



The Sociology of Legal Aid in Pakistan: Bridging the Gap between Law and Marginalized Communities

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DOI: <https://doi.org/10.71145/rjsp.v4i1.523>

Abstract:

This article explores sociology of legal aid in Pakistan in terms of the structural, cultural and institutional barriers in which justice can be restricted against the marginalized communities. It examines the effects of poverty, illiteracy, gender disparity and the geographic distance on the legal awareness and interaction with the formal legal institutions. The study examines how the gaps can be filled through the state-sponsored legal aid, non-governmental organizations, and informal systems of justice. In employing the sociological perspective, the paper identifies power dynamics between the legal institutions and the vulnerable group and assesses the success of the current legal assistance structures to support social justice and legal empowerment in Pakistan.

Keywords: Legal Aid, Approaches to Justice, Social Minorities, Sociology of Law, Marginalized Communities

Introduction:

In Pakistan, the system of legal aid plays a significant role to ensure the access of justice for economically, socially, and culturally excluded communities. Due to the deficiency of legal representation, awareness and institutional support, low-income and vulnerable communities are incapable to claim their legal rights. Socio-legal environment molded by exclusion, inequality, and systemic constraints exists in Pakistan's legal aid. The disenfranchised groups, including Afghan refugees, women, ethnic and religious minorities, the underprivileged rural communities, and gender-diverse groups, confront systemic barriers that inhibit their legal access. The recent programs in the district of KPK province including Bajaur, Orakzai, Mohmand, South Waziristan and North Waziristan have provided basic awareness of privileges and discretionary judicial assistance, specifically concentrating on poor communities such as women, ethnic, religious minorities, and juveniles (UNDP, 2024). Contemporary studies underscores that coerced displacement, exclusion, and community-based marginalization persist to adversely impact Afghan Refugees livelihood in regions like Baluchistan, where their management is determined by administrative protection patterns of change and regional policy procedure (UWGNH, 2023;

Bakare, 2024; Cheema & Riaz, 2021; UNODC, 2023). Even though the government policies and Refugee protection help program's implementation remains ineffective. However, the structural disparities illustrate Pakistan's expansive complexities in broadening legal protection to groups whose economic and social sensitivities limit their potential to manoeuvre formal justice systems as they operate as part of the administrative system and are underwritten by the regime. It simply means that the government are utterly responsible for the availability of justice to the marginalized communities because the framework and proficiency of formal systems originate from laws, policies and directives formulated by the state. Furthermore, these mechanisms, long-term destitution and the scarcity of social welfare programs also limit people's expertise to engage in legitimate actions, as fundamental livelihood often takes precedence over litigation issues. The Non-profit in this regard plays a substantial role in enabling and supporting people to ensure legal aid is impartial, obtainable, and non-discriminatory for all, especially for the marginalized communities. The Legal Aid Society (LAS) strengthens individuals by educating them with knowledge of their entitlements, provisions of immediate legal assistance, and proponents for Alternative Dispute Resolution (ADR) to mitigate the encumbrance of judicial bodies. Ecological administration further reveals how existing governance gaps and weak policy implementation affect marginalized communities. Where legal authorities collapsed to enforce environmental laws, legal aid support swayed communities to raise their concerns in courts. The socio-economic disparities with systemic fragility and insufficient compliance prevent laws from being converted to non-discrimination measures. Because of these institutional gaps, the poor communities of ecologically vulnerable areas are affected badly, where legal frameworks remain unattainable. The consultative workshop of UNDP on legal aid capacity-building underscored the need for stronger legal communication and localized programs to support the vulnerable groups to claim environmental rights (UNDP & Legal Aid & Justice Authority, LAJA, 2023). The people from rural areas become the victims of industrial pollution and are deprived of the right to clean water and land. The environmental loopholes are devastatingly increasing the vulnerabilities of climate-affected communities. The critical problem is that the individuals are unaware of their own legal rights because of limited educational opportunities and a low literacy rate to pursue legal action when their environmental rights are violated in rural zones. The legal marginalization intensifies the hardships of religious minorities especially the marginalized Christians. The community face the onerous situations to meet the basic expectations of livelihood, still deprived of maintaining their self-esteem. Their aspirations for access to justice are neglected by society. Community-level legal empowerment initiatives have demonstrated how marginalized Christians face institutional discrimination in sanitation and underpaid employment reported (Gill & Aqeel, 2023; Singha, 2022). Religious minorities such as Christians, Hindus, and Ahmadis are unable to secure the legal benefits in the society as their awareness regarding the legal aid are limited and remain underrepresented in socio- political decision making. These communities are also victimized from industrial alienation due to unfair wages in manual labor which is unsafe for the well-being of humankind. The institutional disparities enable religious minorities to become the target of vigilante violence. In former times, various legislation has been passed and executed in the country which has proved to be detrimental for religious minorities. An inequitable academic curriculum was introduced which adopted an "us vs them" storyline. These minorities are extremely endangered by the negative societal identity, instability and a lack of security towards the civil liberties which consequently demonstrated in the form of social exclusion and marginality in their ordinary life. The emergence of male-dominated society increasing the women marginalization not just in rural communities but somehow in urban households. The gender independency

