



The Pakistani Sindhi Diaspora in North America: Impacts on Sindh Through SANA, WSC, and WSI.

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Abstract

Sindhis were generally misperceived as homesick people who do not like to leave their homeland, Sindh. This idea was challenged by scholarly research on the Sindhi diaspora over the last two decades, but unfortunately, most of it focuses on Hindu (Indian) Sindhi emigrants from India. International scholars and writers have focused on the Hindu Sindhis who migrated from Sindh to India after the partition and from India to all across the world. However, the Pakistani Muslim Sindhis who migrated from Sindh to various parts of the world after the 1970s remain an under-researched phenomenon. This study aims to fill that gap in diaspora studies. However, this study focuses on the Pakistani Sindhi diaspora living in the North America. This research employs a qualitative approach, drawing on primary and secondary sources. The Pakistani Sindhi diaspora has established community groups and organizations abroad that exert transnational influence on Sindh, particularly in socio-economic and cultural spheres. The study shows how the three Pakistani Sindhi diaspora organizations, the Sindhi Association of North America (SANA), the World Sindhi Congress (WSC), and the World Sindhi Institute (WSI), play their part in building connection between the diaspora and homeland.

Keywords: Sindhi diaspora; Pakistan; Transnationalism; Diaspora organizations; Cultural Identity; Sindh; North America.

1. Introduction

Involuntary migrations have played a huge role in shaping what the world looks like today. For ages, wars, political persecutions, and poor socio-economic conditions have compelled thousands of people to leave their countries. This kind of situation frequently confronts people in various parts of the world. They are forced to leave their belongings behind and travel to a new land. These involuntary migrations and voluntary migrations give birth to diaspora groups. The partition of India in 1947 is one such example, which resulted in the mass migration of people. Approximately 14.5 million

people moved within a four-year time span, making it one of the largest and most rapid migrations in human history (Bharadwaj et al., 2008, p. 16).

The Indian census of 1951 shows an estimation of around 776,000 Sindhi Hindus who migrated to India in 1947. There is another estimate of around 1 million Sindhi Hindus' migration that happened in the first half of 1948 (Matlani, n.d.). Those Hindu Sindhis went to India and settled there. They grew their families and became citizens of India. From there, they moved to different parts of the world. Hindu Sindhis went to America as well and formed their alliance, called the Alliance of Global Sindhi Association. In 1989, this was the first Indian Sindhi organization, created by the Indian Hindu Sindhis who lived in various major cities of America. As soon as they succeeded in forming an umbrella organization of small Indian Sindhi groups, they began to organize an annual conference of everyone participating in it. That annual conference was named as Sammelan, which means "gathering" in Sindhi language. The first ever international Sammelan took place in New Jersey in 1994. The Indian Hindu Sindhis mostly keep their organizations' names from Sanskrit and follow Hindu practices as well in annual Sammelans. They are more inclined to Hindutva ideology in India. Major Indian Sindhi groups are staunch supporters of L K. Advani and Ramjethmalani who are the two main Sindhi political leaders in Bhartya Janata Party (BJP) in India (Rid, 2017, p. 8).

It is evident in history that Indian Hindu Sindhis began to explore the world in very early times. On the other hand, the Pakistani Sindhis, who are Muslims, did not venture outside of Sindh until the 1970s. It is a recent phenomenon and started in the era of Zulfikar Ali Bhutto when he became the Prime Minister of Pakistan. This trend grew bigger in the era of General Zia-ul-Haq's military rule. Many Sindhi political activists fled to the USA and took asylum in the country due to state-sponsored persecution. Due to ongoing political happenings in Pakistan, the Pakistani Muslim Sindhis were much more politically aware by that time. They created their communities and organization in the United States of America as early as 1983-84. This was the time when Pakistani Sindhis got settled in the USA and other European countries.

Sindhi Association of North America (SANA) was created in 1983. SANA was the first ever non-profit organization of Pakistani Muslims Sindhis living abroad. The founding members included professors and doctors. Khalid Hashmani was chosen as the first ever president. The formal constitution of the Sindhi Association of North America was written in the tenure of Mr. Khalid Hashmani. The second Pakistani (Muslim) Sindhi organisation was created five years after the creation of SANA. It was the World Sindhi Congress (WSC), created in 1988 by G. M. Bhurgari in the United Kingdom. Initially, it was only limited to the city of London only because WSC was formed by a London-based group. With the passage of time it emerged as the UK's biggest Sindhi diaspora organisation that advocated for the rights of Sindhi people in international forums. The third Pakistani Sindhi diaspora organisation, the World Sindhi Institute, was established in 1989 by Mr Altaf Memon and Khalid Hashmani. WSI was created due to the electoral issues that had been happening for a long time in SANA. The World Sindhi Institute was not a member organisation at the very first, but it worked like a think tank. They just aimed to highlight issues going on in their motherland, Sindh.

