

WE WANT TO EXIST. DO WE?

A Sindhi is like a cactus plant; put him in any condition
he will survive.

ALSO!

Any good adjective and the worst adjective will go with a
Sindhi.

Optimism is the key word for Sindhis.



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The universally accepted definition of the "NATION".

The Black's Law Dictionary defines the "NATION" as a people, or aggregation of men, women and children existing in the form of an organised rural society, unusually inhabiting a distinct portion of the Earth, speaking the same language, using the same customs, possessing historic continuity, and distinguished from other like groups by their racial origin and characteristics, and generally, but not necessarily, living under the same government and sovereignty.

The Sindhis feel that they are a separate and full- fledged "NATION", according to the recognized political, social as well as cultural principles.

They are proud of their past, their language, their culture, their literature and their folklore.

They are proud of the resistance movements of their forefathers against Greeks, The Achaemenids (Darius-I) The Arabs, The Taghlaks, The Mughals and The Arghuns, Nadir Shah and . Afghan Marauders like Shah Shuja and lastly The British in 1843 . and during the freedom fight along with other Indians.

Sindh was the last part in the western India to be annexed to the ~ British rule in 1843.

"Sindhi Nation" has come to "Indian Nation", not for refuge, not for merciful shelter, but for the " Merger".

TREAT US AS ONE NATION WOULD TREAT ANOTHER
NATION.

OR GIVE US OUR DUE RIGHTS TO' EXIST.

THIS IS OUR DEMAND.

DON'T LET ONE NATION GET EXTINCT IN THE HAND
OF ANOTHER NATION.

99% of Sindhis are educated. (Correct me if I am wrong).

99% of Sindhis are well established. (Correct me if I am wrong).

99% of Sindhis are self-reliant. (Correct me if I am wrong).

There are more teachers, doctors, engineers, shopkeepers, scientists, businessman, office workers, industrialists, artists, film producers, financier film & stage artists, writers, publishers, thinkers, politicians, culturally conscious, and philanthropists than pre-partition.

There are hundreds of leaders, shouting for the unity and rights of Sindhis; each one has his separate platform to shout from.

The 'Goal' is the same. But the platforms are unnumbered. The ways are uncounted.

The missing factor is a '**link**'. No one has tried to link Sindhis together.

Who are they, where are they, what are they doing, what are their concerns? Under what conditions have they lived their lives? Dada Ram Panjwani could have created that link; he travelled through all the comers of the world. (He realised this in 1983, when I met him after 12-year absence by staying abroad. He appreciated that he should have done this, and could have done this).

Gobind Malhi, along with Bhagwanti Nawani also missed the same boat.

Today Dada Jashan Vaswani is the only living patron leader of the Sindhi community to create this link. I wonder if he has not thought of this?

A lot has been said and written on the experiences of the

trauma created by partition of India, and creation of Pakistan.

Sindhi is the only community that was made a scapegoat and as they were fleeing from their motherland, the community ended up being scattered around the world. The result: Cultural dilution and almost on the verge of losing their identity. In Sindh, marriages were on the basis of families, and districts, - Hyderabad with Hyderabad, Shikarpuri with Shikarpuri, Amil with Amil, Bhaibund with Bhaibund. Today that is no more, even inter-cast marriages are common. The tragedy is if a Sindhi girl marries a non-Sindhi boy, her children become non-Sindhies, and if a Sindhi boy marries a non-Sindhi girl. Even then the children become non-Sindhies. Every effort, survey, and the solution to keep Sindhi community alive and be recognised, has been on Indian infrastructure.

There is more to be said, more to be done, or to write on Sindhis. 'Since uprooting from their soil, Sindhi community has gone through unimaginable ups and downs. -

As an enterprising community, each Sindhi is a story by himself. A lot has been written on cultural and historical aspects. But, very little has been written on the survival aspect, how did they survive after the partition of India? Each Sindhi has a story to tell. The trials and tribulations the community has gone through.