disappears in rural as well as urban zones, women are deprived of taking basic human rights whether it is to take actions against violence or to take care of their maternal health. The decision-making power of women vanished by patrilineal norms. The cultural barriers restrict women to speak up for basic legal aid. Irrespective of improvements in maternal health programs focusing on (SDG- 3) by targeting a goal to mitigate the fatality proportion to 70 fatalities per 100,000 live births across the globe by 2030. It is reported that LMICs enables women to be present for at least one prenatal healthcare visit during their maternity phase, despite of this administrative stewardship, a considerable proportion of Pakistani women remain reliant on childbirth at home due to conventional barriers and transport restrictions.

Problem Statement:

Marginalized people in Pakistan do not have access to legal assistance because of socio-cultural aspects such as stigma, cultural attitudes, institutional favoritism, and fear of discrimination. These communities are further ruled out by complex legal systems and dependence on informal organizational systems such as Jirgas. In this research, an examination of obstacles and discussion of effective legal assistance models are conducted.

Research Objectives:

1. To identify the access barriers and understand why marginalized communities unable to access legal aid due to sociological and structural barriers.
2. To examine the institutional gaps for analyzing the law on paper and law in practice affecting marginalized groups.
3. To evaluate the availability of existing legal rights and legal aid services awareness for communities.
4. To develop the policy recommendations, proposing the solution and strategies which can make the legal aid inclusive and accessible.

Research Questions:

1. What sociological and structural obstacles do not allow the marginalized communities in Pakistan to receive any legal aid services?
2. What are the effects of the institutional holes in the transition between law on paper and law in practice on the access to justice of marginalized groups?
3. How familiar are some of the marginalized communities with their legal rights and available legal aid services?
4. What are the policy solutions and interventions that can be suggested to make the legal aid systems more open and approachable by marginalized groups of the population?

Literature Review:

Legal aid access for marginalized communities is a grave worldwide problem; judicial accessibility and legal assistance are human rights. It is declared by the Universal Declaration of Human Rights that justice should be equitable, parity-based, and nondiscriminatory under UN article 7. Access to justice is protected by the United Nations with the highlights on the crucially of legal aid. The Canadian legal rights, section 15(1), states that "every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability" (B Chartier, 2021). However, in

international law the rights of every individual have been protected legally, and the state has been responsible for any kind of violation. Similarly, in this literature review we discuss and highlight the structural disparities, financial exclusion, traditional inequalities, weak execution of policy reforms, and poor living conditions of rural communities which restrained them from claiming basic legal rights. The institutionalized marginalization subverts the access to justice in Pakistan. The negative views on Afghan refugees in Quetta is the hardest time that these community is faced. The suboptimal healthcare availability is one of the systematic obstacles adversely impact the process of assimilation of refugees into society (FM Zaland, 2025). It is coherent with marginalization theory that the point of extreme food scarcity to availability of life-sustaining service like health services is broader challenge that people of society not being included is the contemplative analysis of comprehensive social exclusion (VK Mishra, 2024). Literature review shows that Afghan refugees, Christian's minorities, low-caste communities and the people who live in extreme poverty do not get the equal legal aid services from the government. Due to the bureaucratic system and political biases the refugees unable to claim the access of education, healthcare and legal services (Anwar et al. 2021). Meanwhile, low-caste Christians faces the discrimination in employment schemes and social welfare, often being labelled to the permanent sanitation workers particularly in low-wages (Razzaq, 2022). The exploitation of manual labors in industrial evolution is increasing more badly due to the non-execution of minorities or labor reforms and government negligence. This structural exclusion practically excludes those groups from "rights-bearing citizens" category where their rights of access limited to the paper and policy but legal institution remain inaccessible to the ground reality due to distance, fear and discrimination.

