

CONSTITUTIONAL CONCEPTIONS OF LIBERTY AND THE JURIDICAL CONSTRUCTION OF INDIVIDUAL FREEDOM IN PAKISTAN

Muhammad Younis Bozdar^{*1}, Dr. Abdul Basit Solangi², Dr. Taha Shabbir³

^{*1}LLM scholar, Shaheed Zulfiqar Ali Bhutto University of Law Karachi

²Assistant Professor, Pakistan Studies, Shaheed Benazir Bhutto University, Shaheed Benazirabad

³Associate Professor, Hamdard University, Karachi

¹muhammadyounisbozdar1749@gmail.com, ²abdulbasit@sbbusba.edu.pk,
³tahashabbir51@gmail.com

Corresponding Author: *

Muhammad Younis Bozdar

DOI: <http://doi.org/10.5281/zenodo.18919468>

Received	Accepted	Published
07 October 2025	14 November 2025	28 November 2025

ABSTRACT

In a democratic society, constitutional liberty and individual freedom are regarded as foundational pillars that safeguard equality, justice, and protection for all citizens. In Pakistan, a state shaped by diverse cultural practices, religious schools of thought, and competing political visions, debates around liberty and freedom have persisted since its establishment. The 1973 Constitution, often described as the backbone of Pakistan, provides the principal framework for fundamental rights, including freedom of speech, religion, movement, association, equality, minority protections, and individual liberty (Arts. 8–28). These guarantees are historically intertwined with the country's colonial past and struggle for independence, echoed in Muhammad Ali Jinnah's emphasis on equality, pluralism, tolerance, and equal rights for all citizens. Constitutional provisions such as Articles 4 and 9, which protect the security and dignity of life, underscore the state's obligation to ensure that individuals live freely under the law. At the same time, Pakistan's constitutional order blends Islamic and secular legal principles, drawing on Islamic conceptions of social, economic, religious, and political rights while grappling with external influences and domestic political instability, including military regimes and the instrumentalization of religion. Persistent challenges gender-based discrimination despite formal guarantees (Art. 25(2)), the gap between legal rights and cultural practices, and the precarious position of minorities highlight the tension between constitutional promise and lived reality. This paper critically examines the constitutional framework of liberty and fundamental rights in Pakistan, focusing on speech, gender, and minority protections, and considers the evolving role of courts, public interest litigation, and civil society in advancing individual freedom.

Keywords: Constitutional Rights, Public Litigation Interest, Constitution, Fundamental Rights, Freedom of expression

1. INTRODUCTION

1.1 BACKGROUND OF STUDY:

Constitutional liberty is a type of liberty protected by a constitution or bill of rights. It includes fundamental rights like freedom of speech, which is also a fundamental constitutional right. No government can take away this right from citizens. Ensuring certain fundamental liberties is a crucial aspect of constitutional democracy's political

framework.

Constitutional Liberty and the question of individual freedom stands at the center of Pakistan's social and political landscape. Ever since its independence, Pakistan has struggled with a delicate balance between upholding democratic principles and protecting the rights and freedoms of its citizens. In the background of political upheaval, social change and legal evolution, the issue of constitutional freedom

has become a subject of intense debate. The modern governments have an obligation to advance equality, liberty, and human dignity. Every person has the same right to be treated with respect as a human being. The Human Rights movement gained international traction with the founding of the United Nations (Chitkara, 1997). Within the legal context, liberty refers to the extent of autonomy granted by the law to exercise one's free will (Ghaffar, 1971). One of the most important ideas is "freedom," which numerous philosophers have employed, primarily in relation to politics. This idea shows whether or not members of a society are free and do not require freedom. In a liberal society, people are free to live, act, and seek whatever makes them happy, but they are also subject to some restrictions that serve to balance their personal preferences that the interests of the general public (Berlin, 2023). An essential component of any democratic society is guaranteeing the protection of fundamental liberties. The task of defending the liberty of religious and ethnic minorities in Pakistan adds to the complexity of this commitment. This section assesses the efficacy of Pakistan's fundamental rights legislation in protecting individual liberty, freedom of speech, and the freedoms of minorities by critically examining and evaluating them (Kanwel et al., 2020). The primary assurance of liberty is religious liberty. Yes, freedom within a defined realm is guaranteed; specifically, freedom with regard to one's religious commitments and choices. Liberty is the only thing that is guaranteed; neither religion nor secularism are (Laycock, 1996).

Constitutional freedom and individual freedom are pillars of the democratic society of any country. According to the 1973 Constitution of Pakistan, the citizens of the country have certain rights and freedoms, the main objective of which is to establish such a society. Every person in the country can live their life with dignity and full independence. Individual freedom means autonomy in every sphere of life, including freedom of speech, freedom of religion, and social and cultural freedom. The Constitution of Pakistan guarantees all kinds of rights and freedoms. Including the right to life, liberty, and security

of every person (as per Article 9), freedom of speech and expression (as per Article 9), freedom of association (according to Article 17), and legal equality (according to Article 25). These provisions aim to protect the individual from arbitrary state. Despite constitutional guarantees, the government is facing various challenges to ensure individual freedom. Political instability, social inequality, religious fanaticism, and weak rule of law have often hampered the effective enforcement of these rights by the people. Censorship, arbitrary arrests, and suppression of freedom of expression limit individual freedom.

Pakistan is currently experiencing this oppressive period where the people's right to express their opinions is being denied. Speaking one's thoughts in a nation where the democratic path has deviated into ideological tangents was never simple. Throughout Pakistani history, the relationship between the government, the media, the liberal intellectuals, and the powerful people has never been positive. But for the people of this country, the present is one of their greatest fears (Khan, 2019). The most fundamental and important right for any vibrant and forward-thinking society is the freedom of thought and speech. A society needs to allow its people the freedom of expression and thought without any restrictions or prejudice if it hopes to preserve its creative spirit. One of the most precious rights in Islam is freedom, which elevates and enriches humankind's accomplishments. According to Islam, human dignity and all other human qualities are based on liberty. What sets man apart from the rest of creation is his liberty. The Quran emphasizes how much man's freedom of choice is respected. The ability to freely choose a right is the very essence of virtue. Islam holds that a person's complete trust in Towhid, or the belief in a single Allah, is the true foundation of their freedom. The true foundation of human freedom, both individually and collectively, is this idea of Towhid.

1.2 PROBLEM STATEMENT

The Constitution of Pakistan guarantees in full a system of basic rights wherein all citizens enjoy freedoms like freedom of speech,

expression, assembly and association (Articles 9, 16, 17, 19). Such constitutional guarantees have their purpose to establish the foundation of a democratic society in which individual autonomy and dignity are safeguarded through arbitrary state authority. The vision of the founders of Pakistan has long held that all citizens of the nation would have equal access to all these

freedoms regardless of religious beliefs or creed.