Unfortunately, no scholarly research can be found on the lives of Pakistani Sindhi (Muslim) diaspora who left their country in the 1970s. Different renowned writers, authors and researchers have contributed on the topic of Indian Hindu Sindhis, but this research is the first ever attempt to address the gap in this corner. This study mainly focuses on Pakistani Muslim Sindhis living in North America. Three major Sindhi diasporic organisations are studied in this regard: Sindhi Association of North America (SANA), World Sindhi Congress (WSC) and World Sindhi Institute (WSI). The study

discusses how these three diaspora organisations contribute to transnationalism and its socio-economic impact on Sindh.

2. Research Questions

1. How does the Pakistani Sindhi (Muslim) diaspora maintain connections with their homeland?
2. How do the Sindhi Association of North America, the World Sindhi Congress and the World Sindhi Institute impact regional socio-economic and cultural development in Sindh?
3. In what ways do SANA and other Pakistani Sindhi diaspora organisations contribute to the preservation and promotion of Sindhi cultural identity in North America? And how do these efforts influence cultural practices and heritage awareness in Sindh?

3. Significance of the Study

Pakistani Muslim Sindhis are a community that has always remained under-researched in the field of diaspora studies. This study significantly focuses on Muslim Sindhis from Sindh province in Pakistan who moved to the different parts of the world in the 1970s. The importance this research is consisted on theoretical and practical significance and both significances are mentioned below in points.

1. Since North America is a developed world and has a profound influence on international politics, international society, the global economy, and the literature of international relations, research on the subject is of immense significance for academic understanding.
2. This study significantly focuses on Muslim Sindhis from Sindh province in Pakistan who moved to the different parts of the world in the 1970s. The study addresses the community activities of Pakistani Muslim Sindhis in North America, which bonds them together and keeps them united in thick and thin.
3. In addition to that, it also explores how diaspora organisations such as SANA, WSC and WSI remain connected to their homelands despite living in distant lands.
4. It focuses on how Muslim Sindhis in North America run their socio-political affairs and how their togetherness and community engagement benefits people in Sindh.
5. Interestingly, this study carries sufficient potential to develop future diaspora-community relations and provides a deeper understanding of small South Asian diaspora communities and their socio-cultural and political impact in their respective homelands.
6. Lastly, it addresses the previously unexplored life challenges and issues faced by Pakistani Muslim Sindhis living abroad, highlighting a significant gap in diaspora studies since this topic has never been examined before.

4. Literature Review

Rashid Ajmal, in his book “The Pakistani Diaspora: Corridors of Uncertainty and Opportunity,” discusses the migration patterns and transnational influence of Pakistani communities living in North America, Europe, and the Middle East. He has studied different dynamics of the Pakistani diaspora, such as gender, family, and integration among each other. The author primarily focused on the socioeconomic impacts and development roles of the Pakistani diaspora living across different continents. Ajmal’s study depicts that diverse Pakistani communities from Punjab, Mirpur, and Sindh have migrated to various corners of the world (Amjad, 2017, p. 11). However, there is a lack of significant information about the Pakistani Sindhi community living abroad. The study barely mentions Muslim Sindhis of Pakistan as a diaspora community. Although other major communities of Pakistan such as, Punjabi, Pashtoon, Baloch and Mohajir have been mentioned in the research,

there is little focused discussion on Sindhi migrants and their community experiences abroad. Therefore, this represents a potential gap that needs to be addressed.

A. Y. Samad has written a chapter named “Pakistani Diaspora in the UK and USA” which discusses socio-political and economic issues of Pakistanis living in both regions. Samad’s study, through socioeconomic mobility and migration patterns, highlights the adaptation, diversity, and challenges of the Pakistani diaspora. The author says that Pakistanis in the UK are more visible and organized in comparison to the US due to ethnic categorization. Whereas diaspora in the United States still confronts lack of integration due to unavailable ethnic categorization (Samad, a. y.). Samad has primarily focused on diversity and migration patterns but lacks a detailed account of information on experiences of the Sindhi community as a diaspora. His study presents an analysis of the Kashmiri, Punjabi, and Urdu speaker diaspora in the UK and USA but does not discuss the maintenance of the Sindhi language in both regions. We aim to fill this gap by explicitly focusing on the experiences of the Pakistani Sindhi diaspora and its transnational influence in North America.

