



## Measuring the impact of legal frameworks on orphans' access to education in Pakistan: a quantitative analysis

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### Abstract:

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This study investigates the impact of the legal framework on orphans' right to education in Pakistan. It examines the legislative measures designed to safeguard children's access to education, focusing on orphans, the most vulnerable group. The study is grounded in the theoretical framework of children's rights and social justice theories, which highlight the state's responsibility to ensure equal educational opportunities for all children, regardless of their socio-economic status. Additionally, this research analyses constitutional provisions that recognise education as a fundamental right and evaluates how these provisions are implemented in practice. It also investigates how their paternal families and mothers support their educational attainment. Empirical data was collected from orphaned children to assess their access to education and the degree of familial support they receive. This study also explores socio-cultural factors that may affect an orphan's educational opportunities, including the influence of traditional family structures, economic constraints, and social perceptions. The findings contribute to the broader discourse on education equity, legal protection for marginalized children, and policy recommendations for improving access to education for orphans in Pakistan. The findings identified gaps in the legal framework and suggested strategies for policymakers and stakeholders to enhance educational opportunities for orphaned children.

**Keywords:** Orphans, Education, Social justice, Marginalised, Legal protections, Policymakers, Familial support, Children, Shariah, Human rights, International standards.

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## 1. Introduction

Children's rights are critical to human rights and are crucial for any nation's progress. The Constitution of Pakistan offers a robust framework for safeguarding these rights, combining international standards and Islamic principles. This dual approach guarantees that children's rights are protected within the country's legal and cultural context. The Constitution mandates that the state guarantees children's well-being, education, and development while incorporating provisions from the Muslim Personal Law based on *Sharī'ah*. The legislative framework for child protection in Pakistan is anchored in the constitutional provisions that delineate the responsibilities of the federal and provincial governments. The Federal Legislative List, as enshrined in the Constitution of Pakistan, empowers the federal government to legislate on matters concerning the welfare and protection of children within the Islamabad Capital Territory. This jurisdictional mandate underscores the federal government's commitment to ensuring that children residing in the capital are afforded legal protections and support mechanisms tailored to their unique needs and circumstances.

Beyond the confines of the capital territory, the federal government holds a broader mandate to enact laws with nationwide applicability when necessary. This legislative authority is crucial for addressing uniformity in child protection standards across the diverse provinces of Pakistan, which may otherwise have varying legal frameworks and enforcement capabilities. By legislating comprehensive child protection laws, the federal government aims to establish a cohesive legal regime that aligns with international child rights standards, including those articulated in the United Nations Convention on the Rights of the Child (UNCRC), to which Pakistan is a signatory. The following are the primary laws enacted to recognize and protect children's rights in the Islamabad Capital Territory, some applicable nationally.

- a) Islamabad Capital Territory Child Welfare Act, 2018
- b) National Commission on the Rights of the Child Act, 2017
- c) Guardians and Wards Act, 1890
- d) Muslim Family Law Ordinance, 1961
- e) Civil Procedure Code, 1908
- f) Criminal Procedure Code, 1898
- g) Juvenile Justice System Act, 2018
- h) The Zainab Alert, Response and Recovery Act, 2020
- i) Marriage Restraint Act, 1929
- j) Pakistan Penal Code, 1860

The primary purpose of this research is to assess how effectively the existing legal and policy frameworks protect orphans' right to education and to analyze the role of their paternal families and mothers in ensuring their educational attainment. By examining constitutional provisions, legislation, and socio-cultural factors, this study aims to comprehensively understand the challenges orphaned children face in accessing education. This study aims to evaluate the extent to which orphans in Pakistan have access to education as a fundamental right and identify gaps in legal protections and policy implementation. Furthermore, it seeks to explore the role of familial and societal support structures in facilitating or obstructing their educational progress.

