive impairment of certain functions. Sindh has substantial number of young people living at home and remaining financially dependent on their parents long past the teenage years. An appreciation of adolescent brain development by parents, prevention specialists and treatment providers can inform responses to adolescent behavior, including drug use. This reinforces the importance of active parental involvement during adolescence and young adulthood.

The negative consequences of drug abuse affect individuals, their families and friends, various businesses, and government resources. Children whose parents and other family members abuse drugs, often are physically or emotionally abused and lack proper immunizations, medical care, dental care, and necessities such as food, water, and shelter.

Another concern is over schoolchildren's (10-15 y) and adults' inclination of pan, betel nut (coated with textile dyes + saccharin), supari (Z21, Safina, Ghutka), Mainpuri and Ghutko. These products are easily available everywhere without interruption in their supply chain. Due to the indiscriminate use of these products, consumers may suffer from mouth/oral cancer. Prevalence of high use of Kacho Sharab or Tharo in sub-urban and rural population has resulted in several deaths.

There is an urgency for prevention programs to promote a drug-free lifestyle and for drug-abusing youth to receive treatment earlier than later. The current SANA EC has for the first time, taken bold initiatives in various socio-economic aspects of community services. Health needs intervention to address major public health issues in urban, sub-urban and rural Sindh. The esteemed members of the SANA community, who have relevant expertise, may contribute through articles, information sessions, webinars, and community outreach programs in our dear motherland Sindh.

SANA Sindh Conference Report

Dawn story on SANA Sindh Conference

KARACHI: Dr. Pervez Hoodbhoy on Sunday regretted that the state of human development in Sindh was exceedingly poor despite the fact that the province was once far richer than present-day Bangladesh.

He expressed these views while speaking at a day-long conference, organised by the Sindhi Association of North America (SANA), on the state of human development in Sindh at the Arts Council of Pakistan.



The inaugural session, moderated by Dr Waleed Sheikh, began with Shah Latif's poetry rendered by Rahila Joyo followed by the launch of Shah Jo Risalo's multilingual app developed by Raja Sand.

Dr Pervez Hoodbhoy, who was the keynote speaker for the opening session, said, "It's a sad fact that the state of human development in Sindh is exceedingly poor. Water is stolen. Ghost schools are common. Haris are forced into serfdom. There are private jails. And our laws allow that to happen."

Dr Hoodbhoy stresses need to inculcate critical thinking in younger generation. He said, "There was a time when Sindh per capita was far richer than Bangladesh [former East Pakistan]. Now it is far poorer. We need to ask why. There is vibrancy in society over there that one doesn't find here [in Sindh]. At one level it is because of those who rule this country. This was always true, from 1947 onwards, but the floods of 2022 make this clearer. Part of it was natural, part human-made."



Dr Hoodbhoy said, “Let’s look at how our political class reacted to that monster floods. Imran Khan at the time was holding great rallies in Punjab and in KPK. He’d said, ‘I don’t’ have time to raise funds or to visit Sindh. Then he had to change his mind because there was so much reaction against that. Shehbaz Sharif, Bilawal Bhutto, Murad Ali Shah and others would go on helicopter trips and each trip takes about Rs300,000 per hour. They’d go to one village, get a photo-op over there, go to the next village, and have another photo-op. It was completely meaningless.”

He said, “Now let’s look what the situation is 18 months later. The infrastructure of half the schools in Sindh has still not been rebuilt. There’s water that’s still standing in places. This is nothing new. If you remember, you will recall that in 1970 a cyclone had hit East Pakistan. This was the time when Yahya Khan was the President of Pakistan and Chief of the Army Staff. The government didn’t do much. Half a million people died in that disaster. That is why East Pakistan was so angry with us.”

“Today, they take photo-ops, make helicopter trips and make their case in international conferences saying Pakistan is a victim of global warming [so] you must compensate us. They should compensate us. But get out of your land cruisers. Stop taking vacations to Dubai. Stop living in these mansions that you have. Here’s a country where the elite have captured power from the very early days of Pakistan, and they have never let go of it. Yes, the military has grabbed us by our necks. But it is also the political class and the whole structure of power that exists in our villages, in our colleges, universities, in every institution in Pakistan... It’s that way of thinking that we must change,” he added.

Expanding on the argument, Dr Hoodbhoy emphasised the need for inculcating critical thinking in the younger generation.

In his welcome address, caretaker Information Minister Ahmed Shah, who is also the president of the Arts Council, lauded the moot’s subject and said he’s happy that SANA is working for Sindhi society. “Youth is the only way forward. Sindh’s youth is vibrant and IT (information technology) is important to learn. These days you can’t rely on public sector jobs because there’s so much competition. [Also], Sindhis have to work with other ethnic communities of the country,” he said.

Acting US Consul General Jimmy Mauldin said it’s for the third time that he’s come to Pakistan and for a second time that he’s serving Sindh.

He said that one of the reasons for coming back to the country was the warm hospitality that he received here. He also talked about Pak-US initiatives such as the Green Alliance to counter pressing environmental challenges.

He added he was inspired by the music and poetry that he got to listen to in the earlier part of the program.

In his welcome note, SANA President Dr Maqbool Halepoto said Sindh is the land of Sufis. “We are all Sufis and Sufism is all about love. Love always unites us; hate divides us. The world has moved from agrarian to industrial to digital age. Why are we stuck with our cattle? These are the questions that need to be answered. It’s time for introspection.”



**SANA's Sindh Conference On
State of Human Development
Held in Karachi, Sunday, January 7 th , 2024**

Presidential Speech.

Assalam-u-Allaikum, Namaste, Sasrikal, Shalom, Good Morning, Blessings.



May the blessings of the Divine that you believe in be upon you. I always tell people that Sindhis have all religions. Sindhis are Hindus, Sindhis are Muslims, Sindhis are Sikhs, Sindhis are Christians, Sindhis are Jews. Very few people know that this city of Karachi was designed by a Jewish Sindhi architect, it is unfortunate that they are not here anymore. But whatever we are, first and foremost we are Sufis. And as Sufis we believe that his whole universe is nothing more than a manifestation of Love.

The young girl who just recited Shah Saeen poetry spoke of the love that he describes for Yogis. I like to start with a verse of Shah Latif that describes love and then we can take it from there. Shah Saeen says that:

Trying to translate this, what Shah Saeen is saying is that:
The Lotus grows with roots deep in the water.
The Bee flies up in the air
This story of their union is written and ordained by the creator.
Praiseworthy is the love that brings us together.

ڪَؤَنَرِ پاڙُونِ پاٿارِ ۾، ڀُؤَنَرِ پري آڪاسِ،
بَنهي سَندي ڳالهيڙي، رازِڪِ آندي راسِ،
تَنهن عشقِ کي شاباسِ، جنهن مَحَبتي ميڙيا.