Craig Considine’s book “Islam, Race, and Pluralism in the Pakistani Diaspora” sheds light on experiences of first- and second-generation Pakistani Muslims living in Dublin, Ireland, and Boston, United States. The author talks about the suspicious nature of the states toward the Pakistani diaspora after the incident of 9/11. The Pakistani diaspora is often faced with surveillance and social exclusion in the United States and other parts of the world (Considine, 2017, p. 169). The concept of “Pakphobia” is also termed in the book, which describes the state of fear the Pakistani diaspora faces due to links between Pakistan and terrorism in media and politics. This book tells the story of the whole Pakistani diaspora experience and does not mention the Sindhi community’s challenges and experiences. It also lacks the information about the diaspora’s transnational influence in the United States of America.

Despite ranking as one of the largest diaspora communities in the world and making significant contributions to their new countries, the Pakistani diaspora faces a number of challenges in the West. Muhammad Nawaz Khan and Khalid H. Chandio’s research paper “Pakistani and Indian Diasporas: A Comparative Analysis of Pakistani and Indian Diasporas in the West” provides a detailed amount of information on challenges of both diaspora communities abroad. The authors discuss that Indians hold a number of strong political positions in the UK and USA, such as political donors, members of parliament, and lobbyists. They have well-organized communities that help promote the positive image of India, yet the local Indians in these countries suffer from harsh experiences (Khan & Chandio, 2024, p. 14). Similarly, the Pakistani diaspora has made professional organizations there, but they do not have that much strong political representation. They lack political unity, which often leads to unavailability of collective influence. The paper talks about how Pakistanis contribute to Pakistan’s economy via remittances, and yet they fail to receive potential recognition in the Western diplomacy. The article contains information about political advocacy, economic contributions, and nation-building efforts but lacks information about the transnational impact of ethnic diaspora communities of Pakistan. There is no detailed examination of the integration challenges and sociocultural organization of Pakistani Sindhis in the UK and USA. The study provides a broader analysis of the Pakistani diaspora experiences but does not mention specific analysis on the Sindhi community, which we aim to address in this work.

Mark Anthony Falzon’s work titled *Cosmopolitan Connections: The Sindhi Diaspora* focuses on the historical and transnational development of the Sindhi Hindu diaspora. The author sheds light on how trade and commerce shaped the Sindhi diaspora’s identity in the global world. Falzon describes the concept of *Sindhiyat*, a Sindhi identity among Hindu Sindhis that emerged due to translocal connectivity. He categorizes the movement of Sindhis in two waves of migration. Trade

and commerce primarily influenced the first wave, inspiring Hindu Sindhis to migrate to various parts of the world (Falzon, 2004, p. 22). The second wave was when the Partition of 1947 made Hindu Sindhis leave their homes and move to India and then other countries. The author asserts that business activities and kinship networks, rather than homeland nostalgia, shape the diasporic identity of Hindu Sindhis. Mark Anthony Falzon's work is a wonderful account of information on Hindu Sindhis, but it lacks significant focus on Muslim Sindhis. He has explicitly focused on Hindu Sindhis, and his work leaves a significant gap in the study of Pakistani Muslim Sindhi diaspora experiences.

The research titled "The Sindhi Hindus of London: Language Maintenance or Language Shift" by Maya Khemlani David examines linguistic practices, identity, and the dynamics of language maintenance and change within the Sindhi Hindu community in London. The author's primary focus is the examination of language usage among Sindhi Hindus in London, particularly regarding the preservation of Sindhi. She focuses on whether or not Sindhi is being replaced by English. She argues that Sindhis living in Ilford, London, do not speak or promote the Sindhi language despite having strong cultural and business ties (Khemlani David, n.d.). Younger generations are more inclined toward speaking English instead of their mother tongue, Sindhi. Only the older generations and adults speak Sindhi in their homes. Even the older generations prefer English to be taught to their children in schools and universities instead of Sindhi. They also slightly speak Sindhi when it is a matter of religion or business.

5. Theoretical Framework

The conceptual framework for this research draws ideas from diaspora studies and transnational theory to study how Pakistani Sindhis have maintained their communities in the US. This framework will help us connect the essential themes of this research, which include cultural preservation, transnational influence, socio-economic impact, and language maintenance. The primary focus of this framework would be the life experiences of Sindhi migrants in North America and their contributions to socio-economic and cultural dynamics in Sindhi. The Sindhi Association of North America, the World Sindhi Congress, and the World Sindhi Institute play a significant role in all the factors mentioned above. They promote cultural unity, community engagement, and language preservation. They play a key role in advocating for Sindhi's voice in distant lands while maintaining a connection to their motherland.

