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THE MINORITIES RIGHTS PROTECTION: A CASE STUDY OF SIKH MINORITY OF PUNJAB, PAKISTAN

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KEYWORDS	ABSTRACT
Minorities Rights, Pakistan, Sikhs in Punjab, SDGs	<p>Pakistan is signatory of the various human rights treaties proposed by United Nations and other international and regional organizations. These human rights treaties focus on human rights protection in democratic society where every individual have their rights. These treaties also give the framework for rights of all types of the minorities living in state. Minorities' rights protection means that people from different ethnicities, nationalities and religion enjoy fundamental rights like freedom, nondiscrimination, political and civil rights. But sometimes in states like Pakistan, social norms, slow process of decision making and policy execution interrupt minorities to enjoy their basic rights. The study aimed to elucidate minorities' rights protection in Punjab, specially focused on Sikh minority in Punjab. Sikhs are facing lot of issues like other minorities are facing. Primary data has been collected from Sikh community residing in Punjab. 120 Sikhs have been selected for survey and among 120, (112 males & 08 female) through questionnaire. There is a dire need to focus upon the minorities so that they can live freely in Pakistan according to their own faith.</p> <p> 2022 Journal of Social Research Development</p>
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INTRODUCTION

Minority groups are accepted for their differences in democratic societies, and only minority rights they can claim in common with others depend on the person. Minority rights guard against discrimination based upon the one's moral, cultural, linguistic, or religious identity. Minority members must be able to learn to speak their own language, use their own names, and maintain their identity. Therefore, minority rights provide non-discrimination, equality before the law, preservation of fundamental freedoms, and safety from violence motivated

by their identity (UNO, 2001). The participation in politics and public life, opportunities for collaboration with other groups and communities both within and outside of states, access to the media, and of minority languages in both the private and public settings. Minority rights foster societal unity and cross-cultural communication. Members of minority groups who are citizens of a nation must respect both the law and rights of others. Human rights include rights of minorities. They encourage respect for variety and toleration They want to make sure that minorities and majorities coexist peacefully and work together to create a brighter future.

Any subdivision that lacks a numerical majority. One or more minorities can be found in the almost every state. An estimated 10 to 20 percent of people on the planet are members of minority groups. Minorities typically rank among the most oppressed sections of society (UNO, 1992). The threat to their identities and cultures is paramount as they are frequently the target of discrimination and excluded from positions of authority. In international law, term "minority" is not commonly defined. Moreover, there are no agreed-upon standards for classifying a minority. Strong conceptual disagreements and state's frequently holding strongly politicized and uncompromising position points are two causes that have led to this predicament. Statements that every single person, in some way or another, belongs to a minority are problematic because of their inherent ambiguity. Minorities' actual rights are certainly impacted by inability to reach common definition of term minorities (UNO, 2019). States are aiming to deprive minorities of their rights and profit from definitional opacities. Estates frequently exploit lack of definition as justification to deny existence of minorities in their own areas.

In light of the law's multiple fundamental assumptions regarding who convention applies to, this is equally problematic (United Nations, 2010). One cannot unquestionably grant the rights to all notions, but intriguingly, in absence of a general definition, the term minority has not significantly slowed down the process of creating standards at the level of United Nations or Europe. Thus, numerous attempts have been made over the years at the various international venues to clarify that since of minority due to legal relevance. The Permanent Court of Justice made one of the first attempts to define the term minority in its advisory judgement regarding matter involving the immigration of Greco-Bulgarian communities. The PCIJ's definition In the context of community, permanent court of international justice refers to minorities as "a group of persons living in the given country or locality, having a race, religion, language and traditions in a sentiment of solidarity, with a view to preserving their traditions, maintaining their form of worship, securing the instruction and upbringing their children accordance with spirit and traditions of their race and mutually assisting one another (UNO, 2019)."

To assess whether a person was a minority, PCIJ used two tests. The existence of realities like race, religion, language, and tradition, which are objective tests first. Desire to uphold

traditions and the sense of community serve as the second subjective criteria. There was not a single mention of a numerical factor, a condition of non-dominance, or a nationality criterion in PCIJ's formulation of minority notion. Definition of the minority that Francesco Capotorti offered, who had conducted the even more distinguished study on subject, is perhaps the one that has been quoted the most. He defined minority as "a group which is numerically inferior to rest of population of a state and in a non-dominant position, whose members possess ethnic, religious or linguistic characteristics which differ from those of the rest of population and who, if an only implicitly, maintain sense of the solidarity, directed towards preserving their own culture, traditions, religion or language (South Asia Collective, 2015)." Julius Disanch made other significant attempts, defining a minority as a group of citizens who are a numerical minority and have a non-dominant position in that state and who have racial, religious, or linguistic traits that are different from those of the majority of the population.