The Sindhi community has gone through un-imaginable ups and downs. The effects of partition on Sindhis were not any less than the holocaust of Jews in the hands of the . Nazis.

But because Jews have maintained their culture and unity to a large extent, they have been 'successful in getting unlimited publicity throughout the globe. The partition of India was an act of vandalism on the part of Anglo British and subcontinent politicians. The sufferers of the' partition were not given justifiable exposure.

There are different and distinguishing portraits of approximately four million Sindhis, depicting their struggle for survival, both financially and culturally, who survived against many odds.

They did not flock together they survived individually. They made Swami Vivekananda's saying a reality. They stood up, boldly, and with full strength, took the whole responsibility on their shoulders, and proved that they are the creatures of their own destiny. They created their own, new roots, wherever they went.

Today they are scattered globally. Who can ignore them being successful shop keeper, businessmen, industrialists, singers, writers, dancers and contributing in various fields, building up colleges, hospitals, industries, and remaining active in cultural activities. Even religiously they have revived a Patron God for themselves 'Jhulelal'.

There were not many temples of Jhulelal in Sindh. The main Samadhi or Dhero was in small village Uderolal. Today statues and pictures of Jhulelal are in most of the temples, shops, and homes even in many purses and wallets. Cheti-Chand, the birthday of Jhulelal has become an auspicious day for Sindhis. And is being celebrated every year in most of the countries throughout the world especially in India. The world should know, that in these

circumstances, many other communities would have been extinct.

Sindhis survived even though they were uprooted from their soil. Sindhis are better off in all respects than pre-partition. Today a Sindhi is no more a Sindhi. He is a Bengali-Sindhi, Assamee-Sindhi, Gujarati-Sindhi, Maharashtrian- Sindhi, Tamil and Telagu-Sindhi, British, French, German, Spanish, Portuguese and American-Sindhi.

But he is a Sindhi. His way of Sindhi life has not changed. His eating, clothing, behaviour, and habits are Sindhi. Papad, Sai bhaji, Koki, Loli, Seoon, Tanhiri, Seyal-maani etc, are still part of their diet.

Adaptability in his character has made him unique among others. Wherever a Sindhi is, there is a Sindhi life.

A Sindhi knows how to live an honourable, respectable and gracious life. His only failure is on the grounds of saving his language. And the language is the prime identity of any community.

Sindhis are aware of the fact that, they should use their language in homes and outside while meeting each other. The younger Sindhi generation is keen to learn Sindhi, may it be through Arabic, Devnagri, or roman script.

He/She is in search of socio-cultural and literary identity. Younger generation attend the national and international gatherings and Sammelans to find a Sindhi life partner and to know more about their heritage. Sindhi language was a native language of Sindh, before the creation of Pakistan. Due to the unsystematic migration of Hindus in India, only Sindhi community was forced to scatter throughout India. Punjabis and Bengalis got part of their provinces.

The Sindhi community had to settle among the non-Sindhi population of India. At that time the economic survival was the first priority for Sindhis. It was for this economical reason Sindhis had to use the respective provincial language, to communicate with local population. Fortunately due to the freedom struggle activities in Sindh, Sindhis in most of the provinces could communicate with local population in Hindi.

Sindhi remained as a group language, to be spoken at home and among themselves.

The teenaged youth did not find their counter-parts, in their day to-day active atmosphere. They were left with only their elders at home to speak Sindhi.

In some parts of India, like Ulhasnagar, Pimpri, Mumbai, Adipur, Ajmer Gandhidham, Baroda, Ahmedabad, etc, there was a good number of Sindhis. Therefore Sindhi was taught in the schools. Though there were some families of neo-modern society who preferred their children to go to convent schools.

We need not to go in details of how we have lost the importance of learning Sindhi language. Or how the dispute over the Script of Sindhi has harmed the growth and existence of Sindhi language.

This is gone by and is the past, which cannot be retrieved. On the cultural front, we have adopted the main cultural stream of India; our written and spoken language has also influence of Hindi. Our younger generation does not know Shah, Sachal or Sammi.

