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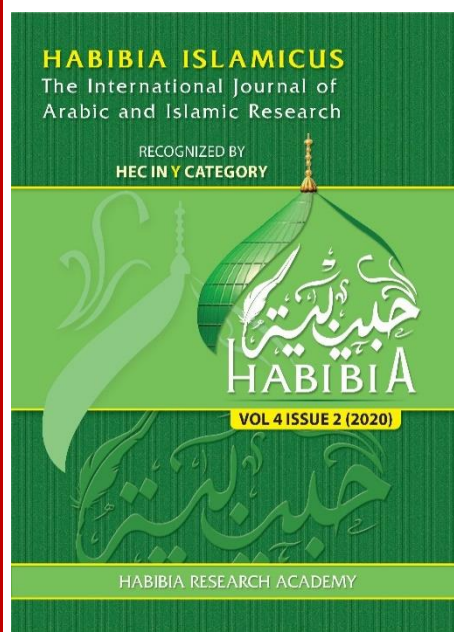
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TOPIC:

**AN INVESTIGATIVE REVIEW OF THE RESPECT OF HUMAN RIGHTS AND ITS
RELATED INSTITUTIONS IN PAKISTANI SOCIETY WITH THE SPECIAL REFERENCE
TO MAKRAH**

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AN INVESTIGATIVE REVIEW OF THE RESPECT OF HUMAN RIGHTS AND ITS RELATED INSTITUTIONS IN PAKISTANI SOCIETY WITH THE SPECIAL REFERENCE TO MAKRAN

Rashid Manzoor, Muhammad Nadeemullah

ABSTRACT:

Humans work from dawn to dusk to fulfil the everyday needs of live. They encounter numerous problems when taking them to completion. This is how the human beings are lacking their rights in the world. This researched paper aims to safeguard the human rights in the Pakistani society and their related roles based in Makran. The research under consideration is a social study in which the researcher worked on the social aspects. For this research, research based on quantitative and qualitative methodology. The researcher utilized descriptive research technique, since we can relate it to the past and also with the present. The researcher applied convenience sampling for this study. Since, the researcher selected the participant according to their convenience and collected the data for this study. Moreover, the researcher distributed questionnaires and collected the respondents shared ideas about these concepts. Most importantly, the respondents belong to different Districts of Makran division namely, the districts are Kech, Gawadar and Panjghor. For this research, the participants were selected from the three districts of Makran division and one tehsil from each districts and one union counsel from each tehsil. The total no of the respondents were 90. In this research. The collected data was analyzed by applying chi square technique to analyze the data. The researcher utilized survey design for this study to collect the data from the respondents. Where the research tool was a questionnaire. The instrument for the data collection was a questionnaire having 58 items along with the demographic information adapted from authentic research papers. The items added in the questionnaire are open-ended and closed ended according to the research.

KEYWORDS: Human Rights, History of human rights, human rights with reference to Holy Quran, role of NGOs in Pakistani Society.

INTRODUCTION

Human rights are as old as human beings. Because when human beings came into the world they were unfamiliar with different ways, human beings began to live together, time passed and society came into being. The concept of society is derived from the individual. Nothing without the individual is as if the two are inseparable from each other. As the countries of the world are developing, the thinking and attitudes of the people are changing. This change is visible in every nook and cranny of it and I see its effects beings formed, because of these effect problems are also arising now. ^[1] The Sati problem refers to a problem, that would affect a person's social and economic life and make him restless and restless, but there would be harmony between man and his environment. Man strives day and night to adapt to the environment. In order to get rid of these problems and to get rid of the harmful ones, man takes the path of evil due to these problems. That's why he gets into more trouble it has become a huge problem in the world for human beings to be denied their rights. ^[2]

If the rights of the individual are violated in a society, it also damages the reputation of the society. The other person's rights begin one person's right is obligatory on another person. By exercising his right and not violating the rights of another person, he means the part that has been assigned to him. ^[3]