The rationale for this study stems from the lack of comprehensive research on the intersection of legal protections and orphans' educational rights in Pakistan. Existing studies often focus on

broader issues of child education but fail to examine the specific vulnerabilities of orphans. This research fills that gap by analyzing legal frameworks, collecting empirical data from orphaned children, and evaluating the role of their families and guardians. Further, it is essential to note that this study does not provide a nationwide assessment due to time and resource constraints. Furthermore, while the survey incorporates empirical data from orphaned children living in Rawalpindi and Islamabad, it does not include in-depth perspectives from educators, policymakers, or social welfare organizations. However, their roles may be indirectly referenced through secondary sources.

### 1.1. Education as a Constitutional right

Education is seen as a sine qua non for the well-being and development of conscious, responsible, and capable individuals and societies. Therefore, the state's primary responsibility is to enable citizens to access education, which is every child's fundamental and non-negotiable right (Pakistan Coalition for Education, 2011). "Education" comes from the Latin expression "Educatum," which implies demonstrating training or teaching. Education is fundamental for acknowledging other human rights (Jain, 2016). According to Socrates, "Education implies the bringing out of the thoughts of general legitimacy which are dormant in each man's psyche" (Saeed, 2017). Education has been officially perceived as a human right since the 1948 Universal Declaration of Human Rights. It has since been certified in various worldwide human rights settlements, including the United Nations Educational Convention against Discrimination in Education (1960), and so on (Craissati et al., 2007).

Moreover, Pakistan has placed restrictive significance on accomplishing high proficiency and essential education for all in all its educational plans since 1947 (Ashraf et al., 2016). The Eighteenth Amendment to the Constitution of Pakistan was passed in 2010. It embedded Article 25-A of the Constitution, which outlines the important right: "*The State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law (Constitutional Amendment, 2010)*." It ensures free education under the supervision of government organs for children aged five to sixteen. On the other hand, Article 29, read with Article 25A of the Constitution, requires enforcement of fundamental rights by the State. Therefore, primarily because of Article 25A of the Constitution, it has been mandatory for the State to provide education for children aged five to sixteen.<sup>1</sup>

It is the right of every man, woman, and child to read, write, and attain knowledge without discrimination. Education is a fundamental right as it ultimately affects the quality of life, which is related to other fundamental rights guaranteed under Articles 4 to 9 of the Constitution. Recognition of rights and obligations, advancement of civic awareness in society, and appreciation of fundamental liberties ensured by the Constitution are significantly influenced by the quality of education. Individuals are unlikely to exercise their rights unless adequately educated about them fully (PLD 2012 SC224).

In his judgment, the Chief Justice of Pakistan decided that the right to live meant the right to live with dignity and honor, including the right to proper health care, adequate food and nutrition, appropriate clothing, education, shelter, earning one's livelihood, and a clean atmosphere and unpolluted environment (PLD 2010 SC 61). It is important to note here that free education is the State's responsibility as provided under the Constitution of Pakistan. Thus,

in compliance with this Article, the Federal Government shares the responsibility with all the provinces. Therefore, the provinces have the autonomy to legislate free education in their provinces without discrimination, which leads to the legislation of the laws below:

- a) The Punjab Free and Compulsory Education Act 2014 (XXVI of 2014)
- b) The Khyber Pakhtunkhwa Free Compulsory Primary and Secondary Education Act, 2017
- c) The Sindh Right of Children to Free and Compulsory Education Act, 2013
- d) The Balochistan Compulsory Education Act, 2014 (Act No. V. of 2014)

These are the provincial legislations and the purpose behind the separate legislations is to achieve the Sustainable Development Goals (SDGs) of 2030. Meanwhile, it is crucial to appreciate the efforts of the Federal and Provincial governments in initiating and promulgating the laws regarding free education. However, Pakistan, a struggling and underdeveloped state, confronts difficulties related to implementing these laws.