They defiantly will know, Hemu Kalani, Bhagat Kanwar ram, Master Chandur, Ram Panjwani, Sadhu T.L.Vaswani, Dada Jashan Vaswani, Parsram Zia, Narain

Shyam, Hundraj Dukhayal, Hari Dilgir, Krishin Khatwani, Arjun Shad, Krishin Rahi, Ishwar Anchal, Sukan Ahuja, Mohan Kalpana, Gobind Malhi, Kirat Babani, A J UttaIn, Popati Hirariandani, Moti Prakash, Sundri Uttamchandani, Kala Prakash, Bhlo C Rani, C Arjun, C H Atma, Bhagwanti Nawani, budo Advani, Ram Panjwani, Dr. Choithram Gidwani, Jairamdas DoIatram, J B Kripalani and many more. It is an endless list.

Only few writers from Sindh and Hind are romantically attached to each other, this will not last for long. Let them enjoy this delicacy till they are alive. The Hindu Sindhis will remain Hindus and Muslim Sindhis have already been living as Urdu speaking Sindhis in Sindh. Both Sindhis living across the border have adopted a new culture of the cultural stream they are flowing with. Mahatma Gandhi and Bhai Pratap to give Sindhis an alternative homeland conceived Ghandidham, Adipur. They called upon the Sindhi community to be emotionally in tune with Gandhidham and exhorted them not to feel shy of being homeless or stateless, but should be proud to say that they too had a land and state which is Gandhidham.

But they failed to give Sindhis a purpose and motive to look at Ghandidham-Adipur, as their newly built homeland across the border.

The motive and purpose could be created for Sindhis to link them with their new homeland. Like Mecca is for Muslims and Kashi is for Hindus, so that each Sindhi feels duty-bound to visit Ghandidham-Adipur once in their lifetime.

Sindhu-wall.

Let us make a Sindhu-wall, on that wall the plaques should be placed by the families of prominent Sindhis. Gates in the names of our beloved heroes like, Hemu Kalani, Sadhu Vaswani, Kishinchand Bewas, Dalpat, Sami and many alike should be made with their statues and bio-data.

Plaques of writers, artists, dramatists, educationalists, industrialists, philanthropists and other prominent personalities from different spheres of life should be put on the wall funded by their families.

I am sure by creating this memorable wall, our Sindhi brothers, and the coming generation will think of visiting this wall once in their life time and feel proud to see their father, grandfather, great-grand father, mother, grandmother, great-grand mother, and other nearest and dearest ones.

Sindhology could take this project and funds could be collected on an inter-national level.

Sindh.

The intellectuals of Indian Sindhis, have not been able to cut themselves off from their counter part of Sindh, in the hope of being united one day. Or in the hope of that Sindhu Desh will be created.

What about laymen?

Sindhis in India and Sindhis across the border don't have any common problem. Sindhis in Sindh have their own problems, which Sindhis in India do not understand but

they have knowledge of those problems, because emotionally they are still connected with the Sindhi soil they have left behind.

But Sindhis in Sindh, none of them seemingly know about the problems of Sindhis in India side, nor are they interested to know. Today, Sindhis in India and in the world are mentally settled. Not only financially but also culturally. They are in better; condition than they were in Sindh.

Sind hi has become a universal Sindhi. Sindhi culture is getting its new roots, Wherever they are, they have assimilated with local people.

Since a large number of Sindhis are in India, they should concentrate on getting political rights in India from all sources.

Be it from central and provincial governments or from local communities. In case the international scenario changes and Sindh becomes Sindhu Desh, the Indian Sindhis will face even worse consequences than the migration from Sindh. Perhaps resulting in re-migration.

Our right to exist!

When we landed' in India after partition, Shree Atull Bihari Vajpai said, you 'are welcomed in India. India is your Maasi's (mother's sister) house.

MAASI is the same as mother.

Were we not children of Mother India?