USE OF THE WORD “RIGHTS” IN THE HOLY QURAN

1. Allah will guide them to the right path and know that Allah (himself is the truth and the addressee of the truth).^[4]
2. This is because the truth is truth. ^[5]
3. And Say, The Truth has come, And Falsehood vanished. Undoubtedly the falsehood was certain to vanish. ^[6]
4. And do not mix up the truth with falsehood nor conceal the truth deliberately. ^[7]
5. That he might cause the truth to triumph and bring vanity to naught, however much the guilty might oppose. ^[8]
6. Indeed, we have sent down the Book to you 'O Prophet' in truth to judge between people by means of what Allah has shown you. So do not be an advocate for the deceitful. ^[9]
7. And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth). ^[10]
8. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness. ^[11]

THE TERM “RIGHTS” IN THE HADITHS

THE HOLY PROPHET (SAW) SAID:

1. The Prophet (peace and blessings of Allah be upon him) said: Verily, Allah has given to every man his due. ^[12]
2. Allocation has been given many rights by Allah and His Noble Messenger which no one can take away. They are also legally dead and it is the duty of every human being to take care of the right of other people. ^[13]
3. Allah has paid their dues to every person. Every human being has rights because the rights are for human beings. The same rights are available to you and me, and to every human being in the universe, whether he is a man or a woman, rich or poor, poor or not Man brings with him his rights as soon as he is born. No one can or will snatch these rights from him. ^[14]

Legally everyone's rights are equal. There is no difference if a man or a woman works in a country. If we are doing this, it is the tradition of the same person to be a citizen of this country. Women and men have equal rights regardless of their affiliation with any sector. ^[15]

HUMAN CONCEPT IN RELIGION ISLAM

Islam means obedience and submission in Arabic, the religion which Allah Almighty spread to the world through His Last Prophet Muhammad. The concept of human rights is very clear in Islam and it is more comprehensive than the western concept. The basic points of man are clearly present in Islamic concepts. ^[16]

Islam is based on the one who created all human beings and created the world. He honored and revered human beings.

Adam time: Islam says that all human beings have the same foundation. They were created from one parent. There is no difference and they do not have any superiority over each

other, they are all the same whether they belong to any color, race, language, religion or any region they have no superiority. ^[17]

The religion of Islam introduced the concept of human rights in the society 200 years ago. Hujjat ul Wada the Last Sermon is an important example. Islam teaches the hereafter and equality and this teaching is clear in our last Sermons Hujjat-ul-Wida' He said, "O people, Know that our Lord is One and that your father (Adam) is One, They are descendant of Adam and Adam is made of clay. That Arabs have no superiority over non-Arabs and non-Arabs have no superiority over any Arabs."

Islam teaches equality between children and human beings. Islam never tends to be superior to anyone else. Islam has given privileges and facilities for you. According to Islam, all are equal, whether they are men or women whether they are white or black, rich or poor, powerful or weak and high or low, they are all equal and their rights are the same. In Islam, rights and duties are intertwined. Are Obligatory, that is, of one obligation is the right of the other and what is the right of the other is the duty of the former. When a person is born into the world, he brings with him the right to live. His problems also arise with him. Bread, cloth, and house are the basic necessities of man. Without them it is difficult for man to survive. Besides, other problems are also a part of the human race and man from childhood to old age he lives in the effort to solve these problems and meet his needs of life. Man can go to any extent to fulfill it. Man takes the path of evil because of these problems which cause him to suffer more problems.

Similarly, in the world, human beings do not consider their rights as a great problem. Everyone has rights from Allah and His Noble Messenger. No one can control them.

Is Pakistani Society, which enjoys a rural and urban life, is largely dependent on the conditions of provision of employment and other necessities of life for the people? These are the people who are crying, they are unaware of the flames and due to the change in society, economic and healing, there is chaos in the society. Everyone is trying to kill or eat the rights of others to be a human rights institution in Pakistani society. Despite the fact that human beings seems to be deprived of their own rights, to say that Islamic Republic of Pakistan, which was achieved after countless sacrifices, which is aimed only at the free sale of Islam the people of the carpet? Does every man and women here get this right? Are the people here aware of their rights? Are there any human rights institutions in Pakistan which, if today's human beings are as different as the human beings of the past, their needs and problems are very different? In the past human life was simple and easy. Life is difficult to produce and here man is unable to get his rights. ^[18]

REVIEW OF LITERATURE

HISTORY OF HUMAN RIGHTS IN THE WEST

Although the history of human rights in the west dates back to the seventeenth century, it has changed over time. Including the bill of rights, which include the monarchy's authoritarian powers a charter was issued from the US State of Virginia in June calling for freedom of the press, freedom of religion and the right to justice. They were granted bail

and another declaration was issued in the United States in July of the same year in which all human beings were given the right pursuit of life, freedom of equality.