There is, however, an immeasurable and chronic dislocation between these constitutional guarantees and the daily life of Pakistani citizens. Although all the legal framework is well established on paper, the real exercise of individual freedom is always compromised by a complex interaction of factors. They are the application of repressive legal measures, such as cybercrime, blasphemy, and anti-terrorism legislations, to suppress freedom of speech, ignorance of constitutional rights among people, and the crisis of confidence in the state institutions (the judiciary and the law enforcement) that are supposed to be the main protector of these freedoms.

This disparity of de jure rights and de facto enjoyment is a severe issue to the Pakistani democracy and governance. It causes self-censorship, suppresses dissent, marginalizes vulnerable groups and undermines social confidence in the social contract between the state and the citizens. Although the literature mostly analyzes these issues individually, looking at the legal vulnerability, judicial efficiency, or social convention, there is a strong gap in the literature that would synthesize the different factors and empirically research the overall effect of the combination of these variables on the perception of the citizen regarding his own liberty.

1.3 OBJECTIVES

Objectives of research proposal are listed below;

- To analyze the constitutional liberty and individual freedom guaranteed by the constitution of Pakistan and the protection of individual liberty/ freedom
- To explore the challenges related to freedom of individuals in

Pakistan such as cultural norms, social restrictions, freedom of expression, military rules (martial law, emergency powers) and religious freedom.

- To examine the role of government, judiciary and civil society in constitutional liberty and individual freedom.

1.4 HYPOTHESIS

- Hypothesis 1 (H1): There is a significant negative relationship between the perception of Legal Restrictions and the perception of Individual Freedom among citizens in Pakistan.
- Hypothesis 2 (H2): There is a significant positive relationship between the perception of Institutional Performance and the perception of Individual Freedom among citizens in Pakistan.
- Hypothesis 3 (H3): There is a significant negative relationship between the perception of Barriers to Justice and the perception of Individual Freedom among citizens in Pakistan.

2. LITERATURE REVIEW

2.1 CONSTITUTIONAL LIBERTY IN PAKISTAN

The paper addressed the entire right to personal liberty, one of the most important fundamental rights guaranteed by the Pakistani Constitution (Ghaffar, 1971). This privilege has been more under threat from bureaucrats than any other throughout the period of centralized and totalitarian authority in Pakistan, which was exercised by the head of the Central Executive before 1958, with limited parliamentary government, or by the head of the military forces after 1958. Although Pakistan's constitutional protections protecting personal liberty are as broad as those found in other contemporary constitutions, they do not cover every possible kind of arbitrary deprivation of personal liberty. This has made the judiciary's job of defending individual liberty more challenging (Ahmed, 2021) study critically examined the most significant fundamental rights and the degree to which Pakistani courts take these rights seriously in light of the 1973 Constitution of Pakistan. The study might

offer a chance to forge a stronger link between the government and the judiciary to ensure that Pakistan's fundamental rights are properly implemented. According to (Liaquat et al., 2016) despite the Constitution's guarantee of free speech, there are limitations on it in Pakistan. The current situation regarding freedom of expression is the result of numerous players and causes. The main methods used to limit it include censorship, restrictive laws, and the intimidation or murder of journalists, human rights activists, and other people who express their thoughts. Suppression of free thought and religious opinion, as well as crackdowns on religious minorities, are other strategies.

2.2 LIBERTY IN ISLAM

Jallow (2015) examined in his study that the Quran is the unquestionably essential and primary source of Islamic teaching, devoid of any restrictions or repression of a Muslim's fundamental rights. The Quran and Sunnah, therefore, empower Muslims to protest, engage in open discourse, embrace or reject ideas, and provide any justification or supporting documentation for challenging Islamic doctrines. There has never been a more important time to use one's fundamental human right to free speech and the exchange of ideas than right now. One essential component of what makes us human is our freedom of expression, as long as it stays within moral bounds. To help ensure these rights, everyone everywhere should and should support democracy and freedom of expression. One essential component of what makes us human is our freedom of expression, as long as it stays within moral bounds. Citizens everywhere may and ought to support democracy and freedom of expression in order to contribute to ensuring that these fundamental rights are upheld for all citizens of every country, both now and in the future. According to Madani (2011) Some schools of thought contend that democratic consciousness has constrained the meaning of freedom. Allah has given humanity the gift of freedom, and it is our responsibility to utilize this divine gift to the fullest without injuring or being damaged by others. Throughout his life, every individual has the fundamental right

to freedom. Every person needs freedom to express his or her individuality, speak from the heart, share ideas and thoughts for the betterment of humanity, and act in a way that benefits society. The word "freedom" refers to all that falls under the category of freedom, including the freedom of religion, speech, achievement in politics, and the administration of justice. Islam affirms that every man and woman has an equal right to freedom, regardless of race, nationality, geography, religion, customs, or other factors that may be deemed harmful to other members of the community.

According to Kamali (1992) that the right to practice any religion one chooses without being forced to is one example of personal liberty in action. Additionally, the person must be free to follow and practice their beliefs without worrying about outside influence. In the Islamic context, freedom of religion therefore means that those who are not Muslims are not forced to become Muslims or prevented from following their own religious rituals. It is the right of both Muslims and non-Muslims to spread their own religion and to protect it against seditious instigation or attack (fitnah), regardless of whether the attack is coming from one's own fellow believers or from a different group.

2.3 POLICY FRAMEWORK ON HUMAN RIGHTS

The most important human right that is both unalienable and untouchable is the right to justice, as guaranteed by Islamic law. This was acknowledged by the Supreme Court of Pakistan as well as the Universal Islamic Declaration of Human Rights, which was presented by the Islamic Council of Europe at the start of the fifteenth century of the Islamic era. (Zullah, 1992) The constitution provides the frameworks via which the Pakistani government can support and advance internationally recognized human rights agreements. This makes it possible for the Pakistani government to incorporate international accords into national legislation. Furthermore, this means that it must be respected and properly implemented at all law enforcement levels, including the legislative, executive, and judicial branches. (Korai et al.,

2023) The human rights practices are articulated in Pakistan by the name of 'RULE OF LAW' which is the most significant element for the human rights protection. Law is first and foremost considered and no one can skip from complying with it. Article nine of chapter one of the constitution of Pakistan guarantees equal rights to all citizens.(Mukhtar , 2017)

Pakistan's constitution combines Islamic and secular laws. Islam upholds the rights of every person and exhorts others to follow suit. Islamic teachings are predicated on people's rights to economic, social, religious, and political freedom. In Pakistan, it is not an easy task to ensure human rights due to the influence of international influences. Pakistan's 1973 constitution includes provisions pertaining to human rights and safeguards the rights of ordinary citizens. Article 8 outlines the legislation pertaining to human rights. Article 9 states that every individual's freedom, security, and life must be guaranteed. The rights of the common people are defined in Articles 10 through 28 of the Constitution and include equality, a fair trial, freedom of speech, freedom of movement, association, business, and religion. They also include the right to acquire property and the right to preserve culture, language, property, beliefs, traditions, and information (Korai et al. 2023).