Didn't we contribute in the struggle for freedom? Was that struggle to free our Massi or mother?

These .questions must be haunting each one of us. And

they do haunt.

Today the situation is. Changed; we have contributed on every front. May it be educational, may it be health, or may it be industrial. Our greatest contribution is Co-operative Housing Societies, which has changed the shape of our cities.

Our contribution, if not more, it is as good as any other Indian Community.

We ask for the right to exist from our Indian brothers, State Governments, and Central Government.

Right to live on equal footings with our other Indian brothers.

They have to care for us, if we make them to do so.

Being the only community who has lost their province, our demand has a valid value. Prof. Arjun Shad our well-known poet, in the 1st issue of Sindhishaan, voices this.

To have a province means to have a political voice.

We do not ask for a separate province, but we ask for a voice.

There are 28 states and 7 union territories, to increase few reserved seats in the assembly and both houses of parliament will not make any difference. Let every political party nominate its member for that reserved seat, so for he is Sindhi. In this way 'Sindhish. will be elected members of Assemblies and Parliament.

Divide India in five zones: CENTRAL India, NORTH India, SOUTH India, EAST India and WEST India.

AND ONE SEAT FOR OVERSEAS SINDHIS.

We are not asking for 28 reserved seats in Parliament but we are asking at least SIX reserved seats in Parliament and one seat in each State Assembly.

We are not asking any share of already existing seats for

local population. But definitely we are asking for our rights to exist among our Indian Brothers.

To make it a valid demand we should call a Sammelan for the prominent Sindhis from every field of life and from various parts of the world.

ARE YOU FOR IT? DO YOU WANT TO EXIST? THEN WAKE UP AND FIGHT, FOR YOUR RIGHTS, SO THAT YOU RISE IN THE EYES OF YOUR GENERATIONS TO COME.

OUR PEACEFULL CHARTER OF DEMANDS.

This charter of demands from Sindhi community is not the first charter. Sindhis have been pleading, trying to pursue, peacefully year after year from various platforms. But we have never agitated with any forcefulness.

What I mean by this 'forcefulness' is illustrated by a phone call from, Smt. Indira Gandhi in 1983. She was passing via London and we spoke briefly. She said, "Raj, tell your Sindhis that they will not get Sindhu-Desh or their rights by distributing sweets."

We can understand what she was referring to.

I called Kirat Babani and conveyed the message.

Kirat said, "What does she mean? Does she want the Sindhis to take lathis and fight for their rights?"

Today that time has come, for agitating with full force and unity. The governments have come and gone, many ministers at the centre and at the states have promised solicitation, but nothing has been done in practice.

They have been blaming Sindhis for not being united, not having any leading voice, not having a dominant vehicle through which they can put their demands to the

government. The easiest example they throw at our face is of disputed Sindhi script.

They say, "we are not united on our Sindhi script, some want Arabic and some Devnagri."

Let us come together, with one voice, from one platform, under one leading force and once again appeal to all the Ministers, all the members of Rajya Sabha, all the members of Lok Sabha, at the centre and to all the Ministers, and members Legislative Assemblies of all the states.

Appeal to the Indian Press, all the intellectuals of India, all the conscientious Indian brothers, wherever they are, inside India or outside India, to support our demands and bring us at equal level to them.

Sindhis, who became the only sufferers, due to partition of India and scattered throughout the Globe, deserve the utmost support of Indian Government and Indian brothers towards rehabilitation of their cultural heritage and their identity.

Let us give a call to our Sindhi politicians, writers, artists, educationists, business tycoons and social workers, all over India and overseas, to come together on one platform and put up the legitimate demand before the Indian authorities.

Morally for Sindhis and ethically for rest of Indians.

Though our demands are valid and rightful, it will be immoral for Sindhi Community to fight violently for their rightful rights. Sindhi community is a peace loving and accommodating community.

Because our demands are valid and rightful, it will be

unethical for our Indians brothers not to concede to our rightful demands.

