






Constitutional Protection of Minorities rights in Sindh: Investigating the role of Members of Provisional Assembly-MPAs

Faisal Charan¹, Tarique Hussain Keerio², Ghulam Rasool ³, Dariga Kokeyeva ⁴, Martin Kanyika ⁵

¹ Lecturer, Department of Basic Science and Humanities, Dawood University of Engineering and Technology Karachi, Sindh, Pakistan. Email: faisalcharan90@gmail.com

² Lecturer, Department of Basic Sciences and Related Studies (BSRS), Quaid-e-Awam University of Engineering Science and Technology, Pakistan. Email: tarique.keerio@quest.edu.pk

³ Department of International Relations, Al-Farabi Kazakh National University Almaty, Kazakhstan. Email: ghulam.rasool@scholars.usindh.edu.pk

⁴ Associate Professor, Department of the Middle East and South Asia Oriental Studies, Faculty Al-Farabi Kazakh National University, Almaty, Kazakhstan. Email: dmkbuddy@mail.ru

⁵ Ph.D. Scholar, Department of World History, Historiography and Source Studies, Al-Farabi Kazakh National University Almaty, Kazakhstan. Email: kanyikam87@gmail.com

ARTICLE INFO

ABSTRACT

Article History:

Received: November 12, 2023

Revised: January 21, 2024

Accepted: January 22, 2024

Available Online: January 23, 2024

Keywords:

Minority

Sindh Assembly

Force Conversion

Socio-economic Status

Migration

Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

This research paper highlights the pivotal role played by the (Sindh Assembly Members SAM) in safeguarding the constitutional and basic rights of scheduled caste communities particularly of Sindh. The main goal of the presented study spins around developing a sweeping understanding of the constitutional rights outstretched to minority communities by the Sindh Assembly. The study aims at eliciting nuanced insights into the challenges faced and efforts undertaken by the Sindh Assembly concerning the constitutional rights of minority communities. The study is based on several key objectives. Firstly, it seeks to meticulously analyze the extent of the Sindh Assembly's contribution to upholding and defending the constitutional rights of minority communities. Secondly, it scrutinizes the socioeconomic status of minority groups within Sindh, shedding light on their circumstances and challenges. Additionally, the research examines the underlying reasons for the migration of minority communities from Sindh to India. Moreover, a particular focus lies in comprehending the ramifications of Hindu migration on the demographic landscape of Sindh. Moreover, the study underscores the imperative of implementing these laws and educational initiatives at the grassroots level, extending beyond urban centers to rural areas in Sindh. There is a dearth of awareness among the masses, particularly among Scheduled Castes, underscoring the necessity for widespread dissemination and implementation of these initiatives. Subsequently, the consequences of the research investigation hover to generate a trajectory for subsequent inquiries. They present an avenue to introduce novel avenues for burgeoning scholars, adept researchers, and specialists in global diplomacy.

© 2024 The Authors, Published by iRASD. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License

Corresponding Author's Email: ghulam.rasool@scholars.usindh.edu.pk

1. Introduction

The protection of the socio-cultural, and politico-economic rights of the Pakistani nation stood as the cornerstone in the installation of the newborn country. However, the nation's father, Quaid -e-Azam expected a society where the rights of minorities and the equality as citizens of the state were prominent causes. This vision was eloquently speech in momentous sermon to the inaugural "Constituent Assembly of Pakistan on August 11, 1947" (Bajwa,

1999). Hereafter, Mr Jinnah proclaimed, "You are at liberty: you are free to go to your temples, you are free to go to your mosques or any other place of worship in this state of Pakistan" (Rahman, 2016). Further, he addressed "You may belong to any religion, caste, or creed—that has nothing to do with the state business. We are starting with this fundamental principle that we are all citizens and equal inhabitants of Pakistan" (Khan, 2023). Similarly, the constitution of Pakistan unequivocally sureties political and socio-economic privileges to all nations except those of ethnic or religious ethnicity (COP, 2018). In this way, rules and regulations are similarly articulated in every society to retain law and order. Besides, these principles and governmental behavior also protect the essence of culture and civilization. Thus, legal institutions create laws to bolster the rule of law, safeguarding the constitutional rights of all nations. Nevertheless, amidst society, whispers have dispersed concerning the dilemma of minorities in Sindh, particularly the Hindu community known as scheduled casts in the constitution of Pakistan. Yet, situations range from insufficient constitutional defense for minority residents, especially in Sindh, to the substandard socio-economic status of Hindus, examples of forced conversions, and Hindu migration from Sindh to India (Hussain, 2021). In this way, the 18th Amendment of 2010 granted provinces more autonomy over their affairs. Henceforward, the Sindh Assembly (SA) passed many bills that strived to provide constitutional security to minority communities in the Sindh province accordingly (COP, 2018).