The elements, such as generation, transnational connections, and social relationships, affect the process of identity. These are the factors which make identity an active and continuously shaping process. The United States of America is a multicultural country with diverse groups of people residing within its borders. Its multilingual and diverse environment may shape migrants' identities by mixing or redefining certain elements. Therefore, this framework will primarily focus on preserving the Sindhi language, protecting traditional values, and maintaining the community's integrity abroad. Lastly, the framework sheds light on the potential gaps that need to be filled in diaspora studies. The study also encourages future researchers to explore the connections between Pakistani Sindhis and other South Asian groups in greater detail.

6. Research Methodology

This study adopts a qualitative research method, using on primary and secondary sources for data collection. Open-ended interviews will be used for the primary data collection and secondary data sources include books, research articles, reports, research journals, and newspaper articles. This research is based on a desk study as well as primary data, where the researcher analyses the data to collect actual and relevant information regarding the research questions. This research will cover a

new aspect of the topic that has not been extensively discussed in books and research articles. The study would employ the deductive method to explain the transnational impact of three Sindhi diaspora organisations, SANA, WSC, and WSI, on Sindh.

7. Findings

To fully understand the phenomenon, it is essential to delve into the national identities of Indian (Hindu) Sindhis and Pakistani (Muslim) Sindhis. In view of the fact that both communities are recognized throughout the world with these nationality lines, we must know the difference between Indian Hindu Sindhis and Pakistani Muslim Sindhis. Sindhi nationalists do not recognize any difference with regard to religion or nationality. They think that a Sindhi will always be a Sindhi, no matter if he is a Hindu or a Muslim. However, one can see a visible difference in overall Sindhi diaspora organizations worldwide, divided by the faith and region to which they belong. Hindu Sindhis have formed their own separate organizations, which can be recognized from their Sanskrit names, such as “Akhil Bharat Sindhi Boli Ain Sahit Sabha” (Rid, 2017, p. 9). Pakistani and Indian Sindhis also exhibit distinct differences in terms of religious sensitivity. Hindu Sindhis from India affiliate themselves with Hindutva ideology. They also associate themselves with the Bharatiya Janata Party. Even the prominent Indian Hindu organizations claim that they are staunch supporters of the BJP. While Pakistani (Muslim) Sindhis have very little inclusion of religion in terms of Sindhi identity. They consider themselves more secular. One can evidently witness Sindhis from Pakistan following the leftist political thought of ideology. They argue that Sindhi identity does not change with religion or nationality.

7.1 Partition and its aftermath (1947-1970s)

In 1947, Pakistan became an independent country. Merchants of Hyderabad, also called Sindworkis, were the first people to leave Sindh at the time of partition. They were well-equipped with wealth and travel opportunities. Additionally, they had valuable assets in many countries of the world due to their vast and successful businesses. Other smaller groups also found it difficult to confront the partition, as it brought countless problems for them. Bhatias, Brahmins, Banias, Bhaibands, and all other smaller castes left their belongings in Sindh and moved to India, traveling by different routes.

Kalyan, Bombay, was the place where most of the refugee camps were set up. It was the place that received the main wave of migration, and later it was named as Ulhasnagar. Initially, the newcomer Sindhis in India faced several hardships due to a lack of housing facilities (Rid, 2017, p. 14). It was difficult for them in the beginning to establish themselves and start a new life in a completely new land, but eventually they did. Rajasthan, Maharashtra, Madhya Pradesh, and Gujarat hold the majority of the number of Sindhis settled in India today. After that, they began to move to industrialized countries like the UK, USA, Canada and Australia in 1950s.

Mr. Prem Lalvani, the first ever Asian-American member of George Bush's election commission, thought to merge all the existing small organizations of Indian Hindu Sindhis operating in America under one umbrella organization (Lalvani, 2003, p. 47). Therefore, he and Dr. Kaloo Thandani in 1989 began to gather different small groups from the different cities of America. It took Mr. Prem four years to finally establish an official, non-profit, and tax-exempt umbrella organization of Sindhis in America called the Alliance of Global Sindhi Associations. Associations from New Jersey, Chicago, Washington, D.C., Los Angeles, New York, and San Francisco joined the Global Alliance, making it the first-ever biggest and well-known Hindu Sindhi diaspora organization in America. The purpose of gathering all small groups under one big organization was to preserve

Sindhi culture and its traditional roots abroad and to help needy Sindhi students in India to get quality education.