Gendered Barriers and the Limits of Legal Protection:

Due to socio-economic, cultural sensitive, political and familial reasons the gender inequality is a perpetual challenge in Pakistan and similarly shaping the availability of legal aid. Patriarchy is the major obstacle of women's mobility and decision making, where women are dependent on males for claiming their own healthcare rights. The Patrilineal structures inhibit women from obtaining federally controlled community provision, including lawful redress for medical privileges violations. Women from marginalized groups, illiterate backgrounds in rural areas customarily struggle with economic barriers, inadequate transportation services from health centers and mainly the lack of health literacy restrict their legal support access which increases the chances of delivering at home (Kaniz & Ayesha, 2023). Even in the modern era the unstoppable cultural dynamics and old traditions lead the society disempowering women and make them marginalized from the basic human rights. Despite of many gendered based movements and women protests, the gender equality and empowerment of women still remains in the dark (Mohsan, 2025). The transgender and women communities are still incapable to reach the justice system due to legal, cultural and institutional hurdles even the existence of protective laws reported by (UNODC, 2023). Pakistan, as patrilineal society struggling with complicated sociocultural mechanisms, confronting the exceptional adversities in operationalizing transnational frameworks like CEDAW and the Beijing Declaration. Belonging to which research documents compliance imbalances between Pakistan's legal commitments and actual enforcement of gender protective laws. Despite reform-oriented legislation such as the Anti-Harassment Act, Women's Protection Acts, and penal legislation, ineffectual execution, and judicial determination rates for gender-based violence remain negligible. Nonetheless, the dedication to gender equality and women's authorization endures at the leading edge of Pakistan's domestic policy framework consequence of weak

enforcement strategies (AQ Gondal, 2023). Honor killings in Pakistan are intensely interconnected with customary practices, patriarchal structures and social anticipations (A Shahid, 2024). Honor-based homicide and gendered abuse maintain due to lax execution of laws, traditional practices, and constrained law awareness among disenfranchised female populations, reported by (Amnesty International, 2024). The impact of traditional practices of dignity and disgrace, underscoring how collective norms contribute to the sustenance of brutality under the guise of protecting domestic esteem underscored by (Nighat Dad, Lawyer and the human rights activist of Pakistan). The long-standing campaigns like Gendered Base Violence (GBV) play a significant role to increase the literacy of urban populations towards their rights but the rural zones are still fall behind to understand consequences of (GBV), the low enforcement rate in rural areas increase the violence not only against women but the young girls are also dispossessed to advocate for their legal aid and basic educational rights. This proof that gendered legal protection limited to “law on paper” while marginalized genders and women have to cross multiple societal barriers to get access to justice.

Legal Pluralism, Informal Justice Systems, and Inequitable Outcomes:

Pakistan's justice landscape is become complex because of legal pluralism. The integration of Islamic, customary, and secular laws create confusion, conflicting decisions and discretionary judgments highlighted by (Ayoub, 2022; Yilmaz, 2023). In these environment the role of Jirgas, Pinchayats and community dispute forums expands because they provide cultural-familiar and expeditious solutions to individuals. However, these informal forums reinforce the patriarchy, caste and elite power through which minorities and women get biased decisions. By following these dual systems, the marginalized groups unable to reach the rights-based justice and the legal system become unpredictable to them. Understanding the nuances of legal pluralism is imperative for jurisprudential experts, policymakers and practitioners in nations with predominantly Muslim populations, where secular civil law and Islamic law operate concurrently (Alidadi et al., 2022; Muhajir et al., 2023; Powell, 2022).