2.4 PROTECTION OF VULNERABLE GROUPS

Pakistan, like many other nations, still faces challenges in upholding human rights; it must strike a balance between upholding those rights and functioning within the confines of the social, political, and institutional worlds (Malik , 2018). In Pakistan, there is still great concern about striking a careful balance between national security and individual liberties. The degree to which security measures can infringe upon fundamental rights is a subject that comes up as the nation struggles with both internal and external challenges.

2.5 CHILD RIGHTS

The international community has worked to uphold and defend children's rights all around the world. One such attempt was the

Declaration of the Rights of the Children, which was readopted by the United Nations (UN) in 1959 after being first ratified by the League of Nations in 1924. In 1959, the 78 member states of the UN unanimously adopted the Declaration of the Rights of the Children, which established the first legally binding framework for defending children's rights. These rights are protected by two extra protocols in addition to the 54 provisions in this agreement. Standardizing children's rights to healthcare, legal guardianship, civil liberties, education, and social support is the aim of this framework and related legislation (Hawes, 1991). According to Section 3(2) of the Prohibition of Corporal Punishment Act 2013, corporal punishment in all its forms is forbidden in schools and other educational institutions, regardless of what is stated in Section 89 of the Pakistan Penal Code, 1860 and any other law or regulation currently in effect (Shaikh, 2016).

2.6 WOMEN RIGHTS

It is mandatory by the Islamic Republic of Pakistan's constitution (The Constitution of Pakistan, Article 25 (2) (1973)) that there be no gender-based discrimination. The thoughts and actions toward women largely define their place in society. In practice, however, cultural norms and men's deeply established views toward women frequently deny them in their rightful standing, even in cases where women's rights are acknowledged by civil and religious legislation (Parveen , 2016). The state's dedication to guaranteeing women's well-being is shown in Article 34, which protects women's security and dignity. Legal precepts like just cogens, or compelling law, and peremptory norms, which create inalienable fundamental rights, serve as the foundation for these constitutional provisions (Women's Rights in Pakistan: Legal Perspectives and Progress, 2024). The federal government introduced the Protection of Women Act 2006 in August. Jamate-Islami voiced opposition to the bill. They deemed it un-Islamic and blamed it for the nation's westernization and vulgarity. They asserted that this bill will obstruct women's access to protection rather than offering any protection at all. However, the bill was officially enacted on

December 1st, 2006, following President General Pervaiz Mushraf's approval (DAWN, 2007).

All sexual activities by men against women under the age of sixteen as well as marital rape were deemed unlawful by the Protection of Women Act of 2006, and additional sections 493A, 496A, 496B, and 496C were created to prosecute these offenses. Sections 365B, 367A, 371A, and 371B were added to the Pakistan Penal Code (Act XLV of 1860) to address abduction, kidnapping, or forcing women into marriage. Additionally, these crimes include abducting or kidnapping for the purpose of unnatural lust, selling or purchasing people for prostitution, and all of these offenses are punishable by death or rigorous imprisonment for a term that may exceed twenty-five years, as well as a fine (Noreen and Musarrat (2013)). In 2010, the 18th amendment to the Pakistani Constitution of 1973 provided the provinces more ability to address issues pertaining to women in addition to other topics.

2.7 MINORITY RIGHTS

Pakistan was founded on the principles of Islam. Although Muslims made up the majority of the population, there were minority non-Muslim populations in Pakistan as well. They were worried about what was ahead. The reality was completely known to Quaid-i-Azam. Thus, on August 11, 1947, at his first speech to the Constituent Assembly, he specifically mentioned the minorities, saying, "You are free; you are to go to your temples." You are allowed to visit any other house of worship in this Pakistani state, including your mosques. It is irrelevant to the affairs of the State what religion, caste, or creed you follow (Khalid and Anwar, 2018). Article 26 of the constitution states that no citizen will be subjected to discrimination on the basis of their race, religion, gender, caste, or place of residence, among other reasons. Article 36 of the Constitution guarantees minorities protection; it states that the state will uphold their legitimate rights and interests, including their rightful representation in local, state, and federal agencies. Every modern democratic state's rights are guaranteed by its constitution, no matter where in the globe. However, minorities are frequently disregarded, and

their rights are not highlighted separately. As a result, minorities allege discrimination wherever they reside, especially in wealthy nations. There are numerous minorities in Pakistan who live throughout the nation. These minority have rights that are granted by Islam. Everybody is entitled to equal rights under the 1973 Constitution (Wilson et al., 2020).

Minorities are allowed to follow their culture and have equal rights because the rights are highly appreciated. For instance, the Christian community freely observes Christmas, Easter, and other holidays. Conversely, the Sikh community observes Besakhi and other cultural festivals in accordance with their customs and traditions, while Hindus celebrate Holli and Dewalli. Religious minorities are entitled to education that meets their needs and preferences, and since it serves their political interests, they can vote and participate in elections (Wilson et al., 2020).

3. RESEARCH METHODOLOGY

3.1 INTRODUCTION

The design of this research methodology is to introduce a systematic approach to exploring the constitutional provisions of liberty and the reality of how individual freedoms are practiced in Pakistan. The objective of the research is to shed light on the perception, experience and interpretation of constitutional provisions by members of society, and the factors that play a role in determining the availability and implementation of these rights. To address the specific objectives of the research, the methodology was chosen with a lot of care so that the results that will be obtained are valid and reliable, and that they make a significant contribution to the existing body of knowledge regarding constitutional law and human rights in Pakistan.

3.2 RESEARCH DESIGN AND APPROACH

The research design used in this study is quantitative research design which was selected due to its appropriateness in the measurement of attitudes and perceptions among a larger population using numerical data. It is possible to analyze an objective relationship between variables using a quantitative approach (e.g.,

perceived freedom, legal restrictions, institutional performance, and barriers to justice). The quantitative design, in contrast to the qualitative methods, allows the generalization and testing of hypothesis statistically, which provides it with a stronger suitability to this thesis. The choice of this approach was based on the review of the literature, which indicated that there were gaps in empirical data regarding the public opinion about constitutional freedoms in Pakistan. The potential to test correlations and predictive relationships amid constructs warranted a quantitative instead of a qualitative or mixed-method design.