And this is what it is, this hall filled with two hundred plus people is a manifestation of love. We are all here out of love for our motherland, for our language, for our people, for our land. I always tell people that “Love always unites us. Hate always divides us”. Love is what helps us rise above our biologic basic needs of hunger and self- preservation. Love teaches us to give back, love makes us better human beings, and gets us closer to the divine. All of you by being here have already elevated yourselves. So, thank you very much for coming. I really appreciate everybody being here.

To add to Ada Valeed's start. There are a lot of things that I am personally proud of SANA, but what I am most proud of SANA is its democratic traditions. Today you are going to meet three ex-Presidents of SANA. Each one of them served for four years, today they are willingly sitting here in the audience, hats off to them. I have already introduced Ada Valeed, next one is going to Ada Sani Panhwar. And then we have what I describe as one of the greatest of icons of Sindhi nationalism, a personal hero of mine, Saeen Iqbal Tareen Sahib, an ex-President of SANA.

Those people who ask what is SANA? SANA is Iqbal Tareen, SANA is Valeed Shaikh, SANA is Sani Panhwar, SANA is everyone who is here. I am not going to take a lot of your time. The common question asked is “What has SANA done?” and “What is SANA?”.

I am going to give you an introduction as to What is SANA, what have we done, what we want to do, and why are we here today.

SANA is a no profit organization registered in USA and Canada. We have been holding annual conventions every year. Next year we will have our 40th annual convention in the beautiful city of Calgary, Canada. Please plan to join us there. On the average we get about a thousand people who attend our conventions, and we welcome everybody.

As a community organization, with limited resources. I want people to know that we don't get any grants we don't get unlimited checks from anybody. SANA's human and financial capital is our members only. Based on these I divide SANA's activities in three main categories.

First and foremost is "Community building". By being here and gathering Sindhis we are building a community. We have been doing it in North America, both in Canada and US with our annual conventions. We have chapters in Canada and US, from Edmonton, to Calgary, to Toronto, to New York, to Chicago, Washington DC, Houston, Dallas, Atlanta, many more. These chapters hold their own gatherings. We help new immigrants who come to America and Canada, through our professional development committee and education development committee, and many more local activities. That is all part of community building.

The second thing we do is our Charitable work. Whatever limited funds we have, we give back. The crown jewel of our charitable work is a program called Feroze Ahmed Memorial Education (FAME) Fund. This year we will give close to 200 scholarships to needy students in Sindh. I am thrilled, two people you are going to hear from today, are a young man and a young woman who have graduated on scholarships provided to them by SANA, and now they are working with multinational companies. They are going to share their success stories. They are now willing to give back. So, you want to know what SANA has done. That by itself, producing a generation that wants to give back, is much more that any organization can talk about. We had built 250 homes after the floods two years back. Anytime there are disasters like, COVID, we do everything to help. So that is the second part, which is our charitable work. The third part is Advocacy. In America all communities advocate for their rights. When we go into advocacy sometimes people accuse us of getting too political. But I always tell people that there is a difference between 'Political Activism', 'Political Activity', and 'Political Advocacy'.

Political activism is when you go out and demonstrate on the streets. Political activity is when you field candidates for elections. We are not a political party; we cannot do that. Sometimes people have a problem comprehending what is political advocacy. Specially in a country where the political system is not well established or trusted. But in countries like US and Canada where we already have an established political system, you don't have to reinvent the wheel. What you do is that you go to representatives that you have already elected and talk to them about issues that are important to you, because they are there to represent you. So political advocacy is part and parcel of SANA. In fact, every community organization does this in North America. And we will continue to do so.

This gathering today is part of the same. Living ten thousand miles away across the globe, when we hear about tragedies that are happening to our motherland. It literally causes us to be physically ill. When we hear about human rights being violated. Young boys being taken away in the middle of the night and tortured in torture cells and forced to disappear, it hurts us. When we hear about lands being taken from us, it hurts us. When we see our heritage, our culture, our language being destroyed, it hurts us.

We cannot be like Nero who is going to play the flute while Rome burns. We have to stay involved, and we have to speak up. When we see Sindh ranking lowest in all Human Development Indexes. Despite being the most resourceful federating unit of this country. With its longest coastline, busiest seaports, the business hub of the country in Karachi, richest agricultural lands, mangrove and land forests. Largest oil and gas reserves in the country. Then the question must be asked "Why?" What is the cause of the quagmire we have been stuck in for decades now. A quagmire that we seem to be sinking in deeper with each passing decade. Are we to blame. Is it our outdated medieval agrarian feudal system, which is not allowing us to develop a middle class that can take us forwards. The world has moved from an agrarian to industrial to digital societies.

We are still stuck ploughing with bulls. Is it us. If that is the case, we need to start a process of “Truth and Atonement”. We need to atone to our own shortcomings. We need to have some introspection. We need to move forward. The other scenario is that are we legally now defined as an Indigenous People and Local Community (IPLC). IPLC is defined as “People who identify with an area, and are descendants of people of that area, who are now a minority on their own land”.

If that is the case, the world is waking up to the rights of IPLCs. Is it time for us to seek our rights as an IPLC ? These are very tough questions that need to be asked, and that need to be answered. I am glad, we have some of the greatest scholars here, including Pervez Hoodbhoy Sahib, and Qaiser Bengali Sahib. Every time I hear Qaiser Bengali Sahib, a thousand bulbs turn on, and he opens my mind to things that I could otherwise never imagine.

So when people ask “Why are you here, what are you doing here?”. Again, I like to recite Shah Latif. Shah Saeen says:

ڪي اوڏائي ڏور، ڪي ڏور ۾ اوڏا سُڀرين،
ڪي سَنڀِرَجنَ نَہ ڪڏهين، ڪي نَہ وِسَرنَ موڙ،
جيئن مينهن ڪُنڊيءَ پور، تيئن دوسَ وِراڪو ڍل سين.

Though some may be near us, but still far away.

Others may be far away, but still wrapped around our hearts.

Sindh is always wrapped around our hearts, no matter where we go, and that we will never let go. That is the reason we are here.

Though we are happy to unite with our fellow Sindhis, but our hearts are aching, and our souls are torn, as we witness our beloved Sindh dying a slow painful death. Sindhis are becoming a minority in our own home. Our language, culture, history, heritage, ecology are being annihilated. Our land has been grabbed, our right to live in dignity on our land, our right to pursue happiness, our freedom of speech and movement, our right to govern ourselves have been taken away from us.