Political demands.

Sindhi Community, which migrated to India, was the only Community, that was a victim of Political vandalism. They left everything but their **HONOUR, HONESTY** and **HERITAGE** of their **ANCESTORS**.

(As sung by our immortal singer Master Chandur)

The birds are migrating. Their hearts are full of grief, Their eyes are wet with tears. The birds are migrating. Leaving their sweet homes, Leaving their motherland. The birds are migrating. (Perhaps, never to go back).

(Perhaps poet did not know the immediate fate of those migrating birds).

Due to un-systematic migration - and lack of foresight of our Sindhi and Indian leaders, Sindhi Community was forced to scatter not only in different parts of India, but also in various other countries of The World.

Because Punjab province had lost its capital Lahore, Pandit Jawaharlal Nehru could build a modern city of Chandigarh calling architect from France. He could not think to provide decent townships for displaced Sindhis. Sindhis were put up in the military barracks; they were called **REFUGEES, SHARNARTHIS** and treated like stepchildren of India that is Bharat Mata.

We were given free rice, but mixed with stones. We were given wheat, but half eaten by insects.

We were given rotten potatoes, and rotten onions to eat. The barracks were open barracks; we divided those barracks into private rooms by hanging bed sheets.

Our ladies gave birth to their children in those barracks. Our newly married couples had their honeymoon in those barracks.

There were open toilets, and we used them along with pigs and other domestic animals.

This Community proved itself to be a strange Community, instead of fighting with the Government for improving their conditions, they thought of helping themselves, by establishing themselves economically.

The economical survival became their first goal of their life. And they achieved their first goal.

This peace loving Community survived by virtue of their hard work and honest efforts. But no one thought that this most ancient Community of the Indus Valley is at the verge of losing its language, literature, and cultural heritage of Indus valley civilization.

Today after more than sixty years of displacement from our Sindhi soil, we ask for our political recognition, political rights. India celebrated **SITYFIFTH INDPENDENCE YEAR. THERE WAS NOT EVEN MENTION OF ANY FREEDOM FIGHTER OF SINDH.** Where were the glimpses of our 'contribution for independence of India?

Where went the sacrifices of Bhagat Kanwarram, Hemu Kalani, Swami Parmanad and many others?

What happened to our Prabhat Pheris, that haunting voices of our poets and singer, and the last not the least, contributions we made for forming **AZAD HIND FAUG** of Netaji Subash Chandra Bose In Singapore?

SINDHIS SOBBED, WEPT AND BLEEDED AND WERE NOT EVEN MENTIONED IN ANY FORM.

A Sindhi being a staunch Indian and a patriot did not

raise his voice in protest.

Actually he could not raise his voice because he did not have political voice in independent India.

In every parliament there has-been one/two- nominated, - Sindhi members, there has been very few elected members of Parliament or State Assemblies that too they have been elected as party candidates, not as Sindhi candidates.

We want Sindhi candidates in Parliament and Assemblies as not being part of Congress, Communist, Socialist, or BJP workers but we want it; Congress, Sindhi, Communist Sindhi, Socialist Sindhi and BJP Sindhi.

Elected on the. Respective party ticket for one reserved seat for Sindhis from each State.

And six seats in Parliament. One Each from Eastern India, Western India, Northern India, Southern India, Central India and overseas.

Ours is the only Community that is Stateless, the entire Globe is our 'State. Therefore we ask one seat in parliament for one overseas Sindhi member.

Social rehabilitation.

Many of the Sindhi colonies are still being branded as **REFUGEE CAMPS.**

All such camps should be redeveloped into multi-story buildings, and made it fit to live for human being.

Proper sanitation system, water, electricity etc facilities should be provided. Hygienic atmosphere, communal parks, and broad -roads. This will not only change the living style of the inhabitants, but convert camps into towns and cities Producing revenue for state

governments.

Improve the health of people reduce the crime, a big step forward towards the government's popular slogans, **"GARIBI HATAO" & "ROTI~KAPDAAUR MAKAN"**

Education.