Social Determinants of Legal Awareness: Education, Geography, and Poverty:

Legal awareness are deeply connected to social determinants, especially education, poverty and geography. Regional education studies shows that the literacy rates in remote regions like Baluchistan, Interior Sindh, South Punjab and Gilgit-Baltistan are very low. When people are illiterate and unaware of basic education then they are unable to understand the legal procedures of FIR, harassment laws, and legal aid services. Poverty further exacerbates and complicate this challenge; the individuals from impoverished communities can't afford legal fees, documentation charges, lawyer consultation or travel expenses. Geography is also a powerful barrier where courts, police station, and district legal offices are far away. Thus the accessibility of legal system is not the merely issue, but the low literacy and financial deprivation without addressing them the legal aid programs remain ineffective. Violence is never committed against a powerful man, businessmen, landlord, officers and people of the relative fields, human rights law's violation or exploitation of such laws always do involve uneducated and poor individuals who are unaware of legal authorities for the settlement of their issues (AG Korai, A Ghaffar, A Samad, 2022). Lawful cognizance can be deliberated in the framework of cognition concerning entitlements of legal law and the proper sequence of legal control. It constitutes contemplation in the societal mindset of judicial occurrences and concepts about the legitimate legal system, an introspective evaluation of statutory reality. Simultaneously, it represents a repercussion of this evaluation. It may be asserted

that "Legal awareness is a belief in the values contained in humans about the law" (Haitao, 2022).

Civil Society and NGO Interventions as Bridging Mechanisms:

In Pakistan, NGOs and civil society organizations play a critical role to fill the justice gap by initiating Voluntary Networks and local campaigns. The community-level legal clinics, awareness sessions and outreach training programs teach marginalized communities, especially women, minorities and low-income families the literacy of their rights and make them access to the legal processes. NGOs are empowered because they are deeply embedded and interlinked with the grassroots communities; the social workers of NGOs understand the local language and local culture reasoning they are determined and trusted by marginalized communities as compared to state institutions reported by (UNDP 2023-24). Microfinance and economic empowerment programs indirectly support the legal empowerment because the financially stabled households can afford the legal processes highlighted by (Sikander & Parveen, 2020). In gender-based violence cases the NGOs provide the shelter, documentation support, and pro bono lawyer referrals which is life-saving for women communities. A country with a rich ethnographic heritage and a convoluted sociopolitical environment in different regions. Several submissions and papers have released by credible organizations to underscore the acute necessity of ameliorative steps and provide analytical discernments into common issues (B Zaheer & AA Saddiqui 2025).

Research Methodology:

The research takes the qualitative research approach to address the sociological aspects of the legal aid in Pakistan. Semi-structured interviews and focus group discussion will be used to get primary data by visiting marginalized communities, legal aid providers, lawyers, and civil society organizations to gain both lived experiences and institutional practices. The secondary data will entail the laws, policy documents as well as judicial reports and existing literature. Sociological and structural barriers, institutional gaps, and awareness levels will be identified with the help of thematic analysis. This approach is done to gain a detailed insight into the deviation between the law on paper and law in practice.

Analysis:

In Pakistan, this analysis demonstrates a tenacious and systematic divergence between the "law on paper" and the "law in practice", especially for vulnerable communities. People from the poor households are deprived from the basic life necessities. How can they claim the legal rights in the institutionalized imbalances? Despite Pakistan has endorsed proliferous refugee regulations, progressive legal frameworks gender-protective laws, minority rights provisions, child protection statutes, Alternative Dispute Resolution (ADR) reforms, and constitutional guarantees, but the operationalization remains erratic and disaggregated. There are strict laws against gender-based violence but implementations are zero National Cyber Crime Investigation Agency received 135,000 complaints, yet only 826 reached prosecutions. The aspects of governance, organizational practices and structural weaknesses are hard to see within the legal aid system. Irrespective of the escalating congestion on the roads or the problems faced by the exclusive zones in the form of uneven thoroughfares, dirty water from the taps or the need for essential provisions like needle gas, the class that has always had to face challenges in every season, has always been everywhere. They are the only marginalized communities who have neither the money to solve problems, nor a free language to speak. Basic needs such as water, food, clothing, education, health, employment, housing, etc. cannot be replaced and a common man struggle for these throughout the life. The