Currently, in one of the reports by UNICEF regarding out-of-school children (OOSC), Pakistan has the world's second-highest number of OOSCs, with an estimated 22.8 million children aged 5 to 16 years, representing 44 percent of the total population in this age group. On the other hand, among children aged 5 to 9, 5 million are not enrolled in schools after primary school age, which is double compared to 11.4 million adolescents between the ages of 10 and 14 not receiving formal education. In addition, the disparities based on gender, socioeconomic status, and geography are significant. According to the data available, in Sindh, girls constitute a majority of the out-of-school children (OOSC), with 58% of the poorest children falling into this category. In Baluchistan, the percentage of OOSC girls is significantly higher, at 78%. Furthermore, at the primary level, the ratio of enrolled male students is approximately 10.7 million compared to 8.6 million female students, and these numbers drop to 3.6 million and 2.8 million, respectively, at the lower secondary level ((UNICEF, 2020).

In Pakistan, the right to education is granted to all children aged five to sixteen without discrimination. Nevertheless, the effective implementation of this law has yet to be observed in the country. The primary obstacle to resolving this issue is the requirement for additional resources, as mandating free and compulsory education for all children would necessitate substantial investment in establishing schools and necessary infrastructure (Pakistan's Periodic Report 2021). The dilemma of orphan children is particularly dreadful as they lack the support which is necessary to attend school. The primary aim of this study is to shed light on these challenges and identify the most effective solutions for implementing these regulations in Pakistan.

## 1.2. Research questions and objectives

The research questions related to this study are as follows, to what extent do orphans in Pakistan have access to education as their fundamental right under legal protection? And what role do their paternal families and mothers play in supporting their educational attainment? The research objectives are developed to align with them to examine the legal protections for orphans to access education as their basic right and to assess the roles of paternal families and mothers in supporting their educational attainment. These research questions align with the study's objectives, ensuring a focused investigation into the legal framework and familial support influencing orphans' education in Pakistan.

## 2. Literature review

The literature on orphans' rights is limited, especially concerning Pakistani law. While journal articles, books, and reports discuss orphans' rights under international conventions, it remains among the most neglected research topics. Manzoor Ahmad and a few others discuss the child rights situation in Pakistan, highlighting the critical influence of socio-economic factors on children's welfare, specifically in education, healthcare, and protection against abuse. As the author notes, children, comprising roughly 35% of Pakistan's population, are significantly affected by socio-economic challenges. Approximately 25 million children are out of school, and an estimated 12 million are in labor. These statistics underscore the severe limitations Pakistani children face in accessing their fundamental rights and necessities, including education, healthcare, and safety, mainly due to poverty and class disparities that intensify vulnerability among low-income groups. Nevertheless, this article presents insufficient policy interventions supported by legal reforms to address these socioeconomic disparities and promote equitable development for children, including orphans (Ahmad et al., 2018).

Tahira Jabeen, in her paper "Pakistan's Child Protection Legislative and Policy Frameworks: A Critical Review," critically evaluates the Pakistani government's legislative and policy frameworks regarding child protection. The author collected all laws regarding children's rights and concluded that the State does not emphasize child protection and rights. Recognizing child protection issues as a specific area of state policy and legislation is a recent phenomenon. The Constitution of Pakistan lacks a singular provision specifically addressing child protection. In 2009, Pakistan formulated its inaugural state policy on child protection. However, this paper omits the legal reforms necessary for effective policy implementation and the strategies to overcome these challenges within Pakistan's unique sociocultural context (Jabeen, 2013).