The study objectives investigate the endeavors taken by the Sindh Assembly MPA's for defending the legitimate rights of scheduled caste communities, estimate the socio-economic prestige of minority communities in Sindh, examine the reasons behind the Hijrat (migration) of minority precincts to Indian regions from Sindh, and investigate the demographic consequence of Hindu migration on Sindh. The research findings aim to open further avenues for intellectuals and researchers to apprehend the complex cases triumphing in Sindh, particularly concerning minority rights. Thus, the study seeks to highlight constitutional developments underlining the role of Members of the Provincial Assembly (MPAs) in protecting their rights. Also, this seeks to lure concentration to novel findings, thereby basing floor-established results. Consequently, the study's consequences are poised to enormously increase the literature about the established observation of the Constitutional Protection of Minority Rights in Sindh.

2. Literature Review

The research of Malik (2002) comprehensive work on religious minorities provides critical insights into the challenges faced by these marginalized groups in Pakistan, shedding light on systemic issues such as discrimination and limited access to resources. This outcome underscores the imperative for concerted efforts towards safeguarding the rights and fostering inclusivity for religious minority communities, advocating for their equal participation and protection under the law. The study of Bajwa (1999) focuses historical exploration of Pakistan assessing the sociocultural and political shifts over time, providing a nuanced interpretation of the country's intricate tapestry and its significance for contemporary society. The development of the study in the shape of results highlights the necessity for a holistic comprehension of historical contexts to inform present-day policies and societal frameworks, encouraging a more informed approach toward Pakistan's future trajectory. In this way, the analysis Adeney (2012) of the 18th Amendment underlines its potential role in reshaping the landscape of inclusive federalism, elucidating how policy changes can influence power dynamics and resource distribution within a country. The findings highlight the transformative impact of constitutional amendments on federal structures, necessitating ongoing evaluation to ensure equitable governance and representation. However, the investigation of Sahoutara and Ousat (2019) demonstrates the absence of the voices of Hindu girls in discussions on forced conversions, signifying a critical oversight in understanding the true impact of such coercive practices. This result highlights the urgency to create platforms and mechanisms that amplify the narratives of these marginalized voices, advocating for their rights and agency within religious and social contexts.

In a similar content, the focus of Noman (2019) concentrates on Karachi's benefits from the 18th Amendment's different perspectives on the Amendment's local impact, revealing divergent opinions and experiences among different segments of the population. Besides, I. Ali and Gul Sarki (2019) explored the investigation into Nimrita's tragic case starkly exposes the appalling findings of sexual assault and murder, raising substantial concerns regarding safety and justice within educational institutions and society at large. Thus, these distressing results

accentuate the need for strict measures to secure the safety and security of individuals, particularly within educational settings, encouraging a reevaluation of existing safeguarding protocols. In the interim, the investigative inquiry by Khatti, Rasool, and Shaikh (2022) concentrated on the historical tapestry of Sindh, utilizing methodologies steeped in historical acumen. Additionally, it backs deliberations regarding the mutually beneficial connection among individuals distinguished for erudition, exemplified by luminaries such as Dr. Mumtaz Hussain Pathan, and the historical trajectory of Sindh. Thus, the examination by Khatti, Soomro, and Shah (2022) navigates an alternative sphere of globalism through an exploration of historical inquiry, scrutinizing the intricacies prevalent in Pak-China affiliations. The investigation scrutinizes historical subtleties, affording discernment into the intricate panorama of regional interconnections, shaping the dynamics amid Pakistan, China, and adjacent territories. Similarly, the migration was initiated against the colonial administration of the British posited by (Rasool & Keerio, 2023). It accentuates the profound historical importance of the inaugural political episode in contemporary Sindh History.