expert-oriented literacy rights interventions in KPK Merged Districts augmented the marginalized groups' discernment of their rights and availability to legal assistance, significantly among women, religion and ethnic minorities highlighted by (UNDP, 2024). But besides this we see that government institutes and state programs failed to provide digital protection to women. It is reported that nearly half of the world's women and girls—1.8 billion—have no legal protection from digital violence, (World Bank Group: Women, Business and the Law Gender Equality, Women Economic Empowerment, 2025).

Institutional Gap: Law on books vs Law in Action:

This analysis aims to understand that the complication of legal aid in Pakistan is not just a problem of law policies but an ingrained socio-structural issue. Literature shows that identity, geography, poverty and social power relations shape access to justice. The gap between "Law on the books" and "law in action" identifies how society provides unequal opportunities to different groups. In this analysis, we evaluate how much legal aid marginalization accessible to people in ground reality by identifying the role of structural marginalization, NGOs, gendered inequalities, and legal pluralism. These conceptual frameworks construct a point that to examine the legal aid, it is prime necessity to understand social practices, identity-based discrimination and socio-economic constraints as well as just state institutions. A success rate of 0.6 per cent tells us everything we need to know: survivors are navigating a system not built for them (UNDP Pakistan, 2024). Afghan refugees who have lived in Pakistan establishing deep familial roots for decades, contributing to the local economy through small businesses, require a more compassionate and long-term resilient strategic framework response. It is a paramount necessity that the Government of Pakistan broaden legal and social protections to these long-embedded populations to guarantee that their basic rights are not violated. Even Afghan Citizenship Cards Account provide no longer security provision in resistance to forced expulsion. Pursuant to the UNCHR, around 1.5 million Afghans departed from Pakistan coercively or willingly amid of the campaign (2023-Oct 2025). About 1.2 million PoR cardholders, 737,000 ACC holders and 115,000 asylum seekers remain in Pakistan, Qaiser Khan Afridi, the UNHCR's spokesperson in Pakistan, told (Al Jazeera, 2025).

Sociological Barrier to Access: Geography, Identity and Poverty Role of NGO's:

Sociological barriers profoundly shape the legal aid access in Pakistan. Geography, identity, and poverty operate as institutional factors that constrain underprivileged communities from demanding formal justice frameworks. Geographic marginality functions as one of the forceful obstacles, remote areas such as Baluchistan, interior Sindh, South Punjab, and Gilgit-Baltistan have limited resources from the legal system, weak administrative structure, restricted institutional presence, some official tribunals and low legal literacy. Unavailability of transportation, legal support offices and distance from courts make formal adjudication inaccessible, and the regions remain under-resourced with no manual check and balance. Infrastructural deficiencies, state absence, and excessive subordination to informal justice mechanisms often regenerate disparities among communities. Identity barrier further complicates this chasm by exploiting the rights of Christian minorities through social stigma, discriminatory school curricula, and caste-like hierarchies impose a sense of "second class citizenship". The escalating pattern of religious extremism and marginalization against religious minorities in Pakistan earlier decades has jeopardized Pakistani society's core architecture and degraded its republicanism, synchronously endangering lives of multitudes of faith-based minorities at hazard (M Mehfooz, 2021). The Holy Qur'an guides humanity to circumvent any form of confrontation among people of pluralistic