Thomas Mann authored a book named **“The Rights of Man”** after which his influence on the people of the west became more pronounced. After World War-II many countries adopted some have include human rights in the constitution. Some have adopted the pre-World War-II Charter. Some have changed the charter in the constitutions of the European countries.

HUMAN RIGHTS

Since freedom, justice and peace in the world are based on the self-respect and dignity of all human beings as well as the equal and inalienable rights of human beings. Such atrocities and neglect of human rights they bring cheapness to human beings and highest aspiration of ordinary human beings is to create a world in which all human beings have the freedom to speak and stand on their own faith and which is free from fear and cold. It is imperative that human rights be upheld by the rule of law, and that member states must respect the fundamental human rights of human beings in the charter, as well as the values of men and women. ^[19]

UNIVERSAL DECLARATION OF HUMAN RIGHTS

It has reaffirmed its belief in equal rights and intends to promote social development and close down living standards in an atmosphere of greater freedom. Other countries have pledged to work together with the United Nation. Respects and uphold human rights and fundamental freedom in principle and nationally throughout the world. It is very important for the fulfillment of this promise that the nature of these rights and freedoms lies in it.

- All human beings are born free, equal in strength and dignity. All human beings are humble and intelligent. They should treat each other as brothers.
- Everyone is entitled to all the freedoms and rights enshrined in this declaration and will not be influenced by their principalities, race, language, religion, political views, belief system, nationality, society, wealth or family status.
- The individual has his own life, freedom and personal protections.
- No one shall be held in slavery or servitude, slavery well be banned in all its forms.
- No one shall be subjected to torture or to cruel, in human or degrading treatment or punishment.
- It is stated that its legal status should be recognized everywhere.
- All human beings are equal before law and are entitled without any discrimination to equality. Protection of the law, believe in the protection of the privilege or privilege of violating this declaration human have.
- Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- The appointee arbitrary detention will not be issued to anyone.
- Everyone was equally deprived of his rights and in the investigation of three or more charges against him; he was given a chance to have a free and impartial hearing and a fair hearing.

- The person to be charged with a criminal offense should be innocent until proven guilty in open court in accordance with the law and given full opportunity to present his case.
- A person's domestic life, in domestic correspondence will be arbitrarily (illegally interfered with) and in an arbitrary manner it is a legal request to protect his or her honor and privacy.
- Everyone has the right to freedom of movement and residence within the borders of each state.
- Allocation to seek asylum in other countries to avoid torture on the basis of imprisonment and so on you have right to benefit from the discount.
- The person has the right to nationality.
- Adult men and women have the right to marry and settle down without any such restrictions regardless of nationality or gender. Men and women are equal in terms of marriage, conjugal life and ear piercing has rights.
- There are so many types of freedom it's hard to say. Every human being has the right to freedom of thought, liberty and the right to change ones religion or belief, right to participate and perform rituals is also included.
- Receiving and transmitting information and ideas freely and without interference to your opinion.
- The allocation is for freedom of peaceful assembly and organization. ^[20]

UNIVERSAL ISLAMIC CHARTER OF HUMAN RIGHTS

In the beginning of the fifteenth century, the Islamic Council of scholars approved the declaration of the Islamic human rights in Pakistan, Chenab Yahiya bakhtiya, a member of the senate, presented this manifesto and law in the senate for approval, but it became a law on the heart of the beginning. Since the manifesto of fundamental human rights is derived from the book of Allah and the Sunnah of his messenger, the ruling assemblies and institution can neither add nor abolish or ignore them and no one can be deprived of them. The following is a translation of the charter of respectable and immutable rights.