3.3 POPULATION AND SAMPLING STRATEGY

The target population to be used in this study will be Pakistani citizens who have knowledge, at different degrees, about their constitutional rights. The sampling technique used was snowball sampling due to access and resources constraint because the study needed to involve a large population. The questionnaire was first sent to the social and professional contacts of the researcher via online tools like Google Forms. They were asked to share the link with their own contacts, which increased the range of participants. This approach was chosen since it enabled the researcher to access a wide pool of respondents within a short time despite geographical and logistical challenges. Although snowball sampling is limited in the aspect of representativeness, it has been regarded as the most viable and practicable approach to sample collection within the context of the study time. The obtained data was the answers of 144 individuals, and it was considered sufficient to perform the following statistical analyses.

3.4 DATA ANALYSIS PLAN

The objectives and hypotheses of the study informed the analysis plan. Descriptive statistics were first used to describe the demographic traits of the respondents as well as to give a clue of the pattern in the perceptions of the respondents in the four latent constructs. Second, Cronbachs alpha was used to determine the internal consistency reliability of the scales in order to determine

the coherence of the items used to measure each construct. Third, factor analysis was intended to confirm whether the questionnaire items fell under intended categories, thus, establishing construct validity. Fourth, correlation analyses were to be used to determine the relationships between the major variables. Lastly, to test hypotheses about the predictive correlations between legal restrictions, institutional performance, barriers to justice, and perceived freedom, regression models were used. The selection of these statistical tests was enabled by the need to acquire both exploratory and confirmatory information on the research problem.

3.5 ETHICAL CONSIDERATIONS

The research was conducted according to the fundamental ethical principles of conducting research with human participants. Respondents had the freedom of participation, and the purpose of the study was communicated to them prior to filling the questionnaire. They were assured that they could drop out any time they wished and no personal identifying information would be gathered. Strict confidentiality and anonymity of the data were ensured, the responses were kept in a safe place and utilized only on an academic basis. Questions were formulated in a neutral form to reduce discomfort and bias. The study aimed to safeguard the dignity of all the participants, their autonomy, and privacy by ensuring the following safeguards.

4. RESULTS AND DISCUSSION

4.1 INTRODUCTION

The section will start with the descriptive presentation of the survey demographics and overall perceptions of freedom. It will then move on to a very strict psychometric analysis of the scales that are going to be employed in measuring the main constructs of the study determining their reliability and structural basis. Finally, the results of the regression analysis will be presented, testing the hypotheses directly, and explaining the findings in detail in the background of a complicated legal and political situation in Pakistan.

4.2 MEASUREMENT OF VARIABLES

This study employs a quantitative approach using a structured questionnaire to measure four key latent variables. All items were

measured on a five- point Likert scale. The operational definitions and measurement items for each latent variable are presented in Table below.

Table 1 Operationalization of Latent Variables

Latent Variable & Code	Measurement Items	Scale Anchors
Perceived Freedom (PF)	1. How would you rate the current state of individual freedom in Pakistan?	1 = Very bad 2 = Somewhat bad 3 = Neither good nor bad 4 = Somewhat good 5 = Very good
	2. To what extent do you feel that a person's right to life and liberty is protected from arbitrary state actions in Pakistan?	1 = Completely unprotected 2 = Somewhat unprotected 3 = Neither protected nor unprotected 4 = Somewhat protected 5 = Fully protected
	3. I feel free to express my opinions in public (online/offline) without fear.	1 = Strongly Disagree 2 = Disagree

4.3 DEMOGRAPHIC AND DESCRIPTIVE ANALYSIS:

4.3.1 Age of the respondents

The survey was carried out among 144 respondents. Most of the participants were young adults with the 25-34 group comprising the highest number. Many of the respondents, a considerable percentage of whom are graduate or master's or MPhil/LLM holders, are very well educated. The sample size was

also greatly skewed towards Sindh province which provides the vast majority of the responses, with other regions such as Punjab, Khyber Pakhtunkhwa, Balochistan, Gilgit-Baltistan and Azad Jammu and Kashmir providing a smaller number of respondents. A focus on Sindh- concentrated responses might be a regional bias in the sample, and it needs to be addressed when understanding the overall applicability of the results.

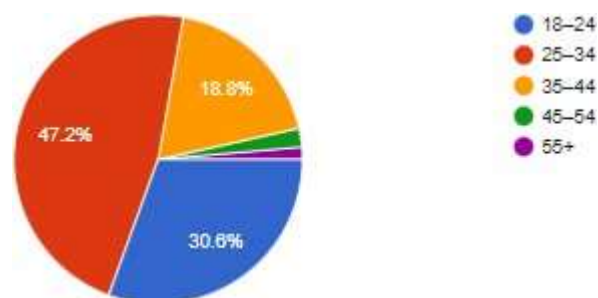


Figure 1 Age of the respondents

The demographic question, "In what age group are you?" is a critical methodological

aspect of this study, having various strategic functions in the study of constitutional liberty and individual freedom in Pakistan. This question can be analyzed in a rather subtle way by dividing the sample into generational groups (18-24, 25-34, 35- 44, 45-54, 55+) and the view that the perception of rights and freedoms can be mediated by age and experience. The selected brackets are intended to represent the different socio- political generations: the youth (18-24) who have grown up in a more digital and post- 9/11 world; young adults (25-34) who are entering the workforce and civil society; middle-aged groups (35-54) who have seen several political transformations, including martial rule and democracy; and senior citizens (55+) who

experienced many years in the history of Pakistan. This stratification is essential to test whether younger and potentially more globally connected and digitally active citizens have different opinions about freedom of expression and institutional trust as compared to older generations, whose views might have been influenced by other historical references, including previous constitutions or authoritarian regimes. Therefore, it is not only a descriptive statistic but a crucial instrument of analysis through which the homogeneity or the heterogeneity of the population opinion regarding constitutional liberties can be considered and the findings of the study will be representative of the multi-faceted fabric of the Pakistani population.

4.3.2 Education Level

Education level of the respondents was asked and the responses are provided in the image below.

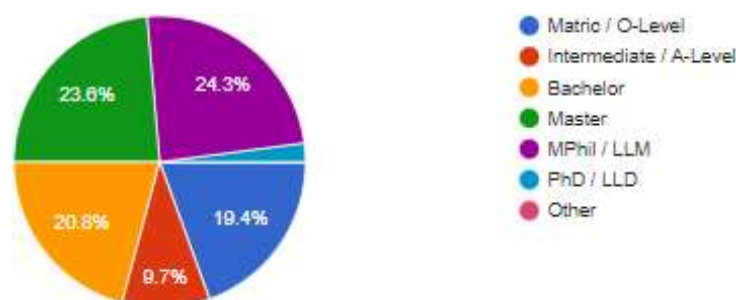
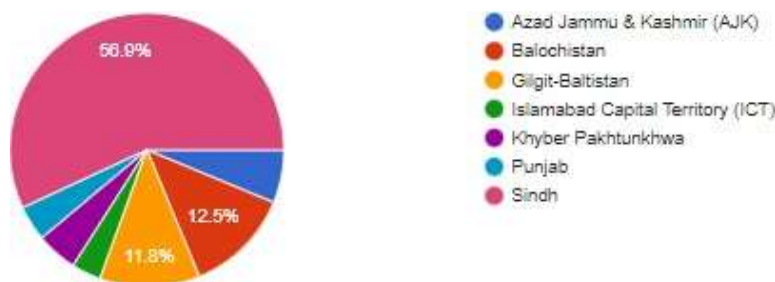


Figure 2 Educational Level of Respondents

These percentages are the percentage of respondents who have reached each education level. Each percentage is defined by the checkboxes and labels below them. It can be seen most of the respondents are educated and have the ability to understand and respond via an online form.