We want to start a dialogue. I know we are not going solve all our problems today. But we need to start a process of “Truth and Atonement”, that we can carry forward. Where we first and foremost hold ourselves accountable. And then we hold those accountable who have taken the right of governance from us. Because if we do not have the right to govern ourselves, we will lose the right to exist also.

Thank you again. I want to end with one of Shaikh Ayaz’s verses. Shaik Ayaz

Says:

ڪا جهر مر جهر مر تاري جي، ڪا ٿم ٿم ٿم ٿم تاري
گهنگر گهٽا جع گهرو آ، ڪنهنجي ته سهراي وينداسين

In the pitch of this darkness, our path will be illuminated.

By the flickering of the fireflies and twinkling of the stars.

Most Humbly

Maqbool Halepota, MD, FACP, CPE

President

Sindhi Association of North America (SANA)

SANA Media Committee 2023-2024



Nauman
SHAIKH (Chair)



Aqil
PANHWAR



Waliullah
SHAH



Qurban
PANHWAR



Altaf
MEMON



Abdul Sami
MEMON



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SANA Charter of Demands for Saturday Protest against Auctioning of Sindh's Land

The unabated acquisition of Sindh lands by Pakistan Military, through its private for profit companies, is a matter of great concern for the people of Sindh. The Sindhi Association of North America (SANA), condemns and rejects the current caretaker government's policy of auctioning Sindh's 52,000 acres of land for corporate farming, owned by the Pakistan army, it is a very bad idea, and the army should remain in its constitutional domain. SANA presents the following charter of demands to the government of Pakistan, through its embassy in Washington D.C.

Taking this opportunity we also demand land ownership rights to farmers of Okara who have been working on these lands since 1913. The Okara Military Farms were given to the British Army in 1913 for 20 years lease, which ended in 1933, and the British Empire left long ago, but the illegal control of the land continues. We demand the land belongs to ones who have been cultivating it for over a century now.

1. The province of Sindh is the second populous federal unit, and agriculture is the mainstay of its economy. The people of Sindh, since millennia, have been dependent on the lands of the Indus Valley and waters of the Indus River.
2. The interior regions of the province have been deliberately neglected in the development of Industry, and is being deprived of its genuine share from the natural resources of oil and gas, extracted from within its territorial bounds deepening the dependence of its people on agriculture. This has aggravated poverty and created a profound sense of deprivation in the province.
3. The armed forces of Pakistan, as an institution, are not just seeking allotment of huge tracts of cultivable land for agriculture farming in Sindh, they are leaving no option to the provincial government, people to question motive, impacts and future ownership of the land. They have already appropriated at throw-away prices vast spaces of urban and rural land of Sindh for their Cantonments and unending Housing schemes, which benefit only high income groups, fueling inequality and have failed to address the housing shortage crisis in the country.
4. This constant encroachment on Sindh territory is depriving Sindh not only of its valuable agricultural lands but taking away many related job opportunities as well, thus adding to their misery.
5. This continuing trend is making Sindhi's feel increasingly insecure about their future and leaving an impression of them not being treated fairly in the federation. This feeling of helplessness and hopelessness among the local Sindhi population is gaining strength with every passing day.
6. We, the people of Sindh living abroad, are very much concerned about this continued exploitation of the precious resources of their native land plunging their brethren in poverty and misery.



7. Unfortunately, this coerced takeover of the lands of Sindh, through a caretaker government, without debate in the provincial assembly, will further deepen the sense of deprivation among people, triggering anti-army feelings, thus weakening federation. The policy of land taking over is very much likely to strengthen the centrifugal forces, weaken the federation and cause disharmony in the national policy, which already suffers from multiple festering fissures.

8. The weak political administrations of Sindh have shown least will to resist the ever growing demands of the armed forces for land for their ever expanding housing schemes on the urban lands of Sindh. Given the past experience, it is apprehended that the current interim or the next elected government of Sindh would be unable to resist the Army's move to appropriate over 52,000 of acres of lands.

9. The federal states all over the world do their best protecting the rights and assets of their constituent units from the trespass of any federal authority or the economic and financial hegemony of a big and dominant unit within its federal structure. Pakistan should be no exception to this universal rule in the 21st century.

Therefore, this representative body of Sindhis living in North America, urges upon the civilian and military leadership of Pakistan to keep their hands off the lands of Sindh, which are the ultimate property of the people of Sindh. Otherwise, the Sindhis within the country and abroad will mount a collective movement to foil this broad day robbery of the resources of their lands.

We earnestly hope that in the end sanity will prevail, and the military establishment will remain in its constitutional domain, and stay away from running the economy. We demand de-militarization of Pakistan's politics, society and economy. SANA demands keeping armed forces away from farming, it is not their business, empower peasants with ownership of land and financial, and other necessary inputs to produce agriculture, and help grow the economy and their own livelihood.



سانا طرفان سنڌ جي زمين جي وڪري خلاف واشنگٽن ڊي سي ۾ احتجاجي مظاهرو ڪيو ويو

واشنگٽن ڊي سي (پريس ريس)



واشنگٽن ڊي سي ۾ پاڪستان جي سفارتخاني ٻاهران احتجاجي مظاهرو

ڊسمبر 2023-16 تي سانا طرفان جي نگران حڪومت طرفان صوبي جي 52 هزار ايڪڙ زمين جي وڪري خلاف واشنگٽن ڊي سي ۾ پاڪستان جي سفارتخاني ٻاهران احتجاجي مظاهرو ڪيو ويو جنهن ۾ سانا جي ميمبرن سان گڏ پاڪستان جي ترقي پسند اڳواڻن به شرڪت ڪئي.

سانا سنڌ جي نگران حڪومت پاران سنڌ جي زمين هڪ وفاقي نام نهاد ڪمپني کي ڏيڻ واري فيصلو جي مذمت ڪئي آهي ۽ ان فيصلي کي رد ڪندي پاڪستان جي سياسي ڌرين مٿان زور ڀريو ته هو هڪ نگران حڪومت پاران ڪيل اهڙي فيصلي جي مخالفت ڪن، ۽ سرڪار جي زمين سنڌ سميت ٻين صوبن جي زمين هارين ۾ ورهائي وڃي.

احتجاجي مظاهري کي خطاب ڪندي سانا جي جنرل سيڪريٽري مشتاق راجپر چيو ته سنڌ جون زمينون وفاقي سرڪار جي اداري کي ليز تي ڏيڻ جو بهانو هڪ وڏو ڪوڙ ۽ دوکو آهي ڇاڪاڻ ته پنجاب جي ضلعي اوڪاڙا ۾ پڻ اهڙي ڪاروائي 1913 ۾ ٿي هئي جڏهن اتي جي 17 هزار ايڪڙ زمين انگريز سرڪار جي فوج کي ڏني وئي هئي، جڏهن ته اها ليز 1933 ۾ ختم ٿي هئي پر زمين اڄ به فوج جي قبضي هيٺ آهي. هن چيو ته انگريز هتان هليو ويو پر هڪ سو سال گذرڻ جي باوجود اڄ اوڪاڙا جي هارين کي ان جا مالڪاڻه حق نه مليا آهن.