- **The Right to Life:** Human life is sacred and honorable; every effort will be made to protect it. No Alcohol will be used and no life will be deprived except under legal authority.
- **Deprive From Freedom:** They are born free except for rules and procedures; his right to liberty is not restricted.
- **Equality & The Right To Protect From Prohibit:**
 - a) All people are equal before the law and enjoy equal opportunities and equal protection before the law.
 - b) All people will be paid equally for equal work.
- **Equal Treatment:** Everyone has the right to be treated fairly, in accordance with the law.
- **Equal Hearing:** Any person will be punished for any charge (kick), except in such case evidence has been presented before an independent court.

- **The Right to Protect against Harassment:** All people have the right to be protected against harassment by Government Agencies; they own are responsible for any liability, except in the cases of defending the charges against them where it is found reasonable to be involved in a crime against them.
- **Protection From Abuse Of Power:** Shall not be construed as a sign of humiliation of any individual or of a physical relative of his relative or the person in question will not be tortured to intimidate or threaten, will not be forced to confess to a crime by force or coercion, nor will the case be forced to agree to measure that is in his best interest.
- **The Right to Asylum:** The oppressed and persecuted person has the right to seek and obtain refuge; this right belongs to every human being, without distinction of race, religion, color or creed.
- **Minority Rights:** It is mentioned in the religious book The Holy Quran about the protection of the rights of minorities.
- **Property Protection:** It will not confiscate state property except in the public interest for which fair and fair compensation is paid will be done.
- **The Status and The Dignity of the Workers:** Islam respects hard work and paradise workers and instructs Muslims to treat workers fairly and generously, not only sound education but his alertness and dedication too most required and also hate. ^[21]

THE ROLE OF NGO'S IN PAKISTANI SOCIETY

NGOs in the Indian subcontinent flourished during the colonial era because when government and power passed into the hands of foreigners and the state was formed in their interests, it the times are inhabited here by human beings a and successes and I felt that their identity is not secure in the colonial state so it is important for them to manage themselves to preserve their religion, language and culture and in this regards not looking at the state at all, in order to control these organization and monitor their activities, it was necessary for them to register themselves under the cooperative society to have their own constitution.

Whether they are regularly accounted for in donations or not the primary purpose of these non-political organization was to preserve their culture, religious and identity in changing circumstance as the state had none of them he opened educational institution for brothers and parties, collected donations to help the poor and took steps to improve the condition of women in particular. Traces of institution built during this period can still be seen today in India and Pakistan in the form of educational institutions, hospitals, orphanages, libraries and gardens. It sparked in the form of political movements. These non-political organizations became less important after the independence of the country because it was now a nation state, so the idea was that the state would contribute to the development of society and linguistic development. It is not the responsibility of the organizations but of the state, so these organizations have become so entrenched that most of them have remained nominal NA in Pakistan Oz's work and activates are strongly criticized. The first reason for this criticism is that since they are established because of the NB and foreign fund, they have set up their own indexes because the foreigners they get funding from

agencies. They work on their agendas and projects. What are the problems of the society? Which of these issues are important? The ones that are worked on are not decided by NGOs but by the funders. In addition they have a limited period of time for the project they have to work on for two years or for two years, after which the bias ends and the second begins, benefiting a few people. The society has no future for these organizations, As long as they continue to receive foreign funds, they will continue to breath. ^[22]

OBJECTIVES

- To investigate about the Islamic rights concepts in Pakistan.
- To investigate about the failure of human rights institutions in Pakistani society.
- To explore about the negative picture of the human rights institution in Pakistani society.
- To find out about the deteriorating situation of the human rights institutions in Pakistani society.

HYPOTHESIS

- The main reason behind the failure of human rights institution in Pakistani society is unawareness of concepts of Islamic human rights.
- Due to the deteriorated situation of human rights in Pakistani society shed a negative picture of human rights institutions.

RESEARCH METHODOLOGY

The research under consideration is a social study in which the researcher worked on the social aspects. ^[23] For this research, research based on quantitative and qualitative methodology. ^[24] The researcher utilized descriptive research technique, since we can relate it to the past and also with the present. ^[25] The researcher applied convenience sampling for this study. Since, the researcher selected the participant according to their convenience and collected the data for this study ^[26] Moreover, the researcher distributed questionnaires and collected the respondents shared ideas about these concepts. ^[27] Most importantly, the respondents belong to different Districts of Makran division namely, the districts are Kech, Gawadar and Panjghor. For this research, the participants were selected from the three districts of Makran division and one tehsil from each districts and one union counsel from each tehsil. The total no of the respondents were 90. In this research. The collected data was analyzed by applying chi square technique to analyze the data. The researcher utilized survey design for this study to collect the data from the respondents. Where the research tool was a questionnaire. ^[28] The instrument for the data collection was a questionnaire having 58 items along with the demographic information adapted from authentic research papers. The items added in the questionnaire are open ended and closed ended according to the research. ^[29]