In the reconstruction of historical narratives, the investigation by Rasool and Keerio (2023) concentrated on historical modalities in approaching the colonial history of Sindh, with a distinct focus on the Hur movement opposing British colonialism. Nevertheless, the internal Muslim conflicts provoke contentions regarding the impacts of colonial approaches, the role of religious essence, and the stability of the community, as emphasized in the scholarly work (Rasool, Syed, & Ahmed, 2023). The study unveils intricate intra-Muslim transformations in British colonial India, elucidating historical archives and exposing nuanced dissensions within the Muslim community during the colonial epoch. The scholarly exposition thoroughly immerses itself in the enthralling realm of Otaq culture in Sindh (Khatti, Rasool, & Keerio, 2023), striving to elucidate its enduring importance throughout historical epochs and in contemporary circumstances. Otaq culture, deeply embedded in the ethos of Sindh, stands as a testament to the revered customs of hospitality, companionship, and culinary mastery. It surpasses limitations of hue and ethnicity, extending a hospitable embrace to all. The investigation undertakes an exhaustive scrutiny and provides an all-encompassing historical outlook on Otaq culture. Notably, it spearheads academic exploration into the domain of Darya Khan Otaq. The study of Rasool, Keerio, and Haider (2023) Pan-Islam's pivotal role in Sindh, as a revolutionary wave, emerged significantly after the Great War and the Ottoman Empire's collapse. It aimed to unite global Muslims under Ottoman rule against Westernization, facilitating widespread observation of Pan-Islamic sentiments. Disparities between Pan-Islamism and authentic Islam, fundamental in historical events within the Indian Subcontinent, notably paralleled the Indian Khilafat movement. This research delves into the impact of Pan-Islamism on Sindh's politics during the Ottoman dissolution and the Muslim Pious Saltant. In broad terms, the existing literature above has presented diverse perspectives on Sindh, frequently ignoring the rights of minorities and their constitutional privileges. Nevertheless, it has not adequately underscored the contributions of varied aspirations. The present study concentrates on the Constitutional Protection of Minority Rights in Sindh, specifically examining the roles played by Members of the Provisional Assembly (MPAs) from 2008 to 2018.

2.1. Queries for Investigation

The lacunae within the contemporary investigation unveil deficiencies in the extant scholarly works, fortifying the scrutiny and progressions that underpin the focus on research objectives and the establishment of goals predicated upon the delineated perspectives. Principally, the interrogations guiding this inquiry are as follows:

1. What factors contribute to the abduction of Sindhi Hindu girls?
2. How can the socio-economic conditions of minority communities in Sindh be assessed?
3. What motivates the forced conversion of Hindus to Islam, and what powers are behind this phenomenon?
4. In what ways does the Sindh Assembly contribute to safeguarding the rights of minority communities, and how can its role be systematically analyzed?

3. Methodological Procedure

The researcher's intended approach to the proposed investigation serves as the methodological framework of the applied study. It means a logical, systematic, and methodical

strategy crafted to navigate the intricacies of the research inquiry (Khatti et al., 2023; Rasool, Keerio, et al., 2023). The methodological process explains the intricacies of a researcher's crosses to complete a comprehensive examination, ensuring the collected data aligns meticulously with the stipulated objectives and goals. This process encapsulates the means by which data is acquired, the sources from which the researcher draws, and the meticulous analysis that ensues (Ahmed, Faisal, & Rasool, 2023; Rasool & Keerio, 2023; Rasool, Syed, et al., 2023). The researcher has employed a historical research methodology in the context of the present research investigation, primarily entailing the collection of secondary data from reputable and reliable sources. The focal point of this study revolves around unveiling the role of Members of provincial Assembly MPAs, delving deep into its roots and lineage. The rationale behind the selection of this specific topic stems from the noticeable dearth of scholarly attention afforded to the Minority rights in Sindh ignored and bypassed (Khatti et al., 2023; Khatti, Rasool, et al., 2022; Rasool, Syed, et al., 2023).

It is noteworthy that prior studies, such as those conducted (Ahmed et al., 2023) and (Keerio, Ahmed, & Rasool, 2023) while addressing the subject of Hindu scheduled cast rights, have not illustrated the nuanced realm of MPA's role. The existing body of cited research has, at best, presented mixed and inconclusive findings regarding the different narratives and discourses. Hence, the preferred methodology serves as a steadfast anchor immersed in the rigorous collection of precise data supported by factual citations. Turning to the realm of data, the researcher has resorted to secondary data collection techniques, judiciously gathering information from reputable sources, primarily drawing upon a plethora of journals. This meticulous approach ensures the integrity and authenticity of the data used in the current research. To access these valuable sources and materials, the researcher has diligently scoured digital libraries, thereby fortifying the research endeavor with a wealth of well-founded and credible information.