religious beliefs: "For you is your religion, and for me is my religion." (The Holy Qur'an, 109: 6). Despite documented policy frameworks such as ACC, Afghan refugees facing illegal police harassment, restricted mobility, and surveillance. Patrilineal norms overlap with legal obstacles. Instigating the consternation of shame, violence, and family pressure. In the poverty barrier, financial instability, low literacy, documentation costs, and transport issues made judicial access impossible. Pakistan, considered the seventh-poorest country in South Asia, is endeavouring to handle the diverse facets of poverty through myriad initiatives (R Saddique, 2023). In this complex exclusion, NGOs play a significant role in bridging actors UNDP, UNICEF, and other local community based NGOs provide pro bono legal support through legal awareness, outreach training sessions, and gender protection services. Voluntary sector organizations have made a consequential contribution to broadening the reach of legal support services, specifically in tackling the requirements of socially excluded and vulnerable populations. In India, organizations such as the Human Rights Law Network (HRLN) have been instrumental to advocating the moral objective of justice for the underprivileged groups (IH Bhat, 2023). Non-Governmental Organizations have progressively been endorsed as a mechanism through which the deficit across citizens' needs and current services can be harmonized. Where government faltered to deliver satisfactory services, goods and empowering contexts that bolster populations in ensuring sustenance, NGOs neatly fitted to provide the alternative channels of service provision as their activities have been more concentrated in services, advocacy and empowerment. But NGOs only fill the partial gap as per their limited capacity, and funding, they can't utterly replace the structural gaps of the state.

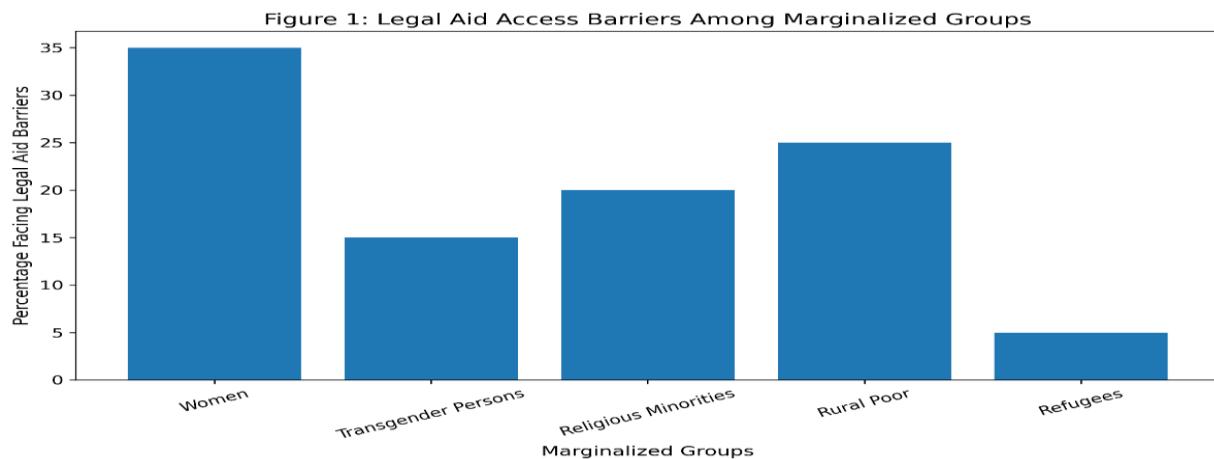


Figure 1: Access Barriers in Legal Aid Access among Marginalized Groups

As illustrated in Figure 1, marginalized communities in Pakistan have unequal barriers to the legal aid team. The women and rural poor experience the greatest amounts of exclusion as a result of the stigmas, hindrance of mobility and dependence on the economy and outreach by institutions. Minorities in terms of religion and transgender people also face severe obstacles, which are mostly predetermined by discrimination and the fear of prejudice in the formal legal bodies.

Outcome and Social Impact: Systematic Change and Empowerment:

The comprehensive social influence of legal aid also materializes when it is scrutinized by a sociological lens after delivering outcome of case resolution and court victory. The literature