A desire to survive as a group with the goal of achieving equality with majority in actuality and law; feeling the sense of the solidarity with another motivation, even if only tacitly. The description Desanch gave of minorities wasn't particularly original (UNO, 2019). However, based on several definitions put out by the academics and international organizations, one can still infer some subjective and objective components for desired potential consensus definition in the lack of the clearly established definition. Scholars concur that despite the lack of a formal definition, it is still possible to identify some aspects of idea of minority based on several definitional proposals. Thus, there is widespread agreement regarding the need for stable ethnic, religious, or linguistic features that are distinct from the rest of the population, for a group to be in the minority, for there to be no dominant group, and for the group to want to maintain its own cultural identity. It is a well-known reality that in the majority of the multi-ethnic countries, the majority groups still hold the naturally dominant socioeconomic as well as political positions in contrast to those of the minority, who are frequently shut out of the decision-making and power structures by putting their shared identities in peril.

Minorities are prone to prejudice at various phases by both stage and private actors due to our non-dominant and inferior status. Minorities are allegedly targeted and persecuted in some circumstances. According to philosopher Komlica, a state must decide whether to pursue integration or recommendation in multiethnic countries while addressing the issue of minority rights. This leaves the option of either advancing minority group absorption into the dominant culture or helping minority groups maintain their uniqueness through independent organisations. It is commonly agreed that an accommodation policy can aid in maintaining the unique identities of minorities. Following the policy of accommodation leads to the legislative framework constantly highlighted to protect the distinct identities and minority groups. The policy of assimilation will undermine the identity and culture of minorities and lead to their expulsion from the mainstream. Muslims make up 96.2 percent

of Pakistan population, followed by Hindus 1.6%, Christians 1.59%, Scheduled Castes 0.25 percent, Ahmadis 0.22%, and other minorities 0.07 percent, according to the 2017 Census (Fuchs & Fuchs, 2020).

Pakistan is home to a very small community of Sikhs. In Nankana Sahib, district of Punjab Province, the population is primarily Sikh. The capital of Khyber Pakhtunkhwa, Peshawar, is home to the few Sikh families as well. Another argument that has been brought up is why minority groups should be given special rights under international law. The birthplace of Sikhism's founder, Guru Nanak, is location of revered gurdwara Nankana Sahib (Mustafa, Ahmad, & Arslan, 2020). The shrine is situated in Nankana Sahib, a city close to Lahore, the provincial capital of Punjab. Famous gurdwara Gurdwara Panja Sahib is situated in Hasan Abdal, Pakistan. The handprint of Sikhism's founder, Guru Nanak, is thought to have been left on a boulder near the gurdwara, making the shrine extremely significant. In addition, the Gurudwara Kartarpur Sahib, where Guru Nanak Dev passed away, is situated in the Punjab region (Mustafa, Ahmad, & Arslan, 2020). More than 2 million Sikhs lived in the area that would later become Pakistan at the time of India's partition in 1947, and sizable Sikh communities could be found in Lahore, Rawalpindi, and Faisalabad, which at time was known as Lyallpur.

Problem Statement

Every Pakistani citizen has equal rights under country's constitution, but societal inequality has led to the marginalization and repression of Pakistan's religious minorities. The study aimed to address minorities rights in particular context to examine views of particular community in order to examine that to what extent their rights are protected. This study's primary goal is to examine how Punjab's society and government respond to gap rights provided by constitution.

Objectives of Study

The study's focus is connected to SDGs 5 (gender equality) and 10 (excellent education) (Reduce Inequalities). The research topic would address the steps taken to implement the SDGs into domestic legislation and allocated resources, both human and financial, as SDGs #5 and #10 deal with gender equality and eliminating inequities. The research topic would also cover the methods used to guarantee that the SDGs would be achieved in the allotted time frame. The overview of the Sustainable Development Goals (SDGs) issued by the Ministry of Planning and Development, as well as Strategic Planning Document includes Both short-term and long-term objectives have also been examined. The main purpose of this research is to:

1. To address the policy problems that are exacerbating social unrest and inequality that divide the Pakistani people in different situations.
2. To call focus to flagrant violations of marginalized groups rights so as to persuade decision-makers and influential parties to take action.

3. To draw attention to social practices that marginalized groups are subjected that are putting them at greater risk, and help for legal protections.

Research Questions

1. How much Sikhs are facing difficulty in the grass root level representation against the majority groups?
2. Did Sikh community feel discrimination in constitutional and legal affairs of life in the particular context?

LITERATURE REVIEW

Literature review provides basic information about the issue and researcher can legitimate his/her research work because of research gap. very few authors focused on the issues and problems facing by religious minorities in Pakistan. It was very difficult to find literature on Sikh community residing in Pakistan. That's why the researcher collected data from grass root level. Some of the available published literature is mentioned here: "association of the religious activities and social interaction of Christian and Sikh minorities with Muslims in Pakistan" (Jan, Rehman, Khattak & Khan, 2019), published in journal of Islamic thought and civilization, included this essay by examining the issue related to the minorities. The research project included the celebration of the minorities' religious rituals and festivals in Pakistan. Christians and Sikhs participate in Muslim religious festivals and rituals. Are minorities' revels of religious rituals and festivals acceptable in the Muslim society? Muslims' festivities and activities interfere with minorities' daily lives, and it has been made clear that the minorities' ability to practice their religion freely and that security guards are thus required at their houses of worship.