مشتاق راجپر وڌيڪ چيو ته سنڌ جي زمين ليز جي بهاني ان مٿان قبضو ڪرڻ جي سازش آهي. سانا طرفان سنڌ صوبي جي سرڪاري زمين سنڌ جي هارين ۾ ورهائڻ جو مطالبو ڪيو ويو. ناليواري ليکڪه ماروي سرمد چيو ته دنيا جي ڪنهن به ملڪ ۾ هارپي جو ڪم فوج ناهي ڪندي، آئين ۾ مقرر ڪيل ڪمن تي فوج کي توجه ڏيڻ گهرجي.



احتجاجي مظاهري جي اڳواڻي سانا جي جنرل سيڪريٽري مشتاق راجپر، نالي واري دانشور ماروي سرمد، ڊاڪٽر عاصم يوسفزئي، جسقم اڳواڻ حبيب ڀٽو، ورلڊ سنڌي ڪانگريس جي راجا ڏاهر جويو ۽ سانا واشنگٽن ڊي سي چيپٽر جي صدر عطاالله شيخ ۽ سانا جي جوائنٽ سيڪريٽري علي خاصخيلي سمين ڪيترن ئي اڳواڻن پڻ شرڪت ڪري سنڌ سان يڪجهتي اظهار ڪيو. احتجاج ۾ سنڌين گڏ پنجابي ۽ پختون اڳواڻن پڻ سنڌ سان يڪجهتي جو اظهار ڪيو.



SANA Hosted an Online Conference on “How Sindh Resisted Decade Long Onslaught of One-Unit”.

The imposition of One-Unit on Pakistan's Western province, including Sindh, allowed majoritarian Punjab and center to expand their political and administrative control over Sindh's resources, politics, culture and identity. After the heroic struggle of Sindhi activists, along with their fellow comrades in other provinces, and in East Pakistan, finally One-Unit was abolished in 1969.



ون یونٹ خلاف سنڌ جي جدوجهد ۽ 4 مارچ جو ڏينهن - سانا کانفرنس
مقرر ۾ سائين فضل الله قريشي، اقبال ترين، پروفيسر اعجاز قريشي، سانا جو پهريون صدر خالد هاشمائي، محقق عامر مغيري، ليکڪ ۽ شاعر حسن مجتبيٰ، سانا صدر ڊاڪٽر مقبول هاليپوٽو. کانفرنس جو منتظم سانا جنرل سڪريٽري مشتاق راجپرھڻو.



To Come to the Harbor: “Sur Saamoondi”

by Emily Hauze

Those who are familiar with the name of the great Sindhi poet Shah Abdul Latif Bhittai (1689–1752) will know that his work encompasses a vast array of subjects, often featuring Sindhi folktales, but also themes of nature, travel, patriotism, domestic life, and many more, all seen from the unique perspective of the Sufi poet-saint. But of all Shah Latif’s beautiful and varied topics, the subject of Sur Saamoondi (“The Song of the Sailors”) seems to be one of the most widely and immediately appealing. This is perhaps surprising, as its theme is one of his most ordinary: there are no princesses, no generous kings, no magic castles, no treasures, no snapping crocodiles, no mysterious wandering sages. Despite its title, the sur is not even concerned with the adventures of the sailors themselves—that is the theme of the previous and related sur, Sri Raagg. Saamoondi is instead the lament of the wives who spend long seasons separated from their sailing husbands, and who find themselves perpetually praying for the husbands’ safe return. Their yearning stems not only from their affection and the desire to be with their loved ones, but also from a position of need: their husbands are their protectors and providers, without whom they feel unsheltered, their futures uncertain. Between these women and their reassurance heaves the endless, restless, and ever-changing sea.

The sea is a mysterious force, but other aspects of Sur Saamoondi’s setting border on the commonplace. The women, unnamed and lacking any distinguishing rank or features, do not live out fairy-tale tragedies like Moomal, Leela, or Shah’s other queenly heroines. They are not praised as ideal Sufi souls, like Sohnni or Sassui. But despite their lack of distinction, the sailors’ wives and their plight are vividly present before our eyes, and their emotion is especially poignant because their situation is so readily relatable. The sailors’ wives are entirely powerless against their hardship: they can do nothing to stop their husbands from setting sail, or to bring them back once they have left. The narrative voice speaks plainly and directly of her difficulty:

آئل! گریان کین؟ منهنجو نینهن اُلیو نہ رھی.

My love won’t be denied!

Oh mother, pray, what can I do? (Sur Saamoondi I: Wayee)

And the simplicity of her call speaks directly to the heart.

The speaker of the above lines does not represent a soul at the completion of the Sufi journey, but she is a seeking soul nonetheless, one who doubts she can even bear the hardships of her spiritual journey. It must be remembered that all of Shah Latif’s narratives create a framework for the same essential Sufi theme: the longing of the human soul to unite with God, the divine Beloved. That longing is at the heart of the tales of Maru’i, of Noori, of the wandering jogis of Sur Khaahoorri, as much as it is discussed directly in the overtly philosophical surs of Kalyaann and Yaman Kalyaann. But the recurrence of the central Sufi idea does not mean that Shah Latif’s array of characters, stories, and settings are likewise all the same. The beauty of the Shah jo Risalo lies in the changes that he rings—the diverse variations that he constructs—each with its own mood, colors, logic, and emotional impact. Each different setting is like a lamp into which Shah Latif places the same Sufi candle: the source of light is the same, but the rays and patterns cast before our eyes are new and reveal different shadows in each case.

With the harbor setting of Sur Saamoondi, Shah Latif offers plentiful subtle details to enliven the telling of his Sufi tale. He pays close attention to the sights and sounds that surround the sailors’ wives: the ropes and rigging, the lapping waves, the chatter of sailors and calls of harbormasters, the changes of weather that attend both the launching and the return of the ships. We can nearly feel the sea-breeze on our faces and the smoothness of the boat’s wooden rails under our palms along with this sailor’s wife:

ڳريو جھليو روء، مٿي مھري ھٿڙا؛

ڪوء! سودو سَندوء، جوتون، ڊوليا! سِڪيو.