3.1. Research Scope

This research examines the constitutional defense of minorities' rights in Sindh Pakistan, particularly on the contribution of Members of the Provincial Assembly (MPAs). The research study encloses an examination of the constitutional rights of minorities to uphold and protect the rights of minority communities within the region (Khatti, Rasool, et al., 2022; Rasool, Keerio, et al., 2023). Moreover, the study seeks to assess the practical implementation of these constitutional safeguards, shedding light on both successful implementations and encountered challenges in Sindh. However, a crucial aspect of the research involves examining the specific role played by MPAs during their tenure from 2008 to 2018. This study aims to understand and evaluate advocacy efforts and actions undertaken by these elected representatives in advocating for, protecting, and promoting the rights of minorities within the province based on the methodology (Khatti et al., 2023). Furthermore, the scope of the research extends to identifying challenges and gaps in the constitutional framework meant for safeguarding minority rights. By pinpointing these challenges, the study aims to contribute valuable information for policymakers, lawmakers, and advocacy groups, offering recommendations for addressing deficiencies in the constitutional protection of minorities in Sindh. The focus of the research remains confined to the province of Sindh, and the data collection process will involve a comprehensive approach, combining document analysis, scrutiny of legislative records, minority community leaders, and legal experts. Ultimately, the research aspires to provide a nuanced understanding of the constitutional protection of minorities' rights in Sindh, offering actionable insights for policymakers and contributing to the academic discourse on minority rights protection within constitutional frameworks.

4. Abduction of Sindhi Hindu Girls

The extensive concern of forced conversions of Hindu girls reminisces a painful fad of atrocities against scheduled casts and religious communities in Sindh. Thus, the incidents emphasize the immediate need for vast legal actions and forceful enforcement to defend vulnerable individuals in these communities. However, religious Ulemas, political party leaders, collaborative endeavors among authorities, and civil society activists are the main pillars of assuring justice and encouraging an atmosphere of respect and forbearance for diverse beliefs within the social landscape of Pakistan (M. I. Ali, 2021). Henceforth, the persistent plurality of such inequities and injustices hazards eternalizing brutality, deteriorating the basic regulations of harmony and equality in the region Without decisive action (Lerner, 2015). Similarly, steps to discourse these nuisances and opportunities must

prioritize protecting the rights and pride of all communities, yet of their religious faiths, to sustain the spirit of an inclusive and pluralistic society (Smith, 1991).

However, a case was reported from the Ghotki district of Sindh province where a 19-year-old girl was abducted by a powerful feudal known as Mian Mithu (Ebrahim, 2012). Her father Nand Lal is a teacher at the Government Primary School in Ghotki, who reported that Mian Aslam, son of MNA Mian Mitthu, along with his assistant Naveed Shah, kidnaped his 19-year-old daughter from the home. Firstly, met with reticence the Mirpur Mathelo police station denied filing a case (Ibidi). Observing slogans and protests by relatives against abductors, thereafter the police registered an FIR and presented the girl and Naveed Shah to Magistrate Hassan Ali Kalwar. Instead release 19 year a girl, the court ordered her placement in Darul Aman despite the girl's refusal of any wish or desire to accept Islam besides her expressed will to go back with her family (Bari & Soomro, 2020). Similarly, in a deplorable incident in the Umerkot district of Sindh in 2012, where six-year-old Vejanti Bai suffered kidnapping and raped (Hussain, Farhat, & Chambers, 2020). Reports from Karachi disclosed, "A six-year-old Hindu girl, Wijenti Meghwar, a first-grade pupil, who was subjected to rape in the Umerkot district of Tharparkar, has been relocated to a Karachi medical facility for enhanced medical care." Meanwhile, Wijenti was victimized by rape while playing in a nearby street (AHRC, 2012). Her father, Munawar, revealed to the media the filing of an FIR and suggested Hashim Mangrio, operating a gambling establishment in the vicinity, as a potential suspect (Tal-Rhata, 2016). Initially admitted to DHO Hospital of Umerkot District, the child was subsequently transferred to Mirpurkhas due to a lack of medical personnel (AHRC, 2012).