The survey finds that Christians and Sikhs typically practice openly, which speaks to vibrant interaction between majority and minority groups in society (Jan, Rehman, Khattak & Khan, 2019). Alam wrote in the latest report of the organization of South Asia Collective under the Minority Rights Group International. She discusses that state of security and freedom of expression is deep concern in Pakistan. It shrinks space for civil society, which indicates heightened threats to Pakistan's human rights defenders and free thinkers. Civil society of Pakistan feels systematic elements of coercion, voices of society suppressed and unheard. She connects the symptoms with the disease to the non-democratic traditions of the state. These non-democratic traditions can develop into failure of Constitution and suppression of political rights of any community of the state (Alam, 2020). This report solely deals with the anti-democratic traditions and norms of region and state. Further elaborates on the impact of anti-democratic tendencies on the civic spaces of various states of the region. This research article indirectly deals with political rights of any type of minority, including religious and ethnic.

Alam wrote in the third report of the organization of The South Asia Collective under the Minority Rights Group International. In this report, the author discussed migrants, refugees,

and the stateless. The report focuses on direct and indirect violence against the migrants, refugees, and stateless, in introduction, definition, rights, and UN Charter of human rights discussed regarding these communities. This context report discussed negligence of the Afghan refugees regarding rights in Pakistan. The writer discussed that laws of citizenship and equal identities in the Pakistan are rigid. That is why Afghan refugees are still refugees even though they have been living in the state for almost a half-century (Alam, 2019). This report discusses the political rights and status of refugees in Pakistan. The author missed out on the political status of the Christian minority living in the state from its creation and contributed to its creation. "Minorities rights in Punjab: primary data-based analysis of the Hindu Minority" is research published in Journal of International Affairs. Authors collected data from Punjab Province and analyzed it. according to this primary data-based research, Minorities are facing lot of issues in Punjab province of Pakistan (Arslan & Bashir Hussain Shah, 2022).

"Protection of Minority Rights: analysis of implementation of states, policies and illegalities in Pakistan" (2018) indicates minority situation and their worth for Pakistan with examiner of the facts happened with minorities in different decades since the inception of Pakistan. The state policies on different times and constitutional framework also shows the equal rights and protection of minority rights. In 1972 the governmental nationalization process also under cover the thumped minority places. The objective resolution sixth paragraph have appreciation by minorities that provides the rights to religious minorities. This article analyzes governmental policies era wise endlessly. Bhutto regime and his nationalization policies then Zia-ul-Haq Religious approach especially. In 1990 sharia act stop minorities from carrying vote and 1993 blasphemy laws, article 41(2) and 91(3) as head of state and head of government only be Muslim. It focused on both positive and negative aspects by legislation as also condemned to 1956 legislation as non-Muslim member cannot be the head of state and government. The study only basis on historical incidents and legislation happened but did not touch the current status that why it has a gap from problem (Tahira & Mushtaq, 2018).

"Minorities in Pakistan: An Analytical Analysis of the 1973 Constitution of Islamic Republic of Pakistan" is written up by Dr. Ghulam Mustafa, Tooba Ahmad and Muhammad Arslan which was published by Journal of Pakistan Social Sciences Review. The Research paper is focuses on the constitutional rights that given to the religious minorities in the detail in all constitutions of Pakistan while in constitutions of 1973 is elaborated these rights in detail with the different articles. The Quaid's vision has totally declared the equality for everyone without any discrimination. The study is elucidating the gap between the given rights to the religious minorities and their lack of the implementations. The radicalization in Pakistan with war against terrorism influenced the minorities in Pakistan in the revenge and on the other hand many blasphemy issues occurred and create a critique situation in country the

study elucidates the issues and indicate government attention toward these issues (Mustafa, Ahmad & Arslan, 2021).

Hypotheses

H1: Despite constitutional guarantees, Sikhs like other Minorities are facing multiple discriminations due to in-attention of policy makers and feeble implementation mechanism.

RESEARCH METHODOLOGY

This study would be combination of qualitative and quantitative methods. The Primary and Secondary data has been collected to investigate and analysis topic. To probe the rights given by constitution, scholar has to rely of Constitution of 1973 and diverse amendments of the constitution. Secondary date has been collected from books, articles published in national or international journals. The researcher visited different libraries like Allama Iqbal Library Lahore, Libraries of University of Punjab, Quaid-e-Azam University Islamabad and different other Libraries. To get knowledge form the grass root level, researcher designed questionnaire and collected data from 120 samples within Punjab Province territory. So, both qualitative and quantitative tools of research was used to complete this research. So, for this study, the complex mixed approach has been opted, consisting of official records, documents, analysis of available data, media resources, reports, discussion papers, surveys within Punjab Province.

Population & Sample

The target population for this research is the non-Muslim citizens of the state, specifically followers of Sikhism. For this research, target population is Sikh of Punjab Province. This research has been limited to Minorities rights especially Sikhs within Punjab Province in particular jurisdiction.

Interpretation of Primary Data

The research study has focused on religious minority group of Sikhs. Since, Christians and Sikhs are in the significant numbers in Punjab, comparatively, Hindus are not at that scale. Considering it along with research topic, researcher has approached 120 Sikhs. Moreover, during research study, component of gender inclusion was considered concerning it graph mentioned define it clearly. Interpretation of primary is as under. Data was collected from different cities of Punjab province, namely Lahore, Faisalabad, Nankana sab, Chiniot, Toba takes Singh, Multan, and Narowal.