She wails, with fingers splayed

to grip the oars and hold the prow:

“Curses on the trade

that you have learned, my darling one!” (Sur Saamoondi I: 12)

This woman is given no name and no description, but her emotion is as forceful and present as that of any of Shah's great heroines. Her extraordinary willpower stands in stark contrast to her physical self: she strains to hold back the ship itself, so much more massive than she is, and prevent its departure. She is a literal embodiment of the frailty of the human being against the inevitabilities of time and tide.

The joys and sorrows of the sailor's wife wax and wane according to a variety of overlapping cycles: the seasons of the year, the tides and their lunar surgings, the trade routes, the endless embarking and returning of ships at the harbor. In none of these spheres can she exert any influence of her own, which seems to her immensely unjust. Her love for her husband does not wax or wane, so why should she be forced to endure these protracted separations from him? We learn from details woven into Shah's verses that the sailors typically set forth on their journey soon after the festival of Diwali, when the weather begins to turn cooler, and they would return again on the warming breeze of spring. But, to the waiting wife, these several months of separation are no less than an eternity, for which she cannot help but blame the callousness of her absent husband:

سيئي جوين ڏينهن، جڏهن سڄڻ سفر هليا!
رٿان رهن نه سپرين، آيل! ڪريان ڪيئن؟
مونکي چاڙهي ڇيڻ، ويو وڻجارو اوھري!

Those were my youthful days,
when my Love left on his travels,
My tears can't hold him here, o Mother!
But are there other ways?
Upon a pyre ablaze
the trader laid me, then set sail! (Sur Saamoondi: I: 5)

Dramatic images of this sort recur throughout the sur: the wife feels that, in abandoning her, the sailor has strung her up on the gallows or left her upon a burning pyre. Her longing is as extreme as her helplessness.

And yet, for all her distress, the sailor's wife is not entirely alone. She is the central figure of the tale—hers is the emotion, the suffering, and the hope—but it would be a grave injustice to ignore the other figure who is almost constantly present at her side: the aayal, who has come to give her comfort. Aayal is a beautiful Sindhi word, usually rendered in English as “mother,” but more fully to be understood as “the one who has come (in a time of need),” as it is in fact the past participle of the Sindhi verb ‘to come.’ While the sailing husband is perpetually absent or in the act of going, the aayal has always come. We do not ever hear her words of comfort; the air is too filled with the impassioned cries of the lonely wife. Yet there is comfort even in her very name: “Aayal... you have come for me.”

We should take deeper notice of the aayal, even though she remains in the background. It may be tempting to consider only the sailor's wife, who expresses her yearnings so vividly, and in whose hardships we can so easily see our own difficulties reflected. That ease of identification is one of the great gifts that Shah Latif gives to us: in hearing familiar emotions expressed, we ourselves feel that we are heard. For this reason, his poetry will always be a balm and a refuge for us in our own dark times. There may, however, be another role for us suggested in the verses of Sur Saamoondi. As we hear the laments of the sailor's wife, in a sense, we automatically play the part of the aayal who is being addressed. Simply by giving our attention to these verses, we become the listener and the comforter: we are the one who has come. This can be a quiet reminder of our potential to come to the aid of others in our own lives who call out to us in their need. We are not always strong enough to hear those cries: there are times when our own distress is too great, and we cannot help but cry out ourselves in the manner of the sailor's wife. But when our own needs are quiet, Shah Latif invites us to listen, and come, to those who need us.

The author is a US-based writer and researcher who is currently translating the works of Shah Latif. She learned Sindhi for this purpose and is passionate about Sindhi culture. She is a frequent visitor to Sindh.



SANA-ANMOL
Sindhi Association of North America-Ali Nawaz
Memon Opportunity Loans
Qarz-e-Hasna, interest-free loans Program
SANA is 501(c)(3). Donations are tax-deductible



SANA-ANMOL PROGRAM was launched by the Sindhi Association of North America in 2023 to pay tribute to and remember the life service of Ali Nawaz Memon, whose legacy of giving and sharing filled us all with hope for progress. The Ali Nawaz Memon Opportunity Loans program celebrates his legacy by continuing his work. The Program financially assists and supports entrepreneurial efforts, and advancing the careers of Sindhi individuals in Sindh, especially in the fields of allied health, vocational trade, and information technology professions. Our ideal applicant would be a Sindhi who either wishes to open their own business, or obtain additional certifications/qualifications to make themselves marketable at a higher level domestically and/or internationally. Applicants go through a vigorous process of proving evidence of their motivation, capability, experience, personal efforts, financial need, and job/income prospects.

SANA-ANMOL Committee conducts a Zoom Meeting with the applicants, and in many cases runs an on-site visit through friends and helpers. Approved candidates have to sign an affidavit (Stamp Paper) in the presence of four witnesses and attested by an attorney (not an oath commissioner). In many cases, funds are disbursed in installments based upon evidence of proper use of the prior installment. We encourage SANA members to recommend cases that they strongly support, and the committee will prioritize those cases. We report the following cases that we have funded in our first nine months.



Muhammad Saffar:

He was compelled to sell his Chinchhi to cover the expenses of his wife's surgery. Supplementing the funds that he had saved up on his own, SANA-ANMOL lent him 40,000 rupees, enabling him to buy a second-hand passenger Chinchhi.



Mazhar Hussain Babar:

A laborer at the Sabzi Mandi in Dadu, who occasionally worked as a Loader Chinchhi driver, his father paid 35,000 rupees, and he received a loan of 220,000 rupees from SANA-ANMOL. This loan enabled him to purchase a used Loader Chinchhi.





Shahnaz Begam:

After acquiring skills in tailoring at a local sewing center, she was eager to launch her own business from her home. To facilitate this dream, SANA-ANMOL extended a loan of 50,000 rupees, enabling her to purchase a pre-owned commercial sewing machine equipped with a battery backup to ensure uninterrupted operation during power outages.

Rasheeda Babar:

A widow, who sustains herself and her kids through the sale of milk from her lone buffalo, received a loan of 250,000 rupees, enabling her to purchase an additional buffalo. aimed to double her income, offering her a brighter and more stable financial future.

Jinsar Ali Memon:

He once co-managed a medical store with his father. However, following his father's prolonged illness, which resulted in both his passing and significant financial strain on the family, the store found itself on the brink of closure, its shelves nearly bare. In a timely intervention, SANA-ANMOL extended a loan of 400,000 rupees, allowing him to replenish the inventory and breathe new life into the business.



Kaleemullah Rajar:

A diligent family operates a business of selling ladies' unstitched garments from home, having started with a modest inventory sourced from retailers over the past year and a half. Recognizing their potential for growth, SANA-ANMOL provided them with a loan of 200,000 rupees to expand their stock by purchasing from wholesale markets.