- a) Since Sindhi is not the language of any state or region, it has been badly ignored by all the state governments, central government, even by Sindhi parents.

Promotion of Sindhi language and education should be the responsibility of the central government. For that purpose a Board of Sindhi Scholars and Educationists be set up on similar lines as has been done in the case of Urdu. The Board should look after the education of Sindhi children, advise the government and evolve a uniform pattern for the education of Sindhi children.

To promote, develop and preserve the rich heritage of Sindhi art, literature, culture and history on all India basis, a Sindhi University of national character be established under the administrative control of central government.

All the expenditures for such a University should be borne by the central government.

All the Sindhi teaching institutes should be affiliated to this national University. One chair for Sindhi be created in all the state Universities to help the advancement of Sindhi language and central government must see to it that the necessary funds are made available to such Universities through Grant

Commission.

- b) The regional colleges of Education of all the states should make provision for the teaching of Sindhi language.

The state government should be directed to strictly follow and carry out the recommendations of the commissioner for the linguistic minorities, appointed under the constitutional provision of the government of India. Such recommendations should be made of obligatory nature for the state governments.

In all the states, where Sindhis have been settled in substantial number, the existing universities should take positive steps for encouraging the study of Sindhi language up to graduation and even post graduation stage, by making obligatory for some colleges to make such facilities. The central Government or the concerned state Government should make provision in their budgets for such schemes.

- c) States should establish Primary Schools in towns, colonies or areas where the Sindhis are settled and also to provide all facilities and necessary equipment to such schools.
- d) At certain level Primary Schools carry a signboard mentioning Sindhi linguistic minority schools, but in actual practice the children are not taught their mother tongue Sindhi. They are either taught in Hindi or regional language, thereby violating the fundamental right of Sindhi children to be taught through the medium of their mother tongue.
- e) For Sindhi Primary schools, Sindhi teaching and

- trained staff should be appointed.
- f) Sindhi primary teachers should be assisted from Teacher's Fund and the deserving ones be honoured by state governments without practicing any kind of discrimination on regional or other grounds.
 - g) To improve quality of education and the management of schools, the inspecting staff invariably should be knowledgeable in Sindhi for Sindhi schools.
 - h) Preparing and publishing educational text books for all stages of education, to maintain uniformity of education of Sindhi Children, be prepared and published by the Publication Division, National Book Trust, Children's Book Trust and such other organisations and agencies . The government is patronising and helping through grants-in-aid and other subsidies. Sindhi unit be created in such departments as is done in the case of other languages.
 - i) Central Institute of Indian Language should be advised and directed to include in its activities the development and research work of Sindhi language.
 - j) Survey of Sindhi schools on all India basis and their specific problems, in relation to the handicaps the Sindhi language is facing in the changing social pattern of Sindhi Community in India.
 - k) Preparing and publishing maps, modern teaching aids and dictionaries in Arabic, Roman and Devnagri scripts.
 - l) Preparing and publishing other basic textbooks for all stages of education to maintain uniformity of education among Sindhi children.
 - m) Preparing and publishing books on various other

subjects for the promotion and preserving of this ancient language.

- n) Arranging seminars with a view to encouraging academic and scholastic interest among Sindhi scholars and research workers.
- o) The Sindhi minority schools should be given plots of land for constructing school buildings either free of cost or on nominal payment and substantial building loans on long term basis be advanced to them to facilitate the growth of such institutions.
- p) The rule of average attendance should be relaxed in the case of linguistic minority schools and no impediments be placed on that account at the time of releasing grants to such institutions.

Literature and culture.