Results**Personal Profile**

Detail	Frequency	Percentage
Sex		
Male	78	87%
Female	12	13%
Total	90	100%
Age		
Below 30 Years	48	53%
31 years to Above	42	47%
Total	90	100%
Qualification		
Illiterate	10	11%
Literate	80	89%
Total	90	100%
Languages		
Balochi	87	97%
Sindhi	3	3%
Pashto	0	0%
Punjabi	0	0%
Total	90	100%
Occupation		
Unemployment	30	33%
Government Servant	42	47%
Private Servant	18	20%
Total	90	100%

Significantly, the above table reflects basic personal information of the respondents according 87% of the respondents were male and 13% were female. In the same way, 53% of the respondents were below 30 years and 47% were above 30 years. Moreover, 11% of the respondents were illiterate as well as the other 89% were literate. Accordingly, 97% of the population speaking Balochi language, whereas, the other 3% speaks Sindhi language. 33% of the population were unemployed and the other 47% serving in government jobs. Rest of the 20% are privately working to earn their livelihood.

Research Work

Detail	Frequency	Percentage
In your opinion, which institutions work better		
Government	15	17%
Non-Government	45	50%
Don't Know	30	33%

Total	90	100%
What do you think how the environment of the institution is		
Very Good	15	17%
Good	48	53%
Bad	27	30%
Total	90	100%
Is any human rights institution help you or any member of the area		
Yes	65	72%
No	25	28%
Total	90	100%
Do you aware about your basic rights		
Yes	57	63%
No	33	37%
Total	90	100%
Do you aware about the concepts of human rights in Islam		
Yes	78	87%
No	12	13%
Total	90	100%
Do you aware about the rights mentioned in Islam		
Yes	82	91%
No	8	9%
Total	90	100%
Are the concepts of human rights included in Pakistani society		
Yes	25	28%
No	65	72%
Total	90	100%
Do the human rights institution got failed in our society		
Yes	80	89%
No	10	11%
Total	90	100%
Is it necessary, if the people got their rights in today's world by getting help of law		
Yes	21	23%
No	69	77%
Total	90	100%
Are the peoples get their rights by the help of law in Pakistani society		
Yes	12	13%
No	78	87%
Total	90	100%
Is the Pakistani society witnessed the deteriorated situation of human rights		
Yes	55	61%

No	35	39%
Total	90	100%

Essentially, according to the respondents 17% of the population agreed upon the point that governmental institutions are working better, whereas the other 50% were responded in the favor of non-governmental institutions. Likely, 17% of the respondents believed that the culture and environment of these kinds of institution were favorable for the people. On the other side, 50% of the respondents believed that the environment is satisfactory.

Basically, 72% of the respondents were agreed on the point that the human rights institution became helping hand for the society. Since, most of the society members got help from these institutions. Whereas, 28% of the respondents were against this statement.

Accordingly, 63% of the respondents were in a view that they are aware about their rights. Most of them are clearly aware about their rights which Islamic law described for them. In contrast, 37% of the respondents deny this facts. They claim that they are mostly unaware about their basic rights.

87% of the respondents believed that they aware about the concepts of human rights chosen and selected through Islamic law. But 13% of the respondents disagree with this statement. They claim that they do not have much information about their rights mentioned in Islamic law.

Significantly, 91% of the respondents believed that they were aware about the human rights concepts in Islam. They are following the true path accordingly to fulfil their purposes. In contrast, 8% of the respondents deny this statement they do not have much information about the concepts mentioned in Islam.

Indeed, 28% of the respondent supposed that the concepts of human rights are included in Pakistani society. On the other side, 72% of the respondents believed that the concepts of human rights did not included in in Pakistani society.