4.3.3 Region

The responses regarding the region where respondent belong was asked to understand the demographics of the respondents and is provided below. It is seen that the majority of the respondents are from Sindh region. This might be due to the fact that the researcher belongs to Karachi region of Sindh and his social contacts are also from the same region.



A significant imbalance, such as a overwhelming majority of responses from a

single province like Punjab or Sindh, would introduce a regional bias into the findings,

potentially limiting the generalizability of the results to the entire Pakistani population and instead reflecting the perspectives and experiences predominantly of that particular region. Therefore, while the intent for national coverage is evident from this list, the analytical weight of this demographic factor depends entirely on the quantitative breakdown of respondents across these territories.

4.4.1 Reliability Analysis

The reliability statistics for the study's latent variables are presented in the following table.

Table 2 Reliability Statistics for Latent Variables

Latent Variable	Cronbach's Alpha	N of Items
Perceived Freedom (PF)	0.854	5
Legal Restrictions (LR)	-0.126	2
Institutional Performance (IP)	0.833	4
Barriers to Justice (BJ)	0.618	5

The Perceived Freedom (PF) and Institutional Performance (IP) scales demonstrate strong reliability, with Cronbach's Alpha values of 0.854 and 0.833, respectively. These high values indicate excellent internal consistency, confirming that the items within each scale are cohesively measuring a single underlying concept. The Barriers to Justice (BJ) scale, with an alpha of 0.618, has a questionable level of reliability. This suggests that the items within this scale may not be entirely coherent, and a more cautious interpretation of findings related to this construct is warranted.

The Legal Restrictions (LR) scale, however, presents a significant methodological issue. The Cronbach's Alpha is -0.126, which is a negative value. This occurs when the average covariance among the items is negative, fundamentally violating the assumptions of the

4.4 PSYCHOMETRIC ANALYSIS OF LATENT VARIABLES

Before proceeding with hypothesis testing, it is essential to assess the reliability and structure of the latent variables used in the study. Reliability analysis, specifically Cronbach's Alpha, measures the internal consistency of a scale, while factor analysis explores the underlying constructs that explain the observed correlations among variables.

reliability model. The two items in the scale, LR1 and LR2, are not consistently measuring the same construct. A closer look reveals that LR1 asks respondents to agree with the statement that restrictive laws exist, while LR2 asks about the freedom of journalists to report. A person who is critically aware of the use of legal restrictions (agreeing with LR1) may not necessarily feel that journalists are completely unfree (disagreeing with a positively worded statement about freedom). Because these two items measure distinct, and possibly opposing, facets of legal limitations on freedom, they cannot be aggregated into a single, reliable scale. This methodological flaw means that any subsequent analysis of the LR scale as a single variable is invalid, and its items must be treated separately in the regression analysis, as the user has done.

4.4.2 Inter-Item Correlation Analysis

4.4.2.1 Correlational Mix for Latent Variable Perceived Freedom (PF)

Table 3 Correlational Mix for Latent Variable Perceived Freedom (PF)

		PF1	PF2	PF3	PF4	PF5
PF1	Pearson Correlation	1	.642**	.568**	.553**	.457**
	Sig. (2-tailed)		.000	.000	.000	.000
	N	144	144	144	144	144
PF2	Pearson Correlation	.642**	1	.495**	.552**	.419**
	Sig. (2-tailed)	.000		.000	.000	.000
	N	144	144	144	144	144
PF3	Pearson Correlation	.568**	.495**	1	.554**	.606**

	Sig. (2-tailed)	.000	.000		.000	.000
	N	144	144	144	144	144
PF4	Pearson Correlation	.553**	.552**	.554**	1	.557**
	Sig. (2-tailed)	.000	.000	.000		.000
	N	144	144	144	144	144
PF5	Pearson Correlation	.457**	.419**	.606**	.557**	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	144	144	144	144	144
**. Correlation is significant at the 0.01 level (2-tailed).						

The correlation table of five items that measure Perceived Freedom (PF) shows that there is a high internal coherence in this construct. As indicated in the table, all the pairwise correlations between PF1, PF2, PF3, PF4, and PF5 are positive to moderate and also significant at the level of 0.01. In particular, the PF1 and PF2 are most correlated ($r = 0.642$, $p < 0.01$), which means that those individuals who perceived greater freedom in a given dimension (e.g., freedom of expression) were also more likely to report greater perceptions in the corresponding dimensions (e.g., freedom of association). In the same manner, PF3 and PF5 have a strong positive correlation ($r = 0.606$, $p < 0.01$), which demonstrates a consistent agreement between

items. PF1 and PF5 had the smallest correlation (PF1 and PF5) ($r = 0.457$, $p < 0.01$) but even then, it is a positive relationship. The significant correlations that are observed in all items are indicative of the fact that the PF scale is a good measure of one underlying construct of perceived freedom. Psychometrically, this correlation pattern confirms the unidimensionality of the scale and it is consistent with a high Cronbachs Alpha reliability score (0.854) as previously mentioned. On the whole, this discussion indicates that the PF items are not only statistically correlated, but also conceptually sound, which supports the validity of further analyses that can incorporate them as a latent variable.

4.4.2.2 Correlational Mix for Latent Variable Legal Restrictions (LR)

Table 4 Correlational Mix for Latent Variable Legal Restrictions (LR)

		LR1	LR2
LR1	Pearson Correlation	1	-.059
	Sig. (2-tailed)		.480
	N	144	144
LR2	Pearson Correlation	-.059	1
	Sig. (2-tailed)	.480	
	N	144	144

The correlation analysis of the latent variable Legal Restrictions (LR) that was assessed as two items (LR1 and LR2) indicates that the correlation between the two measurement items (LR1 and LR2) has a Pearson correlation coefficient of -0.059. This is quite near to zero and has a negative value which means that there is no positive relationship between the items and in fact there is a small negative relationship between them. The strength of this association is however extremely weak and more importantly, the outcome is not statistically significant at the

0.05 level ($p = 0.480$). The non-significance of this outcome in a sample of 144 respondents indicates that the two items did not measure a shared underlying dimension of legal restrictions in a similar way. Practically speaking, this result corresponds to the negative Cronbachs Alpha that was found in the reliability check of LR, which supports the analysis that the items were not consistent enough to construct a reliable scale. This might be explained by the fact that the respondents understood each question differently, there might be inconsistency in the

way the item is phrased, or because the two items are measuring different aspects of legal

constraints and not one single construct.