Another case of abduction was reported in 2019. Hari Lal alleged that his two teenage daughters were abducted and forcibly converted by individuals linked to Mian Mitho's seminary in March 2019 (Sahoutara & Ousat, 2019). Expressing their powerlessness, Hari Lal recounted, "My wife attempted to shield our daughters, but the perpetrators brandished pistols, forcing her to retreat." Lal's desperate outcry, captured in a viral video, showed him pounding his chest and face, even threatening self-harm outside a police station over the alleged abduction of his children (Hadi, 2015). In an investigative expose, Radio Mashaal interviewed several Hindu families accusing Mian Mitho's seminary, Dargah Bharchundi Sharif, of orchestrating the abduction or coercion of their daughters into marriages with Muslim men and subsequent conversion to Islam. This seminary is identified as one of three primary centers for religious minority conversions in Sindh Province (Levesque, 2016). However, a high-profile case of a university student was also reported and went viral in the regime. The tragic case of Namrita Kumari, a Sindhi Hindu girl from Mirpur Mathelo in Ghotki district, continues to evoke sorrow (S. S. Ali, A. G., , 2019). She was found dead in her hostel room at Bibi Asifa Dental College Larkana on September 16, 2019. Her demise sparked widespread speculation. Despite initial reports suggesting suicide by both the institute and local law enforcement, her family vehemently asserted foul play (Bhutto, 2019). However, forensic analysis conducted by "The National Database and Registration Authority-NADRA" failed to yield substantive evidence regarding the cause of her demise. A subsequent court-ordered post-mortem examination uncovered signs of murder and sexual abuse, concluding that she succumbed due to strangulation. The alleged sequence of events was supported by the discovery of male DNA on her person and garments, alongside indications of sexual assault based on a vaginal swab test (Ameer, 2019).

Ayesha Tanzeem, a correspondent with Voice of America (VOA) in Pakistan, highlighted a distressing reality, stating, "Every year, numerous underage girls are abducted and coerced into converting to Islam and marrying their captors." The clergy involved in these conversions assert the girls' purported willingness to embrace Islam, often in the context of marrying Muslim men (VOA, 2020). These clerics employ manipulative tactics, misleading girls into perceiving conversion to Islam as a form of Jihad, a concept allowing Muslims to combat those who reject Islamic teachings.

4.1. Examining the Socio-economic Condition of Minority Communities in Sindh

Socio-economic status SES encloses financial hands, educational triumphs, stability and security, and subjective perceptions. It comprises the quality of life and opportunities individuals have within society. Poverty is multifaceted, encompassing various physical and

psychological stressors (Calvert et al., 2017). This study reveals the nexus between the socio-economic status of minority communities in Sindh and the entrenched caste system. Upper-caste minorities enjoy societal prestige and lead prosperous lives aligned with their ambitions. Conversely, lower-caste minorities face substantial challenges, lacking basic amenities, and health care, and enduring absolute poverty. Lower-caste Hindus across Sindh lack privileges enjoyed by the upper class, facing scarcity in food, shelter, and education, worsening their socio-economic conditions. Sindh Assembly passed bills aimed at protecting minority rights, significantly impacting the socio-economic circumstances of these communities and diminishing discrimination based on caste and creed (Nainar, 2024). Despite claims that the status of minorities aligns with Muslims, citing poverty transcends caste or creed, the caste system perpetuates poverty among minorities, such as the Oad and Baagri communities trapped in severe poverty due to their scheduled caste. Disparities in resource allocation exacerbated social and economic gaps among minority communities, fostering a sense of deprivation. "The Sindh Protection of Communal Properties of Minorities Act, 2013" and "The Hindus Marriage Act, 2016," enacted by the Sindh Assembly, protect minority properties and uphold social rights for Hindus concerning marriage and associated matters. Challenges persist in the socio-economic status of minorities, including deficiencies in education, job opportunities, and overall unfavorable conditions for their communities. Despite claims of equality, disparities endure. The divide between upper-class and lower-class Hindus is apparent, with the former leading comfortable lives while the latter, identified as the scheduled caste, face harsh conditions. Efforts to bridge this gap are slowly improving their socio-economic status (Charan, 2022).