A collective thought was obviously needed for such initiatives. Therefore, the Alliance of Global Sindhi Associations decided to organize an annual Sammelan every year for all Sindhis in the US to come together and have discussions on their motives. The Sammelans happen every year, in which different cultural activities are performed; academics from all over India come to these Sammelans and talk about the importance of language and promote the Sindhi language (Sammelán, 2025).

7.2 Post 1970s (The Pakistani Muslim Sindhis' Migration)

It is evident in history that Indian Hindu Sindhis began to explore the world in very early times. On the other hand, the Pakistani Sindhis, who are Muslims, did not venture outside of Sindh until the 1970s (Rid & Sodhar, 2023, p. 15). It is a recent phenomenon and started in the era of Zulfikar Ali Bhutto when he became the Prime Minister of Pakistan. This trend grew bigger in the era of General Zia-ul-Haq's military rule. Many Sindhi political activists fled to the USA and took asylum in the country due to state-sponsored persecution. Due to ongoing political happenings in Pakistan, the Pakistani Muslim Sindhis were much more politically aware by that time. They created their communities and organization in the United States of America as early as 1983-84. This was the time when Pakistani Sindhis got settled in the USA and other European countries.

7.3 Integration of Pakistani Muslim Sindhis in North America

It was in the 1980s when Sindhis in all around the world felt the urge to unite themselves in an organized way. Resultantly, Sindhi Association of North America (SANA) was created in 1984 in the US (Rid & Sodhar, 2023, p. 17). SANA was the first ever non-profit organization of Pakistani Muslims Sindhis living abroad. The founding members included professors and doctors. Khalid Hashmani was chosen as the first ever president. The formal constitution of the Sindhi Association of North America was written in the tenure of Mr. Khalid Hashmani. The second Pakistani (Muslim) Sindhi organisation was created five years after the creation of SANA. It was the World Sindhi Congress (WSC), created in 1988 by G. M. Bhurgari in the United Kingdom. Initially, it was only limited to the city of London only because WSC was formed by a London-based group (Rid & Sodhar, 2023, p. 21). With the passage of time it emerged as the UK's biggest Sindhi diaspora organisation that advocated for the rights of Sindhi people in international forums. The third Pakistani Sindhi diaspora organisation, the World Sindhi Institute, was established in 1989 by Mr Altaf Memon and Khalid Hashmani. WSI was created due to the electoral issues that had been happening for a long time in SANA. The World Sindhi Institute was not a member organisation at the very first, but it worked like a think tank. They just aimed to highlight issues going on in their motherland, Sindh.

7.4 Sindhi Association of North America (SANA)

The chains of cruelty and discrimination engulfed Sindh and its people in early 1984. General Zia's regime was no less than an eternal suffering for regional ethnicities and left-wing political parties in Pakistan. Political unrest in the country and the killing of thousands of peasants due to protesting against the dictator regime made Sindhis, who lived then in North America, uncomfortable and tensed. They often discussed and mourned the struggles of their beloved back in Sindh. Therefore, they thought of organizing the Sindhi community under one umbrella and a voice for the people of Sindh and their sociopolitical rights.

In August 1984, the idea was converted into practice and a formal proposal, along with the charter of SANA, was sent to approximately eighty families in North America ("Sindhi Association of North America," 2025). The organizing committee also sent membership forms to the families. The committee received a number of signed membership forms, and a lot of families encouraged the idea of making a Sindhi community organization. An interim executive committee of SANA was formed, and Khalid Hashmani and Dr Nazir Mughal, who hailed from Ontario, Canada and Pennsylvania, US, became its president and general secretary. Soon after the formation, Dr Nazir Mughal left the charge as the general secretary due to his jam-packed busy routine and personal commitments and Dr Altaf Memon was chosen as the new GS of SANA ("Sindhi Association of North America," 2025).

SANA proved to be sufficiently successful during early years to bring together Sindhi intellectuals and political minds back at home. With the passage of time, donations increased, so did the activism of the organization. The members of executive council and general body kept their aims high. With growing activism and enormous support from member families and Sindhis living in North America, SANA's executive council thought of making a world Sindhi congress that represented Sindhis all-round the globe. It was a dream of the founding members of SANA to establish such a platform that is big enough that Sindhis all round the world are able to communicate and help fellow Sindhis back at home. It was the time when Sindhis were facing a terrible period of persecution, abduction and mass killings only because they voiced for their sociopolitical rights.