To answer a question, 89% of the participants believed that the human rights institutions work is not satisfactory. These institutions are not fully equipped with the resources and human capital, this approach lead them towards failure. With a different view, 11% of the participants believed that certain institutions are working in a good manner.

Consequently, 23% of the participants were in a favor of the statement that whenever it would be necessary, the population could easily get the access in law. On the contrary, 77% of the participants do not believe that it would be helpful for them to get access in law institutions.

13% of the respondents believed that the society can get their rights by the help of law. Whereas, 87% of the respondents were do not favor of the statement that they cannot get access in law departments.

61% of the respondents agreed on this statement and on the other hand 39% of the disagreed of the statement.

HYPOTHESIS NO.1

H: The main reason behind the failure of human rights institution in Pakistani society is unawareness of concepts of Islamic human rights.

Ho: There will be no main reason behind the failure of human rights institution in Pakistani society is unawareness of concepts of Islamic human rights.

$\alpha = 0.05$

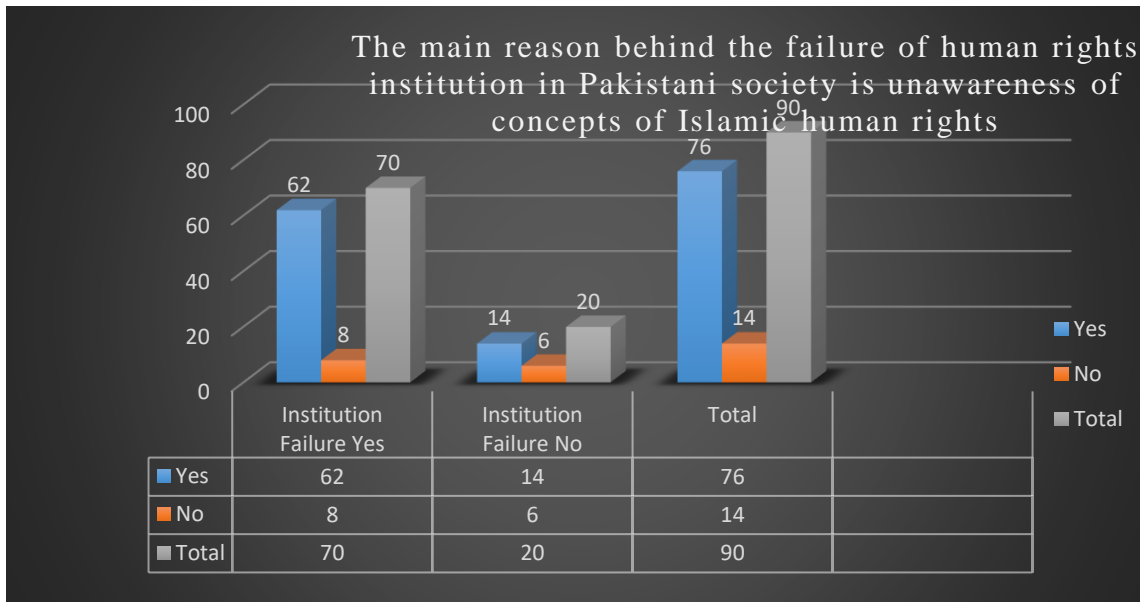
Statistical Test $\chi^2 = \left(\frac{fo-fe}{fe} \right)^2$ [30]

Decision Rule: Reject of H $\chi^2 \geq 3.841$

Contingency Table

Step 1:

Institution Failure	Unawareness of concepts of Islamic human rights		Total
	Yes	No	
Yes	62	8	70
No	14	6	20
Total	76	14	90



Step 2: $\frac{70 \times 76}{90} = \frac{70 \times 14}{90} = \frac{20 \times 76}{90} = \frac{20 \times 14}{90}$

$\chi^2 = 59.111 = 10.88 = 16.88 = 3.111$

$\chi^2 = 59 = 11 = 17 = 3$

Step 3: Put the Formula Fe

Institution Failure	Unawareness of concepts of Islamic human rights		Total
	Yes	No	
Yes	62 ₍₅₉₎	8 ₍₁₁₎	70
No	14 ₍₁₇₎	6 ₍₃₎	20
Total	76	14	90