review repeatedly highlight that effective legal aid enhances the empowerment, awareness, agency, and social inclusion in marginalized communities. For instance, the legal awareness programs optimize the confidence of women and minorities which empowers them to claim their rights by reporting violence and involve in legal institutions. Similarly, the access of education and NGO-led empowerment initiatives provide the economic stability to poor households, which strengthens their legal navigation capability. In the domain of attitude towards violence, one-third of the women collapsed in the low empowerment category. This means that they incline to concur with the cognition of familial aggression by husbands to a certain extent (M Asim, W Hameed, & S Saleem 2022). The manifestation of legal aid clinics can have a positive placebo effect on individuals' holistic wellness; it is significant to acknowledge that the factual legal consequences and the quality of legal aid provision provided are crucial to perpetuating these advantages. The preliminary psychological affirmation must be reinforced by efficient legal interventions to ensure sustained progress in individuals' legal and social situations (Yadav Raj, 2025). The system changed when the dependency of informal justice systems diminished, amplifying the role of community legal clinics, and state institutions became inclusive and responsive. The justice ecosystem gradually revolutionized when marginalized communities transmute their rights from "abstract law" to lived reality. In this regard, the real outcome of legal aid is not just legal remedy but to break the cycle of structural inequality, generate awareness in communities, and create long-term empowerment. This transformation is essential to make the Pakistan justice system more inclusive and socially responsive.

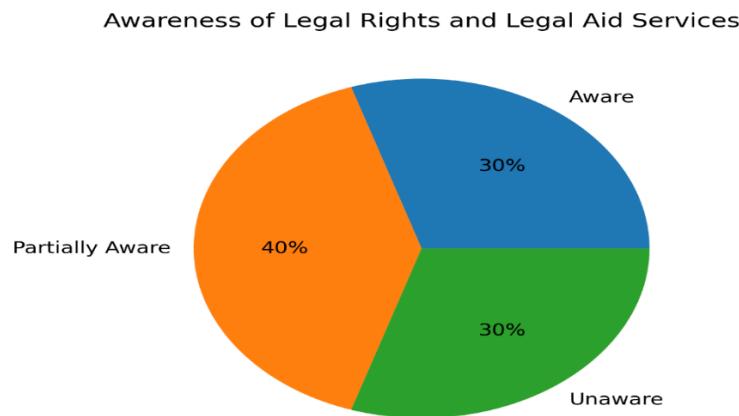


Figure 2: Legal Rights awareness and Legal Aid awareness.

Figure 2 presents the awareness rates in terms of legal rights and legal aid services within the marginalized communities. Although it is only a minor percentage of the population that are wholly knowledgeable of the existing legal provisions, a large fraction of the population are half-informed or even uninformed. This points out the lack of legal literacy and the ineffective transfer of legal aid information, which additionally limits access to justice.

Conclusion:

Legal aid concerns in Pakistan are not merely constrained to administrative lapse and vulnerabilities of legislations in reinforcement but an entrenched social and structural predicament. Literature and analysis bilateral illustrate comprehensive variations between "law on the books" and "law in action", which is daily underwent by marginalized communities. An embodiment of

Afghan refugees, Christian minorities, women, transgender people, low-caste communities, and rural poor groups reveals that identity, poverty, and geography disportionate the access to jurisprudence. It encapsulates that law is equal to all but society and institutions do not implement them commensurately. Informal justice systems, legal pluralism and deficient enforcement further aggravates this divergence, where parallel deliberative bodies Jirgas, Panchayats, community arbitrations furnish accessibility but undermine the justice. This framework socially enhances the marginalized people but dispossessed them from equitability and rights-based consequences. In this circumstantial frame, the influence of NGOs proliferates as a bridging mechanisms. Community-level legal clinics, awareness campaigns, and empowerment initiatives literate people with the fundamental literacy of justice which is historically deselected by Governmental apparatus. Nevertheless, NGOs impotent to utterly supersede structural inequalities, which means that state policy overhauls consider as pivotal relevance. The core insight of this research is that the legal aid may potentially effective until sociological barriers such as educational deficits, poverty, identity-based exclusion, and institutional weaknesses address appropriately. Tangible transformation comes when marginalized groups are not just fully aware of their legal rights but empower to assert autonomy, confidence and institutional support. It signifies that the real outcome is not just victorious in the case but empowered the communities where they competent to demand their rights, confront injustice, and capable of achieving their role in the system. Ultimately, this research conclude that justice system of Pakistan can be integrative only when law, culture, institutions, and civil societies endeavor collectively. When structural marginalization dismantles, address gendered inequalities, harmonize legal pluralism, and propel legal awareness to grassroots, then legal aid evolves into lived reality from documented rights.

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