5. Investigating the Drivers Behind the Forced Conversion of Hindus to Islam

Forced conversion of Hindus to Muslims is a contentious issue often exaggerated by the media. Conversions appear to be mostly consensual and have become legally implausible due to legislative measures (Malik, 2002). However, this matter has been manipulated for regional and international political agendas. India has used it to divert global attention from other issues and tarnish Pakistan's image. Pakistan, particularly Sindh, known for its Sufi heritage, upholds legal equality among its citizens (Rasool, keerio, et al., 2023). Yet, certain religious figures in Sindh promote the conversion of Hindu girls, widely condemned across the province. When asked about forced Hindu conversions, one legislator acknowledged sporadic cases, attributing causes to factors like illiteracy, poverty, and voluntary unions (Charan, 2022). Allegations have surfaced against the Pakistan People's Party (PPP), claiming that this issue gains prominence only under certain political factions, aiming to damage its reputation by exploiting religious limitations (Levesque, 2016). Moreover, the rigid traditions of the Hindu caste system were implicated, highlighting forced marriages among non-Muslims (Malik, 2002). This issue extends beyond religious lines, impacting Pakistani society, notably in Sindh. Root causes include ignorance, illiteracy, poverty, and the pervasive Sardari system, advocating comprehensive legal measures and education to combat these social issues. Forced marriage, deemed unconstitutional in Pakistan, seems prevalent among non-Muslims in Sindh, often due to societal norms overriding legal frameworks. Research attributes forced conversions from minority communities primarily to romantic relationships and impoverished living conditions (Charan, 2022; Levesque, 2016; Rasool, keerio, et al., 2023).

6. Analysing the Role of the Sindh Assembly in Safeguarding Rights of Minority communities

6.1. Governmental Perspective

It was clarified in detail that the Sindh government stood unwavering in its commitment to protect the basic rights of minorities, as consecrated in Article 25 of the Constitution of the Islamic Republic of Pakistan, 2012. However, several aggressive steps have already been embarked on to intercept the awful practices of coerced conversions and kidnappings plaguing girls and women belonging to scheduled casts and minority communities (Malik, 2002).

6.2. Sindh Province's Rejection of Anti-Conversion Legislation

On 08 October 2019, The Sindh Provincial Assembly dismissed a proposal aimed at criminalizing forced conversions accordingly. It marked the province's second crack at presenting a law against such conversions (Hussain et al., 2020). Previously, in December

2016, the Provincial Assembly had approved a similar extent, yet it met with the governor's denial to sign it upon the provincial administration's request (Hussain et al., 2020).

6.3. Contextual Background of the Legislation

The dismissal of this bill coincided with a surge in reported cases involving the abduction and forcible marriage of Hindu and Christian girls and young women across Pakistan (HRCP, 2019). The issue of abducting and forcibly converting Hindu girls in various districts of Sindh province was debated on 16 July 2019 and garnered unanimous support in the Sindh Assembly. It was modified despite objections from certain lawmakers who contended that its scope should extend beyond Hindu girls, asserting that girls of all faiths within Sindh must be shielded from kidnappings and forced conversions. Throughout the world, ethnic, religious, and linguistic minorities find themselves disproportionately affected by the harrowing consequences of armed conflicts and internal upheavals. Among these, refugees and internally displaced individuals from minority backgrounds, especially women and children, face particularly dire circumstances. The plight of these individuals, often enduring multiple layers of discrimination, encompasses challenges in securing adequate housing, land rights, property, and even recognition of their nationality.

Numerous modifications have been integrated into the Constitution of 1973, but none as substantial as the 18th amendment, which significantly devolved powers to the provinces. Notably, a considerable segment of the minority populace resides in the province of Sindh (Hussain et al., 2020). This geographical reality has steered the Sindh Assembly to actively engage in upholding the legal rights of minorities. The 18th amendment was enacted during the tenure of the Pakistan People's Party government in 2010, and the current Sindh government has faithfully adhered to the party's stance on minority issues (Raina, 2014). Extensive research analysis validates the comprehensive acknowledgment of the People's Party's contributions by these marginalized communities. The Sindh Assembly has emerged as a pivotal force in championing minority rights, as evidenced by the substantive responses provided by ministers in a questionnaire. The study underscores the passage of numerous bills by the Sindh Assembly aimed at safeguarding the rights and interests of minority communities.