“MESSAGE FROM KALEEMULLAH RAJAR Sat, Jan 27, 4:06

I am thankful to you again. My small business has got a lot of boost due to the loan provided by you. Me and my wife went to the garment shop on last Thursday and bought wide range of new stock for our customers. Our regular customers are quite happy to see the new stock we carry this time and now they are buying different designs and range of stuff from us. I am sure, our business will grow even more during this wedding season and then Ramadan and Eid al-Fitr is coming shortly as well. All this is possible because of your support and cooperation.”

Hira Batool:

As a trained and skilled beautician, she operates a modest beauty salon from a bedroom within her home. SANA-ANMOL provided a loan of 500,000 rupees, enabling her to establish a professional beauty parlor.



Abbas Ali Soomro:

Operating an established tailoring business, the proprietor had expertise in using commercial sewing machines for intricate Kaaj and Button work. Tragically, the family faced the loss of two family members within a year due to illness, necessitating the sale of their machines and inventory to cover medical expenses. Stepping in to support their financial recovery, SANA-ANMOL provided a loan of 300,000 rupees, enabling the purchase of a used commercial sewing machine for Kaaj and Button work, along with essential supplies.



Farhan Ali:

Following a 500,000 rupees loan from SANA-ANMOL, a used motorcycle parts store is expanding to offer resale of used motorcycles and a motorcycle repair service.

Saeed Ahmed:

The applicant is actively managing a SEF school, currently operating in a rented space. Concurrently, he is constructing a new school building located in an underprivileged area of Sukkur, where there is a lack of both government and private educational institutions. This SEF school is dedicated to offering free education to children in an underprivileged area of Sukkur. To expedite the completion of the school building, SANA-ANMOL program has extended a loan of 500,000 rupees.

Safiullah:

A motivated Health and Safety Professional within a Private Organization is eager to advance his career by pursuing the International General Certificate in Occupational Health and Safety (NEBOSH – IGC). Recognizing the critical significance of Occupational Health and Safety (OHS), he aims to elevate his expertise to international standards. The loan of 250,000 rupees provided by SANA-ANMOL will greatly facilitate his endeavor of obtaining internationally recognized certifications in his field. This will make him marketable at a higher level domestically and open up possibilities of employment internationally.

**Saima Rafique:**

A candidate for Doctor of Philosophy (Ph.D.) in Management Sciences at the IBA University Sukkur, who is slated to complete her degree by June 2025, found herself facing financial hardship jeopardizing her ability to continue her doctoral program. Recognizing her predicament, the SANA-ANMOL program extended a loan of 200,000 rupees, disbursed in installments of fifty thousand rupees every six months until the completion of her studies in June 2025.

Muneela Meghwar:

Navigating through a rigorous admission process at the Aga Khan University School of Nursing and Midwifery for the Bachelor of Science in Nursing program, this resilient student not only secured a desired spot but also earned a prestigious scholarship valued at 1.2 million rupees from the university. However, despite this achievement, the university required a payment of 148,000 rupees to meet certain obligations. The SANA-ANMOL program came to the rescue by approving a loan of 148,000 rupees, allowing the student to access their scholarship funds and pursue this highly sought-after degree.

Muneela Meghwar

Welcome to

The Aga Khan University

School of Nursing and Midwifery

Bachelor of Science in Nursing

2023 – 2024 Academic Year





Moderator Nelofer Khamisani

SANA's new initiative Sindhi Students Network (SSN)

We are excited to share with you great news about the SANA's new platform that seeks to bring together Sindhi students studying in different programs and universities in North American universities.

SANA has formed the Sindhi Students Network (SSN) recently.

The purpose of establishing this Student-Network is to create a platform for Sindhi students, studying in America and Canada, that offers all of them a networking opportunity. These students coming together will host a series of live sessions over zoom, using digital media, the sessions are being broadcasted live on SANA's social media platforms like facebook, youtube and twitter accounts.

In these sessions, moderated by volunteer professionals and students, students speak about their personal anecdotal stories, narrative educational journeys that speaks volumes of their success stories,

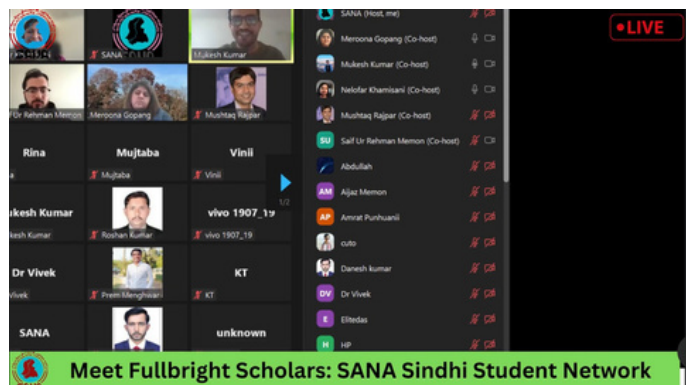
while hailing from small villages and towns in Sindh, they joined major research & academic institutions here, to inform and inspire other students back home in Sindh.

SANA's new platform will serve the purpose of career counselling and emphasizing the cutting-edge professions, relevance of merging fields of studies and careers.

In the month of March alone, two live sessions are already organized and the contents of both sessions are available online.

The effort is led by many volunteers including our moderator Nelofer Khamisani, Dr. Prem Meghwar (UVA), Javed Larik, PhD student from Chicago, and our very own Mushtaq Rajpar, General Secretary of SANA, and Masters' Students in Public Policy, George Mason University.

Our two other volunteers from the media committee Nauman Rustam Shaikh and Aqeel Panhwar are, as always, big helping hands.



SANA Scholarship Program - Ghulam Hassan Khamisani Law

SANAA wards 6 scholarships to Law Students under its recently launched new initiative the Ghulam Hassan Khamisani Law scholarship.

The Sindh Association of North America (SANA) Law Scholarships are sponsored by Nelofar Khamisani honouring services and life of Advocate Ghulam Hassan Khamisani (Late) on his 100th Birthday on June 23, 2023 to support deserving SM LAW COLLEGE student The recipients of 2023 are



Gunwa, Afaq Ahmad chandio, Abdul Salam ujjan, Waqab Ali Lakho Rabia, Ismail Khanzada, Asher Bughio



Donations can be mailed to:

**Address: 7349 N. VIA PASSEO DEL SUR, SUITE 515, #415,
SCOTTSDALE, AZ 85253.**

Donations can be made online at: sanaonline.org

سانا - آسو ٻائي ڪولهي طرفان قائم ڪيل اسڪول لاءِ 430 ٻارن کي اسڪول جو يونيفارم ورهايا ويا.