Faisalabad: The Faisalabad city is previously known as Lyallpur, named after city's creator, is 3rd most populous city in Pakistan after Lahore and Karachi, respectively, and second-largest city in the eastern province of Punjab. According to the 2017 census, Faisalabad's population is 3.204 million. 5 Sikh people have been selected for data collection from this city.

Nankana Sahib: A city in Punjab of province sacred for Sikh Community. The population of the city, according to the census of 2017 its population is 79,540. It is the most important religious site for the Sikh religion. Therefore, 49 Sikh community members took part in this survey.

Chiniot: Is the 28th largest city of Pakistan. City population, as per 2017 census, is 278,747. City is famous for wooden furniture. Thing is that only 02 Sikh respondents became part of survey.

Narowal: City is part of Punjab, Pakistan, and is capital of Narowal district. It is 94th largest city in Pakistan. It is known as house of knowledge. Its population is 103,067, according to census of 2017. 5 Sikh respondents are part of the data.

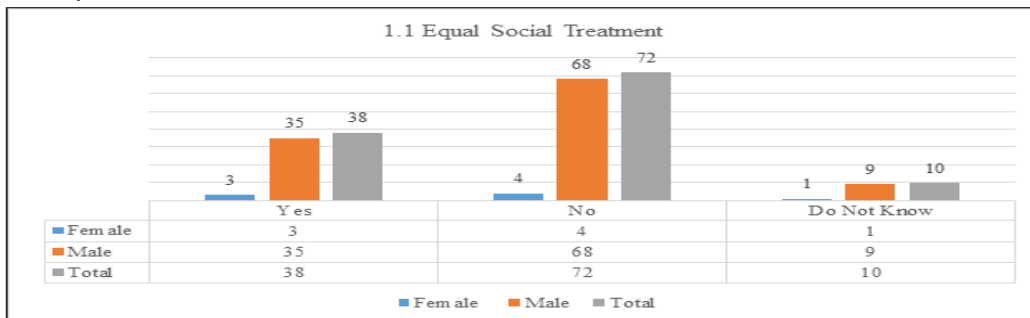
Lahore: Lahore is 2nd largest city in Punjab. It is capital of Punjab province. Total population of Lahore under the 2017 census is 3,655,774. A survey was conducted in Lahore by which recorded figures of 38 Sikh participated in the survey.

In this regard, collective data shows that all participants respond the questions clearly. The targeted people from selective community were 120 Sikh. Among 120 Sikhs, 112 males were male and 08 were females. The reason behind involving females in survey is to know their views on general topic related to the minorities.

Equal Social Treatment

When question is asked to 120 Sikh minority members, 112 males, and 08 females, it was assessed that majority of respondents pick the portion 'No', which shows that they are not getting equal social treatment. Yet, 38 people, 3 females and 35 males, chose category 'Yes', which shows that being minority, believe they are treated equally in a social setup. Remaining portion of question secured only ten people, female, and nine males, and they were not aware of the question.

Figure 1 Equal Social Treatment

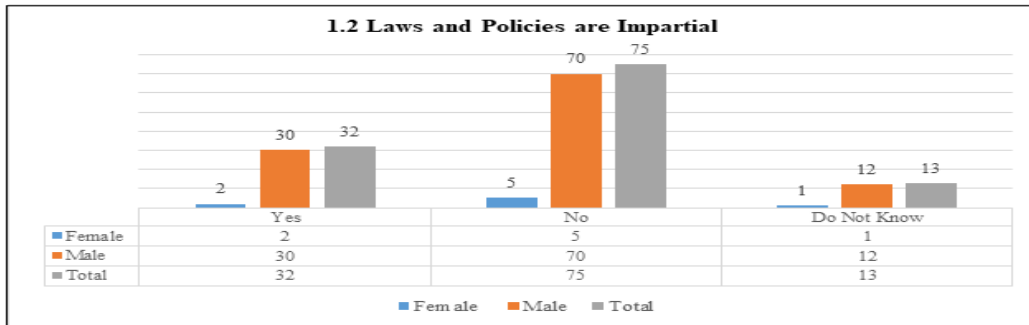


Laws & Policies are Impartial

The reason behind bearing the query in data is to know that are the laws and policies treat Muslims and non-Muslims equal. In this regard, most of targeted respondents responded

that laws and policies are not treating Muslims and non-Muslims equally. Thus, 75 people, 70 males, five females selected portion "No". On other side of coin, 32 people, 30 males, and two females mark portion "Yes", which shows that they are treated equally by laws and government's policies like majority communities. Category "Do Not Know" was picked by 13 minority members, 12 males and one female.