The following are the legislative acts that have been successfully passed:

- "Sindh Child Marriage Restraint Act, 2013" The legislation proffered the establishment or acknowledgment of an Institution under this Act. It aimed at accommodating, safeguarding, and rehabilitating children (Rasheed, Shaikh, & Ahmed, 2023), necessitating specialized protective interventions. Furthermore, it sought to protect against instances of physical and psychological harm, sexual exploitation, or commercial abuse perpetrated against minors.
- "The Sindh Protection of Communal Properties of Minorities Act, 2013" This legislation safeguards the inherent rights about the sale and acquisition of their properties for individuals (Parveen, Qasim, Aziz, & Farooq, 2023). It ensures and upholds the protection of these rights under its provisions.
- "The Hindus Marriage Act, 2016" This legislation constitutes a formalized procedure for the registration of Hindu marriages. Each marriage officiated in accordance with this enactment necessitates registration with the union council/ward or any corresponding municipal entity, situated where the matrimonial rites were conducted, within a stipulated period of 45 days following the solemnization (Raza, 2017).

7. Conclusion

This study focused on the Constitutional Protection of Minorities Rights in Sindh, investigating the Role of Members of Provincial Assembly-MPAs (2008-2018). However, the study's findings have yielded a profoundly significant exploration, unraveling the multifaceted nature of divisions shaped by colonial masters and underscoring ideological disputes and societal intricacies. This research contributes fresh insights into the challenges faced by the minority communities in the Sindh province of Pakistan. The outcomes of this study provide a comprehensive understanding of the historical perspective, enriching the context of the research. Ultimately, the research scintillates further investigation and discussion, fostering a more thorough understanding of minority rights and their implications in the given period.

References

- Adeney, K. (2012). A step towards inclusive federalism in Pakistan? The politics of the 18th amendment. *Publius: The Journal of Federalism*, 42(4), 539-565. doi:<https://doi.org/10.1093/publius/pjr055>
- Ahmed, A., Faisal, & Rasool, G. (2023). Pakistan-Russia Military Cooperation: Challenges and Opportunities. *International Journal of Contemporary Issues in Social Sciences, ISSN (E) 2959-2461* (4), 2959-3808.
- AHRC. (2012). PAKISTAN: Journalists are threatened for reporting the rape case of a six years old Hindu girl. *Asian Human Rights Commission*.
- Ali, I., & Gul Sarki, A. (2019). Final post mortem report says Larkana Student Nimrita was sexually assaulted, Murdered. *Dawn Newspaper*.
- Ali, M. I. (2021). United Nations Convention on the Rights of Child: Forced Conversion of Hindu Minor Girls in Pakistan. *Journal of Legal Studies "Vasile Goldiş"*, 28(42), 186-201.
- Ali, S. S., A. G., . (2019). Final post mortem report says Larkana Student Nimrita was sexually assaulted, Murdered. *Dawn Newspaper*.
- Ameer, H. (2019). Namrita Chandani death case remains twisted as deviating reports on fingerprints keep surfacing.
- Bajwa, F. N. (1999). *Pakistan: a historical and contemporary look*: Oxford University Press.
- Bari, A., & Soomro, U. H. (2020). A COMPARATIVE ANALYSIS OF PRINT MEDIA COVERAGE ON FORCED CONVERSIONS IN SINDH. *Journal of Social Sciences and Media Studies*, 4(1), 33-40. doi:<https://doi.org/10.58921/jossams.04.01.0103>
- Bhutto, S. A., I. . (2019). Family says BDS Student Nimrta Murdered, demands investigation. *Dawn Newspaper*.
- Calvert, S. L., Appelbaum, M., Dodge, K. A., Graham, S., Nagayama Hall, G. C., Hamby, S., . . . Hedges, L. V. (2017). The American Psychological Association Task Force assessment of violent video games: Science in the service of public interest. *American Psychologist*, 72(2), 126. doi:<https://doi.org/10.1037/a0040413>
- Charan, F. (2022). *Contribution of Sindh Assembly in the Protection of Constituional rights of minority communities of Sindh (2008-2018)*.
- COP. (2018). The Constitution of The Islamic Republic of Pakistan. *National Assembly*.
- Ebrahim, Z. (2012). Hindu Girls Targeted in Coerced Conversions. *Inter Press Service*.
- Hadi, A. (2015). Injustice and persecution: Forced migration of Sindhi Hindus in Pakistan. *Mediterranean Journal of Social Sciences*, 6(2 S5), 11.
- Hussain, G. (2021). Religious Conversions in Pakistan: Empirical Evidence from Sindh. *Policy Perspectives*, 18(1), 5-24. doi:<https://doi.org/10.13169/polipers.18.1.0005>
- Hussain, G., Farhat, S. N., & Chambers, N. (2020). Forced conversions or faith conversions.
- keerio, T. H., Ahmed, A., & Rasool, G. (2023). Reshaping Socio-Political History: An Examination of Women's Influence in the Hur Movement of Sindh. *International Research Journal of Religious Studies*, 3(2), 65-77.
- Khan, H. (2023). Constitutional and Political history of Pakistan. *Oxford University Press*.
- Khatti, D. H., Rasool, G., & Keerio, T. H. (2023). Historical Research on Otaq Culture in Sindh. *Progressive Research Journal of Arts & Humanities (PRJAH)*, 5(2), 28-41. doi:<https://doi.org/10.51872/prjah.vol5.Iss2.262>
- Khatti, D. H., Rasool, G., & Shaikh, I. A. (2022). The regional nuisances in Pak-china relations: A Historical Perspective. *Research Mosaic*, 2(2), 21-27.
- Khatti, D. H., Soomro, G. R., & Shah, S. (2022). The Contribution of Dr. Mumtaz Hussain Pathan in the History of Sindh. *Progressive Research Journal of Arts & Humanities (PRJAH)*, 4(2), 67-77. doi:<https://doi.org/10.51872/prjah.vol4.Iss2.228>
- Lerner, N. (2015). United Nations Declaration on the Elimination of All Forms of Racial Discrimination. In *The UN Convention on the Elimination of All Forms of Racial Discrimination* (pp. 230–233): Brill | Nijhoff.
- Levesque, J. (2016). "Sindhis are Sufi by Nature": Sufism as a Marker of Identity in Sindh. In: Routledge.
- Malik, I. H. (2002). *Religious minorities in Pakistan* (Vol. 6): Minority rights group international London.
- Nainar, V. (2024). Gendered Norms, Minority Insecurities, and Dominant Politics in Sindh. *Journal of South Asian and Middle Eastern Studies*, 47(2), 52-71. doi:<https://doi.org/10.1353/jsa.2024.a916227>
- Noman, A. (2019). Does Karachi benefits from 18th Amendment? *Daily Dawn Newspaper*.