سانا طرفان عمر ڪوٽ ڀرسان آسو ٻائي ڪولهي طرفان قائم ڪيل اسڪول لاءِ اڄ 430 ٻارن لاءِ اسڪول جو يونيفارم ڏنو ويو.
چوڪرن لاءِ 372
چوڪرين لاءِ 58
اسان سانا طرفان دوست راجا ساند جا تمام گهڻا ٿورائڻا آهيون جيڪو رضاڪارنه طور اسان جي ڀرپور مدد ڪري رهيو آهي



سانا طرفان 430 غريب ٻارڙن ۾ اسڪول جا يونيفارم ورهايا ويا. عمر ڪوٽ لڳ ڳوٺ ۾ قائم اسڪول جي اندر يونيفارم ورهائڻ جي تقريب

سانا طرفان آسو ٻائي ڪولهي اسڪول لاءِ فرنيچر

سانا طرفان آسو ٻائي ڪولهي اسڪول لاءِ فرنيچر ڏنو پيو وڃي
سانا طرفان عمرڪوٽ ويجهو سالن کان اسڪول هلائيندڙ آسو ڪولهي جي اسڪول لاءِ اعلانيل فرنيچر پهچائڻ جي شروعات ٿي چڪي آهي. پهرين مرحلي ۾ الماڙي، شوڪيس، آفيس ٽيبل، مهمانن ۽ آفيس توڙي استادن لاءِ ڪرسيون ڏنيون ويون آهن.



SANA Flood Rehabilitation Project, Building 100 Houses

SANA completes Construction of 52 homes in Flood hit village

Financial resources for this project were provided by Houston members and St Louis.

Sindhi Association of North America SANA funded 52 resilient and decent houses for flood-affecteds in village Khauro Brohi UC Warah, District Kambar-Shadadkot, Sindh has been constructed completed by SRSO - Sindh Rural Support Organization. It aims to provide support to flood-affected families in rebuilding and recovery from #flood disasters'impacts through resilient shelter construction.



سانا طرفان وارھ لڳ ڳوٺ ڪوٽو بروهي ۾ 52 گهرن جي تعمير مڪمل- مرڪزي قيادت جي ڳوٺاڻن سان ملاقات، گهرن جي تعمير جو جائزو ورتو.

سانا جي مرڪزي نائب صدر اصغر پٺاڻ ۽ عورت نائب صدر شاهده شيخ پاران وارھ لڳ ڳوٺ ڪوٽو بروهي ۾ تعمير ٿيل 52 گهر ڳوٺاڻن حوالي ڪيا ويا. سرسو جي تعاون سان سانا اهي گهر امريڪا جي ٻن چيپٽرن هيوسٽن ۽ سينٽ لوئس جي مالي تعاون سان تعمير ڪرايا. سانا اڳواڻن سرسو جي مرڪزي قيادت توڙي ضلعي ڪوآرڊينٽرس جا ٿورا مڃيا جن بغير ڪنهن مالي معاوضي جي اها گهر سانا جي گذارش تي تعمير ڪرايا.

گذريل جنوري ۾ شروع ڪيل گهرن جي تعمير جو منصوبو سانا مڪمل ڪري ورتو آهي. سانا جي پڌرائي ۾ چيو ويو آهي ته سنڌ ۾ ٻوڏ متاثر علائقن ۾ سانا طرفان ڪل 280 گهر تعمير ڪرايا ويا آهن.



SANA members donated Rs. 12 lakhs for the family. Our project is implemented by two local volunteers. Saeed Sangri and Bakhtawar Mansoor.

اڄ کان ڪجهه هفتا پهرين 8 سالن جي معصوم نياڻي بختاور جي اکين ۾ لڙڪ هئا، درد پهريل سڏڪا هئا جيڪي اسان مان ڪيترن جي ڪنن ۾ ڄڻ سڏ بڻجي ڳونجي رهيا هئا، سانا جي ساٿين اهي سڏ ورتا، ۽ سانا جي ساٿين 12 لک گڏ ڪري بختاور جي امڙ کي ڏنا. اهيا مالي سهائتا 4 حصن ڪئي وئي.

پهريون: گهر جي اڏاوت، جيڪا عيد کان اڳ ئي مڪمل ٿي
ٻيون: ماهوار 20 هزار ايندڙ 15 مهينن تائين
ٽيون: ٻارن کي اسڪول موڪلڻ جو بندوبست
چوٿون: ڪير، لسي ۽ روزگار لاءِ چار پڪريون وٺي ڏيڻ
اهي چارئي ڪم پورا ٿيا آهن.

سانا جو رضاڪارانه ساٿي سعيد سانگري جنهن سانا طرفان بختاور سولنگي ۽ مدثر جي امڙ کي روزگار لاءِ، پنهنجي ڪير مانيءَ لاءِ هي چار پڪريون وٺي ڏنيون. سانا اڳ ئي هن بيواهه جي مالي مدد لاءِ ڪيا ماهوار 20 هزار ڏئي رهيو آهي. آواز چينل تي هليل خبر ان ننڍڙي جي مدد لاءِ سانا طرفان 12 لک مالي امداد جو اعلان ڪيو ويو هو.



Project has four components

1. Construction of boundary wall, kitchen and a bathroom for family
2. Buying four goats for family for a sustainable source of livelihood
3. Monthly stipend of Rs. 20,000 for next 15 months.
4. Paying children's school supplies



International Women's Day

Organised by- SANA's VP Women Shahida Shaikh

SANA Voice president Women Shahida Shaikh hosted women day get together on March 08, 2024 at her residence, Ontario. Grater Toronto area women participated in various activities.



SANA supports anti-status quo women voices in Sindh. This Women's day several rallies were taken out and our women folks celebrated their courageous voices and commitments. SANA extended small financial contributions to both events in Larkana and in Karachi the Sindh Nari Day. We are glad that in one or other form we were able to align our organization with these initiatives.

Earlier last year SANA also made small financial contribution to WAF-Hyderabad's conference in Sukkur. We will continue to add our voice and support to these emerging voices of Sindhi women.



SANA 40th Convention Calgary 2024

Convention Venue : The Westin Calgary
320 - 4 Ave SW Calgary



For Registration use following website.
www.sanaonline/convention

Arrival : June 28th
Banff Trip / Picnic : June 29th
Full Day Convention : June 30th
Departure : July 1st

Hotel Booking & Registration are now open!

www.sanaonline/convention

As a SANA Convention guest, you will enjoy the following:

- Conferences on various issues.
- Trip to Banff National Park, tour of Lake Louise and town of Banff.
- Screening of Movie Sindhustani
- Sindhi Music
- Delicious food

For hotel room booking use following email.

sanahotelbooking@gmail.com

Top Calgary Attractions

- Banff National Park
- Jasper National Park
- Calgary Zoo
- Calgary Tower
- Drumhiller (Dinosaur Park)
- Lake Louise
- Wonderland Sculpture
- Calgary Stampede Stampede

Calgary Stampede Stampede dates: 5th - 14th July 2024

A popular addition to many holidays in Canada is undoubtedly the incomparable Calgary Stampede. For the 10 days of the Calgary Stampede, Alberta saddles up and puts on its cowboy hats to welcome visitors from around the globe. Stampede dates for 2024 are from the 5th to the 14th of July and tickets and hotels are already selling out on some dates.