Asif Mahmood explores the various challenges that orphans encounter in Pakistan, specifically social, economic, and psychological issues. The study highlights critical problems such as poverty, lack of access to education, inadequate healthcare, and social stigma. Orphans often face exploitation, including child labor and trafficking, and mental health struggles due to trauma and lack of emotional support. Mahmood also underscores the failure of government and societal institutions to provide adequate care and protection for these vulnerable children. Even though the author effectively outlines the problems orphans face, the study could benefit from a deeper evaluation of successful intervention programs and support systems that have improved the lives of orphans and from a comparative analysis of orphan care systems in other countries, particularly South Asia, to better understand regional challenges and best practices. Additionally, this research lacks an in-depth discussion on the role of informal care systems like *kafālah* in addressing the needs of orphans (Mehmood, 2020). One of the critical articles by Mosa explains different child rights issues in Pakistan. The author analyzes the statistics from 2004 to 2008 and highlights the main problems related to children in Pakistan to the attention of legislators and policymakers. The author states that children's education in Pakistan was highly inadequate, with weak infrastructure, poor quality teaching, a lack of qualified teachers, teacher absenteeism, corporal punishment, emotional and verbal abuse, strict conditions, and a lack of learning materials, all of which push children out of school. Moreover, many children in healthcare institutions suffer from primary deficiencies.

The author emphasizes that the infant mortality rate was, at the time of the research, at 84 per 1000 live births, the under-five mortality rate at a shocking rate of 125 per 1000 live births, and 38 percent of children under five were underweight. One can only hold the state accountable

for failing to fulfill its primary duty of providing healthcare to its citizens, especially the younger ones. This study seeks to engage with high-ranking government officials to address these issues. Additionally, it strengthens the present finding that children are the most vulnerable group within society. Consequently, it emphasizes the collective responsibility of individuals to investigate the issues, work towards their resolution, and support children. However, this research lacks a specific framework for how Islamic principles can be integrated with international standards to address orphans' unique socio-legal challenges. Further research could bridge existing gaps by proposing concrete legal reforms that harmonize Islamic law with international child rights standards, fostering a more cohesive approach to safeguarding orphaned children's rights in Pakistan ((Sadruddin, 2008).

Tehseen Khalid analyzes education laws in Punjab, Sindh, Khyber Pakhtunkhwa, and the Islamabad Capital Territory. The book discusses the implementation of Article 25-A of the Constitution, which guarantees free and compulsory education for children aged 5 to 16, and its alignment with Goal 4 of the Sustainable Development Goals (SDGs) in Sindh, Khyber Pakhtunkhwa, and Islamabad. While Khalid's work offers valuable insights into legislative measures and their implementation, a significant gap exists regarding Punjab. The book does not critically examine the extent to which Punjab's laws align with Article 25-A or how effectively Goal 4 of the SDGs is implemented in the province. Given that Punjab is Pakistan's most populous region, this omission limits the country's broader understanding of education policy enforcement. This study aims to fill that gap by analyzing Punjab's legal framework and evaluating whether its policies effectively safeguard children's right to education. Addressing this limitation, the research contributes to a more comprehensive assessment of educational equity and legal protections for vulnerable children, mainly orphans, in Pakistan (Jamil et al., 2019)

### 3. Theoretical framework

This study is grounded in two key theoretical perspectives: children's Rights Theory and Social Justice Theory. Both provide a framework for analyzing the legal and social dimensions of orphans' right to education in Pakistan. Alistair MacDonald significantly contributes to the development of Children's Rights Theory by compiling and interpreting all international conventions and treaties in his book *The Rights of the Child*. His work provides a comprehensive approach by analyzing the provisions of the law and provides a solid foundation for understanding the concepts. The author lists almost 28 rules in his book, divided into 28 chapters, and incorporates all fundamental laws regarding child rights. His work provides a comprehensive examination of children's rights under international law. MacDonald advances Children's Rights Theory as a legal theorist by bridging the gap between legal provisions and practical enforcement. His work is a crucial reference for analyzing the legal barriers to orphans' right to education in Pakistan (MacDonal, 2014).