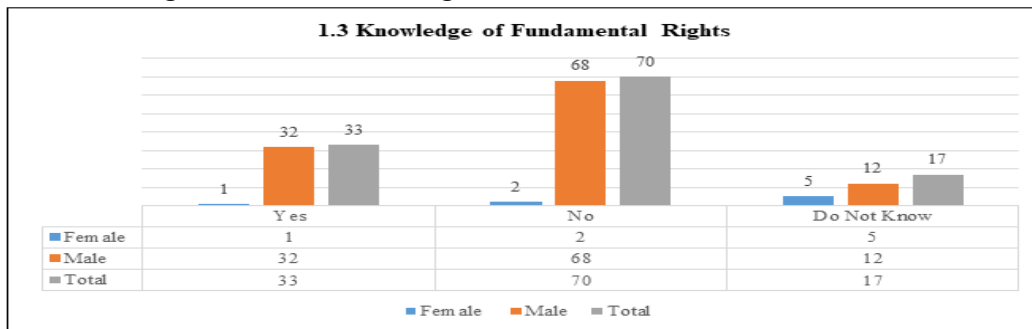
Figure 2 Laws & Policies are Impartial



Knowledge of Fundamental Rights

The reason behind including the question in data is to know about constitutional rights of religious minorities. When Sikh community approached for this specific query, 70 members - 68 males and 2 females, selected the category 'No.' For they disagreed with the query. Furthermore, 33 people - 32 males and 1 female, chose the category 'Yes' as they said that they know about the constitutional rights of religious minorities. They also said that they know their basic rights of being a minority. Besides these, the rest of the category, 'Do Not Know', secured 17 - 12 males and 5 females, as they were not aware of query; therefore, they picked this specific portion.

Figure 3 Knowledge of Fundamental Rights

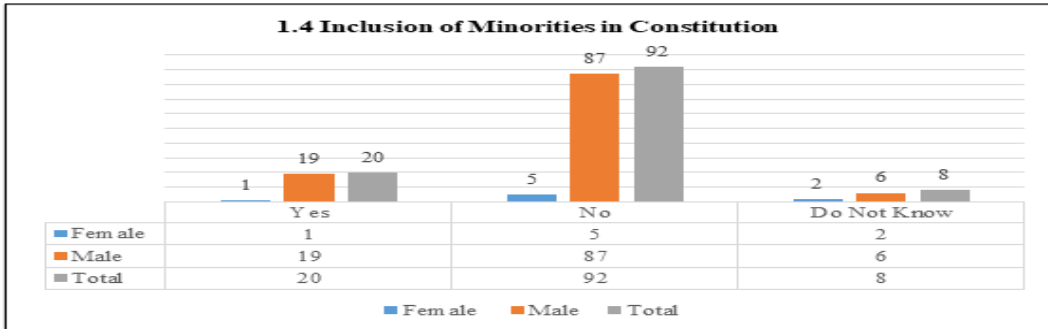


Inclusion of Minorities in Constitution

The response of the targeted minority community against question secured 92 persons 87 males and 05 females in the category "No" as the data shows that most of the people do not know about constitutional rights of religious minorities. Hence, 20 members 19 males

and 1 female tick option 'Yes' as they were aware about constitutional rights of religious minorities. On the other hand, 8 members of targeted members 2 females and 6 males tick the portion 'Do Not Know' according to their knowledge thus they do know about the constitutional rights.

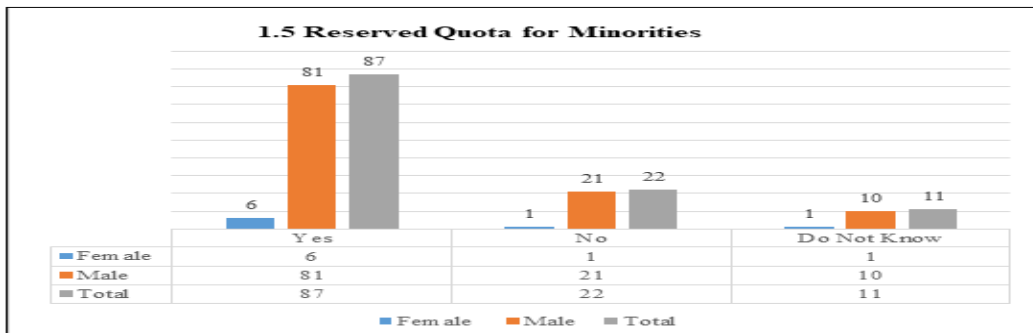
Figure 4 Inclusion of Minorities in Constitution



Reserved Quota for Minorities

A question was asked to the 120-minority people about reserved quota. The response of the asked question was very positive, because the high ratio of 87 people 81 males and 6 females pick the portion 'Yes' which shows that the select category of the minority believe that the policy of reserved quota would protect the rights of the minorities and empower them. On the other hand, 22 targeted members 21 males and 1 female pick the portion 'No' which shows that they do not think that the policy of reserved quota would protect the rights of the minorities and empower them. Thereby, the left category 'Do Not Know' selected by only 11 people 10 males and 1 female as they were unaware about the policy or reserved quota.