Step 4: $x^2 = \left(\frac{fo-fe}{fe} \right)^2$

$$x^2 = \left(\frac{62-59}{59} \right)^2 = \left(\frac{8-11}{11} \right)^2 = \left(\frac{14-17}{17} \right)^2 = \left(\frac{6-3}{3} \right)^2$$

$$x^2 = \left(\frac{3}{59} \right)^2 = \left(\frac{-3}{11} \right)^2 = \left(\frac{-3}{17} \right)^2 = \left(\frac{3}{3} \right)^2$$

$$x^2 = \frac{3}{59} = \frac{3}{11} = \frac{3}{17} = \frac{3}{3}$$

$$x^2 = 0.050 + 0.272 + 0.176 + 1$$

$$x^2 = 1.498$$

Step 5: $x^2 = \left(\frac{fo-fe}{fe} \right)^2$

$$x^2 = 1.498$$

Step 6: Degree of Freedom

$$DF = (R-1) * (C-1)$$

$$DF = (2-1) * (2-1)$$

$$DF = (1) * (1)$$

$$DF = 2$$

Step 7:

As this calculated value of chi-square is lesser than the table value of chi-square, it means that Alternate hypothesis is accepted so there is the main reason behind the failure of human rights institution in Pakistani society is unawareness of concepts of Islamic human rights.

Hypothesis No.2

H: Due to the deteriorated situation of human rights in Pakistani society shed a negative picture of human rights institutions.

Ho: There will be no deteriorated situation of human rights in Pakistani society shed a negative picture of human rights institutions.

$$A = 0.05$$

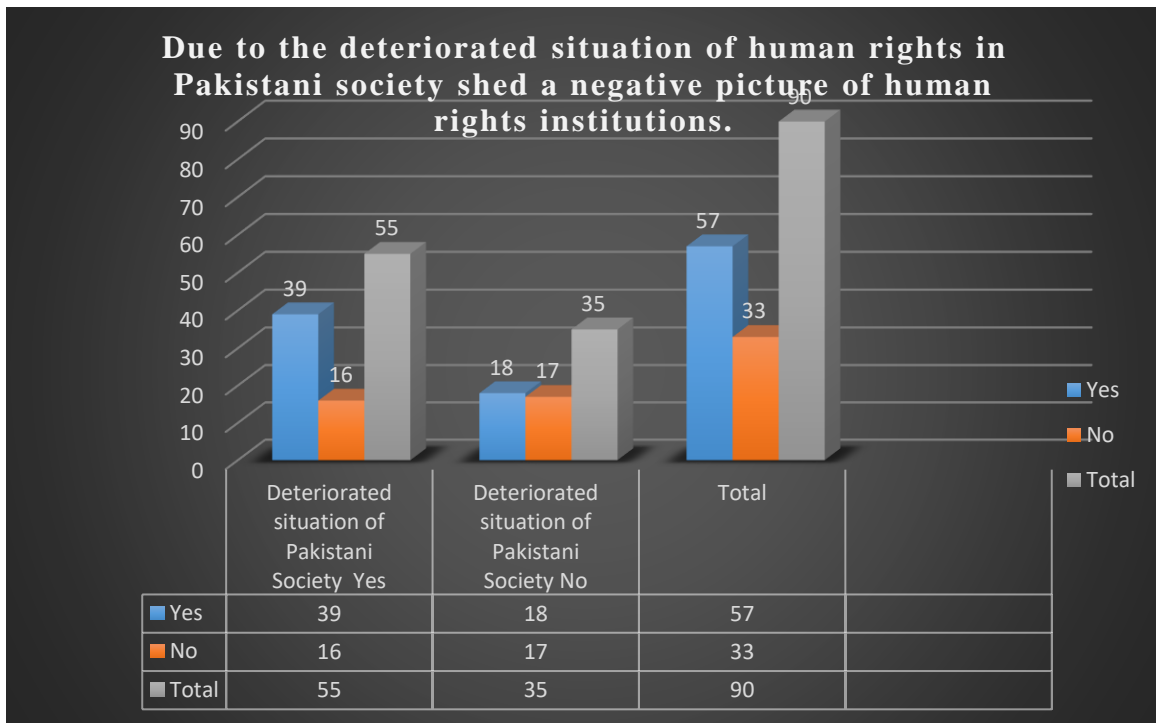
Statistical Test $x^2 = \left(\frac{fo-fe}{fe} \right)^2$