7.5 World Sindhi Congress (WSC)

The World Sindhi Congress was established to be the leading organization of Sindhis in the UK. G.M. Bhurgari launched the WSC in 1988 and the organization initially worked as a London based group (World Sindhi Congress, n.d.). It had no influence or prominent presence outside the London at the very beginning but the founder of the organization had bigger goals. G. M. Bhurgari wanted WSC to raise voice on international forums against cruelty happening in Sindh. He aspired the organization to be strong voice of Sindhis in the western countries. The WSC owed its emergence to the Sindhi nationalist G. M. Syed's ideology of separate homeland for Sindhis. Although the organization did not directly claimed Sindh to be autonomous country but it carried a strong voice against the theft of Sindh's resources and sociopolitical rights.

7.6 The World Sindhi Institute (WSI)

March 14, 1997 marks the launch of the World Sindhi Institute. Although it was not aimed to be full-fledged member based organizations but the leadership that formed it wanted to bring Sindh's issues to the power corridors of the world (Bhutto, 2025). Mr. Altaf Memon, Khalid Hashmani and Munawar Laghari launched the WSI in response to the low profile performance of SANA's old leadership. Therefore, majority of Sindhi people in America say that the foundations of WSI were laid in 1989 when the three men who founded WSI later, found to be unhappy with SANA's electoral process and low profile maintenance. The WSI was not a member based community just like SANA. It was just a think tank aimed to lobby with the United Nations agencies and human rights groups.

7.7 Dalipota Learning & Skills Center (DLSC)

Dalipota is small village in Naushahro Feroz, Sindh. The executive council of Sindhi Association of North America (SANA) and its president Mr. Maqbool Halepota visited Dalipota earlier this year to inaugurate the Dalipota Learning & Skills Center (DLSC) ("Sindhi Association of North America," 2025). Dalipota village had limited employment opportunities for youth. There were no vocational

training centers and under resourced schools. A widespread poverty and gender disparity has been prevalent in the region, affecting over 200,000 residents. Dalipota Learning and Skills Center (DLSC) is SANA's initiative to tackle these problems and help the youth and women of Dalipota. The presence of SANA's executive council at the inauguration ceremony of DLSC is a commitment of the organization to education and public empowerment in Sindh. DLSC has variety of programs like computer literacy, English language training, vocational skills, and math and science workshops ("Sindhi Association of North America," 2025).

7.8 FAME Scholarship SANA

Fame stands for Dr. Feroz Ahmed Memorial Educational Fund Scholarship Program that was initiated by SANA to provide merit based financial assistance to Sindhi students, pursuing their education in the different institutes in Sindh (SANA, 2025). This is yet another great step taken by SANA to help Sindhi students to fulfil their dreams and achieve their goals. Students in Sindh struggle financially to support their studies and therefore, many of them are left behind in the race of success. The low-income household parents cannot support their children's studies and they send them to workshops and fields instead of educational institutes. Realizing the huge need to support Sindhi students financially with their studies, SANA launched FAME scholarship program. Every year this program awards scholarships to meritorious students studying in Sindh's universities and colleges.

7.9 SANA and AHMMT Housing Project

The Sindhi Association of North America (SANA) and a Sindh based non-profit organization Ali Hassan Mangi Memorial Trust (AHMMT) signed a Memorandum of Understanding (MoU) to help flood victims of Sindh by building 100 homes in Sindh (Halepota, 2024, p. 113). The 2022 floods in Sindh caused displacement of hundreds of families. People left their homes in compulsion to move to safer places. They lost their belongings, vehicles, and livestock. Right after the floods got controlled, Dr. Maqbool Halepota the president of SANA and Ramz Ali project manager of AHMMT sat together on the behalf of both organizations and signed a MoU to build a hundred low cost homes in flood affected areas in Sindh. The project was launched at the community center of AHMMT organization in Khairo Dero Village, District Larkana, Sindh (Halepota, 2024, p. 114). Under the project, SANA gave 10 million rupees to construct hundred homes and AHMMT carried out community outreach and prepared beneficiaries to contribute in the goal of providing shelter Sindh's flood victims. Ali Hassan Mangi Memorial Trust has previously helped thousands of people in 250 villages during flood relief campaigns in August 2022. The organization built homes for over 700 families through their reconstruction project.

7.10 SANA Zakat Program 2024-2025

The leadership of SANA took another great initiative by establishing Zakat Program for the year 2024-2025. This program is aimed to help the poor and needy people of Sindh. SANA announced a committee for Zakat program that included Mr. Raees Patoli, Syed Naqeeb ul Hassan, Nusrat Lashari, and Dr Saleem Ahmad Kazi. The latest information shared by the organization about zakat program is that in June 2024, 40 beneficiaries who were, orphans, widows, handicapped persons, people with chronic diseases, and people who needed money for marriages for their daughters were given zakat through this program (SANA Matrimonial, 2023).