Figure 5 Reserved Quota for Minorities

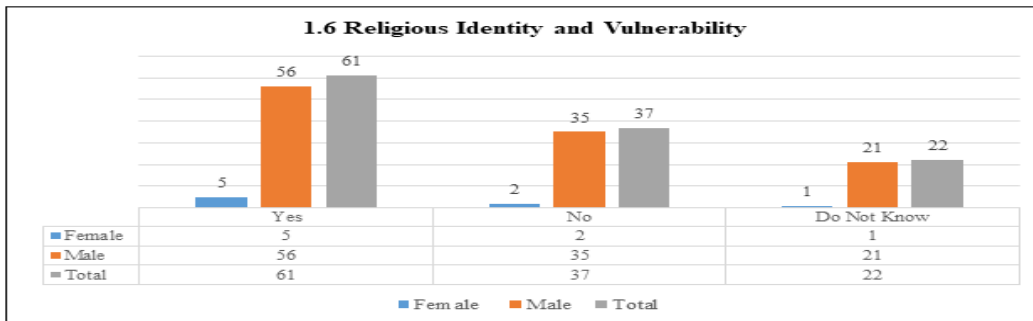


Religious Identity and Vulnerability

The reason behind bearing the question in data is to collect the views of the respondents about contribution of religious identity to increase vulnerability of non-Muslims. Question

secured positive impression in data as the 61 members - 56 males and 5 females, selected portion 'Yes'. Also, 37 respondents 35 males and 2 females mark the option 'No' as they deny the query. Similarly, left 22 people 21 males and 1 female pick portion 'Do Not Know' as they do not know about contribution of religious identity to increase vulnerability of non-Muslims to enjoy fundamental freedoms.

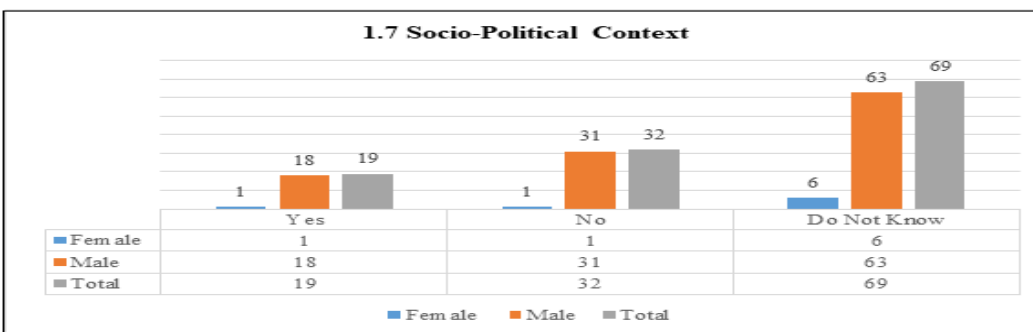
Figure 6 Religious Identity and Vulnerability



Socio-Political Context

The question of whether socio-political context allows minorities to discuss their issues in the parliament was raised among targeted population. In this regard, the majority of the respondents, 69 people (63 males and six females), selected category 'Do Not Know' as they had no idea about query. Besides, members who marked 'No' were 32 people, 31 males and one female, as they deny that minorities are not allowed to discuss their issues in the parliament house. Also, only 19 people, 18 males and one female pick the portion 'Yes.' Thus, only these 19 people out of 120 became agreed that minorities are allowed to discuss their problems in parliament.

Figure 7 Socio-Political Context

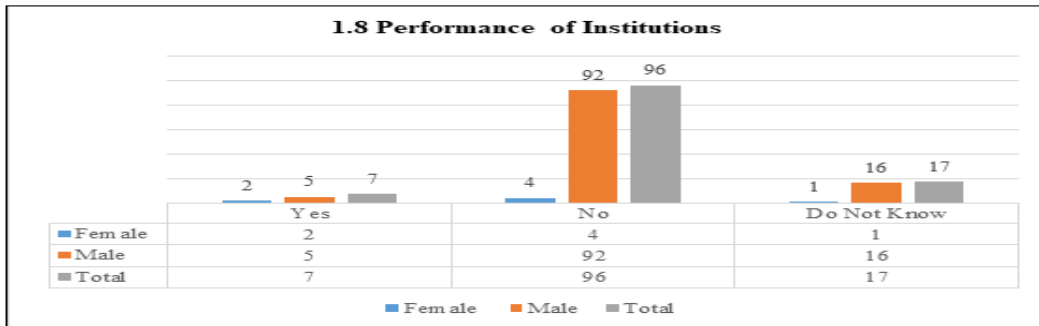


Performance of Institutions

The query is asked to the 120 Sikh minority people. So, majority of 96 people 92 males and 04 female members pick the portion 'No' and shared that they think that ministries

and departments are not concerned to religious minorities, and they are not performing as per the aspiration of minorities. On other hand, 17 respondents 16 males and 1 female chose the portion 'Do Not Know' were not aware about question. Thereby, 7 respondents 5 males & 2 females pick the option 'Yes' as they believe that ministries and departments are concerned to religious minorities, and they are also performing as per the aspiration of minorities.