In his seminal work *A Theory of Justice* (1971), John Rawls establishes a theoretical foundation for social justice, advocating for fairness, equality, and the protection of fundamental rights. His "Justice as Fairness" principle asserts that social and economic inequalities must be arranged to benefit the least advantaged members of society, ensuring equal access to opportunities, including education. Rawls introduces the "veil of ignorance" as a thought experiment, proposing that policies should be designed as if decision-makers were unaware of their social status. This concept reinforces the idea that education should be universally accessible, regardless of socio-economic background. Rawls argues that education is not

merely a privilege but a fundamental right that enables individuals to participate fully in society. His Difference Principle further supports the need for affirmative policies that uplift marginalized groups, such as orphaned children, by ensuring that their educational rights are protected through legal frameworks and social policies. Rawls' theory is critical in analyzing Pakistan's educational inequalities and legal protections, as it underscores the necessity of institutional accountability in providing orphans with the same educational opportunities as other children. His work is a philosophical and ethical foundation for advocating equitable education policies promoting social justice (Rawal's, 1971).

#### **4. Research methodology**

This research employs socio-legal methods, linking legal analysis to social phenomena. It also integrates law with social issues, applying doctrinal and qualitative research principles. Socio-legal research can be expressed by Devadasan (M.D., 2019) as: "Socio-legal research depends heavily on the depth of knowledge that researchers retain in the law and allied fields. It seeks to facilitate law reforms for social welfare." Doctrinal research has been established as a traditional source of study in law. Moreover, it aims to discover unknown facts by reviewing the legal materials to conclusions on matters connected to the legal system, policies, regulations, and judiciary judgments without depending on a preliminary study from the field (M.D., 2019).

Thorough research was conducted to ensure a strong commitment to pursuing knowledge. The primary data included statutes, government documents, international conventions, and treaties. Without primary sources, secondary sources, namely textbooks, commentaries on the Constitution of Pakistan, and legal commentaries, were used. Although these sources may not have much authority, they offered valuable insights. The credibility of the findings reflects the quality of the legal materials used to reach those conclusions. It aligns with the study's aims to verify the hypothesis through further investigation, as doctrinal legal research seeks to confirm assumptions by analyzing authoritative sources directly (M.D., 2019).

Moreover, this research uses qualitative data analysis to collect data and generalize its interpretation. Uwe Flicks defined qualitative research as, "Qualitative data analysis is the classification and interpretation of linguistic (or visual) material to make statements about implicit and explicit dimensions and structures of meaning-making in the material and its representation. The meaning-making refers to a subjective or social meaning. Qualitative data analysis was also applied to discover and describe issues in the field, structures, and processes in routines and practices. Often, qualitative data analysis combines a rough analysis of the material (overviews, condensation, and summaries) with a detailed analysis (elaboration of categories, hermeneutic interpretations, or identified structures). The final aim is often to arrive at generalizable statements by comparing various materials, texts, or cases (Flick et al., 2014)."

Therefore, qualitative research was employed to explore the impact of inadequate laws on protecting orphans' rights in family matters. The fieldwork involved administering a questionnaire to the orphans living in Islamabad and Rawalpindi, those residing in orphanages in these cities, and other respondents. This study was designed to survey orphaned children living in orphanage homes and with their families. A questionnaire was formulated for data collection according to the challenges regarding the rights of education faced by orphans in Pakistan. Data were collected through the questionnaire, coded, and further interpreted using the frequency percentage of variables through descriptive analysis.

Furthermore, random sampling selected orphans between the ages of 10 and 18 as the sample group. This specific age range was chosen to understand better the challenges these orphans face within their families and society. The demographic characteristics recorded include gender, age, parent's education levels, employment status, grandfather's status, and the geographical location of orphanages. Data was gathered from 150 orphans across 15 locations in Islamabad and Rawalpindi. The data collected from orphans using the questionnaire were organized in Microsoft Excel and then analyzed using the Statistical Package for Social Sciences (SPSS) version 6.0. Quantitative data were then evaluated through descriptive statistics, with frequency percentages displayed graphically for clarity. The responses were interpreted based on the codes derived from the data. Additionally, this study explores the main challenges regarding the educational rights of orphans in Pakistan. Legal issues, including the social difficulties encountered by orphans and proposed legal reforms to safeguard their rights, are also examined through legal analysis.