This program also helps to establish water hand pumps, repair homes, disability care and daily household maintenance of orphans, widows, and other needy people in Sindh. The program gives

money to the deserving people through a process of verification. The validation is done through documents like pictures, videos, ID card, X-rays, prescriptions or other supporting documents which prove that the person who is getting zakat is a deserving individual.

7.11 Matrimonial Program

The Sindhi Association of North America (SANA) runs a matrimonial program, which was initiated mainly by vice-president (women) Shahida Shaikh. The primary objective of this program is to assist Sindhi families in finding suitable marriage partners for their children. They have successfully brought together and married two thousand couples (SANA Matrimonial, 2023). The organization has put a form on their website where a girl's or a boy's profile is filled out and sent to them. After that, the organization sends that data to different families living in North America and Sindh, Pakistan, for marriage proposals. Vice-President (Women) Shahida Shaikh believed that it was very difficult for young people and their families living in North America to find suitable marriage partners. Therefore, this program creates a bridge to introduce families to each other who wish to arrange the marriage of their children.

7.12 Life Time Achievement Award for Poet Jumman Darbadar

Jumman Sand, popularly known by his poetic name "Darbadar," was a Sindhi poet. He was born on 12th May 1944 in Umerkot, Sindh, Pakistan. Darbadar was initially a political activist and used to write poetry on Sindh, Sindhi language and culture, love, separation, God, and many other topics ("Couplets, Ghazals and Other Poetry of Juman Darbadar | Baakh," n.d.). He also wrote a revolutionary song named "Wathi Har Har Janam Warbo" against the martial law in 1980s and kept fighting for the rights of poor people since he was a teenager. Dr. Maqbool, president SANA, also met with the son of late poet Jumman Darbadar in Karachi and gave an award and 300,000 rupees to him for his father's valuable contributions. Sughar, the son of Jumman Darbadar is also a singer like his father and he has established a public library in his village in the name of his father Jumman Darbadar, where they provide free computer trainings to local students of Umarkot. SANA's assured him of getting a solar system for his public library to ensure smooth setup of digital trainings with no fear of load shedding of electricity, a common issue in rural areas of Sindh.

7.13 Promotion of Sindhi Language through Digital Sindhi Library

One of the remarkable initiatives taken by the SANA to promote Sindhi language and literature is the establishment of digital Sindhi library. The library can be accessed on the official website of SANA in the resource section. It includes a total number of 8,506 books in Sindhi and English language covering a vast variety of topics on Sindhi poetry, history, politics, culture, tradition, Indus Valley, attire, ethnic identity, and several others (SANA ANMOL, 2025). Renowned Sindhi writers such as Sheikh Ayaz, Ustad Bukhari, Hyder Bux Jatoti, Atta Muhammad Bhambro's books are available for the readers in the library. Multiple translations of "Shah Jo Risaalo" the book written by famous poet of Sindh, Shah Abdul Latif Bhittai can be found in the library. A number of English translations of Sindh's history and culture are available for non-Sindhi speakers to read the rich and diverse history of Sindh.

7.14 Online Sindhi Learning School

The Sindhi Association of North America (SANA) has come up with an online platform which gives an opportunity to people to learn Sindhi language. The Online Sindhi Learning School was launched by the SANA to encourage second or third generation of Sindhis living in the US to learn Sindhi

properly. As discussed before, the second generations is a bit reluctant sometimes to speak in their own language and therefore they struggle to pronounce Sindhi language words in correct manner. The school provides a complete guidance to learn and speak Sindhi fluently. All levels are focused on three language domains. Reading, Speaking, and Listening. Level 1 includes alphabets, nouns, simple conversation, singular and plural, storytelling, and poems referenced by Sindh board textbooks. Level 2 deals with sounds, word making, verb and adjective, opposite words, masculine and feminine, simple domestic Conversation, storytelling and poems. Lastly, the third and final level goes on to a bit harder things to deal with which are basic grammar, reading paragraph, conversation and comprehension (SANA ANMOL, 2025).