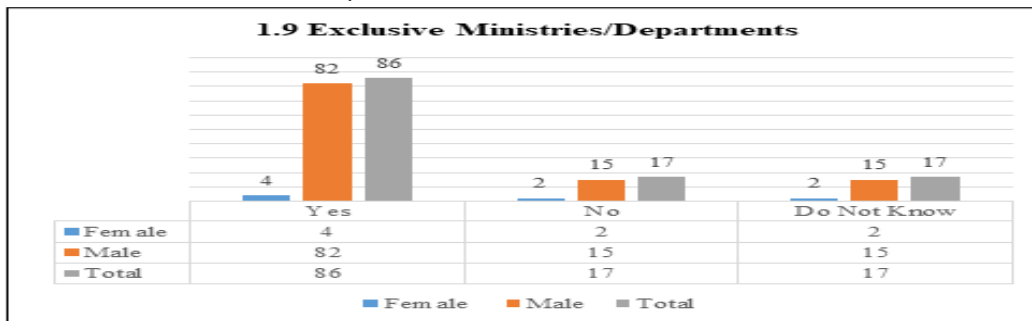
Figure 8 Performance of Institutions



Exclusive Ministries/Departments

According to the data, majority of 86 minority people - 82 males and 04 females, opted for 'Yes' as they think that the exclusive ministries and departments for minorities would address the issues of minorities. Hence, 17 respondents - 15 males and 2 females, marked the category 'No' as they deliberate that the exclusive ministries and departments for the minorities would not address the issues of minorities. Therefore, the remaining category 'Do Not Know' also secured 17 responses - 15 males and 2 females, were unaware of the question.

Figure 9 Exclusive Ministries/Departments

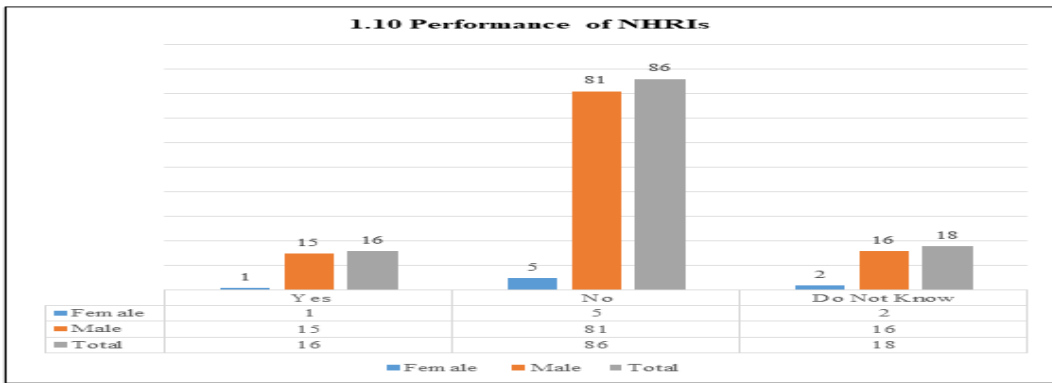


Performance of NHRI

The research data was aimed at collecting the views of people regarding the preference of NHRIs. This question is asked to 120 targeted Sikh community people. Hence, collective data showed that 86 people, 81 males and five females, said that National Human Rights

Institutions are not treating the issues of human rights violations of minority communities impartially. On the other side of coin, 18 targeted members, 16 males, and two females picked the option 'Do Not Know', which shows they had no idea or knowledge about the query—besides, the last portion was marked by the 16 people, 15 males and one female. Therefore, according to the data, only 16 members out of 120 agree that they are aware of the NHRIs and they these institutes are impartially doing their jobs for the minorities and other society.

Figure 10 Exclusive Ministries/Departments



Reflection of Primary Data

Research study has included 120 sample population from 07 districts of Punjab province, namely: Lahore, Faisalabad, Chiniot, Multan, Narowal, Toba Take Singh and Nankana Sahib. Study under review has specially considered religious minorities and gender components for input from different dimensions. A questionnaire was prepared bearing ten queries: (1) Do you believe that the religious minorities are treated equally in the social setup? (2) Do you believe that the laws and policies are treated Muslims and non-Muslims equally? (3) Do you know about the constitutional rights of religious minorities? (4) Do you think that the constitution of Pakistan has accommodated religious minorities in the right manner? (5) Do you believe that the policy of reserved quota would protect the rights of minorities and empower them? (6) Do the religious identity enhance the vulnerability of the non-Muslims to enjoy fundamental freedoms? (7) Is the socio-political context is allowing the minorities to discuss their issues in the parliament? (8) Do you think that the ministries and departments concerned with religious minorities are performing as per the aspiration of minorities? (9)

Do you think that the exclusive ministries and departments for minorities would address the issues of minorities? And (10) Do you think that National Human Rights Institutions, i.e., NCSW, NCHR, RTI, and NCM, treat the issues of human rights violations of the minority communities impartially? The mentioned questionnaire was distributed in the NGOs, CBO, Churches, Individuals, Political Activists, and Journalists. In addition, different techniques to

collect data were adopted that includes desired focused group discussions, meetings, key informant interviews, interviews, and seminars. Eight (08) females and one hundred and twelve (120) males responded to questionnaire. Considering the data in hand, the query 'Equal Social Treatment' was meant to assess that the society is treating the religious minorities equally or not. In this linking, regarding this, 72 responses secured in category of 'No' revealed that religious minorities face discrimination in the societal setup and are treated as second-class citizens. Therefore, contrary to it, the category 'Yes' has secured 38 responses, meaning that middle ratio people believe that they are equal citizens and not discriminated ever.