The city of Calgary is swept up in the celebrations as they take western hospitality to a new level - they even offer FREE pancake breakfasts throughout the city!



SANA General Body Meeting Notice

Tuesday, April 30, 2024

Dear SANA members,

This is to notify you all members that the Annual General Body Meeting (AGM) of the SANA will be held on Sunday, June 30th, at 3:30 pm in The Westin Calgary, Alberta, Canada.

Agenda:

1. Annual Report
2. Financial statements
3. Reports from Committees including SANA FAME, ANMOL, Zakat, Sindhi Students Network
4. Q & A
5. Draft Elections Rules to be presented

EC does not plan to submit any bylaws changes in the upcoming AGM, however some ethical rules governing SANA's election process will be submitted for membership's consideration & possible approval, ahead of elections in November 2024.

Please note: Only Paid & Active members will be allowed to attend the meeting.

Members who renewed their membership last year will be eligible to attend the meeting. New members, registered this year, will also be eligible.

Please feel free to reach out to me If you have any questions.

Mushtaq Rajpar

General Secretary,
Sindhi Association of North America (SANA).



BANFF AND JASPER ITINERARY

By: Qurban Panhwar - Edmonton, Alberta

If there's anything Canada is famous for – after absurdly friendly people and maple syrup – it's got to be its stunning natural beauty. and two of the most captivating destinations within this vast country are Banff National Park and Jasper National Park. Let's delve into the awe-inspiring wonders of these remarkable parks, considering it hosts more than 4 million visitors every year.

Banff and Jasper, two of the national parks under the Parks Canada banner, account for 6,672 spectacular square miles of Alberta Province. Or, since this is Canada we're talking about, it's best to size the area up at an even more impressive sounding 17,519 square kilometers. What the two neighboring parks share in common: the Canadian Rockies; the Icefields Parkway, easily one of the world's most beautiful drives; and the fact that each park also has a town that shares its name inside its boundaries. Banff National Park and Jasper National Park are also within the Canadian Rocky Mountain Parks UNESCO World Heritage site, along with Yoho National Park, Kootenay National Park, and three adjacent provincial parks.



Qurban Panhwar

- **Packing for your Canadian Road Trip** You never know just quite what you might get weather-wise in Canada, but it really depends on the season. Make sure to pack a rain jacket, wear waterproof shoes, gloves and bring extra layers.
- **How to Getting There:** The nearest major airport is Calgary International Airport (YYC). From there, you can take a shuttle bus or and rent a car. In peak season car rentals can be incredibly pricey so it is important to book these early. to get to Banff National Park, which is approximately a 1.5-hour drive west. Jasper National Park is about a 3.5-hour drive northwest of Banff.

- **How Long to Stay:** It depends on how much you want to see and do, but at least 3-5 days is recommended. If you're planning on doing a lot of hiking and exploring, you could easily spend a week or more in each park.
- **When is good time to Visit:** The summer months (June-August) are the most popular time to visit, with warm weather and long daylight hours. However, the shorter seasons (April-May and September-October) offer beautiful fall colors and fewer crowds. Winter (December-March) is a great time for winter sports enthusiasts, but many facilities and roads may be closed.

Some of my favrout attractions in Banff and Jasper national park are following:

1.Town of Banff

Start your day in Banff town, a charming mountain resort village. Stroll down Banff Avenue, the main street lined with shops and restaurants.



2. Explore the iconic Lake Louise

A trip to Banff is not complete without a visit to Lake Louise. Its milky blue waters are famous worldwide. While you're there, you can rent a canoe to go out onto the lake. A shimmering emerald treasure surrounded by towering peaks and glaciers, this area also features the famed Fairmont Chateau Lake Louise, where you can enjoy a first-class spa day with spectacular scenery.

3. Banff Gondola to Sulphur Mountain

Take a ride up the Banff Gondola for breathtaking panoramic views of the surrounding mountains and valleys. Ascend to the summit of Sulphur Mountain and step out onto the observation deck to witness a 360-degree mountain vista. Hiking trails and an interpretive center await those eager to learn more about the park's natural wonders. The gondola ride offers an excellent way for all ages and fitness levels to experience the majesty of the mountains, and the summit boasts dining options with a view, making it a perfect spot for a memorable meal.

In the evening, soak in the warm mineral waters of the Banff Upper Hot Springs, a natural marvel with stunning mountain views.

4. Bow Falls

Bow fall is a beautiful waterfall just outside the Town of Banff. Bow Falls is one wide waterfall that spans the Bow River. Dropping just 9 meters down, it's not a huge waterfall in Alberta by any means, but it is still one of the best sights to see near the townsite.



5. The Columbia Icefield Skywalk

Also known as the Jasper Skywalk or Glacier Skywalk, is a popular tourist attraction. The Jasper Skywalk is a glass-bottomed bridge that extends out from a cliff edge at a height of nearly 300 meters from the valley floor down below. Visitors will be thrilled as they look down to unencumbered views below the Jasper glass bridge and out to dizzying peaks topped by glaciers.



6. Moraine Lake

Just a short drive away from Lake Louise is the equally beautiful Moraine Lake. Instead of the milky qualities that Louise has, Moraine is a bright and reflective teal.

7. Athabasca Glacier

Did you know Athabasca Glacier is one of the most accessible glaciers in the world? Take a journey beyond the viewing deck and get right to being the ice explorer.

Along the drive to Jasper National Park from Banff, there are several great stops along the Icefields Parkway. The most famous of all is the Athabasca Glacier.

8. Peyto Lake Viewpoint

Peyto Lake is another beautiful bright blue lake in the Canadian Rockies. This one is right off of the Icefields Parkway. There is a stunning viewpoint over the lake that is just a short walk from the parking lot, so this is a great stop if you want a large payoff with little effort.



9. Athabasca Falls

Athabasca Falls is located 30 minutes south of Jasper, inside Jasper National Park, in the southwestern part of Alberta. Athabasca Falls is easily accessible from either Banff or Lake Louise. It is just off of the Icefields Parkway, a 232 km double-lane highway that connects Lake Louise to Jasper.

I recommend book your ticket online for Gondola, Lake Minnewanka cruise, Columbia Icefield Adventure and Skywalk.

<https://www.banffjaspercollection.com/attractions/>