- Parveen, T., Qasim, M., Aziz, F., & Farooq, M. U. (2023). Status of Minorities of Pakistan and India: A Legal and Constitutional Comparison. *Journal of Education and Social Studies*, 4(3), 712-724. doi:<https://doi.org/10.52223/jess.2023.4331>
- Rahman, T. (2016). Jinnah's Use of Islam in his Speeches. *Pakistan Perspectives*, 21(2).
- Raina, A. (2014). Democrats and minority marginalization: The case of Pakistan. *Asian Journal of Political Science*, 22(2), 206-226. doi:<https://doi.org/10.1080/02185377.2013.879069>
- Rasheed, A., Shaikh, Z., & Ahmed, S. (2023). Child Marriages in Pakistan: Examining the Legal Framework in Light of Islamic Principles. *INKISHAF*, 3(8), 150-167.
- Rasool, G., & Keerio, T. H. (2023). A Historical Analysis of Pan-Islamism in Sindh during Collapse of the Ottoman Empire. *Global Social Sciences Review*, 8(2), 397-406. doi:[https://doi.org/10.31703/gssr.2023\(VIII-II\).36](https://doi.org/10.31703/gssr.2023(VIII-II).36)
- Rasool, G., keerio, T. H., & Haider, R. (2023). Hijrat Movement: First Political Case in the Modern History of Sindh. *Al-Qamar*, 27-40. doi:<https://doi.org/10.53762/alqamar.06.01.e03>
- Rasool, G., Syed, W. M. S., & Ahmed, A. (2023). Muslims against Muslims in British India: Exploring New Discourse of the Modern History of Sindh. *International Research Journal of Management and Social Sciences*, 4(3), 170-179.
- Raza, S. (2017). The Hindu Marriage Act 2017: A Review. *LUMS LJ*, 4, 219.
- Sahoutara, N., & Ousat, A. (2019). The Strange Case of the Silent Women. *Dawn Newspaper*. Retrieved from <https://www.dawn.com/news/1515863>
- Smith, S. D. (1991). Rise and Fall of Religious Freedom in Constitutional Discourse. *University of Pennsylvania Law Review*, 140, 149-.
- Tal-Rhata, D.-A. M. (2016). Role of Media in Protecting & Promoting Human Rights. *Dynamics of Human Rights*.
- VOA. (2020). Each Year, 1,000 Pakistani Girls Forcibly Converted to Islam, VOA, South & Cenral Asia.