## 5. Data analysis on educational rights for orphans

The section then presents the core of the study: the data analysis and results. The data were collected through questionnaires distributed among selected orphans, both girls and boys. Additionally, the results are presented in tables and charts to clarify and illustrate the analysis. The following section provides recommendations and suggestions. Education is a fundamental right of every child, including orphans. Providing education to orphans allows them to have a brighter future for themselves and the nation. Upon the passing of their fathers, orphans depend on their grandfathers, paternal relatives, and mothers to access education. The survey conducted gathered information on the extent of educational support orphans receive from their grandfathers, paternal relatives, and mothers

Table 1. The right to education

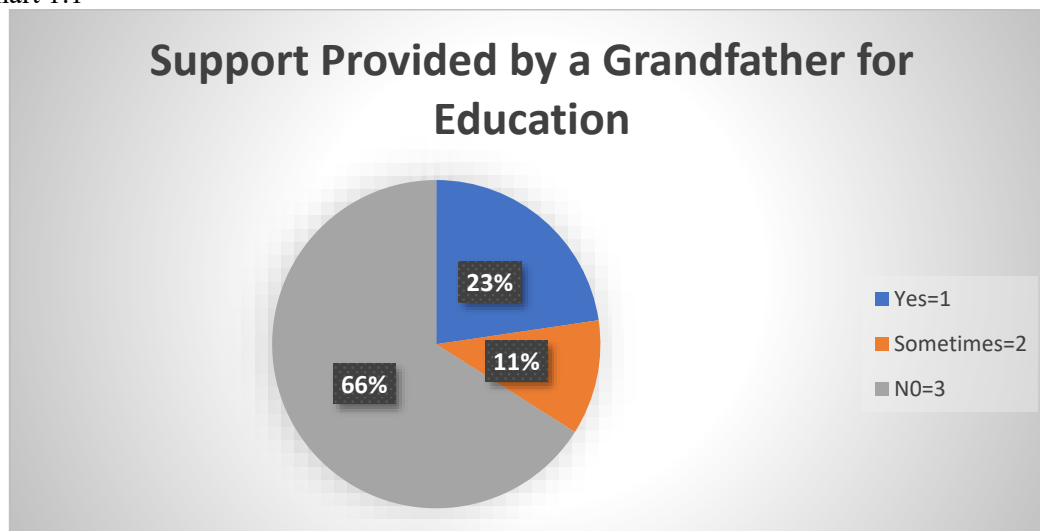
S. No	Questions	Responses	Frequency	Percentage
1	Did your grandfather support you in getting an education?	Yes=1	34	23
		Sometimes=2	17	11
		No=3	99	66
		Total	150	100
2	In the absence of a grandfather, did your paternal family support you in getting an education?	Yes=1	28	19
		Sometimes=2	20	13
		No=3	102	68
		Total	1511	100
3	Did your mother afford your education expenses?	Yes=1	57	38
		Sometimes=2	43	29
		No=3	50	33
		Total	150	100

### 5.1. Support provided by a grandfather for education

Grandfathers play a vital role in the upbringing of orphaned grandchildren. They can provide access to education, among other necessities, supporting their growth with dignity after losing their fathers. The support for education provided by grandfathers to their grandchildren is clearly illustrated in Pie Chart 1.1. The pie chart shows that less than one-fourth (23%) of the orphans affirmed their grandfathers' support for their education, whereas about one-tenth (11%) confirmed that they received occasional support for education. However, it was discovered that two-thirds (66%) of the orphans did not receive support from their grandfathers to access education. It can be concluded that most orphaned grandchildren in Pakistan do not receive

support from their grandfathers for their education, even though education is a fundamental right for all children, including orphans. This could potentially be due to financial constraints and the grandfathers' reliance on their children for their needs. This situation puts the orphans in a more disadvantaged position.