4.4.2.3 Correlational Mix for Latent Variable Institutional Performance (IP)

Table 5 Correlational Mix for Latent Variable Institutional Performance (IP)

	IP1	IP2	IP3	IP4	
IP1	Pearson Correlation	1	.422**	.518**	.524**
	Sig. (2-tailed)		.000	.000	.000
	N	144	144	144	144
IP2	Pearson Correlation	.422**	1	.643**	.627**
	Sig. (2-tailed)	.000		.000	.000
	N	144	144	144	144
IP3	Pearson Correlation	.518**	.643**	1	.612**
	Sig. (2-tailed)	.000	.000		.000
	N	144	144	144	144
IP4	Pearson Correlation	.524**	.627**	.612**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	144	144	144	144
**. Correlation is significant at the 0.01 level (2-tailed).					

Inter-item relationship as indicated by the correlation between the four items of Institutional Performance (IP) is strong and statistically significant, which validates the integrity of the construct. Its correlations lie between 0.422 and 0.643; all significant at the 0.01 level (2-tailed), will imply that the likelihood that these associations would occur by chance are less than 1%. The poorest correlation is between IP1 and IP2 ($r = 0.422$) that still means that there was the moderate positive relationship between institutional performance and respondents who rated one of the aspects positively, tended to rate the other one positively. The strongest correlation is that between IP2 and IP3 ($r = 0.643$), indicating a strong positive relationship and a possibility of these two items probing two very similar

dimensions of institutional trust and effectiveness. The correlations of the IP1-IP3 ($r = 0.518$), IP1-IP4 ($r = 0.524$), IP2-IP4 ($r = 0.627$) and IP3- IP4 ($r = 0.612$) are moderate to strong and highly significant, which further indicates reliability of the scale. Taken together, these results show that the IP items tend to shift all in the same direction, i.e. that the evaluations of the participants of one dimension of institutional performance are significantly associated with the evaluations of the other. This gives solid empirical evidence that the four IP items should be considered as a unitary latent factor, which conforms well with the theoretical context that institutional effectiveness is a multidimensional but coherent variable that affects the perceptions of constitutional liberty.

4.4.2.4 Correlational Mix for Latent Variable Barriers to Justice (BJ)

Table 6 Correlational Mix for Latent Variable Barriers to Justice (BJ)

		BJ1	BJ2	BJ3	BJ4	BJ5
BJ1	Pearson Correlation	1	.037	.450**	.554**	.273**
	Sig. (2-tailed)		.663	.000	.000	.001
	N	144	144	144	144	144
BJ2	Pearson Correlation	.037	1	.144	-.031	-.045
	Sig. (2-tailed)	.663		.085	.710	.593
	N	144	144	144	144	144
BJ3	Pearson Correlation	.450**	.144	1	.474**	.313**
	Sig. (2-tailed)	.000	.085		.000	.000
	N	144	144	144	144	144
BJ4	Pearson Correlation	.554**	-.031	.474**	1	.343**
	Sig. (2-tailed)	.000	.710	.000		.000
	N	144	144	144	144	144
BJ5	Pearson Correlation	.273**	-.045	.313**	.343**	1
	Sig. (2-tailed)	.001	.593	.000	.000	
	N	144	144	144	144	144
**. Correlation is significant at the 0.01 level (2-tailed).						

The latent variable Barriers to Justice (BJ) correlation analysis was performed in order to observe the relations within the latent variable among the items (BJ1–BJ5). The findings indicate contradictory pattern of relationships. BJ1 bears strong positive relationships to BJ3 ($r = .450$, $p < .01$), BJ4 ($r = .554$, $p < .01$), and BJ5 ($r = .273$, $p < .01$), which shows that respondents who perceived one nature of justice barrier (e.g., economic constraints or inability to access legal redresses) were also more inclined to perceive other related barriers. On the same note, BJ3 is considerably correlated with BJ4 ($r = .474$, $p < .01$) and BJ5 ($r = .313$, $p < .01$), with BJ4 also having a significant correlation with BJ5 ($r = .343$, $p < .01$). These stable and statistically significant positive correlations between BJ1, BJ3, BJ4, and BJ5 indicate that the four items are connected and are collectively reflective of a unitary dimension of obstacles to justice.

In comparison, BJ2 has very weak and non-significant correlations with other items (r values of $-.045$ to $.144$, all not significant at the 0.05 level). It shows that the answer to BJ2 was not in line with the general tendency of the rest of the items. The existence of BJ2 as an outlier in statistics undermines internal consistency of the scale as also depicted in moderate Cronbachs Alpha (0.618) of total

BJ construct. This, in principle, implies that BJ2 might be measuring some other dimension of justice obstacles or it was understood differently by the respondents.

Altogether, the correlation matrix proves that BJ1, BJ3, BJ4, and BJ5 represent a comparatively strong and interrelated group of obstacles, and BJ2 is separate and adds minimal value to the construct coherence. This observation underlines the importance of critically evaluating the content of BJ2 in future studies because it is not correlated with other items, which lowers the overall reliability of the Barriers to Justice scale.

4.4.3 Confirmatory Factor Analysis

To assess the construct validity of the measurement model, a Confirmatory Factor Analysis (CFA) was conducted. Two preliminary tests were used to determine the suitability of the data: the Kaiser-Meyer-Olkin (KMO) test and Bartlett's Test of Sphericity.

4.4.4 Hypothesis Testing and Regression Analysis

4.4.4.1 Regression Model Summary and ANOVA

The regression model summary shows that the three predictor variables explain 48.9% of the variance in the dependent variable (PF1), as

indicated by the R^2 value of 0.489. This is a substantial amount of variance explained for social science research, suggesting that the selected factors are highly influential in shaping a citizen's perception of freedom. The ANOVA table reveals that the model is statistically significant ($p=0.000$), confirming that the combined effects of the predictors are not due to chance and that at least one of them has a significant effect on perceived freedom.

Hypothesis 1: The Effect of Legal Restrictions (LR1)

The coefficient (B) of LR1 is 0.269 with a p-value of 0.002 which is not standardized. This is a statistically significant but positive result, which is directly opposite to the prediction of Hypothesis 1 that the relationship would be negative. The result implies that the more intense is the agreement of a respondent that legal frameworks are utilized to curtail freedom of expression, the higher their overall rating of individual freedom is. This is what the study was most confusing about and which needs more profound interpretation.