Decision Rule: Reject of H $x^2 \geq 3.841$

Contingency Table

Step 1:

Deteriorated situation of Pakistani Society	Negative picture of human rights institutions		Total
	Yes	No	
Yes	39	16	55
No	18	17	35
Total	57	33	90



Step 2: $\frac{55 \times 57}{90} = \frac{55 \times 33}{90} = \frac{35 \times 57}{90} = \frac{35 \times 33}{90}$

$x^2 = 34.83 = 20.16 = 22.16 = 12.83$

$x^2 = 35 = 20 = 22 = 13$

Step 3: Put the Formula Fe

Deteriorated situation of Pakistani Society	Negative picture of human rights institutions		Total
	Yes	No	
Yes	39 ₍₃₅₎	16 ₍₂₀₎	55
No	18 ₍₂₂₎	17 ₍₁₃₎	35
Total	57	33	90

Step 4: $x^2 = \left(\frac{fo-fe}{fe} \right)^2$

$$x^2 = \left(\frac{39-35}{35} \right)^2 = \left(\frac{16-20}{20} \right)^2 = \left(\frac{18-22}{22} \right)^2 = \left(\frac{17-13}{13} \right)^2$$

$$x^2 = \left(\frac{4}{35} \right)^2 = \left(\frac{-4}{20} \right)^2 = \left(\frac{-4}{22} \right)^2 = \left(\frac{4}{13} \right)^2$$

$$x^2 = \frac{4}{35} = \frac{4}{20} = \frac{4}{22} = \frac{4}{13}$$

$$x^2 = 0.011 + 0.2 + 0.181 + 0.307$$

$$x^2 = 0.798$$

Step 5: $x^2 = \left(\frac{fo-fe}{fe} \right)^2$

$$x^2 = 0.798$$

Step 6: Degree of Freedom

$$DF = (R-1) * (C-1)$$

$$DF = (2-1) * (2-1)$$

$$DF = (1) * (1)$$

$$DF = 2$$

Step 7:

As this calculated value of chi-square is lesser than the table value of chi-square, it means that Alternate hypothesis is accepted so there is Due to the deteriorated situation of human rights in Pakistani society shed a negative picture of human rights institutions.

CONCLUSION

Basically, there are some countries who are not following the human rights concepts and their rule on law. This was the reason behind the deteriorating situation of those countries. The researcher investigated about the increasing rate of demolition of human rights in our society. Indeed, this demolition effecting the society very badly. Majority of those cases related to the women, children and the daily wages labor. In fact, being an Islamic society, the increasing rate of human rights demolition is the basic concerned of the era. As it is witnessed, that there is unfavorable situation in our society socially, economically, and culturally, which distracted all the human beings. Even, all the individuals are taking revenge from their near ones. There are different kinds of human rights institutions in Pakistan, but still no improvements were recorded yet. Pakistan is named as Islamic republic of Pakistan, which we got after uncountable sacrifices. The purpose of having Pakistan was to provide every individual a lifelong protection and all the accessories of life. The researcher found that the individuals living in far flung areas do not have awareness about their rights. Finding suggests that most of the peoples are unaware of their rights. Furthermore, the work of the concerned institutes are unsatisfactory.

RECOMMENDATIONS

- Indeed, the human rights institutions should conduct awareness in school and college level about the rights of human. Furthermore, they should conduct seminar and workshop in order to create awareness among peoples.

- These institutions should appoint skilled social worker so that they can solve the problems skillfully and wisely.
- These institutions should not be pressured while they are working for the betterment and progress of the society.
- These institutions should take the support of law so as the society cannot be deprived from their rights.
- The system of the law should be better and easily accessible so as the people can get their rights as soon as possible.
- The human rights institutions should also worked on economic and cultural rights.
- The human rights institution should not worked for individual benefits but for the societal benefits.
- The human rights institutions should maintain their environment with love and care, so that the people can get more benefit from these institutions.
- Most of the people are quite unaware of the religious knowledge that is why they do not have any information about their rights. The religious institutions need to improve and give more information to give understanding about their rights.
- In Pakistani society, the human rights institutions should not only focus on the big cities but also for the towns and villages.

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