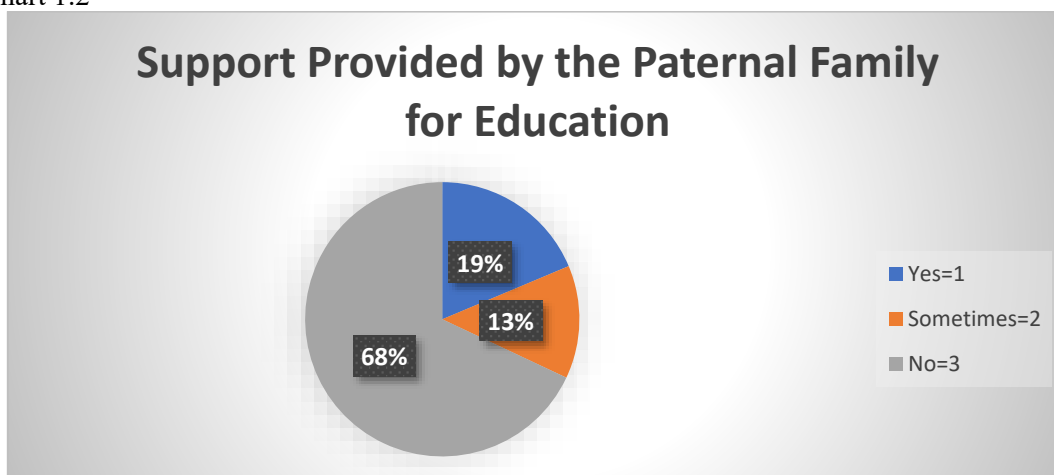
Pie Chart 1.1



### 5.2. Support provided by the paternal family for education

After the death of their fathers, orphans often seek support and assistance from their paternal families for access to education. The support by the paternal families can be seen in Pie Chart 1.2. The data in the pie chart indicate that less than one-fifth (19%) of the orphans received support from their paternal families to continue their education. On the other hand, only about one-eighth (13%) received occasional support, whereas more than two-thirds (68%) did not receive any support or help with their education. Many orphans did not receive support or assistance from their paternal families to continue their education, although education is a right that should be available to all children without discrimination. The prevailing belief in this region is that orphans can still obtain an education and achieve success in the future because primary education is free in Pakistan. Unfortunately, after their fathers' deaths, these orphans are forced to rely on others to fulfill their fundamental right to education.