Hypothesis 2: The Effect of Institutional Performance (IP1)

The coefficient (B) of IP1 (unstandardized) is 0.597 and the p-value is 0.000. This finding is statistically significant and positive, which proves Hypothesis 2.

The analysis shows that as the perception of courts fairly upholding constitutional rights increases by one unit, there is a corresponding 0.597-unit rise in individual freedom rating in a person. This is the most significant impact in the model and highlights the importance of the judiciary and institutional trust in influencing the attitude of the people towards liberty. This finding aligns with the fact that the literature review indicates the growing role of the judiciary in ensuring basic rights by bringing litigation in the name of the public interest. The evidence gives empirical support to the theoretical thesis that a just and working legal system is a strong source of perceived liberation.

Hypothesis 3: The Effect of Barriers to Justice (BJ1)

Its unstandardized coefficient (B) with BJ1 is -0.020 with a p-value of 0.824. This is not a statistically significant finding and thus Hypothesis 3 is rejected. The comparison indicates that the view of corruption that makes it hard to exercise constitutional rights does not in itself have a significant influence on the overall view of individual freedom of the individual. This result is an anti-intuitive one, as it is the opposite of a rationalistic expectation that systemic obstacles would harm a sense of freedom. The possible reason is that corruption has become so institutionalized in the legal and institutional system of Pakistan that its perceived existence does not really lead to any meaningful difference in the baseline perception of the freedom of an individual. Alternatively, the regression model recommends that direct actions and perceived fairness of institutions assessed on IP1 are more pronounced to the individual sense of freedom than the abstract idea of systemic barriers such as corruption. The evidence indicates that it has favored the institutional function and not structural flaws in evaluating personal liberty.

There are a number of explanations that can be taken to explain this seeming paradox. First, in a country where the history of military regimes, and a never-ending balance between national security and individual liberty, people might perceive certain restricting laws as the steps that are needed in order to preserve peace and order. Even a strict legal system, though oppressive, may be seen as an agent of stability, which, in its turn, is a condition of a feeling of security and individual freedom. This may be a manifestation of a social trade-off between absolute freedom and perceived security. Second, the result can be the expression of a kind of critical awareness. Perhaps, more liberated people are also more consciously aware of the law devices of preventing dissent. The positive relationship in this meaning is not causal but an indicator that the higher the degree of perceived freedom, the more the awareness of legal constraints. Last, the outcome might be spurious due to the methodological shortcoming recorded with

the items of the LR scale. The model may have a poor representation of the overall concept of legal restrictions because the single item applied in the model may not reflect this aspect. The correlation of this element with the positive coefficient is a statistical coincidence. Nevertheless, the importance of the finding still deserves a discussion of the possible theoretical implications, albeit with caution because of the limitations of the survey instrument.

4.4.5 Synthesis and Discussion of Key Findings

The empirical findings present a subtle and, at some points, startling view of constitutional liberty in Pakistan. The analysis indicates that the view of personal freedom is not an easy operation of an individual variable but a complicated blend of institutional faith, laws and institutionalization. The results highlight three major arguments that are critical to the argument in the thesis.

To begin with, the perceived performance of the judiciary is the strongest predictor of how much freedom citizens feel they have. The close, positive correlation between the perception that rights are fairly upheld by courts and the generalized abstract concept of freedom substantiate a major assumption of the thesis and supports the perspectives of the literature on judicial activism as the protector of civil liberties. This implies that the process of improving individual liberty in Pakistan ought to focus on improving judicial independence, transparency and accessibility. Second, there was a non-significant relationship between perceived corruption (obstacle to justice) and perceived freedom that is unexpected and indicates the potential of having normalized corruption in the social consciousness. Whilst citizens recognize the problem as a challenge of corruption, this does not appear to reduce their primal sense of freedom as much as the direct or lack of action by an institution that they trust. This is an indication that the immediate, visible contribution of state organs carry with them greater weight in the minds of the people compared to the internal, systemic problems that afflict the system.

Lastly, the most counter-intuitive conclusion is that there is a positive correlation between restrictive laws use and perceived freedom. Although it goes against the original hypothesis, it can represent a more fundamental paradox about society. Certain legal prohibitions may be quietly approved by the people in a post-colonial state with an unstable history as part of national security and order. This sense of order and stability can be a type of freedom in itself. Otherwise, these findings could be an artifact of the survey instrument's design, suggesting that individuals who are more aware of their rights and the laws that curb them are also the ones who feel more free. This paradox highlights a fundamental complexity in the relationship between state control and individual liberty in a developing nation.

5. CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSION

The Critical Importance of the Institutional Performance: The most powerful and important result was the positive correlation between the perception of a fair judiciary and the general feeling of individual freedom. Hypothesis 2 was strongly supported by the data because it proved that the higher the citizens trust the courts to respect their rights, the higher their belief that they live in a free society. This discovery highlights the important position of the judiciary as a protector of constitutional freedom.

The Normalization of Systemic Barriers: The study did not statistically significantly establish a correlation between the perception of corruption (as a barrier to justice) and the overall perception of individual freedom as it was initially expected. This finding did not favour Hypothesis 3. This counter-intuitive result indicates that corruption is not necessarily seen as a threatening or dangerous phenomenon that ought to shake a fundamental notion of individual freedom.

The Paradox of Legal Restrictions: The result showed that there is a strong positive correlation between the belief of a legal frameworks being employed to curtail freedom of expression and the general rating of personal liberty. This result was in total conflict with

Hypothesis 1, which posited a negative correlation. This paradox indicates a more complicated dynamic is at work, either a feeling of protection by a powerful state is valued over complete liberty, or a greater critical recognition of legal restrictions is linked to a greater sense of agency and personal freedom.

5.2 IMPLICATIONS AND DISCUSSION

This study has some important implications on the argument of constitutional liberty in Pakistan. Most interesting is the primacy of institutional trust, especially in the judiciary, as a predictor of perceived freedom. This empirically confirms the theoretical points that exist in the literature, emphasizing judicial activism and public interest litigation as important tools of protecting human rights. When legislative and executive activities can occasionally reduce the liberties, the judiciary turns out to be the most influential body, which can create trust among people and give them a real feeling of freedom.

The fact that corruption did not significantly affect the perceived freedom is a sobering, although significant, revelation. It points to the possibility of desensitizing the population, wherein the relentless existence of corruption has come to no longer be a point of difference in their own lives of freedom. Instead of affecting their fundamental freedom, corruption can be considered a sad but still accepted aspect of the system.

The most significant and confusing finding of the study is the paradoxical positive dependence between the perceived freedom and the legal restrictions. Though it may be a statistical artifact because of methodological flaws, its meaning should be considered in more detail. It could be a manifestation of a social inclination to stability rather than complete freedom, in which a robust system of laws, regardless of whether it is applied to repress dissent, is regarded as a necessity to keep the region in check where the geopolitical situation is unstable. This implies that the freedom in Pakistan can be a compounded phenomenon, not only due to lack of coercion by a state, but also the availability of an environment where they feel safe.