- a). Sindhi literary books written by Sindhi writers be published by the Publication Division, National Book Trust, Children's Book Trust and other such organisations and agencies the Government is patronising and helping through grants-in-aid and other subsidies. Sindhi' units be created in such departments as is done in case of other languages.
- b). Following the example of Sahitya Academy the Sangeet, Natya and Lalit-Kala Academies should give proper representation to the Sindhi Artists and promote rich Sindhi Music and Drama. Maharashtra, Gujarat, Madhya Pradesh, Rajasthan, UttarPradesh, and Delhi have established Sindhi Sahitya Academies. Other remaining estates should follow this.
- c). Delhi, Mumbai, Ahmedabad, Bhopal, Bhuj has been

telecasting Sindhi Programmes. Other centres, like capitals of all the estates should, without further delay announce of telecasting programmes on regular basis for which a Sindhi unit be created at these centres.

d). Programme advisory committee be set up for Sindhi programme for all India Radio and Television and for Door Darshan for determining the feasibility of relaying twenty four hours Sindhi programme.

e). A separate Sindhi language A.I.R. Station (preferably near Sindh border) should be established to cater to the Sindhi listeners as is, in case of other state languages, so that the Sindhi programme may be broadcast at least for eight hours a day. And such programme should cover a wide range of items such as talks, music, dramas, film songs, and such other items of interest to the listeners.

g). Financial and technical assistance should be provided to the producers of Sindhi Feature and Documentary films.

h). Film Division should prepare documentary and short feature films in Sindhi language to depict the life and culture of the Sindhi Community. It should also dub documentaries produced by other communities in Sindhi for screening the same to the Sindhi audience in such towns and settlements, where Sindhis are in good number.

i). The duration of the programme in Sindhi from A.I.R stations, where it exists today should be increased.

j). All India Song and Drama Division should be directed to set up a Sindhi unit for the promotion of Sindhi Music and Drama.

k). The Sindhis should be patronised to participate in the

National Pageant of Republic Day parade and present a Jhanki to represent their culture.

l). Sindhi personalities from different fields, throughout the World wherever they are should be honoured with awards, decorations conferred by the central and state Government.

m). Sindhi writers and artists should be included in the cultural delegations going abroad.

n). Free plots should be allotted for constructing auditoriums with all modern technical facilities to develop and promote Sindhi cultural activities.

Other demands.

1. Commemorative postal stamps, should be issued regularly depicting Sindhi Culture, Art, Handicrafts and also in honour of great men in different fields.
2. Since 60% of Sindh population speak Sindhi, effort should be made to arrive at a mutual understanding with Pakistan Government to reduce the postal rates to a reasonable level. Particularly on the book-parcels and magazines to help exchange of Sindhi literature between' the two Sindhi Communities.
3. Cheti-Chand, should be declared as Central Government gazetted holiday. In some of the states it is declared as optional holiday.
4. Sindhi writers, artists and other prominent persons of other various fields wherever they are in the World be honoured for their work and awards be given to them as being done for the benefit of their counterparts in regional languages.
5. Maharashtra Government should be pressurised to

change the name of Ulhas-Nagar to Sindhu-Nagar, which has pending since long time in spite of demands from Sindhis.

These demands could be obtained only by obtaining political rights in the centre and at the state level.

Today we ask for these rights,
Do not compel us to fight for these rights.

We are eager to receive your comments, views, reviews, and ' additional suggestions.

If we stand United, we can go forward.

MOTHER MOTHER DEAR MOTHER.

*In exile, or forced to leave you?
Imagine the agony suffered by me,
My flesh & blood, my kith & kin.
Suffering, all in the name of religion.*

*In exile, or forced to leave you?
The sad faces of my countrymen,
Haunting me, while asleep or awoken.
Suffering, all in the name of freedom.*

*In exile, or forced to leave you?
Betrayed by ones whom I adored.
Stranded like orphan by whom I followed.
Suffering, all in the name of sacrifice.*

*In exile, or forced to leave you?
Did not opt for beg, borrow or stealing.
Did not fight for my rights, though rightful.
Suffering, all in the name of unity.*

*In exile, or forced to leave you?
In strange land, I thought as my own.
Languishly, longing, seeking some shelter.
Suffering, all in the name of patriotism.*

Raj Daswani