Yet, there is also category of 'Do Not Know' which is chosen by 10 respondents that reflect that these people do not know what discrimination is. In the next query, 'Laws and Policies are Impartial' in this regard, high ranks of 75 respondents selected the category 'No' as per their views that the Muslims and non-Muslims are treated equally in laws and policies. Besides, the middle is secured in category 'Do Not Know' which is selected by 32 people. It shows that they do not know that laws and policies treat all the country representatives equally. Finally, the third category of query comes in low rank as 13 respondents mark the portion, 'Yes'. Hence, the high ratio of the respondents regarding the question 'Knowledge of Fundamental Rights' ticks' portion 'No' as 70 people do not know about constitutional rights of religious minorities. Similarly, the 'Yes' category is marked by 33 persons as they have knowledge about the rights of minorities as per the constitution based upon the data obtained through statement for particular purpose. On the other side of the coin, the last category, 'Do Not Know,' secured only 17 respondents as they do not know concept related to the query.

According to the collected data, query 'Do Not Know' had a ratio as 8 members selected the portion regarding the question 'Inclusion of Minorities in Constitution'. Furthermore, 20 people responded to the query by marking option 'No', which shows that they do not think that the constitution of Pakistan has suitably accommodated religious minorities. On other hand, people who think and believe that constitution of Pakistan has appropriately accommodated religious minorities as 92 respondents selected portion 'Yes'. Considering the data, the query 'Reserved Quota for Minorities' was meant to assess that the policy of reserved quota would protect the rights of minorities and empower them or not based on the desired outcomes. Regarding this, 87 responses were secured in the category of 'Yes' as it revealed that the policies of reserved quota would protect the rights of minorities and encourage them. However, contrary to it, the category 'No' has secured 22 responses that believe the policy of the reserved quota would not protect the rights of the minorities and empower them.

Yet, there is also a category of 'Do Not Know' chosen by 11 respondents that reflect that these people do not know what the reserved quota is. The question 'Religious Identity and

Vulnerability' are also asked three selected minority groups. The reason behind bearing the question in the data is to collect respondents' views about contribution of the religious identity to increase the vulnerability of non-Muslims to enjoy fundamental freedoms. The query secured a high ratio and positive impression in data as most 61 members selected the portion 'Yes'. In this connection, besides, 37 respondents mark the option 'No', which shows that according to knowledge, religious identity does not contribute to increasing the vulnerability of non-Muslims to enjoy fundamental freedoms. In the same manner, the remaining portion 'Do 22 people selected no Know'. The seventh question of the survey is about 'Socio-Political Context' in this regard, the research has investigated the component of whether the socio-political context is allowing the minorities to discuss their issues in the parliament.

It was revealed that the high ratio of 69 is of those people who picked the category 'Do not know' because they do not know the question. In this respect, category 'No' secured 32 respondents which shows that the socio-political context is not allowing the minorities to discuss their issues in the parliament. On the other hand, the portion 'Yes' was recorded by the respondents 19. This is the low ratio out of total respondents, which shows that the socio-political context allows minorities to discuss their issues in the parliament. According to the data, question 'Performance of Institutions' was asked to know whether ministries and departments are concerned about the religious minorities. In the same manner, 96 responses secured in the category 'No' revealed that the ministries and departments are not performing according to the acceptations of religious minorities based upon results as obtained in different situations for particular purpose. Furthermore, 07 people fall under the category 'Yes' according to desired data. The respondents think that the ministries and departments are concerned with religious minorities and are performing as per aspiration of minorities.

Yet there is also category of 'Do not know', which is picked by 17 respondents who come in the low rank. It shows that the people have no idea about query. The question 'Exclusive Ministries/Departments' is the last question of the survey. In this regard, the research study aimed to collect the people's views about minorities. In this respect, 86 respondents were recorded in the portion 'Yes' as they think that exclusive ministries and departments for minorities would address the issues of minorities. Therefore, the second category, 'No' secured middle rank as 17 people denied performance of the ministries and departments working for the minorities as they are not addressing their issues. Although, the question 'Performance of NHRIs' was intended to assess that the National Human Rights Institutions are treating the religious minorities equally or not. In this regard, 86 responses secured in 'No' revealed that religious minorities are not getting equal rights from the institutions like NCSW, NCHR, RTI, and NCM. Second category of query 'Do Not Know' selected by 18 respondents reflect that these people do not know NHRIs institutions. Thereby, category

'Yes' has secured 18 responses, means fewer people trust that they are equal citizens and not discriminated ever.

CONCLUSION

The Sikh population is the essential part of Pakistan's religious minorities. Minorities make the state population diverse and beautiful but minorities also need some special treatment and for equal opportunities in the state crafts. Pakistan has signed multiple international human rights protection treaties, so Pakistan is also obligatory to treat minorities well. But policy making process and policy execution process has so many obstacles that make minorities vulnerable and deprived of their rights. The holy places of Sikh community are located in the Pakistan, and state host hundreds of thousands Sikh Yatri every year so they can pay tributes to their religious leaders. But Sikh population of the state is suffering and shrinking every year.

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