7.15 Transnational Cultural Connection of WSC with Sindh

The World Sindhi Congress is a think-tank based organization that publishes Sindh related literature on various topics. The WSC does not provide financial support to Sindhi people on the grassroots level as it is not a member-based organization. Their cultural connection and impact lies in the advocacy of Sindh's issues at the international platforms. The WSC publishes reports, books, and articles, on ongoing political issues in Sindh. They actively run campaigns against the social evils in their homeland. The WSC holds its annual general body meeting in the month of July every year in which they different scholars, writers, researchers, artists, and performers come together to show their love and connection to their homeland (Shaikh, 2025). The organization routinely arranges musical concerts in the UK and US to promote Sindhi language and culture. They are determined to take the case of Sindh on international level. The WSC's primary objective is to highlight Sindh's issues at international platforms and to promote their language and traditions. By this, the organizations believe, that they have been maintaining a long existing transnational connection with their homeland Sindh (Shaikh, 2025).

7.16 Rallies and Protests against Social Issues in Sindh at the UN

The World Sindhi Congress (WSC) invited all supporters of Sindh to join them for the Sindh Protest at the United Nations in Geneva on Wednesday, September 25th, 2024 (World Sindhi Congress, 2024). The protest was aimed to raise awareness about the illegal occupation of Sindh's lands by military and their beneficiaries. It also shed light on enforced disappearances in Sindh and participants chanted against the extrajudicial killings of Sindhis in Sindh. The natural resources theft and Sindh's water exploitation was also discussed in the rally. Dr. Shah Nawaz Kumbhar who was falsely accused and killed under blasphemy chargers was also condemned. The protestors raised their voice against the abduction of seven years old Priya Kumari and talked against the systematic persecution of Sindhi Hindus. The WSC regularly organizes such rallies and protests in order to advocate for Sindh's rights and ongoing political issues in the region.

7.17 Musical Events and Vibrant Echoes of Sindhi Folklore (WSC)

Music is a rich part of Sindh's cultural heritage. It reflects deep emotions and spiritual devotion. It also carries the message of love, peace and humanity. Many singers in Sindh sing the poetry of Shah Abdul Latif Bhittai and other Sufi poets of Sindh whose poetry carry deep respect and care for humanity, love for peace and encouragement of kindness. Hence music is an essential part of the Sindhi culture and it cannot be ignored when talking about cultural roots and transnational connections of diaspora with their motherland. The World Sindhi Congress (WSC) regularly organizes musical concerts in the UK, US and Canada for its members and all other Sindhis living in those regions (Shaikh, 2025). Most recent is the example of last year's concert where the Sindhi

singer Rajab Faqir, with his melodious voice, made audience dive into the depths of Sindhi musical traditions. It was held on 10th December, 2024 at the Sindhi Center, Kenton Road, Harrow, UK. Sindhis from different corners of the UK attended the concert and danced to resonate with the strings of their soul (WSC, 2025).

8. Conclusion

The findings of the study show that some of the Pakistani Sindhis who moved from Sindh to UK, USA and Canada in the era of 1970s were keen of getting better educational and economic opportunities while others fled from the region due to fear of state persecution at that time. The Sindhi diaspora eventually formed diaspora organizations and begin to develop community groups there. The transformation took place due to the birth of three most influential and well-known Sindhi diaspora organizations such as the Sindhi Association of North America (SANA), the World Sindhi Congress (WSC), and the World Sindhi Institute (WSI). The organizations performed as the transnational networks and built a connection of the people living abroad with their homeland. Building a community in a strange land was made easy through the cultural activities performed by these organizations, which eventually linked the homeland and host society.

A vital contribution of this study lies in its analysis of the socioeconomic role played by Sindhi diaspora organization SANA and WSC in Sindh's development. The Sindhi Association of North America (SANA) focused on education, including scholarship programs, school adoption, and skills development projects which created a number of opportunities for Sindhi youth. SANA also announced financial assistance programs ranging from zakat distribution to support for activists, writers, and poets which reflected the diaspora's sense of moral obligation toward social welfare and cultural continuity. Similarly, the World Sindhi Congress played its part by highlighting Sindh's issues at the international forum by publishing reports, articles and blogs. The organization also promoted Sindhi language and culture by arranging cultural programs and festivals abroad. Apart from the institutional efforts, this research also acknowledges individual efforts done by diaspora members such as Max Memon, Ali Hassan Bhutto, Habib Bhutto and Azaad Sindhi. This highlights the importance of diaspora's engagement with their home country.

In conclusion, the Pakistani Sindhi diaspora in North America stands as a lively and committed transnational community who not only contributes to material support to the fellow Sindhis living in Sindh but to cultural preservation, social advocacy, and identity formation of Sindhis living abroad. Their engagement with the homeland reflects shared history and their collective responsibility to preserve the Sindhi language and culture. Thus the Sindhi diaspora best explains how migrant communities continue to shape both homeland development and global cultural visibility in an increasingly interconnected world.

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