Pie Chart 1.2

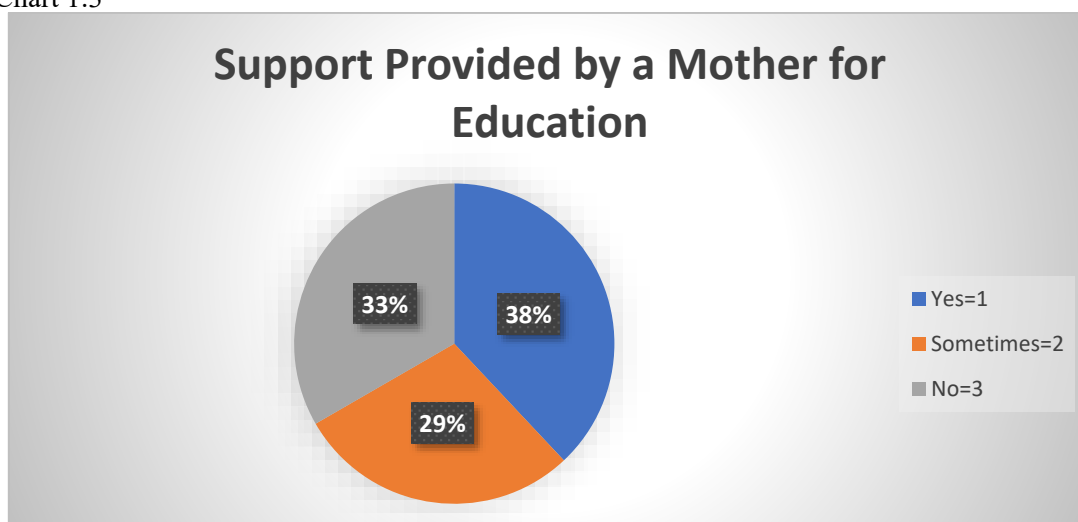


### 5.3. Support provided by a mother for education

Education should be accessible to all children, including orphans. However, with the demise of the orphans' fathers, these children may become vulnerable and face challenges in accessing their fundamental rights. In such situations, the mother serves as a vital support system for her orphaned children. The contribution of mothers to the orphans' education can be seen in Pie Chart 1.3. The pie chart illustrates that over one-third (38%) of the orphans' mothers covered their educational expenses, ensuring they received their fundamental rights. However, more than one-fourth (29%) reported that their mothers could occasionally afford these expenses. In comparison, another one-third (33%) stated that their mothers could not support their education costs. Pakistani mothers, including those who face financial challenges, are making significant efforts to provide education for their orphaned children. Despite their struggles, over one-third of these dedicated mothers ensure that their children have the opportunity to receive an education.

From all the above data, it is observed that orphans face many challenges to achieve their constitutional right to education. Thus, legal reforms are crucial for safeguarding the rights of orphans, but cultural practices and the need for further improvement can hinder their effectiveness. These efforts underscore the importance of legal frameworks in upholding orphans' rights and welfare, although these reforms' implementation and cultural integration remain challenging. Through comprehensive legal reforms that address the crucial facets of orphans' rights, societies can guarantee that vulnerable children endure and flourish despite their challenges. Hence, it is recommended that educational facilities be provided to all children, particularly orphans. There should be a government mechanism for orphans to obtain education from government schools without discrimination. For orphans studying in private schools, the government should ensure that orphaned students receive a 50% fee reduction without prejudice. The government should provide orphans with identity cards from NADRA so they can access educational facilities on a priority basis.

Pie Chart 1.3



## 6. Conclusion

Based on the foregoing analysis, it is concluded that orphans in Pakistan face significant challenges in accessing their fundamental right to education due to their vulnerable socio-

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economic status. This study aimed to examine the extent to which legal frameworks protect orphans' right to education and assess the role of paternal families and mothers in supporting their educational attainment. Although the Constitution of Pakistan, particularly Article 25-A, and various national and provincial laws guarantee free and compulsory education for children aged five to sixteen, a substantial number of orphans remain out of school due to systemic gaps in policy implementation. From the Children's Rights Theory perspective, as outlined by Alistair MacDonald (2014), orphans should be granted equal access to education as a fundamental right under international conventions such as the United Nations Convention on the Rights of the Child (UNCRC). However, the findings indicate paternal families often fail to provide financial or emotional support. At the same time, single mothers struggle with economic hardships, making it difficult for orphaned children to exercise their right to education fully. The lack of strong governmental enforcement mechanisms further undermines these rights, leaving orphans disadvantaged.

Additionally, John Rawls's social Justice Theory (1971) emphasizes that educational opportunities must be equally distributed, mainly benefiting the most disadvantaged groups in society. However, the findings suggest that orphans lack equitable access to education, contradicting Rawls's "Justice as Fairness" principle. The Difference Principle, which advocates policies that uplift marginalized groups, further supports the need for government-led interventions to ensure that orphans receive the same educational opportunities as other children. To bridge this gap, the government must enhance policy enforcement, strengthen welfare programs, and improve monitoring mechanisms to implement existing laws effectively. By prioritizing education equity and social justice, Pakistan can move toward a system where every child, regardless of their background, has equal access to education and the opportunity for a better future.

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