5.3 LIMITATIONS OF THE STUDY

Although it presents useful empirical findings, this research is not completely devoid of limitations. The sample is demographically biased, which is the most significant limitation. Most of the respondents belonged to the province of Sindh and hence the overall population of Pakistan is a heterogeneous group and thus the results cannot be generalized to the entire population of the country. To make conclusions on the nationwide level, a more geographically varied sample would be needed.

Moreover, the psychometric analysis showed important methodological limitations of the survey instrument. Legal Restrictions scale was identified as unreliable because of the negative Cronbachs Alpha value, and non-significant value of inter-item correlation, that is the two items did not measure one and consistent construct [1, 1]. This is the weakness in the instrument, which makes it necessary to interpret with high caution the finding associated with LR1. Equally, the Barriers to Justice scale had a questionable reliability, which could have been a factor in the non-significant result of BJ1. These limitations highlight the complexity of the quantitative indicator of complex socio-political concepts.

References:

- Walter, N., & Khan, M. M. (2023). Analyzing Post 9/11 Religious Freedom in Pakistan: A Case Study of Christian Minorities. *Global International Relations Review*, VI, 39-48.
- Mehfooz, M. (2021). Religious freedom in Pakistan: A case study of religious minorities. *Religions*, 12(1), 51.
- ICJ. (2011). Violations of the Right to Freedom of Religion or Belief in Pakistan [Review of Violations of the Right to Freedom of Religion or Belief in Pakistan]. International Commission of Jurists (ICJ) .
- Faqir, K., & Islam, F. (2016). Study of the Emergency Rule in Pakistan, 2007. *Pakistan Perspectives*, 21(2), 129.

- Petren, J., Cull, H., McBride, J., & Ravindran, D. (1987). PAKISTAN: Human Rights After Martial Law [Review of PAKISTAN: Human Rights After Martial Law]. International Commission of Jurists (ICJ), .
- Neocleous, M. (2007). Whatever happened to martial law?. *Radical Philosophy*, 143, 13-22.
- Abbas, Z., & Zubair, M. (2020). Freedom of Expression under Censorship is a threat to Democracy. *Dialogue (Pakistan)*, 15(1).
- Delaney, B. (2010). Assange's cyber nomads shed their born identity. *The Sydney Morning Herald* 11 December: 26.
- Bennett, P., & Naim, M. (2015). 21st-century censorship. *Columbia Journalism Review*, 53(5), pp. 22.
- Bashir, A., Shafiq, Z., Arshad, F., & Bakht, N. (2020). Challenges before Electronic Media Channels in Pakistan. *Pakistan Vision*, 21(1), 199.
- Neier, A. (2020). The international human rights movement. Princeton University Press.
- Orazani, S. N., Wohl, M. J., & Leidner, B. (2020). Perceived normalization of radical ideologies and its effect on political tolerance and support for freedom of speech. *Group Processes & Intergroup Relations*, 23(8), 1150-1170.
- Rashid, J., Asghar, M. S., Qamar, M. S., & Tabassum, M. B. (2024). Freedom of Speech and Expression in Pakistan.
- Gillani, A. H., Ishfaq, N., & ud Din, M. Z. (2021). FREEDOM OF EXPRESSION AS A BASIC HUMAN RIGHT IN PAKISTAN: A FANTASY OR A REALITY?. *Pakistan Journal of Social Research*, 3(3), 535-543.
- Wilson, A., Saeed, S., & Rahman, A. U. (2020). Constitutional Rights of Religious Minorities in Pakistan. *Global Political Review*, 1, 316-325.
- Over
- Noreen, N., & Musarrat, R. (2013). Protection of women rights through legal reforms in Pakistan. *Journal of Public Administration and Governance*, 3(4), 119-142.
- DAWN - Editorial; January 01, 2007. (2006, December 31). DAWN.COM; DAWN.COM. <https://www.dawn.com/news/1069717>.
- Khalid, I., & Anwar, M. (2018). Minorities under Constitution (s) of Pakistan. *Journal of the Research Society of Pakistan*, 55(2).
- Saeed, A. (2011). The Islamic case for religious liberty. *First Things*, (217), 33.
- Jallow, A. Y. (2015). Freedom of expression from the Islamic perspective. *J Mass Communication Journalism*, 5, 278.
- Yahia, O. B., & Abdelhalim, S. M. M. (2023). Liberty (Freedom) in Islam Types and Regulations. *Kurdish Studies*, 11(3), 595-613.
- Madani, A. H. (2011, October). Freedom and its concept in Islam. In 2nd International Conference on Humanities, Historical and Social Sciences IPEDR (Vol. 17, pp. 116-120).
- Ghaffar, A. (1971). Protection of Personal Liberty Under the Pakistan Constitution. University of London, School of Oriental and African Studies (United Kingdom).
- Mukhtar, S. (2016). Social Transformation of Pakistan under the Constitution of 1973. *Social Transformations in Contemporary Society*. Lithuania. Mykolas Romeris University, 4, 47-59.
- Larik, A. H., Begum, S., Khan, F. A., Ansari, Y., & Khan, M. S. THE CONSTITUTION OF PAKISTAN 1973 AND FREEDOM OF SPEECH; USES AND ABUSES.
- Zullah, M. A. (1992). Human rights in Pakistan. *Commonwealth Law Bulletin*, 18(4), 1343-1384. <https://doi.org/10.1080/03050718.1992.9986232>
- Korai, A. G., Ghaffar, A., & Samad, A. Human Rights in Pakistan and the Reasons for Prosecution Failure. *Journal of Law & Social Studies (JLSS)*, 5(3), 450-467.
- Malik, N. (2018). Human Rights in Pakistan: A Historical Perspective. *Pakistan Studies Quarterly*, 33(4), 521-536.

- Talha, A., Tayyab, M., &Sardar, T. (2023). Child Rights and Its Implementation Status in Pakistan. *Journal of Asian Development Studies*, 12(3), 512-524.
- Hawes, J. M. (1991). *The Children's Rights Movement: A History of Advocacy and Protection*. Boston : Twayne Publishers.
- Sheikh, R. A.(2016). *Role of Child Rights Laws in the Development of a Country with Reference to Pakistan*.
- Perveen, A. (2016). *The constitution Of Pakistan (1973) and women rights: An interpretation*. *Pakistan Journal of Gender Studies*, 13(1), 37-52.
- Women's Rights In Pakistan: Legal Perspectives And Progress. (2024, March 10). *The Friday Times*. <https://thefridaytimes.com/10-Mar-2024/women-s-rights-in-pakistan-legal-perspectives-and-progress>

